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***Ethics and Morals in English and Kabyle Proverbs:
A Pragmatic and Didactic Analyses***

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Dedications

This work is dedicated to

My parents who have always been there for me.

My grandmother, aunties and cousins.

To my sisters Lyna and Kenza.

To my dear Thileli with whom I shared the best moments at the Department

In memory to my grandfather.

Liza

I dedicate this work first and foremost to my dear parents Sadia and Mohamed.

To my dear brother, the one and only, Aghilas.

To my sister Thinhinane who has always encouraged me and supported me.

To all my maternal and paternal family.

To the best companions with whom I shared unforgettable memories in my life :

Mourad, Tina, Nina, Sissa and my dear Katia.

Dyhia

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Abstract

The present study intends to investigate ethics and morals particularly in English and Kabyle proverbs. The paper aims at drawing a pragmatic and didactic study of ethics and morals in both languages. Hence, this study seeks to attain three objectives. The first objective is to find out whether ethics and morals are found within the proverbs of the two languages. The second objective consists of illustrating the way these concepts are manifested in proverbs. The third objective seeks to identify the attitudes of listening/speaking teachers towards using proverbs associated to ethics and morals in EFL classrooms. To achieve these objectives, we have selected three books which are: “*The Penguin Dictionary of Proverbs*”, “*Receuil de Proverbes Berbères*” and “*Proverbes et Dictions Kabyles*”, extracting from them forty proverbs, twenty for each language. Additionally, these data are supplemented by an interview conducted with ten teachers of listening/ speaking subject at the Department of English at the University of Mouloud Mammeri of Tizi-Ouzou. Moreover, our study adopts Kant’s moral theory (1785 cited in Gregor , 1998) which is based on three categorical imperatives (universalizability , the formula of humanity and kingdom of ends) . The study is qualitative in nature ; hence , the results obtained from the analyses of both the proverbs and the interview are interpreted using the qualitative content analysis relying on Kant’s moral theory (1785 cited in Gregor , 1998) .The findings of the study suggest that ethics and morals are found in both English and Kabyle proverbs. The results also reveal that ethics and morals are manifested comparably in both languages. Even if the wording and the cultures are different, the meaning is closely related. Besides, it is found that teachers of listening and speaking subject have positive attitudes towards teaching ethics and morals through English and Kabyle proverbs in EFL classrooms.

Key terms: Categorical imperatives, didactics, English and Kabyle proverbs, ethics and morals, kingdom of ends, pragmatics, the formula of humanity ,universalizability.

Presentation of the Kabyle Letters that Change / Do Not Exist in the English Language.

Kabyle letters	pronunciation	Examples + translation
ɛ	nonexistent in English	Yes3a (he has)
b	/ V /	baba (my dad , father)
c	/ ʃ /	Uccen (wolf)
č	/ tʃ /	Yečča (he has eaten)
d	/ ð /	Adlis (a book)
ḍ	nonexistent in English	Aḍris (a text)
g	nonexistent in English	Gma (my brother)
ğ	nonexistent in English	Tazeğğigt (a flower)
ḥ	nonexistent in English	ccbaḥa (beauty)
q	nonexistent in English	Aqermud (a roof)
r	/ r /	Aregaz (a man)
ɾ	nonexistent in English	Lxiɾ (a good deed)
s	/ s /	Yes3a (he has)
š	nonexistent in English	ššber (patience)
t	/ ø /	Tamusni (knowledge)
tt	nonexistent in English	Tagmat (brotherhood)
ṭ	nonexistent in English	Itij (sun)
u	/ u /	Afus (a hand)
x	nonexistent in English	Axxam (a home)
z	/ z /	Izi (a fly)
ẓ	nonexistent in English	Meẓzi (short)
ɣ	nonexistent in English	Aɣerbaz (school)

List of abbreviations:

CI: Categorical imperatives

EFL: English language teaching

H: Hypothesis

Q: Question

QCA: Qualitative content analyses

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▪ **Statement of the Problem**

Society influences people's education, identity and personality. It teaches them values, morals and ethics, which decide the flow of their actions. Ethics and morals are two concepts related to sociolinguistics since both language and society are viewed as an important peak within communities. These two concepts deal the distinction between what is good from what is bad. However, there is a slender difference between them. While the concept of ethics refers to consistent behaviors within a given society that may differ from one to another, the word morals, in its turn, is determined by an individual's beliefs. Meanwhile they may be used synonymously and interchangeably (Salerno, 2019).

The aforementioned concepts are often manifested linguistically in both spoken and written discourse through utterances. These utterances can be proverbs, idioms, or quotes. From an etymological perspective, Sproul (2022) argues that the Greek term "*ethos*" is the source of the English words ethic and ethics. In addition, "*mores*" is the root of the words moral and morals. A given society or a culture's ethics are concerned with its basic philosophy, values, and understanding the way the world fits together. Every civilization in the world has got a philosophical value system, the one of "*ethos*". As far as "*mores*" is concerned, it refers to the norms, habits, and common types of conduct that exist within a given society. The present investigation attempts to determine the different uses of ethics and morals within English and Kabyle proverbs. Proverbs are statements noted by many people for an extended time that provide recommendation, advice, and warning ..., etc.

A review of literature shows that quite few studies of master degree worldwide have engaged in the study of proverbs. Two pertinent figures to mention are Alekseeva and Fedoseeva (2021). They have carried out a research entitled "*The image of women in English proverbs: A stylistic analysis*". The findings of the study have revealed that the most productive lexical devices in creating a negative image of women are metaphors, similes,

and epithets. While parallelism, antithesis, and repetition appear to be the most common syntactic devices used to emphasize the connotations of the proverbs. In the Department of English at Mouloud Mammeri University of Tizi-Ouzou Abdelmoula and Aitamara (2006) have studied the concept of language discrimination in English and Kabyle proverbs. It is concluded that language discrimination exists in both languages especially against women. The aforementioned studies have mainly dealt with proverbs by analyzing them pragmatically. However, the present work is a fertile study as it focuses on the way ethics and morals are expressed in English and Kabyle proverbs pragmatically and the attitudes of listening and speaking teachers towards teaching English and Kabyle proverbs in EFL classrooms. Moreover, it is considered as a primary study that has been conducted at the Department of English at Mouloud Mammeri University of Tizi-Ouzou.

▪ **Aims and Significance of the Study**

As a fundamental purpose, this research aims at drawing a pragmatic and didactic study of ethics and morals particularly in English and Kabyle proverbs. The reasons behind dealing with this topic are first and foremost to find out whether ethics and morals are found within the proverbs of the two languages. The second objective is to illustrate the way these concepts are manifested in proverbs. The third objective seeks to identify the attitudes of listening/speaking teachers towards using proverbs associated to ethics and morals in EFL classrooms in both languages.

The significance of this study revolves around the fact that it is the first one to be conducted at the level of Mouloud Mammeri University of Tizi-Ouzou. It deals with a pragmatic analysis the concepts of ethics and morals within proverbs. In addition to depicting the attitudes of listening and speaking teachers towards teaching proverbs containing ethics and morals in English and Kabyle languages in EFL classrooms, this work is of great importance as it tackles the notion of proverbs which is highly valued in society .This is to say

that, each culture and society is built upon sayings and morals of conduct that make it unique and culturally different from other societies.

▪ **Research Questions and Hypotheses**

This dissertation aims to outline a pragmatic and didactic study of ethics and morals in English and Kabyle proverbs. The following questions have been designed.

- **Q1:** Are ethics and morals manifested differently in both languages?
- **Q2:** What are the attitudes of listening/speaking teachers towards teaching ethics and morals using English and Kabyle proverbs in EFL classrooms ?

In order to obtain answers to these research questions, the following working hypotheses are set up.

- **H1:** Ethics and morals are manifested comparably in both languages.
- **H2 :** Teachers of listening / speaking subject have positive attitudes towards teaching ethics and morals using English and Kabyle proverbs.

▪ **Research Techniques and Methodology**

This research adopts the qualitative approach to collect, analyze, and interpret the findings. Concerning the proverbs, the English ones are collected from “*The Penguin Dictionary of Proverbs*”, a book by Rosalind FERGUSSON. The Kabyle ones are collected from two books entitled “*Recueil de Proverbes Berbères*” written by Abdennour ABESSALEM and “*Proverbes et Dictions Kabyles*” written by Youssef NACIB. Therefore, forty proverbs are selected, twenty for each language. Moreover, an interview of ten questions is conducted with ten teachers of listening /speaking subject at the Department of English at Mouloud Mammeri University of Tizi-Ouzou .It is held to get detailed answers concerning their attitudes towards teaching ethics/morals within EFL classrooms in both languages through proverbs. To conduct this research, Kant’s moral theory(1785 cited in Gregor , 1998) is adopted as a theoretical framework. The latter analyzes whether a certain

action is right or wrong relying on three categorical imperatives which are the following :universalizability , the formula of humanity , and kingdom of ends.

▪ **Structure of the Dissertation**

The present study is carried out following the traditional simple model. Therefore, it encompasses a General Introduction followed by four chapters and a General Conclusion. The General Introduction contains the Statement of the Problem, Aims and Significance of the Study, Research Questions and Hypotheses, Research Techniques and Methodology, and the Structure of the Dissertation. The first chapter entitled ‘Review of the Literature’ is concerned with a more detailed explanation of the notion of proverb in addition to the concepts of ethics and morals. Moreover, a presentation of the theory is provided. The second chapter entitled ‘Research Design and Methodology’ delivers a detailed Description of the Corpus, the Research Method, the Data Collection, as well as the Data Analysis. The third chapter is devoted to ‘Representation of the Findings’ where the results and the findings of the research are presented in accordance to the chosen theoretical framework. The last chapter entitled ‘Discussion of the Findings’ permits to discuss and interpret the main results obtained throughout the analysis of the pragmatic meaning of ethics and morals within English and Kabyle proverbs and to discuss the results of the interview conducted with listening /speaking teachers. To conclude, a General Conclusion is established. It contains an introductory restatement of the aims of the study, research questions and hypotheses, the findings, the methodology and the sample used, and hopefully includes suggestions for further research.

Introduction

This chapter is concerned with the review of the literature whereby the main notions of our work are reviewed. It starts by defining both the concepts of ethics and morals. Then, it sheds light on their origins. Afterwards, it provides definition of the proverb and its etymology in both languages. In addition, it supplies the significance of proverbs in communication. Moreover, it seeks to afford the effects of teaching ethics and morals within English and Kabyle proverbs in EFL classrooms beside a presentation of pragmatics. Lastly, the theoretical framework of the research is introduced.

1. *Definition of Ethics and Morals*

Both the terms ethics and morals are involved with the distinction between what is right from what is wrong in addition to what good bad. According to Sproul (2022) the Greek term “*ethos*” is where the English words ethic or ethics originate while the Latin word “*mores*” is the root of the words moral or morals. Many people nowadays use these words interchangeably in their vocabulary. In fact, the terms ethics and morals are typically used synonymously as it is possible to distinguish between them. Ethics are the social standards one must uphold as being a member of a given society .Yet, morals are the personal principles that guide every aspect of who people are. Therefore, ethics are social standards while morals are individual principles; they both deal with differentiating between good/bad acts. The same idea is developed by Jain et al (2022) claiming that ethics are the external norms supplied by institutions, communities, or cultures to which an individual belongs .For example , lawyers, police officers, and doctors must all adhere to an ethical code established by their profession, regardless of their personal emotions , or desires. Morals in their turn are principles developed and maintained by individuals.

2. Origins of Ethics and Morals

2.1 Religion

Most religions have ethical and moral components .These components encompass the concepts of rightness and wrongness .They have provided many people with basic morals and ethical values differentiating good from evil, saints from sinners, and the altruistic values that build lasting cultures .

Schwadel and Hardy (2021) assert that religion affects the way individuals see the world and react to it. It impacts ethics and morals in a variety of ways. It shapes the way people think and react to the world. In lay terms, this means that religion has a range of effects on morality and values. Therefore, it has an influence on people’s view and reaction to the world.

2.2 Society

Every nation has its ethical and moral views .They consist of unique ideas which are related to its way of life and history. Lillie (1948:2) declares that

We may define ethics as the normative science of the conduct of human beings living in societies –a science that judges this conduct to be right or wrong, to be good or bad

This means that one can define ethics as the science that regulates human behaviour in society and assesses that a particular behaviour is right or wrong, good, or bad.

Ethics highlight human moral values which are passed down from one generation to another. For this reason, their determination plays an important role in realizing these values which are then reflected in human language through the use of proverbs or any other figure of speech. These proverbs can deepen their reflection on life since they help people look critically at their lives and evaluate their choices and actions. In addition, they help them know who they really are and what is best for them (ibid) .

2.3 Organizations

An organization is formed when individuals from different backgrounds and diverse interests come together on a common platform and work towards the achievement of pre-determined goals and objectives. Ethics and morals in organizations include various guidelines and principles that determine how individuals should behave at the workplace. Epley and Kumar (2019:144) assert that

Organizations should aim to design a system that makes being good as easy as possible. That means attending carefully to the contexts people are actually in, making ethical principles foundational in strategies and policies, keeping ethics top of mind, rewarding ethical behavior through a variety of incentives, and encouraging ethical norms in day-to-day practices. Doing so will never turn an organization full of humans into a host of angels, but it can help them be as ethical as they are capable of being.

This means that organizations should strive to design a system that makes it as easy as possible to be good. Therefore, translate core ethical principles into strategies and policies with ethics in mind, rewarding ethical behaviour with a variety of incentives and encouraging ethical standards in daily practice.

2.4 Family

Family is another foundation on which ethics and morals are established. The latter are taught to children to be the standards that guide their behaviour. Children turn out to be a good person as ethics and morals are taught by their family members. Therefore, they enhance their personalities to stand firm in their opinions despite others' efforts to break through with opposing values. Annan (1998) advocates that children acquire the principles that guide them for the rest of their lives inside the family. They form their first relationships, learn to interact with others, and engage with the world around them. The notion of human rights becomes a daily reality inside the family. Tolerance, respect, and equity in the family become ideas that impact societies, nations, and the entire world. This means that it is within the family that children learn about ethics and morals that will guide them for the rest of their lives through

developing their relationships, connecting with people, and becoming more aware of the world around them.

3. Definition of a Proverb

Nothing defines a culture as its language, and the element of language that best outlines the values and beliefs of a society is its proverbs. Proverbs have been studied extensively by linguists and folklorists .Taylor and Mieder are among its masters (Villers , 2004) .In the Oxford Dictionary of Proverbs (1997:1) a proverb is defined as “*a traditional saying which offers advice or presents a moral in a short and pithy manner*” .Thus, proverbs are popular expressions which contain advice or state a generally accepted truth .Mieder (2021:84) defines a proverb as “*a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form which is transmitted down from generation to generation*” .This means that proverbs are people’s sayings and expressions that contain morals, advice and truth .These proverbs are metaphorical and they are transmitted from one generation to another.

4. Etymology of Proverbs

4.1 English Proverbs

According to Eugene and Petrushevskaja (2015) the origins of English proverbs includemainly the native sources and borrowings. They are originated from literary works, most importantly the works of William Shakespeare. These literary works relate to poetry, prose, dramatic works, and writers’ sayings.

The native English proverbs are associated with religion, which concerns mainly the holy scripture, sermons, laws and statutes of religious communities. Again, the written sources deal with folklore (Eugene and Petrushevskaja , 2015). According to Rongmei (2019) Christianity has been the dominant religion in the west .As a result, many English proverbs have come from the bible and textbooks of Christianity .For instance, *a tree is known by its*

fruits. According to Matthew 12, when you grow a healthy tree, you pick up healthy fruits. Whenever you grow a disaster tree, you pick worms-eaten fruit. Therefore, the fruit tell you about the tree and this is the case for people, too. The implied meaning of this proverb is that a person's character is judged by what they do and how they behave (ibid.).

Eugene and Petrushevskaja (2015) claim that borrowing in its turn, is divided into borrowings from classical languages (Greek and Latin), European languages (Spanish, German, Irish ...,etc) and the non European languages (as the Chinese and Persian languages). Moreover, Rongmei (2019) adds the idea of human experiences to better understand the origins of English proverbs. Human experiences are defined as the people's daily life facts and situations. Said differently, humans inspire proverbs from their daily lives. These people can be fishermen, farmers, and huntsmen.

The inspired sayings are applied in similar situations. As an illustration, *make hay while the sun shines* (ibid). Indeed, farmers give birth to this expression that means not only to take advantage of sunshine to dry the hay (superficial meaning), but also it means to make full use of something while it is available. Once these sayings are used, they become universally understood.

4.2 Kabyle Proverbs

As far as the origins of Kabyle proverbs are concerned, they have emerged or have been taken from poems. The idea is that the verses that best define the essence of the poem are selected and used as proverbs. Said differently, the verses are given a proverbial value as issued by the Berber tradition. It is believed that ethics, wisdom and orality are three primordial parameters that constitute along with the emergence of Kabyle proverbs (NACIB, 2002). To begin with, ethics in proverbs teach a given community what is good and avoid what is bad in relation to the standards of that social group. Ethical values are personal judgments that are agreed upon in a given society. They are a set of codes that determine the

way an individual's relationship should be and the form it should take (Schneider, 1987 cited in Nacib, 2002). In the case of Kabyle proverbs, these codes refer to the Islamic morals and ancestral customs. Wisdom, in its turn, is concerned with self-control, weighing the words someone says, and intentional reflection behaviour. These are the traits that proverbs reflect. As a final point to discuss, orality is the fact that proverbs are created, used, and transmitted orally because the Berber society at that time was illiterate. This is to say that only elites could read and write. (Ibid.).

5. The Significance of Proverbs in Communication

Proverbs play a great role in communication. To reinforce this point, one may refer to Taylor (1996:45) who states that *"men buy and read collections of proverbs to awaken and enlarge reflections on the world and the nature of man, to suggest subjects for conversation, or to provide themselves with comment appropriate to situations in daily life"*. This means that people tend to use proverbs in their daily lives to argue, comment on topics, give support to their ideas, and start up conversations.

Mieder (1993:58) argues that *"doubtlessly traditional proverbs still play a significant role in today's speech, where they continue to be used to moralize, to instruct, to advise, and to reflect on everyday experiences"*. Thus, traditional proverbs continue on to be employed and have an important role in today's speech which influences people since they offer them advice, warnings and comments on human experiences. Consequently, encourage them to act and behave in certain ways.

By employing proverbs in conversations, one wishes to strengthen arguments, emphasize opinions, influence other people and make use of them in various situations (Mieder, 1993). Hence, the use of proverbs contributes to the enrichment of daily conversations and makes the language a more brilliant and powerful tool of communication.

In terms of their function, proverbs occur in all communication events and said to be of great importance due to their influence and effectiveness. They are used in oratory, for judging, embellishing, and enriching speeches (Finnegan,1994). When it comes to their significance in communication, proverbs are frequently used in conversations and interactions (ibid.). Moreover, many proverbs function as warnings. For instance, keep *your weather eye open* (Finnegan, 1994:36). This means that one should always be prudent and ready to face whatever happens. Proverbs are also used to sum up life experiences, let the listener draw conclusions by himself and apply them in the future (ibid). Mieder(1993) claims that in communication, proverbs are viewed as a crucial tool of expressing oneself in an implicit rather than an explicit manner .

6. The Effects of Teaching Ethics and Morals through Proverbs in EFL Classrooms

Students should not only be exposed to elementary subjects as mathematics and geography, but also to personal values and ethics. More precisely, teaching would be effective by implementing social, moral and ethical values so as to grow future responsible individuals of society (Attar , 2019).

As Heidari et al., (2015: 2461) advocate

teachers with professional ethics will make attempts to enhance such factors as physical, mental, intellectual health, social responsibility, commitment, modesty, honesty, creativity, accuracy, bravery, generosity and flexibility among their students

The authors argue that teaching ethical values benefits students at the mental, social and intellectual levels. Also, the teacher sets a positive atmosphere so that learners become motivated and productive. Again, teaching values like honesty, generosity, and respect may strengthen learners' social relationships be it with family or friends. The same idea is developed by Salehnia and Ashraf (2015:135) who claim that :

Ethics plays a crucial role, particularly in education systems and promoting ethics in the different organizations particularly in teaching the English language generates a positive atmosphere for increased productivity and has a more influential part in society. The ignorance of ethical principles may be the source of many problems for all associations and create obstacles for members development in societies, as well.

According to the aforementioned authors, teaching ethics and morals is crucial in promoting learners productivity and avoiding obstacles like fear of socialization.

7. Pragmatics

According to the Oxford Advanced Learner's Dictionary, pragmatics refers to the study of how language is used to express what someone really means in certain situations, especially when the words already used seem to mean something different. In other words, it refers to how utterances can express things that are different from what they appear to mean. Yule (1996: 3) states that *"it has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves"*. Therefore, it looks beyond the literal meaning of speech and examines how meaning is constructed with an emphasis on implicit meanings.

Pragmatics sees language as a tool for interaction, what people mean when they use language, and how one communicates and understands people. As Yule (1996:3) explains *"this type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said"*. Pragmatics serves as the basis for all language interactions and communication. It is an essential feature of understanding language and the responses that follow. Consequently, without the influence of pragmatics, there would be very little understanding of intention and meaning.

8. Theoretical Framework

The study aims at investigating the concepts of ethics and morals within English and Kabyle languages. Therefore, this research is based on Kant's moral theory written in German in 1785 under the name of "*Die Grundlegung zur Metaphysik der Sitten*" and translated into English in 1998 by Mary Gregor under the name of "*Groundwork of the Metaphysics of Morals*". It seeks to explain how an act can be considered ethically and morally good or bad.

Immanuel Kant is a German writer, philosopher and a University lecturer. He had taught on logic, metaphysics, ethics, geography, mathematics, the foundations of natural science, and physics (Gregor, 1998). He has published a series of important works concerning ethics and morals. These include "*kritik der reinen vernunft*" (1781) "*Die Grundlegung zur Metaphysik der Sitten*" (1785), "*Die Metaphysik der Sitten*" (1797). Many of his books and works are translated into English as "*the critique of pure reason*" (1804), and "*Groundwork of the Metaphysics of Morals*" (1998).

1. Kant's Moral Theory

According to Sullivan (1989), Kant's ideas have addressed four main audiences namely educated people, philosophers (the clergy), the rationalists and ordinary people. To begin with, the first people to be targeted are the educated people who have been influenced by the Newtonian science. The idea is that, for these people morality is a mere emotional statement that is deprived of purely cognitive status and inferior to the cognitive statement found in physical sciences. Therefore, he has defended morality against these moral skeptics.

The philosophers, mainly the clergy, are the second targeted audience. Sullivan (1989) argues that Kant in his works has rejected the clergy's explanation of morality by basing it on experience. He views their analysis as being skeptic and defective. Moreover, the rationalists have been addressed. The latter have tried to find final answers to issues in relation to metaphysics. For Kant, one may not understand reality on the basis of what a person first

knows about the world. Finally, Kant has taken into consideration ordinary people's claims including their explanations of morality. He has devoted most of his philosophical analysis and works of morality to what he names "ordinary moral consciousness".

Sullivan (1989) reports that Kant believes that the ideas of ordinary people about morality are more reliable than those of philosophers. Yet, he has advised the ordinary people to help them better to understand what is morally and politically wrong and right. Kant owes most of his writings about the nature of human morality to the thoughts of ordinary people. He has contended that every ordinary man possesses theoretical and philosophical understanding of morality that may lack clarity. Consequently, the job of the philosophers is to organize and clear up people's thoughts and reasoning through setting up the ultimate moral norm. For Kant, moral law suggests no discrimination between a person and another. It holds equality between people despite their wealth or social status. He adds that the human moral condition is a mere inner conflict between what a person wants and desires with what they ought to do.

In fact, this conflict is key to understanding the reality and nature of morality. Another point to consider is that moral laws are objective in nature be it physical or natural .They are not dependent on a given person's wishes or desires. Kant considers that the best way to enlightenment is freedom. That is humans should think for themselves rather than let others do it for them. They should be independent from external influence (social customs for example). Kant has favoured the enlightenment which valued human reason over faith. In addition , Kant sides with pietism that stimulates human's progress and individuality (*ibid.*).

2. Ideas of Reason

According to Gregor (1998:7) , “*Kant began to work out ideas that were destined to challenge our conception of reason's relationship — and so of our own relationship - to the world around us*”. Kant (1785 cited in Gregor,1998) explains that what defines morality is reason. Thus, reason is a fundamental concept in Kantian ethics. He sheds light on the crucial role that ideas of reason play in the analysis of morality. The moral reasoning deals with how a person ought to behave. An example of these ideas are the ones of holiness, virtue, good will, and duty (Sullivan, 1989).

3. Duty and the Goodwill

Fisher and Dimmock (2007) claim that Kant (1785 cited in Gregor ,1998) attempts to set up the supreme principle of morality by starting with the concept of duty, the idea behind it sounds familiar. Imagine your friend telling you something but asks you to promise to keep it a secret. Over the next few weeks, that good gossip will be on your lips, but you will not tell anyone because of your promise. There are things that one realizes as imperative no matter what individuals really want to do. This is what Kant means by duty. As an outcome that begs the question if desire does not motivate us to do the right thing, even a very strong desire (ibid), what should we do? In our example, why do we keep our promise even though we want to gossip? Fisher and Dimmock(2007) argue that Kant's answer is with introducing the concept of the "goodwill".

One of the criteria upon which an act is defined as being morally and ethically good in Kant's theory (1785 cited in Gregor, 1998) is the motivation behind it. This motivation in Kantian terminology is called the good will. According to Gregor (1998: 11) “*a person who does the right thing for the right reason evinces what Kant calls a good will*”. This means that individuals who act uprightly demonstrate what Kant refers to as good will. Moreover , Kant (1785 cited in Gregor ,1998) claims that a person has good will if his/ her intentions are developed on the basis of self-conscious , respect for the moral law, that is, the standards that

regulate what individuals should do, Fisher and Dimmock (2007) illustrate that if you come across a mendicant person and out of a good will you will give him some money but later you discover that he is pretending to be a poor person and he has bought a car with the money he has mendicated. So, on the basis of Kant principle of good will you would not care because the only important thing for you is that you helped him. Consequently, the crucial thing is the good will.

2. Categorical Imperatives

Throughout his theory, Kant presents the notion of categorical imperatives (CI). Categorical imperatives according to Sullivan and Pecorino(2002) aim to provide people with the means to evaluate ethical actions and make moral judgments. Kant (1785 cited in Gregor, 1998) explains that maxims must be in accordance with the categorical imperatives. Therefore, it is a formal procedure by which any action that may be morally relevant can be evaluated. Kant (1785 cited in Gregor, 1998 : 11) argues that a categorical imperative “*commands simply that our actions should have the form of moral conduct; that is, that they should be derivable from universal principles. When we act, we are to ask whether the reasons for which we propose to act could be made universal*”. This means that actions should be conducted morally and that one must consider whether behaviors may be universalized. There are three categorical imperatives classified in terms of: universalizability (CI 1), the formula of humanity ((CI 2) and kingdom of ends (CI 3).

2.1 Universalizability

Kolb (2008) clarifies that the concept of universalizability is a type of moral test that requires to visualize a society in which any proposed action is also pursued by everyone else. In Kantian philosophy, a truly good act is one that can become a universal law; a merely self-serving act is by nature not generalizable thus, non-existent in a Kantian universe. By this, he means that one should act in a way whereby everyone else would act in the same way and on

this basis one should refrain from doing things others would not want to do. Whenever a person does an action, they should consider how the majority view that act, Stealing, for example, is viewed by others as an ethical act. So it cannot be universalized. As a matter of fact, it fails the CI1. If an action passes the CI 1(universalizability), this is morally acceptable. In lay terms, this simply means that in case an individual takes an action then everyone else should also be able to do it. Under this principle, non-ethical and moral actions are not permitted. Hence, people should not do anything which could not be universalized. If it can not be universalized than the action is neither ethical nor moral.

4.2 The Formula of Humanity

Fisher and Dimmock(2017:38)assert that “*Kant thinks that CI-1 and CI-2 are two sides of the same coin*”.The concept of the formula of humanity(CI-2) is that one should not use people for interests .Otherwise, they fail to treat them as rational agents and that is morally wrong. Thus, to consider a person as a rational being entails recognizing their right to determine what to do with their own lives. Moreover, Kant (1785 cited in Gregor, 1998) claims that people should act in a way that they always use humanity as an end never as a means. Therefore, his theory has a way of respecting the dignity of people .According to Kant, people should treat each other on the basis of being rational agents. Thus, Kant’s theory (1785 cited in Gregor, 1998)allows talking about rights. Johnson and Cureton(2004) argue that Kant (1785) believes that if a person treats someone just as a means, they are acting wrongly. The formula of humanity involves the instruction that one should never use people as mere means. Therefore, for Kant any act that treats humanity as a means is ethically and morally wrong.

4.3 Kingdom of Ends CI 3

The categorical imperative's final formulation combines CI-1 and CI-2. It encourages us to visualize a society in which individuals make up a whole kingdom. They never follow a maxim that can not be made into a universal rule (Fisher and Dimmock, 2007) .Therefore, a kingdom of ends consists of imagining a kingdom which is composed of only those people who act respecting the CI-1 and CI-2.Thus, people are used as ends not means.

Conclusion

To sum up, this chapter has dealt with the review of the literature that has defined ethics and morals. Then, it has afforded a few origins from which ethics and morals come from. The next paragraph has presented a definition of a proverb and its etymology in both languages. The significance of proverbs in communication has also been tackled throughout the chapter in addition to the effects of teaching ethics and morals through English and Kabyle proverbs in EFL classroom. Then, the field of pragmatics is discussed. Lastly, the theoretical framework upon which our work depends on is presented.

Introduction

This chapter is methodological. It deals with the research design elaborated in order to analyze the proverbs pragmatically and to investigate the teachers' attitudes towards teaching ethics and morals using proverbs in EFL classroom. The chapter consists of three sections. The first section presents the method used for data collection (the Qualitative Method) and a detailed description of 'the Setting and Participants of the Study'. The second section is entitled 'Procedures of Data Collection'. It includes an analysis of the proverbs together with an interview used to gather the qualitative data. The third section explains 'the Procedures of Data Analysis' used to analyze and interpret both the proverbs in question and the interview.

1. Research Method

To conduct our study, we have adopted the qualitative method research for the data collection and data analysis. According to Crossman (2021) qualitative research is a type of social science research that collects and works with non-numerical data in order to better understand social life through the study of specific populations or locations.

1.1 Setting and Participants of the Investigation

This study has taken place at the level of the Department of English at Mouloud Mammeri University of Tizi-Ouzou. The participants of this study are mainly ten teachers of listening / speaking subject since they select freely what they teach for their students who in their turn, may communicate freely. Hence, teaching proverbs in English and Kabyle languages as a part of the syllabus is crucial for language learning. Moreover, all the teachers have been exposed to the Kabyle language being native speakers of this language.

2. Procedures of Data Collection

As mentioned previously, the present work, investigates a pragmatic and didactic study of ethics and morals in English and Kabyle proverbs. It follows three objectives. First, to find out whether ethics and morals are found within both English and Kabyle proverbs. The

second objective , is to illustrate the way these concepts are manifested within these proverbs .The third objective , seeks to identify the attitudes of listening/speaking teachers towards using proverbs associated to ethics and morals in EFL classrooms in both languages. The data of the present study consist of forty proverbs and an interview of ten questions conducted mainly with ten teachers of English listening /speaking subject.

2.1. Description of the Corpus

2.1.1. Description of the Proverbs

The forty proverbs understudy are collected from three books .As far as the English language is concerned, twenty proverbs are selected from ‘The Penguin Dictionary of proverbs’ a book by Rosalind Fergusson, it contains around 6000 proverbs , they are listed under themes i.e. absence , advice , danger , courage , envy , gratitude ..., etc. She has over 20 years of experience as an editor and lexicographer. Her previous works include: *Penguin Rhyming Dictionary (1986)* , *Dictionary of English Synonyms and Antonyms (1992)* and *The Cassell Dictionary of English Idioms (2000)* .While those of the Kabyle language, twenty proverbs are taken from two books .The first one is ‘*Recueil de Proverbes Berbères*’ a book written by the writer and activist of the Amazigh cause Abdennour Abdesselam , he has written many books as : *Dictionnaire Abrégé du Vocabulaire Redressé de la Langue berbère (2001)* and *Categories du Vocabulaire de la Langue Berbère (2009)*, and the second book is ‘*Proverbes et Dictions Kabyles*’ written by Youssef Naciba writer , sociologist , a Ph.D in literature and human sciences at the Sorbonne University of Paris , he is also an associate Professor at the University of Mouloud Mammeri of Tizi-Ouzou .Among his books: *Contes de Kabylie (1986)* , *Chants Religieux du Djurdjura (1988)* , *La Poesie du Temporel au Spirituel (2013)* and *Aspects du Conte et du Proverbes Amazighs (2016)* .Proverbs are known for having a hidden meaning for instance they may not be literally and superficially understood. Therefore, a pragmatic section is provided to explain their contextual meaning. In addition, to

an interview of ten questions administered to ten teachers of listening/speaking subject. The data are then, analyzed and interpreted through the Qualitative Content Analysis (QCA) .

2.1.2. Teachers' Interview

As previously mentioned, an interview of ten questions is administered to ten teachers of listening/speaking subject. It is aimed to depict their attitudes towards teaching proverbs related to ethics and morals in EFL classrooms. According to the oxford dictionary press (2008), an interview is a formal meeting at which someone asks people questions in order to find out their opinions concerning a particular topic. In the field of research methodology, it is considered as a research tool that is used to collect data from different individuals .It has three main types unstructured, semi-structured, and structured. Interviews help in explaining and exploring different opinions related to the research topic. The interview that is designed for this research involves a structured interview format. It consists of asking ten questions to ten teachers of listening / speaking subject in order to collect data concerning teaching the concepts of ethics and morals within English and Kabyle proverbs. The number and the order of questions are therefore fixed and cannot be changed within the interview itself.

3. Procedures of Data Analysis

3.1 Qualitative Content Analysis

The qualitative method is used as an attempt to interpret the proverbs in question along with the interview's responses since the questions are open-ended in nature. Patton (2002) defines QCA as *“any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings”*. Qualitative content analysis is a research method used to interpret qualitative content. It is a subjective analysis of a given data. Hence, throughout the study a qualitative analysis of the concerned proverbs and the teachers' answers is provided.

3.2. Kant's Moral Theory

As we have mentioned before, the present study adopts Kant’s moral theory (1785 cited in Gregor,1998) which is based on categorical imperatives. Categorical imperatives are rules or moral requirements that everyone must follow, these rules are imposed on everyone as moral principles .The corpus of the study that is the proverbs and the interview’s data are analyzed in terms of the categorical imperatives (universalazability, the formula of humanity, and Kingdom of ends). More details are provided in the following table.

The categorical imperatives	Universalazability	The formula of humanity	Kingdom of ends
English proverbs	“ <i>Pardon is the choicest flower of victory</i> ”.	“ <i>One can’t help many , but many can help one</i> ”.	“ <i>A good deed is never lost</i> ”.
Kabyle proverbs	“ <i>Ur keččemara gar yiccar d weksum</i> ”. Do not enter between flesh and nails.	“ <i>yettru d umeksaitett d wuccanen</i> ”. He weeps with the shepherd, eats with the wolves.	“ <i>Tilisa n wawal am tid n wakal</i> ”. The boundaries of words are like those of the land.

Table 1: The Three Concepts of Categorical Imperatives.

As shown in table 1, the proverbs that fall into the first categorical imperative which is “*universalizability*” contain acts that can be universalized. As illustrated, in *pardon is the choicest flower of victory*. This act can be universalized since pardon refers to forgiving someone for something they have already said or done to you. In addition, the Kabyle proverb *ur keččem ara gar yiccar d weksum*, translated as do not enter between flesh and nails entails the act of not creating problems between people. Therefore, a given person should not interfere in people’s business .As far as the second categorical imperative is concerned; “*the formula of humanity*” implies that people must never be treated as a means to an end because treating people as a means equals dealing with them only for profits. However, to treat them

as an end in themselves means to provide them the respect they deserve, as shown in the proverb *bone can't help many, but many can help one*, which invokes the importance of the unity created by humans in society.

The act of unity is ethical denoting that people treat each other as an end not as a means without any profits. Regarding the proverb, *yettru d umeksa itett d wuccanen* translated to as he weeps with the shepherd, eats with the wolves. It is linked to the act of hypocrisy through which people are treated as a means to attain personal needs. The third categorical imperative to consider is, "*kingdom of ends*" it suggests that people should act according to both *universalizability* and *the formula of humanity* principles. As illustrated in the proverb *a good deed is never lost*, that is doing something good is a universalized act which serves in building strong relationships. As for the kabyle proverb *tilisa n wawal am tid n wakal* translated as the boundaries of words are like those of the land, this means that people should measure their words so as to live in serenity/ harmony within societies.

Conclusion

In a nutshell, the chapter has outlined the methodology to be adopted in this study to conduct a pragmatic and didactic study of ethics and morals particularly in English and Kabyle proverbs. First, it has provided a detailed description of the setting, participants and the corpus of the study. Second, it has accounted for the procedures used to collect the data following a random selection of forty proverbs and an interview addressed to teachers of listening and speaking subject. The last section sheds light on the data analysis that seeks to present, analyse and interpret the information gathered from the data collection instruments.

Introduction

This chapter concerns the presentation of the findings .It is divided into two sections , the first one presents the English and Kabyle proverbs concerning ethics and morals .They are presented in two different tables .Table one concerns the English proverbs which are extracted from “*The Penguin Dictionary of Proverbs* »and their pragmatic meaning .Table two concerns the Kabyle ones which are extracted from “*Recueil de Proverbes Berbères*” and “*Proverbes et Dictions Kabyles*”, their translation and pragmatic meaning .The second section presents the results obtained from the interview administrated to ten teachers of listening/speaking subject in the Department of English at Mouloud Mammeri University of Tizi-Ouzou.

Section one: English and Kabyle Proverbs and their Pragmatic Meaning

This section deals with the results reached through analyzing proverbs taken from three books, concerning English and Kabyle proverbs .On the one hand, the English proverbs are picked out from “*The Penguin Dictionary of Proverbs*”. On the other hand, those of Kabyle language are picked out from “*Recueil de Proverbes Berbères*” and “*Proverbes et Dictions Kabyles*”.The prominent features of ethics and morals within proverbs and their pragmatic meaning are given in these two tables. In addition, the Kabyle proverbs are translated into English.

1.1 English Proverbs

Proverbs	Pragmatic meaning
1. “ <i>He that does evil never weens good</i> ”.	A person who does harm to others should not expect good in return .If you treat someone badly ,eventually you would suppose that it would come to you in return and that is the case with good acts.

2. <i>“The rotten apple injures its neighbours”.</i>	This means that one bad individual can spoil a whole group .Said differently; one bad person may influence everyone badly.
3. <i>“It is hard for a greedy eye to have a leal heart”.</i>	It would be difficult for a person who is self-indulgent to have a loyal and honest heart.
4. <i>“By his deeds we know a man”.</i>	People judge your character by what you do. In case your acts are good, than you are a good person and vice versa for the opposite case.
5. <i>“The noblest vengeance is to forgive”.</i>	This means that forgiveness is the best form of revenge, since it is always best to forgive and show kindness and sympathy.
6. <i>“The good intention excuses the bad action”.</i>	Your good intentions can justify any bad behaviour or acts, especially when it is in the best interests of others or even sacrificial.
7. <i>“A good deed is never lost”.</i>	This implies that a good, kind, generous act is never done in vain. You will always be rewarded.
8. <i>“One never loses by doing a good turn”.</i>	At each time you behave in an ethical way and make a good action, it will come back to you.
9. <i>“Better unborn than untaught”.</i>	This denotes that if a child will be born in surrounding where he cannot learn (or be taught) it would be better for him not to be born.
10. <i>“Nothing worse than a familiar enemy”.</i>	You should be safeguarded against the person that you already know could harm you (enemy).
11. <i>“Pardon is the choicest</i>	Forgiveness is the most suitable and flowering choice

<i>flower of victory</i> ".	to make.
12. "Give and spend, and god will send".	God will always supply your needs if you make charity and spend money for people.
13. "Virtue is a jewel of great price".	Actions with high moral values are considered as jewels (precious stones) which are priceless.
14. "One can't help many, but many can help one".	This exemplifies the importance of the unity in society.
15. "Honesty is the best policy".	It is always better to be honest and trustworthy and show sincerity and honesty no matter what.
16. "A honey tongue, a heart of gall".	This is used to refer to someone who speaks sweet words but has an impure heart.
17. "Better speak truth rudely, than lie covertly".	It is better to tell the truth openly than to lie in secret.
18. "What is done cannot be undone".	This means that you cannot change or cancel what you have already done .So make sure to behave ethically.
19. "Learn not, know not".	If you do not learn, you will not know. It shows therefore the importance of learning and how it does contribute to gain knowledge.
20. "Evil deeds are like perfume, difficult to hide".	Unethical acts are comparable to the perfume's smell, since it cannot be hidden.

Table 2: English Proverbs Related to Ethics and Morals and their Pragmatic Meaning

1.2 Kabyle Proverbs

Proverbs	Translation	Pragmatic meaning
1. “ <i>Yetcerig ur yettxidi</i> ”.	He/she tears but does not sew.	The one who only knows to destroy by his acts and his words .A negative human being who in discussion post harsh criticism, but does not offer a solution.
2. “ <i>D bu sin wudmawen</i> ”.	He is a man with two faces.	This means that the person is double faced or hypocrite.
3. “ <i>Mi tbeddeḍ madden ak yinek mi teyliḍ hedd wer k-issen</i> ”.	When you are up, everyone is with you, and whenever you are on the ground, no one knows you anymore.	This refers to ungratefulness and the superficial relationships / friendships since in misery and distress we find ourselves alone.
4. “ <i>Myin-as-d wacciwen</i> ”.	He grows horns.	It refers to a person who changes his or her personality or attitudes from a nice to a mean person whenever they got what they wanted.
5. “ <i>Yas tfazed a tiṭ, timi nnigem I tella</i> ”.	Even if the eye is prominent, the eyebrow is above.	This means that you should always be humble and not arrogant since there are always people who are better than you.
6. “ <i>Qsent warzazen</i> ”.	The one stringed by the waspstakes his revenge on the	It refers to someone who is mean to a weaker person. Someone who cannot

<i>Yettara ttar deg ibzizen</i> ".	grasshoppers.	defend himself / herself from stronger ones .Thus, he blames other people for the damaged not caused by them.
7. <i>"yečur as tič"</i> .	He/she/it has filled his eye.	It means that you are contented and pleased with something or someone.
8. <i>"Ur keččem ara gar yiccar d weksum"</i> .	Do not enter between flesh and nails.	You should mind your business and not create conflicts between people who have strong relationship or friendships.
9. <i>"Sufella yecbaḥ yerqem, mi teldiy ufiy-t yarka"</i> .	From the outside it is beautiful and when i have opened it, it was rotten.	Someone / something may look as being good but bad inside. In other words, this means appearances are deceptive.
10. <i>" yettru d umeksa itett d wuccanen"</i> .	He weeps with the shepherd, eats with the wolves.	It refers to a hypocrite person.
11. <i>"Tilisa n wawal am tid n wakal"</i> .	The boundaries of words are like those of land.	You should weigh your words; speak in a clear and concise manner not beyond the limits.
12. <i>"Wanifi-t Wayif-ay"</i> .	We are better than some people and some people are better than us.	You should always be thankful for what you have.
13. <i>"Yif tidet yessegraḥen Wala"</i>	A truth that hurts is better than a lie that pleases.	It is always better to speak up the truth.

<i>Lekdeb yessefrahən”.</i>		
14. <i>“Aeəbbuđ yerwan ur yettqelibyef win illuzen”.</i>	A satisfied belly does not seek a hungry person.	It denotes selfish people who care only for themselves / their interests and never think about others.
15. <i>“Midiy d yir rfiq, iğayi d yirmđiq”.</i>	Following bad companions, I found myself in disputable places.	Whoever walks with the wise becomes wise, but the companion of fools will suffer from harm.
16. <i>“Yif ahezzeb aqezzeb”.</i>	Paying attention to your words/ acts is better than regrets.	You have to measure your words before speaking to avoid bad consequences.
17. <i>“Bu yiles madden ak yines”.</i>	The one who has a soft tongue attracts everyone to his side.	It refers to someone who is a good talker who convinces you with words.
18. <i>“Ameyyez uqbel aneggez”.</i>	Think before you jump.	You should think twice before you act to avoid bad outcomes.
19. <i>“Jeřbay ak medden mi yliy”.</i>	I tested everyone when i was down.	It is in your lowest that you judge the people who are surrounding you.
20. <i>“Seřheb icifađ ar tafed asebbad”.</i>	Drag old moccasins (shoes of the of North African people) while waiting to find new shoes.	This means you have to settle for what you have while waiting for something better (it incites to optimism).

Table 03: Kabyle Proverbs Related to Ethics and Morals, their Translation and Pragmatic Meaning.

2. The Analysis of Some English and Kabyle Proverbs in Relation to Kant's Moral Theory

2.1. English Proverbs

Proverbs	The act	Universalizability (CI 1)	Formula of humanity (CI 2)	Kingdom of humanity (CI1+CI2)
<i>"The noblest vengeance is to forgive".</i>	Forgiveness.	✓	✓	✓
<i>"Give and spend, and god will send".</i>	Charity.	✓	✓	✓
<i>" It is hard for a Greedy eye to have a leal heart".</i>	Greediness.	x	x	x
<i>" Honesty is the best policy" .</i>	Honesty.	✓	✓	✓
<i>"The rotten apple injures its neighbours" .</i>	Bad company.	x	x	x

<i>“ He that does evil never weens good”</i>	Evil.	x	x	x
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Table 04: The Nature and Examples of the Acts involved in English Proverbs.

Table 04 illustrates the nature of the acts found in English proverbs. As it can be seen from the table above, forgiveness, charity, and honesty are considered as universal acts and they are acts which succeed the CI1 and CI 2 test .That is to say, the aforementioned acts are good ways of treating people as rational agents in addition they can be universalized. Consequently, they meet the principle of kingdom of ends CI3 .whereas, evil, greediness, and bad company are viewed as non-universal acts since they are ways of treating others as a means , they fail both the CI1 and CI2 tests .Thus , the CI3 is not reached.

3.2 Kabyle proverbs

Proverbs	The act	Universalazabiliy (CI 1)	Formula of humanity (CI 2)	Kingdom of ends (CI1+CI2)
<i>“ d bu sin Wudmawen”</i> . He is a man with two faces.	Hypocrisy.	X	X	X
<i>“ Yif tidet yesseqrahen wala lekdeb yessefrahen”</i> . Better the truth that hurts than the light that delights.	Truthfulness.	✓	✓	✓
<i>“ Aeebbud Yerwan ur yettqelib yef</i>	Selfishness.	X	X	X

<p><i>win illuzen</i>".</p> <p>A satisfied belly does not seek Hungry belly.</p>				
<p><i>"yeččur as tiṭ"</i> .</p> <p>He/she/it has filled his eye.</p>	Contentment.	✓	✓	✓
<p><i>"Midiy d yirṛfiq , iğayi d yirmḍiq"</i>.</p> <p>Following bad companions, I found myself in disputable places</p>	Bad companies.	X	X	X
<p><i>" Yas tfazed a tiṭ timi nnigem i tella"</i>.</p> <p>Even if the eye is prominent, the eyebrow is above.</p>	Humbleness.	✓	✓	✓

Table 05: The nature and examples of the acts involved in Kabyle proverbs.

Table 05 displays the nature of the acts that pertain to the Kabyle proverbs. As it can be shown from the table above, hypocrisy, selfishness, and bad company are considered as unethical acts and they are behaviours, which failed the CI 1 and CI2 tests .Said differently, these acts are not a good way of treating people. Thus, they cannot be universalized.

However, truthfulness, contentedness, and humbleness are categorized as universal acts and they are good ways of treating others. Hence, they match both the CI1 and CI2 tests. Therefore, they fit the principle of kingdom of ends since they are considered as ethical behaviours (acts).

Section two: Presentation of the Interview Results.

▪ Q1. How can you define ethics and morals?

From the results obtained from the teachers' answers when something is labelled as ethical; it means that it is the right thing to do. They state that ethics and morals stand for deciding what is just or unjust and what is good or bad.

Others claim that the notions of ethics and morals look similar because both of them are related to good /bad, right/wrong behaviours and acts. Yet, some of them add that there is a slender difference between them mentioning that ethics are social codes that are related to social factors. For instance, lawyers have a certain policy to follow. As for morals, the participants believe that the term moral is a philosophical question and they are more subjective, given the fact that it concerns more individuals. According to them ethics and morals are influential in making relationships.

▪ Q2: A great deal of human features such as charity, empathy, and respect can be universalized, and the concept that is used in such a context is “*universalizability*”.

Would you give more details about the concept of “*universalizability*”.

All the teachers have agreed that any ethical and moral act can be universalized .They state that these acts can be spread and accepted through different cultures and inherited in the society because of their goodness .One of them has referred to the aforementioned concept as being the act of making something universal regardless of all the differences in race , culture and color between nations . In addition , these acts can be applied everywhere to bring back order and guide people .On the other hand , another teacher declares that

the “*universalizability*” concept is very used in Kant’s works quoting the following “ *right is right even if no one is doing it*”.

▪ **Q3: What do you think of the idea of treating people as a “means” not as an “end”?**

Among the answers that are provided, some teachers claim that treating people as a means is an unethical act that debases a person’s value and worth and this is a completely wrong idea and principle to work with in life, arguing that people have feelings to consider and that they are humans not objects to get rid of .Some others have advocated that this act is selfish and irresponsible. Besides, it is unfortunately very used nowadays in both formal and informal relationships, adding that it should be fought. Thus, when we treat people as a means, it implies that we see them as a way to achieve an end (a final goal) rather than seeing them as persons or human beings deserving respect and admiration.

▪ **Q4: According to the Oxford Learner’s Dictionaries, morality refers to “*principles concerning right and wrong or good and bad behavior*” .Would you give more details about the point?**

The majority of the teachers have said that this definition of morality is precise and accurate. Morality helps people to categorize acts into good and bad and differentiate between what is right and what is wrong. Others assert that, morality assets individuals to ethically view things and contribute in the creation of ethical generations driven by personal attitudes. One of the teachers has declared that people's identity is determined by their behaviours be it good or bad (it is influential). For some teachers, morality concerns judging things without involving emotions. One should put aside emotions from their acts. Some of them profess that this definition is a standard one .Therefore; it is not only limited to what is right / wrong and good /bad. It is rather a matter of degree of goodness /badness .They have justified saying that there are some morals that can be universalized, but there are others that

cannot be universalized due to their difference from one society to another and there are different visions to decide whether an act is wrong or not.

▪ **Q5: Deciding what is moral and what is immoral should be based on valid principles.**

Would you enlighten us more about the point?

All the teachers argue that principles for deciding if an act is ethical or not are vital. As they teach individuals how to get along and live in peace and harmony with one another, since they remind us that all the human beings deserve the same rights, this is why discriminating someone based on his nationality, race, religion ...etc. is unacceptable. Some teachers believe that all the principles that determine whether an act is ethical or not, moral or not bring order to society and prevents it from being chaotic. Hence, they are important for human civilizations. One of the teachers proclaims that among the principles that determine the nature of an act is “*duty*”. She explains that it is your intention that determines the morality of an act, not its consequence. She adds that an act is seen to be ethical if it becomes a universal social law. Therefore, life without these principles would be meaningless, as they categorize actions whether they are moral or immoral, set up rules, mechanisms that show the way things should be done, and they allow people to better live in peace and harmony.

▪ **Q6: Would you explain the importance of ethics and morals in proverbs?**

The answers that are provided differ from one teacher to another. However, most of them claim that proverbs related to ethics and morals in both languages are crucial .Therefore, they should be taught in schools and universities, since, they are easily learned and used metaphorically almost in all situations. In addition, they create a complementary atmosphere. Consequently, they help in spreading the Kabylia culture through translation, as they are sayings which have circulated for centuries. Some of the teachers have stated that proverbs related to ethics and morals enlighten and inspire us, help in constructing a good social

environment and having civilized people. Others have claimed that the significance of ethics and morals within proverbs lays in showing the right path to people from the wrong one.

▪ **Q7: Why are ethics necessary in our life?**

The answers provided are very diverse, yet all of the teachers agree that ethics and morals help people understand the mechanism of society and that the world without them would be chaotic since they are standards of life that help us know which path to take. One of the teachers has explained it in significant words saying that if there are no ethics / morals, life would be meaningless, purposeless and pointless. Therefore, people would be considered as nonexistent.

▪ **Q8: Could you mention some of the main advantages of teaching ethics and morals through proverbs?**

Some teachers state that proverbs are easy to memorize and retain since they are concise and simple expressions. They add that proverbs are passed from one generation to another (inherited from ancestors). Others argue that proverbs reinforce the cultural aspect through spreading the cultural norms stating that each proverb has something to offer in terms of advice, warning and wisdom. A proverb may teach values like empathy, understanding people from different perspectives and respecting others' stand points. While others contend that proverbs are considered as educational since they are inspired from the historical context. Regarding the teachers' viewpoints, they have all asserted that teaching ethics and morals through proverbs provides students with a large vocabulary.

▪ **Q9. How crucial is it to teach proverbs related to ethics and morals to EFL students?**

As regards, this question, one of the interviewees explains that proverbs related to ethics and morals are very important since they are part of cultural references and figurative language. Thus, they enhance both the communicative and sociolinguistic competence of students. That is to say, in terms of the sociolinguistic competence, teaching proverbs in

different contexts may improve their sensitivity to dialects. In other terms, proverbs require the knowledge of not only the linguistic structure but also the sociolinguistic aspect for appropriate use. Besides, many teachers have answered saying that it is crucial to teach ethics and morals since they motivate learners and make them aware of the importance of ethical values to hold healthy relationships and become responsible agents in society. Others claim that proverbs related to ethics and morals should be taught in EFL classrooms because of their intercultural aspects, meaning that the students would establish links between the culture of their native language and English, i.e. some values, ethics and stories are common and universal. Yet, the stories and the sayings can be told differently. Others state that there is an educational value in teaching ethics/morals through proverbs especially to younger learners, children and adults. As they carry a strong poetic image that can influence positively the behaviour of the learner. One of the teachers reinforces this point saying that *“one might think back to the moral stories that are told by our teachers in elementary school and how they shaped our awareness during childhood”*.

▪ **Q10. In which situations do you use proverbs related to ethics and morals in EFL classrooms?**

The answers differ from one teacher to another .Some of them state that they use ethics and morals in EFL classrooms while giving advice, educating and persuading, reaching grammatical functions as antonyms/synonyms, and reaching cultural functions. Since proverbs are seen as structures with specific cultural representations about the world and to reach literary functions as figures of speech. Yet, others proclaim that they do use proverbs containing ethics and morals in EFL classrooms in situations where there are misbehaviours, disagreements about an idea or subject. That is to say, teachers in these cases ought to remind learners that respect, honesty and accepting others' views are fundamental concepts in society and should be seriously taken into consideration to succeed in all domains be it professional

or social. Another teacher claims that she teaches ethics and morals in proverbs by narrating different anecdotes in addition to encouraging students to narrate theirs.

Conclusion

This chapter has presented the results which are divided into two main sections. The first one has presented the data obtained from the books of proverbs concerning ethics and morals, the ones of English are picked out from “*The Penguin Dictionary of Proverbs*” while the ones concerning the Kabyle language are picked out from “*Recueil de Proverbs Berbères*” and “*Proverbs et Dictions Kabyles*”. These proverbs are presented in the form of two different tables. Table one concerns the English proverbs, while table two concerns the Kabyle ones. As far as the second section is concerned, it presents the data obtained from the interview administered to ten teachers of listening/speaking subject in the Department of English at Mouloud Mammeri University of Tizi-Ouzou. The data obtained from the interview are presented in the form of paragraphs. The results are interpreted in details in the next chapter.

Introduction

The present chapter is devoted to the discussion of the findings obtained throughout selecting forty proverbs related to ethics and morals in English and Kabyle languages, as well as to the data obtained from the interview of ten questions administrated to ten teachers of listening/speaking subject in the English Department at the University of Mouloud Mammeri of Tizi-Ouzou.

Section One: The Pragmatic Meaning of English and Kabyle Proverbs in

Relation to the Theory

As previously mentioned, pragmatics deals with the deep and inferred meaning of a speaker's utterances. As a matter of fact, the analysis of proverbs requires crucial elements most importantly the context. That is, digging in the situation where a given proverb is being said. The study hence, has accounted for both English and Kabyle pragmatic meanings.

1.1 English Proverbs

Twenty English proverbs have been selected and analyzed in the results section. One may mention, *by his deeds we know a man*. This means that people should be judged according to their acts. That is, a good person is known by respect, generosity, helping the poor, and by being brave. Another example to highlight is the following: *the noblest vengeance is to forgive*. This is to say, a person should opt for forgiveness as a reaction to a bad action. In fact a person who forgives is not weak but brave. Besides, the proverb *better unborn than untaught* exemplifies the importance of knowledge and learning for a child. More precisely; a child who does not receive learning is more likely to face obstacles in society and life in general. Lastly, *one can't help many, but many can help one*. Pragmatically, this proverb means that unity is important for members of a society that consists of helping each other once in trouble.

1.2 Kabyle Proverbs

Twenty Kabyle proverbs have been highlighted and analyzed pragmatically. To illustrate this point, one may cite *yettecerig ur yettxidi* translated to (he/she tears but not sew). It refers to someone who only sets arguments without realistic solutions. These people may be incompetent administrators, or head masters who cannot set order in their school by providing good conditions as (books, healthy food...,etc) instead they blame children's education and parenting. This may be as a real life example. Another illustration to consider is *d bu sin wudmawen* which is translated to (he is a man with two faces). A Proverb which targets hypocrite people. Thus, people who pretend loving you but deep inside hates you, they may be the worst enemy. Also, one may note *yeččuras ti*. It signifies that a given person is full-hearted; they are pleased with someone or something. A happy marriage (couple) for instance is based upon acceptance. That is, accepting the partner without asking for perfection. Lastly, the proverb *mi tbeddeḍ madden ak yinek mi teyliḍ ḥedd wer k issen* translated as (when you are up, everyone is with you, and whenever you are on the ground, no one knows you anymore). This refers to having relationships and friendships based on profits and benefits. For example, in case a person is rich, everyone is around him/her once that person loses his/her business, everybody leaves them alone.

It follows then, English and Kabyle proverbs are examined pragmatically. The idea is that, one may not understand the intended meaning of a proverb through the superficial wording, but rather the deep meaning is what needed.

2. Ethics and Morals in Proverbs According to Kant's Theory

According to Velasquez et al (2010), ethics stand for the principles that establish reasonable responsibilities to refrain from rape, theft, murder, assault, defamation, and deception. Ethical norms also prescribe the values of honesty, compassion, and loyalty. In this

sense, ethics can be both rules and standards, which prevent individuals from doing bad actions and they are values in terms of honesty, loyalty..., etc.

It is worth mentioning that ethics and morals are clearly found in proverbs of both English and Kabyle languages. This is seen in the following proverbs. As to the English proverbs one may mention *virtue is a jewel of great price* that means that actions with high moral value are considered as jewels (precious stones) which are priceless. Thus, virtue is an ethical act/behavior that every individual should possess. As for the Kabyle ones, this proverb is given as illustration *wanifi-t wayif-ay*, which denotes the fact of being thankful.

Notably, ethics and morals are closely manifested in both languages. This is indicated in the following examples *the rotten apple injures its neighbors* referring to bad influence. This proverb is matched with *mi diy d yirrfiq ,iğayi d yirmđiq*. Also, *better speak truth rudely than lie covertly* is an English proverb which is closely related to the Kabyle one *yif tidet yesseqraħen wala lekdeb yessefraħen*. Both proverbs advocate the value of truthfulness. That is to say, it is better to hurt someone once with the truth rather than making them happy with a lie. Another example to mention is *a honey tongue, a heart of gall*, which is related to the Kabyle proverb *bu yiles madden ak yines*. Translated as (the one who has a soft tongue attracts everyone on his side). The two proverbs in both languages show the ability of a good speaker to easily convince others through good speech.

All in all, ethics and morals are expressed in proverbs pragmatically in both languages. In addition, they are manifested comparably in both languages. This is due to the fact that some ethics and morals as (honesty, truthfulness) are regarded as being universal values and acts.

As mentioned in the previous chapters, the concepts of “*duty*” and “*good will*” are two fundamental principles in Kant’s moral theory through each act should be built upon. Relying on Kant’s explanation of these latter, he (1785 cited in Gregor, 1998) claims that only good

actions performed out of duty and good will respecting the moral law, which are considered as good acts, which then become universal laws. It is believed that human actions are subjected to certain laws. This is what is referred to as duty. Still, their dignity is respected. This idea is claimed by Kant (1785 cited in Gregor, 1998) when he argues that even though the notion of duty conveys submission to the law, we also symbolize a certain greatness and dignity in the individual who does all duties. For instance, a salesman who prefers not to sell rotten products as respect for a customer's health is considered as a good person whose act is moral and subordinated to universal laws, the one of honesty. In this context, one may refer to the English proverb *honesty is the best policy*. Indeed, an honest person is an individual who behaves in accordance to laws, more precisely universal laws. Regarding the concept of goodwill, it is defined as a strong commitment to act morally. This act ought to be performed by a rational agent (Thomas, 2009). Indeed, goodwill alone is unqualified. The idea is that, there exist other qualities that conduct to good will, which Kant lists in terms of "*moderation in affects and passions, self-control and calm reflection*" (Thomas, 2009:20). In more precise words, the aforementioned qualities help a given person to balance his feelings and desires without influencing what they ought to do. For instance, charitable people should make sure that the money they give is provided for the right person or association that is truly in need for help. Actually, one may illustrate the quality of being charitable with the following proverb *give and spend and god will send*.

All in all, duty and good will are interrelated concepts .As a matter of fact, a maxim should subordinate to laws so as to be a holy and absolutely good (Kant 1785 cited in Gregor, 1989).

Kant's moral theory (1785 cited in Gregor, 1998) presents three categorical imperatives upon which an act may be judged to as being good or bad. A categorical imperative is concerned with an action that must be done, that is what imperative implies, it

should be unconditioned and absolute (basara, 2018). Said differently, any action obeys to certain rules that ought not to be questioned. There exist three main categorical imperatives which are universalizability, the formula of humanity and the kingdom of ends. The first categorical imperative shows that people should consider the motive (reason) behind their action and whether other individuals who are in the same situation would behave like them. In this context, Pecorino (2000) argues that Kant's idea is that we must act as if the maxim of our conduct is to become a global rule of nature through our will. More precisely, Morality applies to all rational beings and it is based on maxims. Therefore, an action is moral except if it encompasses a maxim that can be considered as a universal law. Lying for instance, can not be universalized otherwise none would be taken seriously and that makes chaos. (ibid.).

The second type of the categorical imperatives is the formula of humanity. It implies that one should treat people as rational agents not as a means. Again Pecorino (2000) explains that Kant's thought concerning the formula of humanity, is that one should always act in a way that you view people, as ends in themselves, never merely as a means. The idea is that relationships ought not to be based on profits. To treat people ethically means that one may attribute them the value, dignity, and respect they deserve as humans.

The third principle of the categorical imperatives deals with the combination of universalizability and the formula of humanity. Pecorino (2000) claims that Kantian ethics implies that individuals should behave as if they are a law-making part of a nation of ends by virtue of their maxim. The result of these two considerations assert that one must follow maxims that can be at the same time universal, still which do not hurt on the freedom of themselves nor of others (ibid.).

3. Discussion of the Results in Relation to the Three Categorical Imperatives Discussed Above.

3.1 Universalizability-CII

This principle positions an act as being universal providing that it is a good act, for instance an act which is agreed upon and shared worldwide between humans (accepted). To begin, the English proverb, *the noblest vengeance is to forgive* refers to forgiveness which is a noble act accepted by humans of all cultures. As a matter of fact, forgiveness matches the principle of universalizability. Other proverbs to mention are the following *give and spend and god will send* and *better speak truth rudely, than lie covertly*, as it can be seen, acts like charity and truthfulness are positioned as good acts. In this case, all the aforementioned proverbs succeed the universalizability test. Whereas, proverbs like *he that does evil, never weens good* that indicates an evil act, is refuted by individuals of different societies. Thus, evil is not a universal act. In addition, *it is hard for a greedy eye to have a leal heart, the rotten apple injures its neighbor*. The acts of greediness and bad company are considered as unethical behaviors. Thus, they cannot be universalized.

Regarding Kabyle proverbs, as it has been mentioned in the previous chapter (presentation of the findings), the proverbs *yif tidet yesseqrahen wala lekdeb yessefrahen* translated as (better the truth that hurts than the lie that delights), *yeččur as tit* translated as (she/he/it filled his eyes) and *yas tfazed a tiğ timi nnigem itella* translated as (even if the eye is prominent, the eyebrow is above it) are built upon qualities which are: truthfulness, contentedness and humbleness are viewed as ethical behaviors that people should rely on. That is to say, universalizability requires that these acts can be universalized, given the fact that they are good acts that every individual in society should follow. Consequently, they succeed the universalizability test. However, Hypocrisy, selfishness and bad companions are categorized as bad behaviors. This is shown in the following proverbs *d bu sin wudmawen* (he

is a man with two faces); *aēbbuḍ yerwanur yettqelib yef win illuzen* (a satisfied belly does not seek a hungry person.), and *mi diy d yirrfiq , iḡayi d yirmḍiq*. (Following bad companions, I found myself in disputable places). Relying on Kant's moral theory (1785 cited in Gregor , 1998) these acts fail the principle of universalizability.

3.2 The Formula of Humanity CI2

As far as the CI2 is concerned, this principle is related to treating humans as rational agents rather than means. Since acts as forgiveness in *the noblest vengeance is to forgive*, is an act that values humans and strengthen their relationships. As a result, it fits the principle of the formula of humanity. This is also shown in acts as (charity, honesty). However, some proverbs as *he that does evil never weens good* is a reference to evil. That is, treating people in bad ways is a bad act that fails, in its turn, the CI2 test. Regarding Kabyle proverbs *yif tidet yesseqraḥen wala lekdeb yessefraḥen* (better the truth that hurts than the lie that delights), *yeččur as tiṭ* (he/she/it has filled his eye) ,and *yas tfazed a tiṭ timi nnigem i tella* (even if the eye is prominent, the eyebrow is above it) express the acts of truthfulness, contentedness , and humbleness which are good behaviors .According to Kant's moral theory (1785 cited in Gregor , 1998) these acts succeed the CI2, given the fact that they are good ways of treating people. On the other hand, Hypocrisy, selfishness and bad company mentioned in *d bu sin wudmawen* (he is a man with two faces), *aēbbuḍ yerwan ur yettqelib yef win illuzen* (a satisfied belly does not seek a hungry person), and *mi diy d yirrfiq , iḡayi d yirmḍiq*. (Following bad companions, I have found myself in disputable places) are unethical acts, bad ways of treating people as a means.

3.3 Kingdom of ends CI3

It is a combination between CI1 and CI2 that is taking into consideration and respecting both universalizability and the formula of humanity, that is to say, acting in a way that it can be at the same time universal and respecting others. The English proverbs that have

been accounted for, the case of *the noblest vengeance is to forgive, give and spend and god will send*, and *honesty is the best policy* have succeeded both CI1 and CI2 tests. Forgiveness, charity and honesty are universal acts and at the same time good behaviors of treating people in a good way (manner) .Therefore, they match the kingdom of end. As far as the Kabyle proverbs are concerned, *yif tidet yesseqrahen wala lekdeb yessefrahen* (better the truth that hurts than the lie that delights), *yeččur as tiṭ* (he/she/it has filled his eye), and *yas tfazed a tiṭ timi nnigem i tella* (even if the eye is prominent, the eyebrow is above it). Acts as truthfulness, contentedness and humbleness have combined both the CI1 and CI2 .Consequently; they fit the principle of kingdom of ends.

Section two: Discussing the Findings of the Teachers' Interview

The results of the teachers' interview reveal other significant ideas that must be discussed in this chapter. Beginning with the first question the teachers have defined ethics and morals as a set of principles which guide people's actions and behaviors .These principles are very influential in making relationships and interacting with the external world, they teach people what is right/wrong, just/unjust. Hence, Velasquez et al (2010) argue that ethics are centred on well-established moral norms that regulate what humans should do, typically in terms of rights, duties, responsibilities, communal benefits, fairness, or particular virtues. The teachers explain that ethics and morals are closely related .However a slender difference exists between them. By way of illustration one of the teachers quotes "*ethics are related to social factors, lawyers for example are submitted to a certain policy that they should follow and cannot violate*". The idea here is that society imposes certain ethics upon its people. Therefore ethics are social .Morals in their turn are subjective as they are individual judgments. Thus they differ from one person to another even if they all live within the same society.In fact, this is found in the encyclopaedia of Britannica where Grannan (2022) asserts that both ethics and morals are concerned with differentiating between what is good and what

is bad, or what is right and wrong. Yet many people consider morals to be something personal and conventional, whereas ethics refers to good and evil norms determined by a particular society or social situations.

As regards, the second question as shown in the previous chapter, all the teachers have answered that ethical and moral acts should be universalized because of their good nature. They have argued that universalizability as a concept implies the use of acts that are viewed to be ethical/moral all around the world. Therefore, no society should reject that act; otherwise, it cannot be universalized. Kant (1785 cited in Gregor, 1998) expresses that people should never take any action unless they can intend that their maxim become a global law. This means that we should never act unless we can also plan for our acts to become worldwide laws. Therefore, universalizability implies the fact that we should behave for areas on while also wishing that there will be a global requirement that everyone acts for that same reason. Some of the teachers have given us these acts as an example: honesty, loyalty, kindness, generosity, responsibility and confidentiality.

Kant's theory of categorical imperatives (1785 cited in Gregor, 1998) does not stop only at the formula of universalizability. He adds another principle which is entitled the formula of humanity. The formula of humanity entails that we should never treat people as means than getting rid of them. Therefore, when we have asked the teachers what they think of treating people as a means not an end, they have all responded that no matter the reason, no one should treat people as a means, asserting that we must respect each other since we are all human beings and we do have feelings. Thus, it is an unethical act that depreciates people's values. One of the teachers attests that this act is very present nowadays in both formal and non-formal relationships; she explains that if it is apt to her she would have punished people behaving this way due to its bad outcomes. Atwell (1986: 105) declares that "*Kant seems to be*

introducing into his moral theory the notion of respect for persons as that of honoring basic human rights ... the right to be treated as a person and never as a mere means, thing, or tool." In lay terms, Kant incorporates the concept of the formula of humanity into his moral theory as a method for recognizing essential human rights as the right to be regarded as a person and never as a mere means, item, or instrument. Since seeing individuals as a means suggests that we consider them as objects to achieve.

In an attempt to get more details about the definition of morality, the question number four is asked. The teachers have declared that the definition itself is concise and accurate. Therefore, morality assists people in labelling deeds either moral or immoral and deciding between what is morally right and wrong. Others think that morality enables individuals to perceive things ethically and lead to the formation of ethical generations guided by personal attitudes. Some teachers believe that morality is about evaluating things without incorporating emotions, and that people should remove emotions from their actions. In addition, some of them explain that morality helps us to be organized, ethically view things, create ethical generations, differentiate between what is right and wrong. One of the teachers sees that morality involves judging things excluding emotions. While another one thinks that morality is not about distinguishing between good/bad acts only, but also about measuring the degree of its goodness/badness. She justifies saying that some acts can be considered ethical in one society. Yet unethical in another one. The example she has given is burning bodies after a person dies. While in societies as the Indian one it is seen ethical, other societies as the Algerian one it is completely unethical and not permitted.

Regarding the fifth question, the teachers' answers confess that principles for determining whether an act is ethical or not are valuable, because they educate people to live in peace and harmony with one another and they remind us that all individuals deserve equal rights. Some teachers assume that all of the laws that govern whether an act is ethical or moral

restore stability to society and prevents it from becoming chaotic. As a result, they are crucial to human civilizations. One of the teachers indicates that duty is one of the aspects that defines the essence of an act. She goes on saying that an act is also considered ethical if it becomes a universal societal law. In fact, the principles mentioned by the teacher fits perfectly Kant's ideas, as both duty and universalizability are key concepts in his theory. As a result, life would be pointless without these principles, which examine moral and immoral behaviors, establish rules or guidelines that reveal how things should be done, and allow people to live in peace and harmony.

The results obtained from the sixth question, reveal that according to the teachers' opinions , ethics and morals within proverbs are extremely important, and they should be emphasized in schools and universities since they are simple to understand and can be implied in figurative speech. They argue that this kind of proverbs can generate a harmonious environment; consequently, they contribute in the dissemination of the Kabyle culture through translation, as they are centuries-old expressions. Additionally, they instruct and inspire people, aid in the development of a decent social environment and the growth of civilized people. Others have argued that the importance of ethics and morals in proverbs lies in demonstrating the proper road to others while avoiding the corrupted one since ethics allow people's moral convictions to be highlighted and passed down from generation to generation. Many ethical principles are mirrored in the language of the people, which is conveyed through proverbs. A proverb establishes and symbolizes the original language, spoken or written that has come from another person.

Moreover, the teachers are asked about the importance of ethics and morals in our life. Some of them state that ethics and morals allow us to understand the mechanisms of society and that the world without them would be unstable , since they are criteria of life that assist in determining which path to take. Besides, the role of ethics and morals in our life is critical as

they have a significant influence on both the present and the future. Consequently, they impact our decision, build who we are, govern people's behaviors, and promote individuals in carrying out their responsibilities.

As to the question of the advantages of teaching ethics and morals within proverbs, the teachers believe that proverbs are simple and easy to remember and equip students with a vast vocabulary about any concerned language. They are clear, concise and instructional as they are derived from a historical background. Therefore they sustain cultural norms. One of them asserts that proverbs concerning ethics and morals have something to give in terms of guidance, caution, and wisdom. They may teach principles such as empathy, understanding people from diverse views, and respecting the viewpoints of others. Besides, Both the English and kabylia cultures' considerations of ethics and morals are very similar, since people's spiritual values in these societies coincide. Based on this, we have the opportunity to explore the specifics of these ethics and morals, expressed in their proverbs. By mastering the native language or by acquiring it, people become the bearers of their national culture, since proverbs are linguistic units which contain cultural information.

Moreover, another question regarding teaching ethics and morals is asked, in an attempt to figure out how crucial is it to teach proverbs concerning ethics and morals. The results obtained show that proverbs involving ethics and morals are valuable since they contain cultural references and figurative language. As a result, they improve students' communicative and sociolinguistic competence. In other words, implementing ethics and morals within proverbs in EFL classrooms may increase their awareness of languages, since the use of proverbs requires mastery not only of the language structure but also the sociolinguistic content. Furthermore, many teachers claim that it is essential to teach ethics and morals within proverbs as they encourage students and make them aware of the value of ethical ideas as sincerity, loyalty, tolerance, goodwill ...etc, in maintaining good

relationships and becoming responsible members of society. Proverbs can be used as an additional assignment to teach ethics and morals in EFL classrooms. The teaching may be successful when the students are engaged in the classroom. Maintaining students' interests is critical because it inspires them to learn more proverbs. A person's ability to critically assess their own behaviors, judgments, and choices is enhanced by learning ethics. It enables a person understanding who they truly are, what is best for them, and what has to be done to get there. When establishing judgments, moral philosophy can help defining moral stances. It enhances perspective and makes anything more introspective. One can improve their general mental processes by studying moral philosophy. It helps people develop rational, reasonable thought processes as well as more mature moral judgments.

Additionally, it is revealed from the last question that teachers do employ ethics and morals in EFL classrooms while offering advice, educating, and convincing students, as well as attaining grammatical purposes as antonyms and synonyms, and literary functions as figures of speech. Promoting moral behaviors in the classroom is essential for effective teaching. As a result, teachers have to dedicate time to help their students develop and maintain ideas concerning ethics and morals. Others claim that they use proverbs containing ethics and morals in EFL classrooms, when there are misbehaviors or disagreements about an idea or topic, which tends to mean that teachers should remind students that respect, honesty, and accepting others' viewpoints are key principles in social structure and should be strongly considered to succeed in all domains, whether professional or social. Giving students the opportunity to evaluate and debate what they can do and why, through focusing on examples of real situations they are likely to encounter. Besides one of the teachers argues that she uses ethics and morals within EFL classrooms when she talks about the decisions people have to make, especially while deciding whether this act is ethical to perform or not and the implications of those decisions in our life , she adds that she uses ethics and morals when

sharing anecdotes about people's experiences , she also gives her students the opportunity to share some of their own prior experiences , when they have been confronted to situations whereby they relied on their personal judgments to take a decision , since everyone has their own definition of ethics and morals , which can differ depending on the situation, the individuals involved within that situation, and the facts offered.

Conclusion

This chapter has discussed the main results obtained from the analysis of English and Kabyle proverbs and from the interview conducted with the teachers of listening and speaking subject at the Department of English of Mouloud Mammeri University of Tizi-Ouzou. It is divided into two sections .The first one has discussed the presence of ethics and morals at the level of pragmatics in both English and Kabyle languages in relation to Kant's moral theory (1785 cited in Gregor , 1998), while the second section reveals the attitudes of the teachers of listening /speaking subject towards teaching proverbs related to ethics and morals , in English and Kabyle languages in EFL classroom .

The present dissertation has attempted to carry out a pragmatic and didactic study of ethics and morals within English and Kabyle proverbs. It has been conducted through collecting forty proverbs, twenty for each language. The English proverbs have been taken from *“The Penguin Dictionary of proverbs”* and the Kabyle proverbs have been selected from *“Receuil de Proverbs berbères”* and *“Proverbs et Dictions Kabyles”*. As presented in the previous chapters, the study addresses three main objectives. The first objective has aimed to discover whether ethics and morals are found in both English and Kabyle proverbs.

The second objective is related to the way ethics and morals are manifested in both languages. The third and last objective seeks to depict the attitudes of the teachers of listening and speaking subject towards teaching ethics and morals through proverbs in EFL classrooms in both languages. To achieve these objectives, the study has relied on Kant’s moral theory (1785 cited in Gregor, 1998). It is believed that conducting this work contributes value to the previous literature review, since ethics and morals are expressed implicitly in proverbs and the latter are used in daily life situations most importantly in teaching.

This work seeks to answer the questions raised in the general introduction. To answer these questions, we have advanced the following hypotheses: ethics and morals are manifested comparably in both languages. And it has been hypothesized that teachers have positive attitudes towards teaching ethics and morals within proverbs in EFL classrooms.

It is worth mentioning that we have adopted the qualitative method in relation to data collection and data analysis tools, as an attempt to provide answers to the research questions and test the hypotheses advanced in this study. The research data are gathered through selecting forty proverbs of English and Kabyle proverbs and conducting an interview of ten questions with ten teachers of listening and speaking subject in the Department of English at

Mouloud Mammeri University of Tizi-Ouzou. The qualitative method has been used to analyze the proverbs and the results obtained from the questions of the interview.

Our work has relied on Kant's moral theory (1785 cited in Gregor , 1998) , it attempts to explain the way people should behave , as it sets up three principles to follow , to categorize an act as being good, or bad and ethical/unethical.

Based on the outcomes of the previous chapters, it is possible to conclude that ethics and morals are found in both English and Kabyle proverbs .Thus, the first hypothesis stating that ethics and morals are found in both English and Kabyle proverbs has been confirmed. The second hypothesis which has advanced that ethics and morals are manifested comparably in both languages has also been confirmed. In addition to this, the study has found that teaching ethics and morals through proverbs in EFL classrooms include many advantages. Hence, teachers of listening and speaking have positive attitudes towards teaching them. The results obtained from the interview administered for teachers have confirmed the third hypothesis advanced in the introduction.

While conducting this study we have faced limitations of the unavailability of books in relation to our study and specifically Kant's books since his writings are in the German language. Except for the translated ones. For this purpose, future researchers who would be interested in this field of research can extend this study focusing on other areas of proverbs.

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