The Interconnection Between Translation Policy And Language Policy In Preserving Identity: The Amazigh Language In The Moroccan Context As A Case Study

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Abstract
This study aims at exploring how Amazigh speakers communicate in public service institutions. The Amazigh language identity in the Moroccan context has been at the centre of a thorny debate. Our contribution to this debate is to put in the limelight the absence of translation service in the public services institutions, based on two surveys addressed to monolingual and bilingual Amazigh speakers. The purpose of this study is to shed light on the crucial interconnection between language policy and translation policy in preservation of the Amazigh identity. For this reflection, the research methodology adopted in this study is the mixed approach where the collected data are described and analysed. Further, this study attempts to enlighten the reader on the linguistic situation of Amazigh speakers in the Moroccan context. From this debate, this study has revealed that translation policy interconnects with language policy through integrating translation service in public service institutions in order to facilitate communication and preserve linguistic rights of both monolingual and bilingual Amazigh speakers. Thus, the interconnection between translation policy and language policy needs flagging out in the roadmap for any future language planning in Morocco.

Keywords: Language policy, Translation policy, Interconnection, Amazigh, Public Services, Translation service.

I. Introduction:

Moroccan government has recognized Amazigh as official language since 2011. The recognition has helped Amazigh progress in the Moroccan society. The lingering question, nevertheless, is whether its status is satisfactory or not. Unmistakably, it suffers from a number of hindrances that shackles its progress and stretch in the public sector, given its present situation in public service institutions. The purpose of this paper is to investigate the status of integrating Amazigh in public service institutions, namely the most crucial services in daily life of the population, such as the medical, judicial and administrative. The focus of the study is to prove the current unsatisfactory situation of the Amazigh language in these public institutions. The Amazigh speakers have not enjoyed yet their right to communicate freely in Amazigh language.

This paper will conduct two surveys to explore the communication medium of Amazigh speakers in public service institutions and the challenges involved in their interaction with those bodies. The surveys suggest the provision of translation service in such services and the recruitment of professional translators to translate between Amazigh and Moroccan Darija to assist the Amazigh speakers. Translation policy must be a vital part in the government language policy within its public sectors in order to protect Amazigh language from extinction and preserve the identity of the Amazigh minority. The Amazigh language Integration in education is not enough. It should be as popular and important as its counterpart, Darija, in the Moroccan society. The Non-Amazigh and Amazigh speakers need to coexist, understand and collaborate with each other to protect Moroccan miscellaneous identity.

Statement of the Problem:

Language plays a crucial role in the preservation of the national identity. The government official policy formally acknowledged Amazigh as a national language alongside Arabic, but it behooves the government to protect and promote it with a language communication policy capable of maintaining a balance among the spoken languages of its Moroccan context.

Purpose of the Study:

This study seeks to examine the issue of defending the identity of the Amazigh language in the linguistically assorted Moroccan context. It attempts to explore the Amazigh speakers' circumstances and the government method in integrating translation policy within language policy to keep the identity of the Amazigh.

Rhetorical Questions:

This study aims at investigating the following questions:

- What is the situation of Amazigh language in public service institutions in the miscellaneous Moroccan context?
- How do Amazigh speakers react towards the absence of translation service in the public institutions?
- How can we integrate translation in language policy?
- To what extent translation service contributes in preserving Amazigh identity.

II.   Literature Overview:

Language Policy:

Language policy (henceforth: LP) is quite a recent discipline that belongs to applied linguistics field. Language policy and language planning synonymously refer to the same thing in the 1950s and 1960s. Scholars in language policy and language planning associate the terms with the linguist Uriel Weinreich in the early 1950s. "Weinreich was working in the context of immigrant languages and dialects, in interaction with each other and with English". (Lo Bianco, 2010, p.143). The sociolinguist Haugen was also among the pioneers according to "a paper given at the American Anthropological Association in November 1958". (Lo Bianco, 2010, p.143).

Spolsky (2004) states that governments has practiced LP as an activity throughout history. As examples of language policies in the 20th century, one can refer to language programs in Iran (Sadeghi, 2001), Malaysia (Rajandran, 2008; Gill, 2005) and Hong Kong (Lai, 2011) very recently after the shift of power.

The definition of LP as a linguistic term changes from scholar to another. Linguists could not assign an entire definition that covers all aspects of LP. Walsh (2012) states that it is "hard to define with a high level of precision" (p.324). According to him, the term 'language policy' is confused with other language terms such as "language planning, language management, language engineering and even language governance". (p.324). Each of these terms is semantically separate as each one of them has its aims and consequences. LP is therefore part of applied linguistics field that discusses ideas, organize them systematically and then apply them in a community aiming to modify its linguistic system. LP is a broad concept and consists of rules and practices set by a group of specific people. "Language policy" refers to the goals and intentions of a political group (such as the government of a country or a political party)." (Pułaczewska, 2012, p.04).

In his definition of LP, Spolsky (2004) distinguishes between the following three components: language practices, language ideology and efforts. The second part of the definition, language beliefs or ideology, indicates what people think or believe within a certain community, which affects the planning of language.

LP is then a powerful tool that institutionalizes language within the society through institutions, organizations and governments. Tollefson (1991), confirms "Language planning-policy means the institutionalization of language as a basis for distinctions among social groups (classes)." (p.16). LP is not only a process to deposit rules and regulations of language within society but authority to make a group/language privileged as well.

The main roles of LP are to solve problems of languages in society, promote their usage among members of that society and preserve these languages. The language problems mostly relate to the fact that some languages are in danger because of the dominance of other languages. Since LP deals predominantly with the rules and guidelines of using languages in the society, the aims of LP are concerned with the different levels of using a certain language in that society. A major role of LP is to secure the linguistic rights and authority within the multilingual community.

Thus, LP attempts to accord importance to a certain language in legal, administrative, educational, media and judicial acts and protect it from extinction under any foreign dominance.

Kaplan & Baldauf (1997) have discussed this issue and affirmed that language death is increasing. They have called it a 'phenomenon' because of its common manifestations in all communities. "It may occur when a community of speakers of one language is embedded within a larger community using another language" (p.88). However, the language of the minority mostly gets weaker and weaker under the supremacy of the majority as

this latter gives more access to employment and economic opportunities. For instance, minority language speakers in rural areas have access to the opportunities, such as jobs, enjoyed by the majority language speakers in urban centers only if they speak the predominant language. Parents from minority language speakers in rural areas prefer the majority language in urban areas to their native language and start to practice it with their children, thus turning these young speakers away from the minority language of their ancestors. In the course of time, the minority language may have no native speakers.

According to Gran Hemat & Swee Heng (2012) "People identify themselves, other people and their surroundings through the use of their language(s) in their social interaction" (p.1). LP influences the linguistic behavior of people within the community. There are therefore different perspectives towards LP. On the one hand, some argue that a language continued existence is the responsibility of its community that can choose to either cherish or disregard it. On the other hand, people tend to prefer the language in use in schools and institutions as this give them more opportunities in life. Further, another stance claims that language maintenance is the responsibility of the government through the language planning and policy.

Language Policy in the Moroccan Context

Morocco faced a complicated linguistic context after independence. The multilingual situation consists of Arabic and Amazigh as the local dialects, alongside the dominant language of the colonizer, the French language that prevails in administration, education, media and economy. Education in Morocco was in French language until 1965. The first steps in the implementation of Arabization policy gradually took place in the following years. It was not until 1990 that education medium in both primary and secondary education was entirely arabized. Meanwhile, both French and Arabic remain in use in higher education until now. In 1999, the National Charter of Education and Training scheme enforces a new Moroccan education policy. Its purpose was to recognize the Amazigh language in addition to modern standard Arabic with some foreign languages such as English. LP in Morocco (henceforth: MLP) has thus adopted not only the national linguistic identity with the local languages, but also an international modern linguistic status that has maintained French and included English in the educational system recently as a step towards globalization.

Loutfi & Noamane (2020) state that MLP is facing challenges in reconstructing its linguistic situation. They said, "One can think of language policy and planning as a continuum that stretches from purely political approaches whose only concern is the unity and harmony of society." (p.06). However, according to them, the current situation is complicated. Many attitudes are at odds on this issue: "a. Negative Attitudes (e.g. Modern Arabic language is a hybrid language) b. Ideological Differences (e.g. Arabization vs. Francophonism) c. Economic Benefits (e.g. English vs. French) d. Religious Identity (e.g. Arabic is a holy language)". (p.04). Arabization is a symbolic movement that asserts the Arabo-Islamic identity of Morocco and its independence from western colonization. Arabic combines terms from Modern standard Arabic (MSA) with Moroccan dialect (Darija). Economy has its power over policy decisions and linguistic practices in Morocco. The Moroccan linguistic situation suffers inequality between languages. For that, Amazighness arises to seek equal status among the linguistic spectrum. Despite all efforts to recognize Tamazight, Moroccan community finds it difficult to implement a purely multilingual policy that protects all languages as well as minorities.

The Case of Amazigh Language

Berbers, Amazigh, or Imazighen (plural of Amazigh) form an indigenous group that inhabit for centuries the Maghreb region of North Africa, namely Morocco, Algeria, Tunisia, along with the Canary Islands, Mali and parts of Sahel. According to Ataa Allah & Bouhjar (2019), "the Amazigh language has been autochthonous and is a member in the Hamito-Semitic or "Afro-Asiatic" family." (p.01). They added "The old tifinagh script is found engraved in stones and tombs in some historical sites attested from 40 centuries." (p.02). Schwed (2017) adds that there is a strong belief that Imazighen are the original inhabitants of Morocco before the Arabs came in the 7th century and invaded this region. This reason accounts for the legitimacy and promotion of Amazigh in the Moroccan society.

Moroccan Amazigh community falls into three diverse "tribes" that speak "Three major dialects on the basis of their geographical situation: Tamazight of the North (known as Tarifit or Rifian variety by linguists); Tamazight of Central Morocco and South-East, and Tachelhiyt in the South-West and the High Atlas." (Ataa Allah & Bouhjar, 2019.p.02). Each tribe has a different dialect and culture of the Amazigh. Amazigh language has a specific writing system, called tifinagh. "Amazigh language is spoken by some 30% of the Moroccan population (around 10 million inhabitants)." (Ataa Allah & Bouhjar: 2019.p.02).

Translation Policy:

The concept of translation policy (henceforth: TP) was raised in the work of James Holmes on translation studies in the 1970s. "Considering the foundational map of Translation Studies proposed by Holmes (1972), we observe the sub-area of translation policy was included by the author." (Aguiar dos Santos & Francisco, 2018,

p.2941). Santos & Francisco (2018) add, "the subfields of translation and policy and translation policies are recorded on the map proposed by St. Jerome Publishers." (p.2941). The concept gradually has developed as a domain of interest since then. "Some of the topics described by James Holmes to conceptualize the area of translation policies are: practical aspects of the translators' work clarifications to the society in general about the role of the translator, functions to be performed, and the defense of rigorous and extensive research on the effectiveness of translation as a method of teaching foreign languages." Aguiar dos Santos & Francisco, 2018, p.2941). However, Meylaerts (2011) points out the absence of the term "translation policy" in many works in translation studies such as Munday, Pöchhacker, Pym (2010), Venuti, and the translation encyclopedia by Baker and Saldanha.

According to Meylaerts (2011), translation policies are "those factors that govern the choice of text types; or even of individual texts, to be imported through translation into a particular culture/language at a particular point in time". (p.165). In this definition, Meylaerts says that TP involves translation procedures and strategies, sociology of translation, the socio-cultural status of translators, and even the role played by translation in language pedagogy. "Such translation instructions can be said to correspond to what later became known as 'translation management', an element of TP being studied along with translation practices and translation beliefs by translation scholars especially in the last decade." (Jazini, 2021, p.3). Accordingly, Núñez's model of TP consists of "three elements, namely "translation management", "translation practices", and "translation beliefs". (Jazini, 2021, p.1). Jazini (2021) adds also that "Basmat Even-Zohar (1992, 235) used translation policy to refer to a set of translational rules and instructions or in her words, "a whole network, a system of constraints held together by a leading guideline". (p.3). Rules are set either by the translators, or they are imposed on them by editors, publishers, and clients.

TP is convenient in different contexts from informal ones like families struggling with code switching in their conversations. Spolsky (2009) calls them the smallest units to large international organizations such as the EU or the NU where translation is useful. Even in the medical contexts, people need to discuss their health issues with professionals, and translation will save life. "A lack of translation provisions for linguistic minorities puts them in a disadvantaged position and leads to "linguistic injustice" (see Haddadian Moghaddam and Meylaerts 2014, 74)." (Jazini, 2021, p.2).

TP is like LP; both aim at managing the communication between groups in a speech community. It is also the backbone of preserving the cultural products of the community. TP and LP can both promote culture of the community. We can deduce that TP works jointly with LP in different procedures. One of these procedures can provide useful tools to deal with linguistic diversity such as translation to promote the flow of communication, especially, in multilingual society, where LP has to adopt TP. Grin (2017) states that "the connections between multilingualism, language policy and translation ought to be recalled more frequently than is usually the case." (p.176). These three elements go hand in hand to make communication fluid between members of the community. All specialists of multilingualism and LP are aware of the essential role of translation, and specialists in translation should be aware of the demand of their skills. Grin adds, "it is apparently assumed that the world is multilingual and that therefore translation is needed" (p.158).

Grin (2017) confirms that linguistic diversity is a key element in dealing with LP and TP. "Its existence depends on linguistic diversity" (p.176). Translation protects linguistic diversity. TP is a coin of two facets; it exists due to diversity and at the same time, translation maintains diversity. There is an interconnection between TP and LP. Scholar's task is to select the best and the appropriate policy.

It follows from the above that it is in the interest of translators to support the existence of language policies in favor of translation that also has effect on the dynamics of the society and its identity. Translation depends on multilingualism and vice versa in constant with language policies. Translation depends on both LP and multilingualism but also indispensable to their implementation. "Translation does not occur in a vacuum but is deeply embedded in a demo linguistic and political context that can strongly influence the demand for their skills." (Grin, 2017, p.176). The awareness of the importance of translation contributes not just to multilingualism, but also to the selection and design of enlightened language policies. It is crucial also for the protection and promotion of linguistic diversity, as well as for the sustainability of a multi-polar world.

Both TP and LP aim is at managing communication and establishing relationship between members. If we recognize this relationship, we can refer to Spolsky's understanding of LP as language practices, beliefs, and management in order to conclude that TP can also link with translation management, practice and belief. "Translation management" refers to the decisions regarding translation made by people who have the authority to decide the use or non-use of translation within a domain." (Nunez, 2016, p.07).

III. Research Methodology and Data

Survey

This study is composed of two surveys. Each of them contains 10 questions. The first addresses the monolingual Amazigh speakers and cover 15 participants. The second targets the bilingual Amazigh speakers and

involves 32 participants. The latter is online through Google form, whereas the former is in-person. The questionnaires of both surveys vary from close-ended to open-ended questions in addition to requests for respondents to express themselves in words. The questionnaire deals with the linguistic, translation and identity issues. It aims at measuring the reactions of monolinguals and bilinguals on the policies of language and translation in Morocco, besides the satisfaction among Moroccan Amazigh speakers towards the services provided by the Moroccan administrative, medical and judicial institutions. The first survey targets the monolingual Amazigh speakers. Owing to participants' illiteracy, we interpret the survey to them in Amazigh language. We transcribed their responses into English. The second survey, however, affects the bilingual Amazigh speakers. It is online through Google forms.

Participants:

We have selected forty-seven Amazigh speakers to participate in the survey. They are arranged into two groups: one counts 15 monolingual Amazigh participants aged between 60 and 75 years old and located in Marrakesh city surrounding Atlas Mountains. The second group contains 32 bilingual Amazigh participants, aged between 25 and 45 years old, located in Marrakesh city and communicating perfectly with Amazigh and Darija dialects in their everyday personal, social and administrative affairs.

Methodology

Based on the objectives of this study and the nature of the research questions raised at the beginning of this paper, our research methodology will be a mixed approach that combines both quantitative and qualitative approaches. This involves data collection via surveys and the analysis of the results in statistical tables to depict the situation of Amazigh language in Morocco. The aim is to show the day-to-day hardships Amazigh speakers are facing in public services institutions.

IV.   Analysis and Discussion:

In order to assess the status of Amazigh language within public service institutions, this study has depended on a survey of the monolingual Amazigh speakers on the obstacles they encounter in their communication with those bodies. The survey objective is to find out the opinion of monolingual Amazigh speakers about not only their rights to translation services in those organizations, but on a number of issues related to TP and Amazigh identity. The following section will tackle the survey of monolingual Amazigh speakers.

Analysis and Discussion: Survey 1

Participants in this survey are supposed to identify themselves as monolingual Amazigh speakers. That is to say, the participants in this survey must speak Amazigh language only in their daily life. The aim of this question is to single out only the monolingual Amazigh speakers, the subject matter of this study. The yes/ no question posed to the participants entails a yes/no response, and the turnout of the survey runs as follows:

Question 1	Yes	No
Are you a monolingual Moroccan Amazigh?	100%	0%

Monolingual: Table 1. Question 1

Having ascertained that the participants of this survey are monolingual speakers, the second question takes over to ask them about how they communicate as monolingual Amazigh speakers in the institutions of public services. Their responses indicate that while a majority of 42.86% relies on its own with recourse to body language, a minority of 35.72% falls back on friends for interpretation. The outstanding smaller minority of 21.42% claimed that sometimes a staff assistant in the public services institutions happens to speak Amazigh language. The outcome of these figures demonstrates that monolingual Amazigh speakers fall back on their own resources in their communication with public services institutions. The political implication is that Moroccan policy makers have not integrated yet the Amazigh language in certain services even though they have announced, as mentioned in the previous section, as one of the official languages of the kingdom of Morocco 12 years ago. To elucidate further the situation of Amazigh in public services, more questions arise on the lingual barriers faced by Amazigh speakers in these public Moroccan administrations.

Question 2	By yourself	With the help of a friend	With the help of a staff assistant
-How do you communicate effectively in public services institutions?	42.86%	35.72%	21.42%

Monolingual: Table 2. Question 2

Inadequate though it is, public school policy of teaching Amazigh language and promoting its culture among the new Moroccan generation is worthwhile. However, its achievements fall short of the Amazigh population's aspiration. The figures below show that 76.92% of participants would like the teaching of Amazigh as a primary school subject. Amazigh language obviously represents their racial identity and legacy. After all, advocating this language nationwide will protect it from extinction and facilitate communication and understanding between Amazigh and the non-Amazigh. However, 23.08% think that the effort is not worthwhile since this language does not help its speakers have job opportunities. So, rather than ranking it as a primary language, Amazigh language would better remain optional.

Question 3	Yes	No
-Would you like the generalization of Amazigh language and teaching it as a primary subject in all educational institutions?	76.92%	23.08%

Monolingual: Table 3. Question 3

The survey questionnaire has evoked whether or not participants are satisfied with communication service in public institutions. It is not surprising that the majority (76.47%) has showed satisfaction obviously owing to the scarcity of the Amazigh medium in the available public communication channels. A minority of (23.53%) has shown tolerance with the current undesirable status of their language in society and expressed less satisfaction because they are apparently able to reconcile themselves to Arabic primacy in public services.

Question 4	Yes	No
- Do you think that Amazigh community in Morocco is satisfied in public services in terms of communication?	23.53%	76.47%

Monolingual: Table 4. Question 4

The survey has also touched on the status of governmental contribution in the Amazigh language encouragement within public services institutions. No doubt, the figures approve a 100% unanimous agreement among the respondents that the government has betrayed its promise to make Amazigh translation accessible in Moroccan administrations. The government has announced the translation project but has not executed it so far. The Amazigh language, though culturally and linguistically is acknowledged, but it has not yet attained its economic and social rights.

Question 5	Yes	No
- As a monolingual Amazigh speaker, does the government offer you services in Amazigh	0%	100%

Monolingual: Table 5. Question 5

To expand on the previous 100% turnout of discontent among the respondents, the questionnaire narrows its scope to scale and adjust its proportion among participants according to each specific service in the public institutions. Thus, the task for the respondents is to pinpoint the service where it is hard for them to communicate in Amazigh. Roughly speaking, a majority of 73.34% believe that communication with Amazigh language is deficient in all public services sectors (administration, medical and judicial services). This means that the government has not yet promoted the integration of Amazigh translation. However, it is in the medical and administrative sectors where the shortage of communication in Amazigh is nerve-racking, and thus a translation service is vital. To the consternation of these services goers, the French language prevails in these sectors, a thing that complicates the task for not only Amazigh but Arab speakers as well.

Question 6	Administration	Medical Services	Judicial Services	All
- Which service is hard to communicate in it in Amazigh?	13.33%	13.33%	0%	73.34%

Monolingual: Table 6. Question 6

Another more precise turn of this survey probe, the questionnaire unveils absolute 100% concord among the respondents that the staff in the public services in the hospital, judicial and administrative institutions does not communicate in Amazigh. This emphasizes that the government has not officially implemented the Amazigh translation service so far in the public services institutions, depriving a good Amazigh proportion of its population

of its human native right to communicate in its native language. Even more, the repercussions have exacerbated for those monolingual Amazigh elderly who have become too old to learn Arabic.

Question 7	Yes	No
- When you go to the hospital, do the medical staff speak with you in Amazigh?	0%	100%
Question 8 - When you go to the judicial services, do the staff speak with you in Amazigh?	0%	100%
Question 9 - When you go to the administrative institutions, do the staff speak with you in Amazigh?	0%	100%

Monolingual: Table 7. Question 7, 8 & 9

Lastly, the questionnaire has inquired into the opinion the Amazigh people hold with regard to their rightful need of a translation service to assist in their dealings with the public service institutions. The answer is a 100% consensus among the participant that it is a necessity to implement Amazigh translation service in all the Moroccan institutions for the monolingual Amazigh citizens to access to their service. It is their right to enjoy their Moroccan Amazigh identity through their own language in public sectors. After all, not only human nature but also many international organizations have guaranteed that right.

Question 10	Yes	No
- Do you think you need a translator/interpreter to get access to public services?	100%	00%

Monolingual: Table 8. Question 10

Under the politically undesirable condition of denying the basic right of enjoying its native Amazigh language within the public service institutions of its country, the Amazigh community feels driven against their will towards a chauvinistic patriotism for the cause of their native language in order to see it more acknowledged and promoted in national public institutions.

Analysis and Discussion: Survey 2

The questionnaire of survey 2 tackles the situation of Amazigh language in public services from the perspective of the educated, bilingual Amazigh participants. Each of their responses to the questionnaire need scrutinizing accordingly.

Question 1	Yes	No
-Do you identify yourself as a bilingual Moroccan Amazigh speaker?	68.8%	31.2%

Bilingual: Table 1. Question 1

The purpose of question 1 is to introduce the Amazigh participants selected for this survey. These native Amazigh respondents are educated bilingual Amazigh speakers, living in the city, communicating easily in the public services institutions. A 68.8% majority identifies themselves as bilingual Amazigh speakers, whereas a 31.3% minority considers themselves as monolingual Amazigh speakers although they speak Moroccan dialect (Darija) in their daily life.

Question 2	Darija	Amazigh	Both
-What language do you speak in your daily life?	62.5%	3.1%	34.4%

Bilingual: Table 2. Question 2

The second question reiterates Question 1 output alternatively given that 62.5% of the participants state that they commonly speak Darija in their daily life to the exclusion of 3.1% who speak Amazigh language only. However, a bunch of 34.4% affirms speaking both Amazigh and Darija languages.

Question 3	Darija	Amazigh
As a Moroccan Amazigh speaker, what language do you prefer to use to communicate in public services institutions?	93.8%	6.2%

Bilingual: Table 3. Question 3

Question 3 turnout confirms that 93.8% of the respondents would rather speak Darija in public service institutions in comparison to 6.2% who makes shift with Amazigh language. It unveils that the bilingual Amazigh speakers cannot but cope with Darija in the public institutions due to the absence of translation services.

Concerning the choice of speaking either Amazigh or Darija in public services, partakers state that everyone commonly uses Darija in the public services institutions. After all, most of the participants confirm that the public institution staff do not speak Amazigh, so it would be better to communicate effectively in Darija.

Question 4	Yes	No
As a Moroccan Amazigh speaker, do you think that Amazigh language must be available in public services institutions?	81.2%	18.8%

Bilingual: Table 4. Question 4

The feedback of question 4 has made it clear that a majority of 81.2% would like to avail of Amazigh language in public service institutions apart from a minority of 18.8% who thinks otherwise. Almost all are for the recognition of Amazigh language in administrative issues and thus the need for Amazigh translation service in public institutions. Many reasons can justify this necessity. In addition to the large number of monolinguals among Amazigh population with Amazigh language as its linguistic identity, there is the linguistic minority law that sanctions the linguistic rights of individuals in society. Furthermore, the Moroccan constitution guaranties that Amazigh is an official and national language fully represented and used in all public service institutions. Finally, the use of Amazigh language in public service institutions would make the monolingual Amazigh speakers feel at ease and contribute to preserving their identity.

Question 5	Yes	No
-As a bilingual Amazigh speaker, does the government offer you public services in Amazigh language?	18.8%	81.2%

Bilingual: Table 5. Question 5

Question 5 result reveals that for an 81.2% majority, Amazigh translation service is not available in public service institutions, but for an 18.8% minority, it is not accessible at all. The Amazigh staff who work in those offices unofficially remedy the linguistic impasse otherwise.

Question 6	Administration	Medical Services	Judicial Services	All
- If a bilingual Amazigh speaker, which public service is it hard for monolingual Amazigh people to communicate in?	3.1%	9.4%	3.1%	84.4%

Bilingual: Table 6. Question 6

The overall reaction of participants in question 6 underpins the first survey result that Amazigh monolingual speakers face communication problems in public institutions. An 84.4% majority confirms a hardship in communication within those organizations.

Question 7	No	Yes
- Do the medical staff speak with you in Amazigh when you go to the hospital and prefer to speak Amazigh?	93.8%	6.2%
Question 8 - Do the staff speak with you in Amazigh when you go to the judicial services and prefer to speak Amazigh?	96.9%	3.1%
Question 9 - Do the staff speak with you in Amazigh when you go to the administrative institutions and prefer to speak Amazigh?	93.8%	6.2%

Bilingual: Table 7. Question 7, 8 & 9

Based on the above statistics, the rates show that the bilingual Amazigh speakers feel forced to speak Darija in more than 90% in the cases due to the absence of the Amazigh translation service in the medical, judicial and administrative institutions. In conclusion, the use of Amazigh in all public service institutions requires enhancement particularly in those three vital services of the population daily life. Native Amazigh employees in those sectors tend to communicate with their compatriots with their native language. No doubt, their linguistic support to their kindred partially helps establish an easy communication medium in such institutions. To uproot the communication problems, however, the authorities must follow the example of countries that observe the linguistic rights of minorities by integrating the Amazigh translation in the public services.

Question 10	Yes	No
To preserve the Amazigh identity, do you think that the Amazigh speakers need translation/interpreting to communicate in public services institutions?	81.2%	18.8%

Bilingual: Table 8. Question 10

Answers to the last question approve the urgent necessity for translation service in public services in Morocco. 81.2% of respondents express their need of such translation service in public institutions.

Both surveys have raised the last question because they are bilingual Amazigh speakers, the respondents of the second survey have confirmed the necessity of translation service at 81.2%. Those of the first survey, however, express their urgent need of it at 100% because they are monolingual.

V. Conclusion and Findings:

The outcome of the two surveys carried out among monolingual and bilingual Amazigh speakers underlines the manifest deprivation of the Moroccan society Amazigh ethnic faction of the right to translation service in public service institutions. The integration of translation service within public service remains an urgent need for monolingual Amazigh speakers. Therefore, the integration translation service is necessary in language planning in Morocco.

This study shows the following findings:
- The Amazigh speakers cannot communicate in Amazigh language in public service institutions, which is a violation of the linguistic right of the minorities.
- Monolingual Amazigh speakers find it difficult to express their needs in public institutions compared to bilingual Amazigh speakers.
- Monolingual Amazigh speakers should have recourse to only their own means to overcome the challenge they felt stuck in every time they find themselves in public service institutions.
- The government does not integrate and promote Amazigh in public services.
- Amazigh language is scarce within the Moroccan primary school curriculum. The language planning has to integrate Amazigh as a primary subject and protect it from extinction as it represents one of Moroccan ethnic identities.
- The government has failed its duty of affording translation service in public institutions.
- Translation service should be at hand in all Moroccan institutions to guarantee for Amazigh speakers an effective communication with staff in these bodies.
- Owing to lack of translation service, the bilingual Amazigh speakers resort to Darija in the public institutions because Darija usage is common in the daily life.
- The interconnection between LP and TP will undoubtedly add to increasing the Amazigh's sense of belonging to Morocco lingual array.

VI. Recommendation:

This study recommends the following:
1. Translation policy should go hand in hand with language policy to uphold the identity of Amazigh ethnic minority.
2. Translation service should be present in public service institutions to facilitate communication in Amazigh language for both monolingual and bilingual Amazigh.
3. Amazigh speakers should benefit from their linguistic right.

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