

## **The removal of the Amazigh language from the experience of the ‘pioneer schools’ project in Morocco : what impact on teaching practice, its promotion and its development?**

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**Déclaration de divulgation** : L’auteur n’a pas connaissance de quelconque financement qui pourrait affecter l’objectivité de cette étude.

**Conflit d’intérêts** : L’auteur ne signale aucun conflit d’intérêts.

**Pour citer cet article** : SADIQI .M & BOUOUD .A (2024) « The removal of the Amazigh language from the experience of the ‘pioneer schools’ project in Morocco : what impact on teaching practice, its promotion and its development? », African Scientific Journal « Volume 03, Numéro 26 » pp: 1505 – 1520.

**Date de soumission** : Septembre 2024

**Date de publication** : Octobre 2024



DOI : 10.5281/zenodo.14641705

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**Abstract :**

It's essential to stress that the integration of the Amazigh language into the public education system is a hotly debated issue, emerging in Morocco and other North African countries where the language is spoken. This idiom, also known as Berber, has a rich history and has been deeply rooted in the culture and identity of the peoples of North Africa for thousands of years. It's worth pointing out that in Morocco, where the Amazigh language is widely spoken, it was granted official language status in 2011 and enjoys greater recognition in the media and government institutions.

It's worth noting that the 2023/2024 school year will be marked by the reform of “pioneer schools”, a project aimed at improving the quality of teaching and learning.

However, our research aims to discover how the power of a reform within an education system can banish and discriminate against a language that has just been formalized and taught. What impact will this project have on the teaching of the Amazigh language? And above all, what role will Amazigh language teachers play during the TARL period (we'll expand on this subject in the next few lines) when the subjects to be supported don't go beyond Arabic, French and mathematics? This project comes after a long struggle and relentless efforts to make the Amazigh language official and teachable, but instead of moving forward, the pioneering school is sidelining the language, which will disrupt its promotion and hinder its development.

Anchored in a linguistic epistemological framework, we have opted for a qualitative approach, with the aim of interpreting rather than simply explaining the facts observed. By means of an empirical-deductive approach, we aim to understand how a large-scale reform can neglect a language freshly introduced to the education system, and drive it out of its accounts will have detrimental repercussions on the teaching-learning of the Amazigh language, and on the motivation and performance of teachers and their learners, as this study will illustrate.

Resolutions must be put in place to encourage the evolution of Amazigh language teaching and learning.

**Key words:** pioneer schools, diglossia, learning, language management, sociodidactics

## Introduction:

At first glance, we will provide an overview of the teaching of the Amazigh language in Morocco while also addressing a brief history of the various reforms that have introduced this language into the Moroccan educational system. Next, it will be a matter of understanding the various conditions that promote this isolation of the Amazigh-speaking student within the school institute and the resulting consequences of this isolation. As a conclusion, the analysis of the survey conducted among a circle of primary school teachers working in public schools, given that the 2023-2024 school year has been crowned by the "pioneering schools" project under a pilot experimental phase initiated by the Ministry of National Education, Preschool, and Sports, with the ultimate mission : substantial improvement in the quality of learning for primary school students, as well as the enhancement of the performance of public schools. It is essential to place the Amazigh language within this newly established reform and especially to add it for its evolution and promotion.

## I. Morocco's language education policy :

### 1. State of play : genesis and evolution :

Belonging to both the Mediterranean region and Africa, and enjoying a unique geographical situation, Morocco has throughout its history been at the crossroads of various civilisations, giving its cultural and linguistic identity a plurality. It is a multilingual country, a country whose linguistic and cultural diversity is a fundamental characteristic and, at the same time, a major asset, being a source of wealth, creativity and fulfilment. A diversity that runs through its history, allowing a multitude of national and foreign languages to coexist simultaneously.

Ahmed Boukous (2012) sums up the situation in these terms : *"A macro-sociolinguistic analysis of the situation prevailing in Morocco shows that it is marked by a diversity of idioms and by a remarkable dynamic reflected in the interaction of languages, often through the interweaving of their uses. In fact, alongside the national languages, Arabic and Amazigh with their respective dialects, foreign languages coexist, in particular French and, to a lesser extent, Spanish and English. These languages differ broadly in status, function and usage. The de facto multilingualism that characterises this situation has various effects in areas as important as education, training, administration, culture and the economy. So the major challenge for the Maghreb of tomorrow lies in the rational, functional and equitable management of the plurality of languages."* (Boukous, 2012, p.26)

## 2. Morocco's linguistic landscape :

It is clear that the coexistence of several linguistic varieties, whose status varies between the social groups present, is capable of creating a kind of competition, even a '*form of unstable diglossia in which the positions acquired by each of the languages are not definitive, they evolve according to the balance of power between their respective users, their attitudes, their motivations and their symbolic representations.*' » (Boukous, 2012, p.28)

This heterogeneity of the Moroccan sociolinguistic field will give rise to an imbalance in the weight and value of these languages, especially in state schools, which Boukous calls 'linguistic conflict', thus describing the existing power relations between the languages in contact. Calvet (1996) clearly started this process, by giving precise criteria for classifying the idioms occupying the same territory; in other words, it is essential, according to this author, to reflect on the notion of the 'weight' of languages, with a view to a comparative analysis of their relative importance. We therefore propose to establish a classification, based on as broad a set of discriminating criteria as possible, the relevance of which will have to be rigorously assessed. These criteria will serve as a basis for establishing a hierarchy of languages. To this end, a non-exhaustive list of factors likely to be taken into account can be sketched out:

- The number of native speakers;
- The number of second-language speakers;
- The role of language as a source language in translations ;
- The role of language as a target language in translations ;
- Major literary awards, such as the Nobel Prize for Literature;
- Film production in this language;
- The availability of a word processor specific to the language;
- The presence of a spell-checker adapted to the language;The number of countries where the language has official or co-official status. (Calvet, 1996, p.44)

In other words, Louis-Jean Calvet proposes a classification of languages according to their weight in society, based on several criteria. He takes into account the number of native and non-native speakers, the official status of the language, its geographical spread, its functions in areas such as politics and economics, the economic power of the speakers, their cultural influence (literature, media), and their use in communication networks. These factors determine the influence and importance of a language on the world stage.

It should be noted that one of the languages established on Moroccan territory is the Amazigh language, which has a rich history of resistance and insistence on its legitimate rights to be

included in the Moroccan education system. Concentrated in intermittent areas, Amazigh is spoken by four major groups, namely Morocco, where the Amazigh-speaking population is the largest, accounting for 50% according to Boukous 1995, with Algeria coming second with 25%. The third group is made up of the Tuaregs of the sub-Saharan countries of Niger, Mali and Libya, who number around one million. The fourth group crystallises into small groups scattered « ... in Tunisia (about 100,000), Mauritania (about 10,000) and Siwa in Egypt (about 30,000) according to Chaker » (Fatima Sadiqi, 1993, p. 22).

On the other hand, the characteristic feature of the Amazigh language in Morocco is that it is present in three dialectal variants (Rifain, Tamazight, Tachelhit), which leads M. Quitout (2010) to agree with S. Chaker that: *“the notion of a Berber language is a linguistic abstraction and not an identifiable and localisable sociolinguistic reality. The only observable reality is actual local usage (...) There is no such thing as a homogeneous language that is identical to itself in every respect (...). It is precisely the Amazigh language that suffers from these widespread clichés, both among the general public and among certain non-specialist intellectuals”*. (Quitout, 2010, p. 64).

This means that the Amazigh language needs to be standardised so that it can enter the education system and flourish with all the dimensions of its richness and history. The following lines will shed some light on this subject.

### **3 Standardisation of the Amazigh language :**

In a plural society characterised by linguistic diversity, language policy can adopt one of two approaches: either follow the principles of democracy and equity by putting in place a consensual language policy, set out at constitutional level and implemented in an institutional and operational manner, such as a non-authoritarian and effective state policy.

Or opt for a policy that favours a « laissez-faire, laissez-route approach » leaving the field open for the dominant language to gain ground while neglecting minority, discriminated against and stigmatised languages.

According to Calvet's enlightened reflections, it is undeniable that language policy in many countries inevitably favours the pre-eminence of the dominant language. Yet Calvet astutely argues that the most common reality throughout the world is plurilingualism, where the harmonious coexistence of several languages is the norm rather than the exception. Indeed, it is rare to find countries where a single language prevails exclusively, underlining the intrinsic richness and diversity of the world's linguistic fabric.

Whereas the norm, according to Calvet, is that the world is automatically multilingual: « *The most widespread reality is indeed multilingualism; that there are no, or practically no, monolingual countries* ». (Calvet, 2017, p.45)

Morocco opted for democratisation, its commitment crystallising in the creation of a new constitution distinguished by the historic event of the official status of the Amazigh language, a status set out in Article 5 in the following terms:

« *Arabic remains the official language of the State. The State shall work to protect and develop the Arabic language and to promote its use. Similarly, Amazigh is an official language of the State, as it is the common heritage of all Moroccans without exception. An organic law shall define the process for implementing the official nature of this language, as well as the modalities for its integration into education and the priority areas of public life, in order to enable it to eventually fulfil its function as an official language.* » (The Moroccan Constitution 2011, p. 4). What will make this new situation easier to implement is its introduction into vital areas of society such as the media, education and other spheres of the public sector.

Many people have discussed the concept of standardisation from various angles, for example:

« *Standardising a language therefore means standardising its structures and reducing differences by eliminating non-distinctive occurrences that can hinder comprehension. The adoption of the Tifinaghe alphabet as the official spelling of the Amazigh language in Morocco was the first milestone in its standardisation* » (Meftaha Ameer & Abdallah Boumalk, 2019, p. 8).

This standardisation will lead to a major event, namely the inclusion of the Amazigh language in Moroccan primary schools as an official language taught alongside the other languages. It is important to remember that 2003 was a special year in Morocco's history, crowned by the integration of the Amazigh language into the educational curriculum as a subject taught gradually to all primary school pupils. This was a major opportunity in response to the agreement signed between the Ministry of Education and the Royal Institute for Amazigh Culture on 26 June 2003. In this way, it became 'a language of literacy alongside Arabic and French' (towards a didactic approach to the language).

Rispail and Quitout (2010) point this out in an editorial paragraph : « *...the (Amazigh language) has been reborn in style by becoming scriptural and emerging from the orality in which it has been stifled for thousands of years... Berber language and culture are thus gaining de jure recognition and Amazighity is taking an important step towards official recognition* ». (Rispail

and Quitout, 2010, p.11). Three hours a week are allocated to the Amazigh language at the school.

Before moving on to the innovative project adopted by the Ministry of National Education, Pre-school Education and Sport, in particular the 'pioneer schools' project, we feel it is important to give a brief overview of the various stages that the Amazigh question has undergone since the reform of the education system through the publication of the National Charter for Education and Training up to framework law no. 51.17:

- Brief history of reforms to the Moroccan education system :

### **3.1 Amazigh in the National Education and Training Charter :**

As a reference point for the Moroccan government's education policy and pedagogical reform since 1999, it is a determining factor in terms of language teaching, as it represents an official encounter between the school world and Amazigh. It is the first time that this language has been given a role in teaching. In the section entitled « Areas for renewal and levers for change », the new provisions are worded as follows: 'Lever 9: « *Improve the teaching and use of Arabic, master foreign languages and open up to Tamazight (...). Opening up to Tamazight* » (Ministry of Education and Training, 1999) The regional education authorities will be able, within the framework of the curricular proportion left to their initiative, to choose the use of the Amazigh language or any local dialect with the aim of facilitating the learning of the official language in pre-school and in the first cycle of primary school The national education-training authorities will gradually and as far as possible make available to the regions the necessary support in terms of educators, teachers and teaching aids. (COSEF, 1999).

On the other hand, it is clear that 'openness' to the language is proposed as an aid to learning the dominant language, which is Arabic. The Ministry's intention therefore seems to be to recognise the usefulness of the presence of the first language at school, for educational purposes. The use of the expression 'or any local dialect', which may well include Moroccan dialect Arabic, confirms this interpretation.

It is therefore a matter of tolerating the language in the school environment, and not a genuine endorsement of the Amazigh language teaching project promised by King Hassan II in 1994. As a result, it is hardly surprising that this document has deeply disappointed the Moroccan Amazigh association movement. The National Charter for Education and Training stipulates the need to open up to the Amazigh language.

Admittedly, this decision does not fully meet the expectations of Amazigh speakers, but it does have a decisive impact on the teaching of this language, which has always been excluded from



the official sphere and is now finally being called upon for the first time to take on a role within the school system. One of the advantages of introducing Amazigh into schools is that it develops children's full potential, enabling them to develop their personality and give them the best possible chance of success at school and in society.

### **3.2 Amazigh in the White Paper :**

The White Paper is an eight-volume work, drawn up in 2002 by a team of specialists, aimed at operationalising the educational content of the CNEF. The CNEF of 2000 made it possible to implement several initiatives aimed at reforming curricula and renewing school programmes and textbooks on the basis of the White Paper.

On consulting certain parts of this book, we found that it covered the following points in its entirety:

- The major choices and pedagogical guidelines which should be adopted for the reform of curricula;
- The constant foundations and major aims of the Moroccan education system;
- The output profile of pupils at each cycle and level;
- The annual, monthly and weekly timetable for each subject;
- The subject competences for each cycle, each period and each level of learning;
- The syllabus for each level, setting out the learning progression for each subject and specifying the content and themes;
- The structure of each level from an annual, sequential and weekly point of view.

We can see from these pedagogical principles adopted by the White Paper that the status of Amazigh has evolved from that of a mother tongue and regional language to that of a national language, as stated by F. Agnaou in his recent book (*Amazigh in Moroccan school education*), *since it is now a language taught to all Moroccan pupils. Moreover, « ... the fact that Amazigh is taught as both an oral and a written language in all cycles of education, and that it is taught from pre-school onwards, gives it de facto the status of a language of literacy and that of a first language »*. (Ministry of Education and Training, 2002).

The emergency plan is an ambitious programme drawn up and adopted by the Ministry of Education in 2009. The aim of the plan is to « *consolidate what has been achieved and make any necessary adjustments, while ensuring optimum application of the guidelines set out in the National Charter for Education and Training* » (King Mohamed 6, 2007).

If we consult the written version of the emergency plan and take a look at its 23 projects, we will focus our interest on project 20, entitled 'mastery of languages', in section 3 of the plan,



which sets out the general guidelines based on the ‘four major guidelines of the Education and Training Charter (2000), namely :

- *The need to strengthen the Arabic language;*
- *Encouraging the mastery of foreign languages;*
- *diversifying the languages of scientific education;* (Emergency Plan, 2009, p. 22).

As we can see, this has the same objectives as the National Charter for Education and Training, « so Amazigh is removed from the long-term strategy and from any appropriate implementation plan ». (Emergency Plan, 2009, p. 22).

### **3.3 Priorities 2015-2018 :**

As part of the new Moroccan education reform, the Conseil Supérieur de l'Enseignement (CSE) has drawn up a strategic vision covering the period 2015-2030. The main aim of this vision is to tackle the chronic dysfunctions from which the Moroccan school system suffers. To achieve this goal and implement the vision, the Ministry has taken the initiative of devising priority measures specifically targeting the anomalies in the sector that require relatively rapid, or even immediate, intervention. These measures are spread over a period from 2015 to 2018. By consulting the texts of the strategic vision and the priority measures, we have noted that the CSE has addressed the issue of Amazigh as a priority to be promoted.

### **3.6 Amazigh in framework law 51.17:**

The ultimate aim of this law is to ensure that the two official languages, Arabic and Amazigh, as well as other foreign languages, are mastered. It should be noted that this framework law stresses the importance of teaching Amazigh as an official language, and that it should be included in the school curriculum as a subject in the same way as Arabic. Without losing sight of the fact that framework law 51-17 (article 31), Organic Law 26-16 and the 2022-2026 Roadmap (Commitment 2-Objective 7), as well as a whole body of legal and regulatory literature, highlight the obligation to gradually extend the teaching of the Amazigh language at primary level. It should be noted that all these reforms have contributed to the spread of the Amazigh language in the education sector. They were a giant step towards its promotion and visibility, away from any marginalisation or stigmatisation.

Having successfully won its battle against all kinds of banishment from the heart of schools, Amazigh now finds itself faced with the ‘pioneer schools’ project advocated by the Ministry of Education, Pre-school Education and Sport, which has eliminated the Amazigh language from these accounts, putting the emphasis on the following subjects: Arabic, French and

mathematics. Before discussing this subject, it is essential to clarify what is meant by ‘pioneer schools.

## **II The ‘pioneer schools’ project:**

### **1. Pioneer schools in Morocco :**

As part of a general educational reform dynamic, coordinated with the 2022/2026 roadmap and ministerial framework note 22/23, the ‘pioneer schools’ project was inspired by the Indian organisation Pratham, founded in 1995 with the ultimate aim of supporting pupils in fragile areas and above all promoting universal accessibility to learning.

This mechanism is based on four crucial axes:

- Adapted teaching (Teaching at The Right Level-Tarl).
- Effective teaching practices.
- Teacher specialisation.
- Quality certification. (Hamdani,2024,)

It should be pointed out that the Tarl approach uses synergetic activities to enhance learning, while employing relevant methods such as repetition, reading, active listening and playful learning to rapidly improve learners' skills in reading, writing and arithmetic, thus combining the useful with the pleasurable.

It should be noted that the learning support method, known by the acronym Tarl, attaches particular importance to an evaluative approach based on the annual test-report on the state of education (AZER) introduced in 2005 The aim of the test is to measure the impact of the project on pupil performance, thereby helping to determine the effective level of each learner, and to provide credible information on the acquisition and development of basic skills. It should be noted that the test is distinguished by its oral, individual and progressive administration, as well as the simplicity with which the questions are formulated.

It should be noted that the interpretation of the data makes it easier to define the appropriate learning pathway, ranging from mastery of the alphabet to reading comprehension and arithmetic assimilation. Highlighting the key principle of this approach, that of homogeneity of school levels while using a variety of media, we can cite as examples: letter cards, Power Point presentations, guided practice followed by independent practice in order to achieve a certain progression favouring personalised and effective learning.

In order to give more visibility to what has been said, we undertook a survey with the aim of taking a closer look at the exclusion suffered by Amazigh teachers during the TARL period, especially as the Amazigh language is classified as the second language of the Kingdom.

In other words, the aim of this research is to seek out and give meaning to the facts observed and not limit ourselves to explaining them. To this end, we have used an empirical-deductive and qualitative approach in order to gain a better understanding of how the power of a reform within an education system can banish and discriminate against a language that has just been made official and taught? What impact will this project have on the teaching of the Amazigh language? And above all, what role will Amazigh language teachers have to play during the TARL period (we will go into more detail on this subject in the next few lines) when the subjects to be supported do not go beyond Arabic, French and mathematics. This project comes after a long struggle and relentless efforts to make the Amazigh language official and teachable, but instead of moving forward, the ‘pioneer school’ is now sidelining the language, which is going to disrupt its promotion and hinder its development.

## **2. Survey of teachers of the Amazigh language in primary education:**

We had the opportunity to conduct private interviews with Amazigh language teachers after obtaining their telephone numbers via a WhatsApp group of primary school teachers. It's worth pointing out that we found it very difficult to get them to commit to this interview, especially as it's the month of Ramadan and most of them don't have the time to devote to us, given that this holy month requires a lot of effort, shopping and family commitments.

In order to carry out these interviews successfully and to ensure that they were representative of the population, the panel was diversified to illustrate the reality of the situation and bring out the different opinions. It was divided according to gender (male/female), length of professional career, and above all the task required of Amazigh language teachers during the TARL period, as well as the impact of the exclusion of this idiom in the planning outlined for the ‘pioneer schools’ project?

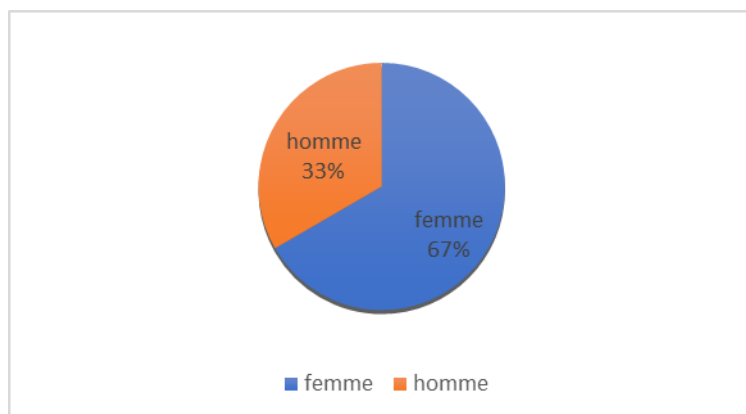
This questionnaire was administered to a panel of 30 primary school teachers and the results were as follows:

## **3 Results and interpretations:**

### **3.1 Target population by gender:**

| <b>Femal</b> | <b>Male</b> |
|--------------|-------------|
| <b>20</b>    | <b>10</b>   |

**Figure N°1: Target population by gender:**



**Source: Author**

30 male and female teachers participated in answering this questionnaire via phone calls. (WhatsApp). It is worth noting that the collected data allowed for the acquisition of a set of thirty responses, the majority of which came from female teachers, with a small percentage from their male counterparts. This numerical predominance of female teachers could be explained by the choice of the field, and gender, at this stage, is very significant in the sense that women have this inclination towards children by nature.

### 3.2 - Duration of professional experience:

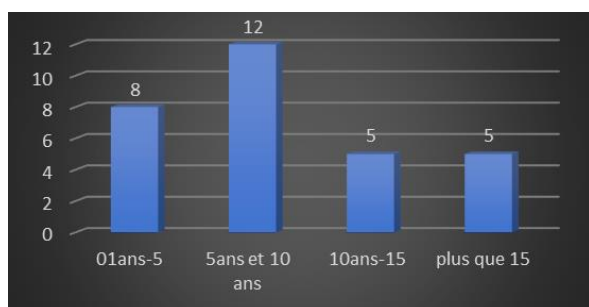
Between 1 year and 5 years. 40

- Between 5 years and 10 years. 35

- Between 10 and 15 years old.13

- More than 15 years. 12

**Figure N°2: Duration of professional experience:**



**Source: Author**

The targeted sample is predominantly distributed unevenly due to the predominance of teachers with a professional duration ranging from five to ten years compared to their counterparts with a work duration ranging from one to five years; this can be explained by the following: At first,

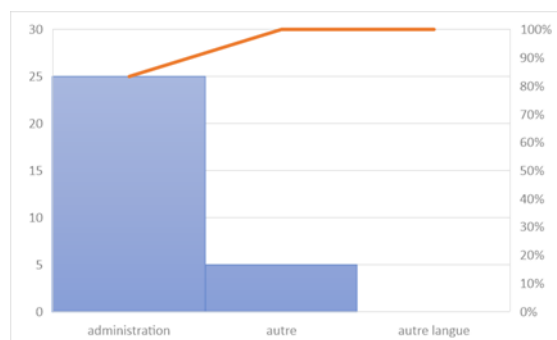
there was some apprehension regarding the specialization of the Amazigh language at the school. Nevertheless, the experience revealed that this initiative proved to be positive, thus paving the way for significant opportunities. For example: the teachers of the Amazigh language, whose weekly workload is only 24 hours, enjoy a considerable advantage compared to their non-specialized counterparts, who are required to work 30 hours. This dynamic undoubtedly represents an opportunity to be exploited with discernment.

As for the teachers with 10 to 15 years of experience or more, we notice that there is equality among these cases, and this is due, as we have seen in the previous lines, to the fear of the new experience. However, currently, many prefer to teach the Amazigh language over other languages.

3.3 What responsibilities does the Amazigh language teacher take on during the TARL period?

- Another language : 0
- Administrative charge : 25
- Other : 05

**Figure N°3: What responsibilities does the Amazigh language teacher take on during the TARL period?**



**Source: Author**

This graphic presentation shows the commitment of Amazigh language teachers towards their mother tongue. All of them have refused to teach any language other than their specialty because they do not see their mission as merely a task to complete but as an act of activism. While the other charges can be summarized in the following points according to the respondents:

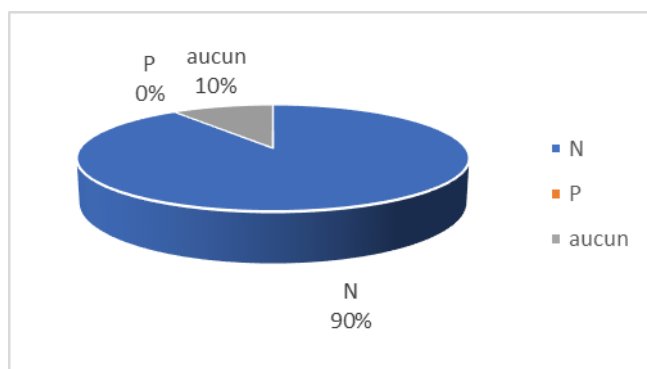
- Inventory the books and stories in the school library.
- Bring the mail from the regional office.
- Do nothing.
- Mark attendance and return home.

It should be noted that this situation must be addressed urgently, given its drawbacks.

### 3.4 What would be the educational impacts of excluding the Amazigh language from the Moroccan educational system ?

- Negative effect 27
- Positive effect 0
- No effect 03

**Figure N°4: What would be the educational impacts of excluding the Amazigh language from the Moroccan educational system?**



**Source: Author**

This 4th graphical representation emphasizes that the majority of teachers (90%) report the negative impact of this exclusion on the Moroccan educational system, while 10% of them highlight that it will have no effect on the educational curriculum ; whereas no one has reinforced the positive impact of this ban. It is essential to note that the responses obtained from the teachers in our survey confirm that this project has not met their expectations due to its indifference towards the Amazigh language, especially since it has currently won a significant part of its battle and struggle, the ultimate goal of which is its promotion and evolution away from any exclusion.

Several significant drawbacks may result from the elimination of an official language in the recent educational reform, according to the respondents, namely:

- Cultural marginalization of Amazigh language speakers, especially during the Tarl period, where each teacher knows what they have to do according to a program and schedule, while the Amazigh language teacher finds themselves at a loss, having no tasks to perform since this support period lasts for a month solely because the project limits the subjects to be supported to Arabic, French, and mathematics.

- The students will not have the Amazigh language subject, which will delay them in consolidating their knowledge; adding that the fact that it no longer appears on their schedule will lead to the devaluation of this subject among them; thus reinforcing the idea of the weight of subjects according to the state's perspective: what is repeated evolves while what is set aside is forgotten.

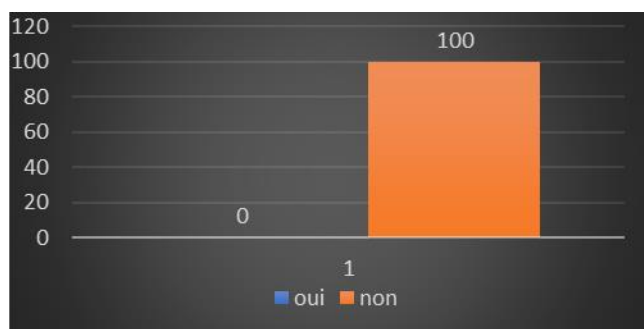
Please provide the text you would like to have translated. The reliability of the educational system is highlighted; banning a language from the "pioneer schools" project could create difficulties in fully engaging with the curriculum, thus leading to disparities in learning. Even worse, this can also diminish the sense of belonging and the appreciation of cultural identity among the Amazigh. Not to mention that the Amazigh people will no longer have the same degree of trust they have had towards educational reforms in the coming days.

3.5 Does the exclusion of the Amazigh language from the project of pioneering schools align with the directives adopted by previous reforms and the language policy advocated by the Moroccan state ?

-Yes

- No

**Figure N°5: Does the exclusion of the Amazigh language from the project of pioneering schools align with the directives adopted by previous reforms and the language policy advocated by the Moroccan state ?**



**Source: Author**

These results indicate that the "pioneering schools" project did poorly when it excluded the Amazigh language from the Tarl program because it is a language for which students need support sessions to make progress, and this aligns with the Kingdom's language policy, which sees cultural diversity as a wealth to protect and promote.



**Conclusion:**

It is essential to note that our study is approached from the perspective of the sociodidactic approach, which is based on the fundamental need to evaluate any language learning or dissemination process in its social and sociolinguistic context. This requirement is strongly supported by Rispaïl, who highlights the crucial role played by the two fundamental pillars of the teaching/learning operation, namely the learner and the teacher. They must be brought to the fore both in the social context in which they arise and in the context from which they come. As a result, Rispaïl argues that the essence of sociodidactics is based on the reality that both the learner and the teacher, as socially positioned subjects, contribute to this sphere of language, which is not only the object of observation, but in particular a lived and transmitted sector that the educational institution conveys and, through it, transmits knowledge and learning, while at the same time being submerged in this environment.

This observation has given the Amazigh language the opportunity to go from being an oral language to one that can be taught, and as we have seen in the preceding lines, it has passed through several tests in order to realise its dream of entering the Moroccan educational curriculum. However, its exclusion from the 'pioneer schools' project needs to be evaluated, while highlighting the following points:

- Plan a review of this reform, the aim of which is to guarantee a balance within the school between the languages in order to reflect the Kingdom's linguistic wealth.
- Eliminate linguistic insecurity for Amazigh-speaking pupils and protect their rich and unique cultural identity.
- The Royal Institute for Amazigh Culture must commit itself to preserving this idiom and promoting it within our society.
- Promoting the Amazigh language means taking care of our origins, our heritage and, above all, our dignity.

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