



CONGRES MONDIAL AMAZIGH

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Alternative report of the CMA

The discriminations against Amazighs of Algéria

Preamble

Congrès Mondial Amazigh (CMA) is an international NGO for Amazigh people's human rights. In order to prepare this report in parallel to the periodic report submitted by the Algerian state, the CMA has mainly relied on the reports of its members as well as the complaints and information transmitted directly by citizens and organizations of civil society. These information and individual claims are verified by members of the CMA in the country.

Introduction

The Amazigh (Berbers) are the indigenous people of North Africa; they have a language, a culture and their own history. "Amazigh" is the name given to the Berber, it means "free man." The Berber word comes from the Latin "barbarus" used by Romans to describe people who do not speak their language. The Arabs have taken over the word and transformed it into "barbarian" before the French translate it into "Berber." The presence of Amazigh in Tamazgha (North Africa) dates back to more than 12,000 years. Over the centuries, they faced numerous invasions: Phoenicians, Romans, Vandals, Byzantines, Arabs, Spaniards, Italians, Turks, French, who succeeded on the ground in North Africa since the 10th century BC. The occupation periods were more or less than long: More than 5 centuries to the Romans, 130 years to the French. Came in the wake of the Phoenicians 10 centuries before the Christian era, the Jews are the only people who spread and settled in this region without violence.

In terms of religious beliefs, the Amazigh have been successively animism, paganism, Judaism, Christianity and Islam. But whatever the religion adopted, it is never practiced in a dogmatic way but always adapted to the values of freedom, tolerance and non-violence that characterize people.

Tamazight, the Amazigh language has existed since antiquity. It has an original writing system, Tifinagh, used and preserved to this day. In recent decades, all Amazigh groups have reclaimed this ancient writing. Currently the Amazigh language is spoken by approximately 30 million speakers in North Africa (the oasis of Siwa in Egypt, Morocco through Libya, Tunisia, Algeria, Niger, Mali, Burkina Faso, Mauritania) and in the diaspora. Originally, the Amazigh occupied a vast territory from Egypt to the Canary Islands and the shores of the Mediterranean to those of the Niger River. Since space is Amazigh inexorably narrowed gradually imposed As the level languages invaders. Arabization of North Africa began in the 7th century, inexorably continues today thanks to the policies of forced assimilation practiced by the States against the Amazigh. However, even when they have lost the use of language as in the Canarian Archipelago, Amazigh remain firmly attached to their ancestral identity.

Amazigh people are now divided mainly between Morocco (about half of the total population Amazigh) and Algeria (third). The rest is divided between Tunisia, Libya, Siwa (Egypt), the Canarian Archipelago and the Tuareg populations (Niger, Mali, Burkina Faso and Mauritania). In relation to the states population, the Amazigh represent at least 60% in Morocco and third in Algeria. In this country, primarily concerned Amazigh Kabylie region (the region with the largest number of Amazigh, called Kabyles) Aures (in the east), the Sahara (Mozabites, Tuaregs ...), the Chenoua (west of Algiers) and along the border with Morocco and Tunisia. There are also hundreds of Amazigh communities counting a few hundred to a few thousand people spread throughout Algeria.

Discriminatory and Xenophobic practices against the Amazigh in Algeria

The Algerian government defines Algeria as an Arab and Islamic systematically fight everything that does not refer to this arab-islamic unique identity. Despite some minor concessions granted and pure form after years of struggle and sacrifice, the goal of Algerian power is the Amazigh eradication by all means and methods. Algeria practice apartheid to adapt linguistic and cultural anti-Amazigh applied with particular zeal against the Kabyle people. Kabylia is particularly targeted Algiers power because it is the region with the most

resistant strength and determination against forced assimilation and depersonalization of its people.

Designated as "public enemy number one", the Kabyle people suffered accordingly ruthless policy of repression, banned assembly and expression, impoverishment, corruption and deliberate encouragement of insecurity that stifles the economic, social and cultural inhabitants of this territory.

Since the uprising of spring 2001 and the 127 people killed by government security services, Kabylia discover hitherto unknown phenomena: bombings, kidnappings, false roadblocks, extortion, **captivity**, death threats, assaults, robberies in broad daylight , drugs, forced Islamization and Arabization, destruction of natural and cultural heritage, militarization ... etc. This deprives the younger generations hope and drives those to extreme actions such as suicide has reached unprecedented levels.

Since 2001, every summer, the Kabylia is forest and mountainous region, it is the target of numerous arson deliberately caused by the Algerian army soldiers stationed in excess in this region under the pretext of the fight against Islamic terrorists who hiding in the forests and reliefs. Kabylia is well taken hostage between "security" and Islamist armed groups that spread terror.

Past four years, new dangerous practices emerged: kidnappings, military and police blunders which are real killings of civilians, false roadblocks set by unidentified persons, police and judicial harassment against political activists of the Movement for Autonomy of Kabylia (MAK) and other Amazigh activists, summary prosecutions and convictions of Christians and non-fasting period of Ramadan.

Behavior anti-Amazigh and anti-Kabyle are also practiced outside the Amazigh regions as shown in the case of Mr. Constantine Taziboua assaulted June 17th, 2012, before the police indifferent. These were then explained to the person assaulted "do not speak Kabyle when you walk in the street."

Discriminatory laws do not comply with international law texts

Violations of law and freedom of association, assembly and expression are repeated against associations and independent organizations of political power. Thus, the activities of the World Amazigh conference and associations that are members of the Movement for the Autonomy of Kabylia are routinely banned or disrupted by the Algerian police. Associations such as the Association of Women in Kabylia and the Amazigh League of Human Rights have not received their official authorization 5 years after their application at province of Tizi-Wezzu.

Discrimination and economic barriers

- Public investments are non-existent in Kabylia and private investment are hampered by red tape and bureaucratic delays by bureaucratic practices designed to discourage economic activity in Amazigh regions;
- Many public companies are closed at Kabylie and premises occupied by detachments of soldiers;
- During the uprising in Kabylia in the spring of 2001, "forces" have used three months of war weapons, even using explosive bullets against civilians, causing 126 deaths and over 5000 injured more than half retain lifelong consequences.

Negation and constitutional zed in the law

Until 2002, the Amazigh of Algeria is denied by the State, in defiance of reality historical, sociological, linguistic country. Since, the Constitution release in Article 3bis, "Tamazight is a national language. The State implemented its promotion and development in all its linguistic varieties in use in the country. "

However, we note that the Amazigh language is relegated to a lower rank as Arabic is the only official language and the language "sacred" to Islam enshrined state religion. In practice, this is even worse because the Amazigh language remains excluded from public spaces such as administration, justice and socio-economic activities.

Discrimination based on language and culture

- The Constitution Board in Algeria does not recognize the Amazigh language as well as Arabic language, which means an official language;
- The law of orientation of National Education does not support the Amazigh language;
- The Law on the generalization of Arabic requires all Algerians to use only the Arabic language in all work and public debate;
- Codes of province and the municipality require local officials to use only the Arabic language as a working language;
- Parliamentarians (deputies and senators) are required to use only the Arabic language in debates and public communications in their work of parliamentarians;
- The curricula of all levels required students to the history Algeria's history as Arab and Algerians are Arabs;
- The debate in the courts and tribunals are conducted in Arabic and judgments are written in Arabic, which hampers heavily Amazigh speakers;
- Security Services write all their documents in Arabic by signing their investigation reports Amazigh citizens without translation, which puts citizens do not know Arabic, in a state of ignorance and injustice;
- All documents submitted to the Court Administration must be written exclusively in Arabic;
- All reports and other communications between citizens and administrations must be written in Arabic;
- All deeds and bailiffs must be written in Arabic.
- In a memo to staff in 2012, the director of the education of the province of Tizi-Ouzou requires exclusive use of the Arabic language in all correspondence;
- Despite the recognition of the Amazigh language as "national language", the law generalization of Arabic is still in force. The Committee of the Economic, Social and Cultural Rights has also noted this discrepancy and recommended that the Algerian government to abolish it.

The administration continues to prohibit the Algerian Amazigh names. Three hundred (300) children were deprived of Amazigh names chosen by their parents to the City of Tizi-Ouzou, in 2012.

While Algeria celebrates all Muslim holidays and some international holidays, traditional holidays are excluded Amazigh celebration (Yennayer, Amazigh New Year, the Amazigh spring...).

Discrimination in the promotion and safeguarding of Amazigh heritage

While the Algerian government spending huge sums in the protection and restoration of the remains Muslim, Turkish, Spanish and French monuments Amazigh (mausoleum Boumia, Medghasen Batna, Tajjmint the refuge of Queen Kahina Amazigh, the tombs of Takfarinas, the mausoleum of El-Massinissa Khroub ...) and a hundred other sites Amazigh are left abandon and wear time.

Discrimination in public broadcast media and the press

- Arab newspapers such as Ennahar , El-Jadid and Echourouk express amazighophobie their hatred of everything Amazigh impunity.
- The TV channel public speaking Amazigh is a tool of government propaganda and a means used to Islamize Kabylia, folkloric, falsify and denigrate the Amazigh language and culture.

Several artists Amazigh and Kabyle particular antenna is prohibited on public television channels, such as singers and activists Lounes MATOUB and Ferhat MHENNI (Imazghen Imula group).

Despite the fact that the Algerian government manipulates the Amazigh TV channels, it remains the poorest and least endowed financially. It has a very limited program and does not have its own premises while Koranic channel is installed in large facilities.

Discrimination based on religion

On the basis of Article 2 of the Constitution stipulates that Islam is the state religion, can not be Algerian-do and not Muslim. Therefore, it is prohibited for any Algerian-only to have another religion or Atheist or Agnostic to be. This seriously undermines the freedom of belief and worship. Algerian many non-Muslims have been prosecuted and sentenced sometimes up to 2 years in prison and fines.

CMA, December 2012.