



CONGRES MONDIAL AMAZIGH

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Alternative report of the CMA

The discriminations against Amazighs of Algéria

Preamble

The Congrès Mondial Amazigh (CMA) is an international NGO that defends the rights of the Amazigh people. In order to prepare this parallel report to the periodic report submitted by the Algerian Government, the CMA relied heavily on the reports of its members and on the complaints and information directly transmitted to it by citizens and civil society. This information and individual complaints are verified by the CMA members in the country. The report's editors have also drawn their information from Algerian legislative and administrative texts as well as publications, including the press.

Introduction

The Amazighs (Berbers) are the indigenous people of northern Africa, with their own language, culture and history. "Amazigh" is the name given to the Amazighs by themselves and means "free man". The word Berber comes from the Latin "barbarus", used by the Romans to designate the populations who did not speak their language. The Arabs took it back and turned it into a "barbar" before the French translated it into "Berber". The presence of the Amazighs in the countries of Tamazgha (northern Africa) dates back more than 12,000 years. Over the centuries they have faced innumerable invasions: Phoenicians, Romans, Vandals, Byzantines, Arabs, Spanish, Italians, Ottomans, French, who have succeeded each other on North African soil since the 10th century BC. The periods of occupation were more or less long: More than 5 centuries for the Romans at 130 years for the French. Arrived in the wake of the Phoenicians 10 centuries before the Christian era, the Jews are the only people to have introduced themselves and settled in this region without violence.

On the level of religious beliefs, the Amazighs have successively experienced animism, paganism, Judaism, Christianity and Islam. But whatever religion is adopted, it is never practiced dogmatically but always adapted to the values of freedom, tolerance and non-violence that characterize this people.

Tamazight, the Amazigh language, has existed since the earliest antiquity. It has an original writing system, tifinagh, used and preserved to this day. For several decades, all the Amazigh groups have reappropriated this ancestral writing. Currently, the Amazigh language is spoken by about 30 million speakers in northern Africa (from the Siwa oasis in Egypt to Morocco through Libya, Tunisia, Algeria, Niger, Mali, northern Burkina Faso, Mauritania) and in the diaspora (mainly Europe and North America).

Originally, the Amazigh occupied an immense territory ranging from Egypt to the Canary Archipelago and from the shores of the Mediterranean to those of the Niger River. Since then, Amazigh-speaking space has inexorably shrunk as the languages of the invaders have been imposed. The Arabization of North Africa, begun in the 7th century, continues inexorably today due to the policies of forced assimilation practiced by the States against the Amazighs. However, even when they have lost the use of their language as in the Canary Archipelago, the Amazighs remain firmly attached to their ancestral identity.

The Amazigh peoples are now divided mainly between Morocco (about half of the total Amazigh population) and Algeria (one third). The rest is divided between Tunisia, Libya, Siwa (Egypt), the Canary Islands and the Tuareg populations (Niger, Mali, Burkina Faso and

Mauritania). In relation to the population of each state, Amazigh speakers represent 2/3 of the population of Morocco and 1/3 of the Algerian population, approximately 13 million people in Algeria.

In Algeria, the Amazigh occupy mainly the regions of Kabylia (the most important Amazigh-speaking territory of Algeria, is to the east of Algiers and counts between 6 and 8 million Kabyles), Aurès, country of the Chawis, occupies the great east of Algeria to the Algerian-Tunisian border (3 million), the Chenoua to the west of Algiers, the Sahara (Mozabites, Tuaregs ...), the Ait-Snous in the region of Tlemcen and along the border with Morocco. There are also hundreds of Amazigh communities with a few hundreds to a few thousands people, spread all over Algeria (see map in annex).

It should be noted that the states of northern Africa, including Algeria, refuse to publish official demographic statistics concerning the Amazigh populations, despite the repeated requests of the organs of the UN Treaties, as the Human Rights Committee (CCPR), the Committee on the Elimination of Racial Discrimination (CERD) and the Committee on Economic, Social and Cultural Rights (CESCR). The statistics we present in this report are based on our estimates of the Amazigh-speaking populations in the different territories and on the basis of self-identification.

Refusal of recognition of indigenous status to Amazighs

Algeria adopted the African Charter on Human and Peoples' Rights and voted in favor of the United Nations Declaration on the Rights of Indigenous Peoples. However, the Algerian state still refuses to recognize the indigenous status of the Amazighs of Algeria claimed for more than 20 years by the Congrès Mondial Amazigh. When the Algerian government is questioned, in particular, by the competent organs of the UN, it replies: "There are no indigenous peoples in Algeria". Yet, the Amazighs of this country have all the criteria and characteristics which make it possible to affirm that they are indeed indigenous: They self-identify as such, they have a specific language and culture, they form the first people of the this region, they are subjected to the domination, oppression, marginalization and discrimination of one State in the service of the other dominant group (the Arabs). Faced with the evidence that the Amazighs form the indigenous people of Algeria (and throughout northern Africa), Algerian authorities sometimes change their answer by saying: "We are all indigenous peoples". In this case, the Algerian government should logically assert that Algeria is Amazigh, that all Algerians are Amazighs and therefore should immediately put an end to the oppression, marginalization and discrimination inflicted on the Amazighs and a vigorous policy of promoting Amazighity in all fields.

Fake recognition of the Amazigh language and culture

In its preamble, the new Algerian Constitution, adopted in 2016, mentions in a paragraph "the fundamental components of its identity, Islam, Arabia and Amazighity" but in another paragraph Algeria is presented as a "land of Islam, an integral part of the Greater Maghreb, an Arab, Mediterranean and African country". It can be observed that within a few lines, Algeria has lost its "Amazighness", which testifies to this permanent lack of sincere determination of the Algerian authorities to recognize and promote the Amazigh identity of this country. What

progress can be expected when there is no political will? What is given by one hand is quickly picked up by the other hand.

On the linguistic level, after the popular revolt in Kabylie in the spring of 2001, followed by a bloody repression which killed 126 people, a constitutional reform was adopted in 2002, allowing the introduction of article 3 bis which stipulated that "Tamazight is also national language. The State shall promote and promote its development in all its linguistic varieties used in the national territory". Following the example of Morocco, which recognized the official language status of the Amazigh language in 2011, Algeria adopted a new Constitution in 2016, Article 4 of which states that "Tamazight is also a national and official language. The State shall promote and promote its development in all its linguistic varieties used in the national territory". The text adds that "the procedures for the application of this article are laid down by an organic law". And since 2016 there has been no draft organic law on the implementation of the official character of the Amazigh language and at the same time all legislative and administrative texts that exclude the Amazigh language remain in force, in particular :

- Law 91-05 of 16 January 1991 on the "generalization of the Arabic language". According to this law, only the Arabic language is admitted in all official and public spaces, including political and associative. This text is undoubtedly one of the most repressive laws in the world in this field.

- Ordinance 05-07 of 23 August 2005 on private education stipulates that: "Teaching shall be compulsory in Arabic in all subjects and at all levels of education." Language teaching and / or in the Amazigh language is therefore prohibited.

- Law No. 08-09 of 25 February 2008 on the Code of Civil and Administrative Procedure states: "Proceedings and judicial documents ... must be presented in Arabic or accompanied by an official translation. The debates and oral arguments shall be conducted in Arabic language "... This law excludes de facto the Amazigh language of the Tribunals and, as a result, Amazigh-speaking witnesses who do not master the Arabic language can not express themselves and, at best, are obliged to have recourse to a translator if the judge accepts it.

- The Codes of the Commune and the Wilaya require local elected officials and territorial officials to use only Arabic as the language of work and correspondence.

In general, it can be seen that the status of "official language" has not allowed any progress in the promotion and use of the Amazigh language which remains relegated to a lower rank since the Arabic language remains the only "true" official language and the "sacred" language of Islam, the religion of the state.

Official Algeria does not want to recognize and assume in effective, sincere and positive way its history and its human and cultural diversity. On the contrary, it combats this diversity by practicing an anti-Amazigh apartheid.

Discriminatory and Amazighophobic Practices

Legislation, racist remarks by some members of the government¹, discriminatory behavior by the administration and the judiciary, are reflected in anti-Amazigh racism and discriminations in

¹ On March 14, 2014, Abdelmalek Sellal, Prime Minister, on the Annahar TV, declared: "We in Constantine when we want to talk about the Chawis we are called Hacha naamat rabbi", insulting

all spheres (political, economic, social, cultural, linguistic). The Kabyles are particularly the target of the Algiers power because it is the Amazigh people which resists with the most determination against forced assimilation, depersonalization policy and abuse of power. Considered as "public enemy number one", the Kabyle people are consequently subjected to an implacable policy of repression, banning of assembly and expression, impoverishment of populations and the deliberate encouragement of insecurity that stifles economic activities , social and cultural rights of the inhabitants of this territory.

Since the popular riots of the Kabyles in 1994 and in the spring of 2001 during which the gendarmes killed 126 people, Kabylia discovers phenomena unknown until then: attacks, kidnappings, false dams, rackets, sequestrations, threats of the dead, aggressions, drugs, unrestrained Islamization, destruction of the natural and cultural heritage, militarization ... etc. No criminal offenses or acts are investigated when they involve the authorities. This creates an oppressive context that leaves little room for hope but pushes young people particularly to extreme acts such as clandestine emigration or suicide that has reached levels never equaled.

In all summers, the Kabylia mountainous region and forestry, is the target of many fires deliberately provoked by the soldiers of the Algerian army stationed in surplus in this region, under the pretext of fighting the Islamist terrorists who would hide in the reliefs and forests. Kabylia is thus held hostage between government "security services" and armed Islamist groups.

In recent years, justice and the police have repeatedly harassed and repressed human rights defenders, Christians, bloggers and political activists of the Movement for Self-determination of Kabylia (MAK).

The drama of the Mzab

At-M'zab, the Mozabites, are one of the components of the Amazigh people, settled since the 10th century in its historical territory of the M'zab valley, some 600 km south of Algiers. The Mozabites are about 300,000 people, of Muslim faith, Ibadite rite, a rite very minority and not recognized in Algeria (the majority and official rite is the Sunni Mitekite rite). Since 1982, the At-Mzab civilization has been listed as a World Heritage Site by UNESCO, which describes it as "the mark in the desert of a sedentary and urban civilization with an original culture that, through its own genius , to preserve its cohesion through the centuries ".

It is precisely in order to destroy the great cohesiveness of the At-Mzab people and their cultural specificity that the Algerian State has since the 1960s gradually encrusted with the Arab groups of the Chaamba Muslim tribes (Sunni Muslim) in the Mzab valley such as Taghardayt (Ghardaia), At-Isgen (Beni-Isguen), Tajnint (El-Atteuf), At-Mlichet (Melika), Legrara (Guerrara) and Bergan (Berriane). In a completely arbitrary manner, the Algerian State has given priority to the Chaamba Arabs, jobs in the public administration, social housing and land belonging to the Mozabite communities. In so doing, the State has set up the seeds of conflict between the privileged Arabs and the despoiled At-Mzab.

remarks for the Chawi people. Then the Chawis people went to the streets in Batna, Khenchela, Oum-EI-Bouaghi ... to protest against the racist remarks of the head of the Algerian government. Read <http://www.lematindz.net/news/13907-blaque-de-sellal-sur-les-chaouis-la-protestation-fait-tache-dhuile.html>

Since the year 2013, serious violence erupted between the Arab communities and the At-Mزاب, practically in all the localities of the Mزاب valley. Violent attacks were carried out by groups belonging to the Arab Chaamba community against the people and property belonging to the At-Mزاب, with the clear support of Algerian political, police and judicial authorities. The month of July of the year 2015 was marked by the murder of some 15 Mozabites and the arbitrary imprisonment of a hundred others, including Kamel-Eddine Fekhar, a human rights defender, and subsequently sentenced to two years in prison.

During the period 2013-2015, planned killings targeted several Mozabite neighborhoods. Mozabite cemeteries and places of worship in Taghardayt (Ghardaia), Bergan (Berriane), At-Mlichet (Melika), part of the UNESCO site, were ransacked by Arab groups in the presence of the police. Several videos available prove these facts². On March 15, 2014, a march hostile to the Mozabites was organized with the permission of the Algerian authorities in the Arab city of Metlili located 40 km from Taghardayt. The crowd chanted: "There is no God but Allah and the Ibadite is an enemy of God" and "the Mozabite is an enemy of the prophet". These slogans are an incitement to murder but no prosecution has been instituted against the organizers of this march.

Faced with a wave of racist violence against the Mozabites and the behavior of all state services in favor of the Arabs, Kamel-Eddine Fekhar, human rights defender, sent a letter in 2014 to Mr. Ban Ki-Moon, Secretary General of the UN, to ask him to put the At-Mزاب people under United Nations protection. This resulted in the author of the letter being accused of "traitor" and of "attacking national unity and the security of the State". During the two years that Mr. Fekhar and his co-detainees spent in prison, they reported being subjected to torture and other cruel, inhuman and degrading treatment.

Bakir Alouani, a Mozabite citizen, has been acting for peaceful and legal means against the land grabbing of his tribe "At-Alouani" in Taghardayt (Ghardaia) for many years. For this reason, he was arrested and imprisoned in Taghardayt prison (Ghardaia) for two years without trial. To protest this denial of justice, he went on a hunger strike on 07/09/2017.

Salah Abbouna and Khodir Sekkouti, citizens Mozabites and fathers of families, fled in 2015, the Algerian persecutions to take refuge for a time in Morocco. Algerian justice accuses them of attacking "the safety and integrity of the State". At the beginning of 2017, they left Morocco to join Spain where they applied for political asylum. The Algerian authorities have launched an international arrest warrant against them and are demanding their extradition to Algeria. The Spanish police arrested them and put them in prison in Madrid and there are strong fears that the Spanish authorities will respond positively to the Algerian request. If they are extradited, they risk the death penalty.

Serious violations of the right and freedom of association, meeting, opinion and expression

While the Constitution guarantees "the freedoms of expression, association, assembly and peaceful demonstration" (Articles 48 and 49), in practice, violations of the right and freedom of association, and meeting, are repeated against citizens, independent political associations and organizations. Thus, the activities of the Congrès Mondial Amazigh and its members and the Movement for the Self-determination of Kabylia (MAK) are systematically banned, brutally

² <http://www.dailymotion.com/video/x4ywi6p> - <https://www.youtube.com/watch?v=KfffSjyeENs&pbjreload=10>

prevented or disrupted by the Algerian police. The Kabylia Women's Association and the Amazigh Human Rights League have never received their administrative approval more than 8 years after their application was submitted to the Department concerned of the Wilaya of Tizi-Wezzu.

Since 2011, all Amazigh public demonstrations are systematically banned in the Amazigh territories (Kabylia, Mzab, Aurès, Tamanrasset). Even rallies in support of detainees in the Mzab have been banned and when citizens go out on the streets, they are arrested and prosecuted and convicted.

The authorities have even restricted the right of assembly to private premises, threatening the participants in these meetings as well as the owner of the place. Thus, conferences scheduled for 2017 in Bouzguene, lazuguen, Ain-El-Hammam, Cheurfa, Tizi-Wezzu and Vgayet University were banned.

Organizers and animators of literary cafés, places of discussion and popular education, are subjected to intimidation and threats by police and judicial authorities in several localities such as Vgayet, Aokas, Bouzguène ... In this context, eight lectures-debates were banned in Kabylia in 2017.

It is a way of stifling any possibility of reflection and expression, even in the most peaceful and discrete contexts.

On May 20, 2017 in Tuvirett (Bouira) and on June 14, 2017 in lazuguen (Azazga), the security forces strongly prevented the peaceful gatherings of the movement for the self-determination of Kabylia. Several demonstrators arrested were beaten and insulted in the police stations.

On December 10, 2016 in Tizi-Wezzu a rally in support of detainees M'zabs was violently prevented, several militants were arrested.

On 15 November 2014, 32 citizens of Haizer in the Wilaya of Tuvirett (Bouira) were arrested during a peaceful demonstration and sentenced to between 2 months and 2 years in prison and fines.

On her travels abroad, Ms. Kamira Nait Sid, president of the CMA, is arbitrarily and systematically detained and searched by police officers at Algiers airport and obliged to sign a register. It is a form of intimidation that aims to discourage this defender of Amazigh rights.

Hocine Azem, Vice-President of the CMA, is also regularly arrested and questioned in police stations about his activities as a defender of human rights in Kabylia.

Blogger Kabyle Merzoug Touati, was arrested in January 2017 in Vgayet (Béjaia) and detained in Oued-Ghir prison for more than 8 months without trial. He is charged with "intelligence with a foreign country" and "incitement to violence". His lawyer, Maitre Hamaili, says that his client is in his absolute right to express himself on the Internet and that, as a result, he is the victim of "abusive detention". He rejects the accusation of "intelligence with the enemy" because the blogger "is not in a position to hold any secret information that might interest a foreign state or constitute a danger to the security of the country". Regarding the charge of "incitement to violence", the lawyer states that the publications of Merzoug Touati prove instead that their author is a "pacifist". It also considers that "the use of pre-trial detention, an exceptional measure, does not apply to a free journalist in a case of freedom of expression".

Another journalist and blogger Mohamed Tamalt died in prison in December 2016 in Algiers after a hunger strike. He was serving a two-year prison sentence for publishing writings deemed too critical of the Algerian head of state, Bouteflika.

Discrimination and economic barriers

- Public investments in the Amazigh territories are non-existent or very inferior to those of the other regions of Algeria. Several public enterprises and training centers in the Amazigh territories have been closed and transformed into military barracks.
- The insecurity maintained in the Amazigh territories and particularly in Kabylia, pushes economic operators to relocate their offices and factories in other regions of Algeria.
- Private investment is hampered by legal and administrative obstacles to discouraging economic activities in the Amazigh regions.
- Amazighs are excluded from jobs in public administrations and enterprises, especially in Kabylia, the Mزاب and Touareg territories. On January 13, 2016, the populations and especially the young graduates of the localities of Tin-Zawaten and In-Guezzam located respectively 500 and 400 km to the south of the city of Tamenghasset (Touareg territory in the extreme south of Algeria) , went out into the streets to protest against the "marginalization and exclusion" of indigenous peoples for the benefit of citizens from other regions of the north of the country.

By way of illustration, we can also mention the case of Cevital (agribusiness) located in Kabylia, employing several thousand people and whose owner, Mr Issad Rebrab, is Kabyle. In recent years, the Algerian administration and justice blocked its investments and multiplied the hindrances to the operation of its factories in particular in the Wilaya of Vgayet (Béjaia). In July 2016, by order of the government, the judicial system canceled the purchase of the newspaper El-Khabar by Mr. Rebrab and for several years, industrial equipment imported by Cevital for its factories of Vgayet and Leqsar remain blocked at the port of Vgayet, without legal or legitimate reasons. Fearing for their jobs, Cevital's employees organized public demonstrations in April and then in July 2017 to protest against the Algerian authorities' relentlessness against their company and its PDG. On 3 May 2016, Mr Issad Rebrab, PDG of Cevital, says that it is because he is a "free Kabyle" that his projects in Kabylia are blocked by the Algerian government. This mediated example of anti-Kabyle racism conceals many other similar but less well-known cases.

Discrimination based on language and culture

- School curricula at all levels teach students that Algeria is an Arab country and that Algerians are Arabs and Muslims,
- The debates in the Courts and Tribunals are conducted in Arabic and the judgments are written in Arabic, without interpreter, which severely handicaps the Amazigh speakers;
- The police and gendarmerie officers prepare the minutes and all their documents in Arabic by having their reports of investigations signed by Amazigh citizens without translation, which puts Amazigh citizens who do not master Arabic in a situation of ignoring,

- All documents submitted to the administration must be drawn up exclusively in Arabic,
- All notarial deeds and bailiffs must be written in Arabic.

Since its introduction in 1995 in the education system, the Amazigh language has remained at the same level, that is, it is always experimental and voluntary.

In nurseries and pre-primary education and up to the fourth year of primary school, the Amazigh child is deprived of his mother tongue. This is one of the most serious discriminations and a severe violation of the fundamental right of the Amazigh child.

The report of the Algerian State mentions 277,176 pupils receiving Tamazight (the Amazigh language) for the school year 2015/2016 out of a total of 8,112,475 pupils, ie only 3.41% of pupils.

The non-compulsory character of the teaching of the Amazigh language is interpreted as a lack of consideration for this language and therefore does not encourage either pupils or principals to show interest in it. The marginalization of the Amazigh language severely restricts its progression within the Algerian school and deprives the Amazighs of their language.

The Algerian administration continues to prohibit Amazigh first names

Amazigh first names continue to be banned, including in the Amazigh-speaking territories, as in Kabylia and Aurès. The first names such as Aylan, Aris, Gaia, Ghiles, Massiva, Micipsa, Tania were refused by the administration of Tizi-Wezzu, Batna and Annaba. The pretext invoked is always the same: these first names are not included in the official nomenclature of the Ministry of the Interior. Parents must then either abandon the first name they have chosen for their child or sue the court by agreeing to bear the costs of legal proceedings and the long delays during which their child remains without an official first name.

Moreover, this constitutes a denial and a serious disregard for Amazigh indigenous culture.

Discrimination in the public and print media

- Arab newspapers such as Ennahar El-Jadid and Echourouk regularly express their Amazighophobia and their hatred of everything Amazigh, with impunity.
- The Amazigh public television (channel 4) is a genuine tool of government propaganda and a means used to Islamize the Amazighs, to folklorise, to falsify and to denigrate the Amazigh language and culture³.

Despite the fact that the Algerian government is instrumentalizing the Amazigh TV channel, it remains the poorest and the least financially endowed. It only transmits 6 hours a day (5 pm to 11 pm), has a very limited program and does not have its own premises, while the public Qur'an channel (Coran TV) is installed in large and luxurious premises.

Moreover, there is no written press in the Amazigh language in Algeria.

³ www.entv.dz

The neglected Amazigh heritage, despised

The Algerian state spends a considerable amount of money in the protection and restoration of the Muslim and Turkish remains, notably the Amazigh monuments (Boumia mausoleum, Medghasen de Batna, Tajjmint, Amazigh Kahina Queen's refuge, Takfarinas tombs, Mausoleum of King Massinissa in El-Khroub ...) and a hundred other historical Amazigh sites are abandoned, exposed to wear and tear, degradation and theft.

Algeria celebrates all Muslim holidays and festivals, but the traditional Amazigh holidays and festivals are excluded from celebration (Yennayer the Amazigh New Year, the Amazigh spring...).

Amazigh clothing (traditional dresses for girls and burnous for boys) are forbidden in schools and high schools.

Othmane Saadi, former ambassador of Algeria, writes in the Algerian newspaper Echourouk dated February 15, 2015: "The Berbers are ignorant and savages", who would have been "civilized by Phoenicians and Arabs." The CMA has called on the Algerian government to punish this racist individual who committed the offense (in 2002, he wrote in the Acharq-El-Awsat newspaper that "Berberism in Algeria is more dangerous for Arab and Islam than Jews") but no prosecution was instituted against him.

Discrimination based on religion

In the field of religious beliefs, article 2 of the Algerian Constitution stipulates that "Islam is the religion of the State" but article 42 affirms that "freedom of conscience and freedom of opinion are inviolable. Freedom of worship is guaranteed in accordance with the law".

In fact, an Algerian citizen is automatically considered to be of Muslim faith. He does not have the freedom to choose another religion or not to have a religion. Thus, many non-Muslim Algerians, often Amazighs, were found guilty of violating the precepts of Islam and were severely condemned.

In September 2016, Mr. Slimane Bouhafs, converted to Christianity, was sentenced on appeal to a three-year prison sentence on the grounds that he "denigrated the precepts of Islam".

At the same time, Algeria built in Algiers, a gigantic mosque, called "Bouteflika mosque", the largest mosque in Africa, dethroning the Hassan-II mosque in Casablanca, with a capacity of 120,000 persons and a cost of 2 billion Euros.

Serious violations of human rights defenders' rights and freedoms

Kamaleddine Fekhar, Kacem Soufghalem, Bakir Soufghalem, Naceriddine Hadjadj, Nouredine Kerrouchi, Nouredine Lakhbiti, Brahim Sreaa, Abdellah Benabdellah and Abdelaziz Mellal are human rights activists. They were arrested in Taghardayt (Ghardaia) in 2015 and sentenced to two years in prison for "prejudice to the security of the State". During their detention they were subjected to torture.

On 2 November 2015, the Wilaya of Tizi-Wezzu canceled the license to operate the Internet Cyber-Kabylie club where Kamira Nait Sid works and ordered the police to close the premises

and affix seals to his door on the grounds that the Internet club would be "used for purposes other than those foreseen", but without further specification. The Algerian authorities not only sanctioned Kamira Naid Sid but also the manager of the internet club as an employer of an Amazigh rights activist. To date, Mrs. Nait Sid is unemployed and without income. Depriving human rights activists is one of the methods used by the Algerian authorities to weaken the capacities of these people to act and discourage them from pursuing their mission in favor of human rights.

Impunity

The Algerian authorities are carrying out the most serious human rights abuses and encouraging the spread of racist stereotypes with impunity. This is the case in particular for:

- The murdered Mozabites in Taghardayt (Ghardaia) between 2013 and 2016,
- The 3 Mozabite prisoners dead in prison in 2015 (Affari Baouchi, Aïssa Bencheikh et Salah Gueddouh),
- The 126 young people assassinated in the black spring of 2001 in Kabylia,
- The assassination in 1998 of the Amazigh singer and human rights activist Matoub Lounes,
- The arbitrary detentions,
- Torture and physical and moral violence inflicted by police officers on Amazigh citizens,
- The destruction of the historical and natural heritage of the Amazighs,
- The spreading of falsehoods and contemptuous stereotypes against the Amazighs.

Reminder of the recommendations of the organs of the United Nations to the Algerian Government

- The Special Rapporteur on the right to education (mission to Algeria from 27 January to 3 February 2015).

The Special Rapporteur encourages the Government to provide more human and financial resources to ensure that Tamazight's education is no longer stalled and is progressing at all levels of the education system and that it receives more equitable treatment at the national level. He recommended standardizing Tamazight education at all levels of education. Particular attention should be paid to learning Tamazight at the preschool level. The expected pre-school development strategy should fully integrate Tamazight's teaching and learning. The Special Rapporteur encourages the Government to implement the recommendations on the Amazigh language of the Committee on the Elimination of Racial Discrimination (see CERD / C / DZA / CO / 15-19, paragraphs 14 and 16) and the Committee of economic, social and cultural rights (see E / C.12 / DZA / CO / 4, paragraph 22).

None of the recommendations of the Special Rapporteur on the right to education had been implemented.

- The Committee on the Elimination of Racial Discrimination (2013) and the Committee on Economic, Social and Cultural Rights (2015)

. Promotion of the Amazigh language

The Committee takes note of the State party's statement on the further efforts to be undertaken and urges it to ensure the teaching of the Amazigh language at all levels of education and to establish the Amazigh language as an official language with a view to to strengthen its promotion throughout the country.

The Amazigh language is an official language since 2016, but its teaching is regressing and no initiative has been taken to introduce it into the administration, even in the Amazigh-speaking territories.

. Promoting the economic, social and cultural rights of the Amazigh

The Committee recommends that the State party strengthen its development efforts in the most disadvantaged areas, in particular those inhabited by the Amazigh. The Committee also recommends that the role and activities of the Office of the High Commissioner for Amazigh be strengthened while ensuring that these activities are carried out for and with the Amazighs with respect for their rights and freedoms. The Committee invites the State party to include in its next periodic report the results achieved by the Office and the impact of the activities carried out.

The areas inhabited by Amazigh-speakers remain economically marginalized. Worse, multiple administrative hurdles seriously hamper private investment in these territories. Moreover, the activities of the High Commissioner for Amazigh are little known to the Amazigh people and above all they are not carried out for and with the Amazighs with respecting their rights and freedoms as recommended by the CERD.

. Right to use Amazigh first names

The Committee takes note of the information provided by the State party concerning the revision of the list of forenames to include more than 500 Amazigh forenames and recommends that the State party take the necessary measures to ensure that, in fact and in law, all Algerians have the free choice of the names of their children and can register them with the registrar without any discrimination.

In fact, many Amazigh names continue to be refused by the Algerian administrations.

. Situation of women, especially Amazigh

The Committee draws the attention of the State party to its general recommendation No. 25 (2000) on the gender dimension of racial discrimination and recommends that the State party continue its efforts to promote women's rights, paying particular attention to women Amazigh.

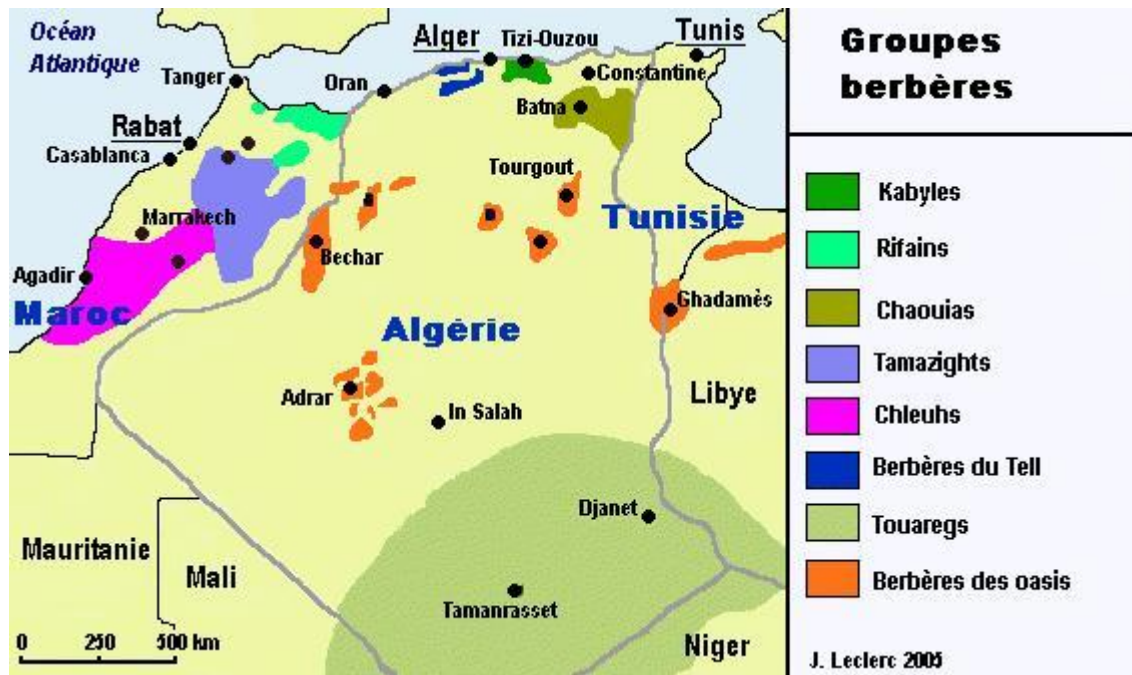
To our knowledge, the Algerian government has not taken any specific measures in favor of Amazigh women. They continue to suffer double punishment because of their status as women and Amazigh.

Recommendations of the Congrès Mondial Amazigh :

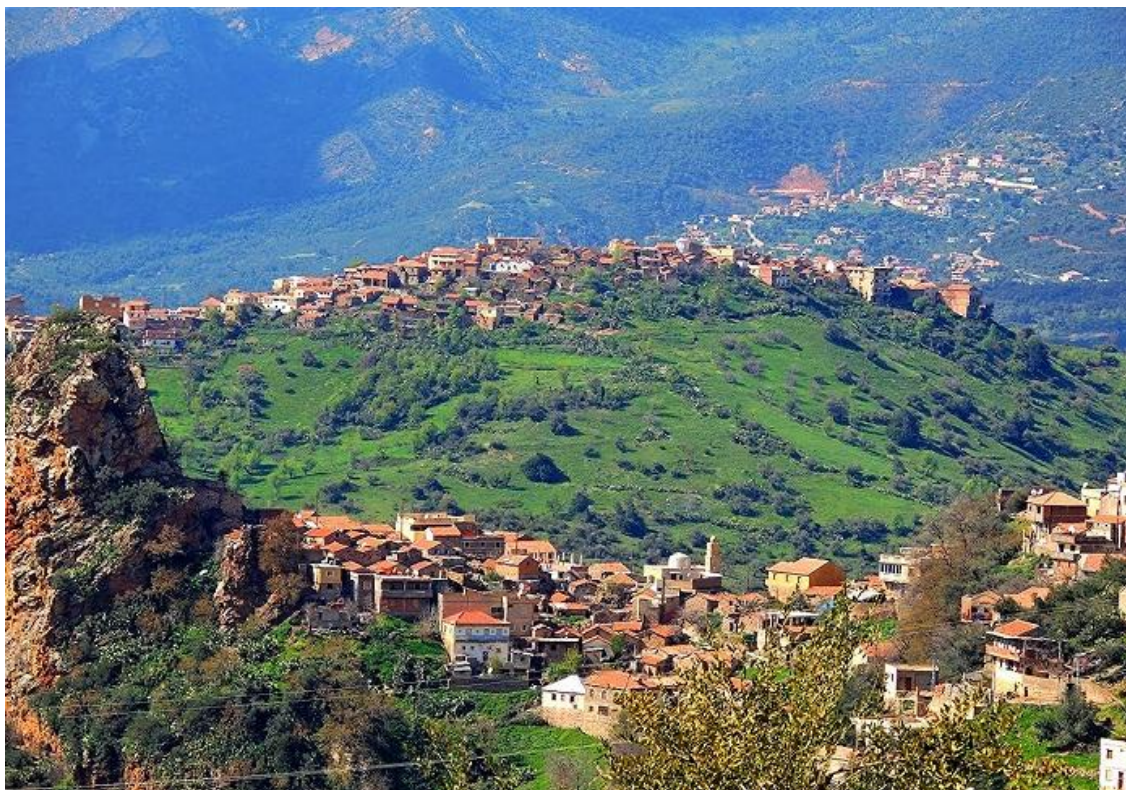
- The recognition of indigenous status for the Amazigh,
- Effective implementation of the UN Declaration on the Rights of Indigenous Peoples,
- Adopt before the end of 2018, the organic law concerning the implementation of the official character of Tamazight,
- Abolish all legislative and administrative texts that exclude Tamazight,
- The immediate and unconditional release of all prisoners of conscience,
- The rehabilitation and compensation of detainees and their families for the material and moral damage they have suffered,
- Stopping by all means racism and anti-Amazigh discrimination,
- Stopping the police and judicial harassment of human rights defenders,
- impartial investigations and prosecution of those responsible and perpetrators of crimes and abuses committed against citizens,
- Effective respect for freedom of conscience and worship,
- Effective respect for freedom of association, meeting and expression.

CMA, September, 2017.

Annexes



The Amazighs are present mainly in Morocco and Algeria



Kabylia, mountainous territory in the east of Algiers



The Amazigh civilizational heritage abandoned to the deterioration of time and looting, here the royal mausoleum of Mauretania (Tipaza).





Police violence in Kabylia

The tragedy of the Mزاب



The Mزاب, territory of 30.000 Km², at 600 km south of Algiers



Taghardayt (Ghardaia), capitale of the Mزاب, world heritage site of Unesco



Kamel-eddine Fekhar, Mozabite and human rights defender

List of Mozabites arrested and imprisoned between 2013 et 2016

- **Groupe de Guerrara (21)**

- Bencheikh Abderahmen
- Bencheikh Ilyes
- Bencheikh Abdelwahab
- Kayous Abdelwahab
- Kayous Youcef
- Kayous Muhammed
- Hadji Yahia
- Latrache Elhachemi
- Benamara Bakir
- Babanou Bachir
- Ou le dabouz Muhammed
- Hafar Muhammed
- Krizou Yacine
- Cheikhdahmen Omar
- Benamor Rostom
- Ahmedtaamout Lakhdar
- Ouledaoud Ahmed
- Ouali Abderahmen
- Oudjana Noureddine
- Ouledbahmani Farid
- Ouledaoud Kacem

- **Groupe de Taghardayt (22)**
- Docteur FEKHAR Kamaledine
- FEKHAR Saïd
- SOUFGHALEM Kacem
- SOUFGHALEM Bakir
- ADAOUD Sliman
- BABAOUYOUB Salah
- BABAOUYOUB Abderahmane
- BENYOUB Hamou
- BOUROUROU Aïssa
- BOULENACH Saïd
- CHEKEBKEB Slimane
- CHEKEBKEB Aïssa
- CHEKEBKEB Mohamed
- MAARAD Aïssa
- MOUSAOUALI Bahmed
- NASRI Mohamed
- GOUMGHAR Sofiane
- HADJ-SAID Slimane
- HADJ-SAID Nacer
- OUYABBA Brahim
- OUYABBA Mustapha
- OUIRROU Yagoub
- OUIRROU Aïssa
- SRIA Brahim
- TEBAKH Aïssa
- TEBAKH Moussa

- **Groupe de Berriane (10)**

- Nacereddine HADJADJ
- Nouredine KERROUCHI
- Abdellah BENABDELLAH
- Nouredine OULED-DAOUD
- Ali YOUB
- Salah TALEB-BAHMED
- Salim ABBOUD
- Samir KHALFAOUI
- Mohamed BEDJLOUD
- Abdelaziz LASSAKEUR

- **Bencheikh Aïssa et Baouchi Affari sont morts des mauvais traitements subis en prison en 2015.**

Bencheikh Aïssa, Baouchi Affari and Salah Gueddouh have died because ill-treatment in prison in 2015.

Martyres Mzab
tués par des terroristes à balles réelles le 06-07-2015



وَأَعْلِي هَاشِمِي
 OUALI EL HACHEMI



ABO EL OULA HOCINE



الْحَاجِ أَحْمَدِ إِسْمَاعِيلِ
 HAJ MAHAMED SMAIL



الْحَاجِ مَسْعُودِ مَوْسَى
 HAJ MESSAOUD MOUSSA



الشَيْخِ أَحْمَدِ هَاشِمِي
 CHIKH AHMED HACHEMI



العَنْقُ عَزِّ الدِّينِ
 ANQUE AZZEDDINE



حَمِيدِ أُوْبَالَةَ عَبْدِ الْحَمِيدِ
 HAMID OUBALA ABDELHAMID



أُوْجَانَةَ فَيْصَلِ
 OUJANA FAYCEL



بُوْعَبُونِ نُوْرِ الدِّينِ
 BOUABBOUN NOREDDINE



حَمِيدِ أُوْجَانَةَ مُحَمَّدِ الْأَمِينِ
 HAMID OUJANA MOHAMED AMINE
 20 ans



سَلِيمَانَ زَيْتُونِ إِبْرَاهِيمِ
 SLIMANE ZITOUN BRAHIM



مَلِيكِي الْحَاجِ
 MLIKI ELHADJ



أَبْنُ إِسْمَاعِيلِ أَحْمَدِ بِنِ قَاسِمِ
 BEN SMAIL AHMED



OULAD HAJ MESSAOUD BAHMED

About 30 Mozabites were killed in July 2015







Policemen and Arabs Chaamba, together during the attacks against the Mozabites



Destruction of sacred sites Mzabs by the Arabs Chaamba in Taghardayt (mausoleums, mosques, cemeteries), with impunity