



CONGRES MONDIAL AMAZIGH

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Introduction

The Amazigh people (Berber) is the indigenous people of North Africa and the Sahara. The term Amazigh (plural Imazighen) means "free man". The Amazigh populations are now estimated at about 30 million inhabitants spread over different countries of the region: Morocco, Algeria, Tunisia, Libya, Egypt, Niger, Mali, Mauritania, the Canary Archipelago. The largest concentration of Amazigh is located in Morocco (2/3 of the Moroccan population) living mainly in the Rif (northern Morocco), Figuig (northeast), the Atlas Mountains, the Souss (south) and the southeast. Large cities such as Casablanca, Fez, Meknes, Marrakesh, Oujda, Tangier, Kenitra and Rabat also have a large share of Amazigh.

I- The new Constitution formalizes Tamazight (Amazigh language) but no application

In the preamble of the new Constitution (2011), Morocco is defined as a "sovereign Muslim state" with its Arab-Islamic, Amazigh and Saharo-Hassani, African, Andalusian, Jewish and Mediterranean". The list of components of Moroccan identity in such an order would suggest that chronologically the first and most important component of the identity of Morocco would be "Arab-Islamic", which is obviously a falsification of history and socio-cultural and linguistic reality of the country. The history and the country's socio-cultural reality teach that the form indigenous Amazigh people of Morocco and across North Africa and the Sahara and that their presence in this region dates back to the dawn of time. As for the "Arab-Islamic", they only arrived in Morocco at the eighth century of the Christian era. Also, currently, the Amazigh human component is still a large majority. This is clearly a deliberate attempt to drown again, Morocco's Amazigh identity in Arab-Islamic contributions.

Article 3 of the new Constitution provides that "Islam is the religion of the state". Although they are predominantly Muslim, the Amazigh are secular cultural tradition. Therefore, organizations of Amazigh civil society have consistently called for the separation of religion with the State. Moreover, that article is contrary to freedom of conscience and worship and is in contradiction with the main international standards on fundamental freedoms.

Article 5 of the 2011 Constitution states: "The Arabic remains the official language of the state. The state works for the protection and development of the Arabic language and the promotion of its use. Similarly, the Amazigh is an official language of the State, as common heritage to all Moroccans without exception. An organic law would define the implementation process of the official nature of this language, and the terms of its integration into the teaching and priority areas of public life, and to enable it to fulfill its function of futures official language.

By mentioning that "Arab remains the official language" and "Amazigh an official language", the Constitution formally puts the Amazigh language in second position, which constitutes discrimination. One would say simply that "the Arabic language and the Amazigh language are the two official languages of the State" if the discriminatory intent was not present. Finally, the formalization of the Amazigh language is not subject to precise conditions: the passing of organic laws application by Parliament include unspecified schedule.

Regarding gender equality, Article 19 states that "Men and women shall enjoy equal human rights and civil liberties in political, economic, social, cultural and environmental," but he says "in compliance constants and laws of the Kingdom". This clarification would mean "religious constant" may thwart the principle of equality in all areas, between man and woman. In other words, it's the Quran which is the fundamental law of the land and not the Constitution.

The Morocco claims to implement a decentralized regional organization and based on an advanced regionalization "giving to different regions of the country, extended powers to enable them to take charge of their economic and socio-cultural development. But it is forbidden to form regional political parties. Article 7 of the Constitution states that "political parties can not be founded on religious, linguistic, ethnic or regional". Yet there are in Morocco overtly Islamist parties and Arab nationalists. However, the Democratic Amazigh Party of Morocco (PDAM) was outlawed. So there was real discrimination that aims to prevent the Amazigh to form political organizations especially in their traditional territories as the Rif, the Atlas and the Souss.

Ultimately, some positives registered in this new Constitution, hiding serious shortcomings, falsehoods and ideological conservatism that raise serious doubts about the sincerity of the Moroccan government and its desire to build a rule of law, open, tolerant, modern and plural .

Consequently, it is clear that the recognition of the Amazigh language as an official language under the condition of an organic law and according to priorities justifies and legalizes the relegation Amazigh dimension in the second degree. The Amazigh of Morocco can not claim the right to official recognition without conditions, as the Basic Law does not recognize their existence as a people and indigenous identity.

II Violations of linguistic and cultural rights of the Amazigh

The official history of Morocco as taught, begins with the arrival of Arabs in the 8th century. All textbooks, whether of history, literature or even technology, justify the Arab-Islamic civilization at the expense of the Amazigh indigenous culture.

Education Amazigh is an exclusively Arabian education that excludes and devalues their language and culture.

The phenomenon of deterioration of civilizational gains Amazigh is incredibly fast because of the forced Arabization: it goes prohibited striking Amazigh cultural expression, falsifying historical facts, the Arabization of place names, the administration, justice, education and major broadcast media, etc. The domination of public space by Arabic, the official language, the language of Islam (the state religion) and institutions (Dahir of 01/26/1965 on Arabization), created grossly prejudicial situations Amazigh in their social life.

At school, Amazigh children are still once in total phase with the knowledge directly in their linguistic, cultural and family and community. Therefore, they do not recognize in an education system maiming and disorienting all their knowledge gained during the first six years of their lives. This identity violence creates psychological trauma whose effects will be supported for many years.

The status of the Amazigh language is considered by the state as an instrument and not as a legitimate right. Indeed, the last "charter of education and training '(1999) has clearly recommended to introduce the teaching of Tamazight but" to understand the achievements of the Arab civilization "(Chapters 115 and 116 of the Charter), which attempts to perpetuate the racist notion of the superiority of a civilization (Arabic) on another (Amazigh). It is in this spirit that the Moroccan government has initiated teaching of the Amazigh language.

III- The teaching of Tamazight: an unjustified regression

General overview

For the first time in its history, the Moroccan State decided in 2003 to introduce Tamazight (Amazigh language) in the education system. On 1 September 2003, the Ministry of Education issued Circular No. 108 on the operationalization of the integration of the Amazigh in teaching which states that the language will be gradually extended to all schools at all Moroccan men and women without exception, and at all educational cycles of the first grade to the last year of secondary school with its own alphabet, Tifinagh. He was also provided for the gradual teaching of Amazigh language standardized and unified to meet the needs of modern life and play a full role in social cohesion, development and protection of the environment.

Official speeches and promises are immediately contradicted by actions that demonstrate the lack of political will: Very low numbers of teachers in Tamazight, a number of them are not Amazigh, the Amazigh language is only a optional subject in teacher training programs, blatant lack of teaching materials, etc. There is therefore no evidence to motivate and encourage teachers to choose the teaching of Amazigh language. On 23 September 2014, the Minister of Education told the MAP, "If the Amazigh language is official, this does not mean that it must be brought to school." This clearly demonstrates the opposition of the Arab Islamic government in obedience to the Amazigh language and culture.

In schools, the teaching of the Amazigh language is not binding for either principals or for teachers or for students. The Ministerial Note No. 74 of 9 April 2010 on assessment systems and examinations in primary education does not include the evaluation of learning of the Tamazight language in the school curriculum. Some principals and directors of national education openly declare their opposition to the teaching of Tamazight, with impunity. In some schools, the time schedules for the Amazigh language are devoted to teaching Arabic and other materials. The statistics published by the government in no way reflect the reality on the ground. In its report the Government states that 12% of primary school pupils are given an Amazigh language instruction when in reality it is only 3% according to our estimates. Also this teaching is totally absent junior (secondary) and secondary (high school).

Tamazight is therefore marginalized, abused, discriminated and despised.

The case of teaching Tamazight in Khénifra

The teaching of the Amazigh language is given in the majority of cases of teachers having undergone a paltry five-day training in teaching the Amazigh language and sometimes have no knowledge of that language. Therefore, these teachers are not able to provide a profitable learning students. Moreover, control, monitoring and even penalties for Amazigh language teaching do not exist. When a teacher of Arabic or Islamic instruction is absent, it is immediately replaced, which is obviously not the case for the Amazigh language. Learners come to believe that the teaching of the Amazigh language does not have the same value nor the same importance as other learning as it is not done with the same rigor and the same consistency.

In the province of Khenifra, the start of the school year 2014/2015 was marked by the decision of the provincial delegate of the Ministry of Education to suspend the teaching of Amazigh language for reasons he said, lack human resources. According to him, priority should be given to subjects in the curriculum, ie the Amazigh language does not belong in he said. This has angered parents and

associations defending Amazigh language rights. However, ministerial notes (116, 130 and 133) provide clear guidelines for the teaching of Amazigh. How is it that a provincial delegate decides not to implement ministerial directives without government reaction?

The process of integration of the Amazigh language is far from being implemented. The failure of this project is a serious threat to the language's UNESCO-listed among the endangered languages. These serious and repeated facts totally violate the interests and the child's right to his mother tongue, culture and personality.

IV- Racism and Anti-Amazigh discrimination

The will of those who maintain their economic, social and political privileges, explicitly targets the reproduction and inheritance of knowledge and economic and political power. Now it happens that the Amazigh do not have equitable access to national resources and public jobs, including executive level, provided they show their Amazigh, or if they do not show a particular ardor defend the Arab and Islamic character of Morocco. To contradict the facts of discrimination, authorities often cite examples of Amazigh people occupying high positions in the state administration. However, they fail to specify that the access and retention of some Amazigh to these posts were obtained at best, at the price of repression identity and a forced silence, at worst by forced assimilation, corruption and / or threats and intimidation exerted on them.

Article 31 of the constitutional text provides that "The State, public institutions and local authorities are working to mobilize all means available to facilitate equal access of the citizens to the conditions allowing them to enjoy the rights at work and government support employment in research or self-employment, access to public office according to merit ", but for the Amazigh citizen, it is true that the requirement to abandon or conceal its identity.

Within the judiciary, including the Amazigh citizens do not and do not speak Arabic, need, for their defense, a translator. In the absence of an official translator, the judge according to his own will, decide to appoint a police officer or a citizen among those present in the courtroom for the translation. Yet Article 120 of the Criminal Procedure Code provides that the translation is done by a sworn translator. But respect for the law becomes superfluous when it is Amazigh.

Administrative and police authorities systematically adopt an arrogant and humiliating attitude towards the Amazigh citizens. A person who does not master the Arabic language is totally helpless, fragile, unable to make its case and his rights.

Intolerance, hatred and anti-Amazigh violence that sometimes reach extreme levels in Moroccan universities and tension that it is now installed, are the result of decades of public policies based on the glorification of Arabism and Islamic identity and contempt for the Amazigh, making the bed of racism, discrimination and exclusion of the Amazigh identity and people. Of state institutions, politicians, teachers, imams influenced by pan-Arabist ideology, are guilty of acts or overtly amazighophobes without ever being bothered by Moroccan justice despite complaints to their against.

Contrary to the claims of the authorities, the Amazigh associations are excluded from the financial support that the state is supposed to grant associations. To our knowledge, there are no Amazigh association, throughout the Moroccan territory, enjoying a local owned by a public authority.

In the field of audio-visual, large public media are addressed Moroccans virtually only Arabic. The audio-visual system of information and entertainment is totally disconnected from the Moroccan reality. In recent years, the first television stations 2M and broadcast three daily broadcasts 10-minute information Amazigh language, while their specifications plans to devote 30% of air time to the Amazigh language and culture. While two thirds of Moroccans are Amazigh, television devotes 18 hours per day (75%) to programs in Arabic, 5:30 (23%) in French and 0.5 hours in Amazigh (or 2%).

Amazigh language also known discrimination within the national radio where restrictions are imposed notably in reporting and reducing emission zones. The Amazigh journalists from the public radio and television (RTM) does not enjoy the same working conditions as their colleagues (lack of an Amazigh department, much smaller means of work ...). Similarly, within the Higher Institute of Journalism, there is no specialized structure in Tamazight, which hampers students who opt for the Amazigh sector.

The creation of an Amazigh TV channel did not change things because of the quality of programs and the lack of skills of its personnel who has not received training compared with other personal Arabic channels.

V- Violations of economic and social rights of the Amazigh

Section 35 of the new Constitution states that "the right of property is guaranteed; it can not be expropriated". Except that the laws that are used to rob by force, several hundred Amazigh peasants, are laws dating from the French colonial period, in this case the laws of 1914, 1919 and 1925.

Under these laws, the Moroccan State continues to expropriate the Amazigh peasants just because they do not have title to their communal lands, which is a violent attack against a civilization, a lifestyle a living resource, and therefore a serious infringement of the right to existence of entire populations. The areas removed from their rightful owners illegally, often with the use of force, are then sold to wealthy foreign families or Moroccan, or to private investors, as is the case for the set of Adarouch in the region Azrou, lands Tamllaste, Eksimen Emsguine in the Agadir region, Agmmad, Iguelmimen, Ighergher in the Errachidia region Goulmima, Bouyzakarn, Ait-Baamran, Taroudant, forest and mineral waters to Oulmès, Ait -Mellal, Azrou (source Bensmim) Ougmès (source of Sidi-Rached), etc.

A Tinghir (southeastern Morocco) Imider the mine is rich in silver ore mine that uses a lot of water in this desert region. The local population is very poor in terms of economic and social infrastructures, prompting local people from 15 September 2011 until today to organize a sit-in to protest against the theft of their local resources without against part. The demonstrators were violently repressed by the security forces and many of them were arrested and unfairly sentenced (see Appendix 2).

A M'rtirt in the Atlas, the operation of the mining site of Adrar Awam, rich in metal (silver, zinc, lead, gold), resulted in the drying up of groundwater and pollution of the environment, which has severely affected agriculture and pastures.

This situation is extremely worrying for hundreds of Amazigh families forced to leave their ancestral territories to swell the mass of poor who inhabit the slums of Fez, Meknes and Casablanca.

This clearly contradicts the provisions of the principal instruments for the protection of Human Rights which states that "in no case may a people be deprived of its own means of subsistence".

In Morocco, the Amazigh regions have a standard of living much lower than in other regions. It appears that the government has decided to devote all the resources of the country to the development of "useful Morocco", consisting of the Atlantic coast, the towns "Imperial" and large fertile valleys, to the detriment of the hinterland Amazigh (Rif Atlas, Southeast, Souss). In these territories, while shouts abandonment and impoverishment, which pushes young people in particular, on the paths of the internal or external exile.

In January 2015, a pregnant woman died in the region of Midelt, emergency lack of means. Carried on a makeshift stretcher in extremely harsh winter conditions, she died on the way. The lack of infrastructure and rural rescue services and mountain and negligence of authorities often victims in villages (Appendix 1).

In agriculture, Morocco launched the "Green Morocco Plan" for the promotion of sustainable human development. However, this plan was developed by the State without any prior consultation of local farmers but with foreign advisers with commercial profitability objectives without real concern for local social needs. The beneficiaries of this plan are large investors at the expense of small local producers. Consequently, traditional production and living standards in mountain and rural areas are likely to deteriorate further in the coming years.

Add to this the fact that agricultural land belonging to the Amazigh tribes plundered during the French colonization will be sold to private investors. These lands should be returned to the Amazigh peasants.

As a result, the Moroccan government does not respect its obligations as provided in the Covenant on Economic, Social and Cultural Rights concerning Amazigh populations.

Recommendations:

- Immediate implementation of the official nature of the Amazigh language,
- Immediate Implementation of the compulsory teaching of the Amazigh language at all grade levels,
- Widespread use of the Amazigh language in the administration, justice and public enterprises,
- Creation of a Ministry of Amazigh culture and its budgetary allocation equivalent to the Arab culture,
- Release of political prisoners held Amazigh including prisons and Warzazat of Meknes,
- Abolition of all forms of injustice and discrimination against Amazigh,
- Meeting the demands of the population Imider,
- Restitution of land to dispossessed peasants and their compensation,
- Abolition of all colonial laws including on the dispossession of land, forestry and mining Amazigh.

Appendix 1:

Floods in southern Morocco in 2014 and the negligence of the State:

Following heavy rains that fell over southern Morocco (Guelmim, Bouyzakaren, Taghjijt, Timoulay, Sidi Ifni ...) from 24 to 28 November 2014, the region experienced severe floods that have killed and twenty considerable material damage.

The site visit of a delegation of CMA of 13 to 14 December 2014 did appear the following conclusions:

- The people of this region have especially expressed their sense of having been abandoned by the state. They denounced the total lack of the authorities and delay the rescue operation and low relief means used,
- Food and medicines arrived too late what is causing the heavy toll of the natural disaster.
- The lack of resources to rebuild or repair the destroyed houses.

Appendix 2:

Maroc : Imider (Province de Tinghir) Spoliation des ressources naturelles et résistance populaire

Imider est une petite commune posée au pied du Haut-Atlas, à quelques 300 km au sud-est de Marrakech, entre Tinghir et Boumaln-N-Dadès, sur la N10, l'axe routier reliant Warzazat à Errachidia. C'est une zone désertique parsemée de petites localités dont l'existence est intimement liée à la présence de l'eau. Environ 5000 habitants vivent dans les 7 villages de cette commune (Ait-Mhend, Ait-Ali, Ait-Brahim, Anou N Izem, Izoumken, Taboukhirt et Ikis), essentiellement de l'activité agricole vivrière (maraichage et petits élevages). Les habitants de cette région sont des Amazighs.



Le village de Imider, vue générale

A l'origine : spoliation des terres collectives et des ressources naturelles des populations autochtones

Depuis 1969, la Société Métallurgique de Imider (SMI) exploite un gisement d'argent sur les terres collectives des habitants de Imider, puise dans la nappe phréatique l'eau nécessaire au traitement du minerai, rejette des polluants et n'apporte aucun avantage pour la population locale, pas même l'emploi des jeunes au chômage. Ces dernières années, les paysans de Imider ont constaté le recul des niveaux d'eau très inquiétants, de près de 60%, jusqu'à rendre inexploitable certaines parcelles productives jusque-là. Des champs d'arbres fruitiers ont ainsi été perdus faute d'eau. D'après les constats, l'appauvrissement de la ressource hydrique est due au pompage excessif effectué par la SMI. Plusieurs canalisations partent de plusieurs puits et convergent vers la mine qui consomme de grandes quantités d'eau. La mine utiliserait 1555 m³ d'eau par jour, soit plus de 12 fois la consommation journalière de tous les habitants de Imider. Si la situation devait perdurer, elle menacerait directement la vie dans cette localité.



Installations de la mine d'argent exploitée par la SMI, à 3 km de Imider



La mine, vue aérienne



Canalisations acheminant l'eau vers la mine

La pollution

Par ailleurs, les paysans ont constaté plusieurs effets de la pollution générée par l'exploitation du gisement d'argent. Les eaux usagées rejetées par la mine sont hautement chargées de plusieurs composants très toxiques tels que le cyanure et le mercure et stockées à ciel ouvert. Ces eaux empoisonnent les oiseaux et les animaux et s'infiltrent dans la nappe phréatique et la contaminent, ce qui a provoqué la perte de plusieurs têtes de bétail et des maladies de la peau constatées chez les habitants d'Imider. Dans le futur proche, des maladies graves sont à redouter et la vie animale, végétale et humaine est très sérieusement menacée.



rejet de l'eau polluée par la mine

Marginalisation socioéconomique

Sur le plan social, les habitants ne tirent aucun bénéfice de l'exploitation du gisement d'argent pourtant très rentable (chiffre d'affaires de 75 millions d'Euros et bénéfices de 32 millions d'Euros

en 2011). La SMI n'investit aucun Dirham dans les infrastructures locales qui connaissent un grand déficit (dans les domaines de la santé, de l'éducation, de l'électricité, des transports, etc) et ne respecte pas ses engagements de recruter prioritairement la main d'œuvre locale. Pourtant, cette région du sud-est du Maroc connaît un des taux de chômage les plus élevés du pays.

Protestations et revendications

Prenant conscience des conséquences néfastes des conditions d'exploitation de la mine, les habitants de Imider se sont réunis le 1/08/2011 pour réclamer une étude scientifique indépendante sur les externalités négatives produites par la mine, la mise en place par la SMI de dispositifs capables de réduire la pollution, réduction de la quantité d'eau consommée par la mine, investissement d'une part des bénéfices dans la création d'infrastructures sociales et l'embauche prioritaire des chômeurs locaux. La question de la l'illégalité de l'occupation des terres collectives par la mine a également été posée.



Agraw, l'assemblée des habitants de Imider

Résistance populaire

Afin d'appuyer leurs revendications, les habitants ont commencé à organiser des sit-in réguliers devant la mine puis devant le siège de la commune de Imider. Parallèlement, des discussions ont été entamées entre le comité représentant les habitants (désigné par l'Agraw) et le représentant de la SMI. Trois semaines après, aucune des revendications des habitants n'a été entendue par la firme qui exploite la mine d'argent. En conséquence, les habitants de Imider ont décidé d'utiliser un nouveau moyen de pression : couper l'eau qui alimente la mine. C'est ce qu'ils ont pu faire mais pour un seul point d'eau, celui qui se trouve sur le mont Aleban situé à deux kilomètres à l'est de Imider, les autres puits étant gardés par l'armée. Depuis le 23 août 2011, ils ont installé un campement permanent sur le mont Aleban et gardent fermée la vanne d'eau qui s'y trouve.



Bassin d'eau de la SMI sur le mont Aleban et campement des habitants d'Imider

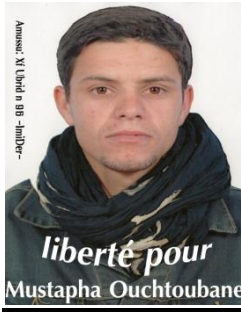


Un des puits alimentant la mine, gardé par les soldats de l'armée royale marocaine

De nouvelles réunions ont eu lieu entre les représentants de l'Agraw et ceux de la SMI, en présence des autorités locales, mais sans résultat. A partir de ce moment, les autorités marocaines décident d'utiliser la manière forte dans le but de décourager, puis de déloger les habitants du mont Aleban et de libérer la conduite d'eau fermée.

Répression et manipulations

Le premier à faire les frais de ce changement de stratégie de la part des autorités marocaines, fut Mustafa Ouchtoban, un jeune homme de 27 ans habitant Imider, employé de l'entreprise «Glomine» sous-traitante de la SMI assurant la maintenance de ses équipements. Bien qu'il travaille sur le site de la mine, M. Ouchtoban a choisi d'être solidaire des populations de Imider et membre actif du mouvement de protestation populaire. Le 5/10/2011, il est tout simplement accusé par la direction de la SMI d'avoir volé 18 grammes d'argent de la mine et aussitôt jugé et condamné à 4 ans de prison ferme et incarcéré à la prison de Warzazat. Un jugement arbitraire et une peine d'une extrême sévérité au vu de la faible quantité d'argent supposée volée (18 grammes) et de sa valeur dérisoire (l'équivalent de 15 Euros) et également le fait que les 18 grammes d'argent n'ont pas été trouvés sur M. Ouchtoban mais dans le véhicule de service qu'il conduisait. N'importe qui aurait pu dissimuler cette minuscule quantité de métal argent dans ce véhicule appartenant à l'entreprise. Comme l'ont fait observer les avocats de la défense, il n'y a aucune preuve réelle et sérieuse contre M. Ouchtoban qui est en réalité condamné pour son implication dans le mouvement de protestation contre la société SMI et pour intimider les autres acteurs de ce mouvement.



Mustafa Ouchtoban, condamné à 4 ans de prison ferme

Cette condamnation considérée comme une provocation, a été fortement dénoncée par l’Agraw, l’assemblée des habitants de Imider et elle a eu pour effet de renforcer la détermination des habitants qui ont initié plusieurs actions de protestation. Parmi celles-ci, le boycottage de l’école par tous les élèves et étudiants jusqu’à la satisfaction des revendications des populations. Pendant ce temps, les forces de sécurité (gendarmerie et forces auxiliaires) utilisent toutes formes de menaces individuelles et d’arrestations arbitraires opérées dans la rue ou au domicile des citoyens, parfois de nuit, afin de les intimider et de les terroriser. Ainsi, au 1/12/2011, 13 personnes ont été arrêtées puis relâchées après les avoir interrogées et menacées. Lorsqu’ils sont en détention provisoire dans les locaux de la gendarmerie royale, les citoyens sont soumis à des mauvais traitements (ils sont frappés, privés de sommeil, insultés, menacés) et sont contraints d’apposer leurs empreintes digitales sur des papiers blancs sur lesquels les gendarmes rédigent ensuite les «dépositions» qu’ils remettent au juge. Des hommes de main sont également utilisés par les autorités pour provoquer et agresser les animateurs du mouvement de protestation de Imider, comme cela s’est produit le 6/02/2012 à Boumal N Dadès, lorsque Brahim Hamdaoui et Hamid Bato, membres de la commission du dialogue de l’Agraw ont été sauvagement frappés par un groupe de huit personnes. Les animateurs du mouvement de protestation sont également sous l’étroite surveillance des gendarmes qui utilisent même des hélicoptères pour poursuivre et terroriser les habitants en attendant le moment propice pour les arrêter. Mais les populations restent mobilisées et leur mouvement de grève générale est toujours suivi de manière assidue ainsi que les manifestations publiques qui se succèdent devant le siège de la commune d’Imider et parfois devant la mine. Le 12 juillet 2012, soit près d’une année après le début de la révolte des habitants contre la Société SMI, Faska Ladad, Benacer Mohand, Karim Lahcen, Djouhad Mohamed et Tayeb Amar, sont arrêtés par les gendarmes puis condamnés un mois plus tard à des peines de 2 ans de prison ferme chacun, pour des motifs liés au mouvement de grève d’Imider. Finalement, le 8/10/2012, la Cour d’Appel transforme la sentence en 2 ans de prison avec sursis, ce qui a permis le retour des 5 personnes chez elles dès le lendemain.



Sit-in de la population sur le mont Aleban sous la surveillance des gendarmes et du personnel sécurité de la SMI.

Au cours du mois d'octobre 2012, une autre tactique a été utilisée par les autorités locales de Imider et Tinghir en collaboration avec la direction de la SMI, afin de casser le mouvement de protestation qui est resté ferme et uni malgré 15 mois de résistance dans des conditions très hostiles. Les représentants de l'autorité de l'Etat et ceux de la firme SMI ont eux-mêmes choisi de faux-représentants des habitants et ont fait mine d'entamer avec eux un pseudo-dialogue. Cette méthode a été aussitôt dénoncée par les représentants légitimes de l'Agraw, qui ont mis en garde les autorités contre ce procédé à la fois malhonnête et qui menace la paix civile.

Au mois de décembre 2012, après soit 16 mois de protestation populaire et de grève générale, rien n'a bougé. La Société SMI, bien que privée d'une partie de l'eau dont elle a besoin (celle bloquée par les habitants sur le mont Aleban), continue de fonctionner même au ralenti et compte sur l'épuisement des populations harcelées par les forces de sécurité gouvernementales. Pourtant la SMI ne respecte ni les lois marocaines (exploitation de puits d'eau sans autorisation, non respect des accords signés notamment concernant l'emploi local) ni les lois internationales (particulièrement celles concernant les droits des peuples autochtones). Les habitants de Imider bénéficient du soutien d'associations de défense des droits humains, de certains syndicats et d'un grand nombre d'organisations de la société civile. Mais le gouvernement central reste sourd, aveugle et muet devant l'évidente injustice que vit la population de Imider. Celle-ci souffre mais continue de résister.

Deg webrid n 96, sur la voie de 96 ...

Il est utile de rappeler que Imider a connu il y a 16 ans, un mouvement de protestation similaire et pour les mêmes raisons. Les manifestations et les sit-in devant le siège de la SMI ou devant les puits de puisement de l'eau par la Société, avaient débuté le 26/01/1996 et se sont poursuivis sans relâche jusqu'au 10 mars de la même année. Ce matin-là, plus de 500 éléments des forces de sécurité gouvernementales ont brutalement attaqué le campement provisoire des manifestants et les ont frappés avec une grande violence, les poursuivant jusqu'à leurs domiciles. A l'issue de cette attaque, on dénombre de très nombreux blessés et 23 personnes arrêtées dont 17 ont été condamnées à des peines allant de 1 à 2 ans de prison ferme et des amendes. Ourahma Lancen, une des personnes emprisonnées, est décédé peu de temps après sa libération, semble t-il des suites de sa blessure à la tête infligée lors de l'attaque du 10 mars 1996 et des mauvais traitements qu'il aurait subi pendant sa détention à la prison de Warzazat. Aujourd'hui, les habitants de Imider estiment que leur mouvement

de protestation et de lutte pour le respect de leurs droits et leur dignité, n'est que la suite du mouvement initié en 1996.

La SMI en bref



Créée en 1969, la Société Métallurgique d'Imiter (SMI) est une filiale de la Société Managem, elle-même filiale de la Holding Société Nationale d'investissement (SNI) qui appartient à la famille royale marocaine et qui a réalisé un chiffre d'affaires de 50 milliards de DH en 2010 (4,5 milliards d'Euros). La SMI qui exploite le gisement d'Imider produit des lingots d'argent métal d'une pureté de 99,5 %. Le site est équipé d'une usine de traitement et d'une unité de lixiviation et emploie 444 personnes. En 2011, le chiffre d'affaires de la SMI était de 803 millions de DH (75 millions d'Euros) et un bénéfice net de 351 millions de DH (32 millions d'Euros).

Revendications de l'Agraw, l'assemblée des habitants de Imider :

- Libération immédiate et sans conditions de Mustafa Ouchtoban
- Satisfaction des revendications socioéconomiques et écologiques présentées à la SMI
- Respect des droits des populations de Imider à leurs terres et à leurs ressources naturelles

Rapport rédigé par les membres du CMA en partenariat avec l'APMM-Maroc, section Tinghir, décembre 2012

Rapport transmis au Rapporteur Spécial des Nations sur les droits des Peuples Autochtones, au Comité des Nations Unies pour les droits économiques, sociaux et culturels, à la Direction Maghreb de l'Union Européenne, au Parlement Européen et aux ONG.