**Presentation by Mr. Hakim Ben Chamach, Speaker of House of Councilors of Morocco International Seminar on National Reconciliation Experiences 17-18 January 2019, House of Councilors**

Your Excellency Chairperson of the National Council for Human Rights in the Kingdom of Morocco

Your Excellency Mr. Elias Castillo, President of the Latin American and Caribbean Parliament

Your Excellency Speaker of the Parliament of the Economic Community of West African States (ECOWAS)

Your Excellency President of the Latin American and Caribbean Geopolitical Group of the Inter-Parliamentary Union

Your Excellencies Speakers s of Parliaments,

Heads of parliamentary delegations,

Representatives of Arab, African and International Parliamentary Unions and Associations

 Your Excellency Minister for Human Rights

Mr. Secretary-General of the National Council for Human Rights

Mr. General Secretary of the African Parliamentary Union

Former members of the Independent Arbitration Commission

Former members of the Equity and Reconciliation Commission

Dear experts and participants

Ladies and gentlemen,

After welcoming all of you to your second country, Morocco, and thanking you for accepting the invitation, allow me at the outset to thank our main partner in this important international seminar, the National Council for Human Rights.

The organization of this international seminar is not only to activate one of ASSECAA's program priorities, but mainly to accompany the transformations that are taking place in the two geographical areas covered by its competence to try and explore the feasibility of resorting to transitional justice as an alternative to all other forms of resolving past conflicts and to address the challenges related to regional geopolitical variables and the consequences of the waves of protest and social uprisings that have led to a change in the map of political regimes in particular states and the resulting challenges and stakes that need not be discussed in detail.

Fifteen years after the establishment of the Equity and Reconciliation Commission, whose president and members were installed on January 7, 2004, His Majesty King Mohammed VI, in his supreme speech, described this experience as "... an achievement by a people that does not evade its past, working towards transforming it into a source of strength and dynamism to build a democratic and modern society in which all citizens exercise their rights and carry out their duties with responsibility, freedom and commitment. " Just after the submission of its final report at the end of November 2005, and the royal approval of it, His Majesty the King ordered the implementation of the Commission's recommendations and entrusted the National Human Rights Foundation (then Advisory Council and now National Council) with follow-up to implementation as an unprecedented step in previous international experiences.

 Ladies and gentlemen;

The IER has opened the door to the emergence of a new generation of truth and reconciliation bodies as non-judicial mechanisms to resolve the past of gross violations of human rights; if institutionalized experiences have occurred under fundamental changes in the nature of political systems - in particular the transition from dictatorship to civilian rule – the Moroccan Truth Commission has been established under the same political system as an indication that the decisive element in the development of mechanisms of this kind is the availability of wills, especially the will of the state and the will of the actors in society to face the past. It is the interaction between these two parties and civil society in general that produces a form of measure and the confrontation of the past with a will that stems from specific political and societal factors.

Furthermore, I am certain that the experts of the National Council for Human Rights and the former members of the Equity and Reconciliation Commission present with us today, who have the honor and privilege of participating with us, will present enough of the elements of the Moroccan experience in this area to mainly achieve invisible, strategic objectives focusing on sparing our countries the scourges and tragedies, especially the "transitions of sanguinaires" that are still casting a shadow on our surroundings, thanks to the proactive vision and visionary leadership of His Majesty King Mohammed VI not only through his interaction with the expectations and immediate demands of society, but with his policy to confront the past of human rights abuses and the crippling of economic and institutional governance two decades ago.

Ladies and gentlemen,

Allow me to pay tribute to the effort made by the National Council for Human Rights in resolving the outstanding issues and sharing with you some ideas relevant to the topic of this seminar.

The extrapolation of global experiences is that reconciliation is not intended to reconcile two parties, the individual and the executioner the individual and the person responsible for the violation. The issue of forgiveness and apology concerns individuals, whereas political reconciliation during political transitions usually refers to political and social reconciliation and other forms of reconciliation. One of the most prominent forms of reconciliation is the open and frank discussion of what has happened and why it has been done, especially with regard to disregard for rights, cultural disruption, denial of history and distortion of collective memory.

Moreover, the pivotal work of truth commissions is not only to uncover facts as abstract facts about violations and all forms of repression, but to get to the core of things by interpreting these violations as a pattern of repression and as a means of managing public affairs at some point. This is because discussions of reasons leads to the enrichment of political culture, self-awareness and harmony with the common history of a people or a nation, for the revival and restoration of memory would allow for enriching, according to the updated text of the IER, contribution to the development and dissemination of the elements of reconciliation. Reconciliation is ultimately a result and pathways, including the trajectory of truth, the course of democracy, and the path of establishing guarantees of non-repetition of the course and process of restoring confidence, and thus it has been the outcome of all these tracks and does not come just after calling for it.

Ladies and gentlemen,

Based on the above, we hope that the discussion will focus on the role of national parliaments in accordance with the constitutional and legal systems of each country, starting with national consultations on the launching of transitional justice paths and through their legislative contributions, particularly in enacting relevant laws and activating their supervisory roles, Including fact-finding committees, and contributing to the follow-up to the outputs of truth and reconciliation bodies related to institutional reforms, rehabilitation of the justice system and guarantees of non-repetition.

Finally, in addition to the crucial roles of national parliaments in enacting laws, bills or bills related to transitional justice, the most important thing is to strengthen the striving of parliaments to contribute to restoring confidence and political order after years of conflict-induced disintegration. This can be achieved only by raising awareness and collective thinking to propose reforms and contribute to the assessment of the reforms that took place during crisis , transition and the future on the one hand, and to make the parliamentary institution not only a space for public discourse but also an area for free community dialogue , a proactive mechanism to contain the crisis and an early warning of its potential occurrence on the other, given that Parliament is a natural and institutional extension of public debate platforms on thorny issues and problems that will sustain tensions and social congestions threatening peace and stability.

Ladies and Gentlemen, these were some of the ideas I wanted to share with you.
Thank you for listening.