

## PART II of Glani

*Please attach this section to the downloaded PART I portion of Glani before reading.*



destroyed in 1971 the 1200-year-old Ramna Kalibari of Dhaka and Anandamayee's Ashrama, together occupying 26 acres of land. A large part of the present-day Suhrawardy Udyan formed part of this Kalibari and Ashrama. All post-1971 Governments have stoutly resisted the reestablishment of the Ramna Kalibari. Some Hindus, backing the demand for rebuilding the Kalibari, have suffered from police atrocities. The Golokdham of Chittagong, like the Ramna Kalibari, has been completely wiped out. The Golokdham had 28 acres of land, which were acquired for the Chittagong Medical College. The act of worship, continuing for some time, was totally stopped because of determined obstruction by the local Muslims. The Chandranath Dham of Sitakunda in Chittagong is an extraordinarily important place of pilgrimage for Hindus. It has seven huge ponds, of which four have been misappropriated. The annual earnings of the Chandranath Dham amount to several crores of Takas. Many years ago, the Government set up a committee, which deposited three-fourths of these earnings with the Government, keeping the rest for the maintenance of the temple complex. In practice, members of the aforesaid committee misappropriate the sum set apart for maintenance.

The Hindu-Bouddha-Christian Dikya Parishad (HBCDP) published in late June 1989 a booklet in which it listed 74 instances of anti-minority atrocities perpetrated in the preceding few months, i.e. since September 1988. A few instances may be recorded here. On 30 September 1988,

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miscreants demolished an image of Durga being manufactured at the Haritala temple in the Nakipur village of the Shyamnagar Upazila in Satkhira. On 25 October 1988, the image at a Kali temple of Mahishkola village, in the Kuarakhali Upazila of Kushtia, was demolished. On 8 December 1988, the white stone images of Shiva, Radhaobinda and Annapurna as also the Shaligram stone were stolen in the night. The police were informed. But images were not recovered. No penal action was taken against anybody. Previously, the image of Narayan, made of eight precious metals (Ashtadhatu) as also the silver image of Lakshmi were stolen, there being no recovery. On 11 March 1989, more than one hundred local Muslims raided the Madanmohan Akhara of Lalmoan Upazila in Bhola, at a time when devotional songs were being sung. They destroyed images, and beat up the devotees. On 16 April 1989, the image of Ramgopal temple of Shailakupa Upazila in Jhinalda was stolen during the night. Subsequently, the disfigured image was located in the Shailakupa cremation ground. On 21 April 1989, in the morning, one Ayub Ali shattered the image in the Kali temple at Sahab Bazar in the district headquarters of Rajshahi. In course of the same morning, Ayub Ali raided a number of shops owned by Hindus.

Authorities frequently remain indifferent to theft/dacoities committed in Hindu houses and commercial undertakings. Moreover, there are organised attacks by large groups of Muslims against Hindu villagers who secure no relief from guardians of law. A few instances from the

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addressed HBCOP booklet of June 1989 may be recorded here. Early in the morning of 8 February 1987, more than four hundred Muslims launched a sudden attack on the Hindu Rishi community at the Sebahan village of the Daudkandi Upazila in the district of Comilla. Miscreants announced that, following the declaration of Islam as the state religion, the Hindus would either have to embrace Islam, or leave Bangladesh. Raiders looted and then set each and every Hindu house on fire, razing temples to the ground. They also kidnapped some Hindus, while leaving many seriously injured. On 21 April 1987, Shahabuddin and Alauddin led 70-80 miscreants to raid and loot Hindu houses in the Sutradhar Para of Charaadhua village in the Narsingdi Raipur Upazila. One hundred and fifty Hindus of twenty families became helpless. On 9 May 1987, in broad daylight, nearly 100-150 miscreants vandalised the Baidyabari area of the Boschi village at the Raujan Upazila in Chittagong. They exploded bombs, used firearms, and set houses on fire. Following the last Union Parishad elections, Hindus at 12 villages of the Bazirhat Union (Dighalia Upazila, Chittagong) became targets of inhuman torture. Molla Jamaluddin, who lost the election to the post of Union Parishad Chairman, took revenge by arming his relatives as also anti-socials, and unleashing a reign of terror upon Hindus.

Hindus are perennially subjected to invisible discrimination in the matter of appointments to Government jobs or promotion of business and industry. The HBCOP cited

the cause of a young Hindu, who did very well in the examination for commercial pilots. But he was refused appointment in the Bangladesh Biman on the ground that in the preceding year he visited Calcutta in order to meet relatives. As to private commercial activities, a Hindu, unless he accepts a Muslim partner, finds it inordinately difficult to obtain a Government licence. State-run banks and industrial credit agencies, too, discriminate against Hindus who try to secure loans.

The cultural onslaught upon Hindus continues unabated. There was a Sanskrit College, named Saraswat Samaj, in the Nayabazar area of Dhaka. It was destroyed during the liberation struggle. Subsequently, an influential Muslim labelled it as enemy property, and misappropriated the same.

Official circles are fond of affirming that there are no communal riots in Bangladesh nowadays. This is true in the sense that, unlike in Pakistani days, Hindus these days are not target of largescale manslaughter. But they are being robbed of their properties in diverse ways, and subjected to numerous forms of harassment, intimidation and persecution, while the authorities look away.

## 2,870 Die in Tripura Camps

NEW DELHI (UNI) — So far, 2,870 Chakma tribal refugees from Bangladesh have died in Indian relief camps in Tripura.

According to official estimates, most of these deaths were due to the rains, diseases and psychosomatic problems related to their uprooting from ancestral tribal lands in the Chittagong Hill Tracts.

More than 50,000 Chakma refugees are living in the four refugee camps in the South District of Tripura following their first influx on April 29, 1986. Indian efforts to persuade the Bangladesh government to take back their Buddhist citizens seeking refuge from the onslaught of Muslim non-tribal settlers

in the hill tracts have not met with success. *June 24, 88, p. 20*

The Bangladesh government recently proposed a visit by its High Commissioner in New Delhi to the tribal camps to reassure the refugees that the situation in Chittagong had improved for their return. However, the date for the High Commissioner's visit is yet to be fixed, according to a spokesman of the Commission here.

Bangladesh had also proposed sending a delegation of tribal leaders from the Bangladesh side to the Tripura camps to reassure the refugees and persuade them to return to their lands. But no follow-up action was taken by Bangladesh.

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## Bangladesh Refugee Problem

AGARTALA (Reuters) — Prime Minister Rajiv Gandhi said on Jan. 18 that New Delhi was gravely worried by an influx of refugees from neighboring Bangladesh.

He told reporters that the flow of Hindu refugees had grown since the Bangladesh Parliament passed a constitutional amendment last June making Islam the country's state religion and said that many were victims of religious intolerance.

### Hoping for a Stoppage

Gandhi, who was campaigning in north-east India for last week's elections in Nagaland and Mizoram, said New Delhi was discussing the problem with Bangladesh.

"But we have to be sure that the influx stops," he said. "It threatens fresh trouble for the sensitive northeast Indian states."

The government told Parliament recently that more than 25,000 Hindu refugees had crossed from predominantly Muslim Bangladesh in a three-month period up to last November.

Tripura is already home to some 45,000 Buddhist Chakma refugees from the Chittagong Hill Tracts of Bangladesh who have been living in camps for up to three years.

"Our smaller worry is because we have to feed and shelter the refugees whose numbers seem to be swelling," said Gandhi. "But our bigger worry is because of the reason they keep coming. That is religious intolerance."

Many refugees say they fled Bangladesh to escape persecution, but they are not welcome in India's northeastern states where locals say they fear an economic takeover by the migrants.

## 250,000 a Year Go to India

By ERSHADUL HUQ

DHAKA — Almost a quarter of a million Bangladeshis go to India every year for various purposes, according to the Indian High Commission.

The commission issues 500 to 800 visas a day under normal situations, but the figure touches 1,000 on occasions like durga puja and eid.

Most visa seekers say they want to go as tourists, but actually many go for business and smuggling, official sources agree.

Customs, immigration and Bangladesh Rifle sources, however, say that over 340,000 cross annually through the western benapole border alone. That is a major transit point. Of these, only 140,000 have valid documents.

The sources say that 15 percent of the visitors seek medical treatment,

while the rest go for tourism, business, to see relatives and for smuggling.

### Actual Figure

Other estimates say that innumerable people cross legally and illegally, but the actual figure cannot be determined. Moreover, a sizable number go by air.

Some observers believe that nearly 3 billion taka is smuggled to India through the visitors, including 2 billion by the illegals.

Officially each legal visitor is allowed to take nearly 6,000 taka in foreign currency and taka currency (\$150 and taka 100). Every Bangladeshi patient going for kidney transplantation, heart surgery or blood cancer has to spend 250,000 taka. In most cases, the entire money is remitted through illegal processes, the sources said.

## Sri Bodhipal Mohathero Speaks at the NY- South Asia Forum Meeting

Recently Sri Bodhipal Mohathero, a Buddhist priest of the highest order in Bangladesh, Co-President of the Bangladesh Hindu Buddhist Christian Unity Council (BHBCUC), advisor to the Bangladesh Freedom Fighter Integrity Council, and an Executive Vice President of the Love the Children Foundation, spoke to a gathering of the South Asia Forum in New York.

In his presentation Sri Mohathero described the plight of the non-Muslim minorities in Bangladesh since the partition of Bengal and India in 1947, leading up to the current situation of institutional and socio-cultural oppression. He reported that the destruction of temples and churches, homes and business, abduction and murder of minorities, burning of minority neighborhoods continue to this day. He pointed out that the minorities have always been at the forefront of democratic movements in the country: from the language movements of the 1950s to the anti-military movements from the 1950s through the 1990s, and the liberation war of 1971. In 1971 the country gained her independence through the sacrifice of Muslims, Hindus, Christians, Buddhists and the tribal people. The Pakistan army killed over 3 million people in nine months during the liberation war period, but their main target were the minorities.

Sri Mohathero said that the attack on minorities and their religious institutions started within a short period of the country's independence in 1971, and that it intensified right after the father of the nation, Sheikh Mujibur Rahman was assassinated in 1975. Oppression took on institutional form with the elevation of Islam in state affairs by President Gen. Zia. Finally, President Gen. Ershad, with the Eighth Amendment to the Constitution, changed the secular constitution and made Islam the state religion of Bangladesh. After this, organized attack on minorities, their temples and churches, schools, homes and businesses increased. Confiscation of homes and properties without compensation and without notice, through the use of the so called Enemy Property Act has become common practice, as has discrimination in employment. Already over 60% of the minority properties have been confiscated, according to a recently published report. Sri Mohathero pointed out that because of organized attack on minorities, insecurity and discrimination, their population has come down to about 13% of the total from 30% at the time of the partition in 1947. Already, majority of the Bangladeshi Hindu, Christian, Buddhist and tribal people live in India, and he demanded that this process must not continue. Even though the minorities have a higher school and college completion rate, constituting as high as 22% for some age groups, they are hired at between 0% to 4% in various sectors of the government, semi-government institutions, banking and industrial sectors.

He pointed out that at the personal level there is goodwill between Bangladeshi Muslims and the minorities, and he appealed to the democratic minded peace-loving people, particu-

larly the Bangladeshi Muslims, to support the just cause of the minorities so that they can continue to live in their homeland.

Sri Mohathero pointed out that after years of struggle, the minorities formed, with the full support and cooperation of the progressive Muslims, the All Party Hindu Christian Buddhist Unity Council in 1989. This was necessary since the majority community failed to raise the consciousness of the public regarding the plight of the minorities and protect them over the last 40-plus years. The first convention of the BHBCUC in Dhaka was opened by the noted Bengali poet Sufia Kamal, and the advisory council of the organization include almost all the progressives in Bangladesh, Muslims and non-Muslims. Some of the major demands of the BHBCUC are: repeal of the Eighth Amendment and restoration of the original secular constitution; abrogation of the Enemy Property Act and return of the confiscated homes, shops and businesses and belongings to the original non-Muslim owners; reconstruction of temples and churches destroyed, burned or desecrated in 1989 (over 400) and in 1990 (over 2,500); restoration of the 8th century Ramna Kali temple destroyed by the Pakistani army and subsequently by the Bangladesh government; the 14th century Dhakeswari Mandir; the 13th century Kaibalya Dham Ashram and temple; compensation for thousands of businesses and homes destroyed in October 1990, spring 1991 and summer 1991; hiring of minorities in jobs; return and resettlement of refugees; and, raising public consciousness for the equal treatment of the minorities as Bangladeshi citizens.

A question and answer period followed Sri Mohathero's presentation. The meeting was attended by people from various South Asian activist groups such as Ekta, Touch, Tagore Society, and women's organizations. People from Bangladesh, India, Pakistan, Iran and the U.S. attended the meeting.

Last October Sri Mohathero attended the International Human Rights Conference on Bangladeshi Minorities in London. He came to the U.S. at the invitation of his followers in this country.

# India Admits Failure to Cut Bangladesh Influx

By SANJOY HAZARIKA

Special to The New York Times

NEW DELHI, Dec. 15 — The Indian Government has acknowledged that its failure to deport illegal settlers from Bangladesh has created problems described as serious and complex.

Seeking better lives, several million Bangladeshis have fled to India to escape poverty, overpopulation and flooding.

"We came here in 1971 and we have stayed since," said Sheikh Barah, a tailor from Dhaka who lives in a crowded slum in New Delhi, where at least 100,000 have illegally settled. He said that his children attended local schools

and that they lived more comfortably in India than in Bangladesh.

Other Bangladeshis find such work as rickshaw drivers, construction workers and laborers or collect and sell things that can be recycled from trash, like wood, cardboard, newspapers and plastics. Others are engaged in smuggling and trading.

Their presence here has been both resented and exploited. Because the Bangladeshis, predominantly Muslim, are viewed as an economic and cultural threat, they are often victims of physical attacks.

Under the Indian Constitution, state administrators have powers to deport

illegal immigrants. But local some politicians, encouraging the migration, have helped settle the Bangladeshis.

Arranged for them to receive ration cards and illegally enrolled thousands of the immigrants on voting lists. In return, they demand their loyalty and their vote. The number of Bangladeshis on voting lists in the districts neighboring Bangladesh in eastern India are said to often influence the outcome of elections.

The exodus is most apparent in the states of Assam, Tripura and West Bengal, where an opposition lawmaker said illegal immigrants had recently demonstrated in Calcutta, capital of West

Bengal, to demand citizenship rights.

The Minister of State for Home Affairs, M. M. Jacob said in remarks delivered nationwide this month that the Government's "liberal policies" had led to a "very large" number of Bangladeshis settling in this country.

Mr. Jacob told Parliament that there were about 587,000 Bangladeshis in West Bengal alone. The authorities estimate that about 200,000 Bangladeshis cross into west Bengal every year.

Mr. Jacob said the Government did not have an overall figure for the number of all illegal migrants, nor did he indicate any steps that the Government planned to take to curb the influx or other those living here illegally.

Critics have accused New Delhi of lacking policies to deal with influx that led to anti-immigrant violence in the northeastern state of Assam be-

tween 1979 and 1985. Several thousand people died in ethnic, religious and linguistic clashes among communities in the fertile valley of the Brahmaputra River. The army is now cracking down on Assamese insurgents who are fighting for an independent state.

Lal Kishan Advani, leader of the rightist Bharatiya Janata Party, described the Government's attitude to migrations as "casual" and warned that India was "becoming a dharmsala," or cheap boarding-house.

An insurgency, ignited by resentment against the presence of aliens, has troubled the neighboring state of Tripura for several years. Indigenous tribespeople in Tripura have been reduced to a minority in recent decades, swamped by the overwhelming migration of Bengali-speaking settlers from Bangladesh.



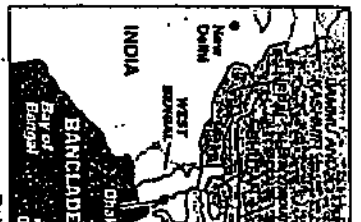
Torched Hindu Villages in Barabkundu, Chittagong

Dec. 1992



Remains of Hindu houses in Mirashori,

Chittagong Dec. 1992



Migration from Bangladesh in three Indian states

## DIFFERENT ASPECTS OF DISCRIMINATION AGAINST RELIGIOUS MINORITIES

By Major General (Retd.) C. R. Dutta, B. U.

Mr. President, Distinguished Guests,  
Ladies and Gentlemen,

Before I begin my discourse, I ask all of you to stand for a moment in silent tribute to all those who had given their lives during the War of Liberation and also during the movement for democracy in the recent past.

Today I shall deal with a subject about which I did not anticipate to speak even about two decades ago in the free soil of Bangladesh, because when I participated in the Bangladesh Liberation War in 1971 as a Sector Commander, I had a dream, the dream that in the liberated country of Bangladesh, there would be no distinction between man and man either for religion or race or political belief. But within a span of a short time my dream was shattered. I started feeling that although I tried hard for integration between the religious majority & religious minority, a section of powerful political and social group created obstacles and road block. The religious minorities are being persecuted and discriminated against. Some people show limitless audacity by questioning the political loyalty of the religious minorities who, in fact are the worst sufferers of the Liberation War. The overwhelming majority of the refugees who were driven out of their homes and who were forced to take shelter in India belong to minority community.

In to-day's Bangladesh great majority of the religious minorities feel insecure. Only last October there was great communal disturbances all over Bangladesh that was engineered by the Government of the day and even some ministers reportedly instigated it.

Coupled with the persecutions of the minorities, in all walks of life there is a visible discrimination against the minority community.

Let us first give a look at Parliament. In 1954 the number of Parliament Members in East Pakistan Assembly was 309 of whom 72 were minority representatives. In 1973 out of 315 members the minority representatives were 12. In 1979 : 8, in 1988 : 4 and in 1991 only 11, whereas as per population the minority representatives ought to be have been 60, but it has been around 10 in the last two decades.

In defence services, the minority representation is alarmingly poor. Out of 80,000 Jawans in the Army, only 500 belong to the minority community.

Contd.

Posts	Total strength	Minority
Second Lt/LT	900	3
Captain	1,300	9
Major	1,000	40
Lt Col.	450	8
Colonel	70	1
Brigadier	65	Nil
Major General	22	Nil
<b>Total</b>	<b>3,807</b>	<b>63</b>

In the B. D. R. out of 40,000 Jawans only 300 belong to the minority community.

Below I give the figures of the Police Department :

Post	Total strength	Minority
ASP / Asst. Commissioner	635	40
DSP / Addl. SP	87	2
SP / AIG	123	10
DIG	18	1
Addl. IG	6	Nil
IG	1	Nil
<b>Total</b>	<b>870</b>	<b>53</b>

Ordinary Police 80,000 2,000

There is virtually no representation of the minorities in the ministry foreign, home or defence ministries.

Below I give the figures in the secretariat :

Posts	Total strength	Minority
Total no. of officers and employees	6,500	350
Total no. of class 1 and class 2 officers	58,405	
Third & fourth class employees	6,96,000	
Class 1 officers in Autonomous bodies	48,884	3 to 5%
Class two officers in autonomous bodies	31,001	
Class three officers in autonomous bodies	1,51,305	
Class IV in autonomous	1,39,208	

### Secretariat

Secretary	48	Nil
Add. Secretary	26	Nil
Joint Secretary	134	3
Deputy Secretary	483	25
Excise and customs		
Officials	152	1
Income tax officials	450	8

There is not a single member of minority community holding the post of Chairman or director in the Government, Semi-government or autonomous organisations.

There are five directors in the nationalised Sonali Bank, four in Agrani Bank, 7; Shilpa Bank and five in Krishi Bank. Not any one of them is a member of the minority community.

There is not a single minority ambassador or high commissioner. There are only two officials abroad in the lower echelon of the Bangladesh missions.

According to a survey conducted in the nationalised mills and factory the percentage of the minorities among the officials is one, among the employees three to four and among the labour force it is below one.

Likewise, in the trade and industry fields the same kind of disparity exists. There has been deliberate and systematic discrimination against the minority community in matters of granting licence and other facilities in setting up industries, banks and import-export trade. As a consequence, the small and middle class business men are being crippled.

The marwari community of the country has long since been associated with the economic development and growth of the nation. They made remarkable contributions in the war of liberation. But they are being discriminated. For a long period they have been connected with the Jute Business, but now they are not being issued license. They also cannot dispose of their landed properties. Persecution of the Marwaries continue unabated.

There is also discrimination in the matter of higher education and awarding scholarships while religious teachers have been appointed in each school for imparting Islamic instruction. Crores of taka are being spent for the development of madrasahs and even an Islamic University has been set up but there are no facilities or arrangements for education of other religions. Sanskrit 'vols' and 'Pali institutions' exist in name only. Though there is a handful of religious teachers belonging to the minority community they are discriminated against in terms of salary and other benefits.

In the late seventies vicious communalism was spread through the media text books. They sang the glory of one religion and used indignant against other religions. Thus the children are imparted communal orie from the very beginning of their life.

Although the government spends huge amount of money for self development and extension of particular religious institutions and sacred there is no slightest effort to preserve and develop Hindu temples, Buddhist monasteries and Christian Churches. There is also no process under repair and reconstruct the damaged and destroyed the religious places minority communities. In course of time these institutions get effaced.

Although prayer places have been set up in various government, semi-government, autonomous organizations as well as in educational institutions, there are no such facilities for those belonging to Hindu, Buddhist and Christians religions. At the beginning of every government special function the recitations are rendered from one particular holy book. This ritual is denied to other holy books. Even in radio and television recitations are rendered from one particular holy book with due solemnity to mark the beginning and conclusion of the programmes. In this process a particular religion is patronized and glorified while other religions scriptures are out in a very casual manner. Thus these religious teachings are indignifi deancified.

While the believers of a particular religion get special facilities while the pilgrimages, the members with other religious beliefs are discriminated against. The festivals connected with one particular religion get treatment whereas the festivals connected with other religions are uncereimoniously observed.

A mosque has been built at the savar memorial to commemorate the 1 of the war of liberation. But prayer houses for those believing in other religions have not been founded. But it is a hard fact that people from all religions their blood to achieve independence.

The pak occupation forces demolished the historic Ramana temple at Anandamaye' Ashram. The priest of the temple Premamanda Giri and his disciples were gunned down. Many temples and monasteries in other parts of Bangladesh were also destroyed. Bishop father Evance was also brutally During the autocratic rule beef was served in the prisons breaking the traditions. In ten taka note, the message of a particular religion was inscribed. Among the religious minorities, scheduled castes and Harijan people were most backward. So they used to get special treatment to the areas of education etc during the British period. But at present they are deprived of facilities.



## Torched Minority Village in Sitakundu, Chittagong Dec. 1992



The tribals and aboriginals in different areas of Bangladesh are maintaining a precarious existence. They are being dispossessed of their land and so in the process are becoming economically crippled. Their cultural heritage is on the point of being extinction. In the Hill Tracts about 10 lakh tribals live. They are being constantly harassed. On the top of that in a planned way Bengalees from the plains are settled there which created a complex situation.

Two lakh Garos, two lakh Monipuris, one lakh Jankhane and other tribals and aboriginals are being discriminated against economically and culturally. About one lakh minority tea workers in greater sylhet districts are living in sub-human condition.

In different areas of Bangladesh particularly in southern districts were minority population is concentrated, no development programs are undertaken. Shrimp cultivation and "Berri embankment" have caused dispossession of the minority property and also resulted in water logging of the areas. The effected areas are Dakop, Dumuria, Rampal, Phulia, Paikgachha, Batinome of Khulna district, Ashashuni, Tala and Kalligonj of Satkhira District Abhoyagar, Keshabpur and Moniram pur of Jessore district.

The Blacksmith, potters, weavers, fishermen etc. mainly belong to the minority community who are extremely vulnerable people. But as they belong to a particular religion no efforts are taken to meet their grievances.

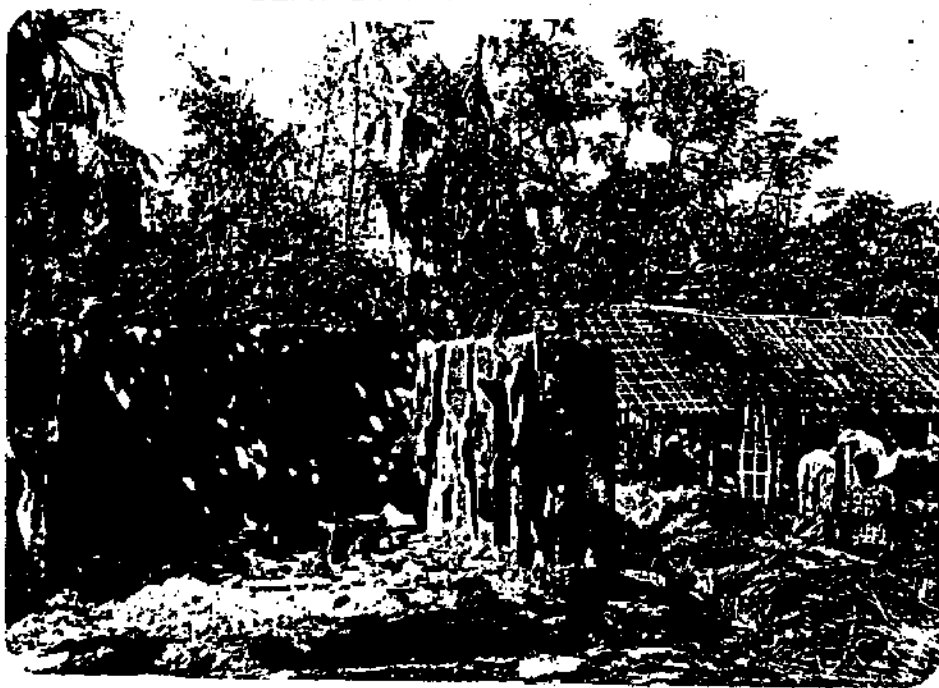
I finally appeal to all quarters who believe in democracy, human rights and religious equality to raise their voice against injustices, maltreatment and humiliation of the minorities in Bangladesh. No body has any right to treat the minority people as "second class citizens" and question their political loyalty. They are proud citizens of Bangladesh and that day is not far of when their proud place in the society has to be acknowledged by all and sundry.



Destroyed Temple of Sylhet,



Burn down Hindu houses in Bholay, Dec. 1992



Torched Minority  
Student Dormitory,  
Sylhet Dec. 1992



## CONFISCATION OF NON-MUSLIM MINORITY PROPERTIES

LEGAL CONFISCATION OF MINORITY PROPERTIES, WITHOUT  
COMPENSATION AND WITHOUT NOTICE THROUGH

### ENEMY [VESTED] PROPERTY ACT



During the Protest meeting of Khulna Imam Parisad a group of Communal looters attacked Khulna Dharma-Shava temple with Sticks and rods in their hands. At rear of the photograph some communal hooligans are trying to break the boundary wall of the temple with a piece of heavy timber in a very frenzied mood. This savage act will make any conscious Person cry out.