

# Hindus in South Asia and the Diaspora:

A Survey of Human Rights 2006



HINDU  
AMERICAN  
FOUNDATION



**Hindus in South Asia and the Diaspora:  
A Survey of Human Rights  
2006**



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*July 11, 2007*

***“All human beings are born free and equal in dignity and rights”***

**(Universal Declaration of Human Rights, 1948, Article 1)**

***“Religious persecution may shield itself under  
the guise of a mistaken and over-zealous piety”***

**(Edmund Burke, February 17, 1788)**

## Endorsements of Hindu American Foundation's 2<sup>nd</sup> Annual Report

### **“Hindus in South Asia and the Diaspora: A Survey of Human Rights 2005”**

*“We thank the Hindu American Foundation for its ongoing efforts in keeping Congress informed about human rights issues worldwide.”*

**Senator Orrin Hatch (R-UT)**

*“I commend the Hindu American Foundation for their work to promote tolerance and combat hate, discrimination, and terror. This 2nd Annual report on the status of human rights violations against Hindus in South Asia provides an important chronicle of abuses that are all too common, even today. I hope that this report will draw appropriate attention to the despicable practices of genocide and ethnic cleansing, so that we can take immediate steps to ensure the physical, political, and economic security of Hindus in South Asia.”*

**Congressman Sherrod Brown (D-OH)**

*“HAF’s human rights report is a welcome analysis of the situation of Hindus across the world. Often ignored situations of serious oppression, such as in Bangladesh, are described in detail.”*

**Sannyasin Arumugaswami  
Managing Editor, Hinduism Today Magazine**

*“Everyone who is concerned with obtaining the necessary human rights and privileges for people of all religions should be indebted to the Hindu American Foundation for bringing into the light the serious discriminatory practices and unacceptable behavior which in any way makes for insensitive treatment of Hindus and their faith. The impressive scholarship and challenging research in the Hindu American Foundation’s study provides a unique foundation to secure long overdue attention to the concerns of the Hindu community. All of us who are concerned with the true meaning of human rights must lend our support to the Hindu community whenever and wherever ignorant and cruel judgments isolate and demean Hindus and any other minority which is suffering, even briefly, pain, indifference and antagonistic assaults.”*

**Ernest H. Weiner  
Executive Director, Northern California Region, American Jewish Committee**

*“It gives me great pain to note that extremist Muslims, a tiny minority, are unleashing terror on our Hindu brothers and sisters. In this day and age - we all must work jointly to root out extremism not only from the Indian continent but all over the world.”*

**Iftekhar Hai  
President, United Muslims of America Interfaith Alliance**

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The **Hindu American Foundation (HAF)** is a human rights group whose purpose is to provide a voice for the 2 million Hindu Americans in the United States. HAF interacts with and educates government, media, think tanks, academia and public fora about Hinduism and issues of concern to Hindus locally and globally. Promoting the Hindu and American ideals of understanding, tolerance and pluralism, HAF stands strong against hate, discrimination, defamation and terror. The Hindu American Foundation is not affiliated with any religious or political organizations or entities. HAF seeks to serve Hindu Americans across all sampradayas (Hindu religious traditions).

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## Acknowledgements

This is the third of our annual Hindu human rights reports. As in the past, numerous grass-roots organizations were involved in collecting data about the violation of human rights of Hindu minorities, and we thank them for sharing the information they have collected. Chief among these organizations are the Bangladesh Hindu, Buddhist, Christian Unity Council (BHBCUC) – which provided us with critical data of the daily violence against the Hindu minority in Bangladesh; Human Rights Congress for Bangladesh Minorities (HRCBM) – an organization that has been at the forefront of publicizing the plight of Hindus in Bangladesh; Indo-American Kashmir Forum and the Kashmir Taskforce – both have worked to bring the attention of the United States government and media to the plight of Kashmiri Hindus; Panun Kashmir – working hard to recover the lost properties and homes of Hindus forced to leave the Kashmir valley; Hindu Rights Action Force – working for the human rights of Hindu minorities in Malaysia; Global Human Rights Defense (GHRD) – seeking to educate European media and government about the status of human rights worldwide; and South Asia Human Rights Documentation Centre (SAHRDC) – which keeps track of human rights abuses in South Asia.

We acknowledge the work of global human rights organizations – Amnesty International, Freedom House, Human Rights Watch and others – in bringing to our attention the denial of human rights in South Asia and elsewhere. Also, important historical information and contemporary updates were obtained from the U.S. Department of State's annual reports on religious freedom and human rights, and the United States Commission on International Religious Freedom's (USCIRF) annual reports.

HAF is indebted to the volunteers who have given their time and talents to contribute to this report. These include Shelvin Prasad, who was instrumental in compiling the report on Fiji, Vineet Chander of the International Society for Krishna Consciousness (ISKCON) who compiled the report on Kazakhstan, Dilip Guha-Ray who compiled the report on Sri Lanka, Ishanaa Rambachan who compiled the report on Saudi Arabia, and Narad Adhikari who compiled the report on Bhutan.

# Hindus in South Asia and the Diaspora: A Survey of Human Rights – 2006

## EXECUTIVE SUMMARY

*The human rights of Hindu citizens are consistently violated in ten countries and one state in India where Hindus constitute a minority: Afghanistan, Bangladesh, Bhutan, Fiji, the Indian state of Jammu and Kashmir, Kazakhstan, Malaysia, Pakistan, Saudi Arabia, Sri Lanka and Trinidad and Tobago. This report documents these ongoing violations of human rights.*

## HINDUS ACROSS THE DIASPORA

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- Hindus, with a population of over one billion, are the third largest religious group in the world.
- Hinduism is one of the oldest surviving religions and its origins can be traced back to at least the third millennium BCE.
- Hindus are pluralistic in their beliefs, and accept the myriad means of worship and prayer available to human beings seeking spiritual enlightenment.
- Hindus in South Asia and many of the twenty million Hindus living outside of India are subject to discrimination, terror, murder and other forms of violence, forced conversions, ethnic cleansing, temple destruction, socio-political ostracization and disenfranchisement. In some countries, fundamentalists from other religions advance a discriminatory and non-inclusive agenda and promote hatred of religious and ethnic minorities in league with politicians and other government officials.

## ISLAMIC REPUBLIC OF AFGHANISTAN

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- Hindus have an ancient history in Afghanistan dating back to the earliest recorded days of Hindu civilization, the Vedic age (estimated to be between 3000 BCE and 1000 BCE).
- Hindu temples destroyed by the Taliban have not been rebuilt and several temples are occupied by Muslim groups leaving nearly no Hindu institutions or places of worship existing today.
- Hindus do not send their children to public schools due to fear of persecution and ridicule.
- There are no facilities to provide restitution and resettlements of Afghan Hindus were they to return from exile. The resurgence of the Taliban further renders the Hindu population vulnerable.

- Afghan Hindus living in exile are subject to intense pressure by the Governments of Britain and Germany to return to Afghanistan despite the continued violence toward and persecution of Hindus.
- The Indian government is not adequately supporting Hindu and Sikh refugees from Afghanistan.

*HAF Recommendations:*

- 1) Existing Hindu temples and institutions in Afghanistan must be restored and rehabilitated.
- 2) The United States and the international community should apply pressure on the German and British governments to stop involuntary deportation of Hindu refugees from Germany and Britain back to Afghanistan.
- 3) India should expedite the issuance of visas and provide adequate monetary support to resettle the refugees.
- 4) Pakistan-based groups that are encouraging the resurgence of Taliban forces should be identified and stopped from their attempts to further destabilize Afghanistan. Any such continued destabilization will clearly affect Hindus and other minorities residing in Afghanistan.

**PEOPLE’S REPUBLIC OF BANGLADESH**

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- In 1947, Hindus constituted nearly 30% of Bangladesh’s population. By 1991, 20 million Hindus were “missing” from Bangladesh. Today, Hindus comprise less than 10% of the population.
- Hindus of Bangladesh continue to be victims of ethnic cleansing waged by Islamic fundamentalists that includes daily acts of murder, rape, kidnappings, temple destruction, and physical intimidation.
- Human rights activists and journalists are continuously harassed and abused in Bangladesh.
- 461 acts of murder, rape, kidnappings, temple destruction, and land grab targeting Hindus have been recorded in this report for the nine months in 2006 for which data is available.
- Nearly 1.2 million or 44 per cent of the 2.7 million Hindu households in the country were affected by the Enemy Property Act 1965 and its post-independence version, the Vested Property Act 1974. Individuals with direct ties to the Bangladesh National Party (BNP)-Islamist party alliance in power between 2001 and 2006 were beneficiaries of over 45% of lands confiscated from Hindus under the draconian Vested Property Act.



### *HAF Recommendations:*

- 1) The interim Bangladesh government must take substantial and verifiable measures to immediately ensure that attacks on Hindus and their institutions that increased during the BNP rule cease and must bring to quick justice those political and radical religious elements who have led the assault on Hindus and other minorities.
- 2) Bangladesh must repeal the anti-minority and racist laws such as the Vested Property Act. Confiscated lands must be restored to the rightful, original owners.
- 3) Bangladesh should set up a Human Rights Commission and a Minorities Commission to monitor the human rights situation and to provide redress to minority grievances.
- 4) The United States and other donor nations must demand accountability from the Bangladesh Government, and all aid to Bangladesh should be contingent on the improvement of the human rights situation.

### **KINGDOM OF BHUTAN**

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- Bhutan has been ruled by an absolute monarchy since 1907. The country has remained under the administrative control of the Buddhist theocratic leader Zhabdrung Ngawang Namgye. No constitution has been approved by the parliament though the government unveiled a draft constitution in 2005.
- Bhutan is a multi-religious, multi-cultural, multi-ethnic, and multi-lingual society.
- Bhutan evicted over 100,000 Hindu minority and Nyingmapa Buddhists from southern and eastern Bhutan in the early 1990s.
- More than 100,000 Bhutanese citizens, nearly one sixth of the kingdom's total population of approximately 700,000 have been forced to leave or forcibly evicted from the country by the royal regime due to their religio-ethnic identity.
- Over 100,000 Bhutanese refugees are living in refugee camps in Nepal managed by the United Nations High Commission for Refugees (UNHCR), while 20,000 other undocumented refugees are scattered outside the camps in Nepal and in several Indian states without any help or legal status.

### *HAF Recommendations:*

- 1) Bhutan must take practical and concrete steps to demonstrate its stated commitment to a just resolution of the longstanding refugee crisis.

- 2) Bhutan, Nepal and the UNHCR should adopt a Memorandum of Understanding (MOU) for voluntary repatriation that includes a clear statement of rights and entitlements upon the refugees' return to Bhutan - including full citizenship rights and human rights protections.
- 3) Donors, UN agencies and Bhutan's other partners should insist on measures to eliminate discrimination against the Hindu Lhotshampas who have remained in Bhutan since the exodus of refugees, and to ensure the protection of their fundamental human rights and their right to participate as full citizens of Bhutan.

### **REPUBLIC OF THE FIJI ISLANDS**

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- In Fiji, Hindus constitute approximately 34% of the Christian majority state.
- Fijian Hindus continue to face hate speech and Hindu temples continue to be targets of attack.
- The Methodist Church of Fiji has repeatedly called for the creation of a Christian State.
- It is encouraging that fewer attacks on Hindu temples and Hindus were recorded in 2006 compared to 2005. Also encouraging is that after the installation of the new interim government on December 5, 2006 there has been a steady decline in attacks on Hindu temples.

#### *HAF Recommendations:*

- 1) The Fijian government must respect the rights of all citizens, and the inherent political bias against Hindus and ethnic Indians in that country must be eradicated.
- 2) Fiji should repeal the "Truth and Reconciliation" (TRC) Bill and successfully prosecute and punish the criminals of the 2000 coup.
- 3) Fiji must do more to protect Hindus from violence and hate speech. Furthermore the government must safeguard Hindu temples from attacks.
- 4) The Fijian government must distance itself from Christian fundamentalists promoting hatred against Hindus and Hinduism, and avoid Christianization of its institutions.

### **INDIAN STATE OF JAMMU AND KASHMIR**

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- The Maharaja of Kashmir ceded his kingdom to India in 1947 when Pakistan invaded Kashmir in order to conquer the kingdom. Pakistan occupies about 35% of the region, India governs approximately half, and China occupies the remainder of the region including a portion ceded to it by Pakistan.
- India and Pakistan have fought major wars over Kashmir.

- Since the mid to late 1980s, Islamist terrorists from Pakistan and Afghanistan have targeted Kashmir and are guilty of massive ethnic cleansing of Hindus from India's Kashmir valley.
- 300,000 Kashmiri Hindus are refugees in their own country, sheltered in temporary camps in Jammu and other parts of India.
- The year 2006 did not see any significant amelioration in the status of Hindu refugees from Kashmir, and continued to be neglected by the Indian government and the state of Jammu and Kashmir.

*HAF Recommendations:*

- Kashmiri Hindus must be allowed to return to their homes, must have their property restored to them and must receive protection from the Indian government and the Kashmir state government.
- Pakistan must permanently end its sponsorship of terror via direct military aid to terror groups, sponsorship of terror camps in Pakistan and covert support to terrorists by its ISI spy service.

**REPUBLIC OF KAZAKHSTAN**

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- Kazakhstan is a multi-ethnic and multi-religious former Soviet republic comprised mostly of ethnic Kazakhs following Sunni Islam and ethnic Russians following the Russian Orthodox Church. Hindus are a very small minority.
- The small group of Hindus, mostly members of the International Society for Krishna Consciousness (ISKCON), has been harassed and intimidated by local Kazakh authorities. Their properties have been confiscated or destroyed.

*HAF Recommendations:*

- 1) The U.S. government should continue to discuss religious freedom issues with the Kazakh government and urge the Kazakh government to promote human rights and religious freedom. U.S. officials should continue to insist that bilateral cooperation on economic and security matters is a complement to, not a substitute for, meaningful progress on human rights, including religious freedom.
- 2) The international community should seek assurances that any legislation relating to religious freedom be drafted through a transparent legislative process, and that it reflect the country's international commitments to respect individuals' right to peaceful expression of religion.
- 3) Kazakhstan should return confiscated land, homes and property to Hindus and their religious institutions and compensate them for destroyed property.

## MALAYSIA

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- Malaysia is a self-declared Islamic Republic and Islam is the official religion of the country despite Malaysia being a multi-ethnic and multi-religious country in which Hindus, Christians and Buddhists are significant minorities. Minorities struggle to maintain and practice their religions.
- The right to religious freedom has been eroding. Ethnic Malays are required to be Muslims, as they are born into Islam and do not have the freedom to convert.
- The Hindu population faces increased discrimination and intimidation, including the destruction of their temples and places of worship. The government continues to treat pre-independence era Hindu temples differently than mosques from the same era, and gives preference to mosques in the allocation of public funds and lands.
- Several disturbing cases have come to light over Hindus not being allowed to be cremated after their death in accordance with Hindu custom, and instead being forced to have an Islamic burial despite family members insisting that the individual was a Hindu.

### *HAF Recommendations:*

- 1) Religious freedom should be allowed and encouraged for ethnic Malays and the minority religious populations in the country.
- 2) The Malaysian government should respect the wishes of Hindu family members and permit them to carry out final rites for their deceased in accordance with Hindu custom.
- 3) The United States, United Nations, the international community, and human rights groups should pressure the Malaysian government to protect Hindu temples from desecration and destruction. Hindu places of worship that existed prior to independence should be designated as temple property and title to the land should be handed to the respective temple trustees/committees as has been done for pre-independence era mosques.
- 4) The Malaysian Government should be urged to not discriminate in the allocation of public funds and land for places of worship between Muslim and minority religious groups.

## ISLAMIC REPUBLIC OF PAKISTAN

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- In 1947, Hindus were approximately 25% of the population of Pakistan. Now Hindus constitute less than 1.6% of the population.
- Pakistan officially discriminates against non-Muslims through a variety of laws such as blasphemy laws.

- On March 24, 2005, Pakistan restored the discriminatory practice of mandating the inclusion of religious identity of individuals in all new passports.
- School textbooks continue to promote Islam, hatred of other religions including Hinduism and intolerance toward non-Muslims.
- Recurring reports point to an alarming trend of Hindu girls being kidnapped, raped, held in *madrassas* (Islamic seminaries) and forcibly converted to Islam.
- Hindus continue to be targeted in Balochistan, and more than 5,000 Hindus have been forced to flee.
- In 2006, there were disturbing reports of demolition of the few remaining Hindu temples in Pakistan.

### *HAF Recommendations:*

- 1) Pakistan should remove all blasphemy laws. Those imprisoned under blasphemy laws should get their day in court within a period of two weeks. Long imprisonments without court appraisal constitute human rights abuse.
- 2) Pakistan should reverse the 2005 decision mandating religious identification in passports.
- 3) Pakistan should set up a Human Rights Commission and a National Minorities Commission to monitor the human rights condition and to enable minorities to enjoy the rights provided to the majority population.
- 4) Pakistan should reform its education system in order to remove inaccuracies about other religions and promote tolerance and pluralism.
- 5) The United States should demand that Pakistan stop aiding all groups who seek to resolve the Kashmir dispute through violent means. Any aid to Pakistan should be contingent on Pakistan's acceptance of a peaceful resolution of the Kashmir dispute.
- 6) The United States should dialogue with Pakistan on the issues of human rights and religious freedom and dispatch a fact-finding committee organized by the United States Commission on International Religious Freedom (USCIRF) to Pakistan.

### **KINGDOM OF SAUDI ARABIA**

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- Saudi Arabia is an Islamic monarchy and the *Qu'ran* and *Shari'a* (Islamic law) serve as its constitution. Its law code is founded upon the conservative form of Sunni Islam, known as Wahhabism. This permits judges to use capital or corporal punishment for crimes, including murder, theft, sexual abuse, homosexuality and adultery.

- Non-citizens are required to carry identity cards, which identify cardholders as “Muslim” or “non-Muslim.” This is enforced by the *mutawwa’in* or Saudi religious police.
- There is no constitutional protection for the freedom of religion. Citizens are not allowed to choose or change their religion.
- Non-Muslims cannot exhibit any outward religious clothing, text, or symbol, and cannot worship in public. Even private worship is prohibited and punished.
- Intolerance of other religions is embedded in the kingdom’s educational institutions.
- Islamic law characterizes Hindus as polytheists. This puts Hindus in the same category as those who practice “black magic” or “sorcery.”
- The U.S. Commission on International Religious Freedom has branded Saudi Arabia as a “country of particular concern,” but U.S. military, oil, and other economic interests in the region has diminished its ability to influence change. Saudi Arabia is the centre of Islamic fundamentalism and it has funded Islamic fundamentalist institutions around the world.

#### *HAF Recommendations:*

- 1) The United States government and the world community must continue to pressure Saudi Arabia to change its Islamic nationalist/authoritarian nature. Unless the United States changes its policy to Saudi Arabia, minorities will continue to face severe and overwhelming discrimination.
- 2) Saudi Arabia must end its support for terrorism and fundamentalist Islam, promote basic civil and religious rights for its citizens and guest workers, and reform its education system in order to remove inaccuracies about other religions. It should instead promote tolerance and pluralism.

### **DEMOCRATIC SOCIALIST REPUBLIC OF SRI LANKA**

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- Sri Lanka is a multi-ethnic, multi-religious nation that has been severely hobbled by ethnic conflict. The violent conflict between the Sinhala-majority Sri Lankan government and the Tamil groups is the result of a combination of religious, ethnic, and linguistic conflict. Tensions between the Sinhalese majority and Tamil separatists in northern Sri Lanka erupted into war in 1983.
- Not all Tamils are Hindus, and the LTTE, the primary Tamil-terrorist outfit, is not a Hindu organization.
- The prolonged conflict is detrimental to all Sri Lankans, especially the large Hindu minority population, which experiences an undue share of violence and displacement.



### *HAF Recommendations:*

- 1) There can be no military solution to ethnic conflicts. Both the LTTE and the Sri Lankan government should pursue a course of peace in order to end the conflict.
- 2) HAF expresses grave concern that the Hindu institutions and Tamil culture in Sri Lanka are severely threatened by the ongoing civil war and encourages all sides in the conflict to protect Hindu institutions from harm.
- 3) The United States, Norway and the United Nations must continue to pressure all parties involved to find an equitable, just and realistic resolution of the crisis.

### **REPUBLIC OF TRINIDAD AND TOBAGO**

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- The country is a multi-ethnic, multi-religious island nation with mostly Hindu Indo-Trinidadians and Afro-Trinidadians accounting for most of the population. Roman Catholics and Hindus make up the largest religious groups.
- The racial and religious animosity between Afro-Caribbean and Indo-Caribbeans has been exacerbated over the years. Hindus are now major targets of violence, hate speech and discrimination.
- Indo-Trinidadians have been systematically denied government benefits and employment in government service. The police have too often ignored attacks on Hindu-Trinidadians.

### *HAF Recommendations:*

- 1) The United States should encourage the current Trinidad government to abide by the country's Constitution and guarantee safety and security to Hindus and Indo-Trinidadians.
- 2) The Trinidadian government should practice parity and equality in government response to and support of various ethnic and religious groups, and recognize Hindus and Indians as equal partners in the rule and governance of the nation.
- 3) Trinidad must do more to protect Hindus from violence, hate speech, racial and religious stereotyping. Furthermore the government must safeguard Hindu temples from attacks.
- 4) The Trinidadian government must distance itself from Christian fundamentalists promoting hatred against Hindus and Hinduism, and avoid Christianization of its institutions.

# Table of Contents

Introduction.....	1
Islamic Republic of Afghanistan.....	3
Introduction.....	3
History .....	4
History of Hinduism in Afghanistan .....	5
Status of Human Rights of Hindus in Afghanistan, 2006 .....	6
Violations of Constitution and UN Covenants .....	7
Conclusion and Recommendations .....	8
People’s Republic of Bangladesh.....	9
Introduction.....	9
History .....	11
The Decline of the Hindu Population.....	11
Violations of Constitution and UN Covenants .....	14
Conclusion and Recommendations .....	16
Documented Attacks on Hindus in Bangladesh between January 1, 2006 and December 31, 2006 .....	18
Kingdom of Bhutan.....	22
Introduction.....	23
Human Rights Violations Against Hindus .....	23
General Human Rights Assessment.....	24
Bilateral Talks .....	26
Third Country Resettlement .....	28
Resettlement Offer by the US Government .....	28
Human Rights Summary – 2006 .....	28
Conclusion and Recommendations .....	29
Republic of the Fiji Islands.....	31
Introduction.....	31

Status of Human Rights of Hindus in Fiji, 2006.....	33
Documented attacks on Hindus in Fiji between January 1, 2006 to December 31, 2006.....	34
Violations of Constitution and UN Covenants.....	35
Conclusion and Recommendations .....	35
Indian State of Jammu and Kashmir.....	36
Introduction.....	37
Status of the Human Rights of Hindus in Jammu and Kashmir, 2006 .....	38
Violations of Constitution and UN Covenants.....	40
Conclusion and Recommendations .....	41
The Republic of Kazakhstan.....	42
Introduction.....	42
Hindus in Kazakhstan.....	43
Documented Persecution of Hindus in Kazakhstan, 2006.....	45
Violations of Constitution and UN Covenants.....	47
Conclusion and Recommendations .....	47
Malaysia.....	49
Introduction.....	49
Status of Human Rights of Hindus in Malaysia, 2006.....	50
Violations of Constitution and UN Covenants.....	52
Conclusion and Recommendations .....	52
Islamic Republic of Pakistan .....	53
Introduction.....	54
Hindus in Pakistan .....	54
Status of Human Rights in Pakistan, 2006.....	56
Violence against Women.....	57
Hindus targeted in Balochistan.....	59
Depiction of Hinduism in School Textbooks .....	59

Pakistan-based Terrorist Groups .....	60
Violations of Constitution and UN Covenants .....	61
Conclusion and Recommendations .....	62
The Kingdom of Saudi Arabia .....	63
History .....	63
Status of Religious Minorities in Saudi Arabia .....	64
Treatment of Hindus .....	66
Violations of Constitution and UN Covenants .....	67
Conclusion and Recommendations .....	67
Democratic Socialist Republic of Sri Lanka .....	69
Introduction .....	70
History .....	70
Events in 2006 .....	73
Violations of Constitution and UN Covenants .....	74
Conclusion and Recommendations .....	75
Republic of Trinidad and Tobago .....	76
Introduction .....	76
Hindu Human Rights Issues in Trinidad and Tobago, 2006 .....	77
Instances of discrimination against Hindu/Indian citizens of Trinidad and Tobago in 2006 .....	80
Violations of Constitution and UN Covenants .....	84
Conclusion and Recommendations .....	84
Discrimination Against Hindus Worldwide in 2006 .....	86
Conclusion .....	86
Appendix A: International Acts, Conventions, Covenants and Declarations .....	89
Bangladesh Enemy Property Act/Vested Property Act .....	89
Chittagong Hill Tracts (CHT) Peace Accord of 1997 .....	89
United Nations International Convention on the Elimination of All Forms of Racial Discrimination .....	89

United Nations International Covenant on Civil and Political Rights .....	90
United Nations Universal Declaration of Human Rights.....	91
Appendix B: Attacks on Hindus in Bangladesh from January 1, 2006 to December 31, 2006.....	92
Appendix C: Destruction of Hindu Temples in Malaysia – 2006.....	162
References.....	168

## Table of Figures

Figure 1: Map of the Islamic Republic of Afghanistan .....	3
Figure 2: Map of the People’s Republic of Bangladesh .....	9
Figure 3: Map of the Kingdom of Bhutan .....	22
Figure 4: Map of the Republic of the Fiji Islands .....	31
Figure 5: Map of Jammu and Kashmir region.....	36
Figure 6: Map of the Republic of Kazakhstan .....	42
Figure 7: Map of Malaysia .....	49
Figure 8: Map of the Islamic Republic of Pakistan.....	53
Figure 9: Map of the Kingdom of Saudi Arabia.....	63
Figure 10: Map of Democratic Socialist Republic of Sri Lanka.....	69
Figure 11: Map of the Republic of Trinidad & Tobago .....	76



# Introduction

Of the nearly one billion Hindus in the world today, about 20 million live outside of India. While Hindus comprise the majority in India and Nepal, Hindus constitute an important minority in a number of countries around the world. These communities, especially in Pakistan, Bangladesh, and Afghanistan have experienced a tumultuous history, but at various times, their human rights have been violated with impunity by the majority communities. Such human rights violations have persisted for many generations — with or without the connivance of the ruling governments — but have rarely attracted the sustained attention of human rights agencies. It is our intention to subject these human rights violations to regular scrutiny, which the fate of these communities surely deserves. This third annual report covers human rights conditions in eleven nations and regions across the world during 2006: Afghanistan, Bangladesh, Bhutan, Fiji, the Indian state Jammu and Kashmir, Kazakhstan, Malaysia, Pakistan, Saudi Arabia, Sri Lanka, and Trinidad and Tobago - more than doubling the coverage of the 2005 report.

Followers of Hindu traditions constitute the third largest religious group in the world, after Christians (about 2.1 billion) and Muslims (1.4 billion). The majority of Hindus live in the Indian sub-continent and, numbering nearly 827 million people, Hindus constitute 80.5% of the population of India<sup>i</sup>. However, the Hindu Diaspora reaches beyond the Indian subcontinent to Europe, Africa, Southeast Asia, the Pacific Islands, and North America where they comprise substantial minorities. In Fiji and some Caribbean nations, Hindus comprise of a significant portion of the population, with representation at the highest levels of government. As a “spiritual community” of related religious and cultural practices (the major religious groups within Hinduism are Vaishnava, Smartha, Shaiva, and Shakta), Hindus do not adhere to a single Scripture, owe allegiance to a single religious institution, follow one religious leader, or adhere to one set of worship, practices and ritual. Hindus regard Buddhists, Jains, and Sikhs as a part of their own wider family though they constitute distinct religious traditions themselves. This report excludes their particular concerns, though the fate of Buddhists in Tibet since 1950 is a matter of tragic historical significance that has been the subject of investigation by various international agencies.

While the issue of human rights is of global significance, this report focuses on ongoing human rights violations in the nations/regions listed above. This report does not investigate other human rights violations within India, such as religious conflict, abuse of women or caste discrimination. The Hindu American Foundation believes in the importance of addressing those problems but they are beyond the scope of this report, which focuses on countries and regions where Hindus are a minority.

In our first report, published in 2005<sup>ii</sup>, we provided a brief summary of the history of the South Asian region. The departure of the British colonialists in 1947 left India divided into a Muslim majority Pakistan (made up of two regions – West and East Pakistan) and a Hindu majority India. India embraced secularism, proclaiming the State neutral between religions, but allowed

minorities to retain their own sectarian practices in areas like personal law. India established the largest and longest sustained democracy in the region. Pakistan labeled itself the Islamic Republic of Pakistan with the adoption of a Constitution based on Islamic jurisprudence<sup>iii</sup>. It curtailed the political rights of minorities, and Hindus, who constituted approximately 20% of the population in West Pakistan<sup>iv</sup> and 30% in East Pakistan, were the predominant victims under the Islamic dispensation. Over the sixty years of independence, the Hindu population has dwindled to less than 2% in Pakistan (former West Pakistan), and to about 9% in Bangladesh (former East Pakistan). East Pakistan seceded from West Pakistan with Indian military assistance in 1971 following the genocide committed by the armed forces of Pakistan against its own citizens. The new country was named Bangladesh. In turn, rapid Islamization of the Bangladesh polity over the last decade has led to a substantial rise in attacks against minority groups -- the largest minority constituency being Hindu.

The Indian State of Jammu and Kashmir is the focus of territorial claims by Pakistan, which has encouraged and abetted terrorism<sup>v</sup>, successfully expelling the entire Hindu population of several hundred thousand from the Kashmir Valley through a campaign of murder, rape and kidnappings. Pakistani military posturing and an alleged threat of nuclear warfare have diverted attention from the reality of atrocities against Hindus in Kashmir since 1989. Successive Indian governments have paid scant attention to the fate of the Hindu minority of Kashmir because they have concluded that attempting to address their legitimate concerns might constitute an avoidable distraction for the political resolution of the dispute over Kashmir. The media in India and abroad have taken the cue from this fateful governmental silence over the human rights violations of Kashmiri Hindus by largely ignoring them. World human rights organizations have also been muted in their response to the tragedy that has overtaken Kashmiri Hindus.

Following the first report, HAF published its second report in 2006 which reaffirmed the ongoing human rights abuses in the three regions covered in the first report, and also included the status of Hindus in Afghanistan and Fiji.<sup>vi</sup> This third annual report, much larger in scope, will once again demonstrate that Hindu citizens in South Asia and across the Diaspora are targeted victims of grievous violations of universally recognized human rights. The absence of this issue from the global dialogue on human rights, and the manifest absence of substantive documentation of human rights abuse against Hindus by prominent media sources and non-governmental organizations dedicated to human rights issues continue to prompt our investigations and reports. We provide context to our findings by examining the legal frameworks of individual countries, and the U. N. Human Rights Declaration and various relevant conventions (see Appendix A).

# Islamic Republic of Afghanistan



Figure 1: Map of the Islamic Republic of Afghanistan

© About: Geography/CIA<sup>vii</sup>

**Area:** 647,500 sq km

**Population:** 31,889,923 (July 2007 est.)

**Religions:** Sunni Muslim 80%, Shi'a Muslim 19%, other 1%

**Ethnic groups:** Pashtun 42%, Tajik 27%, Hazara 9%, Uzbek 9%, Aimak 4%, Turkmen 3%, Baloch 2%, other 4%

**Languages:** Afghan Persian or Dari (official) 50%, Pashtu (official) 35%, Turkic languages (primarily Uzbek and Turkmen) 11%, 30 minor languages (primarily Balochi and Pashai) 4%, much bilingualism

**Location:** Southern Asia, north and west of Pakistan, east of Iran<sup>viii</sup>

## Introduction

Iraq distracted much of the world in 2006, but recent events in Afghanistan have brought the issue of Afghan stability to the forefront again. A renewed spring offensive by the Taliban and its supporters is expected, and the visit of the new Secretary of Defense, Robert Gates<sup>ix</sup>, to the

area is an acknowledgement of the deepening crisis in the region again. The events in 2006 reaffirm the precarious condition of the fate of minorities, despite the benign government of President Hamid Karzai, which for example reclaimed the cemetery belonging to Hindus and Sikhs that had been encroached upon, and restored it to the local Hindus.<sup>x</sup>

## History

Archaeologists have found stone-age remnants at Aq Kupruk, and Hazar Sum in Afghanistan dating back to 50,000 BCE. It is believed that the first urban centers in the region were Mundigak and Deh Morasi Ghundai, dating back to between 3000 and 2000 BCE. Some historians speculate that the original Hindu or Vedic habitations were in areas of present day Afghanistan. Afghanistan was at the cross-roads of routes between the Indian subcontinent, Iran, and Central Asia, and has seen the growth and establishment of various religions including early Hinduism, Zoroastrian, Buddhism and Islam, though at this juncture the country is predominantly Muslim.

Alexander the Great conquered Afghanistan (329–327 BCE) during his journey to India. After Alexander's death, the region became part of the Seleucid Empire. In the north, Bactria became independent, and southern Afghanistan was acquired by the Mauryan dynasty, based in present day India. Bactria expanded southward but fell to the Parthians and rebellious tribes like the Sakhas. Buddhism was introduced by the Kushan dynasty (early second century BCE). The Kushans declined in the third century CE and were supplanted by the Sassanids, the Ephthalites, and the Turkish Tu-Kuie.

The Muslim conquest of Afghanistan began in the seventh century CE. Mahmud of Ghazni, who conquered the lands from Khorasan in Iran to the Punjab in India early in the eleventh century, was the most powerful of Afghanistan's rulers. Jenghiz Khan (1220) and Timur (late fourteenth century) were subsequent conquerors. Babar, a descendant of Timur, used Kabul as the base for his conquest of India and the establishment of the Mughal Empire in the sixteenth century. In the eighteenth century, the Persian leader Nadir Shah extended his rule to north of the Hindu Kush mountains (Hindu Kush, some contend, literally means the "slayer of Hindus." The earliest known use of this name was by the famous Arab traveler, Ibn Battuta, who wrote in his famous 14<sup>th</sup> Century *Travels*: "Another reason for our halt was fear of the snow, for on the road there is a mountain called Hindu Kush, which means 'Slayer of Hindus,' because the slave boys and girls who are brought from Hind [India] die there in large numbers as a result of the extreme cold and the quantity of snow.") After the death of Nadir Shah in 1747, his lieutenant, Ahmad Shah established a united state covering most of present-day Afghanistan. His dynasty, the Durrani, gave the Afghans the name Durrani.<sup>xi</sup>

While there were conquests and attempts at conquest of the Afghan region by the British and Russians -- and there is an extensive history of internecine fighting among tribal leaders — this report will focus on more recent events that have rendered Afghanistan the center of the world's attention.<sup>xii</sup>

The events in the late 1970s that finally culminated in the rise of the Taliban and their occupation and rule of Afghanistan, and the United States led invasion have been described in numerous books<sup>xiii</sup>. In 1997, the Taliban renamed the country the Islamic Emirate of Afghanistan, and its leader, Mullah Omar assumed the title *amir-ul momineen* (Commander of the Faithful). The Taliban authorities enforced their version of Islamic law, very similar to the strict *Wahabi* Islamic edicts in Saudi Arabia. Hindus were asked to wear yellow arm-bands and fly yellow flags atop their houses reminiscent of the Nazi targeting of Jews.<sup>xiv</sup> This report focuses on the history of Hindus in Afghanistan, and the present conditions of the handful of Hindus who still manage to live in their ancestral home that has now become hostile territory.

## History of Hinduism in Afghanistan

Hindus have an ancient history in Afghanistan. The ties go back to the Vedic age with some of the earliest settlements of people now identified as Hindus. Afghanistan was a center of Buddhism between the second and seventh centuries CE, and thus attracted many pilgrims from the subcontinent. From the end of the sixth century CE to the end of tenth century CE, Kabul and most of South-eastern Afghanistan was ruled by the “Hindu Shahs,” a series of small dynasties of Hindu faith.

The country was home to the headquarters of the Pashupati sect. Among its famous temples was the Sun Temple at Sakawana. Remains of the temples including icons of Ganesha, Lakshmi, Surya, Siva Linga and other Hindu deities, have been excavated at Amb, Mallot, Ketas and Baghaniwaiah.

The major Hindu groups that lived in Afghanistan included the Katri, Chawa, Bapla, Kandi, Katal and Daka. The Katri group was the largest, and was also known as the Sardar Khel.

Hindus in Afghanistan have traditionally specialized in trade, traditional medicine, the crafts, and music. The Afghan King Shah Shuja, when he returned from exile in India in 1839, brought with him Indian musicians – the trappings of a royal court. He installed these musicians first in the Bala Hissar, his royal residence, and later in Kharabad, the area at the foot of the palace. Over time Kharabad was to become known as the musicians’ quarter. The Hindus were mostly prosperous merchants, dealing in clothes, dry fruits, pharmaceuticals, currency exchange and Indian tea and spices.<sup>xv</sup>

According to Afghanistan’s 1964 Constitution, Hindus and other minorities enjoyed equal rights with the rest of the Afghan population. They practiced their religion in private. However, during the reign of Zahir Shah from 1933 to 1973, they could not obtain a permit to build a temple. Still, Hindus, and later the Sikhs, co-existed peacefully with the rest of the Afghan population before 1992. At times there were some tensions, but these never turned into pogroms or religious strife. Hindus and Sikhs saw the period of occupation by the U.S.S.R. that supported Najibullah regime as the time they most fully enjoyed their minority rights. This was only interrupted by the tensions that erupted between the Hindu and Muslim communities in 1992.

At that time several Hindu temples were burnt in Afghanistan. By 1994, during Taliban rule, 50,000 Hindus had left Afghanistan—according to some estimates that is nearly the entire Hindu population at the time. A sizeable number of refugees joined family members in Germany. The U.S. has a small community of Hindu and Sikh Afghan refugees, totaling about 500-600 people, or about 150 families. In 1992 they formed an Afghan Hindu Association,<sup>xvi</sup> which has its main office in New York and a branch in Maryland.<sup>xvii</sup>

Several Afghan place-names reflect the Hindu influence: Bagram (Bagi Ram), Laghman (Lam/Ram Gan), Parwan (Pagwan), Shakar Dara (Shankar Dara), and so on. The now infamous Kandahar was Gandhara. The earlier name of the city was “Quandhar”, derived from the name of the region of Gandhara. Home to the Al-Qaeda in the recent past, it was always a strategic site, being on main Persian routes to Central Asia and India.

Even as of this year, the few Hindus remaining in Afghanistan undertook efforts to celebrate the Hindu festival of “Navratri” in Kabul. Newspaper reports said that for the festival, “The focal attraction is Asamai temple at the foothills of Koh-i-Asamai.... Hundreds of Afghanistan’s Hindus and Sikhs as well as Indians employed in reconstruction projects pay their obeisance there every day.... The hill is named Asamai after Asha, the goddess of hope said to be residing on the hilltop since time immemorial. Legend goes that the Akhand Jyoti or continuous fire there has been burning uninterrupted for over 4,000 years.”<sup>xviii</sup>

Hindus and Sikhs in Afghanistan, before the civil war broke out in the 1980s, constituted about one percent of Afghanistan’s population.<sup>xix</sup> Some estimate their population then at about 200,000.<sup>xx</sup> According to other sources, between 15,000 and 20,000 families lived in Kabul, and the rest of the population lived in other Afghan cities like Jalalabad, Khost, Ghazni, Lashkar Gah and Kandahar, and a few in the countryside. The estimated population of Hindus and Sikhs in Afghanistan in 2005 was about 1,200 families, of which 350 lived in Kabul. According to a 2006 report, the number of Hindu and Sikh families living in Kabul is about the same.<sup>xxi</sup>

## **Status of Human Rights of Hindus in Afghanistan, 2006**

Hindus continue to have difficulty sending their children to schools, as reported in HAF’s report entitled “Hindus in South Asia & the Diaspora: A Survey of Human Rights (2005).”<sup>xxii</sup> Hindus do not send their children to public schools. They receive neither government nor international assistance for their schools. Kandahar still does not have any schools managed or run by Hindus, and children still attend classes held in the temple. Muslims have occupied two of the Hindu schools rendering Hindu educational activities impossible. In Khost, Jalalabad and Ghazni, schools are also desperately needed.<sup>xxiii</sup>

Minorities continue to flee Afghanistan, and those who live there see a continuing deterioration in the quality of life. Currently, the governments of several nations where Afghan Hindus live in exile—including the United States, Germany and India among many others — are exerting pressure on the Hindu refugees to return to Afghanistan. At this time, there are no facilities to



welcome returnees in Kabul, and most end up living in deplorable conditions in the three temples still functioning. Hindu refugees in Germany and elsewhere are under intense pressure to return to Afghanistan under the false belief of governments that Afghanistan is now “safe” for minorities. A June 28, 2006 German memo sent by Senator for Internal Affairs, Udo Nagel, in Hamburg, Germany, demanded voluntary return of Afghan refugee families obligated to leave Germany, and if the refugees declined the offer, Hamburg would deport the refugees against their will. HAF demanded the immediate rescission of this order.<sup>xxiv</sup>

"This cold-hearted government order ignores the prevailing conditions in Afghanistan, which seems to be fast returning to a state of lawlessness and violence. The German threat to deport Afghan refugees comes despite the U.S. State Department’s advice to German authorities to reconsider the fate of the refugees," HAF said, and urged the U.S. State Department to oppose the proposed German measures and encourage a more humanitarian policy for a people that have suffered too much already.

The British Government is similarly exerting pressure on the Afghan Hindu refugees seeking harbor in Britain. An Afghan family living in Britain, and having applied for refugee status three times, was evicted from their house, and left homeless.<sup>xxv</sup> With very few Hindus remaining in Afghanistan, and the small expatriate Afghan Hindu community afraid to return to their homeland, specific instances of human rights abuse are difficult to document. The Institute for War and Peace Reporting, in its detailed coverage of Afghanistan, does not point out to any particular acts of abuse against Hindus, though the inherent systemic challenges posed to minority faiths residing in an overtly Islamic government exist. Instead, they report that the Afghan Independent Human Rights Commission has investigated over 2,500 cases of human rights violations since it began functioning in June 2002.<sup>xxvi</sup>

Afghan Hindus who are refugees in India have sought to become naturalized citizens of India. More than 8,000 Afghan refugees in India are of Hindu or Sikh faiths. Many of them are culturally and socially integrated in the Indian way of life, and because of the continuing violence and poor security guarantees, Afghan Hindus believe that naturalized Indian citizenship is their best long-term solution.<sup>xxvii</sup> Considering the plight of these refugees, the Indian government’s proposal to substantially increase the application fee for naturalization from 2,100 rupees (US\$49) to 15,000 rupees (US\$347) is particularly onerous and inexplicable.<sup>xxviii</sup>

The movement to democratize Afghanistan has not taken into consideration the existential challenges for Afghan Hindus, Sikhs and other minorities. A solitary Wolesi Jirga (lower house of parliament) seat has been reserved for them.<sup>xxix</sup>

## **Violations of Constitution and UN Covenants**

Afghanistan’s accession to the UN’s International Covenant on Civil and Political Rights took place on April 24, 1983. Afghanistan also agreed to the UN’s International Convention on the Elimination of All Forms of Racial Discrimination.

Afghanistan ratified a new Constitution on January 4, 2005. The country's new Constitution pledges to "abide by the UN charter, international treaties, international conventions that Afghanistan has signed, and the Universal Declaration of Human Rights."

According to Article 2 of the new Constitution, Islam is declared to be the "sacred religion" of the State, but "followers of other religions are free to exercise their faith and perform their religious rites within the limits of the provisions of law." This freedom of religion is contradicted by Article 3, which states, "In Afghanistan, no law can be contrary to the beliefs and provisions of the sacred religion of Islam." According to the US State Department<sup>xxx</sup>, "Militants sometimes harassed foreign missionaries and other religiously oriented organizations...Sikhs and Hindus returning to the country faced difficulties in obtaining housing and land in Kabul and other provinces. Both communities did not receive land on which to cremate their dead." While the new government of Afghanistan is ostensibly more progressive than the Taliban, the interests and safety of Afghan minorities are far from secure.

## **Conclusion and Recommendations**

According to the International Crisis Group, "Fierce battles rage in southern Afghanistan, insurgent attacks in the east creep towards the provinces surrounding Kabul and a new campaign of terrorist violence targets urban centres. The country's democratic government is not immediately threatened but action is needed now."<sup>xxxi</sup> The rise of the Taliban and extremist forces with or without the support of rogue forces in neighboring Pakistan does not portend well for the larger Afghanistan citizenry in general and to the small, struggling minority groups in particular. The International Crisis Group recommends that diplomatic pressure be put on Pakistan to stop the support of the resurgent fundamentalist Taliban. It also recommends that President Karzai show "political will to respond to internal discontent with serious efforts to attack corruption, work with the elected National Assembly and extend the rule of law by ending the culture of impunity."

HAF urges the United States to recommend that Britain and Germany use sensible rules and policies to deal with the Afghan Hindu refugees in their country, and enable these refugees to continue to reside in their country till such time when the situation returns to normal in Afghanistan. HAF demands that India expedite the issuance of visas to Hindu and Sikh refugees from Afghanistan, and provide monetary support to resettle these refugees.

# People's Republic of Bangladesh



Figure 2: Map of the People's Republic of Bangladesh

© About: Geography/CIA<sup>xxxii</sup>

**Area:** 144,000 sq km

**Population:** 150,448,339 (July 2007 est.)

**Religions:** Muslim 83%, Hindu 16%, other 1% (1998). The Hindu percentage is estimated to be much less today.

**Ethnic groups:** Bengali 98%, other 2% (includes tribal groups, non-Bengali Muslims) (1998)

**Languages:** Bangla (official, also known as Bengali), English

**Location:** Southern Asia, bordering the Bay of Bengal, between Burma and India<sup>xxxiii</sup>

## Introduction

As in the previous two years, 2006 saw instability and violence in Bangladesh, compounded by the preparation for the general elections slated for January 2007. Election preparations and the electoral climate increased the vulnerability of minorities.<sup>xxxiv</sup> As this report goes to press, it is

noted that Bangladesh is now in the temporary control of a caretaker government. After the tumultuous tenure of the Khaleda Zia government which collaborated and partnered with fundamentalist Islamic groups, a caretaker government came to power in October 2006, when the five-year tenure of the Bangladesh Nationalist Party-led government concluded. As mandated under Bangladesh's constitution, the caretaker government had to hold elections within 90 days. The Bangladesh's Election Commission designated January 22, 2007 as the election date. With the two major political parties, the Bangladesh Nationalist Party (BNP) and the Awami League, quarreling about irregularities, and the Awami League complaining about the neutrality of the Election Commission, election preparations were under a cloud. In early January 2007, the Awami League-led fourteen party alliance announced it would boycott the elections, claiming that free and fair elections would not be possible.<sup>xxxv</sup>

The caretaker government has moved swiftly to purge the system of corrupt and fundamentalist influences and is aware that it has a very short window of opportunity to steer the country away from fundamentalist Islamic and non-democratic forces. The quick execution of the sentence against the dreaded “Bangla Bhai” and five others gave hope to secular and minority groups and international observers.<sup>xxxvi</sup>

The concerns of HAF were echoed in a policy brief released by the United States Commission on International Religious Freedom (USCIRF) on October 17, 2006.<sup>xxxvii</sup> The USCIRF recommended that the Bangladesh government take “urgent measures to prevent anti-minority violence in the upcoming elections”; “urgent measures to protect those threatened by religious extremism”; “long term measures to protect universal human rights”; and, that the U.S. provide “assistance to promote human rights, including freedom of religion or belief” in Bangladesh.

At the forum to discuss the policy brief, HAF urged that international monitoring of elections in Bangladesh must be implemented, that minority candidates must be nominated by political parties, that attacks on Hindu temples and properties must cease immediately, and that a human rights commission be established in Bangladesh to ensure due process, minority rights and representation. Many of these recommendations were corroborated by the Chair of the Forum, Commissioner Felice Gaer, her fellow USCIRF commissioners Preeta Bansal and Michael Cromartie, who all demanded international monitoring of the January 2007 elections, and safety and security for the minority population.

Distinguished invitees like Ambassador Tariq Karim and Selig Harrison of the Center for International Policy also demanded from the Bangladesh Government the promise of free and fair elections and warned that the homogeneous Bangladesh population, ninety-six percent of whom are ethnic Bengali speaking, are now deeply polarized and divided because of the Islamization of the polity enabled and encouraged by the BNP.

## History

Bangladesh was created after the India-Pakistan War of 1971, a conflict—elaborated in this report—that was preceded by the massacre of an estimated two million East Pakistani citizens and the ethnic cleansing of 10 million (mainly Hindus), who fled to India from that country. In the summary of his report dated November 1, 1971, US Senator Edward Kennedy (D - Massachusetts) wrote:

Field reports to the U.S. Government, countless eye-witness journalistic accounts, reports of International agencies such as World Bank and additional information available to the subcommittee document the reign of terror which grips East Bengal (East Pakistan). Hardest hit have been members of the Hindu community who have been robbed of their lands and shops, systematically slaughtered, and in some places, painted with yellow patches marked 'H'. All of this has been officially sanctioned, ordered and implemented under martial law from Islamabad.<sup>xxxviii</sup>

Quite remarkably, this genocide has been largely erased from public memory and the perpetrators escaped unpunished though identified in an official report. According to Saleem Samad, journalist and human rights observer,<sup>xxxix</sup> with the normal rate of population growth, the Hindu population in Bangladesh in 1991 should have been 32.5 million. The actual population was 12.5 million. By this calculation, **the number of Hindus missing from Bangladesh over two decades, ending in 1991, is already 20 million.**

Initially, Bangladesh adopted a constitution with its basic structure ensuring “Nationalism, Secularism, Socialism, and Democracy.” But on April 23, 1977, the Constitution was amended; Bangladesh renounced official secularism and its Constitution was re-adopted in the name of Islam and a new clause was appended: “The state shall endeavor to consolidate, preserve and strengthen fraternal relations among Muslim countries based on Islamic solidarity.” On June 9, 1988, the Constitution was amended again, making Islam the state religion and prescribing that the principle of absolute trust and faith in Allah would be the basis of all action.<sup>xl</sup>

## The Decline of the Hindu Population

At the time of Partition in 1947, the Hindu population, in what is now Bangladesh, was about 31%.<sup>xli</sup> By 1961, Hindus comprised 19% of the population. By 1974, the Hindu population had further reduced to 14%. And in 2002, it was estimated that the Hindu population was only about 9% of the total.<sup>xlii</sup> By comparison, the Muslim population in India has grown from 10% of the total in 1947, to 13.2% in 2001.<sup>xliii</sup>

**Data indicate that the number of incidents of human rights abuse against Hindus during the 2006 calendar year continued at a higher rate than in 2004 and 2005,** and the unstable political situation worsened by preparations for a general election enabled the Islamic fundamentalist and extremist forces to instigate attacks against the Hindu citizens caught between seeking

support from the Awami League and avoiding identification as partisan backers. The total number of attacks, culled from data available for just nine months in 2006, was about the same number for the twelve month period preceding it.

Charles Tannock, Vice-President of the Human Rights subcommittee of the European Parliament, had written in a 2005 editorial that, “The world cannot afford a second Afghanistan in Bangladesh, where Huji (Harakat-ul Mujahideen Bangladesh or HuJI-B -- Movement of Islamic Holy war/Bangladesh) members are believed to have given sanctuary to many Taliban fighters after the fall of their regime... All of Asia’s powers, including China and Japan, will have to play a part in stopping Bangladesh’s drift into fanaticism and chaos. The rest of the world should support them before it is too late.”<sup>xliiv</sup> Tannock pointed out that a massive rise in the number of *madrasas* (Islamic seminaries) “financed by Saudi and Gulf money — totaling roughly 64,000 and operating under the same fundamentalist Deobandi Islam that inspired the Taliban — is part of a clear effort to change Bangladesh’s culture of religious tolerance.” Tannock’s fear and assessment were both on target as 2006 saw an increase in violence and worsening condition in Bangladesh.

In a paper published by the Ekatturer Ghatak Dalal Nirmul Committee (the committee for annihilation of collaborators of 1971), it is reported that at least 10,000 cases of human rights abuse against minorities have taken place in Bangladesh since the BNP, with Khaleda Zia as president, came to power in 2001. The 2,760 page paper alleges that the attacks against religious minorities and ethnic sects, which began during the 2001 general elections, “have not stopped even after 1,500 days.”<sup>xlv</sup> The editor of the report, Shahriar Kabir, said that people did not disclose many of the incidents fearing further attacks and harassment. Shahriar Kabir was held in detention and subjected to torture between late November 2001 and late January 2002 after he visited India to interview Bangladeshi Hindu families who had fled persecution in Bangladesh after the general elections of October 2001.

Bangladesh continued to use discriminatory laws against its minority populations, especially Hindus. No attempt was made in 2006 year to revamp the Vested Property Return Bill (VPRB/2001), which was a subterfuge that promised to jettison the Vested Property Act (VPA/1972) and Enemy Property Act (EPA/1965) that officially designated Hindus as “enemies” and was used to confiscate land and property belonging to Hindus.

According to a study by Abul Barkat of Dhaka University, nearly 200,000 Hindu families have lost or been robbed of 122,000 bighas of land (a bigha equals 1333.33 sq.metres or 1594.65 sq. yards, or 0.33 acres), including their houses, in the six years since the Vested Property Act was annulled in 2001 to return the “vested” property to their original owners.<sup>xlvi</sup>

Barkat calculated that nearly 1.2 million or 44 per cent of the 2.7 million Hindu households in the country were affected by the Enemy Property Act 1965 and its post-independence version, the Vested Property Act 1974. At the current market price, the value of the 2.2 million acres of



land that the Hindu families were robbed of is Tk 2.52 billion (\$1 = 70 Tk), which is more than half of the country's gross domestic product.

When reviewing the 2001 Vested Property Return Act Barkat found that no list of the people evicted or the quantum of land grabbed on the basis of the Vested Property Act. Instead, he found that politically powerful people had grabbed most of the land during the reign of the BNP-led alliance government between 2001 and 2006. Forty-five per cent of the land grabbers were affiliated with the BNP, 31 per cent were Awami League members, eight per cent were affiliated with the Jamaat-e-Islami and six per cent were with the Jatiya Party and other political organizations.

According to Barkat, "the affected Hindu families met with more incidents of violence and repression in the immediate-past five years of the BNP-led government than in the previous five years of the Awami League government." His research indicates that political elements, locally influential people in collaboration with the land administration, trickery by land officials and employees themselves, use of force, fake documentation, and death or exile of original owners was how land grabbing and perpetuation of the 'vested properties' regime continued. Barkat points out that 53 per cent of the family displacement and 74 per cent of the land grabbing occurred before the country's independence in 1971.

The list of atrocities against Hindus, included in Appendix B, documents the concerted, calculated campaign by the Bangladeshi government to rob Hindus of their land and property.

The gang rape of women, hounding of young women and girls, murder of men and women, beatings, harassment, kidnappings, acid thrown on individuals, attacks on temples, looting of gold and jewelry, and illegal occupation of land constitute the daily litany of human rights abuses against the Bangladesh Hindu minority, tribal groups, and to a lesser extent against Christians and Buddhists. In all, 461 incidents of human rights abuses against Hindus were recorded by BHBCOP, with data unavailable for August, September and December 2006.

The State Department report on Bangladesh says the following summarizing religious freedom and conditions prevailing in 2006: "There was no change in the status of respect for religious freedom during the period covered by this report. Citizens were generally free to practice the religion of their choice; however, government officials, including the police, were often ineffective in upholding law and order and were sometimes slow to assist religious minority victims of harassment and violence. The Government and many civil society leaders stated that violence against religious minorities normally had political or economic motivations and could not be attributed only to religion."<sup>xlvii</sup> What this summary ignores is the daily litany of violence and the climate of fear that prevails in the country, which we have detailed painstakingly.

Descriptions of a few incidents to highlight the Hindu and minority plight in Bangladesh:

1. According to the *The Daily Samokal* (December 9, 2006), on November 8, 2006 a group of BNP men raped a 15-year-old Hindu girl in front of her parents. The family lodged a

complaint with the police on the same day, but instead of getting justice, the family was harassed and fled to Dhaka to escape further violence.

2. Kina Chakma, an adviser to the west zone branch of the committee of Sachetan Nagorik, an organization of Anti-Hill Tracts Peace Treaty, and vice president of the Rangamati Jurachuri Upazila was found dead near the Upazila Peragacha Primary School, according to a news report in *The Daily Prothom Alo* (December 5, 2006).
3. Rape has been used to shame Hindu society and to drive Hindus out of Bangladesh. A recent thesis provides detailed information about gang rape as a form of genocide in Bangladesh.<sup>xlviii</sup>
4. “Two Hindus were killed and 10 others injured, three of them critically, as alleged grabbers of minority community lands attacked them in Churer Bhita village in Dhubaura upazila yesterday. The dead are Bimol Chandra Sutradhar, 26, son of Gouranga Chandra Sutradhar, and Haridas Sutradhar, 35, son of Chandra Kumar Sutradhar. Police and locals said Omar Ali, an alleged land grabber, along with 25 men equipped with sharp weapons attacked them when they were cultivating boro on a 40-decimal piece of land around 7:00 a.m.”<sup>xlix</sup>
5. “Satkhira district BNP convenor and former lawmaker Habibul Islam Habib yesterday threatened Satkhira Prothom Alo Staff Correspondent Kalyan Bannerjee with ‘death’ for running a report in Thursday’s issue (November 25, 2006) of the daily. The threat was made over cellphone, the victim said in a general diary (GD) filed with Sadar police station yesterday. Habib, immediate past lawmaker Satkhira-1 (Tala-Kalaroa) constituency, is an aspirant for alliance ticket from the seat in the coming election.”<sup>l</sup>

*As in the past two years we have relied on Bangladesh-based human rights organizations for data on human rights abuses. The chief provider of information was the Bangladesh Hindu Bouddha Christian Oikiya Parishad - Bangladesh Hindu, Buddhist and Christian Unity Council (BHBCOP)<sup>li</sup>.*

## **Violations of Constitution and UN Covenants**

The Constitution of Bangladesh is designed to protect human rights to all persons living in the country, regardless of race, religion, or sex. Article 11 of the Constitution explicitly states, “The Republic shall be a democracy in which fundamental human rights and freedoms and respect for the dignity and worth of the human person shall be guaranteed.” Article 28 provides that “The State shall not discriminate against any citizen on grounds only of religion, race caste, sex or place of birth,” while Article 31 states that the protection of the law is “the inalienable right of every citizen, wherever he may be.” The violence against Bangladeshi journalists, the rape of Hindu and tribal women, and the attacks against minorities and human rights activists have all gone unchecked despite the constitutional assurance of equal protection under the law.

Moreover, the constitution provides freedom of religion to all of its citizens in Article 41, which states, “Every citizen has the right to profess, practice or propagate any religion [and] every religious community or denomination has the right to establish, maintain and manage its religious institutions.” Clearly, the attacks on Hindu temples, the destruction of Hindu deities, and the disruption of Hindu festivals, are in direct violation of this basic constitutional guarantee of religious freedom.

In addition to Bangladesh’s constitutional human right guarantees, its accession to the United Nation’s International Covenant on Civil and Political Rights (CCPR) took place on January 1, 1999. According to Article 2 of the CCPR, “Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.” Similar to Article 41 of Bangladesh’s Constitution, CCPR Article 18 states, “Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.” And most importantly, Article 27 maintains, “In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.” As demonstrated throughout this report, far from being protected, the ethnic and religious minorities within Bangladesh are being harassed, pillaged, raped, and driven from their homes with no corrective action by the government. Although Bangladesh agreed to this international covenant over seven years ago, its government has yet to enforce the rights to which the CCPR aims to provide.

Bangladesh has also agreed to the UN’s International Convention on the Elimination of All Forms for Racial Discrimination, which defines “racial discrimination” as “any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.” Article 2 of the Convention states, “Each State Party undertakes to engage in no act or practice of racial discrimination against persons, groups of persons or institutions and to ensure that all public authorities and public institutions, national and local, shall act in conformity with this obligation.” The VPRB/2001 is in clear violation of Article 2 of the Convention as it is a form of racial discrimination, which directly targets minority groups within Bangladesh, particularly Hindus. Again, no attempts have been made by the Bangladesh government to rectify this discrimination.

## Conclusion and Recommendations

The Bangladesh Government in 2006 made only cosmetic changes in government regulations and partial and ineffectual efforts to arrest Islamist killers, including some from its own ruling coalition groups. The Bangladesh Government made no moves to abrogate the Vested Property Return Bill (VPRB).

We repeat, as we did in the 2005 report, that the Bangladesh Government must implement the following to credibly improve the human rights situation in that country:

- The Vested Property Act (VPA), as an encroachment on the law of inheritance, must be explicitly abolished;
- A list containing details (name, address, amount of land and other assets dispossessed by type and year of dispossession, and current status) of those affected by Enemy Property Act (EPA/VPA) must be published by the Government;
- All activities related to the identification and enlistment of any property as vested must be banned;
- All vested property under government custody must be returned to the original owners or their legal heirs who are permanent residents of Bangladesh;
- Property must not be seized from any non-Muslim in Bangladesh under the vested property administration if the owners of the property, or their legal inheritors, are in possession of that property;
- All ninety-nine-year leases of vested properties must be declared null and void, and the ownership rights of the original owners or their inheritors restored;
- All vested temple property and places of cremation must be un-vested and brought under public trust;
- The law of inheritance must be enforced with adequate provision for inheritance by female heirs.

Rabindra Ghosh, a Bangladesh human rights activist, has discussed the imperatives above. HAF also supports the call by the British group, The International Bangladesh Foundation, led by Lord Dholakia and Lord Avebury. The foundation has urged the following:<sup>lii</sup>

- That the Government of Bangladesh should establish an Inspectorate of Madrasas, and close down those which are being used to incite the commission of criminal offences

and communal hatred;

- That preparations be made, and appropriate reforms instituted, to ensure a free and fair election under a neutral administration, conducted by an independent election commission along with the interim government, to be chosen in consultation with the Opposition;
- That the Government of Bangladesh ensures the independence of the Judiciary, and prevents and reverses party politicization of the police, administration, the judiciary and other important institutions;
- That the Government of Bangladesh repeals the 5th and 8th amendment of the Constitution and the anti-minority and racist laws such as the vested property legislation;
- That the Chittagong Hill Tracts (CHT) Peace Accord of 1997 be implemented and the demographic transformation of the CHT under military occupation be ended;
- That the Government of Bangladesh in accordance with the constitutional rights of the people, provides equal rights to all minorities;
- That the Government of Bangladesh establishes a permanent and independent commission for the promotion of ethnic, gender and religious equality;
- That donors, including the World Bank, USAID, the European Union and others, ask the Bangladesh government to concentrate on good governance, and in particular, on the maintenance of stable democracy in Bangladesh, based on respect for human rights, the rule of law and the independence of the judiciary; and
- That an international civil society network be established to monitor the progress of Bangladesh towards compliance with international human rights standards, to make representations to governments and to the UN Human Rights Commission and to hold further meetings.

As noted in HAF's prior annual human rights reports,<sup>liii</sup> attacks against Hindus in Bangladesh constitute the most serious threat to the Hindu community anywhere in the world. This reality is confirmed in the current report as well. Bangladesh was created after the India-Pakistan War of 1971, that was preceded by the massacre of an estimated two million East Pakistani citizens and the ethnic cleansing of nearly 10 million (mostly Hindus) who fled to India. The Hindu population in Bangladesh has been reduced from about 31% in 1947 to about 9% now. The assumption of power in 2001 by a coalition government led by the BNP and headed by Begum

Khaleda Zia, has led to an increased assault on religious and ethnic minorities in Bangladesh, and fears that Bangladesh is becoming the new center for Islamic radicalism and terrorism have been expressed by human rights observers and media worldwide. The human rights situation in Bangladesh is grave overall, and Hindus are the most oppressed minority.

## **Documented Attacks on Hindus in Bangladesh between January 1, 2006 and December 31, 2006<sup>liv</sup>**

(See Appendix B for complete details)

### **January 2006:**

There were 37 documented incidents of human rights abuse against Hindus during January 2006.

Rape	0
Land confiscation/Forcible eviction	7
Attacks on Hindu temples	3
Kidnap	2
Murder	5
Attack/theft/looting/intimidation	14
Other	6
<hr/>	
TOTAL	37

### **February 2006:**

There were 48 documented incidents of human rights abuse against Hindus during February 2006:

Rape	2
Land confiscation/Forcible eviction	12
Attacks on Hindu temples	6
Kidnap	0
Murder	3
Attack/theft/looting/intimidation	13
Other	12
<hr/>	
TOTAL	48

**March 2006:**

There were 52 documented incidents of human rights abuse against Hindus during March 2006:

Rape	2
Land confiscation/Forcible eviction	7
Attacks on Hindu temples	7
Kidnap	3
Murder	11
Attack/theft/looting/intimidation	13
Other	9
<hr/>	
TOTAL	52

**April 2006:**

There were 49 documented incidents of human rights abuse against Hindus during April 2006:

Rape	6
Land confiscation/Forcible eviction	9
Attacks on Hindu temples	3
Kidnap	3
Murder	7
Attack/theft/looting/intimidation	21
<hr/>	
TOTAL	49

**May 2006:**

There were 55 documented incidents of human rights abuse against Hindus during May 2006:

Rape	2
Land confiscation/Forcible eviction	14
Attacks on Hindu temples	4
Kidnap	3
Murder	7
Attack/theft/looting/intimidation	22
Other	3
<hr/>	
TOTAL	55

**June 2006:**

There were 46 documented incidents of human rights abuse against Hindus during June 2006:

Rape	3
Land confiscation/Forcible eviction	10
Attacks on Hindu temples	5
Kidnap	0
Murder	13
Attack/theft/looting/intimidation	12
Other	3
<hr/>	
TOTAL	46

**July 2006:**

There were 53 documented incidents of human rights abuse against Hindus during July 2006:

Rape	3
Land confiscation/Forcible eviction	12
Attacks on Hindu temples	0
Kidnap	2
Murder	5
Attack/theft/looting/intimidation	28
Other	3
<hr/>	
TOTAL	53

**October 2006:**

There were 64 documented incidents of human rights abuse against Hindus during October 2006:

Rape	3
Land confiscation/Forcible eviction	6
Attacks on Hindu temples	22
Kidnap	2
Murder	3
Attack/theft/looting/intimidation	24
Other	4
<hr/>	
TOTAL	64



**November 2006:**

There were 57 documented incidents of human rights abuse against Hindus during November 2006:

Rape	5
Land confiscation/Forcible eviction	10
Attacks on Hindu temples	6
Kidnap	2
Murder	4
Attack/theft/looting/intimidation	26
Other	4
<hr/>	
TOTAL	57

There were a total of 461 documented incidents of human rights abuse against Hindus in Bangladesh between January 2006 and December 2006. Data from the months of August, September, and December were unavailable at the time of completing this report. Averaging the number of attacks, we believe that the number of attacks against Hindus and the tribal groups (most of which have Hindu affiliations) would be about 600-650 incidents. Unfortunately, many of incidents of human rights abuse against minorities are either not reported to the authorities or not completely and effectively documented by the media and human rights observers who work under severe strain and pressure from vigilante groups and police authorities. Thus, the exact number of violations is difficult to obtain.

# Kingdom of Bhutan



Figure 3: Map of the Kingdom of Bhutan

© About: Geography/CIA<sup>iv</sup>

**Area:** 47,000 sq km

**Population:** 2,327,849. Note: other estimates range as low as 810,000 (July 2007 est.)

**Religion:** Lamaistic Buddhist 75%, Indian- and Nepalese-influenced Hinduism 25%<sup>lv</sup>. Buddhism is the state religion; Hinduism is officially recognized but discouraged; Christianity is not recognized

**Ethnicity:** Sarchokpas (40% and are Buddhist), Lhotshampas (35% -- Hindus who speak Nepali and Hindi), Ngalungs/Ngalongpa (20%), Brokpas, Doyas, Bumthangpas, Khengpa and Adivashis<sup>lvii</sup>

**National Language:** Dzongkha (official), Bhotes speak various Tibetan dialects, Nepalese speak various Nepalese dialects<sup>lviii</sup>

**Location:** Southern Asia, between China and India

## Introduction

Bhutan, which has been ruled by an absolute monarchy since 1907, witnessed the shifting of power from the fourth hereditary King Jigme Singye Wangchuck to his heir Crown Prince Jigme Khesar Namgyel Wangchuck on December 9, 2006. The country remained under the administrative control of the Buddhist theocratic leader Zhabdrung Ngawang Namgyel, before the Wangchuck dynasty came into power. No constitution has been approved by the parliament though the government unveiled a draft constitution in 2005 which was written by the handpicked loyalists of the monarchy. The constitution will likely be adopted by the first assembly of the elected parliament in 2008.<sup>lix</sup>

## Human Rights Violations Against Hindus

Bhutan has evicted over 100,000 Hindu minority and Nyingmapa Buddhist followers mostly from southern and eastern Bhutan in the early 1990s. Hindus of Southern Bhutan are officially called the Lhotshampas, who speak Hindi and Nepali languages whereas the Nyingmapa followers of eastern Bhutan are called Sharchokpas, who speaks Tshangla-lo.

More than 100,000 Bhutanese citizens, nearly one sixth of the kingdom's total population of approximately 700,000 have been forced to leave or forcibly evicted from the country by the regime. As of December 2006, approximately 106,000 Bhutanese refugees are living in seven refugee camps in eastern Nepal managed by the United Nations High Commission for Refugees (UNHCR), while other undocumented refugees, numbering approximately 15,000 to 20,000 are scattered outside the camps in Nepal and in the Indian states of West Bengal, Assam, Arunachal Pradesh and Sikkim without any help or legal status.

Bhutan is a multi-religious, multi-cultural and multi-lingual society. However, for the royal kingdom, "Pluralism was only practical for a larger country where a diversity of customs, traditions and culture enriches that nation. A small country like Bhutan cannot afford the luxury of such diversity which may impede the growth of social harmony and unity among its people." This was the "ethnic cohesion" mantra that was delivered by the king in 1990 during the initial stages of Bhutan's crisis.<sup>lx</sup>

In the name of national integration, the government implemented various racial and discriminatory policies such as "One Nation, One People" policy aimed at forceful homogenization of a multi-ethnic society. This policy was designed to annihilate the culture, religion and language of Lhotshampas, Sharchokpas and other minority ethnic, religious and linguistic groups. Under this policy, all other ethnic and minority groups are required to assimilate their social and cultural identity as distinct ethnic groups with the society dominated by the politically and economically privileged class of Drukpa Kargyudpa to which the royal family belongs.

To the state, “Bhutanese national identity” meant the forceful assimilation of cultures. Forced national integration meant eviction, and depriving the Lhotshampas and dissidents of their nationality through brutal intimidation and use of force.

Buddhism has been used as a political tool by the state. Buddhism has been defined to suit the interests of the ruling community. Bhutanese polity is increasingly communalized by the ruling elite. Politics is practiced on ethnic lines and politics has become the monopoly of the single ethnic group of the Drukpa Kargyudpa tradition.

Being aware of the global thrust to support democratic movements and its import to Bhutan, the government crafted a strategy to prevent the demand for democratic reforms.

“Depopulation” became part of state policy and state strategy.

Given the current situation, the repatriation of refugees is difficult if not impossible without effecting a change in existing laws. These laws declare a citizen anti-national if one is found to be in contact with any dissident. The laws also have been used to declare several thousand refugees as voluntarily émigrés who are not allowed to return to the country. Several thousand citizens have been intimidated to flee and asked to fill up voluntary migration forms under duress.

Today, the demands for establishment of human rights, end of racism and discrimination, creation of participatory and political institutions, establishment of a secular political and social order, rule of law, balanced economic growth, and repatriation of Bhutanese are the focal points around which the resolution of Bhutanese refugee and the political crisis revolves. The reduction of humanitarian assistance by the UNHCR and the discontinuation of the bilateral negotiation between the governments of Bhutan and Nepal have also created frustration among the residents in the refugee camps.

## **General Human Rights Assessment**

According to the Centre for Protection of Minorities and Against Racism and Discrimination in Bhutan (CEMARD-Bhutan), the “human rights situation in Bhutan began to deteriorate from the early 1990s,” and that the genesis of the present political crisis in Bhutan is because of the “fundamental weaknesses arising from the socio-political institutions and feudal attitudes.” CEMARD claims that these institutions and attitudes have worked towards a national identity based on the narrow Drukpa Kargyudpa tradition of Mahayana Buddhism, and the imposition of a Drukpa Kargyudpa culture and values on a multi-cultural and multi-ethnic society.<sup>lxii</sup>

On January 6, 1989, the king issued a royal decree called “*Driglam Namzha*” as part of the promotion of a distinct national identity and the “One Nation, One People” theme in the Sixth Five-Year Plan (1986-1991). The edict of King Jigme Singye Wangchuck states that “any person not following this directive will be answerable to the concerned Dzongdas (Chief District Officers) who have been vested with full authority to implement this policy.” The policy deals with matters such as how to eat, how to sit, how to speak, how to dress and how to bow down

before authorities in true, medieval, feudalist style. The dress code which came into enforcement from May 1, 1989 strictly banned the wearing by men and women alike of all other dresses than that of the royal elites, *Gho* for men and *Kira* for women (robe like dresses).<sup>lxii</sup>

The “One Nation, One People” policy of the government stresses the need for a distinct “national identity.” It does not envision forging this identity to encompass the diversity of the nation’s cultures. The policy imposes the Drukpa Kargyudpa traditions and customs on the multi-ethnic and multi-cultural society. Under the Driglam Namzha policy, the teaching of Nepali language spoken by the Lhotshampas was struck from the school curriculum and Dzonkha language developed in the 1980s, and made compulsory. Failure in Dzonkha language examination results in the denial of promotion to next higher grade in schools and even entry into Civil Service.

According to CEMARD, “The feudalistic attitude of the royal regime has imposed and prescribed strict adherence to the set of Buddhist dogmas and beliefs among the Bhutanese population. Driglam Namzha designed within the traditional attire of Drukpa Kargyudpa tradition directly attacks the custom and values of non-Drukpa Kargyudpa followers. The theocratic ideology of clerics profoundly influences the administration and poses a challenge to the creation of a modern secular nation-state. The regime’s bogey of preserving traditions and culture through the newly drafted constitutional provisions seems to be a shield for protecting feudal and despotic rule.”

The imprisonment of Khenpo Thinley Oezer, a prominent Nyingmapa Buddhist scholar, who was released after eight years in prison on October 22, 2005 on the condition that he will not move out of the country at least for one year is an example of the attack on human rights by the Bhutanese regime.

Bhutan has been an U.N. member since 1971. It is also a member of the South Asian Association of Regional Cooperation (SAARC). The Bhutanese government has so far signed and ratified six international human rights covenants, treaties and conventions but not implemented any one of them satisfactorily. There is no monitoring done by the UN agencies either. India, Bangladesh and Thailand have embassies in Thimphu. The United Nations Development Program has an office there as well. Bhutan has diplomatic relations with India, Nepal, Bangladesh, Sri Lanka, Thailand, Pakistan, Maldives, Japan, Singapore, Kuwait and most of the European countries including The Netherlands, Denmark, Sweden and Switzerland. Bhutan does not maintain formal diplomatic relations with the United States, although informal contact is maintained between the Bhutanese and U.S. Embassy in New Delhi, India.<sup>lxiii</sup>

Bhutan has so far signed the following international instruments:

- Convention on the Elimination of All Forms of Discrimination against Women (1979)
- Convention on the Rights of the Child (1989)

- Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field (1949)
- Geneva Convention for the Amelioration of the Condition of Wounded, sick and Shipwrecked Members of Armed Forces at Sea (1949)
- Geneva Convention relative to the Treatment of Prisoners of War (1949)
- Geneva Convention relative to the Protection of Civil Persons in Time of War (1949)

## Bilateral Talks

In November 1992, Bhutan and Nepal entered into negotiations aimed at resolving the Bhutanese refugee problem amicably. On May 9, 1993, the Bhutanese King Jigme Singye Wangchuck, during the sideline of the SAARC Summit in Dhaka, Bangladesh proposed with the then Nepalese Prime Minister Girja Prasad Koirala the establishment of a Bhutan-Nepal Joint Ministerial Level Committee (JMLC) to look into the matter bilaterally. On July 7, 1993 the JMLC was formerly established at the Home Ministers level in Thimphu, the capital of Bhutan. Since then a series of talks have been held, the outcome of which are as follows:

**October 4-7, 1993, Kathmandu:** Agreed to classify Bhutanese refugees into four categories: Category-I Bona-fide Bhutanese, if they have been evicted forcefully; Category-II Bhutanese people who willingly emigrated; Category-III Non- Bhutanese nationals; and Category-IV Bhutanese who have committed criminal acts.

**February 21-24, 1994, Thimphu:** The Nepalese team pressed for the involvement of a third party.

**April 4-7, 1994, Kathmandu:** The two countries agreed to commit five members each for a refugee verification team.

**June 1994, Thimphu:** Disagreement between Bhutan and Nepal on their position regarding the four categories.

**Feb 27-Mar 1, 1995, Kathmandu:** Extensive discussions held on their positions regarding the four categories.

**April 20, 1995, Thimphu:** Discussions held to harmonize the position of the two governments regarding the four categories, which also exchanged names of members in the Joint Verification Team (JVT).

**April 4-8, 1996, Kathmandu:** Talks resumed that were deadlocked after the sixth round of talks.

**September 13-16, 1999, Kathmandu:** Talk revolved around the number of refugees in Category II and modalities for the verification exercise.

**May 22-25, 2000, Thimphu:** Failed to reach agreement on Bhutan's position that individuals over the age of 18 should be verified individually while Nepal wanted the unit of verification to be the head of the family.

**December 25-28, 2000, Kathmandu:** Agreement reached finally on the mechanisms and unit of verification.

**August 20-23, 2001, Thimphu:** Agreed to accelerate the verification process, including increasing the size of the JVT from 6 to 12 members and split into two sub-teams.

**February 5-7, 2003, Kathmandu:** Agreed to undertake the categorization process of the already verified Bhutanese refugees in Thimphu from February 24, 2003.

**March 24-26, 2003, Thimphu:** Reviewed the progress made by the JVT. Agreed on the modalities for the implementation of the outcome of joint verification and categorization exercise and also agreed to introduce a voluntary repatriation form for the refugees who want to go back to their homeland. The verified refugees would be asked to complete the voluntary repatriation form and those willing to do so would be eligible to go back to Bhutan.

**May 19-22, 2003, Kathmandu:** Scheduled announcement of result of verification of nearly 12,000 refugees at the Khudunabari camp withheld.

**October 20-23, 2003, Thimphu:** Agreed to start repatriation process of refugees as early as the second week of February 2004. Bhutan made a written commitment to begin repatriation of the first batch of refugees from the Khudunabari camp from February 15, 2003. It, however, laid down a strong condition that upon repatriation the refugees would have to stay in the observation camps for at least two years and upon verification and found acceptable for Bhutanese citizenship, the government would provide citizenship application forms to be completed, which would then be considered based on the Citizenship Act of Bhutan.

The provocative statement of the royal regime created serious dissensions among the refugees, who termed it as a ploy of the regime to deny repatriation. As a result, the entire bilateral process was derailed.

**November 21-22, 2006, Thimphu:** The long proposed “final and decisive talks” were postponed indefinitely due to political instability in Nepal. Talks were anticipated to resume after the formation of the new interim government in Nepal.

The living conditions in the refugee camps in Nepal has been deteriorating, particularly after the UNHCR started decreasing the supply of relief items and phasing out a number of its humanitarian programs, which it had agreed to provide when the UNHCR signed the Memorandum of Understanding (MoU) with the government of Nepal in 1991.

By 1994, when the first census was conducted by the UNHCR and the Government of Nepal, there were almost 85,000 refugees registered with the UNHCR in the districts of Jhapa and

Morang in Eastern Nepal, whereas nearly 10,000 were reportedly scattered in Nepal and India without refugee status. As of December 2006, the refugee population has increased, and is estimated at 106,000 refugees living in seven refugee camps in eastern Nepal. The Nepalese Government and the UNHCR have jointly started reprofiling on November 15, 2006. They have completed surveys of three camps (Beldangi-I, II and III). Close observers of the situation believe that the motive behind the current reprofiling is to identify refugees who could be later selected for resettlement in the United States and other countries in the West.

### Third Country Resettlement

Out of the sixteen individuals selected for the resettlement, after 16 years of living in refugee camps, twelve refugees have been resettled:

Date of Departure from the Camp	Name of the Head of the Family	Members of Family	Camp Address	Place of resettlement
August 30, 2006	Basaundhara Biswa	3	Sanischare	USA
Second week of December 2006	Samjana Gurung	2	Beldangi II	Canada
December 23, 2006	Madhan Giri	7	Beldangi II	Canada

### Resettlement Offer by the US Government

During a visit by Judy Cheng-Hopkins, Assistant U.N. High Commissioner for Refugees, and Jim Kolbe, a U.S. Congressman, willingness to resettle 50,000 to 60,000 Bhutanese refugees in the U.S. was announced. Norway, Denmark, Switzerland, New Zealand, Austria and Canada have also shown willingness to accept the Bhutanese refugees. Offers of the international community have created serious division and debate in the refugee communities. In view of the international donors’ fatigue and unending refugee imbroglio, the UNHCR appreciated the U.S. and other nations’ offers to accept the large number of refugees. This initiative has not been accepted and appreciated by the majority of the refugees who have been hoping to return to Bhutan.<sup>lxiv</sup>

### Human Rights Summary – 2006

The human rights situation in Bhutan continued to remain deplorable even after sixteen years of exile for over 100,000 Bhutanese citizens. The refugees are sheltered in the UN sponsored makeshift camps in eastern Nepal waiting for repatriation to their homeland safely and with dignity. Bhutan is becoming aggressive in its policy terming the refugees as “ready-made terrorists,” while the host country Nepal — affected by severe political instability — has not been able to address the considerable needs of the refugees.

There was no progress in 2006 towards finding an amicable solution to the refugee problem. The World Food Program (WFP), the CARITAS-Nepal, the Lutheran World Federation (LWF) and



AMDA-Nepal are the principal program-implementing partners but have now started showing fatigue.

The year also witnessed a major political change in Bhutan as King Jigme Singye Wangchuck abdicated the throne delegating power to his heir, crown prince Jigme Khesar Namgyel Wangchuck. Nothing has changed, however, in resolving the refugee problem. The Bhutanese government set up an election commission to hold general elections in 2008 but political parties are still illegal, and there is no freedom of press. No allowance is being made for Bhutanese citizens in exile to take part in the electoral process.

## Conclusion and Recommendations

The Bhutanese regime has to act in good faith to allow immediate re-entry of refugees and to rehabilitate them. Without taking back the Bhutanese refugees, it will be impossible to achieve integration of the Bhutanese society. Refugees must be repatriated with dignity and honor. Until the Bhutanese refugee problem is solved and human rights guaranteed Bhutan should be pressured by the international community. Bhutan has escaped the attention of USCIRF. Bhutan should take concrete steps to resume bilateral talks with Nepal, and proceed with voluntary repatriation of refugees. Human Rights Watch observes that the 2005 census has been used to categorize “a significant number of the Lhotshampas (Southern Bhutanese) still living in Bhutan as non-nationals. In 2004, official figures put Bhutan's population at 730,340, and the number of foreign workers in Bhutan at 40,350. The June 2005 census has found the population of Bhutan to be 553,000.” HRW believes that this<sup>lxv</sup> “amounts to a declaration of ‘denaturalization’ of the majority of Lhotshampas remaining in Bhutan.”

HRW points out that “the citizenship status of Lhotshampas has been eroded by various measures taken since the end of the 1980s,” and that the provisions of the draft Constitution “would make it very difficult for Lhotshampas to reacquire citizenship status of which they had been deprived.”

HAF seconds the recommendations made by other human rights agencies like HRW and Amnesty International:<sup>lxvi</sup>

- “Bhutan must take practical and concrete steps to demonstrate its stated commitment to a just resolution of the longstanding refugee crisis.
- “Bhutan, Nepal and UNHCR should adopt a Memorandum of Understanding (MOU) for voluntary repatriation that includes a clear statement of rights and entitlements upon the refugees’ return to Bhutan - including full citizenship rights and human rights protections.
- “An accelerated and simplified verification exercise needs to be carried out in the six camps which have not yet been screened, based on two categories only: Bhutanese and non-

Bhutanese.

- “Donors, UN agencies and Bhutan's other partners should insist on measures to eliminate discrimination against Lhotshampas who have remained in Bhutan since the exodus of refugees, and to ensure the protection of their fundamental human rights and their right to participate as full citizens of Bhutan.
- “Bhutan’s development partners should urge the King to exercise his royal prerogative to regularize the nationality status of Lhotshampas who have no prospect of claiming any nationality other than Bhutanese.
- “Donors should provide increased support for new programs and projects in the south of Bhutan and the east of Nepal to create new economic and educational opportunities which do not discriminate in purpose or effect, including on the basis of race or ethnicity; and to facilitate voluntary repatriation and local integration.”

# Republic of the Fiji Islands

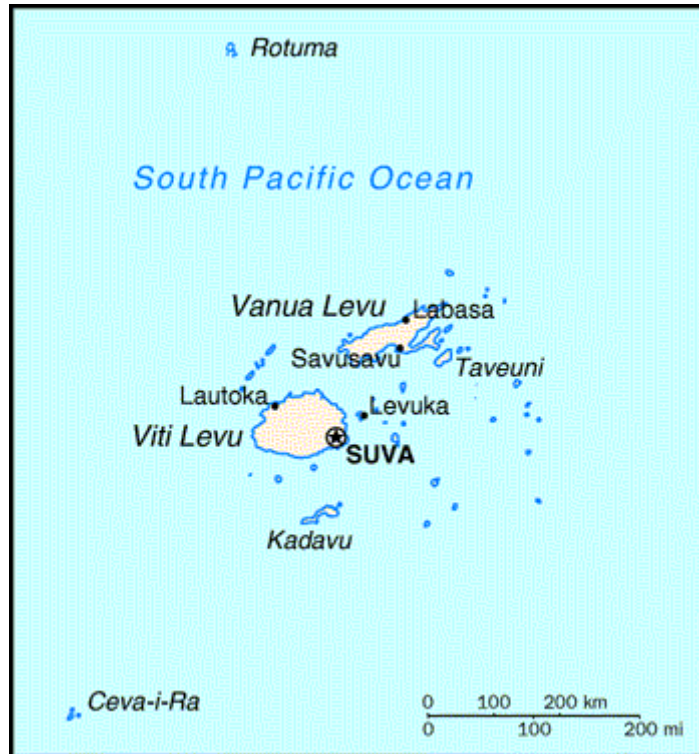


Figure 4: Map of the Republic of the Fiji Islands

© CIA<sup>lxvii</sup>

**Area:** 18,270 sq. km.

**Population:** 918,675 (July 2007 est.)

**Religions:** Christian 53% (Methodist 34.5%, Roman Catholic 7.2%, Assembly of God 3.8%, Seventh Day Adventist 2.6%, other 4.9%), Hindu 34% (Santa 25%, Arya Samaj 1.2%, other 7.8%), Muslim 7% (Sunni 4.2%, other 2.8%), other or unspecified 5.6%, none 0.3% (1996 census)

**Languages:** English (official), Fijian, Hindi

**Ethnic groups:** Fijian 54.8% (predominantly Melanesian with a Polynesian admixture), Indian 37.4%, other 7.9% (European, other Pacific Islanders, Chinese) (2005 estimate)

**Location:** Oceania, island group in the South Pacific Ocean, about two-thirds of the way from Hawaii to New Zealand<sup>lxviii</sup>

## Introduction

Fiji consists of over 300 islands, 100 of which are inhabited. Most of the population is concentrated on the main island of Viti Levu. The first inhabitants of Fiji reportedly arrived 3,000 years ago from Southeast Asia. The first European, Dutch explorer Abel Tasman, arrived

in Fiji in 1643. Not until the 19<sup>th</sup> Century did the Europeans permanently settle on the islands. The islands came under British control as a colony in 1874 and became independent in 1970.

Fijians have experienced turbulent governance with democratic rule interrupted by two military coups in 1987. A primary causative factor for the coups in both cases was demagogic manipulation of the fears of the Christian majority Melanesian-Polynesian population that the government was dominated by the Indian community (descendants of contract laborers brought to the islands by the British in the 19th century). The military coup leader Maj. Gen. Sitiveni Rabuka formally declared Fiji a republic on October 6, 1987. A 1990 constitution favored native Melanesian control of Fiji, but led to heavy Indian emigration; the population loss resulted in economic difficulties, but ensured that Melanesians became the majority. Amendments enacted in 1997 made the constitution more equitable. Free and peaceful elections in 1999 resulted in a government led by an Indo-Fijian, but a coup in May 2000 that again appealed to anti-Indian/anti-Hindu ethno-religious insecurities ushered in a prolonged period of political turmoil. Parliamentary elections held in August 2001 provided Fiji with a democratically elected government and gave a mandate to the government of Prime Minister Laisenia Qarase. Re-elected in May 2006, Qarase was ousted in a December 2006 military coup led by Commodore Voreqe Bainimarama, who initially appointed himself acting president. In January 2007, Bainimarama was appointed interim prime minister.<sup>lxix</sup>

Among the three major religions in Fiji, there are 471,093 Christians, 344,260 Hindus, and 47,475 Muslims. The largest Christian denomination is the Methodists with 174,304 members<sup>lxx</sup>. The Roman Catholic Church and Protestant denominations also have significant followings. The Methodist Church is supported by the majority of the country's chiefs and remains influential in the ethnic Fijian community, particularly in rural areas.

Religion runs largely along ethnic lines. The population is split largely between two main ethnic groups: Indigenous Fijians constitute approximately 51%, and Indo-Fijians constitute 44%. Most Indo-Fijians practice Hinduism; most indigenous Fijians follow Christianity. The European community is predominantly Christian. Other ethnic communities include the Chinese, Rotumans, Europeans, and other Pacific Islanders.<sup>lxxi</sup>

Hindus are the second largest religious community in Fiji constituting approximately 34% of the total population, and approximately 76% of the Indian community.<sup>lxxii</sup> Hindus were initially brought to Fiji in 1879 by the British colonists as part of the indentured labor system to work on the sugar cane plantations. This brutal practice, akin to slavery, was finally abolished in 1916, but discrimination against Hindus has continued, abetted by the state.

During British rule, socio-economic preeminence and advantages were accorded mostly to those Indians who had converted to Christianity, and after independence in 1970, ministerial positions in the cabinet were only offered to the Fijian Christian members of parliament. The progressive Prime Minister Dr. Timoci Bavadra temporarily abrogated this practice in 1987, but after military coups in May and October of the same year, Fiji reverted to old discriminatory practices.

The 1990 Constitution under Sitiveni Rabuka effectively barred any Hindu from holding the office of the Prime Minister. However, continued international pressure and domestic unrest resulted in the revision of the Constitution in 1997. The Constitution review, led by Sir Paul Reeves, removed the discriminatory practices embedded in the Constitution thereby paving the way for a new era in Fijian political history.

The subsequent 1999 elections saw the emergence of the first Hindu Prime Minister, Mahendra Chaudhary, who was overthrown a year later by a Fijian fanatic and U.S.-educated failed businessman, George Speight. Since 2000, violence against Hindus has increased and threatened their fundamental right to practice their faith. As the latest Amnesty International report on Fiji notes, "Discrimination against ethnic minorities was evident in plans for an indigenous Trust Fund and in the appointment of indigenous Fijians to almost all chief executive posts in the public service."<sup>lxixiii</sup>

Commodore Josaia Voreqe (Frank) Bainimarama, Commander of the Republic of Fiji Military Forces, cited corruption in staging a coup on December 5, 2006 against the Prime Minister whom he had installed after the 2000 coup. This coup followed two in 1987 and one in 2000. Bainimarama took over the powers of the president and dissolved the parliament, paving the way for the military to assume power.

The coup came after a prolonged conflict between Prime Minister Laisenia Qarase and Commodore Bainimarama over pending legislation to pardon those involved in the 2000 coup. A series of ultimatums were issued by Bainimarama that the pardons should not be issued; however, the crisis was not resolved.

## **Status of Human Rights of Hindus in Fiji, 2006**

Hindus in Fiji constitute 34% of the population and their numbers are steadily declining due to heavy migration to United States, Australia and New Zealand. The year 2006 renewed the challenges facing Fiji's Hindus. Attacks on Hindu temples continued.

Hindu temple sacrilege attracted the attention of a number of political and government leaders. The present interim Prime Minister, Commodore Bainimarama, then commander-in-chief of the armed forces, openly condemned the government of Fiji for the continued attacks on Hindu temples. While HAF does not endorse or support military coups it has noted that after the installation of the new interim government on December 5, 2006 there has been a steady decline in attacks on Hindu temples. Between December 2006 and March 2007 there were no attacks reported on Hindu temples.

## **Documented attacks on Hindus in Fiji between January 1, 2006 to December 31, 2006**

### **January**

No significant attack on Hindus or Hindu temples was reported.

### **February**

No significant attack on Hindus or Hindu temples was reported.

### **March**

On March 15, 2006 a Hindu temple was attacked and desecrated in Navua.<sup>lxxiv</sup>

### **April**

The Fiji Human Rights Commission condemned the continued attack on Hindu temples and urged the police force to be more vigilant in tackling increased destruction of Hindu temples. It was reported that three Hindu temples were desecrated in a single weekend in the northern town of Labasa. Increased attacks on Hindu temples led two leading Hindu organizations, Arya Prathinidhi Sabha and Shri Sanatan Dharma Pratinidhi Sabha, to call for government compensation.<sup>lxxv</sup>

### **May**

No significant attack on Hindus or Hindu temples was reported.

### **June**

On June 14, another Hindu temple was attacked and desecrated in the capital city.<sup>lxxvi</sup>

### **July**

A Hindu temple was attacked and vandalized in the town of Nausori. Attackers also took \$200 cash and radio. Continued attack on temples lead Hindu leaders to urge devotees to organize temple protection committees.<sup>lxxvii</sup>

### **August**

Hindu temples continued to be vandalized during the celebration of Lord Krishna's<sup>lxxviii</sup> birth.<sup>lxxix</sup>

### **September**

Series of temples were attacked in Nausori and Nadi. Attackers also took away religious artifacts and \$400 cash. A Durga Temple was also attacked and set on fire. The military commander, Commodore Frank Bainimarama, condemned the attacks and blamed governmental inaction for increased crimes.<sup>lxxx</sup>

### **October**

Hindu leaders expressed anger and frustration at the government for limiting the use of fireworks for only 5hrs between 5pm and 10pm for the holiest of Hindu festivals, Diwali.<sup>lxxxi</sup>

## **November, December**

No major attack on Hindus or Hindu temples was reported

## **Violations of Constitution and UN Covenants**

Although the Constitution of Fiji establishes the separation of religion and state, the U.S. State Department mentioned in its 2006 Report on Human Rights Practices of Fiji that, “the majority of citizens (52 percent) are Christian, and government-sponsored meetings and events often begin with a Christian prayer.” It also noted that, “Racial polarization was reflected in religious differences, which were largely along ethnic lines; this contributed to political problems. Most ethnic Fijians were Christians, and most Indo Fijians were Hindu.... The dominant Methodist Church has closely allied itself with the interests of the pro-indigenous Fijian movement,” and “break-ins, vandalism, and arson directed at houses of worship, predominantly Hindu temples, were common. The attacks were broadly viewed as reflections of intercommunal strife....”<sup>lxxxii</sup>

Section 30 of the Constitution limits the right of freedom of expression to protect “the reputation, privacy, dignity, rights or freedoms of other persons, including the right to be free from hate speech, whether directed against individuals or groups” and to “prevent attacks on the dignity of individuals, groups or communities or respected offices or institutions in a manner likely to promote ill will between races or communities or the oppression of, or discrimination against, any person or persons.” Unfortunately, the Fijian government is not upholding this constitutional guarantee as Christian groups condemn Hindus as “idol worshippers” and promote anti-Hindu sentiment that clearly advances “ill will between communities.” Section 35, which is not supported by the Methodist Church, states, “(1) Every person has the right to freedom of conscience, religion and belief. (2) Every person has the right, either individually or in community with others, and both in public and in private, to manifest his or her religion or belief in worship, observance, practice or teaching.”

## **Conclusion and Recommendations**

Despite constitutional guarantees and government assurances, Hindu temples continue to be looted, vandalized and desecrated by Fijian Christian groups. The Fijian government should practice parity and equality in government response to and support of various ethnic and religious groups, more effectively deal with violent crimes against Hindus, and prosecute the criminals who led the 2000 coup.

Although Fiji has not taken any action toward ratifying or signing the U.N. International Covenant on Civil and Political Rights (CCPR), it has agreed to the International Convention on the Elimination of All Forms of Racial Discrimination. The government is not upholding the convention as Hindus and Muslims continue to be targets of Fijian Christian nationalists.

# Indian State of Jammu and Kashmir



Figure 5: Map of Jammu and Kashmir region

© Embassy of India, Washington D.C.<sup>lxxxiii</sup>

**Area:** 85,807 square miles

**Population:** 7,718,700<sup>lxxxiv</sup>. The overall population in the Indian state of Jammu and Kashmir was estimated in 1981 at 7.7 million with Muslims (64.3%), Hindus (32.1%), Sikhs (2.16%), Buddhist (1.17%) and others, including Christians (0.26%).

**Religions:** Exact figures unavailable; majority Muslim with a large Hindu minority and smaller Sikh and Buddhist communities; close to 400,000 Hindus and Sikhs currently live as refugees in other parts of India.

**Languages:** Kashmiri, Gojari

**Location:** Northern India, bordered by Pakistan on the west and China on the east



## Introduction

The political and human rights situation in Kashmir remained unchanged since 2006 despite assertions of progress in resolving the six-decade old conflict between by the governments of India and Pakistan. While some steps have been taken by both countries after the 2004 ceasefire to move towards a resolution of the problem, “the lack of any real progress on the more contentious issues – including delineating the land and boundaries and continuation of fragile relations – have not yet allowed the relationship to progress beyond the normalization process,” according to a Carnegie Endowment for International Peace report.<sup>lxxxv</sup>

Further proof of the unreliability of one of the negotiating partners, President Pervez Musharraf of Pakistan, has been presented in a book by former Prime Minister of Pakistan Benazir Bhutto. She recounts in her book that Musharraf sought her permission in 1996 to invade India, and takeover Kashmir.<sup>lxxxvi</sup>

Kashmir was ruled by Hindu kings until 1339; for a century later there was a struggle for supremacy in the region between various rulers of different ethnic and religious background; the Muslim period stretched from about 1561 to 1819, at which time Sikhs gained control over the region. Sikh rule spanned from 1819 to 1846. The Hindu (Dogra) kings ruled from 1846 to 1947. Modern Kashmir has been claimed by both Pakistan and India, and after their partition in 1947, Kashmir, which was then ruled by the Dogra king Hari Singh, joined the Indian Union after Pakistan’s armed forces and militias invaded the border and sought to seize the kingdom.

According to the Kargil Review Committee Report, the former princely State of Jammu and Kashmir has a total area of 85,807 sq. miles<sup>lxxxvii</sup>. Of this, 30,160 sq. miles is under the occupation of Pakistan, of which 2,000 sq. miles in the Shaksgam Valley was ceded by Pakistan to China in 1963 as part of a boundary settlement (which India does not accept). Approximately 14,500 sq. miles in Ladakh is presently under Chinese occupation. The old princely state is now comprised of five regions: Kashmir, Jammu, Ladakh, the so-called Azad Jammu and Kashmir (AJK) or Pakistan occupied Kashmir (PoK), and the Northern Areas. Kashmir is administratively divided into six districts with an area of 6,157 sq. miles and a population of just over four million. The main language is Kashmiri with Gojari being spoken to a lesser extent. Most Valley Muslims are Sunni with concentrations of Shias in certain areas.

The Jammu region also consists of six districts with an area of 10,151 sq. miles and a population of 3.6 million. In Jammu, Hindus comprise 66.3% of the population and Doda, Poonch and Rajouri districts have a Muslim majority, and Zanskar district has a Buddhist majority. Ladakh, which includes the districts of Leh and Kargil, has an area of 37,337 sq. miles and a population of 171,000. Buddhists enjoy a small overall majority in the region (51%) whereas in Kargil, Muslims, mostly Shias, constitute a majority of around 78%.

In Pakistan-Occupied Kashmir (PoK), there are five districts (Muzaffarabad, Mirpur, Kotli, Poonch and Bagh) with an area of 5,134 sq. miles and an estimated population of 3.5 million. The people of PoK are mostly Sunni Muslims speaking a mix of Punjabi, Pahari and Pushto.

**There are virtually no Hindus left in PoK.** The Northern Areas have a Shia majority population with significant numbers of Ismailis and Nurbakshis (a Sufi sect). Shia-Sunni tensions have frequently run high here and there have been periodic riots.

The overall population in the Indian state of Jammu and Kashmir was estimated in 1981 at 7.7 million with Muslims (64.3%), Hindus (32.1%), Sikhs (2.16%), Buddhist (1.17%) and others, including Christians (0.26%). The Indian Constitution, which came into effect on January 26, 1950, gave special status to Kashmir through Article 370. Article 370 is a special clause in the Indian Constitution that made “Jammu and Kashmir a country within a country, with its own flag, emblem, constitution and Sadr-i-Riyasat (Prime Minister).”<sup>lxxxviii</sup> Many opposed granting Article 370 but India’s first Prime Minister Jawaharlal Nehru’s insisted that it was granted to the state.

More than 300,000 Hindus were driven out of the Valley between 1989 and 1991 by Islamist militants logistically and militarily supported by Pakistan, and some say that the more realistic figure is nearly 400,000.<sup>lxxxix</sup> Confirming the violent dispensation in that region, two prominent Asian security experts have visualized the area west of India comprising Pakistan, Afghanistan, and parts of Central Asia, emerging as a zone of chaos by 2030.<sup>xc</sup> The events of September 11, 2001 have made the problem of Islamist fundamentalism inspired terrorism more urgent in the area. The Pakistan-Afghanistan area continues to be the hub of Islamist terror networks, fundamentalism, drug trafficking, illicit trade in small arms and international terrorism.<sup>xc</sup>

The chief negotiating partner for the United States in that area to deal with Islam-inspired terrorism is President Pervez Musharraf. That the military dictator is not delivering what he promised became evident when Vice President Cheney paid a special visit to Islamabad in February 2007 to twist the General’s arm.<sup>xcii</sup> Former Prime Minister Bhutto argues that General Musharraf is not the right person to bring about change in the region and the one to defeat Islamic militants.<sup>xciii</sup> Without fundamental change in Pakistan politics and the curbing of its leaders’ obsession with a violent takeover of Kashmir, the fate of Hindus driven out of Kashmir and those still living in Kashmir will remain bloody and indeterminate.

## **Status of the Human Rights of Hindus in Jammu and Kashmir, 2006**

Kashmir’s Hindus remain refugees in their own country, and their fate did not change in 2006. In fact, the founder and former head of the outlawed Lashkar-e-Taiba affirmed that “killing Hindus” was the best solution to resolve six-decades-old dispute between Pakistan and India over Kashmir.<sup>xciv</sup>

That this was not mere violent rhetoric can be garnered from the following events of 2006:

- On April 30, Muslim terrorists killed four Hindus out of the 11 persons they had abducted. The terrorists freed two of the 11 persons but the fate of five remained unknown. The Director General of State Police said that the terrorists had kidnapped

nine Hindus and two Muslims from separate places of Basantgarh area in Udhampur, and taken to higher reaches of the Basantgarh Mountains. The two Muslims abductees were released later while the bodies of four of the nine abducted Hindus were found by the police.<sup>xcv</sup>

- On May 1, in the ghastliest of the year's massacres, 35 Hindus were killed by suspected Islamist terrorists.<sup>xcvi</sup> According to *The New York Times*, "In one incident, gunmen stormed a village in the Doda district, dragged Hindu villagers from their homes and shot 22 of them dead. In another, in the neighboring Udhampur district, suspected militants kidnapped 13 villagers from a remote mountainous spot. Four of their bodies were found lying in the woods late Sunday, while the rest were discovered Monday...." HAF, in a press release condemned the massacre, saying, "The latest murder spree tragically confirms two realities: the bankruptcy of the Pakistani government's so-called commitment to a peace process, and the utter failure of the Government of India to safeguard the lives of innocent Hindus within its territory."<sup>xcvii</sup>
- On May 16, at least 15 people, mostly Hindus, were injured in a grenade attack in Doda district. Over 35 members of village defense committees had come to collect weapons and ammunition when a grenade was hurled into the group. The injured, mostly Hindus, were hospitalized, police sources said adding that this was the second grenade attack in the last four days in Doda.<sup>xcviii</sup>
- On June 12, terrorists dressed in army uniforms surrounded a group of Hindu laborers and shot them, killing eight and wounding at least seven others, according to the police. Sixteen laborers were working in a field near Badru village when four men dressed in army uniforms walked up to them and began firing. All of those killed were Hindus, most from Bihar.<sup>xcix</sup>
- On July 13, terrorists massacred five Hindus at two places in Jammu division. Four persons, including two girls, were shot dead at Magnar village in Poonch. Among the killed were three children, including two sisters. A child and her mother were wounded. Reports said Lashkar-e-Toiba terrorists kidnapped Amir Chand, a member of the village defense committee, near Bheaderwah in Doda district and tortured him to death. They then raided two houses in Magnar village and fired indiscriminately. Two daughters of Mangat Ram Sharma were killed in one house, and two sons of Ashok Kumar lost their lives in the other house. Sharma's third daughter, Damini (5), seriously injured was flown to a hospital.<sup>c</sup>
- On August 11, 2006 three members of a Hindu family were shot dead by Muslim terrorists in Udhampur district. Newspaper reports said that members of the dreaded terrorist group, Lashkar-e-Toiba (LeT), entered the house of Ram Singh in Ara village early in the morning looking for him. Singh, who had received threats from the terrorists, had taken shelter for the night in a nearby Special Task Force camp of the

Jammu and Kashmir Police and only his wife and two children were present at home. The terrorists severely beat up Singh's wife and the two children of ages 10 and 14, before shooting them dead.<sup>ci</sup>

- The dreaded "butcher of Pandits," Bitta Karatay of the Jammu and Kashmir Liberation Front (JKLF) was released from prison on bail on October 27, 2006. He was arrested in 1990 for the killing of more than 30 pandits and creating such fear in the small Hindu minority community that it was one of the major triggers for the mass fleeing of pandits from the Kashmir Valley.<sup>cii</sup>

## Violations of Constitution and UN Covenants

The United Kingdom has banned five Pakistan based militant organizations: Harakat-ul-Jihad-ul-Islami, Jundallah, Khuddam ul-Islam, Lashkar-e Jhangvi (LeJ) and Sipah-e Sahab Pakistan (SSP). These groups are engaged in terrorist activities in Indian Kashmir and the rest of India.<sup>ciii</sup> The United States has also designated LeJ as a terrorist organization along with other Pakistan based organizations such as Harakat ul-Mujahidin (HuM), Jaish-e-Mohammed (JeM) and Lashkar-e-Tayyiba (LT).<sup>civ</sup> The periodic window-dressing that the Pakistani regime does to impress Western powers, visiting dignitaries, and the international media, does not hide the fact that Pakistan harbors jihadists and Islamic terrorists, and that Pakistan is a haven for such Muslim forces bent on exporting their violent pogroms around the world. The first and severest victims of these jihadist elements are the people of the Indian State of Jammu and Kashmir. Pakistan's tacit support of militancy and/or proxy terrorism is a violation of U.N. Covenants governing terrorism.

Despite India's secular Constitution, Hindus in Jammu and Kashmir have been constant targets of violent Islamist militants. Article 15 prohibits discrimination "against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them." Life and personal liberty are protected by Article 21, which maintains, "No person shall be deprived of his life or personal liberty except according to procedure established by law." Clearly, lives and liberties of the Hindus in the Kashmir Valley have in no way been protected or preserved by the Indian Government. Militants in the Valley have ruthlessly murdered Hindus, and the continual threat of death hinders their return to their homeland. Article 38 states, "The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life." Once again, the Indian Government has failed to secure the promise of Article 38. Neither have the Hindus in Kashmir been protected nor have the Hindus who have fled the region been provided with adequate support or security. The approximately 350,000 individuals who have fled the Kashmir Valley live in refugee settlements dispersed throughout India with abysmal conditions. These Kashmiri Hindus are living as refugees in their own country despite a constitutional promise to protect their welfare, rights, and liberties.

Article 370 of the Indian Constitution provides Jammu and Kashmir with special status thereby allowing the State to retain its own Constitution thus effectively creating a country within a country. Jammu and Kashmir was permitted to have its own flag, emblem, and Head of State,

although the latter right was lost in the 1960s.<sup>cv</sup> Moreover, it restricted the Indian Parliament's legislative power over Jammu and Kashmir to defense, foreign affairs, and communications.<sup>cvi</sup> Thus, in order for the Parliament to apply other laws to Jammu and Kashmir, it required the State's concurrence.

India's accession to the UN's International Covenant on Civil and Political Rights (CCPR) occurred on July 10, 1979 and its ratification of the International Convention on the Elimination of All Forms of Racial Discrimination took place on March 2, 1967. Once again, the Indian government upholds neither of these UN covenants. Most importantly, Article 27 of the CCPR, which protects the rights of "ethnic, religious or linguistic minorities...to enjoy their own culture, to profess and practise (sic) their own religion, [and] to use their own language" has been violated time and time again in the Kashmir Valley as Hindus have been all but completely driven out of the region.

## **Conclusion and Recommendations**

As HAF noted in its 2005 report, the ethnic cleansing of Hindus from the Kashmir Valley is almost complete, and therefore, the attacks against specific Hindu targets are more difficult to report. Hindus forced from the Valley are settled in refugee camps throughout Northern India and the decrepit conditions of these communities remain a tragic abuse of fundamental rights to shelter and dignity.<sup>cvi</sup> The fate of upto 400,000 people continues to be in limbo as the Indian government strives to end the insurgency in Jammu and Kashmir. The status of Jammu and Kashmir as a "disputed area" will continue to affect the condition of Kashmiri Hindus. The fate of Hindus of this region remains in abeyance - paralyzed by the inertia of the Government of India, and a recalcitrant Pakistan unwilling to stop Islamic terrorists from carrying out attacks in the region. The inflammatory rhetoric of Islamist terrorists based in Pakistan only vitiates the atmosphere further and perpetuates a dangerous terrorism that continues to claim Muslim and Hindus lives in the region. It is incumbent upon the Pakistani Government to cease moral and material support to all terrorists in the Kashmir Valley. India must create an atmosphere in the Kashmir Valley conducive to the return and safe resettlement of Hindus to their original homes throughout Jammu and Kashmir, and further dialogue with Pakistan must be predicated on this return of original Hindu residents.

# The Republic of Kazakhstan



Figure 6: Map of the Republic of Kazakhstan

© About: Geography/CIA<sup>cviii</sup>

**Area:** 2,717,300 sq km

**Population:** 15,284,929 (est. July 2007)

**Religion:** Muslim (47% -- mostly Sunni), Russian Orthodox (44%), Protestant (2%), other (7%)<sup>cix</sup>

**Ethnicity:** Kazakh (Qazaq) 53.4%, Russian 30%, Ukrainian 3.7%, Uzbek 2.5%, German 2.4%, Tatar 1.7%, Uygur 1.4%, other 4.9% (1999 census)

**Languages:** Kazakh, Russian

**Location:** Central Asia, northwest of China; a small portion west of the Ural River in eastern-most Europe

## Introduction<sup>cx</sup>

Inhabited since the Stone Age, it is believed that Kazakhstan was where humans first domesticated the horse. Following the Mongolian invasion in the early thirteenth century administrative districts were established under the Mongol Empire, which eventually became the territories of the Kazakh Khanate.

The Kazakhs emerged from a mixture of tribes living in the region in about the fifteenth century. By the middle of the sixteenth century they had developed a common language, culture, and economy. In the early 1600s, the Kazakh Khanate separated into the Great, Middle and Little (or Small) Hordes. A lack of political unity, competition among the hordes, and a weak internal market undermined the Kazakh Khanate. The area was a bone of contention between the Kazakh emirs and the Persian kings.

In the nineteenth century, the Russian Empire expanded, occupied Kazakhstan, and introduced a system of administration and built military garrisons and barracks in its effort to establish a presence in Central Asia in the so-called "Great Game" between Russia and the United Kingdom. Russia enforced the Russian language in all schools and governmental organizations. Russian efforts to impose its system aroused the resentment of the Kazakh people, and by the 1860s, most Kazakhs resisted Russia's annexation.

The Kazakh national movement sought to preserve the Kazakh language and identity. Although there was a brief period of autonomy during the tumultuous period following the collapse of the Russian Empire, the Kazakhs eventually succumbed to Soviet rule. In 1920, the area of present-day Kazakhstan became an autonomous republic within Russia and, in 1936, a Soviet republic.

Soviet repression of the traditional elite, along with forced collectivization brought mass hunger. Growing tensions within Soviet society led to a demand for political and economic reforms, which came to a head in the 1980s. In December 1986, mass demonstrations by young ethnic Kazakhs in Almaty led to action by Soviet troops who suppressed the unrest, and dozens of demonstrators were jailed or killed. In the waning days of Soviet rule, discontent continued to grow and find expression under Soviet leader Mikhail Gorbachev's policy of *glasnost*. Caught up in the groundswell of Soviet republics seeking greater autonomy, Kazakhstan declared its sovereignty.

## Hindus in Kazakhstan

A few Indian immigrants have lived and made their home in Kazakhstan for business or diplomatic purposes since the Communist era, and some may have practiced the Hindu faith there privately. However, because of their transient status, they never established a Hindu community or organization in the country. Instead, Hinduism in Kazakhstan has been singularly represented in an organized way by the presence of the International Society for Krishna Consciousness (ISKCON) – an organization representing the Vaishnava *sampradaya* (denomination) within the broad Hindu family of faiths. It is impossible to trace the history of ISKCON in Kazakhstan because under Communist rule, followers were not able to self-identify and had to practice their faith in secret. In 1994, ISKCON filed its legal registration in Almaty province as a religious society with the Ministry of Justice.

By the late 1990s, ISKCON members inaugurated plans to develop the nation's first Hindu temple and rural community center. The planned project, called Sri Vrindavan Dhama, was to house a Hindu temple (with deities, or *murtis* of Lord Krishna), an Ayurvedic clinic, Hindu school, botanical gardens, a cow sanctuary, and organic vegetable farming. To this end, the Hindus purchased 47.7 hectares (117 acres) of land in 1999, in the Karasai district of Almaty province.<sup>cxii</sup>

In 2002, the civil authority of Almaty province registered the Provincial Society for Krishna Consciousness on the territory of the farm. As a former communist country, Kazakhstan did not initially allow citizens to privatize their land; changes in Kazakh law regarding private land ownership in 2003 made this possible. Through a series of legal transactions, the land was

privatized<sup>cxii</sup> and transferred<sup>cxiii</sup> to ISKCON in the spring of 2004. Because the land did not allow for housing development, Hindu members joined a nearby horticultural association and purchased homes (*dachas*, or cottages) from the association.

As the Hindu community grew in size and prominence, local authorities began to display signs of intolerance. Beginning in 2002, government officials repeatedly raided the community, confiscating foreign Hindus' passports and threatening them with deportation. At the same time, the local government spearheaded a smear campaign against the Hindu community in the media, labeling them lawbreakers, terrorists, and a threat to Kazakh interests.

In 2003, when the law of private land ownership came into effect in Kazakhstan, members of the horticultural association began to privatize their summer plots of land to conform to the law. When the Hindus attempted to do this, local government officials began to require applicants to sign a declaration that they were not members of the Krishna Society, and refused to accept the applications of those who did not. Also in 2003, the district prosecutor filed a claim against the Hindus and attempted to have the Society's registration declared null and void; the Karasai district court dismissed the claim as unfounded on April 18, 2003.

In October 2004, the Almaty Provincial Department of Land Resources Management filed a claim seeking the confiscation of the farm land and individual Hindu homeowners' cottages, citing improper land use. The Karasai district court again dismissed the claim in November 2004. Undaunted, the Land Department filed the same claim again in November 2004, and filed additional claims against 19 Hindu cottage owners, seeking to have these owners evicted. The court dismissed all of these claims in February 2005.

At the same time, beginning in November, 2004, the Hindus sent a collective application for privatization to the Karasai District Hakim (governor); receiving no response, they made another collective application for privatization in February 2005. The Hakim's only response was to join the litigation as a plaintiff. Despite the fact that the Hindus legally purchased their plots of land, paid the required admission and membership fees, and made utility payments, the Hakim claimed that the Hindus did not hold proper title, as they had not privatized. However, whenever they attempted to privatize, they were prevented from doing so.

Despite the obvious paradox – the Hakim faulted the Hindus for not privatizing, but himself prevented them from doing so when they tried to – as soon as the Hakim joined the claims as a plaintiff, the Hindus began to lose. By mid-2005, Hindu homeowners lost in each of twelve separate cases brought against them.

The Hakim attempted to go after the site of the future temple as well. However, the Karasai District Court dismissed the claim in July 2005, on the grounds that being a government official the Hakim was an improper plaintiff, and that the statute of limitations had expired twice.



However, the Hakim did not stop his attempts to grab the Hindus' land. He appealed the ruling to the Provincial Court. That court reversed and returned the case to the district court for a new trial.

## **Documented Persecution of Hindus in Kazakhstan, 2006**

On December 22, 2005, the Karasai District Court reversed its earlier decision without explanation, and ruled that local officials could confiscate plots of land from the Hindu homeowners without any compensation. The decision violated Kazakh law, since confiscation of land without compensation is only possible in criminal cases and this case was a civil one.

The Hindu community attempted to appeal the decision, but was impeded from doing so. Hindu spokespersons within Kazakhstan along with Hindu leaders from around the world turned to the national government to intercede on their behalf. Not only did this prove ineffective, but it seems to have enraged the local authorities to step-up an aggressive anti-Hindu smear campaign in the media.

On April 25, 2006 local officials of the Karasai district, accompanied by police officers and bulldozers, came to demolish the homes of several Hindus. The homeowners – who had been given less than 24 hours notification that their homes would be bulldozed – formed a human chain to protect their properties. The brutality of the attempted demolition and the Hindus' non-violent resistance in response drew the attention of media and human rights activists. After several hours, local authorities finally withdrew with threats to return.

Hindu organizations worldwide (including the Hindu American Foundation<sup>cxiv</sup> and the Hindu Forum of Britain) worked with ISKCON members and human rights organizations to launch a campaign appealing for justice on behalf of the Kazakh Hindus. Although the campaign garnered significant media attention, the Kazakhstan government continued to deny that any religiously motivated discrimination was taking place. On July 19, 2006 spokespersons of the Hindu community in Karasai met with the Chairman of the Religious Committee of Kazakhstan and the Director of the Senate of Parliament. Both officials defended the actions of the local government, and denied any religious persecution.

In response to criticisms from human rights organizations, and media scrutiny, the government established a Special Commission to investigate the mistreatment of Hindus in Karasai, on September 7, 2006. The Commission was formed under the jurisdiction of the Committee on Religious Affairs of the Justice Ministry, and Amanbeck Muhashov was appointed its chairman. The Commission was established just one week before Kazakhstan was to host the Congress of Leaders of World and Traditional Religions, an international gathering to promote pluralism and religious freedom.

The Commission asked the General Prosecution office to suspend all charges against ISKCON members and promised the parties that no Supreme Court ruling would bear effect while the Commission's investigation was underway. Nevertheless, the Supreme Court still heard two of

the thirteen pending cases against the Hindu cottage owners – despite the fact that the Hindus were not informed of the preceding or given an opportunity to be present and represent their side of the case – and decided against them.

On September 11, 2006 the Indian delegation to the Congress, headed by Dr. S.K. Somaiya met with Kazakhstan President Nazarbayev and expressed concern about the persecution of Hindus in Karasai. On October 1, 2006, members of the Commission arrived at the Hindu community's farm to conduct a field visit. One hour before the scheduled visit, a bus with farmers and cameramen from television channels hired by the Hakim came to the farm. The farmers were introduced as "locals." They shouted anti-Hindu slurs as the cameras rolled. They soon boarded the bus and left. When members of the Commission arrived one hour later, Chairman Amanbeck Muhashov admitted that he had authorized the one-sided press coverage. He also declared that in his opinion there was no religious discrimination, but added that the Commission would continue to work on the matter and issue an official conclusion later.

On the evening of November 20, 2006, one Hindu homeowner received an undated, unsigned note warning that local officials would soon execute an order to demolish their homes. The note directed the Hindus to dismantle their own homes, threatening that if they did not do so they would be charged the expenses of demolition. The surprise demolition began mere hours later, on the afternoon of November 21, 2006. Kazakh law requires that such a notification be properly dated and that a minimum of five days notice be given before confiscation.

The officers of the court, accompanied by several busloads of riot police and bulldozers, cordoned off the area and barred journalists, human right observers, and supporters of the congregation from entering. Officials disconnected the electricity, and then systematically destroyed thirteen houses. Officials forced women, children, and even infants from their homes and into the winter cold. When some of the women resisted they were dragged through the snow. Chairman Amanbeck Muhashov told News Service Forum 18 that he knew "nothing about the demolition of the Hare Krishna homes – I'm on holiday."<sup>cxv</sup>

On November 27, 2006, the Advisory Council on Freedom of Religion or Belief of the OSCE (Organization for Security and Cooperation in Europe), issued a statement expressing deep concern that the Hindu community was "targeted on the basis of their religious affiliation" and called for Kazakhstan "to halt any further demolitions and to extend immediate humanitarian assistance to those whose homes have been destroyed." On November 30, 2006, the USCIRF issued a statement condemning the action against the Hindu community as "the latest in a series of developments over the past two years that signal a retreat from...respect for the right to religious freedom."<sup>cxvi</sup>

On December 5, 2006, in an official statement, the United States Embassy in Kazakhstan said that it "had several concerns" with what that office deemed an "aggressive campaign against the Hare Krishna community" that "contradicted principles of due process and fairness." In a December 7, 2006 statement, U.S. Representative Christopher H. Smith of New Jersey

characterized the Kazakh government's actions as "heartless" and demonstrative of a "sad absence of tolerance."

Representatives of the Hindu community finally received the Commission's "decision" on December 16, 2006. The brief undated decision simply endorsed the status quo that all parties act "in accordance with the procedures established by the legislation of the Republic of Kazakhstan." The International Helsinki Human Rights Federation (Almaty Helsinki Committee), which acted as an independent observer during several meetings of the Commission, described the Commission's work as "virtually a trial against" the Hindus, and deemed the decision "absolutely illegal and inadmissible."

Kazakh officials routinely slander the Hindu religion and misrepresent Hindus as a threat to Kazakhstan's national interests. Ryskul Zhunispayeva, Chief Expert on Religious Matters of the Karasai District Hakimat's Department of Internal Politics, told an interviewer on Channel 31 Kazakh language broadcast: "There are four world religions: it is our Islam, Christianity, Catholicism, Buddhism...Therefore, their activities on our Khazakstani land are illegal... These sects lead the Kazakhs away from Islam. I think that it is very dangerous for our descendents, for strengthening our Kazakh traditions and culture."<sup>cxvii</sup>

According to Forum 18 News Services, Anatoly Portnyagin, Senior Expert of the Almaty Land Department, testified in the regional court in April 2006, that "the Krishna community is a terrorist organization" and that allowing it to function "will lead to a second Chechnya in Kazakhstan."<sup>cxviii</sup>

## **Violations of Constitution and UN Covenants**

Kazakhstan signed the UN's International Covenant on Civil and Political Rights on December 2, 2003 and ratified it on January 24, 2006. Kazakhstan's accession to the UN's International Convention on the Elimination of All Forms of Racial Discrimination took place on August 26, 1998.

The Constitution of Kazakhstan proclaims the nation to be "a democratic, secular, legal and social state whose highest values are an individual, his life, rights and freedoms." Article 12 recognizes and guarantees human rights and freedom as "absolute and inalienable." Furthermore, equality before the law and court is upheld in Article 14. It also bans discrimination based on numerous factors including race, nationality, and religion. Article 19 guarantees the right to determine one's religious affiliation and upholds the right to maintain one's "native language and culture" while Article 20 provides for free speech and prohibits censorship.

## **Conclusion and Recommendations**

To date, the Kazakhstan government has not offered the displaced Hindu families humanitarian aid or made efforts to relocate them. More disturbing, local authorities continue to threaten

Hindu homeowners with demolition and confiscation. Kazakhstan has ignored the concern expressed by human rights agencies and world leaders, and denies any wrongdoing in the treatment of Hindus. The very small minority of Kazakh Hindus should be provided security and safety, and freedom from harassment by local authorities.

HAF recommends that the U.S. government discuss religious freedom issues with the Kazakh government as it has done in the past, and urge the Kazakh government to promote human rights and religious freedom. U.S. officials should continue to insist that “bilateral cooperation on economic and security matters is a complement to, not a substitute for, meaningful progress on human rights, including religious freedom.” The international community should seek assurances that “any legislation relating to religious freedom be drafted through a transparent legislative process, and that it reflect the country’s international commitments to respect individuals’ right to peaceful expression of religion.”

# Malaysia



**Figure 7: Map of Malaysia**

© About: Geography/CIA<sup>cxix</sup>

**Area:** 329, 750 sq km

**Population:** 24,821,286 (July 2007 est.). Malaysia has a young population today with approximately 34% of the population under the age of 15 years.<sup>cxx</sup>

**Religions:** Muslim 60.4%, Buddhist 19.2%, Christian 9.1%, Hindu 6.3%, Confucianism, Taoism, other traditional Chinese religions 2.6%, other or unknown 1.5%, none 0.8% (2000 census). Islam is the official religion of the country.

**Ethnic groups:** Malay 50.4%, Chinese 23.7%, indigenous 11%, Indian 7.1%, others 7.8% (2004 est.)

**Languages:** Bahasa Melayu (official), English, Chinese (Cantonese, Madarin), Tamil, Telugu, Malayalam, Punjabi, Thai, several indigenous languages (Iban and Kadazan)

**Location:** Southeastern Asia, peninsula bordering Thailand and northern one-third of the island of Borneo, bordering Indonesia, Brunei, and the South China Sea, south of Vietnam<sup>cxxi</sup>

## Introduction

The Indian and Chinese influence in the Malay-speaking world dates back to at least 3<sup>rd</sup> century BCE when traders from both regions arrived at the archipelago. Hinduism and Buddhism were both established in the region by the 1<sup>st</sup> century CE. Between the 7<sup>th</sup> and 14<sup>th</sup> centuries, the Indian Hindu culture reigned in the Malay world. During the 10<sup>th</sup> century the arrival of Islam broke apart the Hindu empire and led to the conversion of most of the Malay-Indonesian world. The 16<sup>th</sup> century saw the arrival of the European colonizers, beginning with the Portuguese, followed by the Dutch, and ultimately the British. In 1824, the Anglo-Dutch created a border

between British Malaysia and the Dutch East Indies, which is now Indonesia. This phase of occupation was followed by the mass immigration of Chinese and Indians who entered the country as workers in the colonial British economy. Between 1942 and 1945, the Japanese occupied the region, detracting power from the British in East Asia. Although short-lived, this occupation triggered feelings of nationalism, ultimately leading to the establishment of an independent Federation of Malaya in 1957. Upon the acquisition of British territories in North Borneo and Singapore, Malaya became Malaysia in 1963.<sup>cxxii</sup>

## **Status of Human Rights of Hindus in Malaysia, 2006**

For years, Malaysia seemed to be balancing a secular government with the strong Islamic roots of the majority of its citizens. However, in recent years that balance has shifted and increased religious tensions among the population. Marina Mahathir, a rights activist and daughter of Malaysia's longest-serving premier, says that the Malaysian government is not properly protecting the rights of its citizens from conservative Muslims. She spoke further about the incursion of Muslim values through a variety of confrontations, including the trial of a Chinese couple caught kissing in public and rules requiring non-Muslim policewomen to wear headscarves in parades. Mahathir also says the policy of giving preferential treatment to ethnic Malays should be modified. "The original intentions were good; it was about equality, bringing up people so that there was a level playing field, but I think maybe nobody foresaw some of the psychological side effects," she said, citing the "sense of entitlement."<sup>cxxiii</sup>

Religious freedom has been eroding within the country. As it is, ethnic Malays are required to be Muslims, as they are born into Islam and do not have the freedom to convert. However, even the minority Hindus and Christians in the country struggle to maintain and practice their religions. In the past few years, numerous disputes have come to light over the burial of Hindus in accordance with Muslim rites. The most well-known of these incidents occurred in 2005 when a prominent Malaysian climber was buried as a Muslim, despite protests from his Hindu family that he remained a Hindu.<sup>cxxiv</sup>

In a further incident, an ethnic Indian man, Chandran Dharma Dass, was buried according to Islamic rites despite claims by his family that he had renounced Islam. Dass had converted to Islam in 2001 in order to marry a Muslim woman, but renounced Islam when he married a Thai woman instead. However, Syarifuddin Alsa Osman, a Kuantan Islamic religious officer, said that as Dass had not embraced another religion after renouncing Islam, "the deceased was a Muslim and should be buried according to Islam and this cannot be disputed by his family or other parties." Dass was buried at a Muslim cemetery in his hometown of Gopeng, Perak.<sup>cxxv</sup>

In another example of the growing religious tensions in Malaysia, two practicing Hindu siblings of Indian origin are trying to change their religion on their birth certificates from Islam to Hinduism. The sibling's father, K. Seshadri, converted from Hinduism to Islam before their birth but reverted back to Hinduism in 1991. Again, Seshadri was buried according to Islamic rites despite protests by his family. The siblings, S. Jeevanathan and S. Maneemegalay, are registered as Hindus on their identity cards but have been denied by Malaysia's National Registration

Department in changing their Muslim status on their birth certificates. “According to the law, when one embraces Islam, there is no provision that allows him to take another religion or go back to his former religion,” said Rahimin Bani, Malacca religious department head.<sup>cxxvi</sup>

Separately, Fauzi Mustaffar, the head of Malaysia's Shariat Department, has asked Muslims in Malaysia not to wish Hindus a Happy Diwali.<sup>cxxvii</sup> Although the government distanced itself from the directive, Mustaffar's message claimed that for a Muslim to greet Hindus on Diwali was equivalent to practicing polytheism. In an email to his staff, Mustaffar wrote, "So Muslims who have inadvertently wished Hindus a Happy Diwali, Happy Durga Pooja or Happy Lakshmi Pooja [all are prominent Hindu festivals] must immediately repent and not repeat it in the future."<sup>cxxviii</sup>

The highest profile atrocity faced by Hindus in Malaysia is the destruction of their temples. A total of seventy-six separate demolitions, desecrations or forcible relocations of Hindu temples are enumerated and discussed in Appendix C. According to P. Waytha Moorthy, Chairman of the Hindu Rights Action Force (an umbrella of approximately 40 NGOs in Malaysia), authorities are destroying temples “in an unlawful and indiscriminate fashion, at the federal, state, and local levels.”<sup>cxxix</sup> Many of these temples have existed since British colonial rule as Indian laborers who were brought into the country to work on rubber plantations built them. Malaysian mosques have not faced similar fates and actually mosques are given preference in the government allocation of public funds and land. Moorthy lists six major temples that were demolished by the authorities between February and June 2006:

- Sri Ayyanar Sathiswary Alayam at Jalan Davies demolished February 22
- Malaimel Sri Selva Kaliyamman at Pantal demolished April 17
- Sri Kaliyamman at Midlands Estate demolished May 9
- Sri Balkrishan Muniswarer at Setapak partly demolished May 14
- Gangai Muthu K Karumariamman at PMR Batu Buntung Estate Kulim torched May 15
- Muniswara at Setapak demolished June 8

A more prominent case involves the demolition of the Sri Muthu Mariamman, a temple that is over 100 years old. The temple, which was located on rubber plantation that was home to approximately 1000 families, has been at the center of a fight since 1992 when the Universiti Teknologi Malaysia (UTM) made claims to temple's land. There have been various attempts to save the temple, but a court order allowed the demolition of the temple in December 2006. The deities within the temple are to be moved to a separate location that will be provided by the Johor state. Hindu Rights Action Force has filed an application with the Malaysian High Court in Kuala Lumpur in order to stop the continued demolition of Hindu temples.

## **Violations of Constitution and UN Covenants**

Malaysia has not taken any action toward signing or ratifying the UN's International Covenant on Civil and Political Rights or the UN's International Convention on the Elimination of All Forms of Racial Discrimination.

Malaysia's Constitution upholds Islam as "the religion of the Federation"<sup>xxxx</sup> but provides for the practice of other religions "in peace and harmony." Part II of the Constitution defines the fundamental liberties of people, which include the right to equality before the law; the right to freedom of speech and peaceful assembly; and the right to "prove and practice his religion." The Constitution also guarantees that every religious group may "manage its own religious affairs, establish and maintain institutions for religious or charitable purposes, and acquire and own property and hold and administer it in accordance with law." Furthermore, religious groups hold the right "to establish and maintain institutions for education of children in its own religion" although the Federation retains the right to "establish or maintain or assist in establishing or maintaining Islamic institutions." Additionally, the Constitution mandates that no individual is "required to receive instruction in or take part in any ceremony or act of worship of a religion other than his own." Clearly, state-sponsored temple destruction and infringements on personal religious freedom seen in Malaysia today are direct violations of the aforementioned guarantees enshrined in the nation's Constitution.

## **Conclusion and Recommendations**

Over the past decade, the rights of minorities in Malaysia have eroded as the government shifts from its seemingly secular state to one that is rooted in conservative Islam. Religious freedom is not protected and for ethnic Malays, does not exist at all. While the Hindu community faces numerous struggles, the two key ones are their right to cremate their dead as Hindus and the demolition of their temples. The Malaysian government should respect the wishes of family members and permit them to carry out final rites for their deceased in accordance with Hindu tradition. The U.S., UN and various human rights groups should pressure the Malaysian government to protect Hindu temples from desecration and destruction — the primary institutions of the Hindu community in Malaysia. Hindu places of worship that existed prior to independence should be designated as temple property and title to the land should be handed to the respective temple trustees/committees as has been done for pre-independence era mosques. The Malaysian Government should be urged to not discriminate in the allocation of public funds and land for places of worship between Muslim and minority religious groups.



# Islamic Republic of Pakistan



**Figure 8: Map of the Islamic Republic of Pakistan**

© About: Geography/CIA<sup>cxxx</sup>

**Area:** 803,940 sq km

**Population:** 164,741,924 (July 2007 est.)

**Religions:** Muslim 97% (Sunni 77%, Shi'a 20%), other (includes Christian and Hindu) 3%

**Ethnic groups:** Punjabi, Sindhi, Pashtun (Pathan), Baloch, Muhajir (immigrants from India at the time of partition and their descendants)

**Languages:** Punjabi 48%, Sindhi 12%, Siraiiki (a Punjabi variant) 10%, Pashtu 8%, Urdu (official) 8%, Balochi 3%, Hindko 2%, Brahui 1%, Other 8% (mainly English and Burushaski)

**Location:** Southern Asia, bordering the Arabian Sea, between India on the east and Iran and Afghanistan on the west and China in the north<sup>cxxxii</sup>

## Introduction

Pakistan is bordered on the south by the Arabian Sea, India on the east, and Afghanistan and Iran in the west. The violent Muslim demand for a separate homeland resulted in the carving of Pakistan from India at the time of the British departure in 1947.

At the time of Partition in 1947, the Hindu population of Pakistan was estimated at approximately a quarter of the total population. For example, the population of Karachi, Pakistan in 1947 was 450,000, of which 51% was Hindu, and 42% was Muslim. By 1951, Karachi's population had increased to 1.137 million because of the influx of 600,000 Muslim refugees from India. In 1951, the Muslim population of Karachi was 96% and the Hindu population was 2%.<sup>cxxxiii</sup> In 1998, the Hindu population in all of Pakistan was 1.60%,<sup>cxxxiv</sup> and the most recent census would certainly be expected to demonstrate consistent demographic trends and a further diminution in the Hindu population.

Pakistan's Constitution provides for freedom of religion. In practice, however, the government imposes limits on this freedom. Since Pakistan proclaimed itself an Islamic republic at the time of independence, Islam has become a core element of the national ideology. Thus, religious freedom is "subject to law, public order, and morality." Actions or speech deemed derogatory to Islam or to its Prophet are not protected. In addition, the Constitution requires that laws be consistent with Islam and imposes some elements of Koranic law on both Muslims and religious minorities, according to the 2004 U.S. State Department report on International Religious Freedom.<sup>cxxxv</sup>

## Hindus in Pakistan

According to the Minorities at Risk (MAR) group, "Hindus are most concentrated in the Sindh province of southeast Pakistan." Their report says that before the partition of India in 1947, most Hindus in present-day Pakistan were urban, highly educated and economically advantaged. However, most middle-class and upper-class Pakistani Hindus immigrated to India after the 1947 partition of the sub-continent. Those who remained tended to be poorer and rural. Lacking the resources to organize politically (large numbers are bonded labor), Hindus have remained politically and economically marginalized in Pakistan."<sup>cxxxvi</sup>

Hindus, along with Christians, Sikhs, Buddhists, and Ahmadiyas are a religious minority in this officially Muslim country. Hindus have been attacked and their temples have been targets of violence or destruction. According to MAR, "Hindu families faced the possibility of forced resettlement in 2003 when the Peshawar Cantonment Board in Pakistan gave notice to 70 houses occupied by Hindus for more than 130 years. The Cantonment Board accused the residents of illegally occupying government land and ordered them to vacate under the threat of force if they did not do so by the deadline. A few Hindu men allegedly planning acts of violence during the October elections were arrested in 2002, and in 2003 a Hindu journalist was arrested."

Hindus are suspected of being agents of the Indian government, and thus suffer discrimination politically and economically. Reduced in numbers, and spread thinly across the country, Hindus have not organized politically. It is informative that in neighboring India political parties cannot identify themselves as religion-based, though an exception is made for the "Indian Union Muslim League."<sup>cxxxvii</sup> However, in Muslim countries, religion-based political parties are common.

According to MAR, Hindus became more vocal in the late 1990s and have forged alliances with other religious minorities, especially Christians, and become part of the All Pakistan Minorities Alliance (APMA) formed in 2002. An organization called the Pakistan Hindu Welfare Association and coalitions of Hindu panchayats (local councils of elders) have led in political organizing.

A major political issue that Hindus and other minorities faced until 2002 was that of separate electorates for Muslims and non-Muslims. In this system, religious minorities could only vote for members of their group, which resulted in their marginalization in the National Assembly. The Pakistan Hindu Welfare Association convened a national conference on the issue in December 2000. In 2001, Hindus, Christians, and Ahmadis successfully conducted a partial boycott of the elections. In 2002, Musharraf granted religious minorities the right to vote for mainstream general seats of National and Provincial assemblies, which they did in 2002. While this was definitely a positive step for the well being of Hindus and the democratization of Pakistan, it remains to be seen how this will affect their overall status.

Protection from communal violence, economic opportunity, and the status of Hindu bonded labor also are important issues for the Hindu community in Pakistan. Hindus, like Christians and Ahmadis, have also been disproportionately affected by Pakistan's anti-blasphemy laws. Hindus in India, and the Indian government, frequently lambast discrimination against Hindus in Pakistan. However, they have extended little more than rhetorical support, perhaps sensing that more than that would endanger rather than aid Pakistani Hindus. Additionally, international anti-slavery organizations have lobbied for the end of bonded labor in Pakistan, but have not undertaken "redemption" efforts for Hindu bonded labor as they have for some other groups (most notably, black Africans in Sudan).

Except for the surprising appointment of a Hindu as acting Chief Justice of Pakistan's Supreme Court in 2005, who has now been appointed as Chief Justice, in a controversial development after Justice Iftikhar Muhammad Chaudry<sup>cxxxviii</sup> was removed by President Musharraf, almost no Hindu holds any public position of significance in government, military, business, or society.<sup>cxxxix</sup> Government regulations and laws shaped by Islamic Sharia injunctions discriminate against the Hindu minority as well as other minorities in Pakistan. Section 295-C of the Pakistan penal code mandates the death sentence for blasphemy against the Prophet or desecration of the Koran. Dozens of blasphemy cases are pending in the courts, and the accused spend long periods in jails under brutal conditions once the accusation has been made, although most such allegations of desecration are the result of personal grudges.

On March 24, 2005, Pakistan restored the discriminatory practice of mandating the mention of religious identity of individuals in all new passports. The Pakistan federal cabinet, with Prime Minister Shaukat Aziz in chair, directed the Ministry of Interior to reintroduce the rule after its repeal under the Zafarullah Khan Jamali government. The move was seen as a concession to the Muttahida Majlis-e-Amal (MMA), a coalition of hard-line religious parties that support the Pakistan President General Pervez Musharraf.

The Hindu temple in Lahore was demolished in early June 2006 to clear area for a commercial building.<sup>cxl</sup> The temple was known as “Krishna Mandir” and located in Wachhoowali, Rang Mahal. This was the second Hindu temple demolished under the tenure of EPTB chief administrator Chaudhry Javed Bashir. The Krishna temple was demolished after officials of the Evacuee Property Trust Board concealed facts about the nature of the building. The board officials did not inform the city that this property was actually a Hindu temple. This violated the mission of the Evacuee Property Trust Board to protect area minorities, which prohibits the sale or demolition of any property that is a shrine, religious place or of historical importance. Furthermore, the demolition was opposed by members of the National Assembly including the opposition People’s Party and the Pakistan Muslim League. Om Prakash Narayan, Secretary General of the Council, petitioned the act. As a result, construction of the commercial building was halted.<sup>cxlii</sup> A temple in the Vehari locality of the Punjab was also destroyed last year.

A similar incident was recorded by the Evacuee Property Trust Board in late October. A historic Shiv temple in the Lyari village of Karachi was seized in October 2006 by a Muslim who used it for the slaughtering of live animals for meat.<sup>cxliii</sup> The act was strongly condemned by the Human Rights Commission of Pakistan.

Fear of communal violence and unwarranted attacks is rampant. Two Hindu pilgrims were killed and seven wounded after gunmen attacked a caravan of Hindu pilgrims in Sindh in May 2006.<sup>cxliiii</sup> Many Hindus pay protection money to local gangs to avoid kidnapping. A Hindu engineer was kidnapped and murdered in Sindh in early March 2007. The dismembered parts of Garish Kumar were found near a local madrassa or Islamic religious school. Santosh Kumar from the Larkana town of Sindh and his two brothers were kidnapped in 2006. They were released after paying large ransoms. In the last three years, at least five Hindu traders in the province have been killed after being kidnapped without the ability to pay ransom.<sup>cxliv</sup>

## **Status of Human Rights in Pakistan, 2006**

The rights of minorities continue to erode at an alarming pace in Pakistan. I.A. Rehman, Director of the Human Rights Commission of Pakistan, associates this erosion with the continued Islamization of Pakistan that President General Zia-ul-Haq initiated in the 1980s. Upon Pakistan’s declaration as an Islamic republic, the rights of religious minorities, particularly Hindus, Christians, and Ahmadiyyas, diminished dramatically. These minorities live under the fear of threats to their lives and property, desecrations of their places of worship, and the Blasphemy Act that carries a penalty of death. Nuzzhat Shirin of the Aurat Foundation adds, “It’s Muslims winning by intimidation. It’s Muslims overcoming a culture by threatening it, by

abducting young girls so that an entire community moves out or succumbs to the Muslim murderers.”<sup>cxlv</sup> Pakistani Bishop T. Nasir renounced his Pakistani nationality to protest deteriorating human rights. In an emotionally-charged plea to President Musharraf, he stated he experienced “extreme hate, religious discrimination, intolerance for the Christian community at every level of Islamic society of Pakistan.”<sup>cxlvi</sup>

Human rights violations may only increase. Lawmakers in the North West Frontier province approved legislation to establish a commission to suppress vice. The *hisbah* or Accountability Law, follows the Saudi or Taliban model. It includes the creation of a separate police force to implement its orders. Mustaq Ahmed Ghani, legislator from the opposition Pakistan Muslim League-Q party, fears that “this bill will encourage steps for the Talibanization of the province.”<sup>cxlvii</sup>

As a result of the Pakistan’s poor human rights record, the United States reduced aid from \$550 million to \$300 million this year. This was documented in an appropriations bill from the House of Representatives, which passed by a 373-34 vote.

## **Violence against Women**

Violence against women continues throughout the world, but more so in Pakistan, particularly against Hindu women. Violence against women is rampant in the forms of rape, honor killings, and domestic abuse. In Pakistan, a woman is raped every two hours on average, and at least ten women a day die in honor killings. Moreover, Pakistan’s existing Hudood Ordinance is used to imprison thousands of women who report rapes. According to the Ordinance, a rape victim must present four male witnesses to the crime in order to prove the rape occurred. If the victim is unable to do so, she is at risk for being whipped for adultery because she has acknowledged illicit sex, which is banned in Islam. Despite repeated calls by women’s rights and human rights groups for the reform and repeal of the Hudood Ordinance, the Pakistan government has yet to take action.

Hindus continue to be the target of kidnappings, rape, and intimidation in Pakistan. There are reports of desecration and destruction of Hindu temples and lands, theft and looting of Hindu property, discrimination, abuse, and abduction of Hindu females. Unfortunately, few reports about specific and targeted human rights abuses against Hindus are available, not only due to the continued decreasing population of Hindus in Pakistan, but also because reports of such attacks are either poorly covered in the local media or completely ignored.

A worrisome trend in Pakistan, particularly in the Sindh province, is that of Muslims kidnapping Hindu girls and forcing them to convert to Islam. One of the most egregious cases of intimidation and kidnapping of young Hindu women occurred in September 2005. On September 14, Hindu parents alleged that four men abducted their daughter in Sindh, and forced her to marry one of the accused and convert to Islam. The authorities arrested two of the abductors, but the court dismissed the case when the girl was forced to provide a legal statement that she willfully married and converted. Gayan Chand Singh, a legislator in

Pakistan's Parliament, said that the kidnapping should be categorized as rape and should be registered as such an offense for the abductors.<sup>cxlviii</sup>

In a similar case, Sapna Giyanchand was taken to a shrine in the Shikarpur District by Shamsuddin Dasti, a Muslim married man and father. The custodian of the shrine, Maulvi Abdul Aziz converted Sapna to Islam, changed her name to Mehek, and married her to Dasti. When Sapna's case was presented in court, Muslim extremists deluged her with rose petals and chanted religious sayings. Sapna, terrified by the setting, could not manage to speak to her parents, who were also present in court. Aziz, also in attendance, is claimed to have said, "How can a Muslim girl live and maintain contact with kafirs [non-believers of Islam]?"<sup>cxlix</sup>

In a recent investigative report it is described how young girls, as young as 12, have been kidnapped in Sindh, converted to Islam, and forcibly married to Muslim boys.<sup>cl</sup> "Kidnapping Hindu girls like this has become a normal practice. The girls are then forced to sign stamp[ed] papers stating that they've become Muslims," said Laljee Menghwar, a member of Karachi's Hindu Panchayat (council of village leaders). At least nineteen similar abduction cases have taken place in Karachi alone, and six in the Jacobabad and Larkana districts<sup>cli</sup>. Wasim Shahzad, the Minister of State for Interior, upset legislators in the National Assembly when he was quoted by the state-run APP news agency as saying, "These incidents are taking place to force the Hindus to leave Pakistan where they have been living for the past 5,000 years."<sup>clii</sup>

In a shocking incident, it was reported that three young Hindu girls had suddenly converted to Islam. The three girls, Reena (21), Usha (19) and Rima (17) – daughters of Sanno Amra and Champa, a Hindu couple living in the Punjab Colony section of Karachi, Pakistan – went missing on October 18, 2005. According to a widely circulated report in the Pakistan newspaper Dawn, entitled "Conversion losses," the London based Pakistani commentator, Irfan Hussain, described the shock experienced by Sanno Amra and Champa when they returned home after work on October 18, 2005 to discover their three daughters had unexpectedly disappeared. Only after desperate queries to the police, the parents received affidavits stating the daughters' conversions to Islam. Private visits with their daughters, free from chaperones and even police officers that have supervised their only interactions thus far, have been consistently denied. After their disappearance from home, the girls have been living at a madrassa (Islamic seminary) in the vicinity of their home and may potentially be denied the freedom to return home.<sup>cliii</sup>

Gang rape of Hindu women in the village of Ghulam Ali Khwar in the Larkana province occurred in late February 2007. Eight armed people attacked a Hindu residence, held the family at gunpoint, and raped three women, before leaving with stolen property. This followed a similar incident earlier in the month in Ghotki in which one woman, Nasima Girgej, was raped.<sup>cliv</sup>

Although violence against women is disproportionately used against Hindu women as a weapon of subjugation and religious persecution, the crimes transcend religion. In May 2005, a group of middle-class Pakistani women held a demonstration for equal rights in Lahore. In response, the police beat them and took them to police stations. In particular, they targeted Asma Jahangir, a

U.N. special rapporteur, who is also the head of the Human Rights Commission of Pakistan. Ms. Jahangir said an intelligence official close to General Musharraf told the police to “teach the [expletive] a lesson [and] strip her in public.” The police tore her shirt off and tried to remove her trousers.<sup>clv</sup>

## Hindus targeted in Balochistan

Minorities, particularly Hindus and Ahmadiyas, continue to face a wave of human rights violations in Balochistan, the area where Pakistan conducted its nuclear tests on the orders of President Musharraf in October 1999. Although the exact number is unknown, more than 5,000 Hindus were forced to escape from the unrest in Balochistan and enter Sindh in 2005. Militant Muslim groups have desecrated Hindu temples, set their homes on fire, and destroyed Hindu shops and property. Here too, Hindu females, particularly school students, are forcibly converted to Islam.<sup>clvi</sup>

A helicopter gunship of Pakistani army fired rockets on a Hindu village of the Dera Bugti locality in Balochistan on January 20, 2006. According to Nabi Baksh, a spokesperson of the Jamhoori Watan Party (JWP), two women and four children were injured. The intent was to intimidate the dwindling Hindu population into leaving southwest Pakistan. Hindu resistance fighters responded by attempting a siege upon Government buildings and posts. The Pakistani Army then attacked Dera Bugti’s urban area with heavy weapons, killing nine people, including two women and five children.<sup>clvii</sup>

## Depiction of Hinduism in School Textbooks

Pakistan’s Education Minister, Asharaf Qazi, declared that the concept of Jihad will remain in Pakistani texts as a part of its curriculum and that the Islamiyat secondary school curriculum will cover Quranic teachings, Haqooq Allah, Rights of God, life of Prophet Muhammad, etiquette and prominent personalities of Islam — all from a militant Islamist perspective.<sup>clviii</sup> Ironically, this intolerance is indirectly financed by the U.S., which supplied \$62.7 million in 2006 for education in Pakistan.<sup>clix</sup>

Extracts (translated from Urdu to English) from the government-sponsored textbooks approved by the National Curriculum Wing of the Federal Ministry of Education demonstrate the derogatory and inflammatory portrayal of Hinduism to the youth of Pakistan:<sup>clx</sup>

- Grade IV: “The religion of Hindus did not teach them good things, [and the] Hindus did not respect women.”
- Grade V: “The Hindu has always been an enemy of Islam.”
- Grade VI: “The Hindu setup was based on injustice and cruelty.”
- Grade VII: “Hindus always desired to crush the Muslims as a nation [and] several attempts were made by the Hindus to erase Muslim culture and civilization.”

- Grade VIII: “Before Islam people lived in untold misery all over the world.”
- Grade X: “Islam gives a message of peace and brotherhood...There is no such concept in Hinduism.”

## Pakistan-based Terrorist Groups

The United Kingdom has banned five Pakistan based militant organizations: Harakat-ul-Jihad-ul-Islami, Jundallah, Khuddam ul-Islam, Lashkar-e Jhangvi (LeJ) and Sipah-e Sahab Pakistan (SSP). These groups are engaged in terrorist activities in the Indian state of Jammu and Kashmir and the rest of India.<sup>clxi</sup> The United States has also designated LeJ as a terrorist organization along with other Pakistan based organizations such as Harakat ul-Mujahidin (HuM), Jaish-e-Mohammed (JeM) and Lashkar-e-Tayyiba (LT).<sup>clxii</sup>

Militant Organization	Aim/Goal
Harakat-ul-Jihad-ul-Islami	Accession of the Indian state of Jammu and Kashmir to Pakistan; Spread terror throughout India
Jundallah	Rejects democracy of even the most Islamic-oriented style; Establish Sharia law; Accession of the Indian state of Jammu and Kashmir to Pakistan
Khuddam ul-Islam	Accession of Indian state of Jammu and Kashmir to Pakistan; Radical Islamist state in Pakistan; “Destroy” India and the US
Lashkar-e Jhangvi (LeJ)	Violently transform Pakistan into a Sunni state under the complete control of Sharia law; Declare all Shia as <i>kafirs</i> (infidels); Destruction of other religions, notably Hinduism, Judaism, and Christianity
Sipah-e Sahab Pakistan (SSP)	Violently transform Pakistan into a Sunni state under the complete control of Sharia law; Declare all Shia as <i>kafirs</i> (infidels); Destruction of other religions, notably Hinduism, Judaism, and Christianity
Harkat ul-Mujahidin (HuM)	Targets Indian troops, civilians in the Indian state of Jammu and Kashmir, and Western interests
Jaish-e-Mohammed (JeM) (Army of	Accession of the Indian state of Jammu and Kashmir with Pakistan; Targets Indian government and political



Mohammed)	leaders
Lashkar-e-Tayyiba (LT) (Army of the Righteous)	Targets Indian troops and civilians in the Indian state of Jammu and Kashmir

The legal mechanisms to prosecute alleged terrorists are also inadequate, and the authorities in Pakistan have not taken a concerted effort to disband or disable the aforementioned organizations. Hafiz Mohammed Saeed, the founder of Lashkar-e-Taeba, was placed under house arrest on August 10. A Pakistan court found his detention illegal and ordered authorities to release him.<sup>clxiii</sup>

## Violations of Constitution and UN Covenants

Pakistan’s Constitution (Articles 20, 21, and 22) at face value guarantees religious freedom and safeguards to its citizens.<sup>clxiv</sup> However, Article 19 of the Constitution states, “Every citizen shall have the right to freedom of speech and expression, and there shall be freedom of the press, subject to any reasonable restrictions imposed by law in the interest of the glory of Islam or the integrity, security or defense of Pakistan,” thus securing the supremacy of Islam in the country. Freedom of religion is guaranteed by Article 20 which states, “Every citizen shall have the right to profess, practice and propagate his religion; and every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.” Unfortunately, Hindus, Christians, and the Ahmadiyyas continue to be persecuted in Pakistan today despite the assurance provided by the Constitution. Temples are desecrated, deities are destroyed, and they risk persecution, particularly because of the Blasphemy Act.

Article 25 of the Constitution maintains, “All citizens are equal before law and are entitled to equal protection of law...There shall be no discrimination on the basis of sex alone.” Rape, honor killings, and domestic abuse are common types of violence that the women of Pakistan face. Despite the constitutional guarantee of equal protection, these women are left to fend for themselves, as the Pakistani laws do not provide adequate protection. They continue to face a myriad of inequalities in the judicial system, and will continue to do so, as long as the Hudood Ordinance is not repealed. Article 35 mandates, “The State shall protect the marriage, the family, the mother and the child.” Article 36 states, “The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services.” In reality, however, neither families nor minorities are being protected by Pakistan today as kidnappings or forced conversions of Hindu girls continue to occur without convictions of the felons.

Curiously, Pakistan has taken no action toward ratifying or signing the UN’s International Covenant on Civil and Political Rights (CCPR), although it did ratify the International Convention on the Elimination of All Forms of Racial Discrimination on September 19, 1966.

## Conclusion and Recommendations

HAF concurs with several other human rights organization in expressing serious concern over the government of Pakistan's continued failure to restore democracy and its support for ongoing human rights violations against minorities. Pakistan is not a free country today by internationally recognized criteria. Freedom House rates the political rights enjoyed by Pakistan's citizens at 6 (one above the lowest grade of 7), and civil liberties enjoyed at 5 (two above the lowest grade of 7).<sup>cixv</sup> Pressure must be brought upon Pakistan to rescind discriminatory laws such as the Blasphemy Act and the mandated religious identification in passports. As the U.S. considers Pakistan an ally in the war against terrorism, it is important that the U.S. leadership impress upon the Pakistan government the necessity for social and political reform, for setting up a Human Rights Commission and a National Minorities Commission, and for an end to its support for terrorism in the Indian state of Jammu and Kashmir.

Hindus in Sindh and Balochistan provinces are subject to a variety of human rights abuses. The egregious rape, kidnapping, and forced conversion of women must be stopped immediately. School textbooks must be modified so that they do not promote lies about Hinduism and hatred against Hindus and other minorities, and instead promote tolerance and pluralism. HAF recommends that the United States increase dialogue with Pakistan on the issues of human rights and religious freedom in Pakistan and dispatch a fact-finding committee organized by the United States Commission on International Religious Freedom (USCIRF) to Pakistan.

# The Kingdom of Saudi Arabia



Figure 9: Map of the Kingdom of Saudi Arabia

© About: Geography/CIA<sup>clxvi</sup>

**Area:** 2,149,690 sq. km

**Population:** 27,601,038 (July 2007 est.)

**Religion:** Exact numbers are not available. Saudi government claims all citizens are Muslim, of these 85 percent are Sunni and 15 percent are Shiite. Non-Muslim migrant workers within the state unofficially practice mainly Hinduism or Christianity.<sup>clxvii</sup>

**Ethnicity:** 90 percent are ethnically Arab, 10 percent are Afro-Asian. This does not include the 7 million migrant workers who are predominantly South Asian in descent.

**Languages:** Arabic

**Location:** Middle East, bordering the Persian Gulf and the Red Sea, north of Yemen<sup>clxviii</sup>

## History

In the late eighteenth century, Saudi tribal ruler Muhammad bin Saud, and Wahhabi cleric Muhammad Abd Al-Wahhab, merged to form a new political union on the Arabian peninsula.<sup>clxix</sup>

Over the course of the next century, the Saud family struggled to maintain power against Egypt, the Ottoman Empire and other tribal bodies. In 1902, King Abdul Aziz Al-Saud engaged in a successful military campaign to retake Riyadh and other prominent cities. His nascent state was founded and recognized by the United Kingdom in 1927 with the Treaty of Jeddah. The three regions of Al-Hasa, the Nejd and Hejaz officially became the Kingdom of Saudi Arabia in 1932.<sup>clxx</sup>

Vast reserves of oil were discovered in March 1938. This triggered development programs in the late 1940s bankrolled by Western states, particularly the United States. Today, Saudi Arabia is the leading petroleum producer and exporter. Oil constitutes 75% of government revenues and 90% of all exports.<sup>clxxi</sup>

Crown Prince Abdullah has led the country since the current king, Fahd, suffered a stroke in 1995. The monarch appoints the two legislative bodies, including the Council of Ministers and the *Majlis-al-Shura* (Consultative Council). The king also appoints emirs to administer the state's regions. Political parties are forbidden and traditionally neither men nor women possess the right to vote.<sup>clxxii</sup> In October 2003, the government allowed elections for half of the members of the 2004 municipal councils, but elections were not held until 2005.<sup>clxxiii</sup> Only male citizens over the age of 21, with the exclusion of military personnel, were allowed to participate.

Saudi Arabia is an Islamic monarchy, as established by the 1992 Basic Law of Government. The Qu'ran and Shari'a (Islamic law) serve as the state's constitution.<sup>clxxiv</sup> Its law code is founded upon the conservative form of Sunni Islam, known as Wahhabism. This permits judges to use capital or corporal punishment for crimes, including murder, theft, sexual abuse, homosexuality and adultery. Crimes such as drunkenness or those "against public morality" can also be punished.<sup>clxxv</sup>

The demographic composition of Saudi Arabia has transformed dramatically in the past twenty years. Though ninety percent of Saudis are ethnically Arab, the globalized era has rendered an increasingly pluralistic society. There are 7 million migrant workers, including 1.5 million from India, 1.5 million from Bangladesh, 950,000 from Pakistan, 950,000 from the Philippines and 750,000 from Egypt.<sup>clxxvi</sup> There are approximately 100,000 American and European workers in Saudi Arabia as well. Foreigners comprise 67 per cent of the workforce and hold 90 to 95 percent of private-sector jobs.<sup>clxxvii</sup>

## **Status of Religious Minorities in Saudi Arabia**

Islam is the official state religion and the law mandates all citizens to be Muslims. Non-citizens are required to carry identity cards which identify cardholders as "Muslim" or "non-Muslim." This is enforced by the *mutawwa'in* or Saudi religious police. There is no constitutional protection for the freedom of religion. Moreover, citizens are not allowed to choose or change their religion. Such apostasy is punishable by death, although there have been no such executions in recent history. Proselytizing by non-Muslims is illegal.

The Ministry of Islamic Affairs is the administrative authority of all Saudi mosques and imams. The ministry pays imams and mosque workers. The Commission to Promote Virtue and Prevent Vice was established to insure public morality and reports to Royal Diwan.<sup>clxxviii</sup> The Government also does not allow non-Muslim clergy to enter the country with the intent of conducting religious services.<sup>clxxix</sup>

The government follows the Wahhabi branch of the Hanbali Sunni school and is not tolerant of other sects of Islam. The Government in theory allows Shia Muslims to adopt their own version of Sharia in judicial decisions. However, there are only two Shia judges in the state. The Sunni courts can overrule their judgments at any time.<sup>clxxx</sup>

Public practice of non-Muslim religions is prohibited. In principle, the Kingdom allows the right to private worship and to use personal religious materials for all citizens, including non-Muslims. Upon entering the state, the Government is required to inform guest workers of their ability to worship privately. However, visitors to Saudi Arabia regularly report the confiscation of private religious material including books and symbols. This right is not codified in law and not generally followed in practice. Individuals do have the ability to petition the Ministry of the Interior, the Human Rights Commission and the Ministry of Foreign Affairs if their right to worship has been challenged. There is no information available publicly on the number of filed claims or the government response.<sup>clxxxi</sup> There have been several reports of mutawwa'in raids on private residences and deportations of alleged non-Muslims. Some of those convicted received lashes prior to deportation.<sup>clxxxii</sup> Human rights group also reported continued harassment by the religious police, including warnings and short-term detentions. As a result, the country been noted by the U.S. Commission on International Religious Freedom (USCIRF) as a "Country of Particular Concern."

Religious vigilantes act without the auspices to harass, assault, and batter non-Muslims. Incidents of abuse are most frequent in the central Nejd region.

The only recognized holidays are Eid al-Fitr and Eid-al-Adha, and a secular Kingdom's National Day. The government allows observance of the Shia holiday of Ashura in only a few limited cities. Public movie cinemas are prohibited. Literature is heavily censored.

Intolerance of other religions is embedded in the kingdom's educational institutions. Education is free for all citizens from preschool through university. Schools teach Islamic law. A study produced by the Institute for Gulf Affairs found that the kingdom's textbooks still encourage intolerance of other religions. The mandated curriculum with textbooks for grades 1 through 12 relies heavily upon the teachings of Ibn 'Abd ul Wahhab. All who are not Wahhabis are treated as outsiders. First grade materials teach that Islam is the only true religion, and fourth grade textbooks forbid Muslims to befriend non-Muslims. Textbooks in tenth grade promote Zionist conspiracy theories and anti-Semitism.<sup>clxxxiii</sup> Teachers are obligated to instruct students on the tenets of Islam. In March 2004, a schoolteacher was convicted of blasphemy and sentenced to

three years of imprisonment and 300 lashes after teaching students about tolerance. In November 2005, another teacher was sentenced for a similar crime. Both teachers were pardoned by the King in December 2005 in response to international criticism.<sup>clxxxiv</sup>

Active proselytizing of Islam is encouraged and institutionalized by the government. The Ministry of Islamic Affairs and Center for Islamic Education Foundation sponsors “Call and Guidance” centers employing 500 persons to convert foreign workers to Islam. The state media reported in 2006 that over 4,200 expatriates of various nationalities converted to Islam in the past ten years.<sup>clxxxv</sup>

Lack of religious freedom is added to the litany of abuses domestic workers face in Saudi Arabia.<sup>clxxxvi</sup> It is a destination country for workers from South and Southeast Asia. The largest Indian expatriate community is in Saudi Arabia. Eight-five percent of Indians work in unskilled or blue-collar jobs. Such workers face physical and sexual abuse, restriction of movement, and punitive immigration laws.<sup>clxxxvii</sup>

Abuse specific to South Asians is prevalent. The Saudis arrested eight Christians from India in May 2005. The previous month, 40 Pakistani Christians were arrested after hosting a joint Catholic-Protestant meeting in a home.<sup>clxxxviii</sup> In early August, the government of the Indian state of Andhra Pradesh warned Indians traveling to Saudi Arabia not to carry religious scriptures, photographs or icons. The Indian Ambassador in Riyadh said, “Indian nationals should be strictly briefed against organizing group religious activities in private residences or undertaking missionary or preaching activity.”<sup>clxxxix</sup>

## Treatment of Hindus

Islamic law characterizes Hindus as polytheists. This puts Hindus in the same category as those who practice “black magic” or “sorcery.”<sup>cx</sup> This provides for greater discrimination than against Christians and Jews who are classified as “People of the Book.” The “Hanbali” interpretation of Shari’a found that once fault is determined by a court, a Muslim male receives 100 percent of the amount of compensation determined, a male Jew or Christian receives 50 percent, and all others (including Hindus, Buddhists and Sikhs) receive 1/16 of the amount a male Muslim may receive.<sup>cxci</sup>

Members of the Commission for the Promotion of Virtue and the Prevention of Vice, or Mutawaa’in, destroyed a room converted into a Hindu temple on March 26, 2005 in Riyadh. The makeshift temple was found accidentally when they were raiding flats suspected of manufacturing alcohol and distributing pornographic videos. The caretaker who was found at the site ignored orders to cease worship. He was deported with two other men who were present and ready to worship. This incident was confirmed by several news agencies, including the Arab Al-Hayat.<sup>cxcii</sup>

A Western Op-Ed columnist from Saudi Arabia exclaimed in 2006 that he experiences “no religious freedom at all; no priests, no Christian churches are allowed, no Anglican, Roman Catholic, Baptists or anything else, and the other religions fare no better.” Moreso, he saw Hindu religious symbols torn from believer’s necks and workers deported for possessing Hindu religious literature.<sup>cxci</sup>

## Violations of Constitution and UN Covenants

Saudi Arabia has not signed or ratified the UN’s International Covenant on Civil and Political Rights but its accession to the UN’s International Convention on the Elimination of All Forms of Racial Discrimination took place on September 23, 1997.

Saudi Arabia’s Constitution<sup>cxci</sup> proclaims the kingdom to be “a sovereign Arab Islamic state with Islam as its religion” and “God's Book and the Sunnah of His Prophet” to be its “constitution.” It further declares Arabic to be the national language of the nation. Article 7 states that the government “derives power from the Holy Koran” while Article 8 declares the basis of the government to be “in accordance with the Islamic Shari’ah.” Furthermore, the Constitution states that education should instill “the Islamic faith in the younger generation” and that “the state protects Islam.” Human rights are protected by Article 26 but only in accordance with Shari’ah law.

Saudi Arabia consistently ranks low on international human rights lists. It is 72 out of 111 on the Economist’s Worldwide Quality-of-Life Index in 2005.<sup>cxci</sup> Transparency International Corruption Perceptions index ranked it 70 out of 163.<sup>cxci</sup> The United Nations Human Development Index ranked Saudi Arabia 76 out of 177.<sup>cxci</sup>

## Conclusion and Recommendations

The 2003 terrorist attacks in Riyadh triggered a government action against religious extremism. The Government instituted a national dialogue initiative to introduce debate regarding terrorism and extremism. In 2005, the King opened another forum to discuss the growing pluralism of Saudi society, “We and the Other: A National Vision for Dealing with World Cultures.” This was followed in December by a ministerial summit calling for a ten-year-plan of the Muslim world that includes pluralism and moderation. In March 2004, the government licensed the National Society for Human Rights (NSHR) - the first human rights NGO to operate within the country. The group documented 5,000 cases between March 2004 and February 2006. In response, the government created its Human Rights Commission (HRC) in September 2005. The king mandated that ministries respond to a HRC complaint within three weeks after it is filed.<sup>cxci</sup>

The establishment of procedural mechanisms to address human rights in Saudi Arabia is welcome, and the inclusion of both public and non-governmental sectors is a step forward. However, the nature of the Saudi state and the religious dynamic in the region that is funded, supported, and encouraged by the government are the real, serious impediments to establishing

religious pluralism and the treatment of non-Muslims as co-equals of Muslims. However, from public and media accounts it is obvious that the Saudi regime has used public relations gimmicks to tell the world that it is interested in change whereas intimidation, harassment, and complete lack of religious freedom continue to be the reality on the ground.

It is unfortunate that the United States has not brought significant pressure on the Saudis, despite the USCIRF labeling the nation as a “country of particular concern.” The political and religious dynamic in the region can only change when Saudi Arabia is pressured to change its Islamist agenda. Saudi Arabia must end its support for terrorism and fundamentalist Islam, promote basic civil and religious rights for its citizens and guest workers, and reform its education system in order to remove inaccuracies and hatred about other religions. It should instead promote tolerance and pluralism.



# Democratic Socialist Republic of Sri Lanka



Figure 10: Map of Democratic Socialist Republic of Sri Lanka

© About: Geography/CIA<sup>cxix</sup>

**Area:** 65,610 sq km

**Population:** 20,926,315 (Note: Since the outbreak of hostilities between the government and armed Tamil separatists in the mid-1980s, several hundred thousand Tamil civilians have fled the island and more than 200,000 Tamils have sought refuge in the West)

**Ethnic groups:** Sinhalese 73.8%, Sri Lankan Moors 7.2%, Indian Tamil 4.6%, Sri Lankan Tamil 3.9%, other 0.5%, unspecified 10% (2001 census provisional data)

**Religion:** Buddhist 69.1%, Muslim 7.6%, Hindu 7.1%, Christian 6.2%, unspecified 10% (2001 census provisional data)

**Languages:** Sinhala (official/national language) 74%, Tamil (national language) 18%, other 8%. English is used in government and is spoken competently by about 10% of the population.

**Location:** Southern Asia, island in the Indian Ocean, south of India<sup>cc</sup>

## Introduction

It is important to note at the beginning that the situation in Sri Lanka and the violent conflict between the Sinhala-majority government and the Tamil terrorists groups is a combination of religious, ethnic, and linguistic conflict. Not all Tamils are Hindus, and the LTTE, the primary Tamil-terrorist outfit, is not a Hindu organization.

The Sri Lankan civil war is an ongoing conflict since 1983 between the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE). The LTTE is fighting for an independent state (Tamil Eelam) in the North and East regions of the island. A cease-fire was declared by both parties in December 2001. Norwegian-brokered peace talks led to a ceasefire agreement between the government and Tamil rebels in late 2002. Both the government and Tamil rebels violated the truce. Renewed war broke out in late 2005 with increasing intensity. Both parties committed extrajudicial killings, abductions, and communal violence. Both sides seem to be attacking civilians intentionally, beside military targets. However, both sides say that they are willing to continue to the ceasefire agreement leading to a settlement.

## History

The Sinhalese arrived in Sri Lanka late in the 6th century B.C.E., probably from northern India. Buddhism was introduced beginning in about the mid-third century B.C.E., and a great civilization developed at the cities of Anuradhapura (kingdom from circa 200 B.C.E. to circa 1000 C.E.) and Polonnaruwa (from about 1070 to 1200 C.E.). In the 14th century, a south Indian dynasty seized power in the north and established a Tamil kingdom. Occupied by the Portuguese in the 16th century and by the Dutch in the 17th century, the island was ceded to the British in 1796, became a crown colony in 1802, and was united under British rule by 1815. As Ceylon, it became independent in 1948; its name was changed to Sri Lanka in 1972. Tensions between the Sinhalese majority and Tamil separatists in northern Sri Lanka erupted into war in 1983. Tens of thousands have died in the ethnic conflict that continues to fester. After two decades of fighting, the government and LTTE formalized a cease-fire in February 2002, with Norway brokering peace negotiations. Violence between the LTTE and government forces intensified in 2006, but neither side has formally withdrawn from the cease-fire.

The original inhabitants were believed to be the aboriginal tribe (the Veddahs). The Sinhalese believe they are descendants of King Vijaya who came from Eastern India with a small army and conquered the island and settled there around the 6<sup>th</sup> century BCE.

Between 237 BCE to 1070 CE, Sri Lankan Buddhists and various Indian kings, mainly Tamils, fought each other. Indian kings and Hinduism dominated most of the time during this period. King Vijayabahu drove the Cholas, a South Indian Hindu dynasty, out of Sri Lanka and reestablished the preeminence of Buddhism on the island. Subsequently, it became mandatory for the Sinhalese king to be a Buddhist. Later the country was divided and ruled by separate kings until the Europeans conquered the island.

The Portuguese arrived in 1505 and controlled most of the island by 1595. In 1658, the Dutch, assisted by the king of Kandy, forced Portugal out. The British expelled the Dutch in 1796 and conquered the entire island in 1815 after defeating the king of Kandy. The country was named as Ceylon with Colombo as the capital.

The Europeans established tea, coffee, sugar, cinnamon, rubber and indigo plantations. The British brought nearly one million Tamil laborers from India to work in the tea plantations in Sri Lanka.

In the 1900s the Ceylonese started a struggle for independence from the ruling British. On February 4, 1948 the country won its independence. In 1970, the name was changed to Sri Lanka and it became a republic in 1972.

By 1948, there were more English-language schools in the Tamil-dominated Jaffna city than in the rest of the island. A disproportionate number of Tamils were doctors, lawyers in civil service and other prominent positions of post independent Sri Lanka. The Sinhalese believe that the British gave preferential treatment to the Tamils.<sup>ccci</sup>

Sinhala Buddhist revivalism and nationalism had its origin in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Even before the Sri Lankan independence, Buddhist activists and ideologues -- monks and laypersons, educators and politicians -- accused the British of “betraying” Buddhism and spoke of a need to restore Buddhism to its rightful place in the life and governance of the country.<sup>ccii</sup>

Sinhala Buddhist revivalism and nationalism was supported by and served the interests of a rising Sinhala Buddhist middle class and businessmen, some of whom were implicated in the anti-Muslim riots of 1915 directed against Muslim shopkeepers and businessmen.<sup>cciii</sup> The Jaffna Association (JA) was the only political organization of Jaffna Tamils. They wanted self-determination in the North and East of the island. The JA involved directly in much of Jaffna’s social and economic development and Tamils political aspirations. In 1915 the British agreed to nominate a JA leader as the Tamil member of the Legislative Council. In 1919 the Ceylon National Congress (CNC) was formed for obtaining greater autonomy for the people.

Initially, the Jaffna Association wanted to negotiate separately with the British to protect minority rights. Sir P. Arunachalam, a good friend of JA leaders persuaded the Tamils to put up a united front with the Sinhalese to achieve more authority for the whole island. The Sinhalese assured the Tamils of an agreed number of conditions including Tamil Eelam. The Sinhalese refused to keep their promise. The Tamil Leadership was disillusioned and felt betrayed. In 1921 the Tamils formed the Tamil Mahajana Sabham (TMS).

Ceylon became independent in 1948.<sup>cciv</sup> Power was transferred to the Sinhala majority even though Tamil leaders were in the forefront of the freedom movement. Post independence, the government of D. S. Senanayake passed legislation, stripping the sizable number of Tamil descendants of plantation laborers from India of their citizenship in 1949, leaving them

stateless. This dropped the Tamil voting power in parliament from 33% to 20%, creating political balance away from the Tamils. In 1962 and again in 1965, several hundred thousands of Tamils who worked in the estates were expelled by the Sri Lankan government. Many of these Tamils were not granted full citizenship rights until 2003.<sup>ccv</sup>

Successive governments brought Sinhalese from the south and settled them into Tamil areas in the north and the east. This became a further source of tension between Sinhalese, Tamil, and Muslim communities. The Trincomalee district was colonized by the Sinhalese with the help of the government in 1948, 1950s, and 1960s. The Sinhalese population grew from 4.4% in 1946 to 29.1% in 1981. There was an official plan in the mid-1980s to settle 30,000 Sinhalese in the Northern Province, giving each settler land and funds to build a house. Each community was armed with rifles and machine guns for protection.

In the 1990s Tamilians were driven out from Welis Oya or Manal Aru in the Northern Province, and the Sinhalese settled there; security was provided by the Special Task Force.<sup>ccvi</sup>

The Official Language policy forced through the “Sinhala only Act” of 1956 replaced official English only with Sinhalese. Tamil was not included. This meant that many Tamilians in government employment who were well versed in English and who were not fluent in Sinhalese became unemployed. This also affected their future employment. In practice, the business of government continues to be carried out in English, though the Sinhalese version is preferred.<sup>ccvii</sup>

The 1958 riots could be seen as the beginning of the Sri Lankan Civil War. While the “Sinhala Only” Act passed in 1956, Prime Minister Bandaranaike worked with the Tamil Federal Party Chief Chelvanayakam to make Tamil the administrative language in the Tamil-speaking north and east regions through the Bandaranaike - Chelvanayakam pact of 1957. However, Bandaranaike reneged under pressure from Sinhalese nationalists. The Federal Party politicians launched a peaceful protest against this decision. The Federal Party planned to hold a convention in Vavuniya. To disrupt the convention, on May 22, 1958 the Sinhalese mob attacked the conventioners traveling by trains.

In revenge Tamils rioted in the East and killed 56 Sinhalese fishermen. In Jaffna the Buddhist Naga Vihare temple was destroyed. Some Sinhalese businesses were burned in Jaffna. In the 1958 riot 150-200 Tamils were murdered, thousands more were assaulted and Tamil properties were looted. Over 25,000 Tamil refugees were relocated to the North.<sup>ccviii</sup>

In 1970, the government as a part of an economic self-sufficiency program banned importing Tamil language films, books, magazines, and journals from India. The Dravida Munnetra Kazhagam (DMK) and the Tamil Youth League groups were banned. Foreign exchange for Tamil students going to an Indian university was stopped. External degree programs from the London University were abolished.<sup>ccix</sup> In 1970 the name of the country was changed from Ceylon to Sri Lanka. The Sinhalese origin name change alienated many Tamils.

In 1972 there emerged the idea of a separate nation -- Tamil Eelam -- with the formation of the Tamil United Liberation Front (TULF) which openly advocated a separate Tamil nation. TULF was banned from parliament.

In 1981 a Sinhalese mob went on a rampage on the nights between May 31 and June 2, burning the market area of Jaffna, the office of a Tamil newspaper, the home of the Member of Parliament for Jaffna, the Jaffna Public Library and killing four people. The destruction of the Jaffna Public Library was the incident that appeared to cause the most distress to the people of Jaffna. At the time it was South Asia's biggest library. The 95,000 volumes of the Public Library destroyed by the fire included numerous culturally important and irreplaceable manuscripts. In 1991 the then president of Sri Lanka publicly proclaimed that his party members Lalith Athulathmudali and Gamini Dissanayake were directly involved in the burning of the library in 1981.<sup>ccx</sup>

The "Black July" riots started when after 25 years of negotiations for autonomy for Tamil speaking areas under a federal framework failed. Started in July 23, 1983, the riots led to the killing of between 1,000 and 3,000 Tamils. More than 18,000 houses and numerous commercial establishments were destroyed and hundreds of thousands of Tamils fled the country to India, Europe, Australia and Canada. Thousands of Tamil youths joined the various Tamil militant groups including the LTTE.

Many young Tamils were in favor of using violent means to achieve their ends and in 1972, Tamil New Tigers (TNT), was founded. TNT was led by Velupillai Prabhakaran. The TNT assassinated Alfred Duraiappah, Mayor of Jaffna in 1975 and police officials. They committed bank robberies to fund their activities. In 1976, TNT joined the Subraminiam group to form the Liberation Tigers of Tamil Eelam (LTTE), also known as the Tamil Tigers, later joined by Anton Balasingham. On July 23 1983, LTTE ambushed and killed thirteen government soldiers in Jaffna town. On July 25, the 13 soldiers were to be buried in Colombo. Sinhalese civilians who had gathered at the cemetery started killing Tamils, looting and burning property. The violence against the Tamils spread all across the country. Initially 20,000 Tamils in Colombo became homeless, which gradually rose to 50,000.<sup>ccxi</sup>

Over the next 25 years, there would be many more casualties, ceasefires, undermined ceasefires, a failed peacekeeping mission during the Rajiv Gandhi led Government of India and the introduction of suicide bombings as a lethal weapon for the first time in modern history. A suicide mission, allegedly by an LTTE sympathizer took the life of Indian Prime Minister Rajiv Gandhi in 1985.

## **Events in 2006**

According to human rights observers, the Sri Lankan security forces were believed responsible for a number of attacks and human rights abuses in 2006, "including the killing of five Tamil students in Trincomalee on January 2, the "disappearance" of eight young men from a Hindu temple in Jaffna on May 6, the execution-style slaying of five Tamil fishermen on Mannar island

on June 17, and the killing of 11 Muslims in Pottuvil on September 18. The pro-LTTE Tamil National Alliance blamed the government for the murder of parliamentarian Nadarajah Raviraj in Colombo on November 10.”<sup>ccxii</sup>

According to Amnesty International, “Increased fighting between the government security forces and the separatist Liberation Tigers of Tamil Eelam (LTTE) since April 2006 has resulted in the death and injury of scores of civilians, the displacement of more than 200,000 people, and the destruction of homes, schools and places of worship. Neither the security forces nor the LTTE appear to be taking adequate measures to protect civilian lives.”<sup>ccxiii</sup> We should note that a large majority of Tamils are Hindus, and Hindus make up anywhere from 7% (according to some sources) and 14% of the Sri Lankan population.<sup>ccxiv</sup> While we do not consider the LTTE-Sri Lankan Government conflict as a case of religious persecution and the LTTE is avowedly not a Hindu militant group, the collateral damage of this conflict upon Hindus and Hindu institutions should be condemned. For example, hundreds of Hindu temples have been destroyed in the past three to five decades.<sup>ccxv</sup>

According to the U.S. State Department’s 2006 human rights report, “The government’s respect for the human rights of its citizens declined due in part to the breakdown of the Cease Fire Agreement (CFA). Credible sources reported human rights problems, including unlawful killings by government agents, high profile killings by unknown perpetrators, politically motivated killings by paramilitary forces associated with the government and the LTTE, and disappearances. Human rights monitors also reported arbitrary arrests and detention, poor prison conditions, denial of fair public trial, government corruption and lack of transparency, infringement of religious freedom, infringement of freedom of movement, and discrimination against minorities. There were numerous reports that armed paramilitary groups linked to government security forces participated in armed attacks, some against civilians.”<sup>ccxvi</sup>

## **Violations of Constitution and UN Covenants**

Sri Lanka’s accession to UN’s International Covenant on Civil and Political Rights on June 11, 1980 and its accession to the UN’s International Convention on the Elimination of All Forms of Racial Discrimination took place on February 18, 1982.

The Constitution of Sri Lanka<sup>ccxvii</sup> declares it to be a “democratic socialist republic” which provides Buddhism “the foremost place” but still assures “all religions the rights granted by Articles 10 and 14 (1)(e).” Article 10 provides “freedom of thought, conscience and religion” to every individual and Article 14 (1)(e) provides every citizen the freedom “to manifest his religion or belief in worship, observance, practice or teaching.” Additionally, Article 14 entitles citizens to freedom of speech, peaceful assembly, and association, as well as the freedom “to enjoy and promote his own culture and to use his own language.” The Constitution further guarantees equality before the law and bars discrimination based on race, religion, caste, or language.

## Conclusion and Recommendations

According to a recent Congressional Human Rights Caucus briefing<sup>ccxviii</sup>, the more than two-decade old conflict between the Sinhalese majority and the Tamil minority in Sri Lanka escalated significantly in 2006. The number of people killed in this heightened conflict is in dispute, with the LTTE, classified by the United States as a terrorist organization, disputing government claims. The CHRC briefing noted that “the escalating violence is pushing the country back onto the slippery road toward outright civil war.”

International mediation and good faith efforts seem to have led to dead ends, and unless the Sri Lankan government makes serious efforts to devolve rights to the minorities, and protect minority interests, the brunt of the violence and displacement will be faced by the Tamil and Hindu minorities. There can be no military solution to ethnic conflicts.

In 1970 the Federal Party submitted proposals to the Ministry of Constitutional Affairs for: A federal form of government with an autonomous Tamil state, an autonomous Muslim state and three autonomous Sinhala states; The Tamil Language Regulations of 1966 to be incorporated into the Constitution; Mother tongue to be the compulsory medium of instruction for all Tamil children.<sup>ccxix</sup> This may still be the solution that international agencies and negotiators can work towards.

It is important to recognize that unless the LTTE eschews terrorism the solution to the conflict will be postponed. Without pressure from international arbitrators the war of attrition will continue in Sri Lanka and it is imperative that such pressure be brought to bear upon the more than three decades old conflict.

# Republic of Trinidad and Tobago



Figure 11: Map of the Republic of Trinidad & Tobago

© About: Geography/CIA<sup>ccxx</sup>

**Area:** 5,128 sq km

**Population:** 1,056,608 (July 2007 est.)

**Religions:** Roman Catholic 26%, Hindu 22.5%, Anglican 7.8%, Baptist 7.2%, Pentecostal 6.8%, Muslim 5.8%, Seventh Day Adventist 4%, other Christian 5.8%, other 10.8%, unspecified 1.4%, none 1.9% (2000 census). Almost all Hindus are of Indian descent.

**Ethnic groups:** Indian (South Asian) 40%, African 37.5%, mixed 20.5%, other 1.2%, unspecified 0.8% (2000 census)

**Languages:** English (official), Caribbean Hindustani (a dialect of Hindi), French, Spanish, Chinese

**Location:** Caribbean, islands between the Caribbean Sea and the North Atlantic Ocean, northeast of Venezuela<sup>ccxxi</sup>

## Introduction<sup>ccxxii</sup>

The Republic of Trinidad and Tobago is an archipelagic state in the southern Caribbean. The



country consists of two main islands, Trinidad and Tobago, and 21 smaller islands. Trinidad is the larger and more populous of the main islands; Tobago is much smaller, comprising about 6% of the total area and 4% of the population.

Originally settled by Amerindians of South American origin at least 7,000 years ago, Trinidad and Tobago was occupied by Arawakan-speaking and Cariban-speaking peoples at the time of European contact in 1498. A history of slavery and indentureship has left the country with a mixture of African, Indian, mixed-race, European, Middle Eastern and Chinese people. All these groups have left an imprint on the national culture.

Britain consolidated its hold on both islands during the Napoleonic Wars, and they were combined into the colony of Trinidad and Tobago in 1899. As a result of these colonial struggles Amerindian, Spanish, French and English place names are all common in the country. African slaves and Chinese, Portuguese, Indian, and free African indentured laborers arrived to supply labor in the nineteenth and early twentieth century. Emigration from Barbados and the other Lesser Antilles, Venezuela, Syria, and Lebanon also impacted on the ethnic make-up of the country.

Trinidad and Tobago elected for independence in 1962. In 1976 the country severed its links with the British monarchy and became a republic within the Commonwealth.

Trinidad and Tobago is a democratic republic with ethnic tensions simmering throughout the year but heating up during parliamentary elections which are usually held every five years. The Head of State of Trinidad and Tobago is the President, and the Head of Government is the Prime Minister. The President is elected by an Electoral College consisting of the full membership of both houses of Parliament. The Prime Minister is appointed by the President.

In the recent past, there have been three elections in three years contested by the two main ethnic-based parties, the United National Congress (UNC) and the People's National Movement (PNM). Indians largely support the UNC led by Basdeo Panday, while Africans mainly support the PNM headed by Patrick Manning. In the most recent elections in 2002, the PNM won with 51% of the vote. This allowed Manning to replace Panday as Trinidadian Prime Minister.

## **Hindu Human Rights Issues in Trinidad and Tobago, 2006**

Since almost all Hindus are of Indian descent, the major human rights issues affecting Indians are also applicable to Hindus. The Constitution of Trinidad and Tobago guarantees the right to equality of treatment and freedom of religious belief and observance. However, Hindus in Trinidad and Tobago experience discrimination and violation of their human rights in religion, culture, politics, economics, education, employment, housing, and health. Worse yet, Hindus and Indians are targeted by organized gangs of kidnappers and murderers.<sup>ccxxiii</sup>

Dr. Eric Williams, the country's first Prime Minister referred to Indians as the "recalcitrant minority." The non-Indian population in Trinidad and Tobago seems to be following Williams' racist stereotyping of Indians. The racial and religious animosity between black (Christian and Muslim) and brown (Hindu, Indian) has been exacerbated over the years, and Hindus are now targets of violence and discrimination, egged on by evangelists and White colonialists who brought the Indians as indentured laborers.<sup>ccxxiv</sup>

"This year (2006) marks 50 years since Trinidad and Tobago attained the right to internal self-government (1956-1986). Out of this 50-year period an Indian-based political party held power for six years. The People's National Movement (PNM) ruled for 30 consecutive years without appointing a single Hindu as a government minister. The cry of rural neglect, alienation, marginalisation and discrimination affected the political psychology of Indians as they lost hope of ever winning a general election."<sup>ccxxv</sup>

The concerted media attack against three prominent Hindus (former Prime Minister Basdeo Panday, Professor Vijay Naraynsingh, and Chief Justice Satnarine Sharma), and the forced resignations of several top Indian professionals are worrisome. Hindus fear a systematized attempt to both degrade Hindus in media and exclude them from areas of influence.<sup>ccxxvi</sup> In the recently-formed Caribbean Court of Justice there is not a single judge of Indian origin.

In a recent Joint Select Committee of Parliament meeting chaired by Independent Senator Parvatee Anmolsingh-Mahabir, the National Social Development Programme (NSDP) was exposed as a State agency that is blatant in its discrimination against Hindus, Muslims, Catholics and Anglicans. Predominantly Afro-Trinidadian Christian denominations are instead favored. Senator Wade Mark lamented the fact that millions of taxpayers' dollars had been spent on St Peter's Baptist Church, the Jesus Elam Ministries, Febeau Open Bible, Revival Time Assembly and other small politically affiliated churches. Senator Mark asked: "What criteria was (sic) used to allocate money? Are the Hindus excluded?"<sup>ccxxvii</sup>

Hindus tend to be the most direct victims of religious intolerance and discrimination. Hindus are prevented from holding Diwali and Ramleela celebrations in several areas of the country. For example, the head of the Sugarcane Feeds Centre refused permission for workers to hold their annual Diwali celebrations. In addition, Hindu Police officers were prevented from celebrating Diwali at their workplaces in South Trinidad. Popular Ramleela groups do not receive adequate funding, especially in comparison to Christian events. The Tourism Development Company has devoted millions to the celebration of Gospelfest, for instance, while neglecting Ramleela, the largest open-air theatre in the country.

Allegations of institutional discrimination were recently directed at the Government after several Indians and Hindus were fired or denied well-deserved promotions. Assistant Commissioner of Valuations Ganga Persad Kissoon successfully sought an interim injunction blocking the Prime Minister from filling the post. In doing so, he joined the ranks of NLCB marketing manager Devant Maharaj, who successfully took the Statutory Authorities Service

Commission (SASC) along with the Prime Minister to court after he was bypassed for promotion after the PM's veto of the SASC recommendation that he be appointed NLCB deputy director. Executive Foreign Service Officer II Feroza Ramjohn, appointed in an emergency to replace diplomat Bissoon Boodhai during the investigation of cocaine in a diplomatic pouch, found her own appointment rescinded and that matter is before the courts. According to Indian leaders, "The work ethic of the *jahajis* (Indian Indentured Immigrants) and their descendants, which saved the country, turned out to be a double-edged sword for them. The ability to work hard and make personal sacrifices for the economic and educational progress of themselves and their family coupled with their cultural practices made them a self-reliant sub-society," says Dr. Prakash Persad, Chairman of SWAHA, a Hindu social service organization in Trinidad.<sup>ccxxviii</sup>

In the Police Service, the Protective Services, the Civil Service, the Statutory Boards and Commissions, the High Commissions and Diplomatic Missions abroad, the Central bank, and recipients of National Awards, Indians are systematically excluded. According to one observer, the "Indo-Trinidadian community is witnessing a 'shock and awe' programme with this state-sanctioned policy that directs significant state resources to one ethnic group at the exclusion of other groups. The lowering of qualifications for state employment, house padding, the establishment of the University of Trinidad and Tobago, the elevation of criminal elements to community leaders, the proposal of a political union with other Caribbean islands without national consultations and state-sponsored projects such as CEPEP and HYPE are all examples of the programme conceived to push the Indian out of the space that is shared in Trinidad and Tobago. Using the police force to raid the Chief Justice's office and seize sensitive legal documents while the Chief Justice himself was representing our country in Czechoslovakia is viewed by us as a clear violation of the separation of powers principle."<sup>ccxxix</sup>

Photographs in tourism brochures depict Trinidad and Tobago as a nation whose population is of predominantly African descent. The Indian image is virtually non-existent. Foreigners often express surprise that Indians constitute the largest ethnic group. Indians, especially the Indian male – rarely appear in advertisements in radio, television, and print media.

In many primary and secondary schools and colleges, Hindu children are prevented from practicing their religion and debarred from wearing Hindu clothing, *rakshas* (protective amulet), and other accessories. "I view ... with great concern, the growing number of denominational schools which are insisting that the *raksha* should be removed or hidden under a watch. It is a positive symbol.... Certain denominational schools are forcing all students to study the religion of the school, without introducing the appropriate religious instruction for students of other religions.... The Ministry of Education needs to correct these discriminatory practices, especially in the denominational school," said David Singh in a letter to the Trinidad Guardian Newspaper.<sup>ccxxx</sup>

The racial imbalance in the appointment of top officials is also evident. New ambassadors of the country do not include Indian Trinidadians.

“At a state enterprise . . . about eight employees of the same ethnicity come through the door, before one of a different ethnicity appeared. Last year, a client for whom I was doing a discrimination case compiled a racial pie chart of the most senior and powerful offices in the public service (heads of divisions, directors, chief technical officers, heads of departments and permanent secretaries), using information supplied by service commissions. Of the 105 names listed, there were only 18 Indians. Today, there is no Indo on the executive of our police service and army.”<sup>ccxxxix</sup>

Violence directed against Indians and Hindus is also not uncommon. Indians and Hindus are verbally and physically assaulted by mobs of non-Indians from neighboring villages and from the northern urban areas of Trinidad where the population is predominantly African. The Hindus of Felicity were attacked by Afro-Trinidadians from the adjacent village of Boot Hill. Residents of Felicity were unable to commute to work and schools after Afro-Trinidadians from Boot Hill blocked the main road leading out of Felicity with piles of burning debris and broken bottles.<sup>ccxxxii</sup>

## **Instances of discrimination against Hindu/Indian citizens of Trinidad and Tobago in 2006**

### **1. Tobago Mandir**

Until recently, the Tobago House of Assembly refused to allow the Maha Sabha to construct a *mandir* (temple) on land bought on the island. Churches were funded and the Assembly promoted a gospel concert on the island while refusing to fund a *kirtan* (Hindu religious concert).<sup>ccxxxiii</sup> Letters to editors complaining about the overt discrimination against Hindus had little impact on the racist and bigoted assemblymen.<sup>ccxxxiv</sup> After a five-year struggle, the first Hindu Mandir is to be constructed in Tobago with a \$250,000 grant from the National Commission for Self Help Limited (NCSH).<sup>ccxxxv</sup>

### **2. Diwali/Deepavali – The Hindu Festival of Lights**

Hindus in Trinidad and Tobago face challenges each year when they attempt to organize and hold Diwali celebrations. In October 2006, an Anglican School in Fyzabad, South Trinidad withdrew permission previously granted to students for celebrating Diwali. Students were banned from wearing *rakhi* (a religious symbol worn as a wrist band) even though Diwali is a national holiday.<sup>ccxxxvi</sup>

The largest Diwali celebrations are held each year at the Diwali Nagar, Chaguanas, in Trinidad. This event has grown from a modest affair to an international fixture in the Hindu calendar, attracting Hindus from around the world. Each night, over a 14-day period, thousands of Hindus and non-Hindus congregate at this famous location to enjoy and participate in *pujas* (sacred ritual), concerts, art, craft, and social activities. In 2006, the police refused to provide additional security unless they were paid. During the first few nights when the police stayed away, several vehicles were stolen and vandalized. It was only after protests by Hindus that security was increased.

This major event was granted a meager \$TT 200,000 (approximately U.S. \$33,000) by the Government. This is a small amount compared to the millions given to non-Hindu groups and organizations, as well as to support “national” festivals and events.

### **3. Ramleela**

Though Ramleela is the longest surviving open-air theatre in the Caribbean and it has grown in recent times, Trinidad and Tobago refuses to embrace Ramleela as its own. The festival, which is in the same category as Tobago Heritage Festival, has hardly been supported by the government and media. The National Ramleela Council (NRC) was informed by the Ministry of Culture that the ten groups participating in Carifesta IX would not be getting their annual grant to stage Ramleela in their village. Deosaran Sankar, vice-president of the NRC, said the organization received \$28,500 (U.S. \$4,500) from the Carifesta IX committee to stage celebrations for Carifesta. In contrast, he said government grants other religious organizations hundreds of thousands of dollars to defray expenses in staging their religious activities.

The Ramleela festival has been targeted by non-Hindus during the past few years. In 2005, vandals desecrated religious items and tore up props used in Ramleela celebrations at Mc Bean Village, Couva. The sacred *jhandi* (flag to mark the completion of *puja* or worship ceremony), tents, props and fencing had been destroyed and Hindus were afraid to go to celebrations in Mc Bean because of the presence of hooligans during celebrations. Ten years ago, this happened in Dow village in central village, forcing it to discontinue Ramleela celebrations.<sup>ccxxxvii</sup>

### **4. Hindu Radio Station**

After a long 7-year legal struggle, the Sanatan Dharma Maha Sabha of Trinidad and Tobago (SDMS) was granted the license to broadcast as Radio Jaagriti on 102.7FM. SDMS initiated the application in 1999 which languished for seven years, while the government awarded another group a radio frequency for its station. In February 2004, the SDMS won its discrimination case against the Government of Trinidad and Tobago. Presiding San Fernando High Court Justice Carlton Best ruled that the SDMS was treated unequally when the Cabinet bypassed its application, stating that SDMS had been denied equality of treatment before the law by the State.

On July 04, 2006, SDMS was victorious in its appeal to the Privy Council against the government because of the government’s consistent refusal to award the organization a radio license. In a landmark 19-page judgment Lord Justice Mance said “in light of the exceptional circumstances” of the discrimination, the Privy Council would order Trinidad and Tobago Attorney General John Jeremie to do all that is necessary to ensure that a license is issued forthwith to the Hindu organization. The State was also ordered to pay SDMS's legal costs in all the courts.

### **5. Hindu Priest Accuses Police of Beating and Torture**

A Hindu *nawh* (priest’s assistant) Rabindranath Choon refused to go on a police ID parade, saying he was scared of the officers who allegedly terrorized, tortured and beat him. Choon had been riding home after attending a Ramayan yagna (sacred ritual) when he was stopped by

police officers. It is alleged that the officers knocked Choon off his bicycle and began kicking him on the ground. Several neighbors witnessed the beating. The officers then took Choon to the Oropouche police station where they allegedly beat him. Choon said the police poured kerosene on his head and stuffed his pants and mouth with newspaper before threatening to set him alight. They also mocked him and forced him to sing bhajans (religious songs).<sup>ccxxviii</sup>

## **6. Land, Housing, and Economic Discrimination**

Indo-Trinidadians have believed that there is an ethnic agenda in the Government's distribution of the largesse of the State. This centers upon the distribution of the homes under the National Housing Authority (Home Development Corporation), which seems to be predominantly allocated to Afro-Trinidadians. In response to accusations of discrimination against Indians in allocation of public housing, Housing Minister Dr. Rowley said, "This Government is not anti-Indian". He said 60% of applicants on the Housing Ministry's database are of African descent from the East/West Corridor. He blamed propaganda from the Opposition party for the fact that fewer applications come from Indians in rural and semi-rural areas.<sup>ccxxix</sup>

There may also be inequities in the manner in which aid and compensation are disbursed after natural disasters. Their crops are flooded out year after year with no help from the authorities. Cooks – all of African descent - at the Breakfast Shed in the capital city of Port-of-Spain were each given \$32,000 and new premises built for them after flooding. Thirty-six million dollars were given to the port retirees and the Toco flood victims who got immediate help, but nothing was provided for South or Central farmers – almost 100% Hindus -- who lost millions in flood damage. Cuban doctors are imported to replace Hindu and Indian doctors, Filipino nurses are brought in to replace Hindu and Indian nurses, and the CSME trade agreement allows Jamaicans and small islanders – almost 100% of African descent -- into Trinidad to reduce the Indian majority.<sup>ccxi</sup>

## **7. National Award of the Trinity Cross**

The Ministry of Foreign Affairs published a list of employees for service awards that included very few Hindus or Indians. In addition, the process itself for award granting is prejudiced. The highest award for public service in Trinidad is the titled the "Trinity Cross." In a June 2006 comment, Attorney Anand Ramlogan said, "The Trinity Cross was perceived as a manifestation or symptom of what was, in substance if not form, a Christian state that tolerated non-Christians. It was a powerful psychological reminder of the fact that we were merely 'tolerated.' The objection was not purely religious; it had a political and psychological dimension. It had to do with the sense of belonging and being able to identify with the newly adopted motherland far away from India."

Justice Peter Jamadar, in reference to the court case brought forth by Maha Sabha and an Islamic group against the State regarding the Cross, stated "This general prohibition against non-discrimination thus prohibits laws that differentiate between people on the basis of their inherent personal characteristics and attributes. Such discrimination undermines the dignity of persons, severely fractures peace and erodes freedom. Courts will not readily allow laws to

stand, which have the effect of discriminating on the basis of the stated personal characteristics.”<sup>ccxli</sup> Unfortunately, no action has yet been taken on the removal of the title “Trinity Cross.”

### **8. Crimes Against Hindus and Indians**

“All yuh Indian feel all yuh too smart!” one man said as he raped and sodomized a young Hindu woman he and his two accomplices had kidnapped and whose father had refused to or delayed paying ransom. Taking turns, two of them stood on her hands while the third man raped her.<sup>ccxlii</sup> Throughout the country drug lords have been targeting Indian/Hindu businessmen, so that they could acquire their properties at next-to-nothing prices, while the businessmen migrated. The police offer little protection to law-abiding citizens.<sup>ccxliii</sup>

“The details are well-known: a young black man was killed in circumstances that suggested that he and his friends were attempting to kidnap a young Indian man. The young man’s family denies this. However, the result was a spontaneous explosion of mainly black men who stopped cars, dragged out the (Indian) drivers, and beat them and burned their cars. One young black man was caught on camera saying that **‘For every African dead, 20 Indians have to go’** —the quote has been repeated many times, but the gist remains the same, according to witness reports in November 2006.”<sup>ccxliv</sup>

Indo-Trinidadians have been raped, kidnapped, and have had their homes vandalized and businesses looted. “The Indo-Trinidadian population feels especially naked and targeted, because the majority of kidnap victims have thus far been Indian businessmen and women. The implication of the idea that they are the ‘natural targets’ because Indians are the ‘rich businesspeople’ is dangerous, and only increases the anxiety and depression,” said a leading Indian attorney.<sup>ccxlv</sup>

“To make matters worse, it is a fact that the vast majority of those kidnapped are of Indian descent (just check the police statistics). In what has become a country sharply polarised along racial lines, is it not evident that any apparent condoning specific criminal conduct seemingly focused largely on one group will further alienate that group?” asked Senator Dana Seetahal.<sup>ccxlvii</sup>

### **9. Hindus and Indians from Felicity Attacked by Afro-Trinidadians**

Indo-Trinidadian community leaders, politicians, lawyers and businessmen have pointed out that the severe racial-religious-ethnic imbalance in the police is one of the main reasons why crime is out of control, and why Indo-Trinidadians are the target of much of the violence and crime. Writing about the violence in the (inaptly, it seems now) named village of Felicity, lawyer Ramlogan wrote, “Several people from Felicity (a predominantly Hindu village in Trinidad) called and visited my office over the last few days in connection with the crisis. The horrors of racial slurs, physical beatings, smashed windscreens, open abuse and being physically blocked from going to work or school by gangs while the police and army dilly-dally should not happen in a society based on law and order. Many of these people are too scared to even make a report to

the police. No one wants to come out in the open and say it but the situation amounted to open racial violence against Indo-Trinidadian citizens.”<sup>ccxlvii</sup>

“People perceive the Indian population to be wealthier. Most importantly, they are seen to be weak and soft targets who will not fight back,” says Kumar Mahabir, an anthropologist at the University of Trinidad and Tobago who has analyzed the kidnappings. He points out that 75% of those kidnapped are of Indian origin...”<sup>ccxlviii</sup>

## **10. Discrimination in Employment**

Employment discrimination against Indians is prevalent in the Armed Forces, the Public Service, State Companies, and Board and executive membership at decision-making levels of the State. This change has occurred since the PNM took office in 2002.

Of the 31 senior First Division Officers that were promoted in the police service only seven were Indo-Trinidadians. Indians are a minority in these services in a country in which they comprise half of the population. The last survey conducted by the Centre for Ethnic Studies, found a glaring under-representation of Indians in the protective services.

In a 1990s report the researchers concluded that Indians were “heavily under-represented, except in areas where merit and technical criteria must prevail, as in the judicial and professional sectors, where Indians were more than adequately represented.” Past information from the Service Commissions Department found that there are only 18 Indians serving as department heads in the nation, compared to 87 non-Indians. This historical data is emblematic of the experience today.

## **Violations of Constitution and UN Covenants**

Trinidad and Tobago signed the UN’s International Convention on the Elimination of All Forms of Racial Discrimination on June 7, 1967 and ratified it on October 4, 1973. Its accession to the UN’s International Covenant on Civil and Political Rights took place on December 21, 1978.

Trinidad is a democratic state that “acknowledges[s] the supremacy of God [and] faith in fundamental human rights and freedoms.” Chapter 1 of the Constitution<sup>ccxlix</sup> recognizes an individual’s right to “equality before the law” and freedom of religion, thought, and expression. It also guarantees the “freedom of the press” although it does not expand upon what this freedom entails. Furthermore, the Constitution states that Parliament may not “deprive a person of the right to a fair hearing” nor deprive a person of the right “to be presumed innocent until proved guilty according to law.”

## **Conclusion and Recommendations**

Rampant harassment and abuse of the Indian and Hindu population is evident. This discrimination is on ethnic and religious grounds, and constitutes both an infraction of the country’s Constitution as well as U.N. covenants. Pressure from the international community



should be brought to bear upon the government to enforce civil and criminal laws and to protect the Indian/Hindu, in addition to all citizens.

Trinidadian leaders should discourage racial and religious stereotypes and hate speech, recognize Hindus and Indians as equal partners in the rule and governance of the nation, and distance themselves from Christian fundamentalists promoting hatred against Hindus and Hinduism, and Christianization of the government.

# Discrimination Against Hindus Worldwide in 2006

## Conclusion

The nearly one billion Hindus constitute the third largest religious group in the world. The Hindu Diaspora has grown beyond the Indian sub-continent to comprise an important minority in numerous countries around the world. Unfortunately, Hindus continue to face a litany of human rights abuses in many of these countries.

Among the countries detailed in the report, Bangladesh poses the direst threat for its Hindu minority. With Islamic fundamentalism on the rise in Bangladesh's political arena, the rights of minorities erode at a rapid pace. Bangladesh persists on enforcing the Enemy Property Act (EPA) and Vested Property Act (VPA), which identify Hindus as "enemies" of the state and confiscates their property. The murder, kidnapping and rape of Hindu and tribal women, forcible conversions of Hindu girls to Islam, attacks on Hindu temples, and confiscation of Hindu property continued in 2006 as it did the previous year. There were a total of 461 documented incidents of human rights abuse against Hindus for the 9 months for which we have data for 2006. An exact number of human rights violations is difficult to obtain as many abuses go unreported to authorities out of fear or hopelessness.

While Hindus have inhabited present day Afghanistan for thousands of years, they number significantly less than 1% of the population today. Many left the country during the years of Taliban rule and those that continue to live there, face dire conditions. Hindu shops, temples, and schools have been usurped or demolished and the government has refused to allocate land to Hindus in order to rebuild their lives. A lack of government funding and educated teachers has led to a desperate need of schools. The small expatriate Afghan Hindu community is being pressured to return to Afghanistan despite a lack of facilities and turbulent conditions that make the country unsafe for their arrival.

Although approximately 34% of the population in Fiji is Hindu, the Hindu community still faces intolerance in the forms of anti-Hindu speeches and violence in the form of temple destruction. Between 2001 and April 2005, 100 cases of temple attacks have been registered with the police. Official reports suggest that attacks on Hindu institutions increased by 14% from 2004. The Methodist Church of Fiji propagates hatred against Hindus by repeatedly calling for the creation of a theocratic Christian State and objecting to the constitutional protection of minorities. Meanwhile, the current government continues to favor Christians over Hindus and Muslims by granting preferential treatment to members of the Christian community.

The Hindu population in Pakistan has seen a dramatic and worrisome decline since the country's partition with India—and respect of basic human rights of Hindus has followed the same

trajectory of decline. Since Pakistan has proclaimed itself to be an Islamic Republic, the rights of minorities such as Hindus, Christians, and Ahmadiyyas have been abused through law and by the use of threats, kidnappings, murders, and rapes. Hindu temples are looted and desecrated, and Hindu property is usurped without any reprisal for the perpetrators. Violence against women is rampant in the forms of rape, honor killings, and domestic abuse. In Pakistan, a woman is raped every two hours on average and at least ten women per day die in honor killings. Women are also subjugated the Hudood Ordinances, which require a female rape victim to present four male witnesses to the crime or risk being whipped for adultery. More recently, Hindu girls as young as 12 have been kidnapped, forcibly converted Islam, and forced to marry Muslim boys. Discrimination against Hindus is propagated to Pakistan's youth through government-sponsored textbooks that depict Hindus as cruel and the enemy of Islam.

Pakistan-sponsored Islamic militants have driven over 300,000 Hindus out of the Indian state of Jammu and Kashmir. These same militants have threatened to kill any Hindu that dares to return to the Kashmir Valley. Currently, these Kashmiri Hindus are living like refugees in their own country in deplorable conditions. As there are no longer many Hindus left in the Kashmir Valley of India, documenting human rights abuses is near impossible.

This year our report was expanded to include Bhutan, Kazakhstan, Malaysia, Saudi Arabia, Sri Lanka and Trinidad and Tobago.

Kazakhstan has not only failed to recognize the existence of a small Hindu minority in the country, but the Government has actively attacked Hindu institutions and confiscated and destroyed Hindu property. Malaysia has witnessed seventy-six separate Hindu temple destructions and desecrations, and the Government's flagrant posthumous deidentification of Hindu citizens in numerous cases makes Malaysia a country of grave concern for concerned human rights groups everywhere. The government of Bhutan is complacent in its refugee crisis, which predominantly affects Hindus. Sri Lanka continues to silently stand witness to an intractable ethnic conflict with little to no constructive action. Saudi Arabia is unresponsive to the rights of migrant workers and to any need for even basic religious freedom, and continues to support a militant and fundamentalist brand of Islam that does not tolerate other religions.

This report is the first comprehensive documentation, with historical context, of the systemic religious and cultural ostracization Hindus face in Trinidad and Tobago. As in the Fiji Islands, Hindus comprise nearly half the population of Trinidad and Tobago. Hindus are a visible population who should have fair and equal representation at all levels of governance. Instead, Hindus have become an easy target for rank exploitation and violence. Evidence that church leadership in these nations — the Methodist Church in Fiji and the Baptist and Evangelical churches in Trinidad and Tobago — may be supporting a blurring of the religion and state divide enshrined in those nation's Constitutions is serious cause for concern.

The United States, the international community and the United Nations should bring pressure on all the countries identified in this report, which claim to support human rights and provide

freedom of religion through their Constitutions, to take serious and immediate action to end discrimination against Hindus as well as other minorities. Despite the text of their Constitutions and their signatures on UN Covenants, the countries reported here continue to violate the human rights of minorities, particularly Hindus.

# Appendix A:

## International Acts, Conventions, Covenants and Declarations

### Bangladesh Enemy Property Act/Vested Property Act

In 1965, after the Indo-Pakistan War, the then Pakistan Government introduced the Enemy Property (Custody and Registration) Order II of 1965. The Defence of Pakistan Rules identified the minority Hindus as enemies and dispossessed them of their properties. After independence from Pakistan, the President of Bangladesh, in Order No. 29 of 1972, changed the nomenclature of the law from the Enemy Properties Act (EPA) to the Vested Property Act (VPA). Clause 2 of the Order further stated: “Nothing contained in this Order shall be called in [to] question in any court”. The Order of the President was subsequently not subject to judicial review.

According to the Association for Land Reform and Development (ALRD), an NGO based in Dhaka, the estimated total Hindu households affected has been 1,048,390, and the estimated area of dispossessed land has totaled 1.05 million acres. About 30% -- 10 out of every 34 -- of the Hindu households (including those that are categorized as missing households) have been the victims of EPA\VPA. These estimates, although based on some debatable assumptions, should be considered as sufficiently indicative of the gravity of the law’s impact.”<sup>cc1</sup>

### Chittagong Hill Tracts (CHT) Peace Accord of 1997

Chittagong Hills Tract is in southeast Bangladesh and is the homeland to the Jumma peoples, 14 tribes of Sino-Tibetan origin. As their language, religion, social system, and economic practices differed from those of the majority of Bangladesh’s population, the Jumma peoples became victims of ethnic discrimination, forced relocation, land eviction, rape, torture, and judicial executions. The CHT peace accord was an effort to ease the struggle between the Jumma peoples and the government of Bangladesh.”<sup>cc1i</sup>

### United Nations International Convention on the Elimination of All Forms of Racial Discrimination

On December 21, 1965, the United Nations adopted the International Convention on the Elimination of All Forms of Racial Discrimination. The fundamental of the Convention are as follows:

#### Part I

- Defines “racial discrimination” as “any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin”
- Condemns racial discrimination and segregation

- Promotes the right to equal justice and protection by the law, marriage and choice of spouse, own property, education and freedom of religion, opinion, and thought

#### Part II

- Establish a Committee on Elimination of Racial Discrimination
- Report annually to the General Assembly on its activities and provide recommendations

#### Part III

- Open for signature by any State Member of the UN

The full text of the Convention can be found at:

[http://www.unhchr.ch/html/menu3/b/d\\_icerd.htm](http://www.unhchr.ch/html/menu3/b/d_icerd.htm)

## **United Nations International Covenant on Civil and Political Rights**

On December 16, 1966, the United Nations adopted the International Covenant on Civil and Political Rights. The fundamentals of the Covenant are as follows:

- Every human being has the right to life that shall be protected by law
- No one shall be subjected to torture or inhuman treatment
- Slavery and slave trade shall be prohibited
- Everyone has the right to liberty and security
- Everyone shall be free to leave any country, including his own
- Everyone will be equal in front of the law
- Everyone shall have the right to freedom of thought, conscience, and religion
- No marriage shall be entered into without the free and full consent of the intending spouses
- There shall be an established Human Rights Committee

The full text of the Covenant can be found at:

[http://www.unhchr.ch/html/menu3/b/a\\_ccpr.htm](http://www.unhchr.ch/html/menu3/b/a_ccpr.htm).

## **United Nations Universal Declaration of Human Rights**

On December 10, 1948, the United Nations adopted the Universal Declaration of Human Rights. The fundamentals of the Declaration are as follows:

- All humans are born free and equal in dignity and rights and have the right to life, liberty and security
- Slavery and slave trade shall be prohibited
- All humans are equal before the law and entitled to equal protection by the law
- Everyone has the right to own property
- Everyone has the right to freedom of religion, including the right to change religions
- Everyone has the right to work and the right to equal pay for work
- Everyone has the right to education

Following this act, the UN called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

The full text of the Declaration can be found at:  
<http://www.un.org/Overview/rights.html>

## Appendix B:

### Attacks on Hindus in Bangladesh from January 1, 2006 to December 31, 2006

	Incident Location	Human Rights Abuse	Source
1.	Village - Jhankhali Upazilla - Mathbaria District - Pirojpur	Attack/looting: Paddy of Anil Kumar Biswas, a school teacher was looted by 8 to 10 armed men led by Badsha, Harun and Abdul Malek. The men threatened to kill Anil Kumar Biswas	Juganthar 01/01/06
2.	Village - South Mohammedpur Upazilla – Senbag District - Noakhali	Attack/looting: The house of Pranab Ballab Pal was attacked, looted and set on fire by Muslim men who tried to evict them from the house and landed property	Ajker Kagoj 01/05/06 BHBCOP
3.	Village - Manipur Palli Upazilla - Kamalgonj District – Mowlabi bazar	Attack/looting: Six houses in a tribal village were attacked and looted by Muslim men who injured eight tribal men and women seriously	Ajker Kagoj 01/05/06 BHBCOP
4.	Village - Garia Upazilla - Ujirpur District - Barishal	Attack/looting: The house of Nikhil Datta was attacked and looted by Muslim men who seriously injured Nikhil	Ajker Kagoj 01/05/06
5.	Village - Bahirchar Upazilla - Baliakandi District - Rajbari	Attack/looting: 10 to 12 Hindu houses were attacked, looted and set on fire by men led by Ayub Ali Fakir	Juganthar 01/06/06
6.	Village - Nayapara Upazilla - Purbadhala District - Netrokona	Attack/looting: The house of Pankaj Saha was attacked and looted by armed Muslim men	Bhorer Kagoj 01/06/06



7.	Village - Sherpur Upazilla - Sadar District - Bagura	Looting: Fish in the Khudiyasa pond belonging to Sree Sree Maa Bhabani Bigraha was looted by 35 men led by J.M.Mostafa, Chairman, Bhabanipur Union Parishad, Haider Ali, Abul Kalam Azad and Rafiqul Islam. The men threatened to kill local Hindus	Pratam Alo 01/09/06 BHBCOP
8.	Rajapur Lane, Andarkilla, Chittagong City	Attack on festival: The prayer festival of Loknath Dham was attacked by men led by Salauddin, an employee of the Chittagong Divisional Commissioner Office. Many women were injured in the attack.	Juganthar 01/07/06
9.	Village - Kalyanpara Upazilla - Naniyarchar District - Rangamati	Kidnap: Sunil Bikash Khisa, a tribal man was kidnapped by Muslim men	Bhorer Kagoj 01/09/06
10.	Village - Chachapur Upazilla - Mahadebpur District - Nogaon.	Murder: Umir Chand (35), his wife Papi Rani (33), and their two children -- Chabi Rani (4) and Pappu (2) were brutally murdered by Muslim men	Daily Star 01/09/06 BHBCOP
11.	Village - Chowarpur Upazilla - Sadar District - Nogaon	Land grab/attack on temple: The Chowarpur Kalimandap was attacked by Muslim men trying to occupy the property belonging to the temple	Samakal 01/09/06
12.	Village - Gopalpur Upazilla - Lalpur District - Natore	Land grab: Land belonging to Satyen Kumar Sarkar was occupied by Nurul Islam, a teacher of Gopalpur Degree College who built a house on the occupied land. Nurul Islam also tried to occupy the house of Kamana Roy, the	Pratam Alo 01/09/06

		uncle of Satyen Sarkar and threatened to kill him	
13.	Village - Pulbandi District - Gaibanda	Land grab: The house and land belonging to Dr. Manindra Nath was occupied by a businessman named Khairul Islam, who threatened to kill Dr. Manindra Nath	Sangbad 01/10/06 BHBCOP
14.	Village - Monaharpur Upazilla - Sadar District - Comilla	Attack/land grab: The Bishurda Khaddar Bhandar of Pradip Kumar Datta was attacked and partly occupied by Mahabubur Rahman, who has built a house there, and has threatened to kill Kumar.	BHBCOP
15.	Village - Varasinghapur Upazilla - Savar District - Dhaka	Land grab: Land belonging to Alak Kumar Nag was sought to be occupied by Ismail Hossain of the Sharmin Group. Hossain is threatening Nag to leave the country	BHBCOP
16.	Village - Maheswarkati Upazilla - Ashashuni District - Satkhira	Attack on property: A fish farm named 'Three Brothers,' belonging to Bimal Krishna Sarder, Amal Krishna Sarder and Nirmal Krishna Sarder was sought to be taken over by men led by Abdul Jalil	BHBCOP
17.	Village - Satbaria Upazilla - Sonagazi District - Feni	Land grab/attack: Property belonging to Renu Bala Saha and Debaki Saha was occupied by Abul Kalam, Baharullah, Joynal Abedin and Abdul Kalam with the help of the local administration. The Sahas were injured in the attack.	BHBCOP
18.	Village - Khorshedpur Upazilla - Kumerkhali	Temple property occupied: Property of the Sree Sree Gopinath Deb temple is	BHBCOP

	District - Kustia	sought to be occupied by Md. Abdur Rahman, Chairman, Local Union Parishad	
19.	Village - Char Tofail Upazilla - Charfashion District - Bhola	Attack/looting: The house of Anil Chandra Shil was attacked and looted by Md. A. Salam and Md. A. Salam Master. Anil Shil was seriously injured in the attack	BHBCOP
20.	Village - Ghose Gati Upazilla - Ullapara District - Sirajgonj	Temple attack: The Shiba temple was attacked and looted by Muslim men who destroyed an image of Lord Shiba	Ittafaq 01/14/06
21.	Village - Mithachara Upazilla - Mirersharai District - Chittagong	Murder: Swapan Kumar Saha was brutally murdered by Muslim men in his shop and the shop was looted of property worth 500,000 Taka	Juganthar 01/14/06 BHBCOP
22.	Village - Saliais Upazilla - Mirersharai District - Chittagong	Murder: Narayan Chandra Saha (48) was brutally murdered by Muslim men.	Bhorer Kagoj 01/14/06
23.	Village - Darshana Upazilla - Damudhnda District – Chuyadanga	Attack: A Hindu religious institution was attacked by the members of JMB who demanded money	Ittafaq 01/14/06
24.	P.S. - Ramna Dhaka City	Attack/looting: Ramna Farma was attacked and looted by Muslim men. Pankaj Kumar, manager of the store was seriously injured in the attack	Pratam Alo 01/17/06 BHBCOP
25.	Village - Narayanpur Upazilla - Kaligonj District - Jhinaidah	Attack/looting: The homes of Ballab Biswas, Paritosh Mandal, Asit Mandal, Sujit Biswas, Arun Mandal and Shreebas Bhanu were attacked and looted by 15	Observer 01/16/06

		to 20 Muslim men. Many Hindus were seriously injured in this attack	
26.	Village - Chandrapur Upazilla - Kashba District - Bhracmanbaria	Attack: Five Hindu homes were attacked by men led by Jaher Mia. Many Hindus were seriously injured in this attack	Pratam Alo 01/17/06 BHBCOP
27.	Village - Moktarpara Upazilla - Sadar District - Netrokona	Threat of bomb attack: The traditional Pousmela festival was postponed for fear of a bomb attack	Juganthar 01/17/06
28.	Village - Battala Upazilla - Nikli District - Kishoregonj	Threat of bomb attack: The Kalibari Battala Mela festival was postponed for fear of a bomb attack	Pratam Alo 01/15/06
29.	Village - Kumira Dhopapara Upazilla - Sitakunda District - Chittagong	Threat/land grab: Muslim men threatened to kill widow Jhoshna Bala Das and her family. The men were trying to evict Das and family from their landed property.	Bhorer Kagoj 01/17/06
30.	Dhaka Dakkin District - Sylhet	Land grab: The house of Piresh Shil was occupied by a Muslim government officer	Janakantha 01/21/06 BHBCOP
31.	Upazilla - Dhobaura District - Mymensingh	Murder/attack: Haridas Chandra Sutradhar (45) and Bimal Chandra Sutradhar (25) were brutally murdered by men led by Omar Ali, Motayer Hossain, Rahim, Ashraf Ali and Ershad. Sumuti (45), Ramdash (35), Sreeram (45), Arun (35), Dayal (28) and Niranjana (45) were seriously injured in this attack.	Janakantha 01/21//06

32.	Village - Girikul Upazilla - Sadar District - Khagrachari	False arrest: Sunayan Chakma (30), a school teacher of BRAC was arrested by local administrative officers and tortured. Chotan Chakma and his father were also arrested.	Janakantha 01/24//06 BHBCOP
33.	Village - West Bazuya Upazilla - Dakope District - Khulna	Attack/looting: The home of Suprabat Roy (45) and Anita Roy (45) was attacked and looted by Muslim men who seriously injured the Roys	Janakantha 01/24//06
34.	Village - West Chakbhabani Upazilla - Dhamirhat District - Nogaon	Kidnap: Tata Tudu, a tribal man was kidnapped by Bangladesh Nationalist Party leader and Khelna Union Parishad Chairman	Janakantha 01/25//06 BHBCOP
35.	Village - Daspara Upazilla - Gangni District - Meherpur	Murder: The Namjangha festival at a Hindu home was bomb attacked and Dipali (30) killed and 7 other Hindus were seriously injured	Janakantha 01/27//06 BHBCOP
36.	Bandarban	Fear of Bomb Attack: The traditional Rajpurmaya of Bomang Circle was postponed fearing a bomb attack	Samakal 01/28/06 BHBCOP
37.	Upazilla - Mathiranga District - Bandarban	Attack/land grab: Indrajit Banik, correspondent for the Daily Samakal was attacked by Nurul Amin Nuru, a Jubodal (youth) leader. Banik's house and land was occupied by Nurul.	Samakal 01/28/06
38.	Post Office Road Upazilla - Amtali District - Barguna	Attack/loot: "Maa Durg" house of Mukul Chandra Roy and "Jogendra Durg" house of Paritosh Chandra Roy were attacked and looted by 20/25 armed Muslim men	Sangbad 02/04/06 BHBCOP

		led by Barguna BNP leader Mashiur Rahman Milan and Jubo Dal Cadre leader Rashed Ahamed Tokan. Mukul Chandra Roy and Paritosh Chandra Roy were seriously injured in this attack.	
39.	Khoksa District - Kustia	Festival postponed: A festival celebrating the 500-year-old Khoksa Kalipuja was postponed by the local police.	Juganthar 02/04/06
40.	Chaulturi Secondary School Upazilla - Mollarhat District - Bagerhat	Festival/worship attacked: The Goddess Saraswati Puja Mandap was attacked and the Saraswati Puja of Chaulturi Secondary School was attacked by 10/12 Muslim men. 10 Hindu students were seriously injured in this attack.	Juganthar 02/04/06 BHBCOP
41.	Village - Bangshipara Upazilla - Belkuchi District - Sirajganj	Festival/worship attacked: The Goddess Saraswati Puja Mandap was attacked and the Goddess Saraswati deity was destroyed by Muslim attackers.	Samakal 02/04/06
42.	Village - Kalagaon Upazilla - Tahirpur District - Sunamgonj	Murder: Suman Dey (24), son of Sukesh Dey, was brutally murdered by men led by Amir Ali, a Union Parishad Chairman.	Juganthar 02/07/06 BHBCOP
43.	Upazilla - Santia District - Pabna	Attack/arson: The house of Ashoke Kumar Sarker was attacked and set on fire by Muslim men. A Goddess Saraswati deity was destroyed.	Ajker Kagoj 02/07/06
44.	Village - Banagram Baharboula Upazilla - Morelganj	Attack: The house and landed property of Harshid Chandra Halder was attacked by men belonging to the BNP. Sanda Rani Halder was seriously injured in this	Sangbad 02/07/06 BHBCOP

	District - Bagerhat	attack.	
45.	Village - Akhdakhola Bazar Upazilla - Sadar District - Satkhira	Attack/loot: Jewelry shops belonging to Paritosh Dhali, Kartik Sharma, Tapan Kumar and Satyajit Roy were attacked and looted by 20/22 armed Muslim men.	Janakantha 02/09/06
46.	Chota Maheshkhali Upazilla - Maheshkhali District - Cox Bazar	Attack/loot: 7 Hindu homes were attacked and looted by men led by Md. Karim, son of Yusuf and Enam.	Janakantha 02/09/06 BHBCOP
47.	Village - Yangcha Upazilla - Lama District - Bandarban	Attack: 6 tribal homes were attacked and the tribals evicted by men led by BNP leader Ajijul Haq	Janakantha 02/13/06
48.	Village - Shiyali Kanda Upazilla - Fakirhat District - Bagerhat	Attack leading to suicide: Kalipada Parai was attacked by local BNP leaders. Parai committed suicide by taking poison.	Ajker Kagoj 02/14/06
49.	Village - Ayutshahi Upazilla - Tangibari District - Munshigonj	Acid attack: A group of men led by Manir, Amir, Harun and Samsur threw acid on Chandana Rani Mondal, wife of Dilip Mondal. She was seriously injured in this attack.	Pratam Alo 02/14/06 BHBCOP
50.	Village - Nandipur Upazilla - Katiyadi District - Kishoregonj	Torture/attack: Three Hindu families abandoned their homes when subjected to torture by Muslim men.	Ajker Kagoj 02/15/06
51.	Village - Uttarkul Upazilla - Maheshkhali District – Cox Bazar	Loot/threat: 85 trees belonging to seven Hindus were looted by Rajaul Karim, a member of Union Parishad Council. They threatened to kill Hindus.	Daily Star 02/16/06 BHBCOP

52.	Upazilla - Sherpur District - Bagura	Temple property occupied: Property belonging to the Bhabanipur temple was occupied by Haider Ali, local BNP Vice President.	Jnakantha 02/16/06
53.	Ichamati Chara - Khashiya Panpunji Upazilla - Kamalgonj District - Moulabibazar	Tribals attacked: The tribal village of Khashia was attacked and looted by Muslim men. Many tribal men and women were seriously injured in this attack.	Pratam Alo 02/17/06 BHBCOP
54.	District - Natore	Rape: A teenage school girl, daughter of Subote Chandra, was raped by Solaiman.	Sangbad 02/17/06
55.	Village - Baniacho Upazilla - Shaharashi District – Brahmmanbaria	Land grab: Land belonging to Lani Sutradhar, son of late Raj Sutradhar, was occupied by three to four men led by Dr. Anawarullah.	Samakal 02/18/06
56.	Village - Krishnapur Upazilla - Savar District - Dhaka	Christians injured/land grab: About 25 bighas (1 bigha = 1333 sq.meters) of land belonging to the Christian community was occupied by Bangladesh Thai Multiple Agro Fisheries Limited of Mirja Hafizur Rahman. Many men and women were seriously injured in this attack.	Samakal 02/18/06
57.	Village - Panchanandapur Upazilla - Rajnagar District - Moulabibazar	Land grab/attack: The home and land belonging to a Hindu were occupied by men led by Azad and Ankar. Amadini Das (60), Sabita Rani Das (11), Anita Rani Das (18) and Kantai Rani Das (25) were seriously injured in this attack.	



58.	Village - West Chakbhabani Upazilla - Dhamirhat District - Nogaon	Tribal murdered: Tyata Tudu (35) was kidnapped and brutally killed by armed men led by Al-Hil-Mahamud Chowdury, Chairman, Khelna Union Council.	
59.	Village - Rambari Upazilla - Fulbaria District - Mymensingh	Rape: Chaya Rani Das, wife of Khagen Chandra Das, was raped by Nazrul Islam, son of Abdul Mannan	Sangbad 02/18/06
60.	Village - Taltali Upazilla - Shreepur District - Gazipur	Land grab: 40 bighas of land belonging to Shyamoli Chanterjee was occupied by Helo Bahini.	Janakantha 02/18/06
61.	Chulkati District - Bagerhat	Attack: Shreekanta Debnath (43) and his wife Depali Debnath (30) were seriously injured when men belonging to the Jote government attacked them.	Janakantha 02/18/06 BHBCOP
62.	Village - Jadipara Upazilla - Sadar District - Bandarban	Land grab: Muslim men tried to occupy 10 bighas of land belonging to a tribal woman named Mau Sang (75).	Sangbad 02/20/06
63.	Village - Ladhuya Upazilla - Nangalcourt District - Comilla	Land grab: Land belonging to Indra Kumar Sharma and Lalmohan Chakrabarty was occupied by Jashimuddin and his brother Masud, sons of late BNP leader Abul Hasem. They threatened to kill local Hindus.	Ajker Kagoj 02/20/06 BHBCOP
64.	Upazilla - Banaripara District - Barishal	Festival postponed: The Surya Moni Mela of Hindu community was postponed by the local administration.	BHBCOP
65.	Darshana Upazilla - Damurhuda	Torture: Arati Halsana, Head Mistress of Ishwarchandrapur Govt. Primary School,	BHBCOP

	District - Chuyadanga	was tortured by men led by Khabiruddin.	
66.	Village - Banikhali Upazilla - Sadar District - Pirojpur	Festival postponed: A Doul Purnima Sankirtan of Bauikhali Sarbojaneen Radha Gobinda Sebashram was postponed as JMB men threatened the organizers of the festival.	Janakantha 02/21/06
67.	Upazilla - Matiranga District - Khagdachari	Land grab: Land belonging to Dulal Saha was occupied by men led by Jote leader Yusuf and Badsha.	Snagbad 02/21/06 BHBCOP
68.	Village - Kamalla Upazilla - Muradnagar District - Comilla	Temple land occupied: Property belonging to the Shree Shree Kalmata temple was occupied by Chatradal and BNP leaders. They built a market there.	Pratam Alo 02/22/06
69.	Village - Bhrammadanga Upazilla - Mollarhat District - Bagerhat	Temple attacked: A temple was attacked by Muslim men who destroyed the Goddess Kali, Shitala and God Hari deities.	Sangbad 02/22/06
70.	Village - Banikhali Upazilla - Sadar District - Pirojpur	Festival postponed: A Doul Purnima Sankirtan of Bauikhali Sarbojaneen Radha Gobinda Sebashram was postponed as JMB men threatened the organizers of the festival.	Janakantha 02/21/06
71.	Village - Munshipara Upazilla - Debigonj District - Panchagard	Land grab: Hamida, wife of late Abdullah and their sons Haider, Farupue, Rashid and Shahin tried to occupy land belonging to Babul Kumar. Babul's family members were seriously injured in this attack.	Ajker Kagoj 02/23/06

72.	Village - Bakakura Upazilla - Jhinaigati District - Sherpur	Tribal land occupied: Land belonging to the tribal Koch community was occupied by men led by Abu Bakar Siddique.	Ajker Kagoj 02/23/06
73.	Village - Uttarpatardi Upazilla - Gournadi District – Barishal	Village attacked: A Hindu village was attacked by men led by Mannan Mrida, a relative of the local Member of Parliament, Jahiruddin Swapan. 15 Hindus were injured in this attack.	Ajker Kagoj 02/25/06
74.	Village - Barabkunda Upazilla - Sitakunda District - Chittagong	Temple attacked: The Smritilata Bharati Sebayet of Shree Shree Jhalamuki Kali temple was attacked by Md. Jahangir, Md. Harun, Md. Alamgir and their group. The Shiva deity was destroyed, and land belonging to the temple was occupied.	Ajker Kagoj 02/26/06 BHBCOP
75.	Village - Balbaria Upazilla - Kumarkhali District - Kustia	Kidnap: Achintya Kumar Biswas (22) was kidnapped by Muslim men.	Ittefaq 02/26/06
76.	Village - Nanupur Upazilla - Fatikchari District - Chittagong	Jewelry shops looted: Six jewelry shops including the shop of Ratan Banik were looted by Muslim men.	Pratam Alo 02/28/06 BHBCOP
77.	Village - Kenduya District - Netrokona	Land grab: Property designated as “vested property” belongint to Hindus was occupied by a powerful Muslim leader.	Bhorer Kagoj 02/22/06 BHBCOP
78.	Laxmicharibazar District - Rangamati	Hindus arrested: A worker of the Pahari Chatra Parishad and a student of Laxmichari High School were arrested by police.	Bhorer Kagoj 02/23/06

79.	Village - Krishnapur Upazilla - Savar District - Dhaka	Christians arrested: Gomez (25), Regan Kasta (18), Badsha Gomez (21), and Badal Sarker (20) of the Christian community were arrested by the police.	BHBCOP
80.	Village - Kawarashi Upazilla - Barhatta District - Netrokona	Threat/land grab: Men led by Jadge Mea, son of Abdul Hamid Talukder and Bidya Mia, threatened to kill Rabindra Chandra Shil. They were trying to occupy land belonging to Rabindra.	BHBCOP
81.	Upazilla - Sadar District - Chandpur	Medical assistance denied: Hindus were denied admission in the office of the civil surgeon at Chandpur.	BHBCOP
82.	Upazilla - Panchari District - Khagrachari	Journalist murdered: Satyajid Chakma, Panchari corresponded for the Daily Samakal was murdered by Muslim men.	BHBCOP
83.	Industrial Area - Ghorashal Upazilla - Palash District - Narsingdi	Doctor victimized: Dr. Naba Kumar Debnath, Director of Pali X-Ray Clinic was threatened by the officer-in-charge of Palash. False cases were filed against the doctor.	BHBCOP
84.	Village - Khalishkhali Upazilla - Tala District - Satkhira	Threat/land grab: Sankar, brother of Narayan Chandra Mitra, was threatened by BNP members. His land was occupied by BNP men.	BHBCOP
85.	Village - Gobindapur Upazilla - Parbatipur District - Dinajpur	Crematorium occupied: A Hindu crematorium at Champatali was taken over by the local administration who converted it into a school playground.	BHBCOP

86.	Village - Digarbari Upazilla - Kashiyani District - Gopalganj	Attack/looting/murder: Four Hindu homes, including those of Bholanath Biswas and Upendra Nath Biswas, were attacked and looted by 25/26 armed Muslim men. Kalo Shashi (60) was killed and Upendra Nath Biswas (45) was seriously injured in this attack.	Janakantha 03/01/06 BHBCOP
87.	Village - Awayabunia Upazilla - Katalia District - Jhalakathi	Murder: Shishir Kumar Bhakta, son of school teacher Khitish Chandra Bhakta, was murdered by Muslim men.	Ittefaq 03/04/06
88.	Village - Baktabali Upazilla - Fatullah District - Narayanganj	Attack: Bishnu Mondal, son of Sharat Mondal, was attacked by BNP men Ripan, Ratan and Jasim demanding money. Bishnu Mondal was seriously injured in the attack.	Juganthar 03/03/06 BHBCOP
89.	Village - Hinganagar Upazilla - Delduyer District - Tangail	Attack: Hindus were attacked by men belonging to Khenda and Labu groups demanding money.	Juganthar 03/03/06
90.	Dispensari Road Upazilla - Bhairab District - Kishoreganj	Murder: Shikha Rani Das (20), wife of Durlab Das, was murdered by Muslim men.	Bhorer Kagoj 03/04/06
91.	Chittagong City	Murder: College student Utpal Kumar Barua was killed by Muslim men.	Bhorer Kagoj BHBCOP
92.	Village - Gaber Upazilla - Madarganj District - Jamalpur	Temple property occupied: Property belonging to 300-year-old Shashan Kali temple was occupied by Muslim men.	Pratam Alo 03/06/06
93.	Village - Potajia Upazilla - Shahajadpur	Attack/looting: Four Ghose Bari homes were attacked and looted by Muslim	Samakal

	District - Sirajganj	men.	03/07/06
94.	Khasiapunji Upazilla - Kamalganj District - Mowlabibazar	Attack/looting: The tribal village of Khasiapunji was attacked and looted by men led by Abdul Hossain, President, Adampur Union BNP. Homes were burnt and about 150 bighas of land was occupied.	Ajker Kagoj 03/06/06 BHBCOP
95.	Village - Kumar Para Upazilla - Sadar District - Rajshahi	Temple property occupied: Property belonging to the Shree Shree Radha Ballab Deb Bighra of Ladly Mohan Maitra Milan was occupied by Anjum Ferdose, a police officer.	Bhorer Kagoj 03/07/06
96.	Haimchar District - Chandpur	Murder: Sagar Harijan (25) of Haimchar Health Complex was brutally murdered by Muslim men.	Observer 03/09/06 BHBCOP
97.	Village - Malo Para Upazilla - Karaniganj District - Dhaka	Murder: Rajib Chandra Hawlader (17) was murdered by Alamin, Thantu and Mostaque.	Samakal 03/09/06 BHBCOP
98.	Dolayerpard P.S., Demra, Dhaka City	Attack/looting: Tapan Chandra Das (35) was attacked by Muslim men who looted valuables, and seriously injured him.	Samakal 03/09/06
99.	Mahimaganj Upazilla - Gobindaganj District - Gaibanda	Land grab: Land belonging to Sadan Karmaker of Karmaker Para was occupied by men led by Nawab Ali.	Samakal 03/09/06
100.	Nogoan Chapainawabganj Rajshahi	Tribal festival postponed: The Baha and Faguya festivals of the tribal community were postponed by local officers.	Observer 03/11/06 BHBCOP

101.	Village - Natana Upazilla - Ashashuni District - Satkhira	Attack: The home of Arun Mallik was attacked by men led by Sahin. Arun Mallik, Pinaki Mallik, Ram Narayan Mallik and Tamal Mallik were seriously injured in this attack.	Samakal 03/12/06
102.	Pilot High School Upazilla - Madhukhali District - Faridpur	Smrity Kakali (16), a school girl was kidnapped by Muslim men.	Ajker Kagoj 03/14/06
103.	Village - Sutipara Upazilla - Dhamrai District - Dhaka	Kidnap: Dulal Pal was kidnapped by Muslim men who tried to kill him.	Juganthar 03/14/06 BHBCOP
104.	Village - Youngcha Shamuk Jhiri Upazilla - Lama District - Bandarban	Tribals attacked: Tripura Karbari, Taran Tripura, Mangmut Pru Tripura, Natiram Tripura, Jamarang Tripura and Johan Tripura were evicted from their homes by men led by Ajijul Haq, Chairman, Fasiakhili Union Parishad.	Ittefaq 03/16/06
105.	Village - North Suchipara Upazilla - Shaharasti District - Chandpur	Festival attacked: A Hindu Dal Purnima festival was attacked by Muslim men, who destroyed Goddess Radha and God Krishan deities.	Pratam Alo 03/17/06
106.	Village - Panchanandapur Upazilla - Rajnagar District - Mowlabibazar	Land grab: Land belonging to Amudini Das, a widow, was occupied by Anikar Mia and Akchan Mia. Amudini was seriously injured in this attack.	Ajker Kagoj 03/17/06 BHBCOP
107.	Village - Ghosepara Upazilla - Sadar District - Thakurgoan	Attack: Dananjoy (22) was seriously injured when men led by Md. Surkar attacked him.	Juganthar 03/17/06

108.	Khaurulkul Upazilla - Sadar District – Cox Bazar	Temple destroyed: The ISKCON temple was burned down by Muslim men.	Janakantha 03/18/06 BHBCOP
109.	Village - Batkhachia Upazilla - Shreepur District – Gazipur	Murder: Bigen Rabidas (50) was murdered by Muslim men.	Janakantha 03/18/06
110.	Village - Charervita Upazilla - Dhobauda District - Mymensingh	Murder/land grab: Three Hindus including Bimal Sutradhar (18) and Haridas (34) were murdered by Muslim men who were trying to evict them from their property.	Ittefaq 03/18/06
111.	Village - Dascrati Upazilla - Ashashuni District – Satkhira	Attack/looting: The homes of Shasti Rani Mondal, Bhaben Mondal, Tarak Mondal, Laxmi Rani, Binoy Sarker and Bijoy Sarker were attacked and looted by Muslim men. 15 Hindu men and women including Usha Rani (45), Tulashi Rani (32), Shukladashi (30), Kalidashi (50), Swapan Sarker (27) and Anil Sarker were seriously injured in this attack.	Sangbad 03/18/06 BHBCOP
112.	Village - Bargoan Upazilla - Sonaimuri District - Noakhali	Crematorium occupied: A crematorium belonging to Saha Bari was occupied by Abu Taher.	Ittefaq 03/19/06
113.	Ward No. 26 P.S. - Sabujbag Dhaka City	Hindu leaders arrested: BHBCOP leaders Chitta Ranjan Das and Haradhan Das were arrested by the police.	BHBCOP
114.	Baishari Upazilla - Naikhangchari	Rape/Murder: Khing Chaiya, a teenage girl of the tribal Marma community was	Pratam Alo 03/19/06



	District - Bandarban	gang raped and killed by Muslim men.	
115.	Village - Dinar Upazilla - Sadar District - Barishal	Land grab: The house and land belonging to Ganesh Chandra was sought to be occupied by BNP leaders Manik Howlader, Tapu Howlader and Salam Sarder.	Bhorer Kagoj 03/20/06
116.	Village - Sujankhathi Upazilla - Agailzara District - Barishal	Murder: Krishna Sarker (60) was killed by Muslim men.	Ittefaq 03/20/06
117.	Hospital Road Upazilla - Sadar District - Barishal	Hindu festival postponed: Prayers and festival of two Ashtokona temples were postponed by the police.	Sangbad 03/21/06
118.	Village - Makimpur Upazilla - Bhrammanpara District - Comilla	Attack/looting: The home of Nikhil Chandra Ghose was attacked and looted by Muslim men who threatened to kill the family of Nikhil.	Juganthar 03/21/06 BHBCOP
119.	Village - Korkola Upazilla - Chatmohar District - Pabna	Gang rape: A tribal girl (18) was gang raped by men led by Charoruddin.	Ajker Kagoj 03/23/06
120.	Dhaka City	Journalist threatened: Muslim men threatened Dipak Acharya, staff reporter for the Daily Independent, asking him to leave the country. They also tried to evict him from his house and occupy his land.	Ajker Kagoj 03/23/06
121.	Village - Andermanik District - Gazipur	Tribal land occupied: 40 bighas of land belonging to the tribal community was occupied by Muslim men who attacked	Janakantha 03/23/06

		and looted 60 tribal homes.	
122.	Village - Gobindaganj District - Gaibanda	Threat: Muslim men threatened to kill Ashoke Agarwal, and demanded money from him.	Sangbad 03/23/06
123.	Sylhet	Land grab: Land belonging to Suhashini Das, a revolutionary leader, was occupied by Muslim men.	Bhorer Kagoj 03/24/06 BHBCOP
124.	Village - Runia Uttarbazar Upazilla - Sadar District - Thakurgoan	Temple attacked: The wall surrounding the Goddess Kali temple was destroyed by Muslim men who broke the image of Goddess Kali.	Inqilab 03/24/06
125.	Village - Bhatiabazar Upazilla - Kashiyani District - Gopalganj	Murder: Raju Saha (32) was brutally murdered by Taif, Liptan, Jashim and Nayan.	Samakal 03/25/06
126.	Komodini Hospital District - Tangail	Kidnap: A teenage school girl, Sumi Saha, was kidnapped by armed Muslim men.	Ittefaq 03/24/06
127.	Upazilla - Naikangchari District – Bandarban	Kidnap/murder: Khichaiya Marma (16), daughter of late Khepa Marma, was kidnapped and killed by Belaluddin, son of Siddique Ahamed.	Ajker Kagoj 03/25/06
128.	Village - Palpara Upazilla - Bajidpur District - Kishoreganj	Hindu icon stolen: A valuable icon of God Shiba belonging to Matilal Saha was stolen by Muslim men.	Sangbad 03/24/06
129.	Village - Hachandandi Upazilla - Chandnaish District - Chittagong	Attack/looting: The home of Dr. Jatindra Mohan Das was attacked and looted by 70/80 Muslim men, who seriously	Samakal 03/27/06 BHBCOP

		injured Dipu Dey, Rubi Dey and Rupa Dey.	
130.	Village - Maghachari Upazilla - Kowkhali District - Rangamati	Rape: A tribal house-wife, Rajeshwari Chakma (40), was raped by Md. Rafiq (30).	Samakal 03/27/06
131.	Ward No. 6 Upazilla - Roypur District - Laxmipur	Temple attacked: The Goddess Kali temple was attacked and an image of Goddess Kali was destroyed by Muslim men.	Ajker Kagoj 03/28/06
132.	Village - Kaigila Upazilla - Domar District - Nilphamari	Gang rape: Sonali Rani, wife of Binoy Chandra, was gang raped by Muslim men.	Ajker Kagoj 03/28/06 BHBCOP
133.	Village - Bazar Road Upazilla - Sadar District - Barishal	Temple property occupied: A portion of temple property of Bara Kalibari was occupied by Nazir Ahamed.	Juganthar 03/24/06 BHBCOP
134.	Village - Kormaja Upazilla - Santia District - Pabna	Land grab: Land belonging to the Siddeswari Kali temple was occupied by Hazi Md. Rafiqunnabi, a central leader of Jamat. He built a madrasa on the temple grounds.	Janakantha 03/28/06 BHBCOP
135.	Village - Tilabduri Upazilla - Atrai District - Nogoan	Attack: Saptami Debnath (16) was attacked by Muslim men who seriously injured her.	Janakantha 03/28/06
136.	Village - Mirubari Upazilla - Mathbaria District - Pirojpur	Attack/looting: Five Hindu family homes, including that of former Additional Secretary D. N. Bepari, were attacked and looted by 20/25 armed Muslim men.	Ittefaq 03/29/06

137.	Village - Goyail Upazilla - Agailzara District - Barishal	Attack: Ramesh, Nipu, Mana and Pulin Mondal were attacked by Muslim men who seriously injured them.	Ittefaq 03/31/06 BHBCOP
138.	Village - Bharat Khali Upazilla - Saghata District - Gaibanda	Temple destroyed: The Goddess Kali temple of Bharatkhalai was attacked and destroyed by Muslim men led by Khokan Mia.	Janakantha 04/01/06 BHBCOP
139.	Village - Namokandi Upazilla - Muladi District - Barishal	Crematorium occupied: A crematorium belonging to Hindus was occupied by BNP men led by Azahar Matubbar (50), who built a house there.	Sangbad 04/03/06 BHBCOP
140.	Village - Naktara Upazilla - Ashashuni District - Satkhira	Attack: Subhas Chandra Gaine, Pabitra Mohan Das and Sontosh Kumar Das were attacked by Muslim men who demanded money and threatened to kill them.	Ajker Kagoj 04/03/06
141.	Village - Gopalgram Upazilla - Shalikha District - Magura	Attack: Biren Gaine, Ajit Mondal, Tapada Gaine, Pulin Gaine and Ajit Gaine were attacked by Muslim men demanding money and threatening to kill them.	Ajker Kagoj 04/03/06 BHBCOP
142.	Village - Mahishkunda Upazilla - Ashashuni District - Satkhira	Temple attacked: The Mahishkunda Namjagha temple was attacked by 60/70 men led by Masdul Alam Kazal, Sheula Union Chatradal President, Altaf, Kalam and Rejaul. Images of Gods were destroyed and 10 Hindu men and women were seriously injured in the attack.	Sangbad 04/03/06 BHBCOP
143.	Village - Panchapalli Upazilla - Sadar District - Gopalganj	Land grab: Men led by Abdur Razzak of Taragram tried to grab land belonging to the Panchanath Sarbajaneen Kali	Sangbad 04/06/06 BHBCOP

		Mandir.	
144.	Munshiganj District - Faridpur	Attack: Muslim men threatened Ashutosh Biswas and his family and tried to force them to leave the country.	Sangbad 04/06/06
145.	Village - Shibpur Upazilla - Birganj District - Dinajpur	Attack/loot: The traditional Shingha Bari was attacked and looted by 15/20 Muslim men. Rabindra Nath Singha, Sukumar Singha, Candana Singha and Laki Singha were seriously injured in this attack.	Ajker Kagoj 04/06/06 BHBCOP
146.	Village - Ramnagar Upazilla - Bakerganj District - Barishal	Attack/loot: The home of Dr. Kalu was attacked and looted by 10/12 armed men led by Rafiq and Sheik Faisal. Samir (35), Rabin, Sonali (20) and two other Hindus were seriously injured in this attack.	Ajker Kagoj 04/05/06
147.	Panchpir Upazilla - Boda District - Panchagar	Attack: 18 Hindu families were threatened by men led by Abu Sama Khan, Md. Shahin, Helal Hossain, Yusuf and Md. Hanu demanding money.	Ajker Kagoj 04/07/06
148.	Upazilla - Gouripur District - Mymensingh	Attack/loot: About 300 Hindus traveling on a train were attacked by Muslim men. They were looted of valuables, and 50 Hindus including 24 women were seriously injured in the attack.	Ajker Kagoj 04/08/06
149.	Village - Gopinathpur Upazilla - Salanga District - Sirajganj	Rape: A tribal woman was raped by men led by Tajul Islam.	Sangbad 04/09/06
150.	Village - Sabadal Upazilla - Aditmari District - Lalmonirhat	Murder: Jhantu Chandra (48), son of late Kailash Chandra, was killed by Muslim men.	Bhorer Kagoj 04/09/06 BHBCOP

151.	Kuyakata -Kalapara Road Alipur District - Patuakhali	Land grab: Land belonging to Angshamancin, President, Rakhain Buddhist Welfare Trust, was occupied by local BNP leader Hanif Khan.	Ajker Kagoj 04/10/06
152.	Village - Kanchanpur Upazilla - Adamdighi District - Bagura	Attack: Muslim men tried to occupy land belonging to Sitanath Datta (55), and threatened to kill Sitanath.	Ajker Kagoj 04/14/06
153.	Village - Hajachara Upazilla - Baghaichari District – Khagdachari	Gang rape: A tribal woman was gang raped by Muslim men.	Pratam Alo 04/13/06 BHBCOP
154.	Village - Barirjhiri Upazilla - Lama District - Bandarban	Murder: A tribal man, Utoyaimang Marma (64), was murdered by Nur Mohammed.	Ittefaq 04/14/06 BHBCOP
155.	Village - Mahathuri Upazilla - Nandigram District - Bagura	Murder suspected: Police recovered the body of Sumati Rani (35), wife of Supen Chandra Barman.	Sangbad 04/17/06
156.	Village - Swarup Pur Upazilla - Mahadebpur District - Nogoan	Attack: Rani Pahan (40), wife of Manto Pahan, a tribal was attacked by 8/10 men led by Rafiqul Islam (Mona), his son Manto, Habib and Miladi Mondal. Rani Pahan was seriously injured in the attack.	Ajker Kagoj 04/18/06
157.	Dattabari Upazilla - Daulatpur District - Khulna	Land grab: Muslim men tried to evict 120 Hindu families from their homes and landed property.	Samakal 04/18/06 BHBCOP
158.	P.S. Kafrul, Dhaka City	Murder suspected: Police recovered the body of Pranabesh Chandra Majumder, Deputy Director at the Interior Ministry.	Pratam Alo 04/20/06
159.	Village - Kafra Upazilla - Panchbibi District - Joypurhat	Attack: The home of a tribal man, Shuk Toram Rabidas (62), was attacked by Muslim men. Shuk Toram (62), Ramtara	Ajker Kagoj 04/19/06

		Rabidas, Arati and Bharati were seriously injured in this attack.	
160.	Village - gayena Upazilla - Sadar District – Thakurgoan	Attack: A prayer hall and some Hindu homes were attacked by Muslim men. 11 Hindu men and women were seriously injured in this attack.	Observer 04/21/06
161.	Village - Dharishwar Upazilla - Nikli District - Kishoreganj	Land grab: Land belonging to the Bairagir Math temple was occupied by Habibul Haq, Secretary Nikli Union Parishad, who built a house on the occupied land.	Sangbad 04/21/06
162.	Village - Dublia Upazilla - Khanshama District - Dinajpur	Gang rape: A Hindu housewife (18) was gang raped by men led by Rashid and Latif.	Janakantha 04/21/06 BHBCOP
163.	Village - Bhabatoshi Upazilla - Atpara District - Netrokona	Attack/loot: A Hindu family was attacked and looted by Muslim men who tried to rape the women. Chaya Rani Sarker (60), Dipesh Chandra Sarker (30) and Nihar Sarker were seriously injured in this attack.	Janakantha 04/21/06
164.	Village - Jharabarsha Upazilla - Saghata District - Gaibanda	Village attacked: A Hindu village was attacked by men led by Badsha Mia. 16 Hindu men and women including Subash Chandra Das, Purnima Rani and Sanda Rani were seriously injured in this attack.	Janakantha 04/21/06
165.	Village - Ilajpur Upazilla - Purbadhala District - Netrokona	Land grab: Land belonging to Biplob Kumer Sarker and Rupendra Shil was occupied by Muslim men.	Janakantha 04/22/06
166.	Village - Senpara Upazilla - Godabari District - Rajshahi	Attack/murder: The home of a tribal man, Rabindra Nath Sarder (40), was attacked by men led by BNP leader Ziaul Haq and Abdul Malek. Rabindra was	Daily Star 04/22/06 BHBCOP

		killed in this attack.	
167.	Upazilla - Roypura District - Narsingdi	Kidnap/ransom: Pradip Saha of Diganta Enterprise was kidnapped by Muslim men who demanded 400,000 taka in ransom.	Sangbad 04/22/06
168.	Village - Khalifarghona Upazilla - Rouzan District – Chittagong	Attack/loot: The homes of Shantipada Barua, Dilip Barua and Tridip Barua were attacked and looted by armed Muslim men.	Ajker Kagoj 04/22/06
169.	Village - Chandali Upazilla - Hatia District - Chittagong	Murder: Mohankrishna Jaladash was murdered by men led by Kamaluddin, Chairman, Union Parishad.	Juganthar 04/22/06
170.	Murapara Upazilla - Rupganj District - Narayanganj	Land grab: Property belonging to the Jiur Mandir was occupied by Muslim men.	Ittefaq 04/22/06 BHBCOP
171.	Village - Modakpara Upazilla - Srebardi District - Sherpur	Attack/loot: The homes of Swapan Modak and Tapan Modak were attacked and looted by men led by BNP leader Jalaluddin. The homes were destroyed.	Janakantha 04/23/06
172.	Bandarban	Kidnap: A tribal man, Jatin Tancanga was kidnapped by armed Muslim men who demanded one million Taka as ransom.	Observer 04/23/06 BHBCOP
173.	Bandarban	Land grab: Land belonging to the Bandarban Royal family was sought to be occupied by men led by Nur Mohammed.	Sangbad 04/24/06
174.	Village - Khankura Upazilla - Hossainpur District - Kishoreganj	Journalist attacked: The home of Pradip Kumer Sarker, a correspondent for the Daily Ittefaq was attacked by 15/20 armed Muslim men. They looted many valuables from his house.	Samakal 04/25/06 BHBCOP



175.	Village - Laxmipur Upazilla - Durgapur District - Netrokona	Murder: A tribal leader, Satyaban Hajang (40), was murdered by Muslim men.	Ittefaq 04/25/06
176.	Village - Mankia Upazilla - Birganj District - Dinajpur	Temple attacked: The Badaswari Kali Temple was attacked by Muslim men who destroyed an image of Goddess Kali, and later burned down the temple.	Sangbad 04/25/06 BHBCOP
177.	Village - Madya Para Upazilla - Dighlia District - Khulna	Attack/loot: The home of Deb Prasad Chakraborty was attacked and looted by eight armed Muslim men. Pulak and Alope were seriously injured in this attack.	Sangbad 04/25/06
178.	Village - Joydeb Malshabari Upazilla - Rajarhat District - Kurigram	Kidnap/rape: A tenth grade teenage Hindu school girl was kidnapped by men led by Mostaque Ahamed, son of late Kacharuddin and Hazrat Ali. The girl was gang raped by them.	Ajker Kagoj 04/25/06
179.	Gopi Mohan Basak Lane, Sutrapur, Dhaka City	Attack: The home of Pratosh Talukder was attacked by 20/25 armed men led by former Ward Commissioner Aowlad Hossion Dilip. Some women were tortured, and others were seriously injured in this attack.	Bhorer Kagoj 04/26/06 BHBCOP
180.	Village - Chandrapara Upazilla - Sadar District - Barishal	Attack/land grab: The home of widow Sabita Ghose was attacked and occupied by men led by Salauddin, Rasel, Faruq, Perbez and Jahangir. Sabita and her daughters Bulbuli and Tultuli were seriously injured in this attack.	Juganthar 04/26/06
181.	Village - Kacharipara Upazilla - Sadar District - Pabna	Kidnap/conversion: Raja Bashfor, son of Chuni Bashfor and Kishore Bashfor, was kidnapped by Abdur Rashid who forcibly	Janakantha 04/26/06 BHBCOP

		converted the boy to Islam.	
182.	Village - Patkatha District - Barguna	Attack: A Hindu family was attacked by Ziaul Hasan, Chairman, Badarkhali Union Parishad and BNP leader. Gouranga, Gopinada, Sabita, Bakul Rani, Jagadish Chandra Mistri, Kiran Bala and Shibu (10) were seriously injured in this attack.	Samakal 04/26/06
183.	Kompaniganj Upazilla - Muradnagar District - Comilla	Attack/loot: Swannabahar, a jewelry shop owned by Bijan Kumer Banik was attacked by 6 or 7 Muslim men who looted gold worth two million taka. Four, including Bappi Deb (30) and Babul (28) were seriously injured in this attack.	Ajker Kagoj 04/27/06 BHBCOP
184.	Village - Khirpota Upazilla - Todash District - Sirajganj	Land grab: BNP leader named Rafiqul Hasan tried to grab land belonging to the Kali temple, and occupy a crematorium belonging to the tribal community.	Juganthar 04/29/06 BHBCOP
185.	Maish Chari Chittagong Hill District	Land grab/attack/rape: 21 bighas of land belonging to the Bouddha Bihar and Bouddha Shishu Sangha of Saupru Para and Joysena Karbari Para were occupied by Muslim men. 50 tribal men and women were seriously injured in this attack. Two Marma girls were gang raped by the men.	BHBCOP
186.	Village - Anandanagar Upazilla - Sadar District - Khagdachari	Property destroyed: The home of Ratna Dasgupta, a school teacher, was destroyed on the orders of the Municipal Chairman who is planning to build a road over the land.	BHBCOP
187.	Village - Kutabpur	Attack: The home of Ramendra Kumar Bhowmik was attacked by 35/40 men led	Ittefaq

	Upazilla - Begamganj District - Noakhali	by Sentu, Mastafa, Anwar, Morshed, Din Mohammed and Rejaul Haq. Ramendra Kumar Bhowmik, Kartic, Maya Rani and Ramkrishna were seriously injured.	05/03/06 BHBCOP
188.	Upazilla - Naikhangchari District - Bandarban	Temple occupied: The 70 year-old Smiti Mandir of the tribal community was attacked and sought to be occupied by Ali Hossain.	Juganthar 05/03/06
189.	Upazilla - Rajair District – Madaripur	Attack/loot/rape: Hindus of Kadambari Union Parishad were attacked by 30/40 men led by Kala. They looted valuables and women were gang raped.	Samakal 05/04/06 BHBCOP
190.	Village - Muranandi Upazilla - Muradnagar District – Comilla	Rape: A teenage girl, daughter of a Hindu fisherman was raped by Janu Mia.	Ajker Kagoj 05/04/06
191.	Ward No. 09 Upazilla - Kalapara District – Patuakahali	Land grab: Land belonging to Swapan Howlader was occupied by Advocate A. K. M. Delwar Hossain with the help of local BNP leaders Gazi Abbas Bacchu and Gazi Akkas.	Janakantha 05/04/06 BHBCOP
192.	Village - Gaighata Upazilla - Boda District – Panchagar	Attack: The home of Akhil Chandra Barman, son of late Durja Mohan Barman, was attacked by men led by Yunus Ali, son of Nabiruddin. They threatened to kill Akhil.	Sangbad 05/04/06 BHBCOP
193.	Village - Ghosepara Upazilla - Sadar District – Thakurgoan	Murder: Dr. Ajit Kumar Ghose was murdered by Mashiur Rahman.	Bhorer Kagoj 05/05/06

194.	Upazilla - Sherpur District – Bagura	Attack/loot: The home of Shibu Mohantha was attacked and looted by members of the Uttarahini. Shibu Mahantha (46), his wife Maya Rani Mohantha (40), their daughter Shikha Rani Mohantha (25) and son Suman Mohantha (15) were seriously injured in this attack.	BHBCOP
195.	Village – Jhabskuka Kumudganj Upazilla - Purbadhala District – Netrokona	Attack/loot: The home of Pradip Chandra Pal was attacked by 15/16 armed men who looted valuables from the home.	BHBCOP
196.	Village - Mailakanda Upazilla - Gouripur District – Netrokona	Attack/loot: Many Hindu homes including those of Prafulla Chandra Das, Sadan Chowdury and Nitai Chandra Das were attacked by 20/25 armed Muslim men who looted valuables.	BHBCOP
197.	Village - Baradi Upazilla - Sonargoan District – Narayanganj	Land grab: A road within the Loknath Brahmachari Ashram was taken over by Abdul Ali, son of a local BNP leader. He built a shop on the land.	Bhorer Kagoj 05/06/06 BHBCOP
198.	Patuatoli P.S., Kotwali Dhaka City	Attack/loot: The New Dhakeswari Jewelry store of Jiban Chandra Ghose was looted by Muslim men who stole gold ornaments worth 8,500,000 taka.	Bhorer Kagoj 05/07/06
199.	Village - Bamalkhali Upazilla - Kalaroa District – Satkhira	Land grab: Land belonging to Binoy Ghose was occupied by men led by BNP leader Matiar Moral. They threatened Binoy saying he should leave the	Ittafaq 05/07/06 BHBCOP

		country.	
200.	Village - Fuljhuri Upazilla - Sadar District - Barguna	Attack/loot: The home and shop of Gopal Mali were attacked by men led by Badarkhali Union Parishad Chairman and BNP leaders Tiaul Hasan and Hiru Matubbar. Valuables were looted.	Ajker Kagoj 05/08/06
201.	Mitford P.S. - Lalbag Dhaka City	Land grab: Property belonging to the Rakkha Kali temple was occupied by Muslim men.	Ajker Kagoj 05/10/06 BHBCOP
202.	Village - Rhishipara Upazilla - Sadar District – Nogoan	Murder: Diresch Chandra Das (60), a school teacher, was murdered by Muslim men.	Janakantha 05/10/06
203.	Village - Chakbhabanipur Upazilla - Sadar District – Faridpur	Temple destroyed: An image of Goddess Kali belonging to Dipak Bhattachariya was destroyed by Muslim men.	Bhorer Kagoj 05/11/06 BHBCOP
204.	Village - Tagdapara Upazilla - Domar District – Nilphamari	Attack/loot: Paddy of Satyendra Nath Roy was looted by about 100 men led by local BNP leaders Shabuddin and Manchur Ali.	Janakantha 05/11/06
205.	Village - Nanner Bazar Upazilla - Dhamrai District – Dhaka	Land grab: About four bighas of temple land was occupied by men led by BNP leader Md. Bacchu Mia, who built a market on the occupied land.	Sangbad 05/11/06 BHBCOP
206.	Village - Potajia	Land grab: Land belonging to the 200-year-old Daymadhab Mandir was	Janakantha

	Upazilla - Shahajadpur District – Pabna	occupied by men led by Ali Ashraf Bacchu, Chairman, Potajia Union Parishad.	05/12/06 BHBCOP
207.	Village - North Balasur Upazilla - Shreenagar District – Munshigonj	Attack: Housewife Nanda Rani Roy was beaten and injured by land grabbers led by Tayab Ali, Anwar, Nurujaman, Dipu and Babu.	Janakantha 05/12/06 BHBCOP
208.	Khan Jahan Ali Road Upazilla - Dakope District – Khulna	Kidnap: Four teenage girls including Swapna Baishnab, daughter of Gopal Bhaishnab, were kidnapped by Muslim men.	Ittefaq 05/12/06
209.	Village - Tara Upazilla - Ghior District – Manikganj	Land grab: Land belonging to 7 Hindu families including those of Subash Chandra Pal, Pallab Chandra Pal, Deben Pal and Paritosh Pal was occupied by men led by Razzak Chowdury.	Sangbad 05/14/06 BHBCOP
210.	Village - Jhashail Upazilla - Gomastapur District – Chapainawabganj	Land grab: Crematorium land belonging to a tribal community was occupied by Muslim men.	Sangbad 05/13/06
211.	Village - Faguya Upazilla - Mohanganj District – Netrokona	Murder: Dipali Sarker (26), wife of Palash and their daughter Banya (6) were murdered by Muslim men.	Ittefaq 05/13/06 BHBCOP
212.	Village - Madyakumurpur Upazilla - Sadar	Land grab: Land belonging to Gouranga Barman was occupied by BNP leader Ahasanul Islam Ritu.	Janakantha 05/13/06

	District – Kurigram		
213.	Village - Joykali Upazilla - Nagarkanda District – Faridpur	Property looted: Five fruit trees belonging to Joykali Mandir were looted by men led by Mizanur Rahman and Sawar Munshi.	Ajker Kagoj 05/15/06 BHBCOP
214.	Shahajalal University Sylhet	Journalist attacked: Rama Prashad Babu, a correspondent for the Daily Juganthur was attacked by Muslim men who seriously injured him.	Bhorer Kagoj 05/15/06 BHBCOP
215.	Village - North Bagkachira Upazilla - Bamna District – Barguna	Attack/loot: The home of Sukha Ranjan was attacked by men led by Khokan and Selim, who looted valuables and stole a cow.	Ajker Kagoj 05/15/06 BHBCOP
216.	Village- gandichara Upazilla - Shreemongal District – Mowlabibazar	Murder: Gagan Das (40), worker in a tea estate, was murdered by Muslim men.	Ajker Kagoj 05/17/06
217.	Village - Pargacha Upazilla - Sadar District - Bagura.	Land grab: Property belonging to the 100-year-old Kali temple was occupied by men led by Jubo Dal leader Maftun Ahammed.	Bhorer Kagoj 05/17/06
218.	Village - Mitapur Upazilla - Sadar District – Magura	Attack: Many Hindu homes were attacked by men led by BNP leaders Saheb Ali and Rostam Ali. 25 Hindu men and women including Chitta Ghose (45), Prakash Ghose (35), Biduyat Ghose (40), Sukumer Ghose (35) and Sebadashi (40) were seriously injured in this attack.	Bhorer Kagoj 05/17/06 BHBCOP

219.	Village - Gobindapur Upazilla - Gouripur District – Mymensingh	Attack: 40 Hindu homes were attacked by men led by Dulal Mia and Ajibur. Many Hindu men and women were seriously injured in this attack.	Ittefaq 05/18/06 BHBCOP
220.	P. S. - Pallabi Dhaka City	Attack/loot: Romeo Jewellers of Babu Karmaker was attacked by armed men who looted the shop of gold, silver and 60,000 taka in cash.	Juganthar 05/18/06
221.	Upazilla - Nagarpur District – Tangail	Land grab: Khaled Khan tried to occupy land belonging to Tagar Rani Karmaker. Khaled threatened to kill her.	Sangbad 05/21/06
222.	Village - Chowddajaba Upazilla - Agailjhara District – Barishal	Attack/loot: The home of Suman Baine, son of late Hari Mohan Baine, was attacked and looted by 15/20 men led by Nizam, Ilias and Delwar.	Sangbad 05/22/06 BHBCOP
223.	Village - Bishnupur Upazilla - Kaliganj District – Satkhira	Land grab: A 300-year-old crematorium was occupied by men led by Mijanur Rahman, Chairman, Bishnupur Union Parishad.	Pratam Alo 05/22/06 BHBCOP
224.	Village - Harikhali Upazilla - Sonatala District – Bagura	Attack/loot: The home of Iswar Chandra was attacked and looted by men led by Shamsul Haq Pramanik. Nilu Rani (27), Shamoli Rani (25) and Sajib were seriously injured in this attack.	Bhorer Kagoj 05/22/06
225.	Upazilla - Thanchi District – Bandarban	Attack/loot: 20 tribal homes were attacked and looted by Muslim men who later set the houses on fire.	Sangbad 05/23/06 BHBCOP



226.	Village - Chakleshwar Upazilla - Mirjapur District – Tangail	Attack/loot: The homes of Abala Rani and Chitta Ranjan were attacked and looted by men led by Jahangir. Three Hindus were seriously injured in this attack.	Sangbad 05/23/06
227.	Village - Charnarayandia Upazilla - Sadar District – Gopalganj	Land grab: Alamgir Mia, Selim Mia, Milan, Aliur Gazi and Sirajul Islam tried to occupy land belonging to Maniklal Saragi.	Sangbad 05/24/06 BHBCOP
228.	Upazilla - Shymnagar District – Satkhira	Attack: The tribal Munda community was attacked by men led by Manjur Rahi, son-in-law of Jamat MP, Gazi Nazrul Islam.	Sangbad 05/25/06
229.	Village - Dalujhiripara Upazilla - Sadar District – Bandarban	Kidnap: A tribal man, Ching Marma was kidnapped by Muslim men.	Sangbad 05/28/06 BHBCOP
230.	Village - Kayamajampur Upazilla - Durgapur District – Rajshahi	Attack/loot: The home of Rampada Das was attacked and looted by 7/8 men led by local BNP president Alauddin.	Ajker Kagoj 05/28/06 BHBCOP
231.	Village - Asta Upazilla - Faridganj District – Chandpur	Kidnap: Dasharath Chandra Das (40) was kidnapped by men led by Boranuddin.	Samakal 05/28/06 BHBCOP
232.	Village - Basanda Upazilla - Sadar District – Jhalakathi	Land grab: Land belonging to Chita Ranjan was occupied by men led by Abdul Malek Howlader who threatened to kill Ranjan’s family members.	Ajker Kagoj 05/28/06

233.	Village - Patiabera Upazilla - Ullapara District – Sirajganj	Attack/loot: Six Hindu families were attacked and looted by men led by Aynal Mia.	Ajker Kagoj 05/28/06 BHBCOP
234.	Village - Hatiyara Upazilla - Sadar District – Narail	Murder: Babu Mallik (50) was murdered by Muslim men.	Samakal 05/28/06
235.	Upazilla - Panchbibi District - Joypurhat	Attack/loot: The home of tribal Shukta Rabidas was attacked and looted by men led by Abdul Alim. Shukta Rabidas, Ramata, Bharati Rani Rabidasi and Arati Rani Rabidasi were seriously injured in this attack.	Ittefaq 05/29/06 BHBCOP
236.	Village - Kanchannagar Upazilla - Bahubal District - Habiganj	Attack/loot: The home of Dr. Sanu Das was attacked and looted by Muslim men. Shiuli Rani Das and Mani Mohan Das were seriously injured in this attack.	Sangbad 05/29/06
237.	Village - Tajpur Upazilla- Sirajdikhan District – Munshiganj	Attack/loot: The homes of Ripan Datta, Dijay Datta and Ajoy data were attacked and looted by Muslim men.	Janakantha 05/29/06 BHBCOP
238.	Village - Dasherhat Upazilla - Sonagazi District – Feni	Land grab: Land belonging to Kiran Chandra Das was occupied by men led by Imam Hossain Miskin. Miskin later built a house on the occupied land.	Inqilab 05/29/06 BHBCOP
239.	Village - Gargari	Murder: Uzzal (26) was murdered by 5/6 armed Muslim men.	Samakal

	Upazilla - Alamdanga District – Chuyadanga		05/30/06
240.	Upazilla - Sadar District – Feni	Temple attacked: Six images of deities at the Rajkali Bari Mandir were destroyed by men led by Khurshid Alam.	Juganthar 05/30/06 BHBCOP
241.	Upazilla - Sadar District – Magura	Temple attacked: The 400-year-old Siddeswari Math and mandir were attacked by Muslim men who looted the temple of two images of Hindu deities and other valuables.	Janakantha 05/31/06 BHBCOP
242.	Village - Dhamin Nogoan Upazilla -Mohanpur District - Rajshahi	Attack/loot: The homes of Arun Kumar and Bishwanath were attacked by men led by Nurul Islam. Valuables were looted. BHBCOP leaders, who complained to the police were tortured by the Mohanpur thana police.	Janakantha 06/03/06 BHBCOP
243.	Village - Bibirhowla Upazilla - Galacipa District - Patuakhali	Attack: A Hindu home was attacked by Muslim men. Eight Hindus including Dhiren Das and his wife Kanak Rani Das were seriously injured in this attack.	Janakantha 06/02/06
244.	Village - Chowpalli Upazilla - Sadar District - Laxmipur	Attack/loot: The home of Shymal Chatterjee was attacked and looted by men led by Monir and Pushpa. Shymal and his daughter Shandha Rani were seriously injured in this attack.	Janakantha 06/02/06
245.	Village - Narsinghapur Upazilla -Dhamrai	Attack/loot: A crematorium and a Kali temple were attacked by men led by	Ittefaq 06/03/06 BHBCOP

	District - Dhaka	BNP leader Amirnur Rahman Tara. They looted many valuables from the temple.	
246.	Village - Gorgari Upazilla - Alamdanga District - Chuadanga	Murder: Uzzal Kumar Saha (30) was murdered by 5/6 Muslim men. Radharam was seriously injured in this attack.	Ittefaq 06/03/06 BHBCOP
247.	Village - Bara Chanakhali Upazilla - Banaripara District – Barishal	Attack: The home and shop of Gouranga were attacked by men led by Jubodal Leaders Shahid Sarder and Alim Sarder.	Sangbad 06/04/06
248.	Village - Sadar District - Magura	Temple attack: The 400-year-old Siddeswari Mandir was attacked by Muslim men who looted two images of Lord Gopal, one Shalagram Shila and many valuables.	Ittefaq 06/05/06 BHBCOP
249.	Village - Joyshil Upazilla - Gomastapur District - Chapainawabgonj	Land grab: A crematorium belonging to a tribal community was occupied by men led by local BNP leader Matiur Rahman, Anu, Kataman and Kamal.	Ittefaq 06/05/06
250.	Village - Baradi Upazilla - Sonargoan District - Narayanganj	Attack/loot: 10 devotees of the Loknath Brammachari temple were seriously injured in an attack by Muslim men who robbed them of many valuables.	Janakantha 06/05/06 BHBCOP
251.	Village - North Barakul Upazilla - Haziganj District - Chandpur	Land grab: Land belonging to the widow of Braja Gopal Thakur was occupied by Iasin Patowari, Atiqur Rahman Patowari and Masud Patowari.	Ajker Kagoj 06/06/06
252.	Village - Gobhina Upazilla - Durgapur	Gang rape: The wife of Akhil Chandra Pal was gang raped by Muslim men who	Ajker Kagoj 06/09/06

	District - Netrokona	looted many valuables from the house.	BHBCOP
253.	Village - Gabhina Upazilla -Durgapur District –Netrokona	Rape/attack/loot: The home of Sunil Sarker was attacked and looted by Muslim men who gang-raped his 26-year-old daughter.	Juganthar 06/09/06
254.	Village - Sakokathi Upazilla - Gournadi District - Barishal	Murder/attack/loot: The home of Sukumar Das (50) was attacked and looted by 10/15 armed men who killed Sarswati Das (45) and Amullya Das (30). Sanjib Das (30), Chandana Rani Das (22) and Ram Chandra Das (17) were seriously injured in this attack.	Bhorer Kagonj 06/09/06
255.	Village - Ruhitpur Upazilla - Keranigonj District - Keranigonj	Murder: Prodig Pal (22) was murdered by Muslim men.	Samgbad 06/09/06 BHBCOP
256.	Village - Ramarbag Upazilla - Fatullah District -Narayangonj	Murder: Hridoy (18), son of Abani Talukder was murdered by Muslim men.	Pratam Alo 06/10/06
257.	Village - Haripur Upazilla - Paba District - Rajshahi	Land grab: A crematorium and land belonging to a tribal community were occupied by men led by Lokman Dhani, Bazle Rajbi and Al Hasan Manjil who threatened harm to the tribal community.	Bhorer kagonj 06/10/06 BHBCOP
258.	Cliflon Graments District -Chittagong	Arrest: Police arrested 9 Hindu young men.	Samakal 06/04/06 BHBCOP

259.	Village - Barabazar Upazilla - Sadar District - Feni	Temple destroyed: Images of deities at the Rajkali Bari temple were destroyed by Muslim men who occupied land belonging to the Nat Mandir.	Juganthur 06/11/06 BHBCOP
260.	Village - Adamnagar Upazilla - Baniachong District – Habigonj	Murder: Jhulun Das, son of late Basanta Das, was murdered by Muslim men.	Samgbad 06/11/06 BHBCOP
261.	Village - Necherpara Upazilla - Kowkhali District –Rangamati	Murder: Rui Aung Marma (35), a tribal man was murdered by 10 Muslim men.	Daily Star 06/12/06
262.	Village - Gomastapur Upazilla -Kowkhali District - Rangpur	Murder: Tinu Mohantha (25), son of late Sreram Mohantha, was murdered by Muslim men.	Ittafaq 06/12/06 BHBCOP
263.	Village -Mobarakpur Upazilla - Manirampur District - Jessore	Attack/loot: The homes of Kalipada, Gopal, Ashotosh, Nimai and Parithosh were attacked and looted by men led by BNP leader and madrasa teacher Rashid and Raju. Many Hindus were seriously injured in this attack.	Janakantha 06/13/06
264.	Village - Kirtali Upazilla - Manda District - Nogoan	Land grab: A crematorium belonging to a tribal community was sought to be occupied by men led by BNP leader and Kusumba Union Parishad chairman Makbul Hossain. They threatened to kill Suresh, Ratan and Bhutta.	Sangbad 06/13/06
265.	Village - Jabotala Upazilla -Tungipara District - Gopalganj	Land grab: Land belonging to Premananda Roy was occupied by Abdul Haq Sheik who built a house there.	Sangbad 06/13/06 BHBCOP

266.	Village - Kanshur Upazilla -Tekarhat District -Gopalganj	Attack/robbery: Ranjan Kumar Das was looted of 350,000 taka by men led by Hasan, Ujjal and Rubel.	Sangbad 06/14/06
267.	Village - Malpatan Upazilla - Kachuya District - Bagerhat	Attack/arson: The home of Ananda Das was burned down by men led by a local BNP leader.	Janakantha 06/14/06 BHBCOP
268.	Village - Pirgonj District – Rangpur	Murder: Pritam Saha, a student of class X of Pirganj High School, son of Shambu Saha, was murdered by Muslim men.	Samakal 06/16/06
269.	Village - Binodpur Upazilla -Mohammedpur District - Magura	Murder: Sankar Kumar Saha was stabbed to death in broad daylight by Muslim men.	Daily Star 06/17/06 BHBCOP
270.	Village - Naldia Upazilla -Senbagh District - Noakhali	Murder: Kanika Rani Das (17), daughter of Surja Mohan Das, was murdered by Muslim men.	Ittefaq 06/17/06
271.	Village - Bhingaraj Upazilla -Kaliakair District - Gazipur	Attack/loot: The home of Shaina Pal was attacked and looted by Muslim men. Two Hindus were seriously injured in this attack.	Ittefaq 06/17/06 BHBCOP
272.	Village -Narayangonj Upazilla -Taragonj District - Rangpur	Attempted rape/attack: Ajaharul Islam (25), son of Ajiruddin, tried to rape Parul Das (30), wife of Sama Baru. Muslim men later attacked a Hindu residential area. Bimal Das (30), Minati Bala (25), Dipali Rani (12), Parul and Munna Chandra (35) were seriously injured in this attack.	Ajker Kagonj 06/18/06 BHBCOP

273.	Village - Betkandi Upazilla -Shajadpur District - Sirajgonj	Kidnap/murder: Dipali Rani (8), daughter of Dilip Kumar Saha, was kidnapped and murdered by Abubar.	Observer 06/19/06
274.	Village - Bagdokra Upazilla - Domar District - Nilphamari	Attack/loot: The home of Kashinath Barman was attacked and looted by men led by Mostafa Mahmud. Father of Kashinath was seriously injured in this attack.	Pratham Alo 06/19/06
275.	Village -Jalaidanga Upazilla - Pirgonj District - Rangpur	Rape: Ganji Rani (30), wife of tribal Mangra Pahan, was raped by Mostafur Rahman, Union Parishad Council member. Narayan (35), Hari Minji (27) Joger Pahan (38), Tудо Pahan (32) and Somra Pahan (36) were seriously injured in this attack.	Inqilab 06/20/06 BHBCOP
276.	Village -Sabujpara Upazilla -Debiganj District -Panchagard	Murder: Kaichalu Kabiraj (55) was murdered by men led by Masud (22).	Ajker Kagoj 06/21/06
277.	Village - Barharta District –Netrokona	Temple looted: An image of Goddess Kali in a 500-year-old temple was looted by the Muslim men.	Ajker Kagoj 06/21/06
278.	Village - Haripur Upazilla - Titas District - Comilla	Murder: Rajib Das, son of Jagadish Chandra Sarker, was murdered by Nurunnabi, son of Joynal.	Janakantha 06/24/06 BHBCOP
279.	Village -Kagapasha Upazilla -Baniarchar District – Habigonj	Murder: Gopal Sarker (40) was murdered by Muslim men.	Janakantha 06/24/06



280.	Village - North Chandni Upazilla -Gournadi District - Barishal	Temple destroyed: A 200-year-old Pancharatna Temple was destroyed by men led by Aynal Haq Howlader.	Ajker Kagoj 06/24/06 BHBCOP
281.	Village - Chakundia Upazilla - Dumuria District - Khulna	Land grab: Muslim men led by Saokat Gazi and Mokas Gazi tried to occupy the home and land belonging to Deb Kumar Raha. The men threatened to kill Raha's family.	Ajker Kagoj 06/25/06
282.	Lal Mohan Saha Steet Lalbag, Dhaka City	Attack: Two men including Bikram Das (28) were seriously injured when Muslim men attacked them.	Borer Kagoj 06/26/06
283.	Village - Haludbaria Upazilla -Dowlatpur District - Kustia	Land grab: Land belonging to Ajit Kumar Swarnaker was occupied by Muslim men who threatened to kill the family members of Ajit Kumar.	Janakantha 06/27/06 BHBCOP
284.	Village -Ghorapara Upazilla - Sadar District - Rajshahi	Land grab: The temple of Dr. Durjoy Maitra was occupied by Aminul and Akhtarujjaman who built a house on the occupied land.	Ajker Kagoj 06/28/06 BHBCOP
285.	Village - Kalpara District –Patuakhali	Land grab: Land and temples belonging to the Rakhain tribal community were occupied by Muslim men who threatened harm to the community.	Ittefaq 06/29/06
286.	Village - Kummoni Upazilla -Chitalmari District - Bagerhat	Land grab: Land belonging to the Hari temple was occupied by 10/15 men led by Jalal and Milu Begum. Many Hindus were seriously injured in this attack.	Sangbad 06/29/06 BHBCOP

287.	Shah Medical Road Upazilla -Shailkupa District -Jhenaidaha	Temple looted/attacked: The Goddess Saraswati temple was attacked and looted by Muslim men who destroyed an image of Goddess Saraswati.	Sangbad 06/30/06 BHBCOP
288.	North Rajarampur Upazilla - Senbag District- Noakhali	Attack/loot: Three or four Hindu homes, including that of Ratan Nath, were attacked and looted by Muslim men. Hindu men, women and children were injured in this attack.	Juganthar 07/01/06 BHBCOP
289.	Village - Gaiyerchar Upazilla - Roypur District – Laxmipur	Attack/loot: Four Hindu homes including that of Hiralal were attacked and looted by Muslim men. 10 Hindus were hurt in this attack.	Bhorer Kagoj 07/01/06
290.	Chandipur Upazilla - Ramganj District – Laxmipur	Murder: A widow named Bani Rani (60) was murdered by Muslim men.	Sangbad 07/02/06
291.	Raisa Community Centre Upazilla - Patiya District – Chittagong	Attack: A Hindu marriage ceremony was attacked by men led by Sibir leader Towhidul Islam. Five Hindus were seriously injured in this attack.	Janakantha 07/02/06
292.	Talukderhat Upazilla - Sadar District – Pirojepure	Rape: Popy Halder, a school teacher, was raped by Muslim men. Popy was seriously injured.	Janakantha 07/02/06 BHBCOP
293.	Village - Bhandara Upazilla - Raninagar District – Nogoan	Attempted murder: Bhupendra Nath Pal (35) was kidnapped and sought to be killed by Muslim men. Bhupen was seriously injured in this attack.	Janakantha 07/02/06 BHBCOP

294.	Rhishipara P.S. - Shampur Dhaka City	Land grab: Property belonging to the Shree Shree Goar Chaitanya temple was occupied by Salauddin Ahmed, MP, and his men. Many Hindus left the area to escape harm.	Ajker Kagoj 07/02/06
295.	Village - Taraganj Upazilla - Lalmohan District – Bhola	Land grab: Land belonging to Gouranga Bala was occupied by men led by Nazrul, who built a house on the occupied land.	Ajker kagoj 07/02/06 BHBCOP
296.	North Gaiyerchar Upazilla - Roypur District – Laxmipur	Attack/loot: The homes of Khokan Sarker, Nitai Sarker and Bhushan Sarker were attacked and looted by men led by Mostafa Munshi. Shova Rani Sarker (35), Saraswati Sarker (32) and Nidu Bala were seriously injured in this attack.	Pratam Alo 07/02/06 BHBCOP
297.	Shalban Upazilla - Damurhat District – Nogaon	Body recovered: Police recovered the body of a Shalban tribal man.	Ittefaq 07/04/06
298.	Circular Road Upazilla - Sadar District – Barishal	Attack: Mir Chandra, son of Krishna Kantha, was attacked by 10/11 armed men demanding money. Chandra was seriously injured in this attack.	Juganthar 07/05/06 BHBCOP
299.	Village - Purbapara Upazilla - Katiadi District – Kishoreganj	Kidnap attempt: Nurullah, son of Abdul Mannan, tried to kidnap Rani Kar, a student of class VII at the Raisuddin Mahmud High School.	Bhorer Kagoj 07/06/06
300.	Village - Arani Upazilla - Bagha District – Rajshahi	Attack/loot/rape: The home of Gobinda Shil was attacked and looted by 30 men led by BNP leader Amirul and Jaker.	Juganthar 07/06/06 BHBCOP

		Hindu women were raped by them.	
301.	Village - Rahamatpur Upazilla - Babuganj Distrcit – Barishal	Attack: The home of Bakul Rani Pal was attacked by men led by Israt Hossain Kachi who was trying to occupy land belonging to her. They threatened to kill Bakul Rani and her daughter Madhabi Rani.	Janakantha 07/08/06
302.	Jalirpar Bazar Upazilla - Mukshudpur District – Gopalganj	Attack/loot: The home of Bishwanath Mondal was attacked and looted by Muslim men. Bishwanath Mondal (40) and his wife Monjutari Mondal were seriously injured in this attack.	Ajker Kagoj 07/11/06 BHBCOP
303.	Village - New Karent Chari Upazilla - Naniachar Distrcit – Rangamati	Murder: Premlata Chakma (45), Talmani Chakma (20) and Sushil Chakma (30) were murdered by Muslim men.	Juganthar 07/11/06
304.	Village - Dudhli Upazilla - Patkelghata Distrcit – Satkhira	Attack/loot: Some Hindu homes were attacked and looted by men led by BNP leader Khorshed Alam. Paritosh Mondal, Goarpada Sarker, Subrata, Bishwajit and Subash Sarker were seriously injured in this attack.	Sangbad 07/11/06 BHBCOP
305.	Village - Nali Goalbulia Upazilla - Mathbaria District – Pirojpur	Land grab: Six bighas of land belonging to Nalini Ranjan Howlader, a school teacher, was occupied by 30/40 men led by Nur Syed Master, president of the Goalbulia unit of the BNP.	Sangbad 07/15/06
306.	Village - Ramkantapur Upazilla - Lalpur	Gang rape: A Santal tribal woman was gang raped by Helal, Latif, Atar Ali, Abdur	Sangbad 07/15/06

	District – Natore	Rahman and Yunus.	BHBCOP
307.	Village - Jalashi and Baleyapara Upazilla - Sadar District – Panchagard	Land grab: About 25 bighas of land belonging to seven Hindu families, including that of Rabindra Nath Banik, was occupied by men led by Ajiratuddin, Afizuddin, Kachimannecha, Shukur Mohammed, Rahimuddin, Hamidul Islam and Safiqul Islam.	Sangbad 07/16/06 BHBCOP
308.	Village - Chowtalypara Upazilla - Dhamrai District – Dhaka	Attempted murder: A young boy (4), son of Debdas, was attacked in an attempt to murder.	Juganthar 07/16/06 BHBCOP
309.	Village - Chota Kalamdhari Upazilla - Mahammedpur District – Magura	Murder: Raban Shikder, a businessman, was murdered by men led by Ajijar And Jakel.	Juganthar 07/16/06
310.	Dowlatganj Bazar Upazilla - Laksam District – Comilla	Attack: Nikhil Chandra Shil, a businessman, was beaten up and injured by Shibir leader Badiul Alam. .	Bhorer Kagoj 07/16/06 BHBCOP
311.	Village - Damodpur Bamanpara Upazilla - Badarganj Distrcit – Rangpur	Land grab: Land belonging to the Shib temple was occupied by Muslim men who built a market there.	Pratam Alo 07/17/06
312.	Hangar Mouja Uapzilla - Sadar District – Bandarban	Land grab: Land belonging to 400 tribal Mro families of Hangar Mouja was occupied by 60/70 men led by Farid and Mostaque.	Sangbad 07/18/06 BHBCOP
313.	Village - Bansbaria Upazilla - Raninagar	Attack: The Hindu community was attacked by JMB men led by Khabir Sheik	Janakantha 07/19/06

	District – Nogaon	demanding money.	
314.	Village - Kewoa Dakkin Upazilla - Shreepur District – Gazipur	Attack: A Christian village was attacked by men led by BNP leaders Alamgir and Majnu. Many were seriously injured in this attack, and a woman, Tabita Marak, was sought to be kidnapped.	Janakantha 07/20/06 BHBCOP
315.	Village - Bafai Upazilla - goarnadi District - Barishal	Attack/loot: The home of Mukunda Katai was attacked and looted by 10/15 men led by Jeo Fakir, Harech, Mafizul and Atar Ali Fakir. Taramoni (108), mother of Mukunda and daughter Bakul (12) were seriously injured in this attack.	Ajker Kagoj 07/20/06
316.	Village - Begunbari Upazilla - Gobindagonj District – Gaibanda	Land grab: Land belonging to the Santal Shremangal Hasder was occupied by Abdul Khaleque, who built a house on the occupied land, and threatened to kill members of the Santal family.	Sangbad 07/20/06 BHBCOP
317.	408 Se Free School Street, Dhanmondi Dhaka City	Attack/loot: The home of Arun Kumer was attacked and looted by Muslim men who injured members of his family.	Juganthar 07/21/06
318.	Village - Adani Upazilla - Bagha District – Rajshahi	Kidnap: Minati Chandra Halder (50), wife of late Balai Chandra Halder was kidnapped by Muslim men.	Ajker Kagoj 07/21/06 BHBCOP
319.	Village - Muranl Upazilla - Baralekha District – Mowlabibazar	Attack/land grab: Land and homes belonging to Harendra, Monaranjan Nath, Pijush Nath, Bijan Nath and Rajendra Nath were attacked by men led by a nephew of BNP MP Abadur Rahman Chowdhury. The men tried to occupy the	Sangbad 07/22/06

		land belonging to the Hindus.	
320.	Burimari Shalabandar Upazilla - Patgram District – Lalmonirhat	Murder: Nani Gopal Saha (35) was murdered by Muslim men.	Janakantha 07/23/06 BHBCOP
321.	38. Tipu Sultan Road, Sutrapur, Dhaka City	Land grab: Land belonging to the local 100-year-old temple was occupied by Abdur Razzak who built a house on the land.	Pratom Alo 07/23/06
322.	Dhaka - Mymensingh Road, Upazilla - Sadar District – Gazipur	Murder: Badal Howlader (38) was brutally murdered by Muslim men.	Pratom Alo 07/23/06
323.	Village - Shibrapur Upazilla - Sadar District – Faridpur	Attack/loot: The home of businessman Kanai Bhowmik was attacked and looted by Muslim men.	Pratom Alo 07/23/06 BHBCOP
324.	Village - Banglagard Upazilla - Ranishangkail District – Thakurgaon	Attack/loot: The home of Bishu, a Christian, was attacked by men led by Abdur Rahman, Fazlu, Mojaffar, Hakim, Hasem and Alam. Bishu (32), Sharifa Rhishi (26) and Tahura Rhishi (28) were seriously injured in this attack.	Ajker Kagoj 07/23/06
325.	Village - Dakkin Para Upazilla - Naria District - Shariatpur	Attack/loot: The home of Shymsundar Pal was attacked and looted by 10/12 armed men who injured Aruna Bala (65), Mala Rani Pal (25), Nilima Pal (30) and Joy Pal (8).	Janakantha 07/25/06
326.	Village - Dakkin Joypur Upazilla - Nazirpur	Attack/loot: The home of Jautish Majumder was attacked and looted by	Ittafaq 07/25/06

	District – Pirojpur	15/16 armed men. Abinash Majumder and Renu Majumder were seriously injured in this attack.	BHBCOP
327.	Village - Agapadma Upazilla - Sadar District – Barguna	Attack/loot: The home of Bishashwar was attacked and looted by 40/50 armed men led by Abdul Hakim, Alamgir, Anwar and Jakib. Alo Rani (25), Syanda Rani (35) and Archana were seriously injured in this attack.	Ajker Kagoj 07/27/06
328.	Village - Naluya Upazilla - Bakerganj District – Barishal	Land grab: About 45 bighas of land belonging to Kalachand Das was occupied by Kanougo Abdur Rahim Gazi. Gazi and his men threatened Kalachand to leave the country.	Ajker Kagoj 07/27/06
329.	Village - Chigda Upazilla - Durria District – Khulna	Attack/loot: The home of Kinu Biswas was attacked and looted by 6/7 men led by Abu Joarder. His family was seriously injured in this attack.	Ajker Kagoj 07/28/06 BHBCOP
330.	Upazilla - Mitapukur District – Rangpur	Land grab: The homes of tribal and Hindu families were occupied by the police and BDR personnel.	Sangbad 07/28/06
331.	Jail Road Upazilla - Sadar District – Jessore	Arrest: Kishore Kumar Das, son of Kalipada Das was arrested by police.	Bhorer Kagoj 07/28/06
332.	Village - Dudri District – Satkhira	Attack/loot: About 100 Hindu homes were attacked, looted and set on fire by Muslim men. Many Hindus fled the village to save their life.	Janakantha 07/28/06 BHBCOP



333.	Village - Bagbari Upazilla - Kaliakair District – Gazipur	Attack/loot: The home of Sudhanya Sarker was attacked and looted by armed men who injured Sudhanya Sarker, his wife and son.	Sangbad 07/29/06
334.	Village - Karka Upazilla - Swarupkathi District – Pirojpur	Attack: Muslim men, with the help of police attacked the homes of Hindus leaving many Hindus seriously injured.	Janakantha 07/29/06 BHBCOP
335.	Village - Hamidpur Upazilla - Sadar District – Bagerhat	Attack/loot: The home of Sanjoy Ghose was attacked and looted by armed Muslim men.	Juganthur 07/30/06
336.	Village - Chaashi Upazilla - Sadar District – Bagerhat	Attack/loot: The home of Kala Ghose was attacked by Muslim men who looted valuables worth 100,000 taka, and injured people in the house.	Juganthur 07/30/06 BHBCOP
337.	Village - Noapara Upazilla - Fakirhat District – Bagerhat	Attack/loot: The home of Ananta Das was attacked and looted by Muslim men who seriously injured family members.	Juganthur 07/30/06 BHBCOP
338.	Village - Char Kauya Upazilla - Sadar District – Barishal	Attack/loot: The home of Sontosh Mistri was attacked and looted by 10/12 Muslim men. Sontosh Mistri (55) and his son Sanjoy (20) were seriously injured in this attack.	Samakal 07/30/06
339.	Village - Shelashahar Upazilla - Sadar District – Sunamgonj	Attack: The home of Dr. Satish Chandra Das was attacked by Javed, Jabbar, Khokan, Makuddus and Anwar, who demanded that Das leave the country.	BHBCOP
340.	32 Hamendra Das Road, Sutrapur,	Land grab: Muslims tried to occupy land belonging to the Shree Shree Madan	BHBCOP

	Dhaka City	Mohan Gour Nitai Deb Bighra temple. They threatened members of the mandir committee.	
341.	Village - Baghachora Upazilla - Parbatipur District – Dinajpur	Kidnap/murder: Paritosh Roy (15), son of Ashutosh Roy was kidnapped and beaten to death by Muslim men.	Janakantha 10/02/06
342.	Village - Alamdi Upazilla - Ujirpur District – Barishal	Kidnap/gang rape: A housewife (35) and her teenage daughter (12) were kidnapped and gang raped by 7/8 BNP men led by Rasel and Ilias.	Janakantha 10/02/06
343.	Upazilla - Mirjaganj District – Patuakhali	Temple/festival attacked: The Mirjaganj Bazar Sarbojaneen Durga Puja Mandap was attacked and destroyed by men led by Manirul (20), Masum (21), Tuhin (20), Siraj (22) and Abdur Rouf (30). Many Hindus including Shankar Chandra Bepari (22) were seriously injured in this attack.	Ittafaq 10/02/06 BHBCOP
344.	Village – Baladangha Upazilla - Kalia District – Narail	Murder: Shilpi Rani Das (30), wife of Basudeb Das was murdered by unknown men.	Observer 10/01/06
345.	B.D.R Road, Upazilla - Sadar District - Lalmonirhat	Attack/loot: The home of Kartik Chakrabarty (35) was attacked and looted by men led by Belal Hossain (38) and Waliur Rahman (35). Kartik, his wife and his old mother were seriously injured in this attack.	Observer 10/01/06 BHBCOP
346.	College Road, Upazilla - Sadar	Monastery attacked: The Shree Shree Anandamari Ashram was attacked by	Janakantha 10/01/06

	District – Rangpur	Muslim men led by Abdur Rashid (17).	BHBCOP
347.	Village - Padma Upazilla - Sadar District – Barguna	Temple/festival attacked: A Puja Mandap was attacked by Muslim men who destroyed an Image of Goddess Durga.	Janakantha 10/01/06 BHBCOP
348.	City Corporation Park, Tanti Bazar, Kotowali, Dhaka City	Temple/festival attacked: A Durga Puja Mandap was destroyed by BNP men with police connivance.	Sangbad 10/01/06
349.	Village - North Patuapara Upazilla - Sadar District – Natore	Temple/festival attacked: The Chainpara Durga Puja Mandap was attacked by Muslim men who destroyed images of Hindu deities.	Sangbad 10/02/06 BHBCOP
350.	Upazilla - Sarishabari District – Jamalpur	Temple/festival attacked: The Rally Brothers Puja Mandap was attacked by Muslim men who tried to rape Hindu girls. 10 Hindus were seriously injured in this attack.	Samakal 10/02/06 BHBCOP
351.	Village - Shreerampur Upazilla - Bagatipara District – Natore	Attack/loot: 10 Hindu homes were attacked and looted by Muslim men, and many Hindus were seriously injured in this attack.	Samakal 10/02/06 BHBCOP
352.	Upazilla - Shyamnagar District - Satkhira	Temple/festival attacked: The Gaboya Union Kalibari Sarbojaneen Puja Mandap was attacked by men led by Nazim, Manirul, Naju, Murshid and Mamun. Ten Hindu men and women including Tusher Kanti Barman, Secretary of the Puja Mandap, were seriously injured in this attack.	Janakantha 10/03/06

353.	Village - Dhallupara Upazilla - Roaujan District – Chittagong	Temple/festival attacked: A Puja Mandap was attacked and destroyed by BNP men led by Salauddin and Sekandar. Seven Hindu men and women including two priests were seriously injured in this attack.	Janakantha 10/03/06 BHBCOP
354.	Village - Gardmari Upazilla - Baraigram District – Natore	Temple/festival attacked: The Gardmari Durga Mandap was attacked and destroyed by Muslim men, and many Hindu men and women were seriously injured in this attack.	Sangbad 10/03/06
355.	Village - Denalala Upazilla - Morelganj District – Bagerhat	Temple/festival attacked: A Puja Mandap was attacked by men led by Abul Basar Howalader, son of Lutfur Rahman. Images of Hindu deities were destroyed.	Ajker Kagoj 10/04/06 BHBCOP
356.	Shaikhola Bazar Upazilla - Morelganj District – Bagerhat	Temple/festival attacked: The Shaikhola Bazar Puja Mandap was attacked by men led by Nasir. They tried to rape a Hindu girl.	Ajker Kagoj 10/04/06
357.	Village - Telikhal Upazilla - Rampal District – Bagerhat	Attack/loot: The homes of Kalipada Debnath and Sanjoy Debnath were attacked and looted by 8/10 Muslim men. Many Hindus were seriously injured in this attack.	Janakantha 10/04/06 BHBCOP
358.	Village - Barkamata Upazilla - Debiddhar District – Comilla	Attack: The Barkamata Purbapara Kalibari Puja Mandap was attacked by 20/25 men led by Shahid, Jamai Mannan, Samshu and Jakir. The Puja Mandap and an image of Goddess Durga were destroyed by them. 20 Hindus including	Janakantha 10/04/06 BHBCOP

		a priest were seriously injured in this attack.	
359.	Vill - Boulтали Sahapur Upazilla - Sadar District – Gopalganj	Attack/loot: A Durga Puja festival was attacked and looted by 20/25 men led by Bulbul Mollah. Tarun Biswas (21), Subrata (26), Shachin Biswas (18), Sanjit Majumder (21), Kapil Majumder (22) and Bishnu Majumder were seriously injured in this attack.	Juganthal 10/05/06
360.	Village - Ramchandrapur Upazilla - Shibganj District – Bagura	Temple attacked/looted: A Shiva temple and land belonging to the temple were occupied by a Muslim man who looted an image of God Shiva.	Janakantha 10/05/06 BHBCOP
361.	Village - Nayanpur Upazilla - Sadar District – Narail	Kidnap: Shailendra Nath Kunda (56) and his brother Parimal Kunda were kidnapped by Jubo Dal men led by Shahin, Munna and Wadut. They looted valuables worth 40,000 taka from them.	Juganthal 10/06/06
362.	Village - Bhekatmari Upazilla - Rampal District – Bagerhat	Temple attack: The Belai Sarbojaneen temple was attacked by 30/35 men led by Lablu, Babu Plae, Raju, Shahin and Abir Manik. Images of Goddess Durga, God Kartik and God Ganesh were destroyed. Ashoke Kumer (24), Pranab Roy (25), Nirmal (26), Bipradas (35), Sushanta (37) and five other Hindus were seriously injured in this attack.	Sangbad 10/06/06 BHBCOP
363.	Village - Baledang Upazilla - Swarupkhati	Acid attack: Sabya Rani, daughter of Mahendra Kirtania, was seriously injured in an acid attack by Muslim men. She	Sangbad 10/06/06

	District – Pirojpur	was admitted to the Barishal Shere-Bangla Medical College Hospital.	
364.	Village - Mahutala Upazilla - Sonaimuri District – Noakhali	Attack/loot: The home of Swapan Sutradhar was attacked and looted by men led by Nur Nabi and Bahar. Tarani Sutradhar (70), father of Swapan, mother Hiru Bala (55), wife Maya Rani (30), Archana Bala (30) and Kalpana Sutradhar were seriously injured in this attack.	Ajker Kagoj 10/06/06 BHBCOP
365.	Village - Paglirbil Upazilla - Chakaria District – Cox-Bazar	Land grab: Land belonging to Dr. Bimal Chandra Mallik was occupied by men led by Kamal who built a house on the occupied property. The doctor's family fled to escape harm.	Sangbad 10/07/06
366.	Village - Ulukanda Upazilla - Durgapur District – Netrokona	Attack/loot: The paddy/rice fields of Hindu farmers were looted by men led by Abu Chand, Sanju Khan, Jafar Khan and Jamal Khan.	Juganthar 10/07/06 BHBCOP
367.	Village - Dattarail Upazilla - Golapganj District – Sylhet	Attack/loot: 10 Hindu homes were attacked and looted, and then set on fire by Muslim men.	Ajker Kagoj 10/07/06 BHBCOP
368.	Village - Khalishakhali Upazilla - Kachuya District – Bagerhat	Attack: Deb Ranjan Das (45) was attacked and seriously injured by three or four men led by Milan Sheik, son of Abdur Razzak. Deb Ranjan was admitted to the Khulna Medical College Hospital.	Sangbad 10/08/06
369.	Village - Baburhat Upazilla - Sadar	Attack/loot: A teashop owned by Jagadish Chandra Adhikari was attacked	Ajker Kagoj 10/08/06

	District – Nilphamari	and looted by men led by Jamat leader Abu Hossain. Many Hindus including Jagadish were seriously injured in this attack.	BHBCOP
370.	Hatkhola Upazilla - Kotowali District - Barishal	Attack/loot: The home of Ripan Ghose was attacked and looted of valuables worth 2,000,000 taka by 8/10 armed Muslim men. The wife of Ripan, daughter Moni and son Suman were seriously injured in this attack.	Ajker Kagoj 10/08/06 BHBCOP
371.	Daxhin Bazar Upazilla - Kowkhali District – Pirojpur	Attack/loot: The home of Milan Mistri was attacked by men led by Afsaruddin, Jahangir and Nasir. Nupur Mistri Mitali Mondal and Milan Mistri were seriously injured in this attack.	Sangbad 10/09/06
372.	Rajashan Mohalla Upazilla - Savar District – Dhaka	Rape: The wife of Dulal Bhowmik was raped by Aminul Islam Babul, son of Abdul Malek Master.	Janakantha 10/10/06 BHBCOP
373.	Village - Giridharipur Upazilla - Palashbari District – Gaibanda	Attack/loot: A business belonging to Ananda Kumar Saha was attacked and looted by men led by former Chatra Shibir leader Farhad who demanded money from Saha, and threatened to kill him.	Ajker Kagoj 10/09/06 BHBCOP
374.	North Bilashpur Upazilla - Sadar District – Gazipur	Attack/loot: The home of Kanai Mallik was attacked and looted by the men led by Nurul Islam Bhwiya. Rabindra Mallik and Hiranbala Mallik were seriously injured in this attack.	Samakal 10/09/06

375.	Village - Madya Daxmin Upazilla - Durgapur District – Netrokona	Temple attacked: The Goddess Kali temple was attacked by Muslim men who destroyed the images of Goddess Kali, Daxmini and Jogini.	Ittefaq 10/10/06 BHBCOP
376.	North Chelopara Upazilla - Sadar District – Bagura	Murder: Hazari Lal Pandey (60) was murdered by Muslim men.	Ittefaq 10/10/06
377.	Village - Birindra Upazilla - Palash District – Narshingdi	Temple attacked: Five images of Hindu deities were destroyed by Muslim men.	Juganthar 10/10/06
378.	Village - Chinatali Upazilla - Sadar District – Lalmonirhat	Temple/festival attacked: The Kirtan festival of Haribashar temple was attacked by men led by Chatra Dal leader Lebu. Images of Gods were destroyed, and many Hindus were seriously injured.	Ajker Kagoj 10/10/06 BHBCOP
379.	Village - Chayani Takara Upazilla - Chatkhil District – Noakhali	Attack/loot: A Hindu home was attacked and looted by 15/20 armed men led by Sujan, Hasan and Juyel. Jantu Ghose (55), Shankar Ghose (25), Usha Rani (40) and Amit Chandra were seriously injured and they were admitted to the Chatkhil Hospital.	Ajker Kagoj 10/10/06
380.	Village - Methikanda Upazilla - Roypur District – Narsinghdi	Land grab: Land belonging to Shishir Ranjan Datta was occupied by men led by Moslemuddin, Abdul Ali and Ijaj Molla. Datta was threatened with death if he did not leave the country.	Pratam Alo 10/11/06 BHBCOP



381.	Village - Khidrakapon Upazilla - Chatak District – Sunamganj	Gang rape: Two Hindu girls were gang raped by men led by Ali Ahamed.	Pratam Alo 10/11/06
382.	Village - Kumira Upazilla - Patkelghata District – Satkhira	Attack/loot: The home of Rekha Rani Datta was attacked and looted by men led by Shahidul Islam. The family members were seriously injured in this attack.	Sangbad 10/11/06 BHBCOP
383.	Village - Daxmin Tafalbari Upazilla - Sharankhola District – Bagerhat	Temple attack/loot: Four valuable images of God Krishna and many valuables at the Gobinda temple were looted by Muslim men.	Sangbad 10/11/06
384.	Chowdury Bazar Upazilla - Sadar District – Habiganj	Temple attack: The Pukurpar Puja Mandap was attacked by 8/10 men led by Mohiuddin Ahamed Masuk, Kamaluddin Majnu and Shajan Mia, and the image of Goddess Laxmi was destroyed. Hindus were seriously injured in this attack.	Janakantha 10/12/06 BHBCOP
385.	Village - Khanpara Upazilla - Dhamirhat District – Nogaon	Attack/loot: The home of Anju Pahan was attacked and looted by Muslim men. Anju Pahan and Satish Pahan were seriously injured in this attack.	Sangbad 10/13/06
386.	Village - Betaga Uapzilla - Itna District – Kishoreganj	Attack: Krishna Kanti Biswas (30), son of Prabhat Biswas, was attacked by Muslim men. He was admitted to the Kishoreganj Sadar Hospital.	Juganthur 10/14/06
387.	Rowshan Plaza Market	Attack/loot: Pritam Jewelry store belonging to Pradip Chandra Sarker was	Juganthur 10/15/06

	Upazilla - Nandail District – Mymensingh	attacked and looted by Muslim men.	BHBCOP
388.	Village - Bhalukghar Upazilla - Keshabpur District – Jessore	Temple attacked: An image of a deity at the Rathkhola Mandir was destroyed by Muslim men.	Sangbad 10/16/06
389.	Village - Matidali Upazilla - Sadar District – Bagura	Attack/robbery: Rabindra Nath Saha (50), son of late Jatindra Nath Saha, was attacked by Muslim men who robbed him of valuables worth 1,000,000 taka.	Sangbad 10/17/06 BHBCOP
390.	Patharghata, Chittagong City	Temple attacked: The Shanteswari temple was attacked by Muslim men who looted many valuables. The house of Babul Das was also attacked.	Janakantha 10/18/06
391.	Gaida Bazar, Upazilla - Kolaroa District – Satkhira	Land grab: Temple property belonging to the nearly 100-year-old temple was occupied by men led by Jamat leaders Abdul Majed and Saiful Khaleque.	Ajker Kagoj 10/18/06 BHBCOP
392.	Bhaghyakul Upazilla - Shreenagar District – Munshiganj	Temples closed: The nearly 200-year-old Laxmi Narayan Mandir, Durga Mandir, Arati Mandir and Nat Mandir were forced shut by Fatama Jahan and A.C. Land.	Janakantha 10/18/06 BHBCOP
393.	Bagura Sadar, Bagura	Land grab: BNP and Jamat men have occupied about 1500 bighas of temple land belonging to the Hindu community in the past five years.	Juganthar 10/18/06
394.	Village - Joddharpur Upazilla - Kamalganj	Attack/loot: 14 Hindu homes were attacked and looted by men led by Ashik	Bhorer Kagoj 10/17/06

	District – Mowlabibazar	Mia, Chandu and Akhlach. Eight Hindu men and women including Pallab Malaker were seriously injured in this attack, and four of them were admitted to the Kamalganj Health Complex.	BHBCOP
395.	Village - Madyakumarpur Upazilla - Sadar District – Kurigram	Land grab: The home, land, and temple of Gouranga Barman were occupied by a BNP leader and his gang who threatened to kill Gouranga. His family fled seeking to escape harm.	Juganthar 10/19/06 BHBCOP
396.	Upazilla - Kotowali District - Rangpur	Attack/loot: The home of Krishna Chandra Bhakta was attacked and looted by men led by Lal Mia (46), Bulbul Ahamed (23), Bashir Ahamed (18) and Nadir Ahamed, who set the house on fire and injured the owners.	Juganthar 10/19/06
397.	Village - Baniapara Upazilla - Chirirbandar District – Dinajpur	Attack/loot: The home of Radha Gobinda Roy was attacked and looted by armed men who injured three Hindus including Radha Gobinda.	Janakantha 10/20/06
398.	Palipara Mahalla, Upazilla - Patnitala District – Nogaon	Temple destroyed: Muslim men destroyed images of Goddess Shibkhali.	Janakantha 10/21/06 BHBCOP
399.	Upazilla - Patiya District – Chittagong	Kidnap: Madhu Dhar and Priya Nath Dhar, jewelry businessmen, were kidnapped by men led by Morshedul Alam, Bacha Mia and Md. Mahim demanding ransom.	Juganthar 10/21/06

400.	Village - Narapara Upazilla - Ashulia District – Dhaka	Attack/loot: The homes of Ramprasad, Bandu Pal and Dinesh Pal were attacked and looted by 20/25 men led by M. I. Jihad. The Hindus fled the place to escape harm.	Pratam Alo 10/23/06 BHBCOP
401.	Village - Pathanikotha Upazilla - Anwara District – Chittagong	Temple attacked/looted: The Kali temple near Bashanti Bari was attacked and looted by men led by Idris and Abul Kalam. They destroyed images of the Goddess and set fire to the temple.	Bhorer Kagoj 10/30/06
402.	Upazilla - Kotalipara District – Gopalganj	Land grab: Temple property belonging to the 200 year-old Kali Mandir was occupied by the men led by Fazlul Haq. Four Hindu men and women were seriously injured in this attack.	Ajker Kagoj 10/29/06
403.	Upazilla - Chitalmari District – Bagerhat	Attack/land grab: 40 Hindu homes were attacked and looted by land grabbers. Baby Sarker (52), Nirode Howlader (62), Dipu Miji and Arjun Mandol (60) were seriously injured in this attack.	Inqilab 10/30/06 BHBCOP
404.	Village - Harikhali Upazilla - Sonatala District – Bagura	Attack/loot: 10 Hindu homes were attacked and looted by Muslim men who seriously injured many Hindu men and women.	Samakal 10/31/06 BHBCOP
405.	Village - Kellaloan Kutipara Upazilla - Sadar District – Rangpur	Attack/loot: The home of Krishna Chandra Bhakta was attacked, looted and set on fire by Bulbul Ahamed, Bashir Ahamed and Nasir Ahamed, sons of Lal Mia. Sushama Bhakta, wife of Krishna, Litan Chandra, son of Krishna were	Ittefaq 11/01/06 BHBCOP

		seriously injured in this attack.	
406.	Village - Mohankari Upazilla - Agailzara District – Barishal	Attack/loot: The home of Subhash Bal was attacked and looted by 10/15 men led by BNP leader Wajed Ali Sharif. Subhash (40), his mother Gita Rani (60) and daughter Putul were seriously injured in this attack.	Ajker Kagoj 11/01/06
407.	Village - Raghunathpur Upazilla - Nazirpur District – Pirojepur	Gang rape: Sabitri (25) and Sabita (23), daughters of Ranjit Kumer, were gang raped by Jamat leader Abul Hasem and his son Abul Basar. The victims were admitted to the Nazirpur Hospital.	Sangbad 11/01/06 BHBCOP
408.	Village - Saguna Upazilla - Tadash District – Sirajgonj	Land grab: Men led by Aklam Hossain were trying to occupy the home of Kartick Ruhidas, a tribal man. The attackers threatened to kill the family members of Kartick.	Sangbad 11/01/06 BHBCOP
409.	Village - Kurigram Upazilla - Sadar District – Narail	Land grab: Land belonging to the New Life Foundation of the Christian community was occupied by a group of powerful Muslim men.	Samakal 11/04/06
410.	Mehadibag Chittagong City	Attack: Property belonging to the Pashuraksak Samity (SPCA) was attacked by Muslim men who looted valuables from the building.	Samakal 11/04/06
411.	Village - Haldigram Upazilla - Mohanpur District – Rajshahi	Attack: Bishwanath (50) was attacked by BNP men. He was seriously injured and admitted to the Rajshahi Medical College	Juganthar 11/06/06

		Hospital.	
412.	Village - Durbashur Upazilla - Maksudpur District – Gopalganj	Attack/loot: The home of Haraprasad Baghchi was attacked and looted by BNP men. Bagchi left his house to save his life.	Ajker Kagoj 11/06/06 BHBCOP
413.	Tohamia Market Upazilla - Roypur District – Laxmipur	Murder: Tapan Chandra Shil was murdered by armed Muslim men.	Ajker Kagoj 11/07/06
414.	Village - Katakhal Upazilla - Trishal District – Mymensingh	Murder: A Hindu young man, Rajib Sutradhar (17) was brutally murdered by men led by Masud, son of Kuddus Master.	Ajker Kagoj 11/09/06 BHBCOP
415.	Village - Lalpur Upazilla - Fatullah District – Narayangonj	Attack/loot: The home of Manik Chandra was attacked and looted by 7/8 armed Muslim men.	Ajker Kagoj 11/09/06 BHBCOP
416.	Railway Station Upazilla - Sadar District – Netrokona	Temple attack: The Durga temple was attacked, looted and set on fire by the Muslim men who sought to occupy the temple property.	Samakal 11/09/06 BHBCOP
417.	Paharpur Bouddha Bihar, District – Nougaoon	Land grab: Land belonging to Paharpur Bouddha Bihar was occupied by a gang of Muslim men.	Ittefaq 11/04/06 BHBCOP
418.	Upazilla - Kashiyani District – Gopalganj	Attack/loot: The home of Shachin Mallik, President of Nizam Kandi High School, was attacked and looted by men belonging to the Hazi gang. Many Hindus were injured in this attack.	Janakantha 11/11/06

419.	Laxmibazar Upazilla - Sutrapur Dhaka City	Attack: Sani Pal (15) a student of class VIII of Narinda High School was attacked by three or four men. Pal was admitted to the Dhaka Medical College Hospital.	Pratam Alo 11/12/06 BHBCOP
420.	Village - Meduyari Upazilla - Bhaluka District – Mymensingh	Gang rape: A Hindu house wife was gang raped by Fakrul (35), son of Abdul Motaleb and his two friends -- Mafizuddin (35) and Sadan (32). The victim was admitted to the hospital.	Sangbad 11/11/06
421.	Nasirabad Industrial Area, Chittagong City	Kidnap: Palash Nath, a businessman, was men demanding ransom. Tension prevailed in the Hindu Community.	Ittefaq 11/12/06 BHBCOP
422.	Village - Dewoda Upazilla - Baruda District – Comilla	Attack: About 50 Hindu homes were attacked by men led by Bacchu Mia, Kamal Hossain, Kawser Ahamed and Jasimuddin. Many Hindus left the country and others were trying to leave fearing further attacks.	Sangbad 11/12/06 BHBCOP
423.	Jiluhar Bazar Upazilla - Swarupkathi District – Pirojpur	Attack: Dr. Swapan Kumer Biswas was attacked by men led by Milan and Mamun demanding money. Dr. Biswas was admitted to the Swarupkathi Hospital.	Janakantha 11/12/06
424.	Village - Panchpara Upazilla - Sadar District – Laxmipur	Attack/loot: The home of Hatendra was attacked and looted by armed Muslim men.	Samakal 11/13/06 BHBCOP
425.	Village - Daiyapara Upazilla - Tamujuddin	Attack/loot: The home of Biraj Mohan Dey was attacked and looted by armed Muslim men. Harekrishna Dey (55) and	Samakal 11/13/06

	District – Bhola	his wife Parul Bala (45) were seriously injured in this attack, and were admitted to the Tamijuddin Hospital.	
426.	Village - Rhishipara Upazilla - Karimganj District – Kishoreganj	Gang rape: A teenage girl (16) of Hindu Rhishi Community was gang raped by Golam Mia (30), son of Miru Hossain, Kamal Mia (35), son of Suraj Ali, Babul Mia, son of Mati Mia, Parbez (27), son of Chandu Mia and Hafiz. She was admitted to the Kishoregonj Adhunik Hospital.	Sangbad 11/13/06 BHBCOP
427.	Mouja No. 21 Upazilla - Mathbaria District – Pirojpur	Land grab: Land belonging to Chitta Ranjan Das was occupied by Md. Badsha Mia who threatened to kill Chitta Ranjan.	Samakal 11/14/06
428.	64 Bansbari P.S., Mohammedpur, Dhaka City	Attack: Jayantha Sarker (30) was attacked by land-grabbers led by Shah Alam. Jayantha Sarker was admitted to the Dhaka Medical College Hospital with injuries.	Ajker Kagoj 11/16/06 BHBCOP
429.	Chakpara Upazilla - Gouripur District – Mymensingh	Temple attacked: The Shashan Kali temple was attacked by Muslim men who destroyed an image of Goddess Kali.	Sangbad 11/16/06
430.	Pora Bari Bazar Upazilla - Sadar District – Tangail	Temple attacked: Property belonging to the Parabari Bazar Kali Temple was attacked by BNP-Jamat men led by Maine, Mohammed, Shahaj Member, Hanif Wahed and Lankar for sought to occupy the land belonging to the temple. Many Hindus, including Gopal Chandra Saha and Laxmi Rani Sarker were	Sangbad 11/16/06



		seriously injured in this attack.	
431.	Village - Machumpur Upazilla - Roygonj District – Laxmipur	Land grab: Land belonging to Amar Karmaker was occupied by Harej Mia who built a house there. The men led by Harej threatened to kill Amar Karmaker.	Ajker Kagoj 11/17/06 BHBCOP
432.	Village - Basantapur Upazilla - Sinda District – Natore	Attack/loot: The home of Karuna Sarker was attacked and looted by armed men who threatened to kill Karuna.	Bhorer Kagoj 11/17/06
433.	Amdiartek P.S., Badda, Dhaka City	Attack/murder: The home of Sunil Sarker was attacked by 25/30 armed men who sought to occupy his land. Manik Sarker (30) was killed and 9 Hindus including his father were seriously injured in this attack.	Protam Alo 11/18/06 BHBCOP
434.	Village - Majupur Upazilla - Sadar District – Laxmipur	Attack/loot: Two houses belonging to Bishwanath Roy Samir was attacked and looted of valuables worth 50,000 taka by Muslim. Two Hindus, including Tapan Chandra Majumder were seriously injured in this attack.	Protam Alo 11/18/06
435.	Bangalkathi Upazilla - Sadar District – Khagdachari	Gang rape: A teenage tribal girl of Tripura Para was gang raped by Chatradal and Jubodal men led by Kabil, Saiful Islam, Sabu, Kala and Hasan.	Samakal 11/18/06 BHBCOP
436.	Village - Satani Upazilla - Sadar District – Satkhira	Threat by police: 75 Hindu families were threatened with eviction by Sonia, Sub-Inspector, Sadar Thana. She also threatened them by asking them to	Janakantha 11/20/06 BHBCOP

		leave the country.	
437.	Village - Karapara Upazilla - Sadar District – Bagerhat	Temples attacked/looted: The Harisabha temple, two Kali temples and the temple of Manu Karmaker were attacked and looted by Muslim men who took away images of Gods and Goddesses.	Sangbad 11/19/06 BHBCOP
438.	Upazilla - Sadar District – Khulna	Attempted kidnap: Muslim men tried to kidnap Niranjan for his active role in opposing Muslim fundamentalism.	Juganthar 11/20/06
439.	Badhaya Para P.S., Jatrabari, Dhaka City	Murder: Tapash Rajbanshi (20) was murdered by Muslim men.	Bhorer Kagoj 11/21/06
440.	Village - Khadasambal Upazilla - Sadar District – Bagerhat	Attack: 15 Hindu families were attacked by men led by Mokter Hossain and his three sons Jasim, Nachir and Miraj for eviction. They threatened to kill the Hindus, and the Hindus left the area out of fear.	Ajker Kagoj 11/21/06 BHBCOP
441.	Village - Charalkona Upazilla - Kalmakanda District – Netrokona	Attack/loot: The homes of Rambilash, Joybilash and Abilash were attacked, looted and set on fire by men led by BNP leader Ishak Mia, Shah Jamal and Ranju Mia.	Samakal 11/22/06 BHBCOP
442.	Village - Bidyadhar Upazilla - Alfadanga District – Faridpur	Attack/loot: The home of Harshid Biswas (50) was attacked and looted by 7/8 armed men led by Nazrul Mia, son of Sobhan Mia. Anjali, wife of Harshid Biswas, son Uzzal, daughter Anima, Goutam, Hemanta Biswas and Swapna	Janakantha 11/22/06

		Biswas were seriously injured in this attack.	
443.	Goyal Badh Upazilla - Sariakandi District – Bagura	Attack/loot: Sunil Kumer Saha was attacked by 15/20 armed men who looted property worth 100,000 taka.	Juganthar 11/25/06
444.	Village - Baghutia Upazilla - Abyaynagar District – Jessore	Attack/loot: The homes of Golak Pal, Gobinda Pal and Dulal Pal were attacked and looted by 20/25 armed Muslim men.	Ittefaq 11/26/06 BHBCOP
445.	Village - Duyarani Upazilla - Nagarpur District – Tangail	Attack/loot: The home of Surya Kantha Saha was attacked and looted by armed Muslim men. Five Hindus were seriously injured in this attack, and three were admitted to the hospital.	Ittefaq 11/26/06
446.	Chandranath Dham Upazilla - Sitakunda District – Chittagong	Temple attacked/looted: The central Mahashashan, Sita temple and Sayambhunath temple at Sitakunda were attacked and looted by Muslim men.	Ittefaq 11/27/06 BHBCOP
447.	Bhokesioual Road Upazilla - Sadar District – Bhola	Kidnap: Mukta Rani Majumder, daughter of Dinesh Chandra Majumder, was kidnapped by Chatradal leaders Faroque and Jashim. Rabin, brother of Mukta was seriously injured in this incident.	Samakal 11/27/06 BHBCOP
448.	Rauthat Upazilla - Kasba District - Bhrammanbaria	Attack/loot: A jewelry shop owned by Gopal Banik was attacked and looted by 20/22 men led by Reshu Mia (48), son of Yunus Mia.	Sangbad 11/27/06

449.	Bhaghyakul Upazilla - Shrenagar District – Munshigonj	Land grab: Temple property belonging to the Rajlaxmi Narayan Temple, Durga Temple, Aroti Temple, Nath Temple and about 20 bighas of land belonging to Jamindar Jadhunath Roy were sought to be taken over by the local administrantion.	Janakantha 11/27/06 BHBCOP
450.	Village - Burangachara Upazilla - Takerhat District – Sunamgonj	Land grab: Land belonging to the tribal community was occupied by men led by Hachen Ali.	Ittefaq 11/28/06 BHBCOP
451.	Village - Kalarmarchara Upazilla - Maheshkhali District - Cox-Bazar	Gang rape: A Hindu housewife was gang raped by men led by Jubodal leaders Siraj, Kalayia and Shamsul. The men threatened to kill the local Hindus.	Janakantha 11/28/06
452.	Village - Majidpur Upazilla - Keshabpur District – Jessore	Attack/loot: The home of Sushil Ghose was attacked and looted by 10/12 armed Muslim men. Four Hindus including two women were seriously injured in this attack.	Sangbad 11/29/06 BHBCOP
453.	Village - Bagadova Upazilla - Madhupur District – Tangail	Attack: The tribal community was attacked and looted by BNP men led by Mathafal Autony, Jinen and Jinnah. Many tribal men and women were seriously injured in this attack.	Janakantha 11/29/06 BHBCOP
454.	Shibpur Bazar Upazilla - Patnitala District – Nougaoon	Temple attack: The Shree Shree Radha Krishna Jiew Bighra temple was attacked by Muslim men who sought to occupy the temple land.	Sangbad 11/30/06

455.	Village - Shakhati Upazilla - Kaligonj District – Lalmonirhat	Attack/loot: Shops belonging to Anil Chandra and Dharani Chandra were attacked and looted by men led by Nazrul, Hazrat and Yakub. Hindus were seriously injured in this attack.	Sangbad 11/30/06 BHBCOP
456.	Village - Patkelbari Upazilla - Sadar District – Gopalganj	Attack/loot: The house of Bijan Biswas, Former Chairman of Union Parishad was attacked and looted by 10/12 armed Muslim men.	Samakal 11/30/06
457.	Village - Chakfazil Upazilla - Bahubal District – Habigonj	Attack/loot: The home of Kamdhan Sarker was attacked by men led by Faroque Mia. The wife of Kamdhan Sarker was seriously injured in this attack.	BHBCOP
458.	Upazilla - Sadar District – Habigonj	Attack: A motor cycle belonging to Mithu Gope was robbed by Muslim men, who threatened to kill Mithu.	BHBCOP
459.	Village - Batirpur Upazilla - Sadar District – Habigonj	Land grab: The Hindu community of Batirpur was attacked by Muslim men seeking to occupy their lands.	BHBCOP
460.	Village - Hatnabigonj Upazilla - Nabigonj District – Habigonj	Land grab: A gang of Muslim men threatened Tapash Chandra Banik and sought to occupy his land with the help of the local administration.	BHBCOP
461.	Village - Bithipara Upazilla - Shrepur District – Gazipur	Land grab: Md. Taheruddin and Md. Shafiqul Islam threatened to kill Nirranjan Das and occupy his land.	BHBCOP

# Appendix C:

## Destruction of Hindu Temples in Malaysia – 2006

### ELEVEN HINDU TEMPLES DEMOLISHED IN THE KLANG VALLEY

1. The Sri Ayyanar Sathiswary Alayam Temple (more than 65 years-old) was demolished on February 22, 2006 and the sacred icons buried at the site.
2. The Malaimel Sri Selva Kaliyamman Temple Pantai (more than 100 years-old) was demolished on April 17, 2006 on orders by the Kuala Lumpur City Hall.
3. The Vaalmuniswarar Rajaamman Kovil (more than 60 years-old) at the Lady Templer Hospital was demolished on May 3, 2006 on orders by the Kuala Lumpur City Hall.
4. Sri Kaliyamman temple at Midlands Estate, Seksyen 7, Shah Alam (more than 100 years-old) was demolished on orders by the Shah Alam City Hall on May 9, 2006.
5. The Sri Balakrishnan Muniswarer temple in Setapak (more than 60 years-old) was partly demolished on May 11, 2006 on orders by the Kuala Lumpur City Hall.
6. The Sri Balakrishnan Muniswarer temple in Setapak was completely demolished and sacred icons destroyed on June 8, 2006.
7. The partly demolished Sri Kaliyamman temple at Midlands Estate, Seksyen 7, Shah Alam was demolished for a second time on June 12, 2006 wherein three main Hindu deities were hammered and smashed to pieces with a sledge hammer by the Shah Alam City Council enforcement officers.
8. On August 1, 2006 the Om Sri Sakti Nagamma Allaya Hindu Temple in Taman Sri Manja, PJS 3/30 Petaling Jaya, Selangor was demolished by the Petaling Jaya City Council.
9. The Sri Subramaniam temple in Country Homes, Rawang, Selangor, Malaysia was demolished on September 29, 2006.
10. On October 31, 2006 the Sri Muniswarar Temple (more than 100 years-old) which was built on private land in Bandar Rinching, Semenyih Selangor was demolished.
11. The Devi Sri Karumaniamman Hindu Temple, Petaling Jaya Utara, Section 21, Kampung Taman Aman was demolished on November 30, 2006.
12. On December 29, 2006 the Sri Muniswarar Temple (more than 100 years-old) which was built on private land in Bandar Rinching, Semenyih Selangor was demolished.

### FOUR OTHER DEMOLISHED HINDU TEMPLES LOCATED OUTSIDE KLANG VALLEY BUT WITHIN PENINSULAR MALAYSIA

13. The Sri Maha Sivalingaeswarrar Hindu Temple, Batu 7, Gemas Tampin was demolished on April 10, 2006.
14. The 80 year-old Sri Muthumariamman Alayam Hindu Temple in Skudai Johor Bahru was demolished in August 2006.
15. Sacred icons in the Sungai Wangi Mathurai Veeran Temple (60 years-old) in Sitiawan, Kampung Tirali, 9<sup>th</sup> Mile Jalan Air Tawar, Sungai Wangi Estate, Perak were hammered, smashed up and thrown into a drain and the temple demolished on October 17, 2006 by the Manjung District Council.
16. The 55 year-old Kaliaman Alayam Hindu Temple in Taman Impiana Mengelembu in Ipoh was demolished on November 27, 2006.

**THIRTY ONE HINDU TEMPLES IN KLANG VALLEY THAT HAVE BEEN ISSUED A DEMOLITION NOTICE**

17. A demolition notice was issued to the Kuil Hindu Sri Mariaman di Seksyen 11, Shah Alam on April 26, 2006 by the Shah Alam Municipal Council.
18. The Sri Maha Mariamman Temple Taman Intan Baiduri Selayang was issued a demolition notice in June 2006.
19. The Sri Subramaniam Temple Kg.Jawa Klang (107 years-old) was issued a demolition notice in June 2006.
20. The Mariamman Temple Jalan Meru Bandar Setia Alam, Shah Alam (101 years-old) was issued a demolition notice in June 2006.
21. The Kg.Jawa Mariamman Temple (more than 120 years-old) was issued with a demolition notice in June 2006.
22. The Sri Maha Laxhsmi temple in Sunway was issued with a demolition notice in June 2006 by the Petaling Jaya City Council.
23. The Sri Angineer Temple in Taman Tun Dr. Ismail, Kuala Lumpur built on a private land was issued with a demolition notice in June 2006 by the Kuala Lumpur City Manager.
24. Sri Mahamariamman Hindu Temple in Kg Semarak, Old Klang Road has been threatened with demolition five times (*Nanban, July 6, 2006, pg. 12*)
25. The Sri Sai Bala Raman Hindu Temple in Klang Jaya was threatened with demolition (*Nesan, July, 2006*)
26. The 101 year-old Dewi Sri Karumari Aman Temple at the 4 ½ Mile Jalan Meru, Klang was ordered closed by the Selangor State Government on July 10, 2006, and the temple was

- threatened to be demolished to make way for housing development.
27. The 101 year-old Thevy Sri Karumariamman temple's Bandar Setia Alam, Shah Alam access road was closed on July 10, 2006 by the Selangor State Government and later threatened with demolition to make way for a private housing development.
  28. The Arun Estate Temple in Shah Alam was issued a demolition notice (*Nesan, July 12, 2006, pg. 6*)
  29. In July 2006 the 110 year-old Tepi Sungai JKR Mariaman Temple was given a notice that it would be demolished.
  30. In July 2006 the Sri Muniswarar temple in Jalan Air Panas Baru Setapak was given a notice that it would be demolished.
  31. In July 2006 the Sri Jada Muniswarar Hindu Temple in Danau Kota, Kuala Lumpur was given a notice that it would be demolished.
  32. The Jemma Manismanar Hindu Temple in Jalan Setapak was given a notice that it would be demolished (*Nesan, August 17, 2006*)
  33. The Sri Maha Megeeswari Hindu Temple in Lembah Jaya, Ampang is being threatened with demolition (*Nesan, August 20, 2006*)
  34. The Muniswarar Hindu Temple in Bandar Baru Ampang is being threatened with demolition (*Nesan, August 20, 2006*)
  35. The Sri Sakti Vinayar Hindu Temple in Kampung Ampang Indah is being threatened with demolition (*Nesan, August 20, 2006*)
  36. The Mariaman Hindu Temple in Kg Tasik Permai, Ampang is being threatened with demolition (*Nesan, August 20, 2006*)
  37. Siti Subramariam Hindu Temple in Kg Tasik Permai, Ampang is being threatened with demolishment –*Nesan (20/8/06)*
  38. The Sri Mariaman Temple (60 years-old) in Section 18 was issued a notice demanding relocation, on October 18, 2006.
  39. The Sri Kaliaman Temple (80 years-old) in Section 18 was issued a notice demanding relocation, on October 18, 2006.
  40. The Sri Vinayagar Temple (80 years-old) in Section 18 was issued a notice demanding relocation, on October 18, 2006.
  41. The Sri Mariaman Temple (109 years-old) in Section 19, which has a sacred 100 year old tree, was issued a notice demanding relocation, on October 18, 2006.



42. The Sri Mariaman Temple (100 years-old) in Section 15 was issued a notice demanding relocation, on October 18, 2006.
43. The Sri Maha Mariaman Hindu Temple in Section 11 was issued a notice demanding relocation, on October 18, 2006.
44. The 80 year-old Sri Athi Muniswara Temple in Jalan Semarak, off Jalan Gurney in Kuala Lumpur was issued a demolition notice on October 19, 2006.
45. On November 21, 2006 the Sivaksakthi Linggeswara Hindu Temple in Kampung Tropikana, Jalan Padang Tembak, Subang Jaya was issued a demolition notice.
46. The Sri Kamatchie Amman Telecoms Temple Cheras (more than 100 years-old) is being threatened with demolition.
47. Despite receiving recognition from UNESCO, the Nageswari Hindu Temple in Bangsar is being threatened with demolition.

**SEVENTEEN OTHER HINDU TEMPLES LOCATED OUTSIDE THE KLANG VALLEY BUT WITHIN PENINSULA MALAYSIA THAT HAVE BEEN THREATENED WITH DEMOLITION**

48. The Sri Muniswarar Aalayam Seremban (150 years-old) and a 150 year-old “rain tree” have been threatened with demolition since March 2006 by the District and Land Office.
49. On June 26, 2006 the 110 year-old Sri Chinna Karuppan Temple in Masai Johor was issued a notice of demolition.
50. The 60 year-old Saiva Muniswarar Temple Temple in Sg.Petani Kedah was given a notice of demolition (*Nanban June 29, 2006, pg 4*).
51. The Sri Muthumariamman Aman Skudai Hindu Temple (70 years-old) in Lindon Estate risks being demolished (*Nesan, July 3, 2006, pg. 7*)
52. Sri Muniswarar Temple in Slim River risks being demolished (*Nesan, July 14, 2006*)
53. On July 15, 2006 the Muniswarar Temple in Sitiawan was given a demolition notice (*Nanban, July , 2006*).
54. A Hindu temple was threatened with demolition (*Nesan, July 19, 2006, pg. 6*)
55. The Sri Nageswari Amman Alayam Hindu Temple is being threatened with demolition (*Nesan, July 19, 2006, pg. 6*)
56. The Muniswarar Hindu Temple is being threatened with demolition (*Nesan, July 19, 2006, pg. 6*).
57. The Sri Sakti Viyanayagar Hindu Temple is being threatened with demolition (*Nesan, July 19, 2006, pg. 6*).

58. The Sri Maha Mariaman Hindu Temple is being threatened with demolition (*Nesan, July 19, 2006, pg. 6*).
59. The Sri Subramaniam Hindu Temple is being threatened with demolition (*Nesan, July 19, 2006, pg. 6*).
60. The Muthu Mariaman Hindu Temple in Liutan Estate Skudai was threatened to be demolished on August 13, 2006.
61. The Sri Subramaniam Hindu Temple in Kampar is being threatened with demolition (*Nesan, August 21, 2006*).
62. Bangi Mariaman Hindu Temple is being threatened with demolition (*Nesan, August 23, 2006*).
63. The Taman U Hindu Temple in Skudai, Johor Bahru was on the verge of being demolished when about 600 Hindu devotees protested on August 23, 2006.
64. The Sri Mathuraimeeran Hindu Temple in Kampar Taman, Sri Wangi is being threatened with demolition (*Nanban, August 25, 2006*).

### **THREE HINDU TEMPLES THAT HAVE BEEN BURNT TO THE GROUND**

65. The Ganggai Muthu Karumariaman temple in PMR Batu Buntung Estate Kulim, Kedah on May 15, 2006 was torched by unknown individuals.
66. The Sri Kalikambul Kamadeswarar temple in Ebor Estate Batu Tiga, Shah Alam Selangor was burned down.
67. The Sri Kalkattha Kaliamma temple in Kampung Sungai Kayu Ara, 47400 Petaling Jaya was burned down.

### **SIX TEMPLES FORCED TO BE RELOCATED NEXT TO SEWAGE TANKS**

68. The Sri Muneeswarar JKR Temple, Batu 5/12, Jalan Kapar, 42100 Klang, Selangor (73 years-old) was given notice to be demolished and forced to be relocated next to a sewage tank (*June 2006, Hindraf*).
69. The Sri Kumaravel Hindu Temple in Kampung Medan, Petaling Jaya, Selangor was forcibly relocated next to a sewage tank, electric station (TNB) and high voltage cable on July 14, 2006 (*Makkal Osai, August 15, 2006*).
70. The Mariaman Hindu Temple in Bukit Beonang, Taman Bukit Melaka was forced to relocate next to a sewage tank (*Nanban, August 25, 2006*).
71. The Sri Raja Rajeswarar Hindu Temple in Taman Tunku Jaafar, Senawang, Seremban was relocated next to a sewage tank (*Hindraf*).

72. The Mariamman and Perumal Hindu Temple in Puchong Perdana, Selangor were relocated next to a sewage tank (DAP sources).
73. The Mariamman Temple in Desa Mewah, Sunway Semenyih was forcibly relocated next to a septic tank, according to Bandar Rincing, the Semenyih Temple Chairman.

**THREE HINDU TEMPLES WHERE DEITIES WERE FORCIBLY REMOVED**

74. Icons in a 73 year-old JKR Sri Muniswarar Temple, Jalan Kapar Klang Temple were forcibly removed and taken away under mysterious circumstances in July 2006.
75. Deities from the Devi Sri Karumariamman Hindu Temple, Petaling Jaya Utara, Section 21, Kampung Taman Aman were forcibly removed and left in a construction site.
76. At the Kaliyamman Hindu Temple, Jalan Matin Batu 5 Seremban (which is more than 28 years-old) deities and temple bell were removed (Nanban, September 3, 2006).

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