



Monthly

ARAKAN

News and Analysis of the Arakan Rohingya National Organisation, Arakan (Burma)



U Kyaw Min @Shomshul
Anwarul Haque an elected
Rohingya MP from NDPHR in
1998 election and member of
CRPP



Novel peace prize
winner and NLD
leader Aung San
Suu Kyi

Outrageous Conviction

Volume 1, Issue 8

AUGUST 2009



www.rohingya.org

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**EDITORIAL: OUTRAGEOUS CON-
VICTION**

Injustice has already done to democratic icon Aung San Suu Kyi by awarding outrageous conviction of 18 months house arrest by the cruel SPDC ignoring the call by International Community including UNO, USA, EU etc and the will of the people of Burma. It is indeed an outrageous act done by the impudent, insolent, arrogant and reluctant regime who even refused UN SG Ban Ki-moon to meet with her. We joint with the people of Burma in condemning the junta's inhuman act. We urge international community, especially UN, USA, EU to take drastic and effective action against the junta of Burma instead of mere condemnations.

International Community has limited leverage over Burma because of the ruling junta's close links with powerful neighbors China, India and Thailand. China urged International community to respect Burma's judicial sovereignty. But Asean Secretary General, Surin Pitsuwan, said that Burma would be expelled from Asean if Burma's nuclear plant is fond true.

Meanwhile the Malaysian Foreign Minister asked for an Asean foreign ministers summit to meet for the verdict of Aung San Suu kyi while the foreign ministers of Indonesia and the Phillipine protested the verdict. The junta needed an excuse to bar her from the election to be held in 2010. One of the preconditions of the free and fair election is to create the right political atmosphere. It seems it is not being done in Burma while over 2,000 political prisoners are languishing in the jails. She was sentenced to three years imprisonment by the presiding judge. Moments after the verdict was passed, however, home minister Maung Oo came in and announced that the junta's chief reduced the sentence to 18 months house arrest. Maung Oo's intervention appeared at odds with the junta's repeated statements that its judiciary is independent.

Obama called for Suu Kyi's 'immediate, unconditional release' and for the release of more than 2000 other political prisoners held in Burma. Ban Ki-moon said he was 'deeply disappointed' by the Suu Kyi's verdict." Unjust' sentence against Suu Kyi would never be able to stamp out the desire of people of Burma, said president Obama. But the people are groaning for 47 years under the iron heels of the Burmese army, the world has done little to rescue them, because the international community is afraid of confronting the great dragon backing Burma. Who cares others affairs? Who will Risk for others? Only they can strongly condemn and write beautiful articles on the Lady, Suu Kyi, democracy, Burma's nuclear assistance by North Korea etc.

A REFLECTION FROM 1992 A HEINOUS CRIME OF THE BURMESE ARMY AGAINST THE RO- HINGYAS

The gang-rape of Zohra and her 12-year-old sister

London. March16-1992: The Amnesty International has published some appalling details of a ghastly drama enacted in a Burmese village by the troops of the military junta when they killed a shopkeeper and gang-raped

his wife and her 12-year old sister.



According to an advertisement published by the international human rights body in the British press. The gruesome story began when Burmese soldiers entered Imamuddin Para village in Arakan province on Nov.30 last year (1991).

Having burst open the door of the village grocery store, they seized the shopkeeper, Hussein and placing a heavy box of ammunition on his shoulders asked him to march on as yet another porter for the army.

When Hussein could not carry it further after a few miles the soldiers first gave him a savage beating and then nailed him to a tree with his arms outstretched. They cut off his organ and put it into his mouth. They severed

his nose and ripped off his eyebrows. Finally a soldier thrust a bayonet into his

chest and mercifully Hussein died. Amnesty reported.

Hussein's wife Zohra Begum was at home seven miles away when news of the tragedy reached her. She ran all the way and found the body still nailed to the tree. Hardly knowing what she was doing Zohra in a daze of horror and grief started back for help. Almost on the doorstep of her house she came face to face with the same bunch of wicked soldiers who had inflicted the tragedy on the poor family.

As would have been expected of them they showed their pity for the sobbing woman by gang raping her. A week later the same soldiers took away Zohra and her 12-year old sister to the Lawadong army camp and locked them

in a room with about 40 other female captives. Soldiers would enter the room choose a woman and repeatedly rape her in front of all the others.” After five days my sister’s little heart could take it no more. She went into convulsions and died. When the soldiers saw that I too could take no more they freed me”, Amnesty quoted Zohra as saying.

What is more depressing about the incident, Amnesty says, is the fact that it is not an isolated case. Such events unfortunately have been taking place with a tragic frequency under the military rule which does not allow entry to human rights organizations and newsmen.

**PRESS RELEASE:
ARNO CONDEMNS
MONSTROUS CONVIC-
TION OF DAW AUNG
SAN SUU KYI
12th August 2009**

Arakan Rohingya National Organisation (ARNO) strongly condemns the SPDC military regime for monstrous conviction of Daw Aung San Suu Kyi, who has been sentenced to a further 18 months of house arrest.

This is a cowardly act of the SPDC military clique to suppress the political aspiration of the people of Burma for democracy and human rights. It is also to hold its

planned sham election in 2010, without Daw Suu and political prisoners, with a view to establishing military rule for decades to come.

Human rights are universal and violations of human rights cannot be termed domestic affairs of a country. The regime clearly violates ASEAN Charter, which requires its member state to protect and promote human rights and to respect international law. The ASEAN should take tougher action against the SPDC.

SPDC also violates the Charter of the United Nations and it has become a threat to regional as well as international peace and security. We reiterate that UN may form a commission of inquiry to collect evidences of the crimes against humanity committed by the military regime across the country for prosecution.

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THE PLIGHT OF ROHINGYA IN ARAKAN, BURMA

By SU Ahamed

Introduction

The Union of Burma, which was born on January 4, 1948, is a country with an area of about 261,610 square miles and a population of more than 50 million. It is home to numerous ethnic groups and about 60% of the area is inhabited by nearly 140 ethnic races. It has borders with India, Bangladesh, China, Laos, and Thailand. The Muslims are second largest community in Burma forming 15% of the total population. Of the Muslims population of about 8 million nearly half is concentrated in Arakan. They are ethnically known as “Rohingya”

Arakan: Location

Arakan, formerly called Rohang, covering an area of about 20,000 square miles, lies on the north-western part of Burma. It has strategic importance with more than 360 miles coastal belt from the Bay of Bengal. It borders 176 miles with Bangladesh, 48 miles of which is covered by river Naf, which demarcates Arakan-Bangladesh border. While serving as gateway to Southeast Asia, it is completely separated from

the rest of Burma by the long mountain range of Arakan Yoma running from north to south.

Arakan: Natural resources
Economically Arakan is rich with unexplored natural resources— including oil, natural gas, coal, lime, iron ore, surplus agricultural products, timber and forest products, and inexhaustible marine wealth. Soil of Arakan is very fertile and climate is ideal for rice cultivation. Arakan was once called Dhanavedi—granary of rice—having arable land of 944,000 acres approximately. Even traditional process of cultivation in 1940 had given a record yield of 450,000 tons of surplus rice when bulk of arable land remained unused due to thin population, Arakan also produces abundant citrus fruits, sugar cane, chilly, tobacco, coconuts, betel nut, salts etc. The Sinedin natural waterfall, under Buthidaung Township, can be projected as one of the largest hydro-electric plants which will generate surplus energy for export after meeting the entire domestic consumption of whole Arakan.

Arakan: People

The 'Rohingya' are one of the two major communities of Arakan. The other major community is Rakhine and are Buddhist. The present population of Arakan, both inside and outside Arakan, is more than 5 million including about 200,000 tribal

people distributed among ethnic Dynet, Mramagyi, Mro, Khanwe etc. About 1.5 million Rohingyas have been expelled from the country since 1942.

The Rohingya have rich historical heritage and glorious past. They are descendant of Arabs, Moors, Persians, Moguls, Turks, Pathans, Bengalee and some Indo-Mongoloid people. Rohingya speak a dialect almost similar to that of Chittagonian but with little more admixture of Persian, Urdu and Rakhine. Rakhine trace their origin to Magada, Bihar in India and Tibeto-Burman and speak a dialect having a Burmese accent with admixture of Pali and Sanskrit.

The Spread of Islam and Muslim Influence in Arakan
Various historians and scholars have recorded that Islam began to spread from the eastern bank of Meghna river (in Bangladesh) to Arakan since eighth and ninth centuries, that is long before the establishment of Muslim kingdom in this frontier region. Since then the Muslim influence in Arakan grew fast and was consolidated fully by 17th century. This extensive Muslim influence on the Arakanese society was not an outcome of some sudden occurrences. But it was a result of an age-long intercourse between Arakan and Muslim countries that dated back to the period of Arab contacts with Arakan

during the reign of Maha-Taing Tsandaya (788-810 A.D). Thus, early Muslims settlement in Arakan dates back to 7th century AD.

Through out the history Arakan maintained a very close socio-economic, political, cultural, trade and commercial ties with Muslim Bengal. Under different period of history Arakan had been an independent sovereign monarchy ruled by the Hindus, Buddhists and Muslims. Muslim influence and rule in Arakan lasted for more than 350 years until it was invaded and occupied by Burmans in 1784 A.D.

It may be mentioned that during 16th century, from about 1580 till 1666 A.D. nearly a century Chittagong was under almost uninterrupted Arakanese rule. Col. Ba Shin, the then Chairman of the Burma Historical Commission, stated that Arakan was virtually ruled by the Muslims from 1430 to 1531. The Quranic verse "Aqimuddin" (establishment of God's rule over the earth) was the state emblem of Arakan. Even Buddhist women of those days practised "Purdah" (veil system). During this more than 100 years of Muslim rule large numbers of Muslims particularly from Chittagong migrated and settled in Arakan. Henceforth the Arakanese administration continued to bear definite Islamic stamp. According to Dr.Than Tun,

the rector of Mandalay University and professor of history “the king of Arakan had Muslim titles. The Muslim kings mentioned in the Kyaukza (stone plates or stone tablets inscriptions) of 1442 might be Rohingyas from the Mayu valley of the eastern Naf river (and the western Kaladan river) who claimed over thousand years of their existence might be from the time of 1202 CE when the Muslim conquered Bengal that is 800 years ago. It was written in the Kyaukza of 1442 that there were some Muslim kings of Arakan who were very friendly with the kings of Ava”.

Colonization of Arakan

Arakan had been a free and sovereign independent kingdom since time immemorial. Burma was the first foreign power to invade and occupy Arakan in 1784. Then the British imperialist colonised it in 1824. But the people of Arakan resisted and had laid down their lives in their bloodiest and colonial war against foreign aggression defending their Sovereign State. During Second World War, like many colonial territories of the world, the Arakanese people tried to regain their lost independence. But, in 1948, the British imperialist without their “rights” transferred their non-existent “sovereignty” over Arakan to Burman without plebiscite or any kind of properly conducted consul-

tations with the people of Arakan. The people of Arakan have been trampled particularly under the boots of the Burman civil and military dictatorship who are forcing their fabricated, artificial ‘Burmese’ nationhood upon the Arakanese people, who are determined to keep their own identities, cultural and political freedom. They are treating Arakan as a colony, at gunpoint, under their inherited “divide and rule policy”, and the relationship between the Burmans and the conquered people of Arakan is such that the Burmans are masters and the Arakanese are slaves who must do whatever the masters order them to do. Unlike common people in Burma who have been suffering due to military autocratic rule, the unprecedented suffering of the Rohingya is a deep-rooted conspiracy against them based on historical animosity, geopolitical situation, racial prejudice and religious bigotry.

Problems

The problems of the Rohingyas are the result of the well-planned conspiracy to rid Arakan of the Muslim population. Their problems are extremely grave and deep-rooted and they are today in sub-human condition. Medicine Sans Frontiers (MSF), the Nobel Peace prizewinner humanitarian organisation that operates long time in the Rohingya refu-

gee camps in Bangladesh remarks, ‘Rohingyas are one of the ten world populations in danger of existence and survival’. The Rohingyas are not only annihilated en-masse in Arakan but also those who left the country to escape persecution have become unwanted burden in the countries of their refuge on account of their large numerical numbers. Generally their problems are:

- (1) Ethnic-cleansing, genocidal campaign
- (2) Rejection of Citizenship
- (3) Cultural Problem, Marriage restriction
- (4) Forced labour, Confiscation of land and property
- (5) Arbitrary taxation
- (6) Forced Relocation
- (7) Restriction on Movement and Restriction on Education
- (8) Unresolved Rohingya Refugee Issue
- (9) Other grave human rights violations
- (10) Natala Village (So-called Model Village)
- (11) Extra judicial killings and arbitrary arrest

The Attitude of the Burmese Military regime and Oppositions towards Rohingya

Attention may be drawn to the hypocritical attitude of the Burmese military regime in dealing with Bangladesh concerning Rohingyas. In spite of bilateral agreement or commitment to work for a comprehensive and permanent solution of the Rohing-

ya problem, the Burmese military has stepped up violation of human rights causing constant exodus into Bangladesh. Since 1978, bilateral repatriation agreements have ended in failure to recur Rohingya refugee problem again and again and Bangladesh being an immediate neighbour has to bear the brunt of the problem until Arakan is totally rid of the Muslims population.

Still the Burmese junta is accusing the Rohingya of illegal Bengali immigrants declaring them a people fit to be expelled from the country in utter disregard of their millennia-old settlement and establishment, history and glorious past with their Sultanate in Arakan. In fact, the Burmese are foreign people to us, who have been ruling Arakan as a colony by force of arms while putting the two major peoples of Rohingya (Muslims) and Rakhine (Buddhists) at loggerhead under their 'divide and rule' stratagem. On the other hand, the Burmese oppositions are deliberately blind and their attitudes towards the Rohingya are full of ambiguities and ambivalence and are found not accommodating the Rohingya people.

Conclusion

.Rohingyas have long been persecuted and exterminated from their historical homeland in a systematic and planned way in order to rid Arakan of the Muslim population. About 1, 5 million of them had already been expelled and those still at home are counting their days in fear and frustration. The Rohingyas have long tried to identify with the Burmese and to redress their grievances. But they have always been rejected. They have been reduced to a status "stateless". On the other hand, the Burmese oppositions are ambivalent towards Rohingyas and are not accommodating. Under the circumstance, the only option left to protect their legitimate interest and rights and freedom is to exercise "the right of self-determination.

ISLAM IN BURMA

(Based on SLORC Publication)

(Thasana Yongwa Htoonzeppo' pages 65 to 73)

By AFK Jilani

The early advent of Islam:

Muslims arrived and settled in Burma in ones, twos or groups since last 1000 years. According to history, Islam came to Burma through sea-borne Sufis and merchants. Historical documents for the advent of Islam in Burma are as follows: Arab traders arrived at Myeik (Mergui) in 14th century through Sumatra, Java and Malay Peninsula (Khin Maung Gyi's Burmese translation of Morris Collis' "Into Hidden Burma" P211).

From 700 AD to 1500 AD. the Arab, Persian and Roman traders reached Burmese and Chinese coasts with their ships for trades. Many Arab ships were wrecked near Rambree Island while Arakan was ruled by the king Mahataing Sanda (788-810) and the crews and traders of those ships were Muslims and they were sent to Arakan proper and settled in villages. The same accidents of shipwreck were also prevalent in other ports of Burma, such as Kyaukprou, Bassein, Syriam, Muttama, Myeik in the earlier time. The stories of the Muslim soldiers, traders and sailors can also be found in some religious histories of Mon and Burmese.

The Dargahs (shrines) which are dotted at the long coast of Burma witness to these facts.

(Saya Po Chay's "The biography of early Muslim written in reference to the British-Burma Gazetteers of 1879", Page 16).

In the 8th Century at the time of Pikthon, the king of Pagan, Arab traders used to visit Thaton and Muttama in their journey to and from East Indies Islands, Madagasaka and China (U Kyi B.A.(Hons)(Hist.) 'The essential of Burmese History p.156-157).

While Tabinshwehti fought Hanthawaddy in 1535 A.D. the Pathi and Panthay Muslims fought against him ("Glass-Palace Chronicles vol-2 p.186). The written historical documents of the historical compilers also indicate that the settlement of Muslims began since last 1200 years.

Between 8th and 15th century, the Arabs and Persian trading ships controlled the whole seaways of eastern countries. The Arab and the Persian traders settled in all business centres of Burma.

In 1660 Shah Shuja took refuge in Arakan at the time of Sanda Thudama (1652-1684). Some misunderstanding arose between the Magh Raja and the Mughal Prince and as a result the king massacred Shah Shuja, his family members and many Muslims. Some remaining Muslim archers and Kaman became the king makers of Arakan.

Sanda Wizaya (1710-1731) succeeded in suppressing

the Kamans. He deported them to Rambree and Tharagon village of Akyab. There are also indigenous Arakanese, who profess Islam around Akyab, Kyaukpuru and Sandoway in addition to the Kaman Muslims. (The junta intentionally omitted the Muslims of north Arakan).

The Muslim captives of the Tabinshwethi's campaign to Pegu (A.D. 1539), king of Taungu's campaign to Pegu (A.D. 1599), Tabinshwethi's campaign to Mrohaung (A.D. 1547), Sanay Min's officer's campaign to Sandoway (A.D. 1707), Anackfalon Min's campaign to Syrian in 1613, were sent and settled at Myedu of Shwebo dist. Pinya and Kamalu of Saigine Dist, Lakpan of Kyaukse and Yindaw of Ramethin Dist.

In the stone inscription, written by Bo Minhla Kyawhtin (1801), at the time of King Bodaw, it is stated that 'the migrated Muslims from Arakan numbering over 3000 at the time of Ava Sanay Min (1698-1714) were sent and settled at the following places:

- (1) Taungu
- (2) Ramethin
- (3) Nyunyan
- (4) Yindaw
- (5) Meiktila
- (6) Pintalay
- (7) Tafahswe
- (8) Bawdi
- (9) Thazi
- (10) Maydu
- (11) Seputtara
- (12) Deparan.

There are 171 mosques in Rangoon alone and all together 2266 mosques, 759 Islamic religious schools throughout Burma. The junta shows the figures of the Muslim popula-

tion too small because of its racist policy. Their motto is to swallow the entire Muslim community in big signboards are displayed in every office of the Immigration and Manpower department, reading, "Nation could not disappear when the earth swallows it, but could disappear when the people swallow it" (that is to swallow minorities by the majority).

WHY DR. AYE CHAN OF ARAKAN, BURMA SHOULD BE BARRED FROM ATTENDING ACADEMIC CONFERENCES

By Abid Bahar, Ph.D

Dr.Aye Chan a racist Rakhine

The infamous Aye Chan became news again; this time when he is attending a conference in London organized by the Arakanese of UK. Many in the democracy movement leadership of Burma and in UK are voicing their concern against Aye Chan's invitation as a speaker at the conference. They are not only voicing their concerns for a documented xenophobe attending the conference but also his entry into the soil of Britain. Why? He has written a book entitled "Influx Viruses." In the book he branded the Burma's Rohingya population as being viruses. The book suggests that "Rohingya people" are



like Viruses to the the human Rakhines and the Burmese. He implies that they should be exterminated. This is what is exactly happening to the Rohingya people who continue to be exterminated from their place of birth. In this deadly campaign Aye Chan is not alone, there is the xenophobe trio, Aye Chan, Aye Kyaw and Ashin Nayaka all three from Arakan are actively engaged in propagating the extermination of the Rohingya population from Arakan. Aye Kyaw,"THE BURMA WE LOVE"

http://www.arakanland.com/index_4.html
kunyaia@freerohingyacampaign.org
wao-global@yahoo.com
wao-global-team@yahoo.com
7, truly shows Aye Kyaw version of racism; (See Abid Bahar's reply to Aye Kyaw, kaladanpress.org/index.php?searchword=abid+bahar&...&Itemid=) Ashin

Nayaka, in U Shwe Zan and Aye Chan's *Influx Viruses, The Illegal Muslims in Arakan*, ((New York, Arakanese in United States, Planetarium Station 2005), Forward p. vii) is his version of xenophobia.

Aye Chan is popular among the hooligans in Arakan engaged in the gradual extermination of the Rohingya minority from Arakan. In this he seems to be working as if the Dr. of death and genocide in Arakan.

In my "Global Voice" encounter with Dr, Chan he denied that he actually had written the book "Influx Viruses." Then I had suggested him to make a declaration that he had no business with the book. But till today he didn't do it. Dr. Aye Chan's article, "The Development of a Muslim Enclave in Arakan (Rakhine) State of Burma (Myanmar)," 2005 is more subtle about his position but a careful reading shows that he is a xenophobe at the core. (See. Abid Bahar, "Aye Chan's Enclave revisited"

http://www.kaladanpress.org/index.php?option=com_content&task=view&id=1065&Itemid=38
Abid Bahar, "Xenophobic Burmese Literary works and the problem of Democratic Development in Burma"

http://www.rohingya.org/index.php?option=com_content&task=blogcategory&id=43&Itemid=72

http://www.rohingya.org/index.php?option=com_content&task=view&id=182&Itemid=70

How the xenophobe Dr. Aye Chan's mind works is more clear in his article "Who are the Rohingyas," written in reaction to a Rohingya accepted as a convention refugee in Ja-

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pan. Aye Chan teaches in a University in Japan. Here in his work he explains in more untidily why Rohingyas are foreigners in Burma. In his present scheduled London presentation his paper is entitled "Rohingya from a political rhetoric to a South East Asian branch of Islamic Militancy." It appears that due to the fact that no serious measures were taken against him at the international level, the xenophobe is increasingly becoming louder to the point of a comedian to his xenophobe fan club. We wonder this time in his presentation if Aye Chan will demonstrate more the nature of the "Rohingya viruses." In the event that he sincerely attends the seminar, I suggest that his presentation should be changed to call "Aye Chan London Influx Viruses show" Unfortunately though in the seminar, the organizers also have invited some respectable academicians such as Michael Charney and Stephen Van Galen. In the presence of the two distinguished people, Aye Chan must feel as if an odd couple to talk with his racially prejudiced rhetoric. When completed, the seminar with Aye Chan's presence surely will be seen as an insult to the honorable guest academicians. But we will wait to see the outcome of Aye Chan's show whether it promises to deal with history or help to promote chauvinism. From my reading of the seminar flyer, it seems clear that the Arakanese organiz-

ers by inviting Michael Charney and Stephen Van Galen and inviting only Aye Chan from the Rakhine community to dehumanize the entire Rohingya people must be taking advantage of the presence of some distinguished scholars and it is as if selling milk with poison; a dangerous mix indeed. This is a very untimely call for a seminar intended to propagate chauvinism and hatred when Burmese leader Nurul Islam in UK and Aung Tin in Toronto, Canada are trying to bring the two Arakanese communities together in their attempt to bring racial harmony.

My review of most of the Arakanese xenophobic works shows in my book (Abid Bahar, Burma's Missing Dots, Flapwing Publishers, 2008,) that Aye Chan is the Burmese version of Julius Streicher of Nazi Germany. (Also see Dr. Habib Siddiqui, Julius Streicher and his relevance in today's Burma, www.kaladanpress.org/v3/?option=com_content&task=view&id=798&Itemid=27) It is important that the university authority should be informed of Aye Chan's presence in the campus and Aye Chan should be barred from attending academic conferences because in the name of academic exercise his works on record proven that he is working against the democracy movement and pretending himself to be an academician only promoting racism and in the process augmenting the human suffering at its most.

STATEMENT OF ARNO ON 8888

(Press Release)

8th August 2009

Twenty-one years ago, on this day of 8th August 1988, millions of Burmese people took to the streets across the country demanding an end to long military rule, restoration of democracy and human rights in Burma. But the military started brutal crackdowns and killed an estimated 3000 peaceful demonstrators nationwide. Till today there have been no independent inquiries conducted against the military about this massacre.

The ruling military SPDC goes on to hijack the legitimate aspiration of the Burmese people, and it continues to defy the calls of the international community for national reconciliation and democratic reforms while creating great political and humanitarian crises in the country.

The regime commits crimes against humanity of rape, murder, destructions, extermination and other in human acts across the country, particularly in ethnic areas. All these

push factors also cause constant refugees' flights into neighbouring countries posing a threat to regional and international peace and security. The Rohingyas of Arakan have been living in sub-human condition facing slow-burning genocide with no rights of man.

Burma's military regime has just completed a new constitution that guarantees military rule for decades to come through sham election to be held in 2010. In a shameless attempt the regime has put leader of the democracy movement Daw Aung San Suu Kyi in notorious Insein Jail under false and fabricated charges in utter disregard of UN and international public opinion.

It is a crucial time. The unity and solidarity of all peoples of the country is vital. It demands sincere efforts, high spirit and sacrifice to bring the military rule to an end. It is high time for the UN to form a commission of enquiry to compile evidence of crimes against humanity for prosecution. We thank South African Nobel Peace Prize recipient Desmond Tutu for calling for specific measures by the UN Security Council.

We call on the UN and the international community to put more pressure on the SPDC to release Daw Aung San Suu Kyi and all political prisoners and to start national reconciliation.

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RESPONSE TO THE STATEMENTS OF ARAKANESSE RAKHINE (MAGHS) ON SEMINAR (7.8.09)

We Oregon Rohingya Society, United States again express our gratitude for the forthcoming seminar under the name of "Arakanese History and Religious Seminar" in London, United Kingdom. We reiterate that our voice is not against the seminar but speakers namely Dr. Aye Chan and Mr. Khin Maung Saw.

We further state that we are very thankful for the participation of Dr. Micheal W. Charney and Dr. Stephan Galen being impartial speakers in the seminar who do not bear any malice and animosity against Arakanese Muslim (Rohingyas). Regrettably, those local historians belong to Burma were highly partial, controversial and questionable as they have been overtly and internationally engaged in Rohingya Extermination Policy with the mask of academy and scholar. Their papers are well

read of their propagandas and naked lies against Rohingya people.

Moreover, they have previously taken stages to openly disseminate their clandestine agenda which is to deny the historical presence of Rohingyas and their root to Arakan. Therefore, it is not surprising to assume their rubbish propaganda against our people either with historical distortion or political misinformation through linking international terrorism. Furthermore we immensely distrust Dr. Aye Chan' motive as he will likely discuss on topic of Rohingya by linking international militancy that he will deliberately fashion bad image of Rohingyas internationally.

We therefore reasonably protest their unilateral invitation to Rakhine racist historians without historian(s) from Rohingya side as Arakan is not a land of Rakhine (Magh) only whereas Rohingyas have been facing historical distortion, cultural inheritance and physical extinction in their ancestral land for decades. It is to be noted that Rohingyas were people of Arakan, Rohingyas are people of Arakan and Rohingyas will be people of Arakan within union of Burma.

Rohingyas are not the people who invented invent will invent false history but Rakhines are the people who are counterfeiting about Rohingyas. The real and old history of Arakan has already been

revealed to the world. However, the history of a new Arakan scripting by xenophobic Rakhine historians yet to be out because it is still under development process with premeditated addition and deletion to uproot Rohingyas from Arakan.

We finally urge all our Rohingya activists and politicians to be more active and participative in this regard as our heritage and inheritance are diametrically under threat as our sister community Rakhine (Magh) are in high attempt to continue materialize the co-policy of Burmese successive regime adapted by late Ne Win to thoroughly stamp out Rohingyas once and for all. Rohingyas are today facing militarism and will encounter Nazism tomorrow if Dr. Aye Chan and Mr. Khing Maung Saw are to continue their racial propaganda.

Faithfully,
Information & Communication Department

**OREGON ROHINGYA SOCIETY, USA
STATEMENT ON DR. AYE CHAN
AND MR. KHIN MAUNG SAW BE-
ING PROSPECTIVE SPEAKERS ON
ARAKANESSE HISTORY AND RELI-
GIOUS SEMINAR**

We express our numerous thanks for holding a seminar on “Arakanese History and Seminar” at School of Oriental and African Studies (SOAS), London on 09 August, 2009. However, we are extremely disappointed upon selection of Dr. Aye Chan and Mr. Khin Maung Saw to be speakers from Rakhine community. Arakan is a land of multi-ethnicities with

historical complexities whereas Rohingyas have been institutionalized and systematic victims of historical distortion and extinction. Their historical presence has been denied by xenophobic Rakhines and fascist Burmese although they have been living in Arakan for generations. As such, it is understandable that Rohingyas are racially prejudiced and gradually exterminated from their ancestral homeland.

Both Rakhine speakers mentioned above have been pioneers in designing “Rohingya Elimination Policy” with the intent to create a new Arakan as a Rohingya Free Land. Their policy against Rohingya is alike with Burmese successive regime as same anesthesiatic drug with different coating. Dr. Aye Chan has written many papers that promote racism and racial intolerance against Rohingyas. His ostracized paper “Influx Virus” is a living evidence of how much abhorrence for Rohingya he has accumulated in his heart and cultivated in the entire Rakhine community.

In addition, Mr. Khing Maung Saw is another chauvinist who presented many papers with the purpose of total extinction of entire Rohingya and denial of their birth rights as a people of Arakan. His every presentation on Rohingya is full of misrepresentation and fabrication. Furthermore, it promotes racism among two sister communities who have long been coexisting in Arakan for hundreds of years.

Upon the pretext, we strongly protest their participation as speakers in upcoming seminar. We are certain that they will deliberately use this academic platform to promulgate their hidden agenda and calculated propaganda against Rohingya. Besides, we honestly believed that your venue should not be allowed to promote misinformation by linking Rohingyas with international militancy or terrorism under the name of eminent historian and scholar because it is against the values of an institution and a nation that largely practice democracy.

Rohingyas strongly strive for peaceful coexistence with sister communities in Arakan

www.rohingya.org

within the union of Burma. This kind of one-sided seminar organized by anti-Rohingya racist Rakhines will categorically present half-truth of Arakan history and hamper the united movement of democracy to depose the military government in Burma. To enlighten the true history of Arakan, historian or scholar from Rohingya side should be invited and involved in the seminar or Dr. Aye Chan and Mr. Khin Maung Saw should not be allowed to carry on their ultra-motives against Rohingyas on your floor.

We therefore urge University of London authority to review the seminar and its contents as it may be misused against a people who have been inhabitants of Arakan for centuries by racially prejudiced historians Dr. Aye Chan and Mr. Khin Maung Saw.

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STATEMENT OF THE BROUK ON DR. AYE CHAN'S VISIT TO THE UK

We heartily welcome the holding of "Arakanese History and Religion Seminar", by the Rakhaing/Arakanese Community UK, on 9th August 2009 at School of Oriental and African Studies (SOAS), London. We believe, the unity and 'peaceful co-existence' between the two sister communities of Rohingya and Rakhaing is imperative to ensure their future within the Union of Burma.

We are dismayed to learn that Dr. Aye Chan has been invited to speak on a hate topic(s): "Rohingya" from a Political Rhetoric to a Southeast Asian Branch of International Islamic Militancy" and/or "Rohingya" More a Political Rhetoric Than an Ethnic Identity" to preach lies, xenophobia and hatred against persecuted Rohingya Arakanese people.

The topic shows that Aye Chan is trying to link up Rohingya people's legitimate call

for integration and equality in Burma with so-called international Islamic militancy with intent to create an atmosphere of Islam phobia, in the current atmosphere of growing hostility against Muslims, in order to further intimidate and terrorize the Muslim population of the country. This is absolutely unbecoming of an honest intellectual. He is neither striving for analysis that are based on facts and figures nor is he promoting fairness in judgment.

In his book titled: "INFLUX VIRUSES - The illegal Muslims in Arakan", he has called the Rohingya "enclave" inside the Arakan as outsider "Influx Viruses". In 2007, he had organized an anti-Rohingya seminar in Tokyo, Japan, spreading lies, disinformation and hatred against Rohingya. His present visit to the UK is a part of his global campaign against the Rohingya people. He should not be allowed to preach further xenophobia and hatred, on the soil of the UK, against an endangered Rohingya minority community.

On the other hand, it is a shameful attempt to divide the Burma democracy movement when the unity is crucial in the last days of the hated SPDC regime, and it ought to be censured by all democratic forces of the country.

We, therefore, call upon the Government of the UK, including the authorities at the SOAS, whose space is going to be used for such a seminar, to take appropriate measures on this matter of serious concern.

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2/8/2009

GOING TO POLICE IN MAUNGDAW LEADS TO EXTORTION

News - Kaladan Press

THURSDAY, 30 JULY 2009
15:30

Maungdaw, Arakan State: Reporting to the police station in Maungdaw is a difficult proposition, said a local elder. Recently, the police force in Maungdaw police station arrested people, who went to the police station to report cases, he said.

Buzuruk Meah from Maungnama village of Maungdaw was arrested by the police yesterday when he went to report that his three year old son, Syed Ahmed had fallen into a roadside pond and died, said a village authority member of Maungnama.

The accident occurred when some village children were playing on the road. Both sides of the road were filled with rain water. Syed suddenly fell into the water. His friends screamed for help and the villagers rushed to the spot but found Syed had died, he said.

When the father went to the police station with the village authority member and other village elders, the police arrested him and other villagers except the village authority member. The police interrogated the village authority member about the accident.

The police released all the villagers except Buzuruk. He was freed after the police

extorted Kyat 120,000, said a villager who was arrested with Buzuruk.

In Maungdaw, Anwar a shopkeeper, who went to report about harassment by a local Rakhine goon, was arrested and kept for a day in custody. He was released after he paid Kyat 200,000 demanded by the police, said a shopkeeper in Maungdaw Market.

“If the law enforcement department is troubling the public, where will the people go for justice,” asked a student in Maungdaw. When asked about the accident an elder from Maungdaw said, “We complained to the concerned authorities, but no action was taken”.

ARRESTED FOR REPAIRING MOSQUE IN MAUNGDAW

Kaladan Press
MONDAY, 31 AUGUST 2009
14:55

Maungdaw, Arakan State: The Burmese border security force (Nasaka) in the wee hours of yesterday arrested two Rohingya for repairing the inside of a mosque, said a village elder.

The arrested are - Shafique Ahamed (50), son of Md. Kasim and Nurual Islam (60), son of Lal Meah from Thinnbawgwe (Kolon) village tract under Nasaka sector number

8 of Maungdaw Township, he added.

The two Rohingya are among 13 people, who repaired the mosque in 2007. The authorities filed a case against them. Six persons were given jail terms of five years each while another five persons fled to Bangladesh to evade arrest. The other two were

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hiding in the village till they were arrested yesterday, said an aide of Nasaka.

The Nasaka called the village head to the camp for further interrogation. At the detention centre of the Nasaka out post, the two Rohingya were physically and mentally tortured. No one knows what will happen to them, said a member of the village authority.

MATRICULATION STUDENTS IN MAUNGDAW HARASSED

News - Kaladan Press

MONDAY, 10 AUGUST 2009 13:16

Maungdaw, Arakan State: Matriculation students in the State High School of Ngakhura (Ngar khuya) are facing difficulties in attending school as two class teachers have been collecting tuition fees separately, said a father of a student from Ngakhura.

The class teacher Daw Khin Ying Ngwe who teaches English and the Burmese teacher Daw Hla Hla Zan are collecting Kyat 10,000 per student per month as tuition fees, he added. "There are 87 students in the class and most of the students are poor, belonging to farmer's families," he added.

The two teachers do not care for the headmaster, the students' parents or the teachers association. The two teachers are members of the government backed Union Solidarity and Development Association (USDA), said a school teacher from Maungdaw.

"I hoped I would give my kids higher education, but now I believe I can't give my children any more education as the state run school collects such high fees for tuition,"

As students, whose families are very poor, were unable to pay the fee, the teachers dismissed students from the class and the school authority is unable to take action, the teacher added.

"Eleven students left the classroom and may be more will leave soon because the tuition fee is very high," said a matriculation student from the school.

The school is situated under the Burmese border security force (Nasaka's) sector number five and is ten miles from Maungdaw North, and can be reached by

water way and motor way.

"It is a state owned school, which runs on the government system. Why are the teachers collecting tuition fees from students, who are unable to pay and were dismissed from the school? It is like private tuitions by these two teachers of the USDA, said a farmer who has two children in the lower class.

"I hoped I would give my kids higher education, but now I believe I can't give my children any more education as the state run school collects such high fees for tuition," he said.

