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**Racism, racial discrimination, xenophobia and related
forms of intolerance, follow-up and implementation
of the Durban Declaration and Programme of Action**

Written statement* submitted by the Prahar, a non- governmental organization in special consultative status

The Secretary-General has received the following written statement which is circulated in accordance with Economic and Social Council resolution 1996/31.

[27 August 2015]

* This written statement is issued, unedited, in the language(s) received from the submitting non-governmental organization(s).



In quest of transitional Justice to the much abused Indo-Chinese population

Human societies are deeply affected by wars. War brings untold miseries as well as political and economic instability into the society. Human existence and lives come under threat. It is the greatest upheaval that can transpire human beings. On 1962, India-China war was evoked. One marginalized community has been badly and mostly suffered from this war. This community is the **Chinese Assamese community**. In 1838 British discovered tea and established tea gardens in Assam. China was the first country of the world who cultivated tea plants scientifically. Because of lack of adequate experienced man force in Assam Britishers imported Chinese origin people from China. Several difficulties could arise while they tried to involve with circumstances of Assam. But they fiddled with themselves to the new environment. Very soon they overcome all social and language barriers. By the time they married to different local communities and settled down in Assam. They were by soul converted from Chinese to Assamese. But in 1962, thunderstorm broke above this particular community. During the war between India and China, the people of this community were branded as '**enemy**' and suffered from the term of '**xenophobia**'. Dreadful trials and troubles as well as mortifications that the thousand of Indian Chinese suffered during the Chinese aggression. Thousands of Indians of Chinese origin arrested and sent to a prison camp at Deoli in Rajasthan, where they were kept in terrible conditions for years without trials. In Assam, the situation was very critical because most of deportees were from Makum area of Tinsukia district. The people who were labelled as '**conspirators**' and deported forcefully, the identity of such Chinese Indian being facial cut rather than being based on their originality. Thus on the pretext of being Chinese origin, many non-Chinese Indians also were deported to Deoli, in Rajasthan via trains in jeopardised condition with other victim Chinese people. People of all stages were interned such as children, older persons and even pregnant women too. Many of the internees were vigorously deported or coerced to leave India. Those who deported to China were separated from their dearest and nearest one. It was a horrible situation because these people were rooted for two to three generations. Nearly all internees' properties were either sold off by Government through or being looted. After release, they have to face restrictions in their freedom and they couldn't travel freely until the mid 1990's. Among those victims who are alive, are living with a fresh scar. Traumatized and depressed, they started rebuilding their lives, and while some have managed to leap back, many others pine away in poverty and neglected. These Chinese Assamese community people became silent as they had lost everything in their lives and their tears became dry, but the scratches in their soul still remain unsullied. They are hurt but don't blame anyone. This community became isolated. Prominent litterateur of India Dr. Reeta Chowdhury in her book 'MAKAM' described the tears, wipes and untold difficulties of this silent, faded and depressed community.

India joined other freedom-loving countries like U.S.A and Canada by stripping their own citizens of their rights and property by declaring them 'conspirators and enemies' simply because of their ethnic origin. It was Japanese and Italians in the 1940s in North America. In 1962, it was the Chinese in India. Whatever the origin of people they are, human being first and have all the rights to be treated likewise. We appeal to both Governments of both Nations viz. India and China to take some official actions for this vulnerable community such as structuring of memorials of those

people who died during the trial, identification of bodies and issue of death certificates and compensation to the descendants.

Through this statement we would like to bring to light of those human rights violation victims who are hiding for long in the shadow of darkness. We don't have such definition of human rights which could touch the pain of these divided souls. We appeal to both governments of India and China to make such policies that create a consequential environment of communication for this vulnerable group so that they can again attach to their departed dearest and nearest ones.

Therefore we request the International community to ask for the Government of India and China to make an adequate step so this Chinese Assamese community can live a meaningful and respected life.
