

## Náboženská netolerance je nyní hnací silou k pronásledování menšin po celém světě – nová zpráva

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Náboženská netolerance se v mnoha částech světa nyní spojila s rasismem jako hlavní příčinou pronásledování menšin, uvádí nová globální zpráva od Minority Rights Group International (MRG).

Ve zprávě *State of the World's Minorities and Indigenous Peoples 2010* se uvádí, že nárůst náboženského nacionalismu, ekonomické marginalizace náboženských menšin a zneužívání zákonů proti terorismu vedly k rostoucímu vzoru pronásledování náboženských menšin po celém světě.

Náboženské menšiny čelí na každém kontinentě útoku, věznění, mučení a potlačování jejich základních svobod.

„Náboženská netolerance je novým rasismem,“ řekl Mark Lattimer, ředitel MRG. „Mnoho komunit, které po desetiletí čelily rasové diskriminaci, je nyní terčem kvůli jejich náboženství.“

Podle zprávy se zaměřování na menšiny z náboženských důvodů nyní stává stále více trendem ve většině západních zemí v Severní Americe, zatímco v částech Asie a Afriky rychle dostihuje rasu nebo etniku jako klíčový faktor, který podporuje diskriminaci a násilné útoky proti komunitám. V mnoha státech, od Velké Británie po Etiopii a Bangladéš, s náboženstvím stále více koreluje chudoba.

Menšiny, zejména muslimové, napříč USA a Evropou jsou terčem zvýšených státních kontrol a nacionalistických kampaní pravicových skupin. Po kampani ultrakonzervativní švýcarské strany lidové ve Švýcarsku podpořila většina zúčastněných voličů referendum, v němž byl navržen zákaz stavby nových minaretů v mešitách.

Zpráva také zjistila, že téměř deset let po 11. září čelí náboženské menšiny v celém světě rostoucím útokům, pronásledování a potlačování jejich svobod kvůli přísným protiteroristickým opatřením.

V obou zemích Iráku a Pákistánu, které jsou v první linii ve „válce s terorem“, útoky proti náboženským menšinám v posledních letech eskalovaly.

Náboženské skupiny v Iráku, např. Křesťané, Mandejci, Bahajové a Nezádové, se od invaze USA v roce 2003 staly terčem násilí, včetně vraždy, únosu, znásilnění a rabování majetku. Zpráva uvádí, že v Pákistánu se Taliban částečně jako prudká reakce a odezva na americké a pákistánské vojenské operace zaměřil na útok na Křesťany zabíjením, mučením, násilným obrácením a pálením kostelů a bible.

V posledním desetiletí došlo také k nárůstu náboženského profilování jako části protiteroristických opatření zavedených vládami. Ve většině případů útoky směřovaly na muže, u nichž existovala domněnka, že jsou Muslimové nebo pocházejí z muslimského státu.

Následkem pokusu o bombardování letecké linky nad Detroitem v první svátek vánoční 2009 nigerijským Muslimem se americké úřady zaměřily na občany 14 zemí – 13 z nich převážně Muslimové – pro zvláštní kontrolu na letištích. V lednu 2009 tisíce lidí protestovaly ve státě Uttar Pradéš v Indii proti policii, která zatkla mladé muslimské chlapce na základě obvinění z terorismu s minimem důkazů.

Mnoho náboženských komunit rovněž čelí potížím, např. nedostatku občanských práv nebo neschopnosti dodržovat jejich zvyky a praxe a vytváření bohoslužebných míst kvůli národním zákonů o náboženské registraci.

Od roku 2001 řada zemí, včetně Ázerbájdžánu, Běloruska, Kazachstánu, Srbska, Turkmenistánu a Uzbekistánu, buď zavedla, nebo upravila své zákony o náboženské registraci.

„Přestože jsou tyto zákony někdy prezentovány jako odezvy na ohrožení bezpečnosti nebo jako prostředek zachování veřejného řádu, jsou stále více využívány státy pro monitorování a kontrolu náboženských komunit,“ uvedl Mark Lattimer.

#### **Poznámky pro redakci**

- Příležitosti k rozhovoru:

**Londýn** – Mark Lattimer, výkonný ředitel, MRG

**Mezinárodní** – Součástí této tiskové zprávy je krátký seznam případů týkajících se náboženských menšin diskutovaných v této zprávě. Pro rozhovory se zástupci komunit uvedenými v daných případech viz jejich kontaktní údaje uvedené pod každou případovou studií

- Minority Rights Group International (MRG) je nevládní organizace usilující o zajištění práv etnických, náboženských a jazykových menšin a původních obyvatel po celém světě

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**The following is a list of some specific cases of issues affecting religious minorities regionally and nationally. Interviewees and their contact details are listed below each case:**

### **Rise of far right in Europe fuels spread of intolerance towards religious minorities**

A rise in right-wing radicalism is fuelling the spread of xenophobia and extremist attitudes towards religious minorities in Europe. The report details a sharp rise in Islamophobia in Europe in 2009.

In May, ultra right-wing groups held an 'anti-Islam' rally to oppose the building of a large new mosque in Cologne, Germany. When the authorities in Denmark's capital city Copenhagen approved the country's first purpose-built mosque, the extreme-right Danish People's Party launched an anti-mosque campaign in September. Following a campaign by the ultra-conservative Swiss People's Party, most of Switzerland's cantons and a majority of participating voters backed a referendum in November, which proposed a ban on the building of new minarets in mosques.

The report also notes an increase in the number of anti-Semitic incidents against the Jewish community in Europe. The chapter also points to the global financial crisis contribution to the rise.

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### **Kenya: Nubians - poverty, deprivation and statelessness**

The Nubian community has been present in Kenya for about 100 years. Many live in harsh conditions of poverty and deprivation in the Kibera slum in Nairobi. Before 2009, when Nubians were finally

recognized in the national population census process, to be a Nubian and a Muslim in Kenya amounted to membership of a non-Kenyan identity. Despite this recognition, however, they continue to suffer from citizenship-based discrimination. The bulk of Nubians experience obstacles to their application for citizenship in Kenya immediately upon disclosing their names, most of which are Arab and identify them

as Muslim. Such designation instantly results in more documentary evidence being required to sustain an individual's citizenship claim.

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**Nigeria: violent clashes between Muslims and Christians**

Nigeria's 140 million people are nearly evenly divided between Christians, who predominate in the south, and Muslims, primarily in the north. In July 2009, four days of rioting was ignited by Boko Haram, an Islamic sect opposed to Western education, medicine and values in northern Nigeria; 800 people (mainly Boko Haram supporters and three Christian pastors) were confirmed killed. The rioting, which initially targeted police and government bases, also led to extensive property losses, including the destruction of government installations. Twenty churches, police stations and prisons were burned before police captured Boko Haram's leader. He was later killed in detention. The attacks had been in alleged retaliation for the burning of two mosques by Christian groups. The disproportionate use of force by the Nigerian military police against Boko Haram has been criticized, however. This conflict came on the heels of another religious conflict in Jos ignited by political differences. In November 2008, more than 700 people were killed in Jos, the capital of Plateau State, when a political feud over a local election degenerated into bloody confrontation between Christians and Muslims. Violence erupted again in early 2010.

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**Hindus increasingly attacked and persecuted in Bangladesh**

In 2009, a total of 541 incidents affecting religious minorities were reported in Bangladesh by MRG's partner organisation Odhikar. These include assaults, land seizures and one killing.

There were also 27 attacks on places of worship during the year, most of them instigated by local gangs or political leaders who acted in a climate of impunity, with police taking no action over the incidents.

One of the groups specifically targeted in the attacks is the country's Hindu minority. According to Odhikar, in February 2009, 300 Hindus were injured and one woman raped in Maheshkhali, Chittagong, when gangs attacked a religious event. In March and April 2009, mainly Hindus were affected when gangs forced some 400 people from their homes in the Sutrapur district of Dhaka. In both places, Hindu temples were destroyed.

Supporters or members of the ruling Awami League have been accused of being involved in almost all of the attacks against Hindus. In September 2009, Awami League members fired gunshots and evicted Hindus from their homes, again in Sutrapur. In that incident and others during the month of September, a total of 14 temples were reportedly attacked.

Targeted gender violence is an integral part of the attacks against religious minorities. One of the two reported rape cases targeted against religious minority women, in 2009 involved a Hindu woman in the incident in Chittagong in February.

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## **Counter-terrorism measures target Muslims in India**

The situation for Muslims in some parts of India remains tense. Particularly since the Mumbai attacks in 2008, the Indian government has used counterterrorism measures to arrest and detain large numbers of Muslims arbitrarily. In 2009, the UN High Commissioner for Human Rights urged India to counter suspicion against Muslims in the country and warned that anti-terrorism laws threatened human rights.

In January 2009, thousands of people took to the streets to protest against the imprisonment and killing of two Muslims accused of being terrorists. The protesters were demanding a judicial investigation into the killings. Many of the protesters said that several Muslim youths had been arrested on minimal evidence in Uttar Pradesh on suspicion of terrorist links. After the Mumbai attacks, the government rushed through new laws, allowing police to hold suspects for up to 180 days without charge.

In April 2009, the Indian Supreme Court rejected a plea by a Muslim student who had been expelled from a Christian missionary school in Madhya Pradesh for refusing to shave off his beard. The presiding judge ruled that it was against India's secularism and associated sporting a beard with terrorism and extremist values.

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### **Americas: religious intolerance towards indigenous American earth-based belief systems**

Throughout the approximately 500-year history of state formation in the Americas, religious thinking has been a key factor in the region's evolution. European colonial expansion into the Americas was a religious project, sanctioned and directed by the Church hierarchy and highly intolerant to traditional indigenous and African belief systems. Religious communities such as Puritan Protestants were also among the first settlers in the continental United States and the eastern Caribbean. In 2009, indigenous activists in Bolivia and the United States have continued to argue that it is the workings of these doctrines and belief systems in the contemporary secular context that still constrain indigenous peoples and African descendants' efforts to control their natural resources, and to preserve traditional cultures, lands and lives. At the December 2009 Parliament of the World's Religions, indigenous peoples'

representatives claimed that it is such contemporary practices that demonstrate a direct historical connection to the doctrines of conquest, prompting them to call collectively on religious leaders, such as Pope Benedict XVI, to repudiate the Doctrine of Discovery.

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**Canada: balancing women's rights with freedom of religion**

Sometimes the perceived importance of ensuring religious freedom is so strong it can overshadow the need to preserve other rights. For many women from religious minorities around the world, this is a common experience. Using women's rights as a baseline indicator helps us judge whether countries are able to provide for the needs of religious minorities at a sophisticated enough level that women from religious minorities benefit equally – as both belonging to religious minorities and as women. In the last few years, Canada grappled with the question of whether and how Sharia courts can be incorporated into the laws of the land. Whilst some Muslim women may have wanted to use non-mainstream legal options such as Sharia courts to resolve their concerns, others, such as the Canadian Council of Muslim Women, organized against the introduction of Sharia law.

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