

How Two Very Different Days Bring Back Memories of 1971

by Julian Francis

It is, I believe, quite natural and understandable to look back as we come to the end of this millenium and this century but for the new one we all need to have a greater resolve and commitment to make sure people like those existing precariously on Begun Tila find a better way in which to live.

LAST Wednesday, 15 December, in my capacity of representing the International Federation of the Red Cross and Red Crescent Societies in Bangladesh, I joined the Honorary Treasurer of the Bangladesh Red Crescent Society, Mr. Monir Hossain Khan, at a relief distribution of food for families camped very precariously on Begun Tila under Pallabi Thana in Mirpur.

This distribution was organised by the Dhaka City Unit of the Red Crescent Society. The people at Begun Tila, some 3,000 families I was told, previously lived in slums near to the High Court and Kamalapur Railway Station and have now been relocated near to government land which will be allocated to them soon for low-cost housing. Until then, they exist under blue plastic sheets supported by arches of split bamboo supports. This is a low lying flood prone area and these little tents or huts are perched on the higher ground of Begun Tila. Many of the families do have breadwinners of some description or other because at this time of year construction work is going on in full swing and the Mirpur side of Dhaka continues to expand.

So, I got the feeling that the majority of families might have preferred something to help with the winter breeze which was beginning to blow across some of the water still standing nearby. Blankets and warm clothing will, I hope, be sent there as soon as possible, and it is hoped that more tube-wells can be installed on an emergency basis as there are only two or three to serve so many. Next day, early in the morning I had the privilege to join with President of Bangladesh, the Prime Minister, Government Ministers, as well as members of the Diplomatic Corps at the solemn occasion of remembering those who lost their lives in the Liberation War of 1971. The setting was the National Martyrs Memorial was very peaceful and serene early on a winter's morning and the grounds were so very well kept. Later in the day I attended a reception given

by the President of Bangladesh at Bangabhaban which was also a beautifully organised event. These, then, were contrasting days both of which strongly reminded me of my work for Oxfam (UK) among the Bangladesh refugees in India in 1971, and also that as we approach the over-hyped new Millennium, there are still many vulnerable and disadvantaged people who need help and encouragement.

In 1971, Oxfam had a programme of supplementary assistance to some 500,000 refugees all around the border area — supplementary food for children, medical and sanitation facilities, clothing and blankets. The events of many months for many of us remain vividly etched in our memories, as if it was only yesterday. I remember the continuous digging of graves or organising cremations at the camps during the cholera epidemic, the heavy monsoon which made conditions in the camps so bad; and the irritating conjunctivitis which seemed to sweep throughout West Bengal at that time.

The inhabitants of Begun Tila in 1999 are living in conditions very similar to the refugee camps of 1971. I only hope they will be in better places at the onset of the monsoon in 2000. I remember how, in those days, we in Oxfam had great faith in the youth of India and those of the refugees and we shied away from bringing in teams of foreign doctors and nurses. Instead, we arranged that doctors from the Calcutta and Bombay Medical Colleges worked on a rota basis in the camps and the social workers were needed for other distribution and sanitation work came in large numbers from many different Gandhian organisations with which we worked in long-term development programmes elsewhere in India. The people who worked in my office and the large Oxfam warehouses were mostly refugees themselves who had come from Chittagong and all seemed to have been very well educated in the morning school, St. Placid's. There are many things we learnt from the difficult days of 1971.

That was where the ORS was tried out quite widely. That was where at a camp at Gobardanga, near Calcutta, Oxfam pioneered their portable 'super toilet', a number of latrines which were linked to a large butyl rubber septic tank. Our attention was also diverted at the end of October 1971 by a devastating cyclone in Orissa. Again, the recent cyclone there brought other painful memories back. However, above all, and through all of this, we learnt how important the solidarity of people was, regardless of the conditions in which people were living. I remember that on 16 December 1971, I burst into tears when I heard the news of the surrender and therefore victory. These were tears of relief and exhaustion as well as emotion, but we soon found that very hard work lay ahead.

How were organisations like Oxfam to work in what was Bangladesh where there were no channels like NGOs through which to work? I remember my first journey overland to Dhaka and being part of queues of thousands of Bangladeshis streaming home, past many burnt-out villages, in a remarkably emotionally charged atmosphere. I remember reaching Dhaka around midnight one day and driving slowly into a very quiet city and, exhausted, arriving at the Purbani Hotel with much relief. Soon, however, I became involved in sending thousands of tonnes of roofing materials and also negotiating the provision of new river ferries and the repairs of many more. We were also associated at the beginning of pioneering NGOs like BRAC and Gonoshasthya Kendra, which today are both household names and whose work has been admired in many countries of the world.

And, of course, a very interesting memory of mine is the meeting I had with Sheikh Mujib, hardly two weeks after his return to Dhaka. I asked how a relatively small organisation like Oxfam could assist Bangladesh. 'How did you come to Bangladesh?' he asked. I replied that I had driven overland from Calcutta. 'Then,

young man, you have seen more of the present problems of the country than I have.' 'I have been in jail for 9 months, so you please tell me what are the priorities and what you should do.' 'We can rebuild the iron and steel bridges, Oxfam can help with the bridges between people.'

A young woman with a beautiful smile at Begun Tila, offered me a flower as I passed among the densely built flimsy shacks. This reminded me of a day in February 1972 when I was called outside the Oxfam office in the garden where a few hundred people were standing. At first I was worried that they had come with a grievance, but soon the reason for their visit was clear. From some waste coloured knitting wool and some wire, these people, from a camp at a place called Digberia, had fashioned some 'woolen flowers'. These were presented to me in roughly made bamboo vases as a token of their thanks to Oxfam for taking care of them. They said they would say goodbye before they set off to Benapal and home. It was a very moving moment which I remember so well.

All these memories of 1971 were triggered off by remembering the martyrs as well as my visit to Begun Tila which is very similar in many ways to one of those hundreds of refugee camps in which we worked. Many friends keep asking me to write all my memories down in some form or other. This, then, is a sample of some of them. I am sure it is clear from reading these few lines, to what extent my life has been enriched by the eventful times through I have lived. It is, I believe, quite natural and understandable to look back as we come to the end of this millenium and this century but for the new one we all need to have a greater resolve and commitment to make sure people like those existing precariously on Begun Tila find a better way in which to live.

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Significance of Ramadan — the Third Pillar of Islam

by Abdul Latif Molla

The Prophet (Sm) said, "As Siyam annihilates the roots of the devil, closes roads for his movement and narrows it down, so it has become eligible to be connected to Allah". It is presumed that if any one performs the Siyam perfectly for the whole month of Ramadan, he will become sinless as if he is a newly born child.

ISLAM, the universal religion, stands on five main pillars. Ramadan (Siyam) is the third main pillar of Islam. Allah the Almighty has made it obligatory (Farz) for the Muslims through a commandment in the holy Quran, "Oh, believers, I have made Siyam (of Ramadan) obligatory for you as I made it obligatory for your ancestors, so that you learn to restrain" (2:183). We learn from this Ayat (Revelation) of the holy Quran that Siyam was obligatory for our ancestors also. Moses (Musa AS.) observed fasting for forty days on the Mount Sinai. Jesus (Isa AS.) observed fasting for forty days and forty nights.

The Quran says, "The month of Ramadan is one in which the Quran, a guidance for mankind and clear proofs of guidance, and the criterion of right and wrong was revealed. So whoever of you is present during this month, let him fast during the whole of it and whosoever is sick or on journey, let him fast the same number of other days. Allah desires ease for you. He desires not hardship for you and that you should complete the period and you glorify Allah for having guided you and that you be grateful" (2:185). Eat and drink until white thread becomes prominent to you from the black thread of dawn, then strictly observe fast till the night sets in (2:187).

Compulsory Obligations (Farz) of Siyam

1. To know the beginning of the month of Ramadan. This is known from the sighting of the Ramadan moon or completion of thirty days of the month of Shaban. In our country the moon sighting committee confirms the sighting of the moon and then the Siyam becomes obligatory for all the Muslims in the country.

2. To resolve (Niyat) to fast for every Siyam specifically every night with faith. It is not acceptable to resolve at a time for the whole month of Ramadan. In the Hanafi School of thought, Niyat can be solemnised before noon of the day if one forgets to do so at night. It may not be perfect absolutely if Niyat is made up after noon. But Siyam should not be abandoned

for it if one recalls it in the afternoon. Allah is all merciful. He may condone this unintentional miss.

3. To prevent anything from entering the stomach consciously, remembering the Siyam. So while fasting, eating and drinking anything willingly or any food or drink entering into the stomach through the nostrils will break the fast. But unconsciously or unwillingly if anything enters the stomach, it will not affect the Siyam.

4. To stay away from sexual intercourse with wife during the day. At night it has been permitted.

5. Not to vomit willingly during the fast. Vomiting willingly breaks the Siyam. However, if it occurs unwillingly beyond one's control then it does not harm the Siyam.

Internal Obligations of Siyam

The great Imam Gazzali have stated the three kinds of Siyam as below:

1. Siyam of the common people: This type of Siyam is to keep the stomach and the genital organs restrained from fulfilling their natural instincts.

2. Siyam of the special persons: This type of Siyam is to keep the eyes, ears, tongue, hands, feet and other organs away from sins.

3. Siyam of the most special persons: This type of Siyam is to keep the conscience away from adventurism and dauntlessness, from the mundane thoughts and to refrain from everything else other than the remembrance of Allah. This kind of Siyam gets spoiled due to thoughts on mundane matters other than concentrating one's thoughts on Allah and the hereafter because it is the wealth of the life in the hereafter and not of this world. This kind of Siyam is for the Prophets and for those who have attained the highest stage of faith and dependence on Allah. The following acts make this kind of Siyam full and perfect:

a. To keep the eyes down, not to witness sinful act and to restrict the eyes from looking at things which may distract the mind from remembrance of

Allah.
b. To restrict the tongue from unnecessary talks, telling lies, speaking ill of others, incendiary activities, quarrels, etc. and remain quiet, be engaged in the remembrance of Allah and recitation of the Quran.

c. To restrict the ear from listening to foul words. The Prophet (Sm) said, "The speakers and listeners of ill of others are the equal sharers of the sin".

d. To restrict the hands, feet and other organs from bad activities and to keep away from eating forbidden foods, at the time of breaking the fast (iftar), it is because, if any one keeps himself away from permitted (Halal) things for the whole day and breaks his fast with prohibited (Haram) things then his fasting bears no value and gets spoiled.

e. Not to fill the stomach with so much food at the time of iftar (breaking the fast) so that it gets expanded. It is because, to Allah nothing is worse than the period that defeats the physical as well as spiritual purpose of Siyam.

f. After breaking the fast there should be a realistic hope that the Siyam has been accepted by Allah and also fear and doubt that it might have been rejected by Him. It is because it rests with Allah only as to whose Siyam he will accept or not.

Significance of Siyam

The Prophet (Sm) said, "Patience is half of faith and Siyam is half of Patience". That makes Siyam one fourth of faith. Among all the five pillars of Islam, Siyam is directly connected with Allah and as such it bears importance above all. In the Hadith Qudsi Allah said, "Returns of all good work will range from seven to seven hundred times, but as Siyam is only for Me, I will give its returns myself". In the Quran, Allah said, "Those with fortitude and patience will be awarded unlimited returns". Siyam being half of patience will also get unlimited returns from Allah. All prayers are for Allah, yet Siyam has the importance like the holy 'Kaba' though the whole of the world belongs to Allah.

It is for two reasons:

1. Fasting means to eschew all evils. It is an internal matter that cannot be seen by the eyes. Other forms of prayers can be seen by men but the Siyam can only be seen by Allah and none else.

2. Siyam creates pressure on the enemy of Allah, i.e., the devil and becomes powerful over it. It is because, the natural instincts or propensities are the abode of the devil which become strong through eating and drinking. Fasting makes these natural impulses weak and narrows down the way for the devil.

The Prophet (Sm) said, "As Siyam annihilates the roots of the devil, closes roads for his movement and narrows it down, so it has become eligible to be connected to Allah". It is presumed that if any one performs the Siyam perfectly for the whole month of Ramadan, he will become sinless as if he is a newly born child. Allah will forgive his sins which are "Haqqullah" i.e. rights of Allah only. Allah is unable to forgive the sins which are "Haqqul Ibad" i.e. the rights of man unless the victim forgives the offender. So, to be completely sinless, one must have to obtain pardon of the wrongs done by him to other persons and then beg the forgiveness of Allah. Allah the all merciful promises to forgive him who returns to Him after an inviolable Tauba.

Physically also, Siyam offer many benefits to one who observes it. It burns extra fat, carbohydrate and the harmful elements in the body. It helps improve diabetes, heart ailments, blood pressure and many other diseases. It helps the rich to realise the pains of hunger the poor suffer and teaches them austerity. Also it inspires them to be kind and sympathetic to the poor. Eid-ul-Fitr, after Ramadan brings immense joy for all equally. Such great is the significance of Ramadan. The Muslims must take this great opportunity to earn salvation in this month of Rahmat, Magherat and Najat, properly performing every Siyam of this month. May Allah enable all to take this opportunity and get His blessings.

The Victory and the Betrayal

by Mansoor Mamoon

Even the most backward segments of the society are now fully conscious about the play of the political leaders and their real intent. In their frenzied craving for power the opportunist political leaders have put aside all that remained of the spirit of the Liberation War

BANGLADESH'S protracted sanguinary War of Liberation had been the greatest single revolution of the century in the entire South Asia region. India and Pakistan achieved independence largely through consensus of their leadership with the British colonial overlords. As a result, Union Jack was lowered and in its place the flags of the two sub-continental countries were hoisted almost automatically at the stroke of the midnight on August 14, 1947. But for Bangladesh, it was entirely a different saga. Bangladesh was the only country in the entire region whose people had to take up arms to wrest their independence. By any measuring rod, the 1971 War of Liberation had been a total armed revolution and encompassed the entire populace throughout the length and breadth of the landmass, which demonstrated their superior consciousness vis-a-vis the peoples of the other countries in the region.

The War of Liberation was triggered by the barbaric and brutal crackdown of the ruling junta in Islamabad on the unarmed democracy and freedom-loving people of erstwhile East Pakistan when they resolutely stood for realising their clear and unequivocal verdict to have their rightful share in the running of the statecraft and in the fashioning of their choice and would not allow their leadership to budge an inch and vacillate. Their encounter with the occupation forces had been one of the world's most heroic as well as tragic episodes for all time to come. The international community was literally spell-bound and witnessed in both awe and admiration the worst genocide perpetrated by the Pakistani occupation forces on the one hand and the other the undaunted valour and resilience of the Bengalees who used to be contemptuously regarded as a non-martial race by the successive British and Pakistani rulers.

The resistance put up against the marauding forces was spontaneous and at that time the issue as to who had in fact declared the independence did not matter much to the people. In a people's war such as the War of Liberation of Bangladesh, the prime consideration at that time was to fight back with all strength, eject the occupiers and free the motherland.

When finally the long-cherished victory came, it instantly brought about widespread commendation for the victory of right over wrong, freedom over colonialism and literally electrified the countries still waging armed struggles for their liberation like Vietnam, Cambodia, Laos and the Palistine along with a host of other African colonies like Angola, Mozambique, Rhodesia, Namibia, South Africa etc with new enthusiasm and inspiration. The Bengalees proved to be pathfinders for the people in colonial agonies.

While the world went all out in its acclamation of the liberation of Bangladesh, at home, however, the revolution began to rot no sooner did the flag

with the crimson sun dyed with the bloods of the martyrs in the background of green flutter in the horizon. The high hopes and rising expectations that the hard-earned victory generated among the people were soon dashed to the ground to their utter bewilderment and utter frustration. The spirit of the War of Liberation had been, to quote from the original Preamble of the 1972 Constitution, "secularism, nationalism, democracy and socialism" and to establish a just society "free from exploitation — a society in which the rule of law, fundamental human rights and freedom, equality and justice, political, economic and social — will be secured for all citizens". Irrespective of religion, caste, sex, ethnic considerations and social standings, The Preamble further stated, inter alia, that these ideals "inspired our heroic people to dedicate themselves and our brave martyrs to sacrifice their lives in the War for National Independence".

As the nation celebrated the twenty-eighth anniversary of its Victory Day it found that these lofty ideals or fundamental state principles only inscribed in the country's constitution without their proper reflection in any tier of the society or state apparatus. The ideals of the Liberation War appears to have been totally forgotten, scissored and eroded in a planned and calculated way through a gradual process of distortion and betrayal by the ruling elite and power-hungry counter-revolutionary anti-people leadership.

The day Sheikh Mujibur Rahman set his foot in independent Bangladesh from his dungeon in Pakistan (on January 10, 1972) amidst tumultuous welcome by the people, he had declared before the vast multitude at the Race Course (now Suhrawardy Uddyan) that "Bangladesh is now the second largest Muslim country in the world after Indonesia". The freedom fighters were rudely jolted. Did they fight for creating another Muslim country or for a secular Bangladesh? Did not the Pakistanis and their fundamentalist collaborators vociferously declared that their main objective was to save 'Islam'? If Bangladesh is to lose its secular character, then what was the use of shedding so much blood in fighting against a theocratic fundamentalist state like Pakistan?

A bigger surprise was awaiting them and it came close on the heels. The new government asked for the surrender of the arms of the freedom fighters and was found conspicuously silent about those of the active liberation forces like the active Razakars, Al-Badr, As-Shams etc who shamelessly collaborated with the occupation troops and took active part in endless killing, looting, gutting, rape and other dastardly crimes. Why the government became extremely impatient and felt uncomfortable and insecure with the armed freedom fighters when at the start of the War of Liberation the very same leadership was rather keen to fully equip them with the same to face the enemies? In no revolution worth its name there is

any such evidence of disarming the freedom fighters in such haste. It was, indeed, a tragedy that those who fought for the country's independence and were ready to sacrifice their lives were not trusted and properly utilised for the nation building task. This distrust of the greatest sons of the soil — the freedom fighters — still remains a mystery.

Was it at the behest of the then Indian leadership or due to the insecurity arising out of the largescale isolation of the Awami League leadership from the mainstream freedom fighters? What was the necessity of forming a separate Mujib Bahini and their special training and over whom even the chain of Mukti Bahini leadership had no command? Why Tajuddin Ahmad's reported

With increasing new found consciousness gradually spurring among the masses, there is no reason to believe that the people will not be able to emerge victorious again in their renewed struggle for real and total emancipation which they dreamed of when they fought the Pakistani occupation forces.

plan of absorption of the freedom fighters into a militia and putting the freedom fighters at the disposal of state power did not materialise? These questions are still shrouded in mystery and remains to be answered.

In the War of Liberation, other than the Awami League, all pro-democratic forces like the two factions of NAP (Bhasani and Muzaffar), the Communist Party (CPB) and splinter groups led by Mohammed Toaha, Abdul Matin, Siraj Sikdar et al the three, who fought from inside the occupied country, were hounded by the Pak army and the common people, different professional groups and others like the students, the Bengalee members of the armed forces, now-defunct EPR, the Police, Ansars, government officials, among a host of others played an active role. An Advisory Council with Moulana Abdul Hamid Khan Bhasani as Chairman along with representatives of the pro-liberation political parties was formed to guide and advise the provisional government in leading the War of Liberation through to the end.

There was a demand for forming an all-party government maintaining national unity and to carry out vital and badly needed reconstruction and rehabilitation programmes when the country was freed from occupation. But that demand was rejected outright. Instead, some of the components of the war-time Advisory Council were rudely advised to change their party sign-boards and merge with the ruling party if they are so eager to taste power. In fact, the Awami League did not want to share the credit of waging the War of Lib-

eration with any one, but monopolise it, albeit the fact that excepting a handful of quillings the entire people of Bangladesh took part in the Liberation of their motherland directly or indirectly and had to pay a heavy price for their patriotism.

As already mentioned, the independence of Bangladesh was not a gift on a platter. It had been a do or die protracted struggle. Millions of lives had to be sacrificed. Hundreds of thousands of local women were violated. The best sons of the soil, the intellectuals — emancipated martyrs — lost to properties, national and individual, was simply stupendous. In such a morbid and cruel situation the trial of heinous war crimes was the widespread demand of the people. The Nazi

rule for over sixteen years in one form or the other. The people witnessed with great remorse how anti-liberation forces were rehabilitated (the process started before 1975), the state principles floundered one after another, the freedom fighters systematically screened out and eliminated both physically and politically. Known anti-liberation forces occupied state powers and the very character of the country and the constitution was changed beyond recognition. From 1991 to 1996 the Awami League courted the favour of the reactionary anti-liberation forces and now it is the BNP's turn to do so.

The principles and ideals which inspired the people to take up arms are now in utter shambles. The vast majority of the people still grope in abject poverty being denied of their basic economic rights so holistically enshrined in the country's constitution. Women are tortured as they used to be during the days of occupation. Looting, plunder, extortion and political killings continue. Bureaucratic tentacles still hold sway over virtually everything. Instability and anarchy plague the land with the rabid cravings for power without bothering for the basic norms of democratic polity. Default culture and corruption have become endemic and filtered down to all segments of the society coupled with alien and obscene culture to the detriment of the best of Bangladesh. Black money and muscle-flexing have unfortunately become the deciding factors in elections. Democracy, transparency, and accountability have become misnomers. Parliament in Bangladesh was never effective and still remains so. Internationally Bangladesh also stand greatly marginalised.

Whatever scarce materials the country still has after centuries of plundering by the colonialists, neo-colonialists and the comprador class that clung to power, are now being handed over to the foreigner exploiters in exchange of personal clout and fortune and without least bothering for national or people's greater interests. With the beginning of the countdown of the Millennium 2000 the people of Bangladesh, by and large, feel that they have become the victims of the great betrayal and hence are greatly disillusioned with the present state of affairs which resembles a moribund society.

This year's Victory Day has been celebrated amidst intense political intolerance, polarisation, rivalry, hatred and confrontational attitude. There seems to be no light at the end of the tunnel. The political scenario has almost reached the dead end and that of the economy is infested with anarchy and indiscipline and is in doldrums. Only a miracle can provide the nation a safe bail out

from the mire in which it is now stuck. It was Karl Marx who so aptly said, "The moribund society produces its own morbid grave diggers". The two major alliances — one led by the AL and the other by the BNP — have now emerged in the role of grave diggers. In their cut-throat confrontation, it is largely apprehended, they will finish whatever remains of this unfortunate country and in the process also dig their own graves. This is what is called law of natural justice.

Against this backdrop, the people have two clear choices — either to remain silent spectators and endlessly suffer and languish or to stand in bold revolt as they did in 1971. A survey showed that over sixty per cent of the freedom fighters came from peasant families

and about 20 per cent belonged to working class, different professional bodies and service groups. In the final analysis, the people played the vanguard role and they alone can rise up to the occasion to fine tune the country with the global trend of the new millennium by discarding the moth-eaten age-old politics of power mongering and confrontation.

On 14 April 1998 the BBC broadcast an interesting programme on the Santals dwelling in the remote villages of Dinajpur. During the course of broadcast, the Santals sang a song which when rendered into English would stand like — "Both my wife and Khaleda are now engaged in a duel of defiance and intransigence as to who will take up and hold the charge of the country while we the poor people endlessly suffer" (transcribed by the Directorate of Monitoring, Bangladesh Betar, Volume 2, 12th year of publication, page 29). This shows that even the most backward segments of the society are now fully conscious about the play of the political leaders and

their real intent. In their frenzied craving for power the opportunist political leaders have put aside all that remained of the spirit of the Liberation War and are even found hobnobbing with the known anti-liberation elements. The same is equally true with both the AL and the BNP.

With this increasing new found consciousness gradually spurring among the masses, there is no reason to believe that the people will not be able to emerge victorious again in their renewed struggle for real and total emancipation which they dreamed of when they fought the Pakistani occupation forces. Their victory they are now required to fight the enemies remaining within and that fight will be more arduous than the one they had waged in 1971.

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A "domestic worker" is a politically correct term for a house servant. There are growing incidences of that violence against domestic workers in Bangladesh.

A recent survey by Shaishab Bangladesh, a child rights group, found 7,136 domestic workers in Dhaka city, of which 59% of them are adults and 41% are children. Most of the domestic workers are young girls or women from slums or villages.



Over a three month period, the Bangladesh Domestic Workers Association (BDWA) recorded 29 murders of domestic workers - five were raped and killed and four were burned to death. Another twenty-nine were raped, 19 tortured and nine abducted. Four were reported to have committed suicide due to abuse, and 21 were forced into prostitution.

Another survey by Ain-O-Salish Kendra, a human rights groups, showed that only a small number of cases were taken to court.

The country's labour law does not cover domestic workers. BDWA Coordinator Aminul Haq Amin says that domestic workers should benefit from labour laws. It will soon launch a campaign to persuade authorities to create such laws.

The Women and Children Repression Prevention Act of 1995 is used to deal with violence against domestic workers, most of the cases being children and women, says Amirul Islam, a noted lawyer.