Do you agree with Arendt’s solution to the human rights problem that aligns the concept of universal human rights with what Burke calls ‘entailed inheritance’ to uphold the status of migrants and refugees? State your opinion highlighting the Rohingya Refugee Crisis in Bangladesh.

**Answer:**

**Subquestion**

1. **How did rahingya people become rootless- compare with how the minorities were uprooted from their nationalities(entailed inheritance)**

I agree with Arendt’s solution to the human rights problem that aligns the concept of universal human rights with what Burke calls ‘entailed inheritance’ to uphold the status of migrants and refugees as seen in the situation of the Rohingya refugees who go through similar deprivation of entailed inheritance like the minorities of the interwar period to end up without human rights.

**Evolve of Human rights/rights of men:**

As Arendt demonstrates, the Declaration of the Rights of Man marked a crucial change in the late 1700s. It said that from then on, man, not God or old customs, would be the source of law. This implied that people were no longer subject to outside authority. Until the 19th century, the question of human rights was the question of national emancipation rather than universal emancipation. The idea of the Rights of Man evolved into interconnected with national identity rather than universally everyone being able to practice those.

**Rights of men became violation of human rights, what human rights really is:**

According to Arendt, the connection between national identity and human rights became central to the struggles of the stateless minorities in the interwar period. Stateless people believed that losing one's national rights meant losing one's human rights. Due to this human rights violation, the minorities not only were deprived of their voice to speak but also did not get to decide whether to be a part of any community or not. Eventually, the number of rightless people increased as more people were persecuted by nation-states due to their innocence. Individuals without a nation were left in a state of legal nonexistence. Their right to live was endangered when they were completely rightless as they no longer belonged to any community. They were not oppressed rather no law existed for them which is why they did not have the human rights as if they did not exist at all. As a result, their freedom of opinion was not very important, and their lives were supported more by charity than by legal rights. Even though Individuals who are not subject to the law may enjoy greater freedom of speech and movement than criminals who are in jail, it’s better to be criminals in the sense that at least they are being recognized under certain laws. Human rights violations extended beyond issues of justice and freedom which meant due to not being part of any community one's actions had consequences and one's opinions were valued.

Rohingya:

**How the rohingya were rootless, Why they came to Bangladesh: - connecting to andret’s minority being nation less**

We can map and compare similarities between the minorities of the interwar period with the Rohingya Refugees in Bangladesh.

The Myanmar government has consistently denied the Rohingya citizenship and basic rights, leading to their statelessness and marginalization. This exclusion can be traced back to the Myanmar Citizenship Law of 1982, which excluded them from the list of 135 nationalities recognized by the government of Myanmar (Mozumder, 2020). This denial of citizenship institutionalized discrimination and arbitrary treatment against the Rohingya, rendering them stateless.

Additionally, the Rohingyas faced exploitation, persecution, and discrimination in Myanmar, including forced labor, confiscation of land and material resources, restrictions on movement, marriage, and education, as well as communal riots by Rakhine Buddhists against them . These factors led to hundreds of thousands of stateless Rohingyas fleeing brutal oppression in Myanmar and migrating to Bangladesh.

D. SIDDIQI (page 133):

**Rohingya not being part of the community in Myanmar (excluded from community):**

In 1785, when Arakan, where the Rohingyas lived, was taken over by the Ava Kingdom, the way people saw themselves and their identity changed. Rakhine, the dominant group in the region, started identifying differently, moving away from their old connections, including those with the Rohingya. Other events like Buddhification, a decrease in Muslim trade, and the Mughal invasion also contributed to this identity shift. These changes left the Rohingya without a recognized nationality, making them stateless. Additionally, there is a deep-seated anti-Rohingya sentiment among certain segments of the Myanmar population, fueled by historical tensions and nationalist narratives that portray the Rohingya as outsiders and threats to national identity.

**Why they are not included in bangla community :**

Nasir: Rohingyas are not seen as part of the Bangladeshi community either. Several reasons are their for Bangladesh not granting them human rights. Bangladesh, as a densely populated and resource-constrained country, faces significant challenges in providing for its own population (160 million), and the influx of more than 400,000 of Rohingya refugees has placed a considerable strain on its limited resources . Furthermore, Bangladesh has expressed concerns about security threats and illegal activities associated with the presence of Rohingya refugees, including the potential for militant activities and arms trafficking.

**Their situation in camps:**

In the article of Nasir, regarding the camps, Crabtree explains that ‘the refugee camps have been ranked among the world’s worst as there have been reports of rape and corporal punishment by thelocal population. Arendt argued that the concentration camps of Nazi Germany were not just places of confinement, but were also sites of total domination, where the state had complete control over the lives of the inmates. The Rohingya refugee camps in Bangladesh are also sites of total domination, where the refugees are confined and have no control over their lives.

**Need for solution :**

Hence, The situation of the Rohingya, who have been denied their citizenship and fundamental human rights, in both countries is comparable to the unwanted stateless minorities of the interwar period as portrayed by Arendt (1973). During the interwar period, both the League of Nations and nation-states posed challenges to minorities' belonging. The League's Minority Treaties lacked enforceability and were often seen as tools for assimilation. Simultaneously, nation-states, grappling with identity and power consolidation, excluded and marginalized minorities, viewing them as threats to national unity. Due to the complications of nation states involved, the idea of universal human rights can’t be implemented which is why it is important to implement the idea of Burke’s Entailed inheritance to uphold the status of these refugees.

**Sub q: how to solve the problem:**

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**Hanarents idea of uni rights and why it doesnt work:**

The idea that every person has the right to be a member of humanity and to have rights is the foundation of Hannah Arendt's theory of universal human rights. She emphasizes the critical idea of the "right to have rights," which states that everyone should have the freedom to be a part of the larger human community. Arendt does, however, recognize that fitting this idea into the current framework of international law, which mostly consists of treaties and agreements between sovereign states will be difficult. According to her, the idea of universal human rights goes beyond what the current international laws cover. Moreover, She argues that the problem of minority rights cannot be solved by simply granting legal protections or political representation to minority groups. Instead, she suggests that the root of the problem lies in the fact that minorities are often excluded from the political community and denied the right to belong. Arendt proposes that the solution to the minority crisis lies in the recognition of the right to have rights, which she defines as the right to belong to a political community and to be recognized as a member of that community. This right, according to Arendt, is the foundation of all other human rights and is essential for the protection of individual freedom and dignity.

**Idea of Burke and as Universal human rights dont work ,hanarent propose burke model:**

Hannah Arendt reflects on the arguments made by Edmund Burke in opposition to the French Revolution's Declaration of the Rights of Man. "Entailed inheritance" is a term used by Edmund Burke in his critique of the French Revolution's Declaration of the Rights of Man. Burke argued that human rights were not abstract and universal, but rather were rooted in specific national contexts and were passed down through generations as an "entailed inheritance" of rights. Burke believed that it was much wiser to rely on an "entailed inheritance" of rights which one transmits to one's children like life itself. In essence, Burke's concept of "entailed inheritance" suggests that human rights are not abstract and universal, but rather are tied to specific national contexts and are passed down through generations as a legacy of rights.

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**Basic kothabarta kemne entailed inheritance will help the rohingyas**

The concepts of "entailed inheritance" and the challenges of human rights discourse in the face of political and legal conditions, as discussed by Hannah Arendt and Edmund Burke, uphold the status of migrants and refugees. The concept of "entailed inheritance" is relevant to the Rohingya crisis, as the Rohingya have been denied their rights as citizens of Myanmar and have been excluded from the "entailed inheritance" of rights that are passed down through generations within a particular community or nation.

The Rohingya people in Myanmar have been denied citizenship and legal protections, which means they are not recognized as members of the Myanmar nation. This makes it difficult to protect their human rights, as they are not part of a recognized national community. Hence, Due to lack of entailed inheritance, they are denied of their human rights and are residing in Bangladesh as refugees.

On the whole, Entailed inheritance is a legal mechanism that can be used to uphold the status of migrants and refugees in Bangladesh. In the case of refugees and migrants in Bangladesh, entailed inheritance can be used to provide them with access to land and property, which can help them establish roots in the community and build a sense of belonging. This can be particularly important for refugees and migrants who have been displaced from their homes and communities, as it can help them rebuild their lives and establish a sense of stability. Implementing this would require collaboration between the government, civil society organizations, and the international community to develop policies and programs that support the rights of refugees and migrants to access land and property.

—-------------------------1690 words- (not paraphrased yet)-------------------

Not needed - these extra section

EXTRA: ekhan thekei nisi

Highlighted green - Ardent’s view

**What is Burke’s view:**

Hannah Arendt reflects on the arguments made by Edmund Burke in opposition to the French Revolution's Declaration of the Rights of Man. "Entailed inheritance" is a term used by Edmund Burke in his critique of the French Revolution's Declaration of the Rights of Man. Burke argued that human rights were not abstract and universal, but rather were rooted in specific national contexts and were passed down through generations as an "entailed inheritance" of rights.According to Burke, our rights come "from within the nation," and there's no need for sources like natural law, divine command, or concepts like Robespierre's "human race" to establish laws. Burke believed that it was much wiser to rely on an "entailed inheritance" of rights which one transmits to one's children like life itself, and to claim one's rights to be the "rights of an Englishman" rather than rather than the supposed inherent inalienable rights of man.

In essence, Burke's concept of "entailed inheritance" suggests that human rights are not abstract and universal, but rather are tied to specific national contexts and are passed down through generations as a legacy of rights.

**Relevance with Rohingya refugee crisis**

The concepts of "entailed inheritance" and the challenges of human rights discourse in the face of political and legal conditions, as discussed by Hannah Arendt and Edmund Burke, are relevant to the Rohingya refugee crisis in Bangladesh.

The Rohingya people are a Muslim minority group in Myanmar who have faced persecution and violence, leading to a mass exodus of refugees to neighboring Bangladesh. The crisis highlights the challenges of protecting human rights in the face of political and legal conditions, as the Rohingya have been denied citizenship and legal protections in Myanmar, leaving them stateless and vulnerable to violence and persecution.

The concept of "entailed inheritance" is also relevant to the Rohingya crisis, as the Rohingya have been denied their rights as citizens of Myanmar and have been excluded from the "entailed inheritance" of rights that are passed down through generations within a particular community or nation.

Moreover The Rohingya people in Myanmar have been denied citizenship and legal protections, which means they are not recognized as members of the Myanmar nation. This makes it difficult to protect their human rights, as they are not part of a recognized national community.

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Hannah Arendt argues that the problem of minority rights cannot be solved by simply granting legal protections or political representation to minority groups. Instead, she suggests that the root of the problem lies in the fact that minorities are often excluded from the political community and denied the right to belong. Arendt proposes that the solution to the minority crisis lies in the recognition of the right to have rights.

The right to have rights, according to Arendt, is the right to belong to a political community and to be recognized as a member of that community. This right is the foundation of all other human rights because it is the precondition for the exercise of all other rights. Without the right to belong, individuals are excluded from the political community and are unable to participate in the decision-making processes that affect their lives. This exclusion can lead to a loss of freedom and dignity, as individuals are denied the opportunity to shape their own destinies.Overall, Arendt's proposal for the recognition of the right to have rights emphasizes the importance of belonging and community in the protection of individual freedom and dignity. By recognizing the right to belong, individuals are able to participate in the political community and to exercise their rights as citizens, which is essential for the protection of human rights.//

Arendt believed that the right to have rights was a fundamental human right that should be guaranteed to all individuals, regardless of their nationality or cultural background.

//She argues that the problem of minority rights cannot be solved by simply granting legal protections or political representation to minority groups. Instead, she suggests that the root of the problem lies in the fact that minorities are often excluded from the political community and denied the right to belong. Arendt proposes that the solution to the minority crisis lies in the recognition of the right to have rights, which she defines as the right to belong to a political community and to be recognized as a member of that community. This right, according to Arendt, is the foundation of all other human rights and is essential for the protection of individual freedom and dignity.

The establishment of Israel for Jews can be seen as an example of a political framework that recognized the right of a specific group of people to have a homeland where they could live free from persecution and discrimination.

To address the problem of minority exclusion, Arendt advocates for the creation of a world federation of states that would guarantee the right to have rights for all individuals, regardless of their national or cultural affiliations. She also emphasizes the importance of education and public discourse in promoting a sense of common humanity and fostering a shared commitment to the protection of human rights.

Overall, Arendt's solutions to the minority crisis emphasize the importance of recognizing the universal right to belong and the need for collective action to protect this right.//

//Burke believed that human rights were abstract and that it's wiser to rely on an "entailed inheritance" of rights passed down like life itself. This, he argued, was more practical and rooted in national identity. The text highlights that the loss of national rights often resulted in the loss of human rights, and the restoration of human rights, as seen in the State of Israel, often involves the re-establishment of national rights.//

Burke's interpretation of "entailed inheritance" is based on the notion that privileges and rights are inherited within a nation or community and become a part of its cultural and historical heritage. He thought that the rights that people enjoy originate "from within the nation," and that these rights are passed down as part of an individual's inheritance to future generations. Burke's idea of "entailed inheritance" implies that rights are not founded on impersonal or universal principles, but rather are connected to the historical development, traditions, and customs of a specific country.