PART II of Glani

Please attach this section to the downloaded PART I portion of Glani before reading.
The committee was asked to prepare a report on the committee's work. The report was presented to the committee members in the meeting held on the evening of the 10th of November. The report contained an introduction, an overview of the committee's work, and recommendations for future actions. The committee discussed the report and agreed to present it to the council for further review. The committee members also discussed the need for additional funding to support their work.

The committee's work was focused on investigating the issues related to the council's budget. The committee reviewed the council's financial statements and discussed the implications of the budget for the council's operations. The committee members agreed to recommend to the council that additional funding be sought for the next fiscal year.

The committee also discussed the need for additional resources to support their work. The members agreed to request funding from the council to support the committee's work.

The committee's report was presented to the council on the 15th of December. The council expressed appreciation for the committee's work and agreed to consider the committee's recommendations.
the cause of a young Hindu, who did very well in the examination for commercial pilots. But he was refused appointment in the Bangladesh Blaan on the ground that in the preceding year he visited Calcutta in order to meet relatives. As to private commercial activities, a Hindu, unless he accepts a Muslim partner, finds it inordinately difficult to obtain a Government license. State-run banks and industrial credit agencies, too, discriminate against Hindus who try to secure loans.

The cultural onslaught upon Hindus continues unabated. There was a Sanskrit College, named Saraswat Samaj, in the Nayabazar area of Dhaka. It was destroyed during the liberation struggle. Subsequently, an influential Muslim labelled it as enemy property, and appropriated the same.

Official circles are fond of affirming that there are no communal riots in Bangladesh nowadays. This is true in the sense that, unlike in Pakistani days, Hindus these days are not target of large-scale annihilation. But they are being robbed of their properties in diverse ways, and subjected to numerous forms of harassment, intimidation, and persecution, while the authorities look away.
2,870 Die in Tripura Camps

NEW DELHI (UNI) — So far, 2,870 Chakma tribal refugees from Bangladesh have died in Indian relief camps in Tripura.

According to official estimates, most of these deaths were due to the rains, diseases and psychosomatic problems related to their uprooting from ancestral tribal lands in the Chittagong Hill Tracts.

More than 50,000 Chakma refugees are living in the four refugee camps in the South District of Tripura following their first influx on April 29, 1986, Indian efforts to persuade the Bangladesh government to take back their Buddhist citizens seeking refuge from the onslaught of Muslim non-tribal settlers in the hill tracts have not met with success.

The Bangladesh government recently proposed a visit by its High Commissioner to New Delhi to the relief camps to reassure the refugees that the situation in Chittagong had improved for their return. However, the date for the High Commissioner’s visit is yet to be fixed, according to a spokesman of the Commission here.

Bangladesh had also proposed sending a delegation of tribal leaders from the Bangladesh side to the Tripura camps to reassure the refugees and persuade them to return to their lands. But no follow-up action was taken by Bangladesh.

Bangladesh Refugee Problem

AGARTALA (Agneepatra) — Prime Minister Rajiv Gandhi said on Jan. 18 that New Delhi was gravely worried by an influx of refugees from neighboring Bangladesh.

He told reporters that the flow of Hindu refugees had grown since the Bangladesh Parliament passed a constitutional amendment last June making Islam the country’s state religion and that many were victims of religious intolerance.

"Hoping for a Steppage Gandhi, who was campaigning in north-east India for last week’s elections in Nagaland and Mizoram, said New Delhi was discussing the problem with Bangladesh.

"But we have to be sure that the influx stops," he said. "It threatens fresh trouble for the sensitive northeast Indian states."

250,000 a Year Go to India

By ERSHADULL HUQU

DHAKA — Almost a quarter of a million Bangladeshi go to India every year for various purposes, according to the Indian High Commission.

The commission issues 500 to 800 visas a day under normal situations, but the figure touches 1,000 on occasions like durga puja and eid.

Most visa seekers say they want to go as tourists, but actually many go for business and smuggling, officials sources agree.

Customs, immigration and Bangladesh police sources, however, say that only about 340,000 cross annually through the western Benapole border alone. That is a major transit point. Of these, only 140,000 have valid documents.

The sources say that 15 percent of the visitors seek medical treatment, while the rest go for tourism, businesses, to see relatives and for smuggling.

Actual Figure

"Other estimates say that innumerable people cross legally and illegally, but the actual figure cannot be determined. Moreover, a sizable number go by air."

Some observers believe that nearly 3 billion taka is smuggled to India through the visitors, including 2 billion by the illegals.

Officially each legal visitor is allowed to take nearly 6,000 taka in foreign currency and take currency ($150 and taka 100). Every Bangladeshi patient going for kidney transplantation, heart surgery or blood cancer has to spend 250,000 taka. In most cases, the entire money is remitted through illegal processes, the sources said.
Sri Bodhipal Mohathero
Speaks at the
NY- South Asia Forum Meeting

Recently Sri Bodhipal Mohathero, a Buddhist priest of the highest order in Bangladesh, Co-President of the Bangladesh Hindu Buddhist Christian Unity Council (BHBCUC), advisor to the Bangladesh Freedom Fighter Integrity Council, and an Executive Vice President of the Love the Children Foundation, spoke to a gathering of the South Asia Forum in New York.

In his presentation Sri Mohathero described the plight of the non-Muslim minorities in Bangladesh since the partition of Bengal and India in 1947, leading up to the current situation of institutional and socio-cultural oppression. He reported that the destruction of temples and churches, homes and businesses, abduction and murder of minorities, burning of minority neighborhoods continue to this day. He pointed out that the minorities have always been at the forefront of democratic movements in the country: from the language movements of the 1950s to the anti-military movements from the 1950s through the 1990s, and the liberation war of 1971. In 1971 the country gained its independence through the sacrifice of Muslims, Hindus, Christians, Buddhists and the tribal people. The Pakistan army killed over 3 million people in nine months during the liberation war period, but their main target were the minorities.

Sri Mohathero said that the attack on minorities and their religious institutions started within a short period of the country’s independence in 1971, and that it intensified right after the father of the nation, Sheikh Mujibur Rahman was assassinated in 1975. Oppression took on institutional form with the elevation of Islam in state affairs by President Gen. Zia. Finally, President Gen. Ershad, with the Eighth Amendment to the Constitution, changed the secular constitution and made Islam the state religion of Bangladesh. After this, organized attack on minorities, their temples and churches, schools, homes and businesses increased. Confiscation of homes and properties without compensation and without notice, through the use of the so-called Enemy Property Act has become common practice, as has discrimination in employment. Already over 60% of the minority properties have been confiscated, according to a recently published report. Sri Mohathero pointed out that because of organized attack on minorities, insecurity and discrimination, their population has come down to about 13% of the total from 30% at the time of the partition in 1947. Already, majority of the Bangladeshi Hindu, Christian, Buddhist and tribal people live in India, and he demanded that this process must not continue. Even though the minorities have a higher school and college completion rate, constituting as high as 22% for some age groups, they are hired at between 0% to 4% in various sectors of the government, semi-government institutions, banking and industrial sectors.

He pointed out that at the personal level there is goodwill between Bangladeshi Muslims and the minorities, and he appealed to the democratic minded peace-loving people, particu-
India admits failure to cut Bangladesh influx

Remains of Hindu houses in Mirasathi, Chittagong

Dec. 1992

Torching Hindu Villages in Barahkunda, Chittagong

India's action in afirming the right of minorities in Bangladesh would go far in alleviating the dire situation. The government of India has a responsibility to prevent the persecution of minorities and to create a climate of peace and harmony. The situation in Bangladesh is grave, and the international community should take action to ensure the safety and well-being of all citizens, regardless of their religion or ethnicity.

The atrocities committed by the Bangladesh government against minority communities, including the Hindus, are a violation of human rights. The Indian government should work towards restoring peace and stability in the region and ensuring that the rights of all citizens are protected.
### Agnostics, Atheists, Non-Denominational

#### AGNOSTIC/ATHEIST/NEUTRAL

**Different Aspects of Discrimination**

<table>
<thead>
<tr>
<th>Group</th>
<th>Description</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agnostics</td>
<td>Spiritually indifferent</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Atheists</td>
<td>Does not believe in God</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Non-Denominational</td>
<td>No specific religious affiliation</td>
<td>2,000,000</td>
</tr>
</tbody>
</table>

**Reasons for Discrimination**

- **Economic:** Differences in employment opportunities, lower wages, etc.
- **Social:** Discrimination in social events, limited social acceptance.
- **Political:** Voting rights and representation issues.
- **Cultural:** Differences in cultural practices and traditions.
- **Personal:** Prejudice and discrimination based on personal beliefs.

**Solutions**

- **Education:** Increase public awareness and education about atheism and agnosticism.
- **Laws:** Enact laws that protect the rights of these groups.
- **Support:** Provide support groups and resources for individuals in these groups.
- **Dialogue:** Encourage open dialogue and understanding between different belief systems.
The role of the Community in ensuring the implementation of the education program is crucial. The community can play a significant role in influencing the educational outcomes of children. This can be achieved through various means, including the provision of resources, support, and encouragement. It is essential to involve the community in the planning and decision-making processes related to education. This approach can help ensure that the needs and aspirations of the community are addressed, leading to more effective and sustainable educational outcomes. The involvement of the community can also help in creating a sense of ownership and responsibility towards the education system, which can result in a more engaged and motivated population. Furthermore, the community can provide a valuable source of information and expertise, which can be utilized to improve the quality and relevance of the educational offerings. Overall, the role of the Community in ensuring the implementation of the education program is multifaceted and essential for the success of any educational initiative.
The tribals and aboriginals in different areas of Bangladesh are maintaining a precarious existence. They are being dispossessed of their land and so in the process are becoming economically crippled. Their cultural heritage is on the point of being extinction. In the Hill Tracts about 10 lakh tribals live. They are being constantly harassed. On the top of that in a planned way Bengalees from the plains are settled there which created a complex situation.

Two lakh Garos, two lakh Monipurs, one lakh Rakhains and other tribals and aboriginals are being discriminated against economically and culturally. About one lakh minority tea workers in greater Sylhet districts are living in sub-human condition.

In different areas of Bangladesh particularly in southern districts were minority population is concentrated, no development programs are undertaken. Shrimp cultivation and "Berri embankment" have caused dispossesasion of the minority property and also resulted in water logging of the area. The affected areas are Dakop, Dumuria, Rangpur, Phulia, Pallipara, Bhalwan of Khulna district, Asashumi, Tai and Naikhong of Satkhira District Abhaynagar, Keshbupur and Moniram pur of Jessore district.

The Blacksmith, potters, weavers, fishermen etc. mainly belong to the minority community who are extremely vulnerable people. But as they belong to a particular religion no efforts are taken to meet their grievances.

I finally appeal to all quarters who believe in democracy, human rights and religious equality to raise their voice against injustices, maltreatment and humiliation of the minorities in Bangladesh. No body has any right to treat the minority people as "second class citizens" and question their political loyalty. They are proud citizens of Bangladesh and that day is not far of when their proud place in the society has to be acknowledged by all and sundry.
Burn down Hindu houses in Bholo, Dec. 1992

Torched Minority
Student Dormitory,
Sylhet Dec. 1992
During the protest meeting of Khulna Imam Parishad a group of communal looters attacked Khulna Dharma-Shava temple with sticks and rods in their hands. At rear of the photograph some communal hooligans are trying to break the boundary wall of the temple with a piece of heavy timber in a very frenzied mood. This savage act will make any conscious person cry out.