
UNIT 80 TIBETANS, SRI LANKANS, BANGLADESHIS AND AFGHANS

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80.1 LEARNING OBJECTIVES

After studying this unit, you will be able to:

- Understand the socio-economic profile of refugee communities living in India
- Livelihood and other Issues and challenges faces by them

80.2 INTRODUCTION

India has several refugee communities who are settled since decades ago now constitute very vibrant diaspora. Some of the major refugee groups are: Tibetans, Bangladeshi, Sri Lankans and Afghans. They have been scattered in various parts of India often depending upon their socio-cultural and ecological background. This unit will provide you an overview of these refugee communities and current issues and challenges.

80.3 REFUGEE COMMUNITIES IN INDIA

In common parlance, the terms 'refugees' and 'exile' have been used interchangeable in debate. However, both the terms derive different meaning and understanding in academic usage. As per the conventional understanding, 'A refugee can be said a displaced person who has been forced to cross national boundaries and who cannot allow to return home safely by that country.' There are many synonyms used interchangeably for this term such as, exile, asylum seeker, displaced or forced migrate and so on. However, they are certainly carrying different forms of refugees.

The United Nations High Commission Report (UNHCR) recognizes refugees in 1951 as ‘who are outside their country of nationality or habitual residence and unable to return there owing to serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order.’

India is neither a party to the 1951 Convention on Refugees nor the 1967 Protocol. Due to the lack of specific refugee legislation, India has led the government to adopt an ad hoc approach to different refugee influxes. The status of refugees in India is governed mainly by political and administrative decisions rather than any codified model of conduct (Report of Refugee Populations in India, 2007). The ad hoc nature of the Government’s approach has led to varying treatment of different refugee groups. Some groups are granted a full range of benefits including legal residence, employment and legal assistance while the others are not treated at par.

In India, the legal status of refugees is governed mainly by the Foreigners Act of 1946 regulates the entry and stay of foreigners in India. It requires all foreigners to register with the local police if they are in the country for longer than 180 days. The Home Ministry reports that 352,000 foreigners were registered in India as of December 31, 2007 which was just 0.03 percent of the total population. In the mid-2014, the total number of refugees were over 2,00,000, a period that saw over 5.5 million people displaced worldwide mainly due to war and violence across large swathes of the Middle East and Africa (Reported in ‘The Hindu, 9 January 2015’) (<http://www.thehindu.com/news/national/india-home-to-200000-refugees-in-first-half-of-2014-unhcr/article6771040.ece>).

As of 31 January 2022, more than 46,000 refugees and asylum-seekers are registered with UNHCR India, mainly from Myanmar and Afghanistan.

Refugees in India, 2020

Sl.No	Refugee and Asylum Seekers	Total No of Population
1	Tibetan	108,005
2	Sri Lankan	95,230
3	Myanmese	21,049
4	Afghanese	16,333
5	Other	3,477

Source: Govt of India (Tibetan and Sri Lankan refugees)

Source: UNHCR (2020) for Others

80.4 SELECT CASES

The flow of people from Tibet, Sri Lanka, Bangladesh and Afghanistan is considered as the form of migration due to their poor socio-economic conditions and political conflict. They are commonly taken as refugees, exile diaspora, displaced communities respectively in Indian context. Let us discuss a select cases.

80.4.1 The Tibetans

Tibetan refugees are found in Dharamsala, Himachal Pradesh, Chandragiri in Gajapati District of Odisha, Delhi -Majnu ka tilla, Bylakuppe Tibetan Settlement (BTS in Mysore district, Karnataka etc. Various sources put together the population of Tibetans in exile are around 1.5 lakh in India. Approximately, 80,000 Tibetans who arrived in the first and largest wave received resident permits. India has granted permission for their 'Govt-in-exile' which is known as Central Tibetan Administration (CTA) located at Dharamsala, Himachal Pradesh.

The exile of Tibetans was begun during 1950s which has been a most controversial incident of Tibetan history during the invasion of China. The political contest with China brought changes in the socio-cultural scenario of Tibet and, thus, resulted in a large number of Tibetan exodus to many other countries especially neighboring country like India. There were two large waves of Tibetan migration to India. The first wave started in 1959 when over 85,000 refugees followed Dalai Lama, the religious guru of Tibetans. They established a community in the town of Dharamsala in the northern part of Himachal Pradesh. India granted refugee status to the Dalai Lama when he fled Tibet in 1959 and permitted him to set up a government-in-exile in Dharamsala. Dharamsala is also home for the Tibetan government-in-exile, known as the Central Tibetan Administration (CTA). The Indian government allows the Central Tibetan Administration autonomy in public education, for example, but does not officially recognize it as a government.

Today Tibetans are engaged in host of activities that range from travel and tourism, retailing in garments, religious activities, agriculture etc.



Source: Tibetanjournal.com

Majnu Ka Tila is one of the locations where the Tibetans settled since 1960s with a total of 2000 people.

Tibetans, Sri Lankans,
Bangladeshis and
Afghans

While the Tibetans are mostly engaged in agriculture and allied activities in Chandragiri, Odisha, and Bylakuppe Tibetan Settlement (BTS in Mysore district, Karnataka etc the same communities in Dharamsala and Delhi are engaged in garment business, travel and tours, retail shops that includes traditional handicrafts such as Tibetan incense, Tibetan knives, Tibetan carpets, Tibetan rugs, Thangka paintings, an etc. In Chandragiri Odisha the Tibetan communities are engaged in more modern form of agriculture with integrated livestock such as cow.

Government of India has formalized the Tibetan Rehabilitation Policy 2014. This policy tries to a uniform policy in all states where Tibetans reside, and normalise access to various Indian government schemes and benefits. Matters concerning land lease, and extending Central and States benefits, are also specified. These benefits include in the area of education and employment, Indira Awas Yojana, MGNREGA, National Rural Health Mission, Banking, providing access to basic amenities like the citizens of India.

80.4.2 Sri Lankan

Sri Lankan immigrants are resided in southern part of India such as Tamil Nadu and some parts of Kerala and are small in numbers. Some of Sri Lankan Tamils are resided in the eastern regions of Orissa, Karnataka and Pondicherry. They are partly who migrated to India and their descendants and mostly refugees from Sri Lanka because of the recently concluded Sri Lankan Civil War. In India, there is also a small population of Sinhalese people which accounts a number of around 3,500 and they are mostly resided in Tamil Nadu and Delhi.

According to the information shared by Government of Tamil Nadu and Government of Odisha, as on 01 January 2016, there are 64,144 refugees from Sri Lanka staying in 107 ordinary camps in Tamil Nadu and 22 refugees staying in 1 camp in Odisha. In addition, 36,861 refugees are staying outside the camps in Tamil Nadu after registering themselves at the nearest police station (Lok Sabha Question-Answer: <http://164.100.47.194/Loksabha/Questions/Qministrysearch.aspx>).

Sri Lankan migrants fled to India broadly in three phases. Sri Lankan Tamils began fleeing to India due to aftermath of the civil war in 1983 which broke out between the government and the Tamil Tigers, who wanted an independent Tamil state on the island (Chahal, 2014). During this period, around 134,053 Sri Lankan Tamils arrived in India. The first repatriation took place after the signing of the Indo-Sri Lanka Accord in 1987 and between 24th December 1987 and on 31st August, 1989, around 25,585 refugees and non-camp Sri Lankan nationals returned to Sri Lanka (Aravind, 1995).

The second wave began with the start of Eelam War II after 25th August 1989, where 1,22,000 Sri Lankan Tamils came to Tamil Nadu. On 20th January, 1992, around 54,188 refugees were voluntarily repatriated to Sri Lanka after the assassination of Rajiv Gandhi, until March 1995. Eelam War III commenced in April 1995 starting the third wave of refugees (Aravind, 1995).

Almost 22,000 Sri Lankans fled to India in 2006 due to renewed fighting between the government and Tamil Tigers.

In the third phase, about 73,000 Sri Lankan refugees fled to India as of late 2008, who were living in 117 camps across southern India, mainly in Tamil Nadu (Naujoks, 2009). Soon after, the emigration of refugees has stopped due to cease fire agreement.

The Government of Tamil Nadu (GoTN) has extended benefits of all its welfare schemes to refugees staying in various camps in Tamil Nadu for registered Sri Lankan refugees, including free education up to Class XII, increased monthly allowance to all registered refugees and their children, dry ration from PDS system, laptops, computers, books, bus passes, etc. The Ministry of Home Affairs also releases funds to Government of Tamil Nadu for providing relief assistance to the Sri Lankan refugees.

India is engaged in implementation of multiple developmental assistance projects in Sri Lanka, which are of benefit to the Tamils returning to Sri Lanka.

India has supported efforts to preserve Sri Lanka's character as a multiethnic, multi-lingual and multi-religious society in which all citizens, including the Sri Lankan Tamil community, can live in equality, safety and harmony, and prosper and fulfill their aspirations within a united Sri Lanka.

Indian developmental projects are in the sectors such as infrastructure including railways & housing, health, education, sports facilities, livelihood support and vocational training, agriculture, fisheries, handicrafts, water supply etc.

80.4.3 Bangladeshi

Bangladeshi immigrants are one of the predominant refugee communities in India. According to Census 2001, the estimated number of Bangladeshi migrants in India were 3.1 million residing in India. The number of Bangladeshi migrants are increasing in India. Bangladesh has an adjacent border with India and since its establishment of a separate state, they have been migrated to India for work-opportunities and livelihoods. Due to illegal migration, they are not given refugee identity and many time are not allowed to provide preventive measures, development policies and protection rights in India.

The flow of migration from Bangladesh was recorded during the Bangladesh Liberation War. During that period, the Indo-Bangladesh border was opened to allow Bengalis to move there to find out safe shelter in India. The state governments of India including West Bengal, Assam, Meghalaya and Tripura had established refugee camps for them alongside border. During 1971 Bangladesh genocides, estimated 10 million Bangladeshi refugees fled to India causing financial problem and political instability.

For many decades, India has received a considerable number of unauthorized migrants from Bangladesh. According to a survey conducted by the Indian Statistical Institute (2002-2003), most of the Bangladeshi migrants have economic reasons for migration, such as poverty, lack of employment opportunities and political instability (migrationpolicy.org).

80.3.4 Afghani

Afghan refugees in India have become one of the popular refugee communities in current era. Thousands of people from Afghanistan migrated to India in the last few years and mostly settled in New Delhi and Hyderabad, according to the Union Ministry of Home Affairs (Srinivas, 2015). The estimated number of Afghan refugees registered in UNHCR was around 10,196 in 2016. Most of the recent refugees are Hindu and Sikh refugees who fled the Taliban regime and political instability in Afghanistan.

The origin of Afghans in India has a long history dated back since medieval period. During the late 13th century, the invaders and perpetrators had intruded and ruled over India. With formation of an empire of Khilji dynasty, the sovereignty of Afghans was recorded in India (Chaurasia, 2002). During 15th century, the Pashtun ruler, Babur invaded and ruled over Northern part of India and thus Mughal Empire was formed in India (Chaurasia, 2002). Subsequently, the Islam had expanded with the succession of the Mughal Kings in India. Therefore, there are hundreds of communities in India who traced their ancestries back to Pashtun, Pathan forefathers.

In the recent history, the Afghani migrants are accounted for the purposes of business and trade, education, marriage and informal activities. The immigration of Afghans in India was seen since 1980s. An estimated 60,000 Afghans fled to India after the Soviet Union invaded Afghanistan in 1979 (Report Refugee Population in India, 2007). Subsequently, thousands of Afghans came when the Taliban took power in 1992. Since 2001, the United Nations High Commissioner for Refugees (UNHCR) has helped some 500 return and 650 to resettle to third countries, mostly to the United States, Canada and Australia. In 2007, around 9,200 Afghanistan refugees (92% of them Hindu or Sikh) were living in India, according to UNHCR (Report Refugee Population in India, 2007). More recently, the Indian government has agreed to naturalize many of these Hindu and Sikh Afghans who have lived in India since 1979. In addition, UNHCR reports that currently, about 4,000 asylum seekers, mostly from Afghanistan and Burma, are in the process of refugee certification.

There are many factors responsible for the migration from Afghanistan. Due to political instability and situations of war has resulted the cause of insecurities for human beings. They are residing in host countries as refugees. Furthermore, the growing limitation of educational facilities and employment-opportunities have resulted to force people to migrate outside country. The migrants from Afghanistan are aspire to get better education and employment opportunities. In India, they are engaged in several informal economic activities including working under small enterprises, shops and restaurants. There are also a few number of students who have enrolled in universities and higher education institutions for education.

The Indian government has issued most Afghan refugees with valid residence permits. This affords them a degree of legal protection, which allows them to stay in the country despite not having valid passports. Attaining residence permits has been more difficult for the newer arrivals that arrived in India between 2004 and 2007.

Check Your Progress 1:

1. What do you mean by Refugees? How do you differentiate between Refugees and Migrants?

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2. Mention the reason for Tibetan exile in India.

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80.5 SOCIO-ECONOMIC CONDITIONS

In this section, we will go into brief socio-economic conditions of the migrants from Tibet, Sri Lanka, Bangladesh and Afghan respectively. For any migrant community, the issues of their socio-economic survival have become significant in the host country.

The Sri Lankan refugees in India are generally resided in refugee camps scattered across the state. The refugees worked as unskilled labour in the informal sector to supplement their incomes. The Indian Government provides basic medical care and education for school-age Sri Lankan children as well as subsidized food grain for the camps' inhabitants. Despite these provisions, conditions in the camps are generally poor with insufficient health and sanitary facilities available for the refugee population.

According to the information shared by Government of Tamil Nadu and Government of Odisha, as on 01 January 2016, there are 64,144 refugees from Sri Lanka staying in 107 ordinary camps in Tamil Nadu and 22 refugees staying in 1 camp in Odisha. In addition, 36,861 refugees are staying outside the camps in Tamil Nadu after registering themselves at the nearest police station.



In context of their housing facilities, the government of India is undertaking a project to construct 50,000 houses in Sri Lanka at a cost of INR 1372 crore. Under the pilot phase of the Project, 1,000 houses were constructed in Northern Province of Sri Lanka through an Indian Contractor. These houses were handed over to beneficiaries in July 2012.

The second phase, to construct or repair 45,000 houses in the Northern and Eastern Provinces, is being implemented using an innovative owner driven model, wherein the Government of India arranges technical support and financial assistance for the owner-beneficiaries to undertake the construction/repair of their houses themselves. Financial assistance of Sri Lankan Rs. 550,000 per beneficiary (Sri Lankan Rs. 250,000 in case of repair) is released in stages, and transferred directly into the bank accounts of the beneficiaries by the High Commission of India. As of 3 August, 44,200 houses have been constructed or repaired under the second phase.

Under the third phase, the remaining 4000 houses, to be undertaken in the Central and Uva provinces for Indian Origin Tamils, the construction of 1134 houses has begun. The Government of Sri Lanka is to identify land for the remaining 2866 houses.

Indian government encourages voluntary repatriation of Sri Lankan Tamil refugees to Sri Lanka. Government of India has emphasised to Government of Sri Lanka that a conducive environment should be created for Sri Lankan refugees to return to Sri Lanka on a voluntary basis. Government of Sri Lanka has been extending facilities, including education, to Sri Lankan citizens returning after staying as refugees in any country, including in India.

Bangladeshi refugees are generally resided in many parts of India predominantly Eastern Bengal, Kolkata, North Eastern region, Delhi and Bengaluru. The illegal migration from Bangladesh is the major threat for the national security as well as smuggling of the people. In the recent past, the smuggling women and children from Bangladesh have become challenging for India. The children and women are brought in India under illegal sources and forced to work as prostitutes, servants and construction workers under very meagre wages and torturous conditions. The illegal Bangladeshi generally find work in the informal sector on cheap wages, often as domestic helpers, construction labourers, rickshaw pullers and rag pickers. There are many police records of physical violence, torture and rape with the Bangladeshi women in India. They do not able to receive any legal assistance due to lack of official entrance in the country. The government official sources reveal that they hide their original identity and changed their names to stay in India for earning money. According to the Ministry of Home affairs, a significant number of Bangladeshi migrants entered in India through illegal process. As of December, 2001, estimated 12 million illegal migrants resided in India (Naujoks, 2009).

Afghan refugees live in Delhi, there are also a large number living in Faridabad, Haryana. The Afghan Hindu and Sikh community are generally well integrated into Indian society since they share religious beliefs and often speak Hindi. Since the majority of the Afghan community holds resident permits, many Afghans are able to work in the informal sector, for example, running shops and working as salespeople. Whilst there are some prosperous Afghan refugees, a large number

live in poverty; sharing cramped living quarters with other families and seeking work in the informal sector. Those that are in need receive some support from their community and from various welfare societies like KhalsaDiwan Society and Gurudwaras (Report of Refugees in India, 2007).

The UNHCR also runs various assistance programmes through its implementing partners for the benefit of Afghan refugees. Through its implementing partners, it provides refugees with access to academic resources, including an education assistance programme in association with the Young Men's Christian Association, Delhi. Educational assistance is provided to all Afghan refugee children who are pursuing primary and secondary education (Report of Refugees in India, 2007). Some of the Afghanis are also enrolled in the higher education institutions for studies.

Refugees are socially most vulnerable communities in host country. They are treated 'outsiders' as far as their social identity is concerned. In India, they have to face many socio-cultural and economic problems. Some of the challenges are; lack of refugee status, housing facilities, access to education, access to formal employments, identity issues and regularization from state government. They remain socio-economically backward resulted to poverty and marginalization. However, the issue of refugees is critically addressed in India.

It is evident that there is no regulatory framework for the protection of refugees and exile communities in India. The Indian government has not enacted any laws or regulations relating to the status of asylum seekers and refugees. Instead, those persons are governed by the general Foreigners Act of 1946. In most cases, recognized refugees do not have the right of free movement in India and are not entitled to work. There have been some welfare programmes and educational schemes implementing by state governments but they are not sufficient for their protection of rights and development.

India should have proper documentation of the immigrants and refugees which can assure their identity and protection. Due to lack of their legal documentation, their identity and duration of stay has not been officially recorded under government documents. Indian law, thus, requires every person entering the country to have proper documentation denoting permission from Indian authorities, without such permission, a person is at risk of deportation as an illegal entrant.

This situation is problematic for most refugees who often do not have passports, let alone Indian visas. The South Asia Human Rights Documentation Centre reports that although the Extradition Act of 1962 provides some protection to refugees facing extradition, this act does not provide real safeguards for the majority of refugees in India whose removal falls under the category of expulsion rather than extradition.

Only specific refugee groups such as the Tibetans and Sri Lankan Tamils are recognized and supported directly by the Indian government. Other refugees, such as those from Afghanistan, Iraq, and Somalia, have to obtain a "refugee status determination" directly from UNHCR. For this purpose, they must travel to the UNHCR office in New Delhi, where UNHCR assesses whether they fall within the definition of a refugee.

In addition, due to the cross-cultural interaction, they tend to lose their identity in the long run. The very processes of adjustment with the host society, initiates the process of acculturation, which gradually leads to the loss of cultural identity. However, the degree of loss also depends on the size of the refugee group and attitude of the host society to the refugee community. If the process of acculturation is slow, the result is isolation of the refugee community from the host country. In a heterogeneous society the refugee group tends to conform to the norms of appropriate class or reference group with which it identifies itself (Jayaswal, 2014).

On the other hand, one of the important challenges of refugees is denial of citizenship by state. Due to increasing population and lack of sufficient employment opportunities, the country is unable to undertake additional burden of refugees from other countries. Keeping in view the economic and population reasons, citizenship can not be granted to the refugees who have emigrated on or after 25th March, 1971.

80.6 CHALLENGES OF REHABILITATION

Since many decades, India arguably has long served as a destination for migrants and refugees from neighboring countries. However, there is absence of laws related to refugees and asylum seekers. For last many decades, the immigration of refugees and migrants have been increasing in India from neighboring borders. Despite that Indian government have no legal and political action for the managing refugees and immigrants in the country. Even though policymakers and Indian government have yet to address head-on challenges related to illegal immigration from Bangladesh. Though India is not a party to the 1951 Refugee Convention or its 1967 Protocol and does not have a national refugee protection framework, it continues to grant asylum to a large number of refugees from neighbouring States and respects UNHCR's mandate for other nationals, mainly from Afghanistan and Myanmar.

With the increasing terrorist attacks over country, the illegal entrants and irregular people are residing in India. Even before the terrorist attacks in Mumbai in November 2008, India looked at illegal migration as a threat to internal security. In 2009, the government started a process to provide forgery-proof identity cards to all its nationals. This is one attempt to tackle the problem of future illegal immigration. The government should have proper legal framework for the protection and shelter for the refugees and their descendants.

With regard to refugee-related policies, both UNHCR and India's National Human Rights Commission have urged the Indian government for decades to ratify the refugee convention and its protocols, as well as to enact special legislation related to refugees and child refugees. Although India is a member of UNHCR's Executive Committee, approving and supervising the agency's assistance programs, India is not willing to sign the refugee convention because — as political analyst Anuj Nair argues — it regards the convention as too Euro-centric.

Furthermore, including refugee issues into multilateral relations and international agreements could constrict India's freedom of action in these areas. For all these reasons, it does not seem likely that India's view of the refugee convention will

change in the near future. Efforts of the expert group and nongovernmental organizations, especially the New Delhi-based Public Interest Legal Support and Research Centre, culminated in the Refugees and Asylum Seekers (Protection) Bill of 2006. Until recently, the government of India was reluctant to adopt a special legal framework because this would limit its powers to deal with refugees on the basis of mere political convenience and because it argues that it treats refugees well regardless of their legal status.

Since 2008, the refugee bill has been under consideration by an inter-ministerial committee, including NHRC. The committee's outcome will decide the legal status of present and future refugees in India.

UNHCR (2019) on the basis of a comprehensive protection risk analysis and in line with a whole of community approach, UNHCR has developed a partnership strategy identifying key thematic areas that will generate protection outcomes and foster solutions. Four key thematic areas for these initiatives are: (a) access to adequate housing; (b) access to education; (c) support to peace building; and (d) support to self-reliance and sustainable reintegration through regional initiatives. In its partnership approach, UNHCR also increases outreach with persons of concern through a comprehensive area-based approach. Engagement with development actors is auctioned through a rights-based approach as aligned with the Sustainable Development Goals (SDGs) and supported by the Comprehensive Refugee Response Framework, to which Afghanistan announced its formal commitment in July 2018. Together these efforts reinforce the centrality of protection and enhance protection advocacy, and UNHCR will continue to strengthen partnership to expand humanitarian access. Community empowerment will continue to be supported and fostered through increased participation, communication with communities, feedback and complaints mechanisms, and enhanced transparency.

Check Your Progress 2:

- 3. Mention some of the policies of Government of India towards refugees?
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- 4. What are the major challenges of refugee communities in India?
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80.7 LET US SUM UP

UNHCR (2011) observed that “when refugees have access to land, the labour market and livelihood opportunities and enjoy freedom of movement, they can have positive economic impacts by creating jobs, services and facilities, or by contributing to agricultural production and the local economy”. Few countries have done remarkable work to rehabilitate refugees so that this humanitarian

work can provide better avenues for productive and dignified engagement of refugee in the local economy. Refugees have been very well integrated with the Canadian society and economy with higher rates of employment, higher incomes and pay more taxes compared to other immigrant groups. Betts, A (2014) has argued that refugees can be economic assets; many are networked within settlements — nationally and transnationally — and, in many cases, use or create technology at higher rates than the local population through internet and mobile phone usage. Under more open policies, refugees can be an economic benefit to their host communities in long term for instance:

With inclusive economic and educational policies some refugee communities are gradually integrated to the local economy as in the case of Tibetan refugees. However, all the refugee communities are not same level of integration culturally, socially and economically. The Afghan migration to India was firstly more of a terrorised transformation to experiencing a comparative liberal and secular country led them to pacify and stand on their own.

80.8 KEY WORDS

Asylum Seeker: According to United Nations High Commission for Refugees (UNHCR), an asylum seeker is a person who forced to flee from their country and routed to another country to seek or request for sanctuary but not given asylum. In 2014, there were approximately 1.8 million people around the world who are waitING for a decision on their asylum claims (<http://www.unhcr.org/asylum-seekers.html>).

Emigrant: A person who migrates from country of residence to country of destination, then, this person is known as emigrant in the country of residence.

Illegal Immigrants: According to the Foreigners Act, 1946, illegal immigrants fall into two categories – (i) Foreign nationals who have entered into India on valid travel documents and found to be overstaying and (ii) Foreign nationals who have entered into India without any valid travel document. As and when a foreign national is detected to be overstaying in India, violating the visa rules or found to be staying without any valid travel document, necessary action is taken under the relevant provisions of the Foreigners Act, 1946 including deportation of such foreign nationals. Detection and deportation of such illegal immigrants is a continuous process.

Immigrant: A person who migrates from place of residence to place of destination, then this person is called an immigrant in the place of destination. For example, a person who lives in Italy and has moved to United States of America, this person is called an immigrant in the United States of America.

Migrant: A migrant is defined as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence. According to International Organisation of Migration (IOM), a migrant can be said a person moving within border or outside border regardless of (a) the person's legal status; (b) the movement of migrant is voluntary or forced; (c) the causes of the movement; and (d) the length of the stay.

Refugee: A Refugee is an involuntary migrant, a victim of political upheaval, war and terror, natural calamity. Every refugee is naturally a migrant but not every migrant is necessary a refugee.

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80.10 CHECK YOUR PROGRESS – POSSIBLE ANSWERS

Check Your Progress 1:

1. What do you mean by Refugees? How do you differentiate between Refugees and Migrants?

In simple term a refugee is a person who has been forced to leave his/her country for political or religious reasons, or because there is a war, not enough food, etc. and take shelter in another country. Migrants are often going to other country which can be both voluntary or involuntary. Refugee is only one form of forced migrant.

2. Mention the reason for Tibetan exile in India.

The exile of Tibetans was begun during 1950s which has been a most controversial incident of Tibetan history during the invasion of China. The political contest with China brought changes in the socio-cultural scenario of Tibet and, thus, resulted in a large number of Tibetan exoduses to many other countries especially neighboring country like India.

Check Your Progress 2:

3. Mention some of the policies of Government of India towards refugees?

There are no unique policies for all refugee communities. Refugee communities are given protection as per the UNHCR guidelines. There are special policies for Tibetans i.e Tibetan Rehabilitation Policy 2014. This policy tries to a uniform policy in all states where Tibetans reside, and normalise access to various Indian government schemes and benefits. Matters concerning land lease, and extending Central and States benefits, are also specified. These benefits include in the area of education and employment, Indira Awas Yojana, MGNREGA, National Rural Health

Mission, Banking, providing access to basic amenities like the citizens of India.

4. What are the major challenges of refugee communities in India?

One of the important challenges of refugees is denial of citizenship by state. Due to increasing population and lack of sufficient employment opportunities, the country is unable to undertake additional burden of refugees from other countries. Keeping in view the economic and population reasons, citizenship cannot be granted to the refugees who have emigrated on or after 25th March, 1971.



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UNIT 81 ISSUES OF STATE, CITIZENSHIP AND BELONGING

Structure

- 81.1 Learning Objectives
- 81.2 Introduction
- 81.3 Conceptual Dimensions of State
- 81.4 Citizenship and its Underpinnings
- 81.5 Discourse of Belonging
- 81.6 Case Study of Tibetan Diaspora in India
- 81.7 Integration and Belonging
- 81.8 Let Us Sum Up
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- 81.11 Check Your Progress- Possible Answers

81.1 LEARNING OBJECTIVES

After studying this unit, you will be able to:

- Understand the conceptual dynamics associated with State
- Comprehend the various underpinnings of Citizenship
- Familiarise with the discourse of Belonging
- Analyse the case study of Tibetan Diaspora in India
- Assess the case study of Tibetan Diaspora in the US

81.2 INTRODUCTION

Many of you may be familiar with the meaning attached to specific terms like State, Citizenship and Belonging. However, there is a need to comprehend deeper nuances and the complex interrelationships between State, Citizenship and Belonging. It is necessary to understand how the interplay between these three categories decides the lives of certain groups or individuals relating to the diaspora, immigrants or refugees communities.

81.3 CONCEPTUAL DIMENSIONS OF STATE

For common knowledge, in the International Relations discipline, which is a sub-discipline of Political Science, the State should be considered a country rather than internal parts of the country, commonly called units, provinces, or states in various countries. The conception of the modern State is believed to emanate from the Treaty of Westphalia that was signed in 1648. It provided specific inalienable characteristics to identify and define State. The core characteristics of

the State include permanent Population, clearly defined Territory, an institution of Government, and Sovereignty (supreme authority to act independently). The Treaty of Westphalia was remarkable because it delineated the very crucial element of Sovereignty. Sovereignty implies that the sole authority or the right to rule over the internal and external policies lies with a particular State. For instance, “Palestinians belong nowhere because notions of territorial integrity supersede considerations of humanity” (Arnold, 2004, p. 36). It implies that all four characteristics give an international identity. It indicates that every country considers territorial integrity inviolable and can lead to conflict in case of encroachment. Therefore, it can be assumed that each characteristic of the State holds importance in understanding international relations and comprehending dimensions associated with citizenship and belonging.

Comprehending the State and its instruments is also crucial to understand. The State holds the sovereign authority to make and enforce rules and regulations binding for citizens. The sovereign discretionary power of the State determines who will enter its territory and who will get formal recognition. Therefore, we can witness the interplay between the State authority, citizenship and belonging. For instance, when politics of belonging is discussed, two opposite sides always exists. On the one hand, some people attempt to claim the belonging, and on the other hand, there exists authority who has the legal power of granting the belonging. Such a negotiation process also possesses elements of violation, transgression and rejection. Cited in (Antonsich, 2010, p. 650).

Abiding international laws has become a global norm for responsible States. Therefore, it becomes the duty of the State to duly implement the legally binding international treaties to ensure its legitimacy at the global level. Therefore, as a responsible State, India also follows international norms. India is a signatory and party to many international treaties and covenants relating to migrants, refugees and stateless persons. Some important covenants which have been ratified by India are mentioned below:

- Universal Declaration of Human Rights – 1948
- International Convention on the Elimination of All Forms of Racial Discrimination – 1965
- International Convention on Civil and Political Rights – 1966
- International Convention on Economic, Social and Cultural Rights – 1966
- Convention on the Elimination of All Forms of Discrimination Against Women – 1979
- Convention on the Rights of the Child – 1989

Being a signatory to these-above mentioned international treaties, India’s position as a responsible State is visible in the global sphere. It helps to understand the legal standing of India vis-à-vis specific issues.

81.4 CITIZENSHIP AND ITS UNDERPINNINGS

The conception of citizenship has been debated for centuries. If we delve deeper into history, Aristotle, who is considered the father of Political Science, also did

not support citizenship for everyone in ancient Greek city-states. His considered view was to keep women, foreigners and slaves outside of the citizenry domain as they cannot actively participate in the administrative tasks of the state because they lack the moral and intellectual capability to be part of the popular assembly. He wanted to ensure full and equal participation from citizens in the governance. For him, citizenship was the capacity to govern and be governed in turn. Similarly, various political thinkers have time and again theorised and conceptualised specific dimensions associated with citizenship. It indicates the centuries-long debates about the inclusion and exclusion of people from the territory, which are ongoing even in contemporary times. Hence, it cannot be said that a particular form of citizenship is best, and there will be no need to change it in future.

Primarily, there are two categories of persons who reside in the State- citizens and aliens. Citizens come under the inclusion category and are given all political and civil rights, and can fully participate in the relevant activities of the State. However, aliens fall under the exclusion category and do not hold political rights, and they can be asked to leave the country anytime by legal notice. In the simplest term, it can be said that citizenship defines the relationship between the individual and the State. Citizenship is usually acquired through two practices- jus soli and jus sanguinis (both are Latin words). As per jus soli, citizenship gets determined by the place of birth. It is also known as the “right of soil”. Jus soli is beneficial in preventing statelessness as it binds the respective countries to grant citizenship or nationality to people born in their soil who would otherwise become stateless persons. On the other side, as per jus sanguinis, the child acquires the citizenship of parents irrespective of the place of birth, thereby making the descent (bloodline) a criterion of acquiring nationality. It is also known as the “law of blood”.

According to Turner, there are two crucial points to ponder. Citizenship, by its inherent nature, is an exclusionary right as it divides the people between the privileged members (citizens) and those people who are bound to fall outside the privilege of membership. For instance, if income tax, passports and pension are markers of citizenship, then it implies that these are indicative of contributory rights and duties capable of exerting exclusionary force. Moreover, citizenship has an inheritance nature as usually it gets inherited from parents just like property rights. Hence, it indicates that advantages of citizenship are acquired arbitrarily whether one deserves it or not. Therefore, it may be mentioned that citizenship has remained a deeply contested topic in contemporary political discourse. (Turner, 2009, p. 66). When some persons get citizenship, the remaining persons are bound to find their existence or affiliation to some other country. It becomes more complicated when no country wants to claim, recognise, or receive certain persons or groups for various reasons. Such persons are usually categorised as homeless or stateless.

Demand for citizenship by diaspora communities in the host land has been emerging for decades. Diaspora may be defined as the community of people from the same homeland who have migrated to other countries to settle. Hence, the concept of diaspora citizenship encompasses issues associated with places and belonging. The traditional citizenship approach conceives that people have attachment towards certain places due to emotional ties. However, diaspora is an expressive concept that encompasses complexities like either attachments

to many places, or there is no attachment to any place. (Armila, Kananen, & Kontkanen, 2019, p. 2). For diaspora people, “becoming active citizens and attaining participation possibilities in the country of residence are relevant to engagement and adaptation to a specific territory” (Armila, Kananen, & Kontkanen, 2019, p. 151). An interview taken by Hess of the 19 years old Tibetan youth named Dondup provides deeper insights into the psyche of the individual who resettled with his family in New Mexico state of the United States:

“I’m really scared of the future. Because when I first came here, and I started to have aims about what I would be in America and everything, I thought I would be an American citizen first so that I could go to Tibet under the passport of an American citizen. They would let me in because I am an American citizen, not a Tibetan. But then I started thinking again and again. And then there is paranoia about if I become an American citizen, then I am not Tibetan. And then I say to myself, “No you are Tibetan to the core, it’s just the outside picture!” Then another self says, “No you are wrong, you will become American, you’re not Tibetan anymore.” There is a kind of paranoia there. But what I would really like to do is be American, be Tibetan, and then help more towards the Tibetan cause.” (Hess, 2009, p. 229).

These insightful words of Dondup provide a complex interplay between the sovereign authority of the State over citizenship matters and the quest for true identity and belonging. The importance of citizenship lies in giving people a crucial identity without which one faces insurmountable challenges. At a formal and legal level, citizenship usually excludes foreigners and includes people born in the country, have strong ties to the country, or are prepared to adapt and perform specific requirements. At the substantial level, citizenship also possesses an internally exclusive nature for those who do not fit in particular categories and hence do not enjoy the advantages associated with the national membership. (Arnold, 2004, p. 19). It is worth noting that diasporic communities are often simultaneously part of two or more societies. Hence, their efforts are just not limited to shaping a new life in new surroundings. They have dual challenges of gaining a recognised social position in a new social structure and retaining the previous positions. (Armila, Kananen, & Kontkanen, 2019, p. 154).

Check Your Progress 1

- Note:
- a) Write your answers in about 60 words.
 - b) Check your answer with possible answers given at the end of the unit.

1. What are the four key characteristics of the State?

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2. Name some key international covenants ratified by India relating to the rights of migrants?

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3. Define two major doctrines to acquire citizenship?

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81.5 DISCOURSE OF BELONGING

Citizenship may also be looked at as legal recognition of political belonging. However, there are certain other elements also associated with the concept of belonging which deserves attention. Belonging is an abstract concept that cannot be quantified as it is a feeling of attachment to a particular place or country. However, it forms a very crucial part of the identity of a person. Belonging is an alienable part of happiness for an individual or a group to feel worthy and capable of productively contributing to the nation's development. The term belonging encapsulates "gendered, spatial, relational, technological, age-related and cultural dimensions" and seems easy as well as challenging to comprehend at conceptual and affective levels (Marlowe, 2018, p. 33).

(Antonsich, 2010) has pointed out six significant factors relating to place-belongingness:

1. Auto-biographical Factors: These are experiences relating to one's past, including childhood memories, the memory of one's ancestors and personal experiences signifying attachment to the place.
2. Relational Factors: These factors relate to personal and social ties that contribute to enriching a person's life at a given place. It may include a close relationship with friends and relatives and occasional or frequent interactions with strangers.
3. Cultural Factors: In addition to the language, which imprints the lasting impression of the community, certain other factors like habits, traditions, religiosity, food choices also play an essential role.
4. Economic Factors: The material factors determine the financial and social safety of the individual and family. These factors also help in envisioning the future in the host land.
5. Legal Factors: Some essential components for ensuring the security of individuals include citizenship and residency permits. These factors are vital for ensuring a safe and dignified life in the country.
6. Length of Residence: This factor indicates that people choose the place of residence because of pull factors like the quality of life and material or intellectual opportunities. A sense of belonging is generated in individuals when the chosen place fulfils their wishes.

The crucial role played by immigrants in the host country cannot be denied. Significantly, the claim of immigrants for achieving political belonging (citizenship) entails three noteworthy arguments:

Economic Belonging: It needs to be noted that immigrants contribute a lot to the host land in terms of economic advancement and are a crucial and inalienable part of that country's economy.

Social Belonging: There is no denying that immigrants participate in everyday social exchanges and relations. It creates a critical social fabric in the host land society.

Universal Belonging: Since human rights apply to all persons irrespective of nationality, immigrants also claim citizenship as part of the global economy. Cited in (Antonsich, 2010, p. 650).

However, despite the grant of citizenship by the State, one cannot be assured that immigrants or refugees or asylum-seekers will feel accepted and recognised. Merely legal and political institutions cannot establish belonging for the diaspora communities. The host society also needs to accept, acknowledge and appreciate the inclusion of people.

According to Hampshire (2005), "until 1981, Britain legally differentiated between 'citizenship' and 'belonging' (i.e. citizenship defined in terms of 'white' lineage and descent), preventing colored citizens who did not 'belong' to Britain to reside permanently there". Cited in (Antonsich, 2010, p. 650).

Antonsich has aptly pointed out that "the expression 'I belong here' remains first and foremost a personal, intimate feeling of being 'at home' in a place (place-belongingness), it is also unavoidably conditioned by the working of power relations (politics of belonging)" (Antonsich, 2010, p. 653). Therefore, there is a need to analyse both the individualist context and the social context to understand the deeper nuances associated with belonging. All three vital elements of self-identity, interpersonal relations and the broader context play a crucial role in understanding the vitality of belonging.

81.6 CASE STUDY OF TIBETAN DIASPORA IN INDIA

It is useful to understand that various issues associated with the authority of the State, dynamics of citizenship and underpinnings of belonging exist in the case of the Tibetan diaspora living in India. Before we understand the challenges of the Tibetan diaspora, we must know about India's legal standing regarding the fundamental international conventions on refugees. Like the remaining South Asian countries except for Afghanistan, India is not the signatory to the 1951 Convention Relating to the Status of Refugees, a United Nations-mandated multilateral treaty. Additionally, India is not the signatory to the 1967 Protocol Relating to the Status of Refugees. Since India is officially not a party to these conventions above, the Tibetan exodus in 1959 proved challenging for India in terms of legal determination and integration process.

As per the 2009 data, 1,10,095 Tibetan refugees are located in almost 45 settlements, primarily in ten states of India. The issues related to Tibetan refugees are communicated to the Indian government through the Central Tibetan Relief Committee (CTRC) under the leadership of His Holiness The Dalai Lama. Tibetans have been assigned Registration Certificates by the Indian government to facilitate their stay in the country. However, it has been found that "Tibetans

in exile are dwindling between two polar ends of foreigners and refugees”, and such status is not sufficient for them as “it also squeezes their job incentives, besides keeping them away from the ambit of various prestigious scholarships, that too, despite of their qualifications and educational eligibilities” (Ahmad, 2012). Such a scenario makes it difficult for Tibetan people to work, book appointments or open bank accounts in their names. It has been found that the population of Tibetan refugees has been declining over the years.

A report mentions that the Tibetan population in India has decreased from 1.5 lakhs to 85,000 in the span of seven years primarily because of outward migration to the United States, Germany, Canada, Switzerland or return migration to Tibet/China. Difficulties faced by Tibetans in finding jobs in India is also one of the reasons behind Tibetan migration to different countries. (Purohit, 2019). As per the assessment, it can be said that India has been able to successfully rehabilitate and resettle Tibetan refugees in various parts of the country. However, some challenges have also emerged. According to (Choedon, 2018), two significant challenges are as follows:

1. Educated but Unemployed Tibetan Youth

The educated youth want to move forward in terms of career opportunities that require them to leave older generations' employment, including running small shops and sweater-selling. However, the statelessness status affects Tibetan youth adversely, and it becomes difficult for them to find desired jobs in India for various reasons.

2. Difficulties to Travel Abroad

Tibetans are supposed to acquire an Identity Certificate from the Government of India to travel abroad for various purposes, including study, running a monastery etc., in place of a passport. However, the entire process of procuring an Identity Certificate has been found long and cumbersome. Tibetans are also supposed to apply and acquire the permit for leaving the country as well as for re-entering in the country. Since various immigration officials are unaware of such travel documents, Tibetans have faced problems at multiple airports. (Choedon, 2018, p. 2).

Considering such challenges mentioned above, the Government of India took a positive step to improve the Tibetan refugees' general satisfaction level by finalising the Tibetan Rehabilitation Policy, 2014. Specific guidelines have been laid down to bring uniformity in the welfare measures for Tibetan refugees. All state governments have been asked to sign a lease document with a validity of 20 years with the authorised representative of CTRC for the land allocated to the Tibetan refugees. Moreover, Tibetan Rehabilitation Policy, 2014 also mentions that Tibetan refugees should be given benefits of various development schemes of the Government of India, including the Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS), Public Distribution System (PDS), Indira Awas Yojana (IAY), National Rural Livelihood Mission (NRLM), Rajiv Awas Yojna (RAY), National Rural Health Mission (NRHM), an extension of loan facilities by the Nationalized Banks. Special mention that “any developmental scheme in the social sector, whether of the Central Government or of the State Government, should be considered for extending it to all the Tibetan Refugees on the basis of the Registration Certificate (RC) held by them” (MHA, GoI, 2014) provides a broader scope for integration of Tibetan refugees in India. The policy mentions that state governments may

extend infrastructural facilities; educational subsidies; special programmes, and land allocation to encourage local handicrafts etc.; financial Grant-in-Aid to the Tibetan Cooperative Societies; trade permissions; employment; vocational training, among others. (MHA, GoI, 2014).

81.7 INTEGRATION AND BELONGING

Stateless or homeless people become highly vulnerable when it comes to belonging. Homeless people face a tremendous amount of suffering, including “disenfranchisement and social “death”: degrading myths and stereotypes, punitive treatment by case-workers, deficient school systems that perpetuate illiteracy and joblessness, and most importantly, the loss of rights as a citizen” (Arnold, 2004, p. 1). Therefore, there is a need for bringing change in the outlook of the State institutions and societies in terms of accepting, acknowledging and appreciating the diversities considering people as part of plural and progressive society. Legal instruments of State and various conceptions of citizenship must strive to ensure the belonging of diasporic communities and refugees as they have been contributing to society in numerous ways. The term ‘integration’ can be considered better than ‘assimilation’ as integration is a mutual process rather than assimilation, which is a one-way process. “Integration...contains unity and diversity. The unity is sought in common citizenship. The diversity is maintained by reciprocal appreciation of diverse cultural contributions”.

Cited in (Ghosh, 2016, p. xxxiii).

Economic Incentives of Integration and Belonging

According to Legrain (2016), investing a euro in welcoming refugees can lead to the dividend of two euros in terms of economic benefits in 5 years. He contributed “seven dividends that refugees can return to developed economies, summarized briefly here:

1. **4D dividend** – many refugees do dirty, difficult, dangerous and dull jobs that are not readily taken by the host society.
2. **Deftness dividend** – highly skilled refugees and their children can fill gaps in the labour market.
3. **Debt dividend** – several studies show that over time, refugees can become net contributors to public finances (though not in the short term).
4. **Development dividend** – through meaningful settlement opportunities, refugees can contribute to their own development, their families and countries of origin through remittances and other forms of engagement.
5. **Dynamism dividend** – there are numerous examples of enterprising refugees who have started new businesses that make an economy more dynamic and adaptable.
6. **Diversity dividend** – refugees can bring new ideas and forms of innovation outside what is routinely thought and imagined within a receiving society.
7. **Demographic dividend** – refugees tend to be younger than the general population and can help build a younger and adaptable workforce.” Cited in (Marlowe, 2018, p. 54).

Political Parties

It is well known that political parties play a vital role in the country's governance framework. Therefore, the manifestos of respective political parties influence the mindset of voters and develop the discourse in the region. However, it has been witnessed all over the globe that political parties leverage populist support opportunistically by raising concerns to protect national values, cultural compatibility and social cohesion. Such expressions draw discriminatory lines of demarcation, perpetuate differences and justify various forms of injustices. (Marlowe, 2018, p. 53). For instance, political parties raise the issue of Bangladeshis in India in almost all elections in certain electoral pockets rendering them as pawns in the political chessboard (Ghosh, 2016, p. 236). Therefore, there is a need for political parties to become more inclusive towards immigrants, refugees and stateless persons.

Media

Imposition of specific identities by media and certain sections of the population also leads to the exclusion of the diaspora, asylum seeker or refugees. For instance, referring to asylum seekers as 'boat people', Syrians as 'victims of war trauma' or associating terrorism with Islam leads to the creation of prejudices against people, religion or cultures (Marlowe, 2018, p. 35). Such discourse imposes a particular hegemonic identity over a specific group which leads to their exclusion from society, compelling them to question their belonging in the host land or the homeland. Narratives of adversity, oppression, and trauma are vital for gaining recognition and serve as a powerful instrument to claim essential resources and recognition from the international community. However, it has also been observed that such extraordinary representations obstruct refugees' integration process and participation with the wider society of the host land. (Marlowe, 2018, p. 37). Harrell-Bond has aptly put forth the perspective that "rather than viewing themselves as heroes who have stood up to and escaped oppressive regimes, today many refugees are reluctant to admit their status. This reluctance speaks to the awareness of pervasive refugee discourses on traumatised individuals, social welfare dependence and undue burden on an 'overly generous' society". Cited in (Marlowe, 2018, p. 37).

As far as India is considered, it is known for its well-appreciated ancient legacy displayed through the Sanskrit phrase 'Vasudhaiva Kumtumbakam', implying that "the world is one family". Additionally, India has followed a distinct Salad Bowl model indicating that immigrants need not lose their unique aspects of cultural identities and traditions. It celebrates diversities along with oneness ensuring the mutual process of integration. It is a unique model for preserving multicultural societies as it integrates various cultures while maintaining their distinct and separate identities. This model contrasts the Melting Pot model usually followed by the United States. This model expects immigrants to assimilate into the host country's culture to become part of one common 'American culture'.

Check Your Progress 2

1. What are six key factors relating to place-belongingness?

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2. Describe the Tibetan Rehabilitation Policy, 2014 of India?

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81.8 LET US SUM UP

In this unit, in the beginning, we understood the conceptual idea of State with its four characteristics. Thereafter, we studied how India is part of several international treaties relating to the rights of migrants, refugees and diaspora. Then, we focused on crucial dimensions associated with citizenship. Subsequently, we analysed various aspects of belonging, interlinking it with State and citizenship. After that, we learnt how the Tibetan diaspora is living in India and the US through case studies. Towards the end of the unit, we delved deeper into the concepts of integration and belonging, linking them with both salad bowl and melting pot models.

81.9 KEY WORDS

Belonging: It is the feeling of personal connection or bonding to a particular culture, place, or group with intricate interlinkage of self-identity, interpersonal interactions and broader context.

Diaspora: In simplest words, diaspora may be defined as the community of people from the same homeland who have migrated to other countries to settle.

Integration: It is a two-way mutual adaptation process by migrants and host societies, thereby paving the way for migrants to get accepted, acknowledged, and appreciated in the host society.

State: In international relations discipline, State essentially means a country with crucial features including population, territory, government and sovereignty. It may also be said that State implies a country with a defined population within the recognised territory with a particular governance set-up to take sovereign decisions.

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81.11 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

Check Your Progress 1

Answer 1: The conception of the modern state is believed to emanate from the Treaty of Westphalia that was signed in 1648. It provided specific inalienable characteristics for being considered a State. The core characteristics of the State include permanent population, defined territory, government and sovereignty.

Answer 2: India is a signatory to some crucial international covenants relating to rights for migrants, including the Universal Declaration of Human Rights (1948); International Convention on the Elimination of All Forms of Racial Discrimination (1965); International Convention on Civil and Political Rights (1966); International Convention on Economic, Social and Cultural Rights (1966); Convention on the Elimination of All Forms of Discrimination Against Women (1979); and the Convention on the Rights of the Child (1989).

Answer 3: Citizenship is usually acquired through two practices- jus soli and jus sanguinis (both are Latin words). As per jus soli, citizenship gets determined by the place of birth. It is also known as the “right of soil”. Jus soli is beneficial in preventing statelessness as it binds the respective countries to grant citizenship or nationality to people born in their soil who would otherwise become stateless persons. On the other side, as per jus sanguinis, the child acquires the citizenship of parents irrespective of birth, thereby making the descent (bloodline) a criterion of acquiring nationality. It is also known as the “law of blood”.

Check Your Progress 2

Answer 1: Six factors of place-belongingness include Auto-biographical factors (experiences relating to one’s past including childhood memories); Relational factors (personal and social ties which contribute to the enrichment of the life of a person at a given place); Cultural Factors (language habits, traditions, religiosity, food choices); Economic Factors (material factors which determine the financial and social safety of the individual and family); Legal Factors (citizenship and residency permits); and the Length of Residence.

Answer 2: The government of India took a positive step for the integration of the Tibetan refugees through the welfare provisions mandated under Tibetan Rehabilitation Policy, 2014. All state governments have been asked to sign a lease document with a validity of 20 years for the land allocated to the Tibetan refugees. Tibetan refugees are eligible to claim benefits of various development schemes of the Government of India, including the Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS), Public Distribution System (PDS), Indira Awas Yojana (IAY), National Rural Livelihood Mission (NRLM), Rajiv Awas Yojna (RAY), National Rural Health Mission (NRHM), an extension of loan facilities by the Nationalized Banks.



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