



## **Pathways to Sustainable Rohingya Repatriation: Balancing Human Rights and Policy Requirements**

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### **ABSTRACT**

The Rohingya issue is one of the most devastating humanitarian crises of the current century as more than a million Rohingyas fled to Bangladesh because of Myanmar persecution. Although the process of repatriation is still considered to be the main key to solving this problem, providing the Rohingya people with a qualitatively safe and worthy return is not without difficulties. This study examines Rohingya repatriation by assessing the interaction between human rights and policies. The concerns namely security and statelessness and legal identity which are central to the question of viability of repatriates are discussed. The political legal and practical barriers inside Myanmar and other reforms on the global level are also explored. The study evaluates the effectiveness of the current frameworks of repatriation by reviewing the present repatriation agreements and policy documents, as well as by pointing to further gaps that could exist to serve the human rights aspect and as for the far more pragmatic concept of policy implementation. It argues that both the idea that sustainable repatriation can be achieved without considering human rights consequences and the idea that can be achieved without effective policy solutions are useless. Based on the observations and arguments made in the study, the following recommendations are made: The return process should be safe, voluntary, and dignified for the Rohingya; the international community should increase its commitment to and engagement for human rights protection in Myanmar and other countries, including Bangladesh; and the latter should respect the existing and future international human rights norms and ensure their application across the territories.

**Keywords:** *Rohingya Repatriation, Sustainable, Human Rights and Policy Requirements*

## INTRODUCTION

The Rohingya is a minority in Myanmar's Rakhine State has undergone persecution, deprivation of their citizenship right and genocides for forty years. The two population movements have resulted in cycles of displacement, the most massive in 2017 when more than 700,000 Rohingya crossed the border into Bangladesh to avoid a military crackdown (UNHCR, 2018). The crisis originating from the Rohingya oppression can be traced back into their country Myanmar. The Rohingya people have not being politically, socially and economically integrated into the mainstream Myanmar society which is mainly Buddhist. Although they have lived in Myanmar's Rakhine State for many generations; the 1982 Myanmar Citizenship Law stripped the Rohingya as a full citizen of Myanmar and defined them as 'foreign residing' (Human Rights Watch, 2000).

The humanitarian concern got worse in August 2017 after the Arakan Rohingya Salvation Army attacked Myanmar's security operatives, which prompted a nasty backlash from the military. The investigations on human rights violations like extrajudicial killings, mass rape and burning of villages triggered the Rohingya to flee to Bangladesh (Amnesty International, 2017). The level of the violence reached a scale that the UN High Commissioner for Human Rights called ethnic cleansing (UNHCR, 2018). Currently, around 1 million Rohingya are living in camp in Bangladesh focus mainly in Cox Bazar. These camp have replaced the traditional khaki tents with well-developed structures and have become some of the world's largest refugee camps although set up as temporary shelters. Situation in these camps remain very poor; refugees are congested in overcrowded and unhygienic facilities, with little or no access to food, water, health care, and education (Akhter et al., 2020). These forced shelters are uncomplicated, that increases risks, the inhabitants are prone to diseases, disasters, and other catastrophes. Many countries and international organizations have provided considerable financial and material assistance, but the scale of the problem is so high that it can hardly be overcome with the existing means. With few resources and the difficulty of getting their supplies to those in need, non-governmental organizations (NGOs) are working hard to alleviate hunger, poverty, and other human rights violations by providing food, clothing, shelter, water, and sanitation (Ahmed & Das, 2022). However, the problem of this crisis has progressed for many years and the funds for the help are gradually decreasing while the Rohingya refugees' needs are increasing year by year.

However, the assessment of the camps' living conditions revealed that the condition is still dreadful and there is little hope for the safe, voluntary and dignified return of Rohingya refugees to Myanmar with the support received from the international community (Kamruzzaman, 2024). Therefore, finding a permanent and durable housing solution is extremely challenging, given the Rohingya people are still stateless and do not have access to basic human rights, despite the fact that the two nations have offered them sanctuary. Voluntary repatriation or getting refugees back to their home countries is regarded as the best solution. However, the environment necessary for safe, voluntary and dignified return is not present in Myanmar (Ahmed et al., 2022). The political and security conditions in Rakhine State are still volatile and there is no enough shelter and other necessary facilities for refugees' return (International Crisis Group, 2019). However, there carries one more significant issue which makes repatriation more difficult: Myanmar government refuses to recognize the Rohingya as citizens, or grant them any rights (Mallick, 2020).

Voluntary repatriation is one of the hallmarks of international refugee law, which says that a refugee should go home only when he or she wants to and can do so without endangering him or herself. The principle is as follows and is enshrined in the international instruments that are the 1951 Refugee Convention and its Protocol Act 1967 to which Bangladesh is a signatory (UNHCR, 1951). However, for repatriation to be voluntary, refugees must be well informed on the situation back in their home country, and they cannot feel forced, or pressured to go back (UNHCR, 2019). Voluntary repatriation poses a problem for the Rohingya since it won't happen unless Myanmar takes action to address the root causes of their flight. It also attempts at achieving security in the conventional and physical sense, plus availing their legal status and their rights and services (Susetyo & Chambers, 2020; Mahmud, 2020). Restoring trust in the Rohingya and reducing prejudice requires a serious commitment to reconciliation on the part of the Myanmar government (Nare, 2021). To achieve this goal, it is essential to punish those responsible for violent acts and implement policies that help the Rohingya integrate into society.

Several repatriation deals have been signed between Myanmar and Bangladesh, including a Memorandum of Understanding (MoU) signed in November 2017, however, going by the duplicate parties, rescinding has not been quick and easy. Judging by the first attempt at repatriation early November of 2017, the refugees strongly rejected to be taken back stating their fears and lack of assurance of their rights and safety back at home (Pearson, 2021). The

Myanmar government has never provided the necessary environment for the refugees to return to their homes, the refugees are still suspicious of the authorities (International Crisis Group, 2019). The international community is very much relevant when it comes to proffering a long-term resolution to the Rohingya issue. Thus, the study aims to find the necessary and sufficient conditions for solving the Rohingya crisis, taking into account both human rights and policy constraints, as well as the principles of safe, voluntary, and dignified refugee return and the elimination of the underlying causes of the Rohingya's flight.

### **History of Rohingya**

The majority of the Rohingya people are Muslims. They constitute 1% of the total population, 4% of Rakhine state, and 45% of the Muslim population in Myanmar. The Cox's Bazar area was the entry point for around 742 thousand Rohingya refugees in Bangladesh. Most of the refugees are either women or men in their later years of life, or children. There were already 278,000 Rohingya refugees from the 1978 and 1992 influxes. The most recent estimate from the Inter Sector Coordination Group (ISCG) states that there are more than 923,000 Rohingya refugees in total (ISCG, 2018). Myanmar, a country with a Buddhist majority, has been home to the Rohingya for many years. Massive migration occurred between Bangladesh, India, and Myanmar during the years 1824–1848, when Britain was a colonial power. When Myanmar gained its independence in 1945, the government passed the Union Citizenship Act, which recognized some ethnic groups as "indigenous" to the country. There are 135 officially recognized ethnic groups in Myanmar, but the Rohingya were not one of them. In 1974, national identification cards were mandated for all Myanmar citizens, however Rohingya were restricted to obtaining foreign IDs. An amended citizenship statute rendered the Rohingya stateless by 1982 since it made it more difficult for them to become full citizens (Husan & Islam, 2024). The government of Myanmar has labelled the Rohingya as either militants, Bengalis, or foreigners. This perspective rationalizes the government's attempts to forcibly remove the Rohingya from their homelands and the systematic marginalization of the population as foreigners and illegal immigrants. Their widespread acceptance in Bangladesh is proof of their significance there. When trying to make sense of the situation in Myanmar, it is essential to distinguish between Rohingya and Bengali (Uddin, 2019).

Several international human rights settlements provide refugee rights indirect assistance. However, domestic courts will not uphold international human rights unless specific clauses are amended or added to pre-existing local laws (Binder & Brölmann, 2018). Customary

International Law is a rule that all states are bound to follow, regardless of whether they are a signatory to a particular convention. Similarly, Bangladesh has hosted the Rohingya population and would like to return them freely in accordance with Customary International Law, even if the country is not a gathering to the 1951 Convention or 1967 Protocol (Guo & Gautam, 2020). Between 1978 and 1992, the Rohingya people of Myanmar were granted refugee status by the government of Bangladesh through executive orders. But, when the Rohingya migrated to Bangladesh in 2017, they were not recognized as refugees. In the official announcement made by the government, they are called "Forcefully Displaced Myanmar Nationals" (Faye, 2021).

### **Constraints in The Process of Lawful Repatriation**

Despite the lack of clarity in the Convention, the Agency has produced regulations that the states can adhere to in this regard. "Repatriation should take place under absolute conditions of safety," the UNHCR Executive Committee emphasized. New agency guidelines have divided the duty to ensure a dignified and secure return into two parts, and the requirement to ensure "absolute safety" was left out (Haque & Chaijaroenwatana, 2021). The United Nations High Commissioner for Refugees (UNHCR) has recently underlined the importance of examining "the protection against armed attacks and mine-free routes during the return process" as a means to ensure safety (Rahman & Sakib, 2021). "Less self-evident as security" is the honest way to put it when discussing the second part of the UNHCR criterion that demands a respectful return. As defined by the United Nations High Commissioner for Refugees (UNHCR), "return with dignity" means that refugees must not be coerced into returning against their will, must return without conditions, must not be forcibly separated from loved ones, and must be treated with respect, acceptance, and full restoration of rights by their home countries' authorities. Articles 7(1) and 9(1) of the Civil and Political Covenant state that states must avoid "torture or inhuman or degrading treatment or penalty" and affirmatively provide for "personal security," thus making the duty to carry out repatriation in security a matter of legal obligation (Zahed, 2021). According to Commission precedent, a state party is responsible for the reasonable acts of its agents, even if those agents are located outside of the state, and this includes individuals engaged in repatriation (Spadaro, 2021).

### **METHODOLOGY**

This research uses a secondary data approach to examine the challenges experienced in the return of the Rohingya and their rights and policies. In this study, secondary data collected and analyzed by other researchers, international agencies, or government organizations are

reviewed to develop comprehensive understanding of the Rohingya issue and repatriation process. The advantage of secondary data is the presentation of a wider snapshot of the issue and has been collected from a variety of reliable sources without having to undertake the effort of primary data collection. Some of the reports and publications that are used as secondary data for this study include those published by United Nation High Commission for Refugees UNHCR, Human Rights Watch and Amnesty International. These reports contain additional information about the dwelling environment in the refugee camps, the existing and planned agreements on the refugees' repatriation, and the current human rights issues. Also, the government analysis and records, as well as those of Non-Governmental Organizations provides more understandings on the existing policies and the plight of the refugees in Bangladesh. These reports also expose how refugee issues have been anchored on international aid humanitarian help for the refugees.

### **The Rohingya's Human Rights**

The situation of Rohingya, which is lack of basic rights, diverse forms of abuse, and citizenship rights issues, gave rise to a human rights concern. Overcoming these challenges is the most basic first step toward finding any long-term solution for the Rohingya, especially if the two issues of repatriation and reintegration are to be considered. This study analyses key human rights violations of the Rohingya stressing the need to address these rights in an integrated manner.

### **Statelessness and the Right to Nationality**

The most significant human rights problem affecting the Rohingya people is the problem of statelessness. The current Myanmar Citizenship Act of 1982 which deliberately left out the Rohingya from a list of 135 recognized ethnic groups stripped the Rohingya of their citizenship. Situations outside the borders of nation-state are very hard for the Rohingya. Stateless persons are denied most of the rights and legal protection. The UNHCR explains that stateless persons cannot easily obtain education, healthcare, employment and cannot be allowed to move freely across borders (UNHCR 2017). Myanmar has to reform its citizenship laws to have a legal and practical way for Rohingya to become citizens of Myanmar. It is therefore important to understand that international pressure and diplomatic push for these reforms is eminent. The international community needs to fund actions that would chemically record and consequent formalise the legal status of the Rohingya with a view of extending the same legal protection.

### **Life, Liberty and Security, and Personal integrity**

It may be stated that the Rohingya minority has enjoyed minimal Right to Life, Liberty and Security. Human rights activists and UN has recorded different cases of human rights abuses, the cases include: extra judicial assassination, unlawful detention, and use of torture (Human Rights Watch, 2017). The military operation in 2017 that triggered the largest migration of Rohingya to Bangladesh had been associating with the severe use of force, different forms of killings, rape, and torching of villages. Hence, protection of this fundamental right in Myanmar, as well as refugee situation, must be effectively protected. As such, repatriation processes must ensure that the returnee Rohingya will not again be targeted and killed. This involves other measures such as other international surveillance and protection agencies should be mobilized and also formation of independent courts that ought to prosecute anyone found on the wrong side of the law when it comes to violence.

### **Right of Refoulement & Right to Return**

The right to return is a human right as protected and provided by international law. Voluntary return of the Rohingya peoples to their homeland with safety and dignity is their legal entitlement. However, the principle of non-refoulement, no refugees should be forced to return to their home country if they are in imminent danger of death or freedom. As long as conditions in Myanmar are in volatile, unsafe and hostile it would be in violation of this principle to force the return of refugees. Thus, the complete repatriation strategies should be completely voluntary – one that does not contain any forms of forced send back to Myanmar. To guarantee compliance with the international standards, and to protect the rights of the agencies of the international community especially UNHCR should supervise the process of repatriation.

### **Right to freedom of movement.**

In Myanmar, the right of the Rohingya people to move freely, though formally guaranteed by law, has been severely limited at any given time. Their ability to move around the country has also been limited because the camps were only in certain areas. This made it impossible for them to get basic services like schooling, health care, and work. Their actions cause economic and social marginalization, which in turn causes animosity between the two groups. The Rohingya patients believed that removing the restriction in movement was crucial for their reintegration. Myanmar also has to guarantee that returnees can make free movements and decide to live in certain areas without enduring various forms of harassment or physical assaults. Legal reforms and the right environmental adjustments are the key in this direction.

### **Education and health care are rights of the people**

Earlier social justice was seen more in terms of rights such as education and health care amidst which Rohingyas have been denied. Most Rohingyas are either stateless or have been the target of discriminatory policies, which prevents them from attending school. Additionally, the Rohingya population has severely limited access to health services, a high unmet need for healthcare, and severely underfunded services that are available. To support the Rohingyas access their rights to educate and health care they need rehabilitation and nurturing of formal institutions in the region of Rakhine State. Donors and developmental agencies must focus on strengthening the basic social services particularly education and health recreating human resources capacity for service delivery so that no Rohingya is left behind.

### **Right to Shelter and Property Restoration**

The Rohingyas's living place and businesses have been burned down during the military operations and conflict. Some have been rendered homeless and have no way of starting over but to seek help. To be reintegrated the refugees should have the right to proper housing and property compensation. To ensure that Rohingyas returning to Myanmar can recover their belongings or get fair recompense for their losses, restitution mechanisms must be established. The Rohingyas and other community members should be consulted before building reconstruction begins to guarantee that their feedback is taken into consideration and that the best solution is implemented.

### **Participate in public life**

The Rohingyas have been mostly denied of their rights to contribute to the state and political processes in Myanmar. Lacking any sorts of advocacy and influence over the decision-making, their requirements and worries are unheard. To support political rights of the Rohingyas people it is needed to change the legislation and establish political rights of Rohingyas people to vote and be elected. Account should be taken to support Rohingyas to get involved in local and national governments so that their stand is well taken.

It demonstrated that the issue involving Rohingyas about the human rights concerns are implicit and complex and do not detach from the rest of the questions concerning with successful repatriation. The challenges are that solving these human rights issues involve international cooperation, Myanmar, and the Rohingyas. Thus, by defending Rohingyas's rights to the minimum, the study lay down the basis for their safe and honourable repatriation, heading to the general future where they will have the same rights as anyone in this world.



## **Sustainable Repatriation**

In the case of the Rohingya population, the ideal solution has long been considered sustainable repatriation, under which refugees can go back to Myanmar. Nevertheless, to ensure the sustainability of the repatriation process, not only their return should be provided but also a number of stepped should be taken. It has unestablished aspect of human rights, security, social reintegration functional liberalization, and the return of dignity. If repatriation is to be sustainable, then such aspects need to be put into consideration and best practiced in the frameworks and agreements as well as policies formulated on repatriation.

Sustainable repatriation is a complex process is more than the act of repatriation but also the creation of conditions that can allow refugees to rebuild their lives back in their country with dignity, safety and permanency. For the Rohingya, sustainable solutions and basis for repatriation should ensure their permanent protection, citizenship and full rights, and the opportunity to freely make livings in Myanmar. If the above factors are not addressed, the outcome is not only negative, with repatriation itself simply failing, but worse it makes it worse since it leads to further displacement, marginalization and suffering.

## **Safety and Security**

Therefore, the first principle for sustainable repatriation is protection of individuals during repatriation. In the case of the Rohingya, there are reasonable fears that they may be in danger as soon as they go back to Myanmar due to the existing ethnical skirmishes, militarization, coupled with the existing discriminate against them. The United Nations has always stressed that the idea of repatriation should only be made, when conditions are favourable for refugees in Myanmar (UNHCR, 2018). Forced repatriation of the Rohingya requires that the people should be able to go home and not be persecuted by the Myanmar military or other such groups.

Second, international monitoring is still necessary to avoid the threat of returnees' security. This might include putting in place peace keeping force, or International observers to check on the security of the returnees or to enforce that Myanmar provides adequate security measures as required. Because Myanmar has not protected Rohingya refugees in the past, there is no trust between Rohingya and Myanmar, and the global society must start to regain the confidence of the process.

## **Legal Recognition and Citizenship**

The legal consciousness of the Rohingya people as displaced individuals is an to sustainable repatriation. The Rohingya group of people is not considered citizens of Myanmar and does not have any right to anything including the right to citizenship. Therefore, even if they are to be repatriated to Myanmar, they will hardly have nationality and they will be denied basic rights to basic education; health and property; and employment (Rhoads, 2023).

It follows, that citizenship or legal status should also be considered in the process of repatriation of the employees. Still, the promises have been unfulfilled and Myanmar has previously given commitments in writing to diminish the citizenship laws for the Rohingya. For repatriation to be sustainable in Myanmar, legal changes must be made to make the Rohingya group have full citizenship and rights as the other Myanmar citizens, there has been unfair treatment of the Rohingya group.

Returned refugees faced the predicament of not being discriminated against on the basis of the 1951 Refugee Convention. Consequently, Myanmar is under legal duty, as it was established by the mentioned norms of international law, to prevent the inequality and exclusion by extending the rights of the Rohingya people.

## **Social Integration and Community Reintegration**

Another important perspective is social reintegration, as a result, sustainable repatriation is also possible. This means helping the returnees to socially reengage with their societies and successfully restore their lives. The Rohingya, who have fled Myanmar to Bangladesh for several years now, have felt themselves socially isolated from their villages in Myanmar. In order for them to be easily rehabilitated, community reconstruction has to be conducted on their home territories. Furthermore, physical, education, vocational training and employment should be provided to the returnees most especially that many of the youths of Rohingya generation have been brought up in the camp without proper education. The opportunity to construct another mode of living is important in order to rid the returnees of more suffering once they get back home.

Further, the issue of healing between the Rohingya and the rest of the population in Myanmar has to be encouraged. Measures towards social integration should include the promotion of

goodwill between the ethnic groups since returning the Rohingya is expected to reawaken ethnic tension. Preventing violence and discriminations starts with reflecting on the source and causes of those issues and it will be necessary to work on public campaigns and identifications of new societies.

### **Economic Opportunities**

An essential component of effective repatriation is to ensure return migrants have favourable conditions for livelihoods. For years, many Rohingya refugees have been subjected to poor living standards; a lack of opportunities in Myanmar, most particularly in the Rakhine State where majority of Rohingya were permanent residents. Failing to meet such economic needs, the repatriation will almost drag the returnees into the miserable existence which leaving them open to further displacement or exploitations. Both the legal and the economic model should complement each other whereby, development programs which support the economic enablement of returnee Rohingya should follow the process of sustainable repatriation. Such programs could include Micro credit, farm based ventures, vocational training, and market linkages to produce and sale of locally produced goods. Thus, the state and the global society can assist Myanmar in preventing repatriation from turning into people's degradation but reversing the whole economic situation in the regions where they will settle.

### **Sustaining Global Partnership**

The international community has a very important part to play in order to ensure sustainable repatriation. It is clear that the responsibility of ensuring that the Rohingya is or is provided with a secure environment to live in lies with Myanmar. However, the international community have to facilitate the relocation of the Rohingya. This can mean not only having humanitarian assistance but also to contribute to rehabilitation in Myanmar. The international players should encourage Myanmar on their human rights responsibilities, legal changes and social and economic rehabilitation of returnees.

In addition, the international players need to keep demanding Myanmar fullness of the principle of non-refoulement, and the right to return as enshrined in international human rights law. The UNHCR and other humanitarian organisations must remain vocal on these principles in order to monitor and support the process to ensure its safety and voluntarism. Surveillance and Responsibility microfinance, small-scale agricultural initiatives, skills development, and

access to markets for local products. By investing in the economic development of the regions to which the Rohingya return, Myanmar and the international community can help to ensure that repatriation does not merely lead to further impoverishment but to the revitalization of these areas.

### **International Cooperation and Support**

The role of the international community in supporting sustainable repatriation cannot be overstated. While the responsibility for providing a safe and secure environment for the Rohingya rests with Myanmar, the international community must offer its support in facilitating the repatriation process. This can involve not only providing humanitarian aid but also contributing to capacity building within Myanmar. International players should push Myanmar to meet its human rights obligations, support legal reforms, and ensure the social and economic reintegration of returnees.

### **Monitoring and Accountability**

Last but not the least, for the long and short-term sustainability of the repatriation process; there is a dire need to put in place effector monitoring and accountability mechanisms. All of these mechanisms are required to monitor the situations seen by the returnees, guarantee compliance with legal rights, and assess reintegration. It is imperative that the international community takes action to defend the Rohingya people's rights and keep Myanmar accountable until the country fulfils its obligations or until returns face new forms of marginalization or aggression. This has established that sustainable expatriate management is not a straightforward or single dimensional activity. Any solution goes beyond providing the process of their return to Myanmar but constructing the way that it will be safe, possible, and sustainable. This will follow suitable support of the international community, Myanmar's genuine legal reforms, and the acknowledgment of Rohingya rights to citizenships, as well as equal opportunities within the economic needs of the country. The solution is to work not only for the repatriation process to be safe and free from safety risks but also to ensure that it is legally recognized socially integrated economically empowered and internationally supported.

### **Maintaining the Rights of Human and Policy**

There is always tension between Human rights and policy consideration when it comes to the issue of sustainable repatriation of the Rohingya people. In order to protect the human rights of the Rohingya, while simultaneously navigating the policy structures of Myanmar as well as the global actors involved, more complex work needs to be done. It aims at discussing how human rights are involved in policy-making and the best approach to strike a balance that humanitarian organizations, states, and governments need to establish if they have to ensure just and sustainable repatriation.

### **The Human Rights Imperative**

Since human rights form the basis of any sustainable repatriation, it is important that they be upheld. For the Rohingya, the following human rights are particularly pertinent:

**Right to Return:** The rule of law and international human rights law that has support from documents such as the Universal Declaration of Human Rights, Article 13 and the International Covenant on Civil and Political Rights, Article 12 provides every person with a right to return to their country. It is imperative that the rights of minorities and the international community, and Myanmar support this right.

**Right to Safety and Security:** The Rohingya need to know that they will be safe once they go back to Myanmar. This it means protection from violence, persecution, and detention or being arrested without a proper reason. The United Nation has put it into consideration that the repatriation should be done in a free wilier basis, safe, dignified and sustainable manner (UNHCR, 2018).

**Right to Nationality and Legal Status:** The Rohingya's legal status is one of statelessness, which is one of the fundamental problems affecting the Rohingya people. They were not given citizenship by Myanmar and even the 1982 Citizenship Law rendered them stateless and legally vulnerable. These efforts need to address this problem following the fact that returnees must receive full citizenship and legal recognition (Hossain et al., 2021).

**Right to Non-Discrimination:** It is important for the Rohingya not to be discriminated when they come back. This encompasses issues such as; voting rights, public services, education, health care, and employment that are provided for in the international human rights convention on the elimination of all forms of racial discrimination.

**Right to Property and Livelihood:** Rohingya people have been displaced and many of them have lost their homes and their land as well during the conflict. A crucial condition for their reintegration and stability is the guarantee of receiving back their property or proper compensation the right of which should not be violated.

### **Policy Requirements**

Balancing these human rights with the policy requirements of Myanmar and the broader international community involves several complex considerations:

**Diplomatic Engagement and Pressure:** The international players must diplomatically push congress to reform adequately legal and policy structures in Myanmar. This includes, again, using diplomacy, economic diplomacy coupled with the use of limited sanctions to compel Myanmar to give international standard treatment to its people.

**Inclusive Development Programs:** Intervention initiatives in the Rakhine State require that even development programs that address the issues of return of the displaced Rohingyas need not favor only the returnees but also other communities in the region. This may go a long way in helping to lower tensions and promoting social harmony. International donors should focus on funding reconciliation related activities as well as the solution to conflicts.

**Legal and Institutional Reforms:** The Myanmar government needs to go through massive legal and institutional changes in order for the Rohingya to have freedom from discrimination and stateless. This entails reforming the 1982 Citizenship Law to give the Rohingya a clear line of the procedure through which they can become citizens and the government and the ruling structures at the local levels inclusive.

**Monitoring and Accountability Mechanisms:** There is need to enhance sound supervision and accountability framework in order that it can be sure that returnees' rights are defended and wherever infringed are corrected. It could involve creation of another body of commissioners responsible for the process of repatriation with powers of investigation of human rights abuses.

**Community-Based Approaches:** The two key functional goals include: This will enable the main Rohingya communities be assisted to actively become involved in the effective implementation of the repatriation programmes in order to have their needs catered for. It

means initiating Rohingya in political structures and decision-making procedures as well as encouraging local programs which would lead to the people-reconciliation and others, which would help in the development of the country.

**International Cooperation and Support:** Any effort to repatriate capital requires international cooperation to be effective. It is necessary to point out that only joint efforts of the countries in the region, international organizations, and powers interested in the question can contribute to repatriation actions, material, technical, and political assistance.

By focusing on basic rights of the Rohingya and guaranteeing that these rights will be mainstreamed within policy guidelines; a proper and worthy mechanism of repatriation can be designed. This can only be achieved through a multilateral cooperation of the international community and governments of the world including Myanmar and the Rohingya to open a new chapter to enable the Rohingya people to peacefully enjoy their basic rights of any human being.

## CONCLUSION

Therefore, the repatriation of the Rohingya is still a burning question considered to be multifaceted and unresolved due to historical and political and humanitarian problems. While international processes intended to ensure reunion of refugees safely, the absence of assurances concerning protection, nationality and legal identity from the side of Myanmar make it more difficult. The tension between human rights laws and policy expectations is fundamental to the determination of the feasibility and sustainability of repatriation. Thus, this study focuses on the best strategies of addressing the Rohingya issue that entails understanding and valuing the human rights of the affected people and the regional and international political system that governs relations between Myanmar and Bangladesh. The priority measures include the strengthening of the international cooperation, the necessity of developing adequate legal base in the field of repatriation, and protection of human dignities during the repatriation process. Lastly, to attain honourable and lasting solutions that allow the Rohingya refugees to live with fulfilling and worthy reintegrated lives, regional and global cooperation is imperative, along with proactive appeals to both basic moral values and policymaking.

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