

The Concept of Integration in Refugee and Immigrant Studies

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Abstract: *The concept of integration is quite a popular one, debated and discussed majorly in developed Nations. Integration is an imperative area of empirical apprehension and inquiry in refugee and immigrant studies. The earlier works have observed integration to be possible only through international fortifications. Their status and discrimination in particular are contemporary gamut of refugee discourses around the world. This paper argues that successful integration of any refugee or immigrant group depends not only in the growth of developmental policies and programs in the host nations but also hints that it is a shared priority of all depending on several aspects which is situational and diverse. It also concedes several ideas of assimilation that help such involved communities with their respective roles, before and after migration and also its fundamental facets of challenges. It looks at several historical uncertainties or unforeseen state of affairs, case studies and findings. The fundamental argument of this paper lies in the conceptual framework and the notion of integration to be diverse and has several considerations which are varied at different places. However the preceding observations in the existing literature on integration are important with international legal issues which bridges over studies of migrants and complexities at various levels. Therefore absence of such studies of integration is merely a gap where this paper might have a morsel of thought and accounts of such after migration situation can be studied from these parlances.*

Keywords: *[Integration, refugee, immigrants, Darjeeling, Bhutanese, Tibetans]*

I. Introduction

Who is a refugee or what an immigrant goes through would be a noteworthy fact for a researcher. In Nepal 'After 1950 when the country opened up for the outside world, several refugee groups have taken shelter in Nepal'¹. A sixty year old man, who worked as a school teacher at Zhemgang district of Bhutan, was held at Mechi refugee camp Nepal, due to political turmoil in Bhutan during 1990s snow works as a farmer, in an apple Orchard in New Zealand. He was a Lhotshompa or Southern Bhutanese of Nepali origin. IOM, International Organization for Migration has been sending such refugee groups for permanent settlement which is a breather for them but most worst is the time when difficulties arise in adjustment in a new social setting, trying to adapt with the new ways of life. What will be the response of the host? Where will he work? Hence are some of the queries in integration analysis at present. Their situation which is not just precarious and marginalized but they are also distinguished in the host society in many aspects with immense dissimilarities. Therefore here I try to project these issues and consequences that surround the refugees or immigrant groups in the host society.

Realms of Refugees and Immigrants

It is a fact that several racial groups, cross-border tribes, communities and ethno-linguistic groups at the frontiers of a nation share close ties with cultural affinities though such similarities are benefits on occasion. However, it is a scholarly requisite to define the genesis of concerned subject matter here being refugee and immigrant issue which is crucial. Subjects like Sociology and Anthropology have toiled on aspects of integration and adaptation of groups and communities. As Shils pointed out, 'the study of the life of immigrants was indeed one of the original justifications for the existence of academic sociology; it was in part because no other social scientists dealt with the problem created by immigration that sociologists were able to legitimate their emergence as a separate academic department'.² Therefore integration as a phenomenon has become an issue of world importance. Forced migration affects vast number of people who find themselves as victims of exclusion and are often denied a place of asylum. Asylum here 'originates from the Greek word asulon, meaning refuge, which comes from asulos meaning without right of seizure'.³ Someone who seeks asylum in another country is seeking a refuge from the hardships he or she would be a refugee and the datum of sociological definition of the term refugee would be certainly different from the definition adopted by any Humanitarian Organizations. Indeed it's important to realize the sociological point of view where it can be best defined as those helpless victims of large based social or political occurrences that detach them from their home

¹Subedi. 2001.

²Shils. 1948.

³ Bond. 2008.

society. On the other while an immigrant is a person who comes to a country where they were not born in order to settle there. While migration being the primary factor involved 'from the outset, a distinction has been made between the investigation of migration and the investigation of absorption. Migration research distinguishes between forced migration and voluntary migration, and analyzes the causes for migration in each case: push from the country of origin and pull from the country of destination' (Carmon, 1981: 149).

Most refugee and migrant studies have their origin in the West due to which their approaches are naturally Western. There has also been a serious issue of not having a proper legal framework for refugees living in India. After all constitutional provisions and formal legal framework to deal with the refugees is still a necessity, while India itself shares its National boundaries with various countries viz. Bhutan, Bangladesh, Nepal, China, Myanmar, Pakistan, and Tibet or Chinese occupied Tibetan region. The strategies suggested in UNHCR or the United Nations High Commission for Refugees to deal with the problems have only limited efficacy for South Asia. 'The United Nations Convention Relating to the status of Refugees held on 28th July defined a refugee as any person who as a result of events occurring before 1 January 1951 and owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality'.⁴ However, durable or long-term solutions of repatriation, resettlement from the host country remain unclear, for instance Sri-Lankan, Burmese or Tibetan refugees in India. There have been cases when refugees have been obliged to go back to their state of origin, either because of pressures exerted by the host government or because of deteriorating conditions in the areas where they have settled. These circumstances confronting such returnees are often fraught with difficulty and confusion. It is also distinct that unlike ordinary migration, which is planned and voluntary, forced shifts of refugees, which is involuntary and sudden, poses altogether different complications. Throughout the world millions of refugees remain in poor host countries, immigrants migrate and it is also an intimidating fact that these underdeveloped Nations are also miserable in their economic statistics, politics with abundant minerals, resources, manpower and has rich biodiversity. One noteworthy question would be why India is still not having a prescribed guiding principle for refugees especially to deal with the tribulations of rehabilitation, and resettlement issues like for Sri-Lankan, Bangladeshi Chakma refugees etc.? Can be retained. While on the other a question arises that is it historically controversial or a fact that of how division of a Nation like India resulted? 'Partition or the fragmentation of India's colonial state structure at the moment of decolonization triggered large population movements with millions of cross-border migrants who were on the move or were otherwise displaced' (Ahmed; Dasgupta; Sinha-Kerkhoff, 2004: 2). Many consequences out of such migration can be apprehended. While general media, public and scholars interrelates is due to refugee and immigrant influxes and therefore ethnic conflicts arise. However such instances can be drawn for violence in the Northeast India in case of Assam which took place during year 2012 concerning Bodo Tribes and Muslims is also a relevant concern here. It had a large scale impact with distraction expanding with fear among pupils of northeast working and studying at different metropolitan cities having instantly reacted returning in fear of retaliation. Where a report 'at least 78 people have been killed and more than 300,000 have fled their homes for refugee camps'.⁵ The Muslims staged a large, angry protest in Mumbai, on the western coast. This wave of fear began sweeping through the migrant communities after several people from the northeast were beaten up in Pune, a city not far from Mumbai. The result was innocent people were pouring into train stations in Bangalore, Chennai, Delhi where Railway Ministry later added special services to certain northeastern cities. However such consequences are also often impugned on innocent groups and communities.

To obviate such consequences a suitable advocacy in refugee standards must have a national recognition and regulation which is an overdue. Conversely other issues that surround a limited access to refugee protection, difficulty of obtaining work, receiving education and access to health-care services and difficult to assimilate culturally and socially are some of the areas to be evaluated. The aspects are political, economic and social in particular which will establish relationship in understanding integration better. How certain groups gain a level of comfort depends on their level of integration which, widens their social space and so forth would be briefly argued. If we see major places like Darjeeling, Siliguri including Sikkim the populace are heterogeneous in culture and customs though widely overarching compatibility of cultures with that of neighboring countries are benefit for the subject while the very legal definition of citizen and citizenship becomes obsolete. Indo-Nepal open border is another issue which counter relates to the major migration Phenomenon and widely discussed among the academia of North Bengal. 'The 1950 India-Nepal Treaty of Peace and Friendship' is a bilateral treaty between Nepal and India establishing a close strategic relationship between the two South Asian neighbors. While the town's culture and its ethnic groups share certain common attributes like cultural affinity and maintains certain cultural cleavage too that has negligible

⁴ UN, Official Records of General Assembly, Fifth Session, Supplement No. 20 (A/1775), P.48.

⁵ Kumar, Hari. The Hindu, a version of this article appeared in print on August 18, 2012, on page A1 of the New York edition with the headline: Panic Seizes India as a Region's Strife Radiates.

boundary with bordering nations. Therefore the birth of ethnicity and ethnic movement is quite evident like Gorkhaland Movement in Darjeeling Hills. The ethnic group sharing ethnic ties is also essential which share and set themselves apart with whom they interact or coexist. It is also significant to relate Weber's concept of Ethnic Group as to how Human groups entertain a subjective belief in their common descent because of similarities of physical type or of customs or both, or be important for the propagation of group formation; conversely, it does not matter whether or not an objective blood relationship exists (Michael, 1976: 1163). Whether it be 'Hindu Pakistani refugees, Bhutanese refugees, Sri-Lankan refugees, Burmese refugee, Palestinian refugees, or Afghan refugees'.⁶ Socio-culturally, it is appearing that quite a number of them certainly not all groups have fared rather well in India and reasons hypothetically rests on freedom of cultural and religious assimilation. We can draw cases of Bangladeshi immigrants in the North East India. Therefore still refugee's and immigrant's realm surround with more socio-economic, political and legal issues and their identity are more concealed replacing their individualities while certain autonomy has been indicated in earlier studies. While why and wherefore are several porous borders have been facilitating in influx.

Integration an essential Conceptual Concern

Scholars have used different concepts to express the process of integration in studies relating to Refugees and Immigrants. While in general Integration is more of an action of incorporation of a racial or religious group into a larger community. However 'European researchers continue to treat "integration" and "assimilation" as same and equal due to the synonymous character of these concepts. During twentieth century, Chicago School of Urban Sociology popularized the term "integration" mutually with "assimilation". However, these two concepts assimilation and integration developed in USA (assimilation) and Western Europe (Integration) and both refer to the process of settlement, integration with the host society and social change that follows immigration'.⁷ Robinson mentions 'Meanings of integration vary from country to country, change over time, and depend on the interests, values and perspectives of the people concerned'. Integration is "individualized, contested and contextual" (Robinson, 1998:118). Sigona on the other remarks on Favell's question of how Integration therefore is not only a matter of host society/community and refugees. It is not only a 'two way process', a definition that seems to imply two homogeneous subjects: the host society and the refugee community. It rather involves many actors, agencies, logics and rationalities (Sigona, 2005:118). However the idea of integration is vague, 'which differ in the clarity, sometimes researcher exercise the same term integration to refer the different processes like "assimilation", "integration "adaptation", and "accommodation", etc. in the refugee reception process in the host society'.⁸ Looking into the other works, which has been carried out till date concerning the concept of integration of the refugees, one can also point works of Pennix where it is divided in four broad categories or four dimensions based on the conceptual model of integration, i.e. cultural, social, economic, and political integration. He categorizes Cultural dimension is 'to have knowledge of host society's language, understanding of the ethics of host society and have value for its fundamental norms', Social integration meant 'inclusion into education and wellbeing systems', Economic, 'way in to the labor marketplace, service', and Political he equates with the concluding juncture of integration should have i.e. 'participation in politics with right to vote and which would later acquire through naturalization' (Pennix, 2004). While several questions can be put forward. Is it cultural integration or acculturation? While the thematic understanding can be positioned into if we look in Alba and Nee's review of Gordon's work, acculturation is defined as 'the minority group's adoption of the cultural patterns of the host society'.⁹ Assimilation or acculturation on the other can be viewed as the adoption of the behavior patterns of the surrounding culture, or the process of assimilating new ideas into an existing cognitive structure or what Gordon mentions 'when members of an ethnic group begin to take on the cultural elements of the receiving society: language, style of dress, diet, religion, values, and taste of music' (Hamberger, 2009:7). While integration among the immigrants rather some constraints could be 'at entry, immigrants tend to have three characteristics in common: first, they are channeled into menial low-paid jobs; second, they represent a pliable and frequently exploited labor pool; third, their chances for mobility are restricted and dependent on language acquisition and learning of the host culture' (Portes and Stepick, 1985:494).

Other influential work is that of Kibreab's where he draws the preliminary procedure of integration by constructing the demarcation that he draws among integration and host settlement. He sees that 'Integration is an economic, social and cultural progression by which refugees grow to be members of the host society on a permanent basis'.¹⁰ He furthers the process of integration and which relates to the process of assimilation into

⁶ HRLN, Human rights Law network, Report of Refugee population in India, November 2007.

⁷ Hamberger. 2009.

⁸ Hamberger. Astrid, Thematic Articles-Identity, Integration and Citizenship: Immigrant Integration: Acculturation and Social Integration, Journal of Identity and Migration Studies, Volume 3, number 2, 200, pg 2.

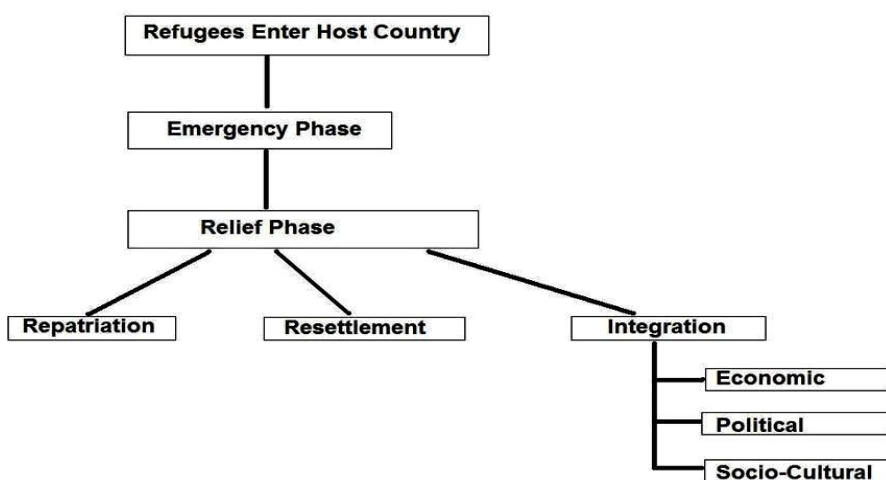
⁹ Richard. 1997.

¹⁰ Kireab. 2003.

the situation of the place. According to his conceptualization, essentially leads to mere aim of every refugee or immigrant i.e. the legal integration whereby residency of the shelter state may possibly be acquired. He brightly have tried to narrate the scenario of the African camps where refugees find the social space basically through the economic point of view, hence creating an atmosphere of difference between the local and camp settlements in the host nation. Therefore he finds that the aim is as an alternative characterized by the position of the refugee group in spatially segregated site where their material requirements would be more satisfied by the international aid arrangement. Inclusion of refugees in the local market economy leading to the goals of integration along with local settlement are according to this analysis therefore a necessity is to build favorable environment foremost to unconditional legal integration. While in most cases refugees do not turn out to be members of the host society where they live in a secluded area or territory which is something different in case of Tamil Sri-Lankan refugees in Tamil Nadu or Tibetan refugees in Karnataka, Himachal Pradesh. The reality is different while such exiles in settlement camps are isolated and secluded while those who have migrated have also time and again been participants in the host local economy. In case of Darjeeling, Tibetan refugees are well socio-culturally integrated in the host society.

In fact, Blau's notion of social integration is quite identical in such situation. Blau, talks on the individual perspective how group and social bonds are created on the cohesive social structure. The network of sentiments between persons and patterns of interaction in groups, however indicate attribute towards the formation of integration (Blau, 1960: 545). While on the other the European understanding of the integration of refugee by European governments shared acknowledgement is on the development of integration policies in Europe. The idea of integration has gained more attention due to demographic pressures, social cohesion and focus on security. Which can be understood in the report presented by the *European Council on Refugees and Exiles* (ECRC). While this network is a 'pan-European linkage of refugee-assisting non-governmental organizations, alarmed with the needs of all individuals seeking refuge and protection within Europe concerning the values of human dignity, human rights and an ethic of solidarity' (ECRC, 2005:4). 'At present in most European countries a low proportion of refugees are recognized as such under the 1951 Refugee Convention (often due to limited or restrictive interpretations of the 1951 Refugee Convention definition) and instead they are granted inferior legal statuses, such as subsidiary protection, which often afford much more limited rights than Convention status. All rights accruing to those recognized as refugees under the 1951 Refugee Convention should also be granted to those granted a subsidiary protection status as they have the same integration needs' (ECRC, 2005:6). While this is not par with the South Asian Nations like in India. European Council on Refugees and Exiles also gives a diverse approach to understand the exiles Integration that is 'dynamic two-way process'.¹¹

Slightest amount of reasons why refugee incorporation issues may be dissimilar from those in relation to immigrants, are that more studies focusing on immigrants are in European Nations while refugee academic penning are less in India or on any other South Asian groups. The movement of these refugees and immigrants are the conditions likely to be much more distressing than intentional immigrant's movement.



Note: This is a diagrammatic interpretation of the preliminary stages of integration of refugees.

¹¹European Council on Refugees and Exile. 2005.

Scholarly Scheme So far

Some of the significant works are that of (Ludwig, 1959; Hanafi, 2011; Favell, 1998, 2003; Portes, 1985; Kibreab, 2003; Pinnux, 2009) viz. Several studies primarily focusing on legal issues, the inequalities and deviations in human capital between new-comer refugees and native-born individuals can be established from their work. It can affirm the newcomers into the steady involvement to the system in a smooth manner are a struggle point for the victim. However it also depends on what form of “Capital”¹² he owes. While Human Capital is formed by ‘economic, cultural, social and symbolic capital. In short, economic capital is described as the material goods, knowledge and skills of an individual; the cultural capital refers to the individual’s pattern of norms and values, while social capital addresses the individual’s contacts and ties within influential others’.¹³ It can be outlined that Human Capital plays an important role in integrating refugees to the host society. However, the studies acknowledge refugees from poorer countries with modest level of human capital also make relative adjustment. This primarily depends on various minimum standards required for participation in the host economy. To visualize the effective working better human capital makes them well articulate into the host society. While the integration process can be examined in aspects of economic, socio-cultural and political domains.

Reflections of the Economic, Socio-Cultural and Political integration literatures

There are several Scholars from different fields’ viz. (Somerville, Wintour 2004; Waldinger, 1974; Das, 2008; Haileluel, 2008; Terranzas, 2011; Henderson, 2004; Bevelander, Lundh 2007; Jacobsen, 2002). Majority of studies on the economic integration consociate on the notions of standard of skills, wages, occupational distribution and degree of refugee or immigrant’s participation in the labor market of the receiving country. Economic integration and the status of refugee are associated with an unvarying form of entry into the labor market. Portes and Stepick in their article on Cuban and Haitian refugees and immigrant’s integration in labor market articulate that occupational entry points of political refugees may range from the conventional low-wage jobs to menial jobs. More importantly, recent refugees have the option not to enter the labor market at all, remaining dependent instead on federal and state assistance. This option is made possible by provisions of the 1980 Refugee Act, which conferred distinct benefits to individuals admitted to the United States under this status (Portes, Stepick, 1985:494). ‘What is unanticipated in these results is that an enclave mode of incorporation is available only to immigrants of the same nationality as the firm owners. Certain human capital variables significantly affect employment opportunities in both samples. Occupational-status background, work experience, and knowledge of U.S. society all reduced the probability of unemployment or informal employment’.¹⁴ While in the case of economic integration Tibetan Refugees residing in Nepal and India are few examples but not precisely on the lines what Portes or Stepick remarks. But they are conjoined into petty businesses and what is ‘self-employment through the support of preexisting ethnic networks’.¹⁵ Network support in extraction of what known as kin networks also determined their chances for entry into some form of regular employment. In a study made by Carmon among the 500 families in Israel. While she points that ‘economic integration is very important to the immigrants and influence his behavior and attitudes while those who had white collar occupations of husband and wife, young age, small size of the family, residence in proximity to a central city in contrast to living in a development town, and greater length of their stay in the host country are factors of better economic integration’.¹⁶ Therefore economic integration is a necessary precondition for successful absorption, majorly researchers have focused on how the skills, wages and occupation standard have been the prime factor of integration. The employment problems of Non-western ethnic refugees are some of the cases where it is relating to a particular racial group. Conditions of lower wages, less desirable occupations and less participation in the economic sphere of the host society than as native-born individuals are also fixated. The foremost argument that scholars make is probability for strong economic integration is dependent on human capital. It was indicated that the regional differences was metamorphic with the refugee economically being integrated in the host local market in terms of job and the conditions that they go through are situational and largely influence refugee’s chances of successful integration. Refugees and immigrants with no such skills are complications or barriers to the domestic economy with no innovative qualities are often regarded as a burden. While it was also reliant on the changing labor market demands like technological skill requirement; age, health fitness, minimum education etc. are major criteria for labor force participation. While indications of such are in ‘social network, market participation, and income generating activities find strong positive relationship connecting higher education and labor market demand’.¹⁷ Scholars have seen economic integration

¹² Capital in economic terms is wealth or property in any tangible form but here, Capital means skills, abilities, qualification etc.

¹³ Bourdieu. 1983.

¹⁴ Ibid, 511

¹⁵ Portes, Alejandro and Stepick, Alex. 1985.

¹⁶ Naomi. 1981.

¹⁷ Putnam. 2000.

and its durability, effectiveness additionally from the “human capital” perspective. While other factors like per capita income of the country, public opinion and policies of the government, are moreover significant. Although such probabilities are more encountered better among immigrants than refugees, more focus is on the causes of differential economic performance of different groups, and their effect on the socio-cultural integration and their impact of family, earnings etc. also varied in different places. While studies in India is nil and it’s a need in our country. Several indications are the need of acknowledgment of refugee testimonial (required credentials and certificate of identification), and inequity, that might militate next to finding jobs, and also training programs, possibly like any private sponsorship on the other. Such chances would make better life of the refugees or immigrants and would surely facilitate and create the hoe of changes with the changes in the economic front of integration. Perhaps, changing policies of countries in the west and absence of inclusion of certain South Asian countries and their perplexing provincial jurisdictions in matters of refugee relocation and resettlement makes economic integration a research problem here in South Asia. Coming to a modest conclusion, it is established that refugee economic integration cannot be the same but would be different around the world; taking example of integration of refugees in India is different from Western European countries like Norway or New Zealand. In future studies of refugee’s integration into the labor market in industrialized societies, one should consider their integration into the different segments of the market, and case of Tibetan refugees in Darjeeling and in Kathmandu Nepal can also be opted conspicuously.

However in the Socio-Cultural Integration writings we find a different elements in role. Perhaps immigrants and refugees in India have largely benefitted out of Socio-Cultural resemblances. I would like to quote S.C. Mullan Census Superintendent of Assam, who writes in 1931, about Bengali immigrants and Burmese in Assam, ‘Probably the most important event in the province during the last twenty five years an event, moreover, which seems lively to alter permanently the whole future of Assam and to destroy more surely than did the Burmese invaders of 1829, the whole structure of Assamese culture and civilization’.¹⁸ While how and in what ways Socio-Cultural integration is befitted can be widely grasped from the following writers viz. (Kabuya, 2008; Perterson, Hovil, 2003; Bond, 2008; Nezer, 2013; Mehdi, 2004; Scheuer, 2008; Mortensen, 2008; Spinks, 2009). The assumption here is that the refugee’s socio-cultural aspects will influence their chances to establish social relations with indigenous locals because they would more easily accept newcomers who meet their normative expectations (formal norms and values of host society). While essentially ‘social integration here as the functional and effective link between a system’s different agents or components’ (Dijkstra, Geuijen, Ruijter, 2001:56). Blau’s central idea of social integration, which also points that attraction, differs on the factors of attraction like ‘social status, similar values, and similar needs’.¹⁹ On the other hand it is also dependent on ethnic identity of a group. Barth notes that ethnic identities are experienced the strongest (as both dividing and uniting factors) in times of threat but integrating themselves. Thus, it is possible that co-ethnic refuge during and immediately following conflict may be more cohesive than multi-ethnic refuge (Barth: 1969). Here Barth’s model of ethnicity seems not preset rather it is situational one. However, his idea remains paradoxical in terms of refugees and group integration.

Most of these studies assume that ‘immigrants’ maintain their own ethnic identities and culture, while “refugees” find hard to avoid challenges, which is differed from indigenous locals. Some studies are made on secluded settlement, while some on refugees who are settled in a dispersed manner in the host. Their studies show that successful socio-cultural integration requires a fundamental common sympathetic understanding and the value to be given also would fall core to the host society. Therefore these values include protection of minorities, principle of equality, Human rights and commonality etc. Dijkstra, Geuijen, and Ruijter also rate central characteristic of refugee having limited social participation and integration is due to low class element. The major adaptive essence they find is not with the National citizenship but with the elements of class i.e. which makes the entry point into the larger society. They point that Integrating while retaining one’s own cultural identity is therefore perfectly possible, because in European society is fully different it is not culture but culture of economics which is the determining factor of integration. Education is also one of the class integrating social factor or ‘Successful participation in education is therefore of decisive significance for (young) migrants for upward social mobility and career development’ (ibid). While European countries differ from the African or South Asian countries in relation, which is fully dependent on the class phenomenon, i.e. the class sentiment being the one factor that associated the rise of integration rather than any other factors.

Refugees and immigrants concerning India, Nepal or Sri-Lanka, is something conditional on cultural affinities. Whether it be a Nepali speaking Lothso mpas of Bhutan or Tibetans of Tibet integrating in the Eastern Himalayas or migrants from Bangladesh adapting in Assam or Northern Bengal territories as Labours or Sri-Lankan Tamil refugees in Tamil Nadu. More of cultural, physical similarities and associative social space has all the time played a vital role in socio-culturally integration in host society. Several Scholars nestled their argument on cultural capitals such as religious centers, cultural needs, multicultural policies, services,

¹⁸Report on Illegal Migration into Assam submitted to the president of India by The Governor of Assam 8th November 1998.

¹⁹ Peter. 1960.

Organizations, etc have considerably aided from place to place. They also point that other decisive factor in integration regarding socio-cultural integration vastly varies in other countries and which include discrimination not by ethnic identity but by work skill of workers. They mention the Lack of networks (social relationships/interactions) is also another obstacle especially true for refugees, whose network of family and friends surround on ethnic boundaries.

As a final factor of integration of the refugees and immigrants is Political integration. Several Scholars like (Brubaker, 2010; Phalet, 2003; Dwyer, 2010; Cederman, Hug, Dubois, Salehyan, 2009; Watt, 2009) have far analyzed and pointed that ethnicity to play a crucial role. The Western state actions and political considerations has also played significant role in determining the identification and future of refugees and related states regulations. Perhaps “Political considerations are time and again as significant as general ethnicity in shaping host states attitudes towards local integration”.²⁰Scholars have evaluated the achievement in terms of particular group’s socio-cultural integration, i.e. related to the Local integration which are the indices that may be the prevailing attitude and ‘orthodoxy continues by listing a bundle of religious, economic, and social rights that refugees will earn over time as they integrate into their host societies’.²¹Kunz’s study posits integration to be primarily reliant on cultural likeness perhaps no other host factor has more influence on the satisfactory resettlement of the refugee than cultural compatibility between refugee background and host (Kunz, 1981).

However Arakeri’s work on Tibetan refugees in India, Karnataka indicate that when refugees remain confined among single group, which are partially different in terms of Darjeeling Tibetan refugees. ‘There is a negligible parameter in the context of transplantation, among them and within its own institutional level’.²² In fact, it means that the changes occurring among refugees is within themselves which mounts only changes of cultural components within refugee community and has no sign of cross-cultural exchanges, and has no challenge of integration. While the Tibetan refugees in Darjeeling is relishing more autonomy and socio-cultural integration than those living in refugee camps like in Byalkuppee, Mungud, or Hunsur. It is the inherent cultural traits, which are important and those that represent ‘group’s cultural heritage like religion and musical traits etc. While the ‘extrinsic traits are the products of the historical vicissitudes of the group’s integration to the local environment’²³ i.e. bring in the cultural persona of their own and that the marginal cluster is consequently more ready to put forward to build group identity. Here it was found that most scholars have put assumption that in time, integration procedure advances, the immigrants will discard their native cultural behavior. Penninx’s idea also interprets of how most significant two fundamentals of the socio-cultural sphere are ‘speech attainment’ and ‘religious expression’ in the community subject.²⁴ However In his observation, multicultural ideologies like in the United States of America, Great Britain, Sweden and the Netherlands, and in the other homogenous countries like France, Germany, Denmark, Austria, do not generate any grounds for cultural or religious manifestations in the public field. It is also a truth that the integration process differs from country to country and therefore the society’s culture is taken as ‘specified’ and the newcomers are anticipated to acclimatize at least to the communal institutions of the host society. Kaur characterizes Gibson’s work on Sikh immigrants shed light on the ‘procedure and effects of integration and absorption of minorities into the host society’.²⁵ Here she writes on the situation of the U.S. Sikh immigrants regard education in the pragmatic sense of being a medium to a better livelihood. Gibson’s research revealed that the Sikh elderly leaned more towards accommodation, while the younger generation more towards acculturation (Kaur, 1998).It is also significant to note that refugee integration study has to have the focus on biculturalism that exists when two distinct cultures meet and exchanges take place. Most of the works on socio-cultural integration of refugee have focused on the changes occurring on the refugee community only while changes should be also focused on the receiving society and can be identified as occurring on either sides.This aspect of integration is an objective for most refugees and immigrant groups. Scholars like (Kibreab,1995; Costa, 2006; Fieldman, 2008; Galka, 2009; Ager, Strang, O’May, 2002; Saliah, 2011) analyzes on Political integration issues. They have worked on how the procurement of ‘Rights and Citizenship’ acts as the foundation for fulfillment of successful integration in political expressions. According to Kibreab, political integration starts on acquisition of citizenship of the destined society and this is basic progression of naturalization of citizenship. While in the Western liberal democratic countries such process is quiet positive. In the ‘African and South Asian context, it is not comfortable for the refugees to obtain citizenship’ (Kibreab, 2003).The very idea of political participation which is primarily through citizenship the most important instrument of political integration (ibid). While there

²⁰Hirschon.1998.

²¹ Jacobsen. 2001.

²²Arakeri. 1998.

²³ Richard Alba and Victor Nee. 1997.

²⁴Penninx. 2009.

²⁵Ravneet Kaur Tiwana, “Punjabi Sikh Community and Punjabi Heritage Language Background”, Essay University of California, Los Angeles, pg.1-15

are also cases of supplementary refugees being excluded from legal protections in European countries, but are subject to their bureaucratic power (Hanafi, 2011). Refugee preserves the susceptibility of their position still after acquiring nationality. Such unlawful or other doubtful action will put them at threat of denaturalization. Scholars have examined variety of potential factors, which is contributing to political integration of refugee through one's naturalization. While process of naturalization are also slow by low rates of naturalization due to lack of awareness, peon class status and fear of derision (ibid). Garcia, marks Humphrey's study of Detroit's Mexican group of people recommended that tough cultural ties to Mexico. Long delays in procuring citizenship among refugees and Mexican immigrants, which obstructed political participation, were due to lower rates of naturalization (Garcia, 1981). These studies prove that immigrants and refugees at times knowingly unknowingly avoid nationality as that would make no or little differentiation in their socio-economic and political position. Scholars argue that Political Integration also depended on host government policies. Whatever its specific practice, scholars against the concept of integration have directed considerable criticism. 'Citizenship has been traditionally recognized as the apex of the integration process for refugees and migrants. Conversely, when citizenship ascension was withheld or delayed by the host country, this was traditionally viewed as a statement of hesitation concerning full integration. Thus, the terms and conditions of citizenship acquisition can be argued to be an expression of the host country's ultimate integration policy'.²⁶ Studies on how refugees maintain their political integration have also been a question of experiences of refugees, those who choose to live between worlds i.e. country of origin and country of settlement where they are provided asylum. These studies show that emerging new form of refugee-hood and migration is in process that is noticeable by active contribution and involvement in the socio-cultural, economic, and political lives of both the country. Although, empirical studies analyzing the effect of state formulated political integration program, can be intervened but then the question of the impact and consequences have been not interfered. Likewise, integration is dependent upon structural, cultural and ideological congruity and harmony among different sections of society. The values and norms stated in the constitution of India can also be indicated as an example to the larger society i.e. the democracy; secularism and socialism provide the basis for the national integration. It is imperative to scrutinize not only how governments administer huge influxes of refugees, but also how the policy and regulation instruments or the nonexistence of certain policies help or hinder the process of political integration from the point of visualization of refugees themselves. Hence, the question if any absence of integration policy, specifically how refugees or immigrants themselves perceive and the state intervention, how it shapes their attitudes towards and strategies for integration is stills a question in a country like India.

Refugee and Immigrant groups,Insight on Regulations in India

During my field work in Darjeeling Town, during 2011 July, I found that the populace of the Town had much heterogeneity. Many of the ethnic groups shared the cultural affinity. Whether, it is the first generation or second generation, integration isreliant onthe socio-cultural, economic or political aspects. It is also established that country of destination maintains certain normative or non-normative directives for the newcomers may be Refugees or immigrants and the very special social support is dependent on the affinity they share. While Tibetan refugee or Bangladeshi immigrants they are quite a noteworthy group under study today who share a better adaptability in India.However, it is clear that all these refugee populations deserve their basic human rights and the assistance that can be afforded by the Government of India. 'To define the word 'refugee' in Indian legal terms is theoretically not possible since neither the Foreigner's Act (1946) nor its amendments or additions, contains or defines the term. However, this study shall consider the definition propounded by a commission chaired by Justice P. N. Bhagwati in 1997,whose task was to construct a uniform national law on refugees. Although the bill was never tabled in Parliament, the term 'refugee' was adequately defined in the 'Model Law' as either'.²⁷In India the regulations are not sustained through international level policies. Such disadvantaged groups in a way of fulfilling the ideal of social justice have been domestically held into confidant. Some scholars have defined it as social support for newcomers, helping them to survive, and facilitating their participation including cultural and linguistic services that help newcomers at their best to integrate.Refugee groups like Tibetan refugees in Darjeeling are basically not having complications in terms of adjustments. However there are no provisions for the state or central governments in India. As for now 'India is neither party to the 1951 Convention on Refugees nor the 1967 Protocol. The lack of specific refugee legislation in 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. The ad hoc nature of the Government's approach has led to varying treatment of different refugee groups'.²⁸

Scholars like (Chimni, 2000; Chakrabarty, 1996), have focused on the refugee international law associated with complex network of national, regional and domestic laws. (Sarkar, 1998; Dhavan, 2004; Oberoi,

²⁶Bevelander. 2011.

²⁷IPCS, Institute of Peace and Conflict Studies, 2007, pg.2

²⁸HRLN, Human Rights Law Network, Report Refugee Populations in India, 2007, pg.2

2006; Nair 2007) primarily focuses on the refugee regulations at the South Asian front and the situation at the national and international level. Their discussions basically surround the emerging refugee problem, period of the arrival, safety implementation, focusing on the post-colonial situation. India has Refugee groups like Chins, Tibetans, Chakmas, Bangladeshis, Tamils, Hajongs, Burmese, and Iranian, etc. who is undocumented as Refugees (Patil, Trivedi: 2000). In case of the several considerations that India has given for refugees can be learned from Tibetan refugee situation and the assistance provided to the Tibetan refugees by the Government of India but is also not adequately clarified. 'To describe the word 'refugee' in Indian legal terms is theoretically not feasible because neither the Foreigner's Act (1946) nor its amendments explains the term refugee'.²⁹ The establishment of Central Relief Committee for Tibetans and constitution of the 'J.B. Kripalini Committee' enhanced the process of rehabilitation process in India. In this regards since the refuge of the Tibetan Ministry of Home Affairs has been extensively providing support for the Tibetans. Therefore, Indian assistance to the Tibetan was not only material but also moral and political. However many learned that Tibetan's freedom and the shelter given on moral law values. It was found that Indian under the natural and moral law implications provided the Tibetan refugee grant for asylum. That it was basically passed through the general agreement of the masses in the Indian society also and which was the Moral or Natural Law. Henceforth an examination is indeed necessary to raise the fundamental question of relation of how Indian law permits rights and duties for the refugees.

II. Conclusion

This article has been set out to outline, that how the phenomenon of integration paves a way for social, economic and political conditions experienced by refugees and immigrants. This study addresses the policy intervention, requirements self-identified by refugees and immigrants. Therefore Refugee crises are a consequence of the political dynamics of state formation and transformation and of increasing global interdependence. Nonetheless, analysis of western refugee policy supports the nominalist perspective because who is or is not admitted as a refugee remains closely tied to foreign policy interests. In India situation studies have addressed the problem and root causes of refugee flow and the reason of conflict. This is evident with the Tibetan and Sri Lankan Tamil refugee's situation in India. The process that confronts after their arrival is instrumental in posing these refugees as a threat or as benefits yet another area of concern. Previous studies on process of integration have only focused expatriates taking refuge at the Western European countries. Integration itself being very important process however is at scarce. Nevertheless such threatened identities are more political victims. Looking in particular at the discrimination involving refugees and immigrants their disorderly and bewildered status concerning as of 1951 Refugee Convention is highly a diplomatic fissure. The existing situation and status of refugees is to be measured through the contrivance of social, economic, cultural and political integration perspectives. Integration programs should fit with the growth of developmental policies and programs in the host nations and the governments. These studies have paying attention less on roles of institutions at the structural stage.

Works till date on the refugee study surround on the political discourses at the time of flight a necessity of social science intervention major problems focusing on the group should be overwhelmingly examined to contribute and mitigate to the National Interest. One hypothetical assumption that one can draw from the Indian situation is the historical controversial catastrophe of division of India was a diplomatic result. But there has been peaceful adjustment due to more affinities among the border ethnic groups are commendable. Such precondition of displaced refugees and immigrants differ greatly varies in the Western Europe.

Most of the studies and preceding observations in the existing literature on integration suggest that relationship between nations are important, international legal issues have been greatly influencing immigrants, and refugees fate, further non participation at the convention of 1951, have more been problematic and such diplomacy adopted by India is dubious. South Asian nations have complexities at legal level and as well at the micro level studies like integration and adjustment. Thus, the opportunity now exists to discover the integration and to pursue long-lasting solution for the benefit of the host and the refugee and immigrants. They are just refugee or a migrant they are the elements who sustain in our everyday life like a migrant worker we should see in the form of groups, communities, classes and castes. These borderland territorial groups in the frontier however have benefitted in a congeneric manner. Looking from this perspective, the cultural boundaries are today meaningless. Subcultures of such groups and their practices are more fundamental manifestation and contented and have thus extensively helped in the process of integration.

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²⁹Nair. 2007.

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