

## Critical Analysis on Armed Conflicts: International Scenario with Special Reference to Rohingya

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### Introduction

Rohingyas are the most persecuted ethnic minority in the world stated by the United Nations. They are a group of Burmese Muslim people from Rakhine state in Myanmar situated on the western coast of Myanmar adjacent to the Bay of Bengal in the Indian ocean. In Myanmar, they are seen as “illegal immigrants” by the Buddhist and other communities. Rohingya have continuously faced persecution, discrimination, mistreatment, massacre, and statelessness over the past four decades. Facing ethnic cleansing in Myanmar, Rohingyas have led to various countries in the World. This article analyses Rohingyas’ struggle for life and liberty in India from both humanitarian and legal perspectives. Finally, it examines the causes of resentment against the refugees in India. Minorities are often subjected to discrimination by the state or government and forced to live bare lives in society. Since the independence of Myanmar (1948), different minority groups have experienced ethnic conflicts and violence. Rohingyas reside in the north-western Rakhine (Arakan) state of Myanmar, one of the stateless ethnic communities who face the worst challenges in Myanmar. In Myanmar, they are seen as “illegal immigrants” by the Buddhists as well as other communities. After the concept of “citizenship” was redefined in Burmese Citizenship Law 1982, Rohingyas became noncitizens overnight, having their NRC (National Registration Card) replaced by the FRC (Foreign Registration Card). Their situation has been exacerbated by riots, conflicts, and discrimination, including the 2001 anti-Muslim riots and 2016 Rohingya persecution. Persecution against Rohingyas was termed as “ethnic cleansing” or “genocide” by the United States Secretary of State Rex Tillerson and French President Emmanuel Jean-Michel Frederic Macron. After each massacre, Rohingyas are to the neighboring countries such as Bangladesh or India. According to UN Refugee Agency (UNHCR), 723,000 Rohingyas have fled to Bangladesh since 25 August 2015.[8] Some of them have migrated to India via Bangladesh. Rohingya are a community which belongs to the Rakhine state of Myanmar, they are at present facing one of the biggest crises of the world and that is displacement from their place of origin. This all began during the exodus that took place during 1970’s and later 1991-92 wherein a large amount of the people from the community flee from Myanmar and settled in various countries like Bangladesh, Thailand, Malaysia and later on India due to high degree of violent behavior with the community in the form of rapes, mass killings, destroying their properties, religious places like Mosques etc. This oppressive attitude led to the migration of these people in large numbers. Later on, Myanmar refused to accept these Rohingya Muslims as their citizens, by

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formulating a new citizenship law in 1982 which stated categories in order to claim citizenship, of which none of the categories gave Rohingya the status of citizen. Even if under one category they could claim, they were not educated enough to realize that.

The largest number of Rohingya refugees at present is settled in the Cox Bazaar area of Bangladesh at the border; this wide influx of refugees has also affected the relations between Myanmar and Bangladesh which has gone for a toss, due to variety of problems that Bangladesh is facing internally as well as due to refusal of Myanmar in accepting boat people as their citizen. This paper further discusses about the dynamics of relationship between Myanmar and Bangladesh over the years since the 1970's with regards to trade, foreign policies and then towards India, as to how Rohingyas went to seek asylum after being greeted with the closed doors cross neighboring nations

India at present is not signatory of any of the refugee conventions by UN, or the one which was discussing about the status of refugees. With regards to Rohingya almost 40,000 Rohingya at present are residing in India which are regarded as Illegal migrants by the foreign national's act 1946, which comes under central legislative bodies. Even though India has been a country providing refuge than one giving them out, it does not have a set framework for refugees, as to how they should be governed. The way India deals with refugees is usually on an ad hoc basis or case to case, this leads to discrimination as countries who are important India or are beneficial to it there are refugees are given preferential treatment, by giving stake in properties etc., whereas on the other hand when they talk about Rohingya, the Indian ministries are fighting case in The Supreme Court for deportation of Rohingya and as they are seen as a major threat to the population as are easy targets to the terrorist groups.

### **Historical background**

There's a popular Muslim saying during the beginning of the crisis that goes as: "If the Burmese army sees a Muslim in the village, he is an alien; if he is fishing on the river, he is a smuggler and if he is working in the forest, he is an insurgent" The terms Ethnicity, Identity and Nationality are generally understood to mean the following:

- **Ethnicity:** It is related to membership of a particular racial, national, or cultural group and observance of that group's customs, beliefs and language.
- **Identity:** The Cambridge English Dictionary defines identity as related to a person or the qualities of a person or group that makes them different from others. In reality, what people perceive as 'identity' matters much more than definitions.
- **Nationality:** confers the official right to belong to a country. It is also used in relation to a group of people of the same race, religion, traditions etc. This right is enshrined in law of the land, usually in conformity with international conventions.

However, peoples' understanding of these terms is conditioned by ethnic affinities, cultural, religious and historical experiences of the community and their socio-political interactions with other ethnic

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communities. Often, this gives rise to prejudices and friction between communities fanned by religious and ideological obscurantism. Rohingyas of Myanmar have been called “the most persecuted people on earth” ever since over 600,000 of them fled their homes to neighbouring Bangladesh to escape persecution at the hands of the army and Buddhist fringe elements August 2017 onwards. Rohingya community has been chosen for this case study as their plight has all the ingredients that cause ethnic conflict not only in Myanmar, but in many other multi-ethnic societies. Geographically, Indian subcontinent is the peninsular region of South -Central Asia bound by the Himalayas in the north, the Hindu Kush mountains in the west and the Arakan mountains (in Myanmar) in the east. The region is home to over 1.7 billion people of different religions, ethnicities, nationalities and identity groups speaking a variety of languages and myriads of dialects. The British East India Company, which entered Indian subcontinent in 1600, had established control over three provinces of Madras (now Chennai), Bombay (now Mumbai) and Calcutta (now Kolkata) by 1708. After defeating the Burmese rulers of Konbaung dynasty in the First AngloBurmese War (5 March 1824 to 24 February 1826), the British gained control of Assam, Cachar (now part of Assam state) and Jaintia (now part of Meghalaya state) in India and Arakan (now Rakhine state) and Tenasserim in Burma. Burma was placed under a separate colonial authority from 1824 onwards till 1948, when Burma gained independence.

#### **Overview:**

Rohingya Community King Dragon Operation of the Myanmar Army in 1977 was aimed at scrutinizing each individual living in the state, designating citizens and foreigners in accordance with the law Page 14 of 126 and taking actions against foreigners who have filtered into the country illegally. This military campaign directly targeted civilians, and resulted in widespread killings, rape and destruction of mosques and further religious persecution. Due to this operation, the Rohingya population amounting to 200,000 living in the State of Arakan fled to Bangladesh in 1987. The Rohingya is a predominantly Muslim ethnic group living in the Arakan State of western Myanmar. Section 3 of the Burma Citizenship Law, 1982 provided: “Nationals such as the Kachin, Kayah, Karen, Chin, Myanmar, Mon, Rakhine or Shan and ethnic groups as have settled in any of the territories included within the State as their permanent home from a period anterior to 1185 B.E., 1823 A.D. are Myanmar citizens.” So the Rohingyas were excluded by this Act as a citizen of Myanmar. This actually made them Stateless as per the 1954 Convention Relating to the Status of Stateless Persons. At present Myanmar has about 800,000 stateless Rohingyas, without access to basic healthcare or education. Rohingyas are a community from the state of Rakhine, who have been facing a lot of oppression since the last 30 years beginning from 1978 Dragon king’s operation wherein the Burmese army committed widespread rapes, mass killings, destruction of Rohingya Muslims religious properties like Mosques and other religious persecution.

In the year 1991–1992 approximately 250,000 Rohingya Muslims due to oppressive conditions, discrimination, violence and forced labor practices fled from the state of Myanmar seeking refuge in various countries like Bangladesh. Then in the year 2001, there was a situation of communal violence

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between Muslim and Buddhist populations in Sittwe wherein a lot of Muslim population was killed and their properties destroyed. Then in the year 2008-09 authorities of state of Thailand pushed back various boats of the refugees back in the sea which led to weeks of lack of food, water and lack of transportation for the community.

### **Internationalization of the Rohingya Militancy**

In 2002, CNN obtained video tapes from Al-Qaeda's archives in Afghanistan. As per reports, one of these videotapes showed that 'Muslim brothers from Burma' had received training in Afghanistan. Some footage was reportedly shot in RSO camps in Bangladesh in the 1990s. Afghan military instructors were sent to a large camp that the RSO had set up near Ukhia, Bangladesh. About 100 RSO militants went to Afghanistan and were provided military training by Hizb-e-Islami in Khost province. South Asia Intelligence Review reports indicate that taking advantage of their vulnerability and poverty, Rohingya youth had been lured in exchange for relatively small sums of money to travel to Pakistan to undergo training there and thereafter carry out suicide attacks in Afghanistan. Pakistani intelligence agencies, using proxies, were reportedly behind this. The Rohingya were among the Taliban terrorists captured by the Northern Alliance and coalition forces in Afghanistan in 2001-02. Security analyst Subir Bhaumik has written that the Rohingya have been sent to fight in international flashpoints as far away as Jammu & Kashmir and Chechnya. RSO was also known to have collaborated with two banned Bangladeshi jihadist groups, Jamaatul Mujahidin Bangladesh (JMB) and Harkat-ul-Jihad-al-Islami-Bangladesh (HUJI-B). Further, members of Jamaat-e-Islami Bangladesh's youth wing, the Islami Chhatra Shibir, also reportedly used the RSO camps as cover for their own militant activities. The ARSA that carried out the 25 August 2017 attacks claims to be fighting for the Rohingya's right to self-determination in Myanmar and argues that it should, therefore, not be branded a terrorist organization. The Foreign Ministry of Myanmar, however, believes otherwise and in a statement in January this year described ARSA as "extremist elements both funded and inspired from abroad." In August 2017, Myanmar's Anti-Terrorism Central Committee designated ARSA a terrorist organization. The Myanmar government has on several occasions emphasized that ARSA is linked to foreign Islamist organizations from which it receives funding and support.

The leader of ARSA, Ataullah abu Ammar Junjuni was born in Karachi, Pakistan in a family of Rohingya refugees, and grew up there. Ataullah later moved to Saudi Arabia, where he served as an Imam in a mosque frequented by the large Rohingya diaspora there. He returned to the Rakhine State in 2013, and formed Harakah al Yaqin there. In an attempt to add the geographical and ethnic context to that name and dilute the religious connotation implicit in it, the organisation's name was changed to ARSA in 2016. The move was also aimed at watering down ARSA's links with Arabicsounding Jihadist radicalism. Despite this, security analysts believe that ARSA emerged out of the extensive Rohingya diaspora in Saudi Arabia, the Gulf, and especially Karachi. The International Crisis Group (ICG) reported in December 2016, that ARSA leaders have claimed in interviews of having links to elements in Pakistan and Saudi Arabia. ICG also disclosed that Rohingya villagers had been 'secretly trained' by Afghan and Pakistani fighters.

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### **Army Rule and Rohingya Persecution**

Upon taking power in Rangoon, the military junta cracked down hard on the Rohingya. After the 1960 Burmese general elections, Prime Minister U Nu had set up a separate administrative zone called the Mayu Frontier District for Rohingya-majority areas of Arakan. This zone existed between 1961 and 1964, and was administered directly from Rangoon by the national government. The Burmese army took over administration of the zone in 1962. Eventually, the military government merged the zone into Arakan State in 1974. Racism directed against those the junta perceived as being of Indian origin increased after the coup. Between 1962 and 1964, over 320,000 Burmese Indians were forced to leave the country. Rohingya political and social organisations were systematically dissolved by the junta. In February 1978, the junta launched 'Operation Nagamin' (Operation Dragon King) with the ostensible aim of registering citizens in northern Arakan and expelling 'foreigners' prior to a national census. The real target, however, were members and sympathisers of the Rohingya Patriotic Front (RPF), a political organization that operated in-exile from neighbouring Bangladesh. The exercise was supervised by military personnel who forcibly evicted Rohingya villagers through intimidation, rape and murder. This resulted in between 200,000 to 250,000 Rohingya refugees fleeing to Cox's Bazaar in Bangladesh. The junta celebrated by announcing that the mass exodus meant that the Rohingya were indeed "illegal immigrants". Meanwhile, overwhelmed by this huge influx of refugees and with limited resources and experience to deal with the situation, Bangladesh requested the UN for assistance. Eventually, in July 1978, the governments of Burma and Bangladesh, through the mediation of UNHCR, reached an agreement on repatriation of the refugees, and 180,000 of them returned to Burma. In the same year and once again in 1992, the joint statement by the governments of Myanmar and Bangladesh "acknowledged that the Rohingya were lawful Burmese residents".

### **Struggle for Life and Liberty: Rohingyas in India**

Rohingyas started to immigrate to India after the 2012 Rakhine state riots in Myanmar. They dispersed in several states like Jammu Kashmir, Delhi, Uttar Pradesh. On 9 August 2017, Minister of State of the Ministry of Minority affairs in India, Kiren Rijiju addressed in the Parliament that 40,000 Rohingyas are living illegally in the country and insisted on the deportation of the illegal immigrants from India. The state has denied to give the Rohingyas the status of refugees and continuously portrayed them as "illegal immigrants." "A refugee used to be a person driven to seek refuge because of some act committed or some political opinion held. Well, it is true we have had to seek refuge; but we committed no act, and most of us never dreamt of having any radical political opinion." According to the 1951 Refugee Convention by the UN, refugees should have fundamental rights such as non-discrimination (Article 3), freedom of religion (Article 4), right to work (Article 17), and right to education (Article 22). Rohingyas got attention in India when the Indian government announced to deport seven Rohingyas back to Myanmar and announced the plans to deport all the illegal foreign nationals including the Rohingya people who are registered with the UN Refugee Agency (UNHCR). Currently, 16,500 Rohingyas have the refugee identity card given by UNHCR; however, they are considered "illegal immigrants" by the government officials of India. Historically, because of polite

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and welcoming nature, India is regarded as the safest place for aliens, mainly from neighboring countries like Bangladesh. According to Meenakshi Ganguly, director of Human Rights Watch in South Asia, "The Indian government has disregarded its long tradition of protecting those seeking refuge within its borders."

### **Rohingyas in India: Victims or Illegal Immigrants?**

In India, the Rohingya are viewed from two opposite perspectives, the first as "victims" and the second as "illegal immigrants". In 2014, the independent newspapers (e.g., Anandabazar Patrika, the Hindu) often reported the increasing number of Rohingyas trying to cross the international border of India-Bangladesh arrested by the police to protect the internal security. The Anandabazar Patrika associated Rohingyas with the Bodh Gaya blasts and Khagragarh blast in Bardhaman in 2014. The solidarity expressions of separatist groups (e.g. Al- Qaeda's offshoot, Aqa Mul Mujahideen or Arakan Rohingya Salvation Army (ARSA), Jaish-e- Mohammed (JeM) and Lashkar-e-Taiba (LeT)) in favour of Rohingyas create uncertainty of identities in the region. These are some basic reasons that cause the Indian government to view Rohingya refugees as "illegal immigrants" and "threat to the national security."

Having been active in India since 1982 with the motive of "leave no one behind", UNHCR promotes the protection and inclusion of refugees into existing national services such as health and education. However, Rohingyas in India have no identity documents and certificates that help them to get national services. Moreover, they are living in poverty, health inconvenience and lack of employment. As mentioned above, India does not have any legal framework and national refugee status determination system, as a result, UNHCR has been making efforts to claim refugee status for the hitherto "illegal immigrants" in India. By the end of December 2014, 25,865 refugees had registered with UNHCR India. "Human rights are the simple rights granted to each character equally with none distinction. It's far considered as a universally acknowledged well known of behaviors. The violation of those standards through the kingdom gives rise to a situation that creates refugees. Refugees with the aid of definition are the victims of human right violation." (Okiemute, 2017, p-126) The following section discusses the causes of resentment towards refugees in India. From ancient to medieval and medieval to modern, Indian history is full of migration events and examples of hospitality for migrants. In the time of partition of India (1947), India opened the door for millions of migrants or refugees for a specific time period and welcomed them to the country. However, resentment has thrived for years against illegal immigrants and refugees in India. Residents were accusing outsiders of stealing their jobs, grabbing the lands, involving in the small crimes in the state, that's the root where the resentment was started being born in the society and conflict reported between the groups. Initially, irritation was seen in North-eastern India, especially in Assam. In Assam, the perceptible changes in the demographic pattern of the state led by the remarkable influx of people from Bangladesh threaten to reduce the Assamese people to a minority in their own state. This is the reason behind the resentment of the Assam Students Movement called "All Assam Student's Union" or "AASU" against the illegal immigrants. From the perspective of the racialization of refugees, increasing

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terrorist attacks in the region creates many kinds of doubts and questions regarding the security threat as well as the national security of any country. There are several catalysts involved directly or indirectly that lead to the radicalization of refugees such as stigmatization, segregation, alienation, and marginalization by the host countries could be one of the cause for radicalization among the refugees, for instance, Rohingyas in India formed as “illegal”, or “terrorist” may lead to the radical activities to express their resentment against the state. The feeling of “we” and “them” is the preparatory boundary to make a distinction between peoples often caused the distance between two communities and segregate them from each other. Government policies of the exclusion of the refugees in the society, exaggeration or less attention of refugees issues through the media, the difference between the status of refugees in the state, worst treatment of refugees and less assistance often works as a catalyst for refugees. Finally, an increasing number of refugee populations over the population of the region often causes conflict with the others in society. For example, some people criticized the issue of “illegal immigration” that the state government of Assam and the central government of India should take measures to stop the continuous own of immigration to Assam. Otherwise, it will jeopardize the demographic situation of the state and will arise more clashes with the ethnic communities of Assam. The large scale immigration had brought a change in the political, economic and social structure in Assam. The social and economic impact of a large number of refugees within a territory of the host developing countries may cause a resentment without much nancial support of international organizations as well as a regional government.

### **Conclusion**

The Rohingya Crisis is one of the biggest issues in the south Asian region, wherein this particular community is facing a huge amount of oppression, adversities and are living miserable lives to an extent that their origin country is not ready to accept them as citizens and they are being treated as outsiders or illegal foreigners in their native land. Also, the fact that they are seeking refuge in foreign lands due to fear of persecution in their native state. They are to be protected irrespective of whether countries have signed conventions for refugee protection or not and also countries of Myanmar and Bangladesh should come together and solve the issue rather than putting the burden on each other. With regards to India, even though the country accepts a large number of refugees and under international human rights conventions takes care of their protection still India has to remove its ad hoc policy and treating refugees on case to case basis and should adopt a uniform framework taking into consideration united nation convention on refugees , European convention , Bangkok convention in order to safeguards rights of all kinds of refugees without any discrimination , whether it be Rohingya or anybody else by taking cue from policy of minimum standards of treatment , right to repatriation as well as protection of their human rights. History may be repeating itself in Myanmar. For many years, the country's internal political struggle between the military regime and the pro-democracy supporters divided the international community: the West led by the US adopted isolation and sanctions policy towards Myanmar, while Myanmar's neighbours including India and ASEAN maintained constructive engagement. When the Myanmar military regime decided to take the path of

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democratisation and the country witnessed its first elections in 20 years, both the West and Myanmar's neighbours claimed their policies have worked in bringing about change in the country. Academic debate continues on whether the "isolationist" or the "constructive" strategy was more effective. Meanwhile, the West led by the US has been increasingly taking a hard position against the Myanmar government over the Rohingya issue, while Myanmar's neighbors including India and ASEAN have taken a constructive engagement. The international community may be entering into another phase of international divide. If history is any indication, at best, this will end up with claims and counter-claims over which strategy was more effective. Meanwhile, the international divide only makes things more difficult for anyone to help those suffering from conflicts. So far, the Indian approach towards the Rohingya crisis has been viewed as contradicting its traditional position on refugees. As the Rohingya crisis unfolds, there is still a lot that India can do to facilitate the finding of long-term solutions. These actions will be key in determining India's regional and global standing. Minister Swaraj's Myanmar visit suggests that Delhi is committed to remain an active partner in ending the crisis, but this is only the beginning of what India can and must do. As a rising power with global aspirations, and with a long tradition in dealing with refugees, India is duty-bound. In the end, India may be in a better position to shape regional and global discourses on emerging issues affecting global governance, including on refugees. Rohingyas have for long sought to lead a normal and peaceful life, in the Rakhine state where they have probably been living since 14th century. However, after 1978 military crackdown and the denial of citizenship rendering them stateless under the new citizenship and nationalities act, they have been periodically leaving Myanmar periodically as refugees or to emigrate overseas. According to the Arakan Project quoted by BBC in January 2018, Rohingyas population estimates in various countries are: Myanmar 484,000, Bangladesh-947,000 (including those who migrated since August 2017), India 40,000, Indonesia-1000, Malaysia-150,000, Pakistan-350,000, Saudi Arabia-500,000, Thailand-5000 and UAE-50,000. Nearly two million expatriate Rohingyas are supporting the struggle for preserving the Rohingya identity and culture and to seek justice in Myanmar. So the Rohingya struggle both within and outside Myanmar is likely to continue. The rise of Jihadi terrorism is probably increasingly finds favour with disillusioned Rohingya population; this segment could overwhelm the moderate segment of Rohingya population. Thus at present condition in Rakhine State provides perhaps ideal conditions of radical Islamic groups supported by expatriate Rohingyas community and armed and trained by Jihadi extremist groups, particularly in Bangladesh. Myanmar has so far been tardy in implementing strategies to create a safe environment for refugees to return to Rakhine State with confidence. Myanmar has no option but to progressively implements an action plan based on the Koffi Annan Advisory Commission's recommendations to create a safe and friendly environment. Aung San Suu Kyi as a leader of international stature, should be encouraged to draw up plans to integrate Rohingyas in the national mainstream. The government will have to systematically carry out a nationwide integration campaign in schools and workplaces to create better understanding between Buddhist Bamar community and Muslims as a whole. Only then the government structural and systemic reforms both in the constitution and governance would become meaningful to yield long term results to usher in

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permanent peace. Unless the 2008 constitution is amended to end army's role in the legislature and government, the elected civilian government cannot be expected to function effectively. Then only it can take charge and be accountable for defence, internal security and border security which are at present controlled by the commander in chief. Till Aung San Suu Kyi gathers enough support among the people and political parties to amend the constitution to make it truly democratic, she will continue to be compelled to make compromises on the Rohingya issue. In the near term, international community has to ensure that Bangladesh is provided all assistance and resources to look after nearly a million Rohingya refugees. It should also assist Bangladesh in preventing spread of extremism among Rohingya refugees. Both Bangladesh and Myanmar should be encouraged to continue their bilateral interactions to evolve and implement a time-bound plan for systematic repatriation of refugees. Political and diplomatic intervention and development assistance by India, China and ASEAN can help this process to progress. They can also use their influence to ensure Myanmar creates suitable conditions are created in Rakhine State for Rohingyas to return home and settle down to resume their normal lives. Rohingya insurgency in Rakhine State has the potential to grow in strength with the support of expatriate Rohingyas with its international fall out. As Kofi Annan cautioned "unless concerted action – led by the government and aided by all sectors of the government and society – is taken soon, we risk another cycle of violence and radicalization, which will further deepen the chronic poverty that afflicts Rakhine State." International community has to understand Myanmar government's limitations in acting positively due to constitutional and legal roadblocks. Rather than periodically threatening to impose sanctions, UN interlocutors can be usefully engaged to work out solutions with the military hierarchy and the government to cooperate in amending the citizenship and nationalities enactments. Major Powers involved in the region can use their strength to influence Myanmar to take measures to act positively on this aspect. The Rohingyas have since the middle of the 20th century endured unimaginable hardships and the worst form of persecution at the hands of successive regimes in Myanmar. It is in the interest of the international community, especially regional countries most directly affected including Myanmar, Bangladesh and India, to work together to ensure a just solution that is acceptable to the Rohingyas. Despite the recent externally-induced jihadist resurgence amongst a section of the Rohingyas, what the predominant majority of the community desires is to return back home and live life with dignity. Reports indicate that in the aftermath of the August 2017 attacks, most of the Rohingyas were livid with ARSA for providing an excuse to the Myanmar army to drive them into exile. The need of the hour is to find a lasting solution urgently lest Islamic jihadist forces take over and exploit the issue to further their own destructive agenda. As Malaysian Prime Minister Najib Razak warned in his speech at an Organization of Islamic Cooperation (OIC) meeting early last year, the Rohingyas could be 'infiltrated' by Islamic State of Iraq and the Levant (ISIL) if their plight is not resolved, and this could threaten the whole region. ISIL is in disarray after the pounding it took in Syria and Iraq last year. The real danger emanates from Pakistan, especially the ISI, which has actually launched a concerted effort to exploit the plight of the Rohingyas to the full, even if at the cost of the future of the Rohingyas themselves. For the international community, highlighting the woes of the Rohingyas by itself may not

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provide the desired long-lasting solution. Pakistan needs to be taken to task and told in no uncertain terms, through imposition of sanctions if necessary, that its despicable policies vis-à-vis the Rohingya would no longer be tolerated. Unless that happens, a Harakah al-Yaqin or an ARSA would invariably emerge on the horizon every time a solution appears likely. The crisis in the Rakhine region of Myanmar has important lessons for India. Not only is the region in the doorstep of India's North East, but as is well known in India the continuous flow of illegal Bangladeshi immigrants may turn into the more dangerous flood of Rohingyas a group of which the Harakah al-Yaqin (HaY) or ARSA is known to have participated in mass murder of Hindus in Kha Maung Seik.

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### References

1. Western Anglo Saxon Media, in particular, has a vested interest to perpetuate the deceit of the western democracies being anchored in liberal values, but when it comes to unrestrained immigration in their own countries, the clinching poster from the Brexit referendum proves otherwise:
2. Unfortunately, the experience of the Rohingyas demonstrating allegiance to far away Pakistan across generations from 1948 has a familiar echo in India. Both the Central and State Government organizations and media will do well not to hide this fact given that it has been widely reported by even the biased western media.
3. As Law and Order is a state subject in India, if certain state governments turn a blind eye to illegal immigration, it exposes India itself to a dangerous turn of events as happened in Rakhine when the two-centuries-old problem of settlement Bengalis by colonial Britain finally erupted into tragedy. It is the duty of every citizen and community to prevent corrupt politicians from undermining India by appeasement and exploitation for vote bank politics.
4. There is a great deal of parallel within India with Rakhine, from the erstwhile state and now Union Territory of J&K in how a radicalised Islamic population baits the government's agencies and even civilian population it considers adversarial. In the 1990s the Hindu population of Kashmiri Pandits were evicted out of the vale of Kashmir following threats and unrestrained bloodbath. In the last decade displays of ISIS flags after Friday Sermons, organized abuse and stone-throwing at the Indian Security Forces had become the norm. The World Media literally gloats on these incidents and their strident condemnation is only reserved for the government and security forces when they carry out any action that falls against the pseudo-moral benchmarks they have crafted for non-western nations. Media condemnation is quickly followed in an escalating scale from the usual suspect quarters of UNHCR, UN Security Council,

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ICJ all which have lost any ethical moorings that had been envisaged at the time of their foundation. This lyrical waxing expectedly goes silent from about worst genocides happening in the world such as in Yemen or against the Yazidis or Kurdish population. It is the case of "Might is right"! The Indian government needs to carefully consider this pattern of double standards and train India's Security Forces accordingly and only deploy them as a last resort with non-high impact weaponry.

5. The parallel with J&K also extends to the state of West Bengal which is beset with changing demographics in villages due to unrestrained illegal immigration from Bangladesh. The tactics of these illegals are the same as in Northern Rakhine where Buddhist villagers were steadily pushed to the south with the intent of creating an ungoverned space or to merge the territory with East Pakistan. Luckily for Myanmar, the present government of Bangladesh has not shown any appetite for falling prey to the machinations of the Rohingyas who had supported West Pakistan. Britain's strident condemnation of Myanmar's Citizenship Law and the Western Anglo-Saxon media's comparison of same with India's Citizenship Amendment Act (CAA) and National Register of Citizenship (NRC), has lessons of grave import for our nation. There is a great deal of unease amongst the erstwhile colonial powers primarily Britain about its adverse legacy and footprint in India, Pakistan, Myanmar and Palestine. While the powers of Britain and these western nations are greatly diminished, they cannot be dismissed altogether due to the clout wielded in the UN Security Council and their damage potential in being able to adversely influence the USA with Page 126 of 126 regards to its foreign policy. Therefore while the Indian Government needs to play the parliamentary democracy rule book consummately it needs to demonstrate iron-fisted will and determination in handling re-calcitrant state governments who unknowingly or willingly put India's security at risk. Such state governments should be dismissed for jeopardizing the safety and security of India the moment they cross the Rubicon of disobeying Parliamentary laws on CAA and NRC.
6. Lastly, India's defence lies best in the hands of its citizens and their will to strive for the unity of this great free-spirited nation, who are neither beholden to colonial Britain nor a band or grouping (religious or political), who only have an agenda to fulfill.