

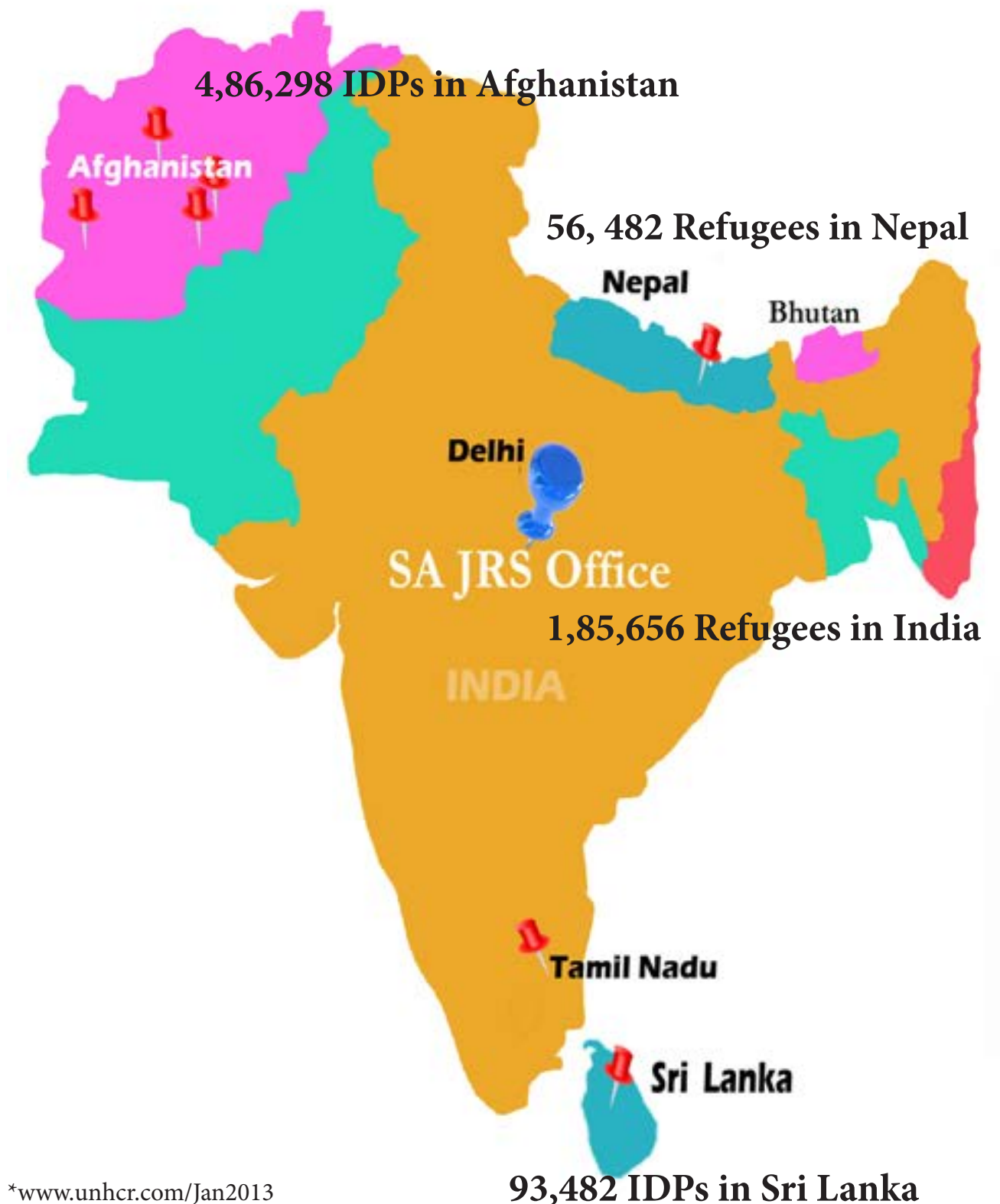


# **CHIN REFUGEES IN DELHI**

**REALITIES AND CHALLENGES**

**A STUDY BY  
JESUIT REFUGEE SERVICE, SOUTH ASIA**

JRS South Asia provides Education, Skills training, Economic programmes, Healthcare, Psychological support, Disability centres, Community development and Emergency assistance for Refugees and forcibly displaced persons



\*[www.unhcr.com/Jan2013](http://www.unhcr.com/Jan2013)

**‘Only by being a man or woman for  
others does one become fully human.’**

Pedro Arrupe SJ



Founder of JRS



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The Jesuit Refugee Service (JRS) is an international Catholic organisation established in 1980 by the Society of Jesus (Jesuits). Working in 60 countries worldwide, its mission is to accompany, serve and advocate for the rights of refugees and other forcibly displaced persons.

**Cover photo:**  
JRS-SA training center, Delhi

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## FOREWORD

As a pledge of our ongoing commitment to accompany, serve, and defend the rights of refugees and other forcibly displaced persons, I am happy to present the JRS South Asia report **CHIN REFUGEES IN DELHI: REALITIES AND CHALLENGES** by Fr. Joseph Xavier and Ms. Sherin Moraes. We hope that this extensive study, undertaken from January 2012 to October 2013, with the support of the Indian Social Institute, New Delhi, will contribute much needed information about the daunting challenges faced by the Chin refugees in Delhi. Jesuit Refugee Service has, for over 25 years, been engaged in serving refugees in Nepal and Tamil Nadu, and the forcibly displaced Tamil community in Sri Lanka. In 2005, JRS extended its services to war-affected, vulnerable communities in Afghanistan.

Today, more than half the world's refugees live in urban areas, as opposed to camps and rural settings. In February 2011, the JRS South Asia regional office was shifted from Bangalore to New Delhi. A key consideration in making the shift was the desire to respond to the challenge of the growing numbers of the urban refugees in Delhi. UNHCR currently assists over 24,000 urban refugees and asylum-seekers in New Delhi, mainly Afghan, Myanmar and Somali nationals.

The majority of the Myanmar refugees in Delhi are Chin, who fled violence and human rights violations at home. Thrown into an urban setting very different from their agrarian background, often without proper legal documents, and subject to high levels of discrimination, the Chin refugees are generally considered a very vulnerable group. Home visits and meetings with Chin community groups by JRS staff in October 2011 confirmed that many were living in desperate circumstances.

Prior to drawing up plans for intervention, JRS decided to start entry point activities and conduct an in-depth participatory study. I sincerely thank the 801 respondents, who graciously welcomed our JRS teams and generously made time to share their struggles, experiences and aspirations, which are at the heart of this study. I am deeply grateful to Fr. Joseph Xavier and Ms. Sherin Moraes for sifting through the wealth of data and information brought in from the field to tabulate, research, analyze, and prepare the study report.

This study gives us a deeper understanding of the challenges and struggles that the Chin refugees face in Delhi. The insightful analysis of the report, concisely presented in the tables and charts, significantly supplements the database of the Chin refugee profile. While presenting the key recommendations to the government of India and to UNHCR, our JRS South Asia team renews its commitment to work with the leaders of the Chin community and like-minded groups to help build capacity of the Chin refugees in order to respond to their own priority needs, and to support them in developing self-reliance to live their lives with dignity.

Fr. Stan Fernandes SJ  
Regional Director, JRS South Asia

## ACKNOWLEDGEMENTS

We would like to thank a host of people who have made this study possible. In a very special way we would like to thank Mr. Lavoei and Mr. Andrew Laitha who provided constant accompaniment and input at every stage of the project.

Many people have been associated in this study at various stages. We thank Fr. Jeevan Prabhu SJ, Fr. John Chathanatt SJ and Dr Archana Sinha of the Indian Social Institute, New Delhi, who helped in the preparation of the tool for the study and for conducting the pilot study along with Fr. Thomas Job SJ and Mr. Stephen Raj. We express our gratitude to all the Chin organizations and community leaders and elders who generously gave their inputs and views to refine the interview schedule. In a special way, we thank the Chin Student Union (CSU) and Chin Human Rights Organisation (CHRO).

It is not possible to name all who helped us in one way or the other in data collection. However, we thank Mr. Aneesh Correa, Mr. Stephen Raj and Sr. Jasmine Jose and the 22 volunteers from the Chin community who spent their valuable time during the data collection.

We gratefully acknowledge the contribution of Ms. Dona George, Fr. Maria Joseph SJ and Mr. Lal Lian Biak, Nirmala Niketan especially Ms. Sharon Rodrigues, and the Jesuits and staff of the Indian Social Institute.

We thank Fr. Thomas Job SJ, Ms Phoebe and Mr Christopher who helped in conducting the in-depth interviews. We are grateful to all the community leaders, pastors and leaders of the Chin organisations who provided inputs and to the individuals who shared their personal painful stories during the interview. We also thank Bro. John Messi SJ for book design and providing other support.

We thank Mrs Zenaida Kenmore for facilitating interaction with UNHCR. Fr Jose Mathew SDB, Director of Bosco Organisation for Social Concern and Operation (BOSCO) and Ms Selin Mathews, Project Manager of BOSCO; and Ms. Ipshita Sengupta and Ms. Kiran Kaur of UNHCR are to be thanked in a very special way as well.

We are grateful to Jesuit Refugee Service, South Asia, especially Fr Stan Fernandes SJ, the Regional Director and the staff of JRS regional office under whose patronage this study was carried out.

Joseph Xavier SJ & Ms. Sherin Moraes



# MAP OF CHIN STATE IN MYANMAR



© Karen Human Rights Group (KHRG), 2005

Scale: 1 to 800,000



## MAP OF AREAS COVERED UNDER THE SURVEY



## **ABBREVIATIONS**

AIIMS	-	All India Institute of Medical Sciences
BOSCO	-	Bosco Organisation for Social Concern and Operation
CHRO	-	Chin Human Rights Organisation
CRS	-	Catholic Relief Services
CSU	-	Chin Student Union
DAFI	-	Albert Einstein German Academic Refugee Initiative
DBA	-	Don Bosco Ashalayam, also called ‘BOSCO’
DCCF	-	Delhi Chin Community Fellowship
DDU	-	Deen Dayal Upadhyay Government Hospital
EVI	-	Extremely Vulnerable Individuals
FRRO	-	Foreigners Regional Registration Office
HIV/AIDS-		Human immune-deficiency virus infection / Acquired immune-deficiency syndrome
JRS	-	Jesuit Refugee Service
MCD	-	Municipal Corporation of Delhi
NGO	-	Non-governmental Organisation
PIS	-	Placement Incentive Scheme
RSD	-	Refugee Status Determination
SA	-	Subsistence Allowance
SLIC	-	Socio-Legal Information Centre
TB	-	Tuberculosis
UN	-	United Nations
UNHCR	-	United Nations High Commission for Refugees
WHO	-	World Health Organisation
YMCA	-	Young Men’s Christian Association

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# CHII



## CHAPTER 1

# From Citizens To Refugees

ORRY



Chin Story with Background of Chin  
Community

## FROM CITIZENS TO REFUGEES: THE CHIN STORY

### India and Refugees

India is a signatory to a number of Human Rights Conventions. Yet it is not a signatory to the 1951 Convention on Refugees and also the 1967 Protocol. Hence it does not have on its statute book a specific and separate law to govern refugees. The care and treatment of refugees falls under India's Registration of Foreigners Act of 1939, the Foreigners Act of 1946, and the Foreigners Order of 1948. All existing Indian laws like the Code of Criminal Procedure, the Indian Penal Code and the Indian Evidence Act apply to the refugees as well.

In India, refugees are placed under three broad categories. Category I refugees receive full protection from the Indian government (for example, Tamil refugees from Sri Lanka); Category II refugees are those who are granted refugee status by the UNHCR and are protected under the principle of 'non-refoulement' (for example, Burmese and Afghan refugees); and Category III refugees who are neither recognised by the Indian government nor the UNHCR but have entered India and assimilated into the local community (for example, the Chin refugees from Myanmar living in the state of Mizoram). Those asylum seekers who are not offered direct protection by the Indian government can apply for refugee status with the UNHCR. The refugee certificates issued by the UNHCR are, in practice, recognised by the Indian government creating a de facto system of refugee protection in India. A positive development was seen in 2012, when the Government of India decided that refugees registered with UNHCR may apply for long-term visas and work permits.

### Background of the Chin Community

The Chin State is one of 7 ethnic states in Myanmar, which also has 7 regions. The Chin State shares international borders with Mizoram State, India, to the west, Manipur State, India, to the north, and Bangladesh to the south-west.

The Chins are a religious minority in Myanmar which is 80 per cent Buddhist. Some 73 per cent of the people in the Chin State live below the poverty level, giving Chin State the highest poverty rate of Myanmar's 7 states and 7 divisions. Over 50 per cent of total employment in the Chin State is in the agrarian categories of agriculture, hunting and forestry.

### Reason for fleeing

On March 2, 1962, General Ne Win, the head of the Burmese army, took power through a military coup, abolished the Constitution, and ruled Myanmar for the next 26 years. The harsh military rule eventually led to a nationwide democratic uprising in August 1988. Through an authoritarian Burmanization - a carefully crafted set of government policies towards hegemonization - over the years the military regime has persecuted the Chins based on their ethnicity, religion and freedom of expression and public opinions. So the Chins have continually fled in order to escape from



persecution by the military regime in Myanmar. Many fled to Mizoram State, India. The Chin refugees, who number 100,000 as of March 2012, live a life of economic insecurity and non-recognition. A report released in Washington in 2011, ‘Seeking Refuge: The Chin People in Mizoram State, India’, describes their lives as being “out of sight and out of mind”. A few from Mizoram have travelled on to New Delhi. A few fled from the Chin State to Thailand and many more from the Chin State to Malaysia.



### **The Chin Refugees in Delhi**

According to a recent report ‘Urban Profiling of Refugee Situations in Delhi’ by UNHCR in 2013, the number of asylum seekers and refugees stands at 12,134. The exact number of Chins in Delhi was not available. Most of the Chin people enter into India from the north-east and very few asylum seekers travel to Delhi for recognition as refugees by the UNHCR.

**The major assistance provided by the UNHCR is in health, education, training and employment, psycho-social support and legal assistance.**

There are many organizations amongst the Chin community that address their problems, and negotiate with various stakeholders. The five main organisations are: Chin Refugee Committee, Chin Human Rights Organisation (CHRO), Burmese Women Delhi, Chin Students’ Union, and Delhi Chin Committee Fellowship.

### **UNHCR Support to the Chin Refugees in Delhi**

The Chin refugees in Delhi come under the UNHCR Urban Refugee Programme. The main implementation partners for the programme in Delhi are Don Bosco Ashayalam (DBA), also known as ‘BOSCO’, and the Socio-Legal Information Centre (SLIC). The major assistance provided by the UNHCR is in health, education, training and employment, psycho-social support and legal assistance. UNHCR provides these services by supporting the existing system in the host country.

### **Refugee Status Determination (RSD) and Resettlement**

UNHCR conducts an interview to distinguish the refugees from economic migrants. If the claimant passes the interview, he gets a refugee card. If the refugee fails the interview the first time, s/he can appeal. If s/he fails to meet with the required criteria, UNHCR denies refugee /asylum seeker status

and thus s/he is an unrecognized refugee in India, devoid of any service by the UNHCR or the Government of India.

UNHCR also provides resettlement opportunities to refugees. Resettlement is perceived to be the only option by the Chin refugees due to lack of local integration. UNHCR states that it resettles primarily those who have a serious threat to protection in India and they are referred for relocation to a third country. Moreover, if some countries volunteer to accommodate the refugees UNHCR facilitates the process.



**Services offered by UNHCR to the Chin refugees are listed below:**

**A. Subsistence Allowance (SA)**

The SA programme was designed to ensure refugees are able to meet the basic needs once they arrive in Delhi by providing monthly cash assistance. The monthly amount is Rs 3,100 for the principal applicant and Rs 950 for dependants for a period of three to six months subject to periodic review. The reason given for SA is that in three to six months time the family should find its own way of finding resources to meet the basic needs. Those who are eligible to access SA are:

- Disabled or Extremely Vulnerable Individuals (EVI), that is those who are unable to work either due to illness, physical and mental disabilities or protection problems
- Unaccompanied Minors
- Senior Citizens
- **B. Employment and skill training assistance**

*i. In-house skill training as well as training subsidy*

As most of the Chins are from an agricultural background they do not possess employability skills to find jobs in Delhi. Hence to increase their chances of employability, DBA offers various in-house skills training programmes like tailoring, knitting, jewelry making etc. It also provides subsidy for those who undergo training in skills like automobile repairing, mobile repairing etc.

*ii. Self-employment grant*

Post-skill training, DBA provides assistance to those who wish to be self-employed. A grant of Rs 25,000 maximum is given to a person. The person who requests this grant needs to draw up a proposal and submit the same for scrutiny.

*iii. Employment Assistance*

DBA helps the Chins in finding employment after the completion of the training. Some of the Chins are also hired to work at DBA centres for knitting, tailoring etc.

*iv. The “Salary Top-Up” programme*

This scheme is now known as Placement Incentive Scheme (PIS). This scheme is for refugees

- Assistance in admitting children in Government schools
- Providing Scholarship
- Organising Open school / Bridge programmes
- Conducting language classes to learn English and Hindi
- Conducting tuition classes and running day care centres

who find jobs on their own. A financial assistance of Rs 1,000 per month is given for a period of one year.

### C. Health services

- DDU is the government hospital that UNHCR has tied with for providing health services to the refugees. DBA provides transportation facilities to the hospital as well as an interpreter to aid in translation. Medicines prescribed by the government doctor and availed at the hospital are free of cost. Similarly some medicines kept at DBA centre are also provided free of cost. More complicated cases are referred to other government hospitals like the All India Institute of Medical Sciences (AIIMS).
- DBA runs a counselling centre.
- DBA conducts health camps.
- A limited medical reimbursement claim is available for the most deserving.

### D. Legal Assistance

The Socio-Legal Information Centre (SLIC) is an implementing partner of UNHCR which provides legal services and general assistance.

### E. Education

- DBA helps the Chins to pursue their education in government schools.
- For students studying in government schools, but who cannot cope with the education system, tuition classes are organised.
- For students who have missed prime years of their lives in education due to transition from Myanmar to India, UNHCR through DBA provides support through “Open school”/ Bridge programmes. Here they coach the students so that they can become eligible to enter the mainstream education in formal institutions.
- DAFI scholarship is provided to students.
- Language classes in both English and Hindi are held.
- Four day care centres are run by DBA for 2 to 5 year old children.

# DES

## CHAPTER 2

# R

## esearch Design

# ICGN



Based on the analysis of the data, the major trends and gaps were identified

## Research Design

### **Rationale of the study**

The Jesuit Refugee Service (JRS) is an international Catholic organization with a mission to accompany, serve and advocate on behalf of refugees, asylum seekers, those internally displaced by conflict or disaster (IDPs), and those returning home after years seeking refuge abroad. The South Asia Regional Office of JRS made its entry in 2011 with the Chins in Delhi. In view of understanding the needs and to evolve appropriate strategies to accompany the Chins the present study was initiated. Though there are about 24,000 asylum seekers and refugees in Delhi, it chose the Chin community as they were found vulnerable and living in despicable conditions.



### **Review of Literature**

Hardly any research material is available on the Chin refugees in Delhi. With a sample size of 50 Catholic Relief Services (CRS) has come out with an assessment report of Chin in Mizoram. The Other Media has come out with a well documented study based on 95 samples on Burmese Asylum Seekers and Refugees in Delhi highlighting legal, educational, employment and housing concerns. Radhika Chopra has done a comparative study of the education scenario of the children of Afghans and Chins. A compilation of case studies undertaken by the Chin Refugee Committee brings out forcefully the horror experiences of harassments and threat to life. There are also a few reports available primarily done by students of social work. The latest is a report titled, “Urban Profiling of Refugee Situations in Delhi” jointly carried out by some international organisations presents the status of refugees and asylum seekers from Myanmar, Afghanistan and Somalia. Apart from these publications and reports a number of websites present some details about the Chins. These materials are listed in the reference. After surveying the available materials related to the Chin the objectives of the study were finalised.

### **Objectives of the study**

The main objectives of this study are:

- To map the socio-economic and legal status profile of the Chins living in Delhi
- To study the educational status, health condition, employment, livelihood and income sources
- To study the status of basic amenities accessed by the Chin refugees, especially in electricity, water, toilet and housing
- To study the problems faced by the Chin refugees from the house owners, neighbours, local youth, local leaders and police
- To study various programmes sponsored by the UNHCR and their impact
- To make recommendations to improve the status and condition of the Chin refugees in Delhi



### Research Tool

In 2011, when the study was initiated, the Chin community members were living in 9 geographic locations in Delhi, not far away from one another, around Janakpuri and Vikaspuri areas. An attempt was made to cover all the Chin households in Delhi adopting the survey method. However, this study does not claim to have collected data from all the Chin households. The investigators interviewed the heads of families, namely husband or wife, whoever was available at the time of interview.

The interview schedule contained questions related to the following variables:

**Demographic Variables** such as Residential area / Locality, Age, Sex, Family size, Educational status, Marital Status, Tribe, Refugee Status and Income

**Human Development Variables** such as Education, Health care, Skills Training and Employment

**Amenities Related Variables** such as Housing, Kitchen facility, Toilet facility, Availability of Drinking Water, Water for other needs and Electricity

**Relationship Related Variables** such as Relationship with House Owners, Neighbours, Local Leaders, the Police and Local Youth

By adopting survey method the research analyses variables such as demographic, human development, amenities and relationship with key stakeholders

One section of the interview schedule had some specific questions related to the educational status of the children. The responses to the interview schedule were coded and analyzed using the Statistical Package for Social Sciences.

Based on the analysis of the data, the major trends and gaps were identified with regard to education, health, employment, skills training, basic amenities and housing, relationship with key stakeholders and problems faced etc in relation to sex, area and tribe. These trends and gaps were further studied by conducting in-depth interviews with key respondents like the area leaders, tribe leaders, pastors, organizational leaders and other stakeholders with due representation to women. A few case studies were also carried out to capture the life stories of some representatives of the Chin community.

UNHCR representatives and DBA coordinator and staff were also interviewed to learn about the various programmes carried out by UNHCR, the present position of UNHCR with regard to the Chins and to know about the stand of the Government of India with regard to the Chin refugees.

Later the outcome of the study was presented to some select community leaders and their comments and suggestions were also incorporated.

The total number of households covered by the survey was 801. The approximate Chin population covered by the survey was 3,700. As stated earlier, it was not possible to cover the entire Chin population here in Delhi under the survey. However, there are different estimates with regard to the total Chin population in Delhi. The community members state that the population is around 5,000 to 6,000. UNHCR claims the population of the Chin community is 7,500 in India, with a majority of the Chins living in Delhi; and, a recent report quoting UNHCR states the Myanmarese registered with the UNHCR to be 12,134.



### **Limitations of the Study**

- The major limitation faced by the investigators was in locating the houses of the Chins in various localities, despite the investigators being accompanied by local volunteers.
- The second major limitation was in communicating with the Chins. There was a communication gap between the investigators and heads of households who responded to the interview schedule. The same problem was felt much more during in-depth interviews. Since every sentence was to be translated, in-depth interviews became too long and a tiring exercise.
- Data collection took about two months. In the meantime some families had moved from one place to another. It was difficult to sort out the responses to ensure that no household was interviewed twice.
- The issues and concerns of the Chins as stated by them could not be verified since doctors and nurses of DDU and government school teachers were not interviewed.

In the following chapters, an analysis of the demographic profile of the Chins, issues related to education, health, employment, skills training, basic amenities and issues related to harassment are presented.



CHAPTER 3

Demographic

# GIR

Profile of the Chin Community in Delhi

## DEMOGRAPHIC PROFILE OF THE CHIN COMMUNITY IN DELHI

In this chapter, the basic demographic profile of the Chin community is presented by analysing variables such as area, tribe, sex, age, religion, marital status, family size, legal status (RSD) and duration of stay in India received from 801 respondents. Apart from single variables, relationships between variables are also analysed and interpreted.



### Area – Tribe classification of the Respondents:

From Chart 1 it is evident that out of 801 respondents, from four localities, namely, Sitapuri, Bodella, Hastal and Chanakya Place the number of respondents are above 100. Respondents from Jeevan Park, Vikas Nagar, Asalatpur and Bindapur are less than 50. Sitapuri has the highest number of Chin families accounting for 183 respondents and the lowest number of families is in Vikas Nagar and Bindapur which is about 25.

Chart 1

Geographical Location of the Respondents

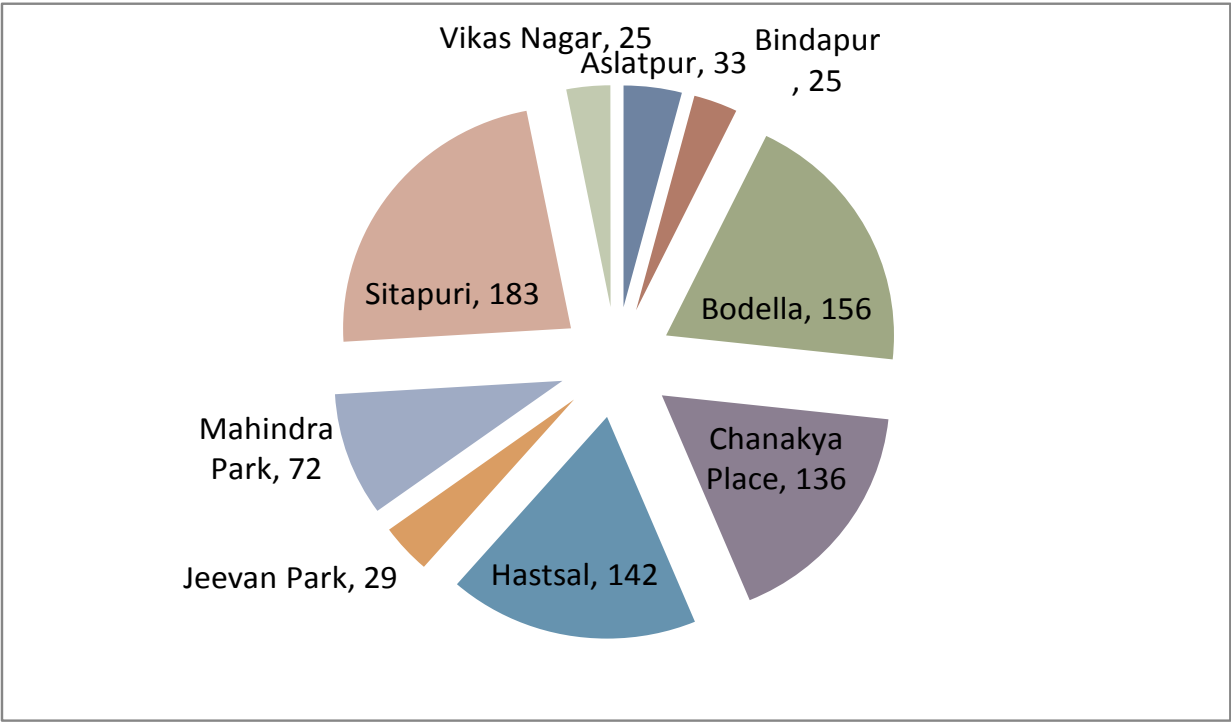
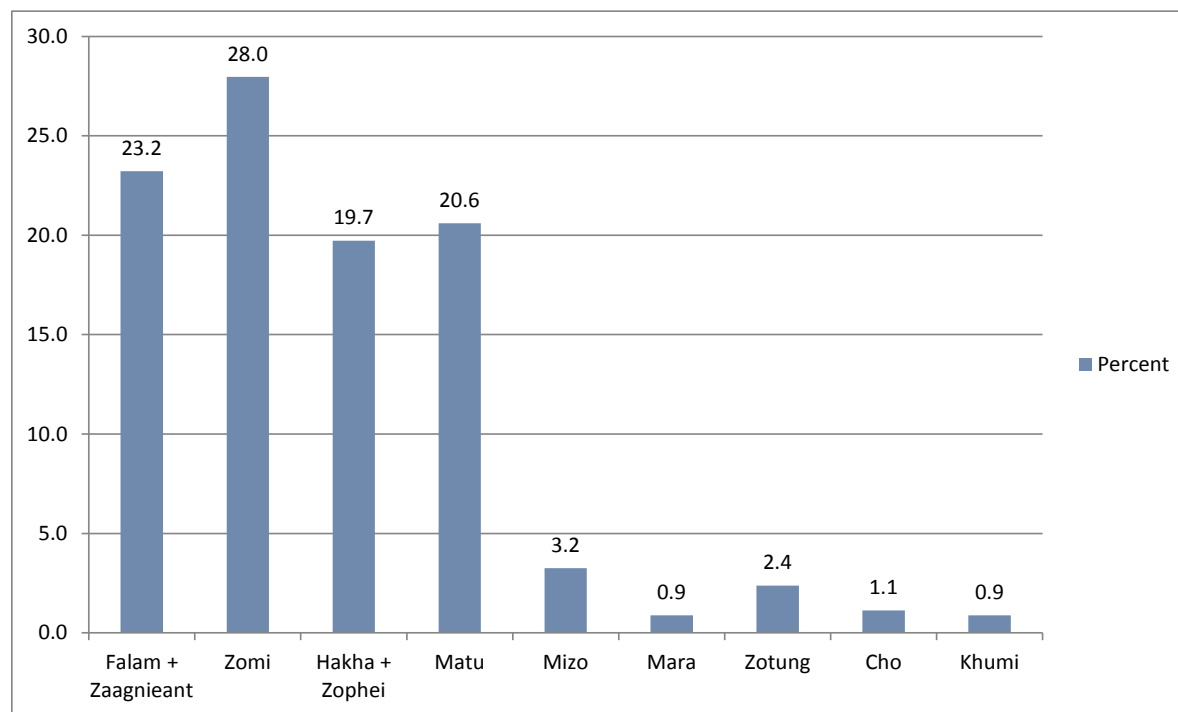




Chart 2  
Tribe of the Respondents



According to Chart 2, there are nine major tribes among the Chins who are living in Delhi. They are Mizo, Falam, Zomi, Hakha, Matu, Mara, Zotung, Cho and Khumi. Among them, Falam, Zomi, Hakha and Matu are large in number as compared to other tribes. Zaagnieant and Zophei are sub-tribes of Falam and Hakha. There also a few families belonging to sub-tribes. Since these families mentioned only the visible tribe names those small tribe identities are not mentioned.

#### **Religion:**

The Chin families in Delhi are largely followers of Christianity. Each tribe has established one or more Churches managed by pastors within the tribe. Tribes with large number of families have as many as three or four Churches in Delhi in various localities. Church is a unifying factor and every tribe is well organized under the Churches. Attending Church services is considered to be a sacred obligation in the lives of the Chins. Practically all the Chin members attend the Church services without fail. Some of the families also stated that it is a good Christian practice to give 10 per cent of their earnings every month to the Church. The pastors contribute a lot in keeping the tribe community united and identity intact. The pastors regularly visit the families under their care and conduct prayers in houses. Apart from fulfilling religious services some pastors also try to help the families in whatever way possible. The Chins also mix with local Indian Churches mutually helping one another. At the death of a person the Chins are able to perform the last rites according to their faith largely due to the collaboration of the local Churches. However, they find it difficult to meet the expenses since UNHCR provides only Rs 6,500 for the funeral.

### **Marital Status, Family Size and RSD status:**

Among the respondents a very high percentage, 72.8 per cent are married. It is to be noted that about 91 respondents which is 11.4 per cent are either widows or widowers. Out of these 91 respondents, 68 fall within the age category of 26 to 55. Twenty-four respondents are either divorced or separated.

The average family size or the mean value of the number of members in a family, among the Chin refugees in Delhi, is 4.59.

Among the 801 respondents, 94.4 per cent are RSD identity holders. Still 45 respondents were waiting to get RSD/ refugee status when the survey was conducted.

Among the 1,557 children (students) of the 801 respondents, 1,462 have obtained RSD status whereas 95 are still waiting to get RSD / refugee status. While talking to the community leaders regarding the problems faced in obtaining refugee cards, the leaders stated two major problems in this regard:

- Complex Process: Obtaining a refugee card is a complex process involving a lot of time and travel cost. One has to go to the UNHCR office on different days to fulfill several procedures such as seeking an appointment, filling of registration form, attending interview and waiting for the RSD result.
- Long waiting time to get an RSD status: Initially it used to take about one to two years to obtain the status. However, today, the time frame ranges from about three to nine months.

Getting the RSD card is the first step a refugee carries out when s/he comes to Delhi. After getting this status, UNHCR provides them a recommendation letter. Only after obtaining this letter they can approach the Foreigner Regional Registration Office (FRRO) to obtain a residential permit. The residential permit however does not provide a work permit for employment. As stated by the Chin community, the problems faced for obtaining a residential permit are:

**Getting the RSD card is the first step. After getting this status, along with a recommendation letter from UNHCR a Chin can approach the Foreigner Regional Registration Office (FRRO) to obtain a residential permit. The residential permit however does not provide a work permit for employment.**

- A lot of documentation is involved in obtaining a residential permit. The FRRO insists on submission of electricity bill/ water bill, sometimes voter identity card of the house owner and a proof of residence from the house owner. The Chins experience procedural hassles in this regard. At times the house owners are not supportive and understanding and they do not provide these documents and also hesitate to give letters to this effect.
- Despite fulfilling these procedures, the residential permit is valid only for one year. The applicant has to resubmit all the documents again to renew the permit.
- Initially the Chins had to pay a fee to obtain this permit. This fee ranged from Rs 7,000 to 10,000. However, considering the plight of the refugees and their economic status, in 2013 FRRO has stopped collecting fees for issuing of a residence permit.



#### **Duration of stay in India:**

The inflow of the Chin refugees into Delhi has happened in the last decade. 82 per cent of the respondents state that they have stayed in India less than five years. While some families are still arriving in Delhi the number has considerably come down in the last couple of years.

As per UNHCR, one of the major problems that UNHCR faces with the Chins is that the Chins strongly feel that India is a stop gap and they look forward to resettlement. UNHCR states that they have strict rules for resettlement. They primarily resettle only those with serious threat to protection in India and not by origin or ethnicity or seniority. However the Chins believe that resettlement is their “right”. They are upset with UNHCR, because they perceive UNHCR is not effective and not making a serious effort to resettle them. Although UNHCR is aware of this, they are not able to change the mindset of the Chins. This serious gap in understanding causes the Chins to be bitter towards UNHCR. They live in constant hope of being resettled. Thus many are depressed, unhappy and are not pro-active to any serious efforts being made to improve their lives in India.





## CHAPTER 4

# Educational and Health Status

# STRA



The analysis of the educational and health situation of the Chins is described in detail.

## EDUCATIONAL AND HEALTH STATUS

In education, the study intended to gather information about the education status of the respondents as well as the children. The childrens' group is a complex category. It includes children of the respondents who are in the age group of 6 to 25, other children who are living on a permanent basis with the respondents and in some cases unaccompanied minors, but all within the age group of 6 to 25. If someone from this category is married then they are excluded. The limit of 25 years was purposively kept since some of these individuals lost years of education both in Myanmar and in India and pursued education with interruptions. In the analysis, the terms 'children' and 'students' are synonymously used.

The analysis of the educational patterns of the respondents is aimed at finding out whether or not the respondents and their 'children' achieved different levels in education. Interviews with the key respondents were suitably incorporated to explain the potential differences.

### **Role of Burmese Community in Education**

Being a refugee, experiencing the harshness of forced migration, coming to a foreign country where one looks, speaks and dresses differently from the native population creates strains in adjusting. Also, since the refugees were not happy with the DBA system of education, they decided to start their own community and community specific Church schools. According to the respondents these gave the refugees a feeling of security and safety. Most of the schools are free of cost. However, the system of education in these schools is informal and there is no fixed syllabus. Moreover, students of different age groups were put together without gradation. So only a few learnt some basics and joined the formal schools and the rest continued without much upward mobility in education.

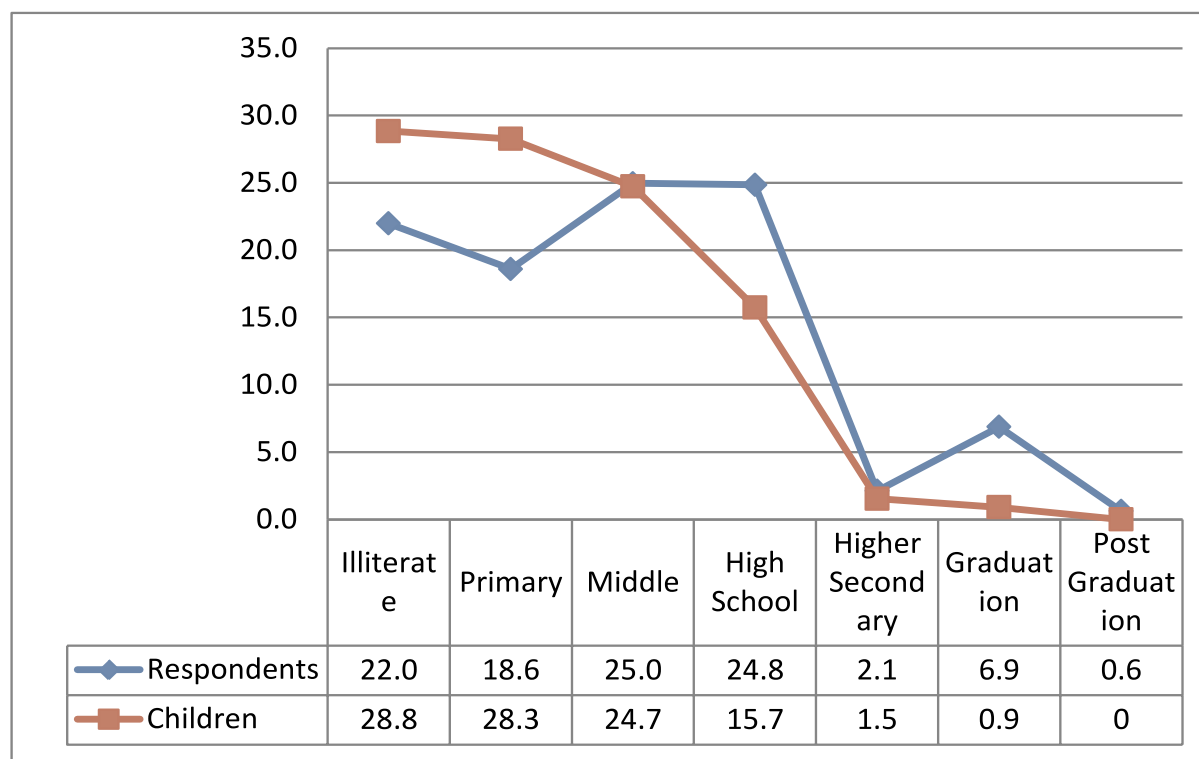
**Lack of proper education obviously will have huge repercussions in the future generations of the Chins, wherever they may be.**





Chart 3

Comparative Analysis of Educational Status of Respondents and their Children



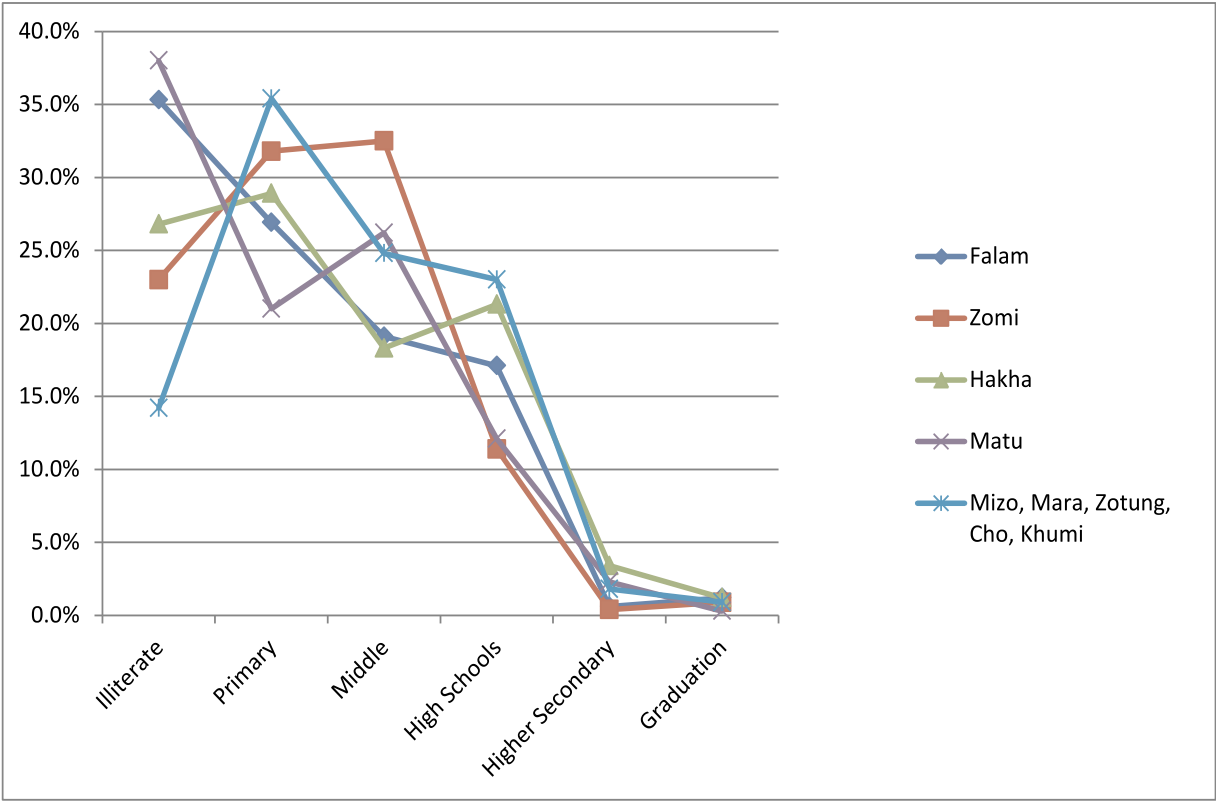
From Chart 3 it is evident that the respondents (parents) have had better access to education as compared with their children. It is to be noted that all the respondents have studied in Myanmar. Among the illiterates there is an alarming increase by 6.8 per cent among children when compared to the respondents. In normal circumstances in any society the rate of illiteracy among children tends to be lower than that of their parents. This is not the case among the Chin refugees of Delhi. A comparison from high school to post-graduation shows clear contrast between the level of educational attainment of the respondents and their children. There is a very sharp decline in the curve. It is heartening to note that about 6.9 per cent of the respondents have completed graduation and 0.6 per cent have completed post-graduation. When it comes to their children the percentage has dropped to 0.9 per cent for graduation and none have reached post-graduation till they completed the age of 25.

**In normal circumstances in any society the rate of illiteracy among children tends to be lower than that of their parents. This is not the case among the Chin refugees of Delhi. Deprivation in education seems to be a major concern of the refugees.**

Tribe and Education:

Chart 4

Tribe and Education among Children



Illiteracy is very high among Matu tribe with 38 per cent closely followed by Falam (35.3 per cent) and Hakha (26.8 per cent). It is to be noted that the smaller tribes have a lower illiteracy rate. Among the four major tribes Zomi tribe seems to be accessing education better than the other tribes, especially at primary, middle and high school levels.



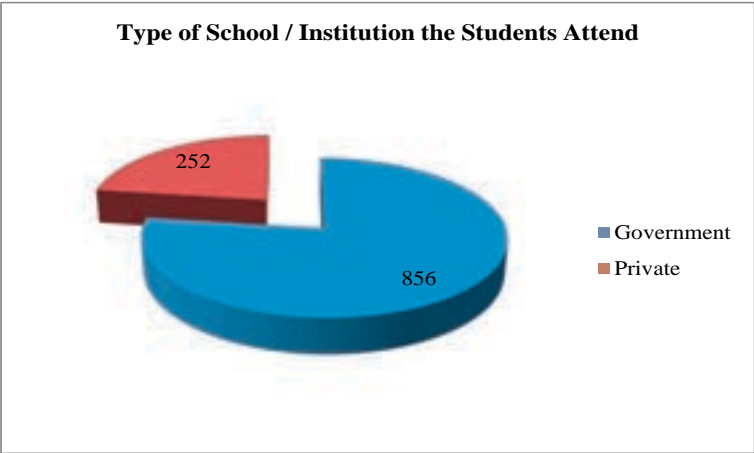
Table 1

Area and Education of Children							
	Level of education						Total
	Illiterate	Primary	Middle	High Schools	Higher Secondary	Graduation	
Asalatpur	6	19	17	18	5	0	65
	9.2%	29.2%	26.2%	27.7%	7.7%	0%	100%
Bindapur	13	15	15	2	0	0	45
	28.9%	33.3%	33.3%	4.4%	0%	0%	100%
Chanakya Place	76	76	56	60	7	5	280
	27.1%	27.1%	20.0%	21.4%	2.5%	1.8%	100%
Jeevan Park	14	8	13	12	0	0	47
	29.8%	17.0%	27.7%	25.5%	0%	0%	100%
Mahindra Park	68	38	28	20	2	2	158
	43.0%	24.1%	17.7%	12.7%	1.3%	1.3%	100%
Sitapuri	116	95	82	37	6	2	338
	34.3%	28.1%	24.3%	10.9%	1.8%	0.6%	100%
Bodella	69	70	72	59	2	3	275
	25.1%	25.5%	26.2%	21.5%	0.7%	1.1%	100%
Hastsal	71	109	88	37	2	2	309
	23.0%	35.3%	28.5%	12.0%	0.6%	0.6%	100%
VikasNagar	16	10	14	0	0	0	40
	40.0%	25.0%	35.0%	0%	0%	0%	100%
Total	449	440	385	245	24	14	1557
	28.8%	28.3%	24.7%	15.7%	1.5%	0.9%	100%



In Mahindra Park as much as 43 per cent, that is 68 out of 158 children, are illiterate followed by Vikas Nagar at 40 per cent and Sitapuri with 34.3 per cent.

Chart 5



**Table 2**

<b>Nature of Education and Country</b>			
	<b>Country of Study</b>		<b>Total</b>
	<b>Myanmar</b>	<b>India</b>	
<b>Government</b>	828 (96.7%)	28 (3.3%)	856 (100%)
<b>Private</b>	0	252 (100%)	252 (100%)
<b>Total</b>	828 (74.7%)	280 (25.3%)	1108 (100%)

As can be seen from Chart 5 and Table 2, out of 1,108 children who are literates, 77.3 per cent or 856 students who have entered the portal of education have accessed education in government schools. Out of these 856 students 96.7 per cent or 828 students have studied in government schools in Myanmar and only 3.3 per cent or 28 are studying in government schools in India. In contrast, out of 252 students studying in private schools, all are studying only in India. Among those who are accessing education from private institutions 83.7 per cent, which is 212 Children, are studying in non-recognised schools.

Interviews were conducted to find out the reasons for low education and the opportunities and challenges in accessing education. The following concerns emerged:

**Problems related to education and low literacy**

- Lack of financial means to educate their children
- Migration to India affecting those who had to leave education half way through.
- Discrimination at government schools in India. Sometimes the Chin children are beaten up, physically abused and manhandled, made to sit on ground, harassed etc. In some instances it is said that the parents of the local children have also beaten up the Chin children.
- Chin youth in the age group of 12 to 18 prefer to work to earn their livelihood since the families go through enormous financial difficulties.
- The education system as well as medium of instruction is different in India. Since some children were sent to lower standards in comparison to their education in Myanmar, they refused to go to school and ultimately became dropouts.
- Many are not satisfied with training centres run by UNHCR with the implementing partner DBA. They state that a huge number of students are managed by one person in a class and students of various ages are put together in one class.
- Chins are also not satisfied with the criteria for eligibility of DAFI scholarships as they need to register their names at the college and pay the initial set of fees to become eligible. Moreover, DAFI scholarships are provided to very few beneficiaries.
- The Chin children have gone through trauma and pain. No local teachers are trained to accompany the children from a different cultural background.

According to a member of DCCF, in 2010, his 9 year old daughter was going to a government school. The local students used to spit in her tiffin box, and write on her notebook. The teacher shouted at her as her notebook was scribbled on. However, when she reported to the teacher that her classmate had written on the book, the classmate punched and slapped her. He reported his daughter's incident to the UNHCR, but the UNHCR could not do much. He also went with an interpreter and met the teacher. When the teacher asked the local children whether they did the above, the children said 'no' and the teacher believed so.

## Health Care

The main determinants of health as per WHO are: our economy and society, where we live, what is physically around us, what we are and what we do.

The Chin population lives in deplorable conditions, unhygienic environment, and they lack access to basic needs such as clean water; all which causes detrimental effects to their health. Lack of awareness of basic health and hygiene also adds to their plight. Being from an agrarian background with hardly any skill for which there is a demand in the new living environment, earning a decent salary is a dream. The money earned goes into their daily expenses such as housing, electricity and water and hence there is hardly any amount left to spend on food and even less on health care.

Most go to the night bazaars to buy discarded vegetables or vegetables at a cheaper price. These vegetables lack the basic essential nutrients and hence are devoid of any nutritional addition to them. Moreover many complain about diarrhoea, dysentery, malnutrition which could be attributed to the water, food habits and lifestyle.

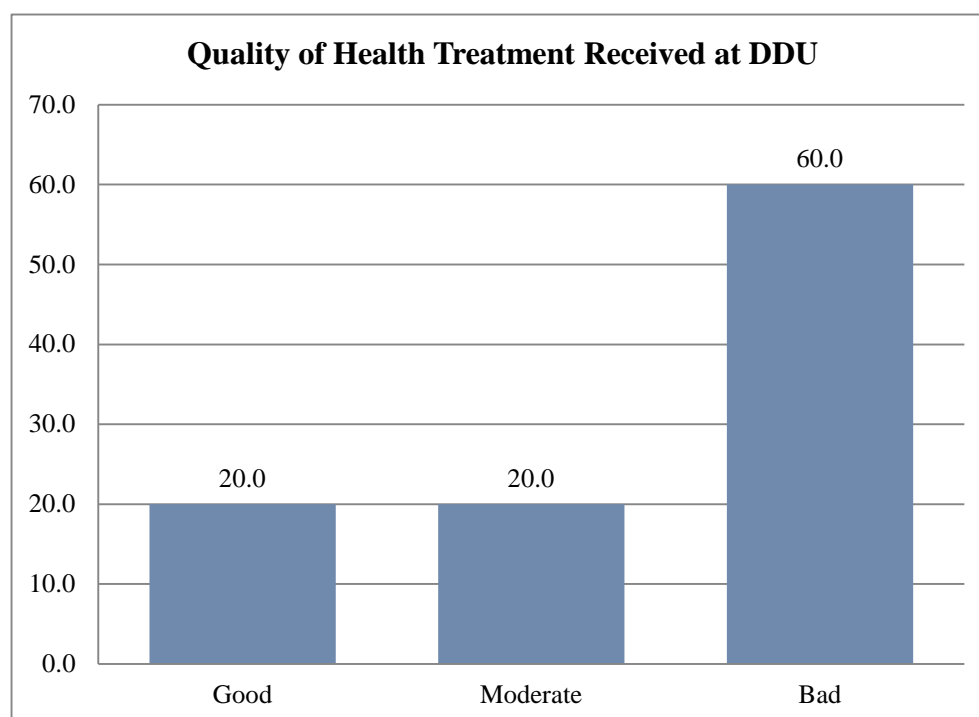
Migration, living from hand to mouth, living in constant fear and worry has caused severe psychological problems for the Chins. Many suffer from depression and some have been admitted to mental hospitals. Moreover, a good many number of the Chins suffer from major ailments and are silently dying due to lack of proper treatment.

A government hospital is the only option for the Chins. Hardly any could afford treatment in private hospitals. The expenses for treatment in private hospitals are not compensated by UNHCR. Interviews were carried out and case studies done to understand how the Chins perceive the quality of treatment received at the DDU government hospital.

One of the striking phenomena in health care is

that, as the Chins feel comfortable going to a hospital/doctor from their own community, a few clinics have come up within and by the Burmese community. Yamuna Clinic is one such running successfully. This clinic is run by a Burmese doctor assisted by nurses and volunteers and treatment here is free of cost. However, many state that there are insufficient medicines in these clinics and that the staff-patient ratio is highly disproportionate. For example, a pregnant woman after delivery was asked to leave the clinic soon without proper post-natal care since many more pregnant women were waiting for admission. In spite of this situation, many Chins access these clinics for cultural and economic reasons.

**Chart 6**



From chart 6, we can see that more than half of the respondents, 60 per cent, state that the quality of treatment they receive at the hospital is bad or very bad.

On interviewing the Chin leaders, the health problems and issues cited are the following:

- Many people in the community suffer from a variety of serious diseases such as TB, Hepatitis, Kidney stones, HIV/AIDS, Cancer, gynecological problems to name a few apart from ordinary ailments like fever, water-borne diseases etc. They do not understand how these diseases are spreading and even less how to prevent them.
- It is not only the long waiting line at DDU hospital, but they get pushed out of the line by the locals and are made to stand at the back of the line. No hospital authorities are ready to set this right despite repeatedly informing them. So the Chins feel that they are being treated like

**According to one of the leaders of DCCF, in 2012, a man was beaten up by locals. He went to DDU hospital for treatment. When the doctor asked him what happened – he said he was hit by the locals. The doctor advised “You should say I hurt myself and do not blame others. If you blame others, I will not treat you.”**



**An elder from Chanakya Place reported that a 28 year old woman who was 6 months pregnant suddenly started bleeding. She was rushed to DDU hospital. In spite of her bleeding, the doctor made her wait for an hour to take an ultrasound. She could not wait any longer and hence was rushed to a private hospital. The private hospital refused to admit her as she could not afford to pay the room fees. She went back home and the child was stillborn.**

second class citizens.

- Some stated that they are discriminated by the doctors and other hospital staff. A few also felt that there is prejudice against them in dispensing of medicines.
- Pregnant women prefer not to go for check-ups because of the long waiting line. Also for delivery, since male interpreters are not allowed inside the delivery rooms, sometimes the women find it difficult to communicate with the hospital staff.
- Each Doctor has to attend to huge numbers of patients and so doctors are not able to do a thorough check-up. In some instances, without proper check-up the doctors say that everything is normal and they prescribe paracetamol for all ailments.
- The Chin community members are happy that DBA sends an interpreter when they go to hospital. However, two or three interpreters accompany 10 to 20 patients.
- Sometimes interpretation results in miscommunication and ends up in wrong diagnoses and wrong treatments. Some interpreters know only limited English and no Hindi.
- The doctor prescribes a list of medicines which are not available at DDU pharmacy or at DBA. The patient has to obtain these medicines from a private medical store at his/her own expense. Some also mentioned that at the pharmacy they sometimes received expired or wrong medicines.
- It was also stated that some Chins are involved in drug trafficking, prostitution, alcoholism, chewing tobacco etc. These problems are generally handled by the community elders. This is also a matter of grave concern.
- In the psycho-social department at DBA, the Chin elders state that the number of counsellors available for the number of patients is highly disproportionate. There is always a long waiting time between each counselling session. There is also a certain amount of uneasiness about the presence of the interpreter.



INNO



## CHAPTER 5

Status

STATUS



Employment, Skills Development and  
Income Status

## EMPLOYMENT, SKILL DEVELOPMENT AND INCOME STATUS

Coming from an agricultural background and living in a city area has an impact on the type of job a Chin can undertake, as cities do not provide an opportunity for agricultural work. With lack of skills needed for employment in a city dwelling, we attempted to understand what kind of jobs Chins undertake. Till recently, India did not grant work permits to refugees. Hence, they could not work in the formal sector, and the Chins were at the mercy of the employers since they could not have recourse to labour laws like the Minimum Wages Act. They were forced to take up work in the informal sector competing with the menial labour workforce under dreadful conditions.

In this section the number of persons employed, nature of employment, skills imparted by various agencies and their impact, problems faced during employment, and income status and sources are reported.

### Employment

Among the respondents 506, which is 63.2 per cent, are engaged in some work.

Table 3

Nature of Employment		
	Count	Per cent
Don Bosco	34	6.7
YMCA*	19	3.8
Self-employed	49	9.7
Daily / Monthly wage labour	399	78.8
Restaurant	5	1.0
Total	506	100.0

\*Initially YMCA was also an implementing partner of UNHCR. As of now, the only implementing partner is DBA

UNHCR through DBA/ YMCA is able to provide some employment opportunity for only 10.5 per cent of the respondents. These employment opportunities are generally in tailoring and knitting where they have to stitch/knit certain items within a specified time frame. 9.7 per cent of the respondents are self-employed. Many of them make their traditional dresses or food and send them abroad through their relatives who then sell them to the Chin community there. 78.8 per cent of the respondents have stated that they are either daily or monthly wage labourers. That is, they generally work in factories in packing of clothes, making of garments, or security guards to name a few. As per the research study conducted by a Delhi University student, these factories are actually small-scale workshops hiring anywhere between 10-50 workers at a time, where either petty items or components of larger products are produced for the market or other industries. These units are not governed by labour laws and therefore they manage to illegally employ people with no documents or permits to work. In such situations, the factory owners have almost absolute power over the working conditions including wage payments of the workers, many of whom are refugees

or asylum seekers.

Some are also engaged in availability-based and ad hoc type of employment. Restaurant is one such category. During festive seasons and on special occasions some local food providers engage Chin families for work. Many younger Chins prefer working as waiters in night parties at Delhi's elite farm house parties. The reason is that they get a better wage as compared to other ad hoc type of employment.

**Trained in Skills**

As earning livelihood is one of the major concerns of the Chin community in Delhi, an attempt was made to find out how many people are trained in employability skills. Out of 801 respondents only 18.4 per cent or 147 persons were trained in some skills.



**Table 4**

Type of Skills Acquired		
	Count	Per cent
Tailoring	78	53.1
Computers	18	12.2
Driving	10	6.8
Carpentry & Mechanics	9	6.1
Others	32	21.8
Total	147	100.0

In the last few years, DBA with the assistance of UNHCR and some NGOs have trained some members of the Chins in tailoring, computers, mobile phone repair, driving and mechanics, either by conducting the training or by sponsoring. Knitting and weaving are also taught as part of tailoring. Other skills include training in spoken English, beautician, hair dressing etc. About 13 persons have also picked up an additional skill through the training provided. Among those who have been trained in tailoring, a good many are self-employed. They also take care of dress making needs of the households and relatives.

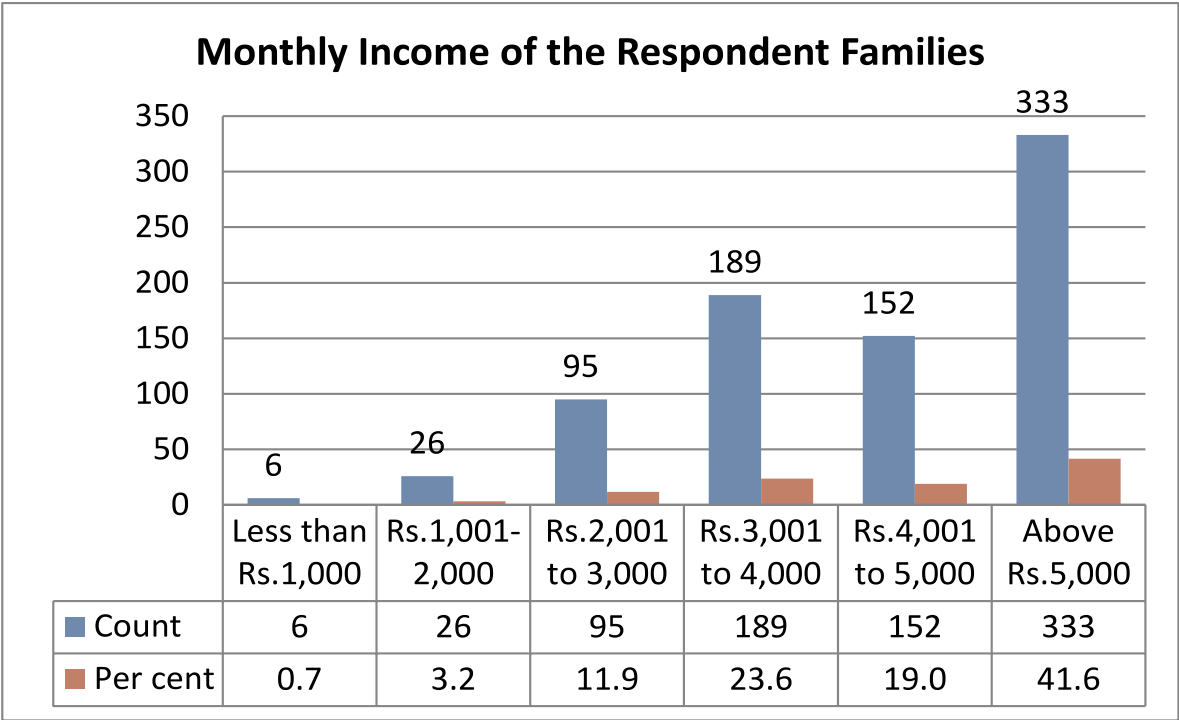
**Additional Sources of Income**

Owing to dearth of skills to generate income in a city, every family looks for an additional source of income to fulfill basic needs like food, housing, clothes, education and health care. Out of 801 respondents only 220 stated that they have some additional source of income apart from what the members of the family are able to generate locally. This support comes largely from friends and relatives from abroad, Church, UNHCR and some NGOs. Of the 220 respondents four stated that they are accessing income from two external sources. The locals on the other hand think that the Chins have good income from external financial sources. So, they try to grab as much as possible from the Chins through rent, electricity etc.



The following Chart 7 presents the status of the total income of the respondents per month. This income includes what the respondents and other members of the family earn in Delhi and the additional support that they receive from other sources.

**Chart 7**



From Chart 7 it is evident that 58.4 per cent of the families are managing their lives with less than Rs 5,000 as monthly income. The expenditure includes house rent, food, clothes, education, health care and other basic requirements. Only 41.6 per cent families have more than Rs 5,000 as monthly income. The income status explains the pitiable status of the Chin community in Delhi. This is the main cause of their vulnerability.

### Total Income Tribe-wise

Table 5

Tribes	Total Income Tribe-wise						Total
	Less than Rs.1,000	Rs.1,001-2,000	Rs.2,001 to 3,000	Rs.3,001 to 4,000	Rs.4,001 to 5,000	Above Rs.5,000	
Falam	0	6	22	39	27	92	186
	.0%	3.2%	11.8%	21.0%	14.5%	49.5%	100.0%
Zomi	3	8	23	60	39	91	224
	1.3%	3.6%	10.3%	26.8%	17.4%	40.6%	100.0%
Hakha	1	3	17	30	30	77	158
	.6%	1.9%	10.8%	19.0%	19.0%	48.7%	100.0%
Matu	1	3	22	45	44	50	165
	.6%	1.8%	13.3%	27.3%	26.7%	30.3%	100.0%
Mizo, Mara, Zotung, cho, Khumi	1	6	11	15	12	23	68
	1.5%	8.8%	16.2%	22.1%	17.6%	33.8%	100.0%
Total	6	26	95	189	152	333	801
	.7%	3.2%	11.9%	23.6%	19.0%	41.6%	100.0%

Table 5 presents tribe-income relationship. Within no tribal community 50 per cent of the families cross Rs 5,000 as total monthly income. The data also shows that only 30.3 per cent of Matu families have more than Rs 5,000 as total family monthly income which is the lowest among all tribes. In the same manner among the tribes with smaller numbers like Mizo, Mara, Zotung, Cho and Khumi only 33.8 per cent of them access more than Rs 5,000 as monthly income. There seems to be a significant relationship and positive correlation between the number of families of a tribe and income status. In other words, if the number of families of a tribe is small their average income status is also low.

The analysis also shows that there is considerable income gap between families living in Asalatpur and the rest of the eight localities. 72.7 per cent of families living in Asalatpur have total family income of more than Rs 5,000 per month. In all other localities not even 50 per cent of the families have an income above Rs 5,000. The income status of families living in Vikas Nagar, Jeevan Park, Bindapur and Sitapuri is much lower than other localities.

#### Problems Faced in Employment

- Difficult for them to find jobs because the locals do not trust them as they are from a different country.
- Women face a lot of harassment in the work places. Numerous incidences have been cited during the interviews wherein women have been molested, harassed and at times raped in work places. Hence, women prefer working in groups. It was strongly expressed by some key respondents during the interviews that the Chins generally prefer working in and around the area they live in as they do not feel safe and secure working in distant places.

**A 40-year-old Mizo woman from Jeevan Park was working in a tailoring centre. As her machine was not good she could not complete the job assigned to her on time. Moreover, she also suffered from back pain due to uncomfortable seating arrangement in the centre. Hence she decided to quit the job after 9 days. When she went to the employer to ask for her salary, he gave her Rs 70. She felt very angry and upset but could not do anything about it. She then got a job in another place. Here she was unloading contents from the truck and carrying them to the factory. As this was heavy work she could do the work only for a month. When she asked for her salary, her employer gave her Rs 500 for the entire month. As she was not in a position to argue she accepted the meagre amount. She then worked in a factory, along with other Burmese women.**

This could be one of the reasons why employment opportunities for the Chins are very low.

- Chins in general have poor health and so they often fall sick. Due to ill health they are unable to attend to work which results in loss of wages.
- Some women are working in a place which they term as “Korea House” in Noida. In this area Koreans live in apartments and require maids. Here the Chin women seem to be safe and also stated that they get better salary.
- Some Chins who have received grants for self employment stated that the grant could not be utilized properly for income generation.
- Some Chin leaders strongly feel that the ‘salary top-up scheme/ placement incentive scheme’ has in the long run, in some cases, defeated the very purpose of the scheme and created an exploitative salary structure between the Chins and employers. The salary top-up scheme is applied when a Chin is placed in a job after training. The scheme presumes that after the initial period of training in different skills, the trainees may not be able to perform the job to the full satisfaction of the employer and as a result the employers may not be ready to give full salary. The top-up scheme is envisaged to provide an additional allowance during this period, a time slab of 12 months. The scheme assumes that after a 12-month period of employment, the Chin would have gained full confidence and perfected the art and so the employer would make the full payment. In today’s world when there is so much of labour exploitation, the rationale of the scheme has become unviable and undesirable





A Chin had taken the self-employment grant with hopes of opening a shop and earning a decent livelihood. This shop was opened in C1, Jeevan Park. Being a refugee, he was not aware of the legalities involved in opening the shop and no one told him about this as well. When he opened the shop, the authorities of Municipal Corporation of Delhi (MCD) constantly harassed him and asked for bribes. Unable to pay regular bribes, nor legalise the shop, he had no option but to close down the shop. To top it all, he now has debts to repay.

resulting in labour exploitation and blame game. According to DBA, the Chins were not demanding higher wages from the employers even after one year of working after the training. On the other hand, the employers who were used to paying low wages were very much aware that the Chins were getting an additional source of income from UNHCR through DBA. So even after a year, when the top-up scheme comes to an end the employers do not pay reasonable or agreed wages.

- Chin elders expressed that they were not happy that the youth work at night parties as they are exposed to alcoholism, abuse and harassment.

According to the Project Manager of DBA, the Chins want a job only in their surrounding area. She stated that there are jobs available but not in the locality where the Chins reside. However, the Chins are unwilling to travel far primarily due to safety and security reasons. According to DBA, this is one of the major problems in providing employment opportunities for the Chins. According to UNHCR, they hope that the Chins will move out of their locality with the introduction of long-term visas. They propose to find jobs for them in and around the Bible colleges that the Chins attend so that the Chins would feel more secure and comfortable in venturing out.



# AME

## CHAPTER 6

# Basic Amenities and Housing



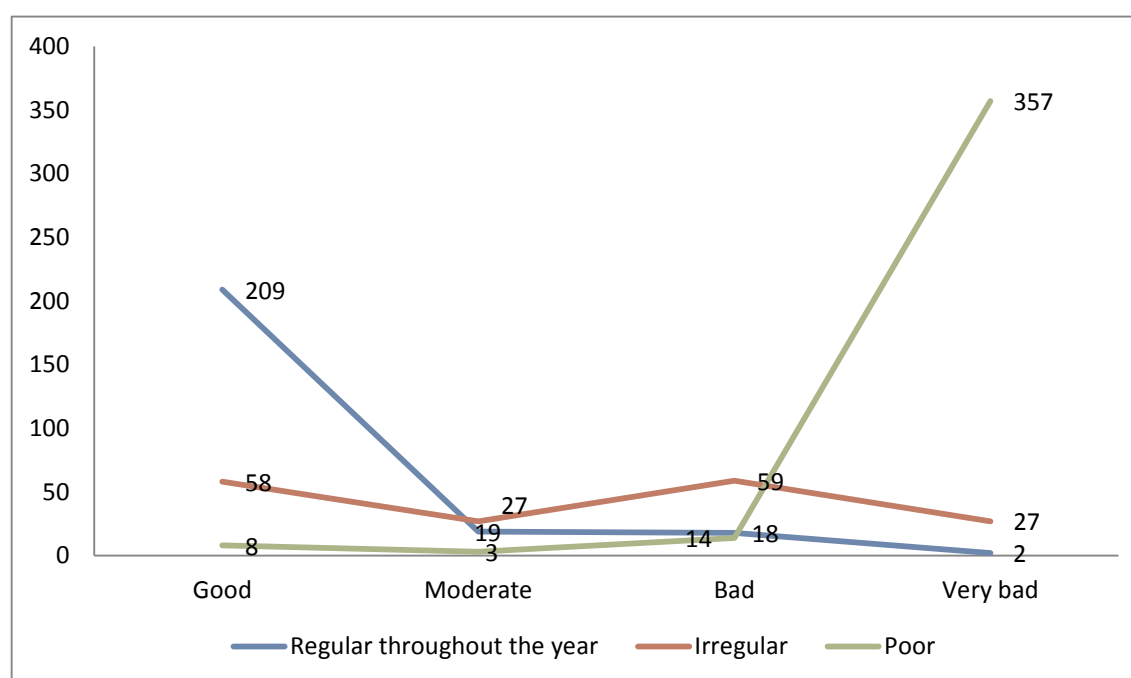
The housing scenario poignantly demonstrates the plight of the refugees in Delhi

## BASIC AMENITIES AND HOUSING

Access to basic amenities such as drinking water, water facilities, electricity and housing of the Chins are problems related to the locality and not exclusively to the Chins. Finding a cheap rented house in a foreign land especially in Delhi is a big challenge. Fortunately Delhi still has a number of poor localities, but these lack basic amenities. It is in these areas that the Chins find a house since they cannot afford to spend on rent. An investigation was done with regard to what type of houses the Chins live in, how much rent they pay, type of facilities available, especially with regard to toilet. The housing scenario poignantly demonstrates the plight of the refugees in Delhi. The findings help to get a deeper insight in and understanding of the problems faced in renting a room in a house, sharing a toilet and basically living in Delhi.



**Chart 8**  
**Supply and Quality of Drinking Water**



Drinking water is a basic requirement for healthy living. 386 respondents stated that the quality of drinking water is bad/very bad and the supply is poor. Only 8 respondents stated that the quality of water is good. During the interviews some leaders stated that poor and bad quality of drinking water causes sicknesses, especially among children. Moreover, the Chins do not have the means to buy quality water and so they manage with what is being supplied.

The relationship between geographical area and the supply and quality of drinking water was also analysed. In Asalatpur 26 of the 33 respondents stated that they get regular water supply with 24 stating that the supply is good. On the other hand, in Vikas Nagar all 25 respondents stated that the supply is poor and the quality is very bad. In Hastsal, Bodella and Bindapur, more than 50 per cent of the respondents stated that the drinking water supply is poor and the quality is very bad.



### Availability of Water for General Needs

Table 6

Availability of Water for General Needs		
	Count	Per cent
<b>Regular (Throughout the year)</b>	462	57.7
<b>Irregular</b>	256	32.0
<b>Poor</b>	83	10.4
<b>Total</b>	<b>801</b>	100.0

With regard to availability and supply of water for other needs 57.7 per cent respondents have stated that they get regular supply. Only 10.4 per cent of the respondents have stated that even for other needs like bathing and washing the supply and availability of water is poor. However, 32 per cent stated that the water supply is irregular. 'Irregular' means that there is no water available for 2 to 3 days. This causes great difficulty, because with the limited water supply they have to cook, bathe, and wash utensils. To the use of water in the toilet they give the last priority. Many instances were cited during the interviews of toilets being smelly and dirty due to lack of water. Moreover, the Chins generally live on top floors of the housing area. When supply of water is poor the top floors do not get enough supply.

Although the water problem is a common problem of the locality in general, the Chins have less access than others as they have to compete with the locals for the limited supply of water. Here too, at times they are pushed out of the line while collecting water.

### Profile of Housing

Housing is one of the major concerns of the Chin families in Delhi. As refugees they cannot own a house and so all families are residing on rent. At all levels, from identification of houses with cheap rent, negotiation with land owners and payment of rent the Chin community faces enormous problems. 93 per cent of respondents have stated that they are living in a one-room house. Only about 56 respondents have stated that they live in houses with more than one room.

Chart 9

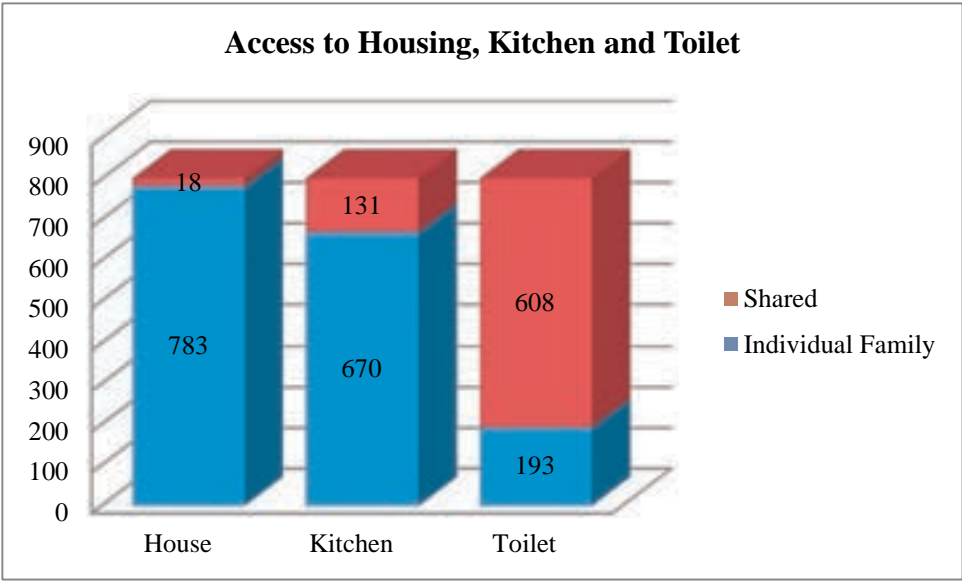


Chart 9 presents the picture of access to house, kitchen and toilet by the Chin community. 131 respondents have stated that they are sharing the kitchen with other families and 608 respondents (75.9 per cent) said that they share toilets with other families. The study also tried to find out how many people use one toilet.

Table 7

Number of Users of Toilet		
No. of people	Count	Per cent
5-10	211	34.7
11-15	169	27.8
16-20	148	24.3
21-25	32	5.3
26-30	23	3.8
31 and above	25	4.1
Total	608	100.0

According to Table 7, 608 respondents stated that they use a common toilet facility. 397 respondents have stated that a minimum of 10 persons use one toilet. 7.9 per cent of the respondents stated that a minimum of 26 persons use one toilet. Moreover, it was also noted that the condition of the shared toilets is very bad. Generally these common toilets are next to the living quarters causing serious health hazards.



Table 8

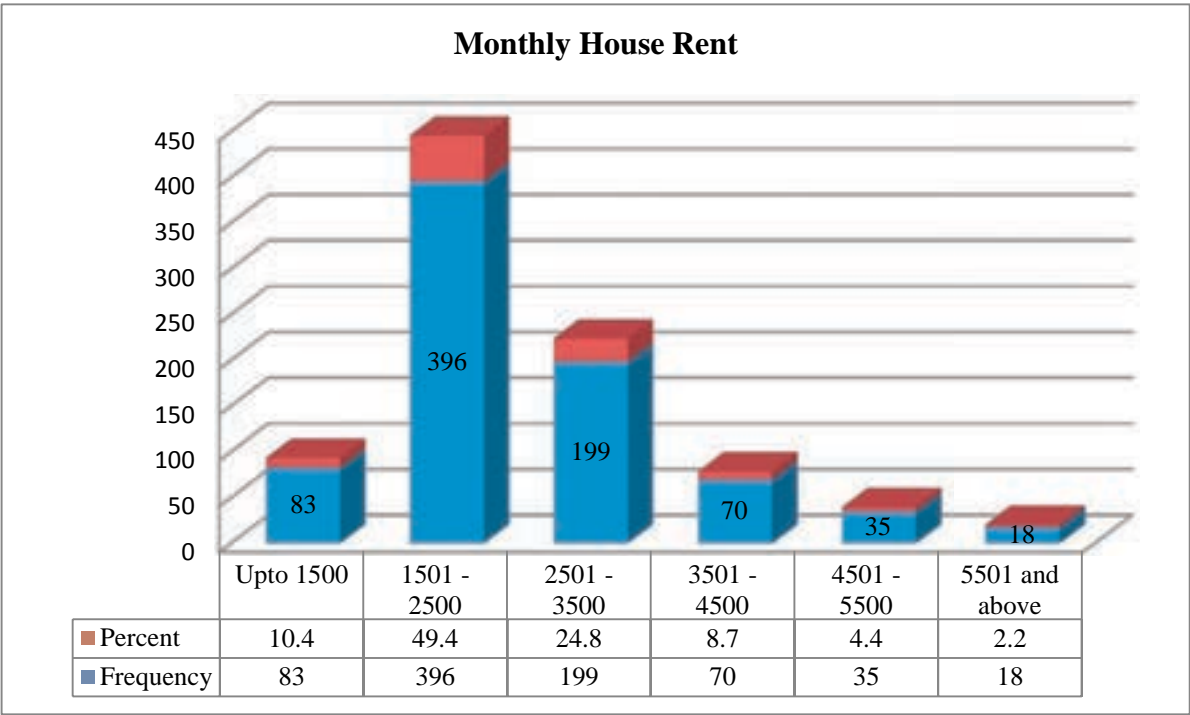
Usage and Condition of Toilet					
Usage	Condition of Toilet				Total
	Good	Moderate	Bad	Very bad	
Used by individual	127	18	26	22	193
	65.8%	9.3%	13.5%	11.4%	100.0%
Shared	98	65	170	275	608
	16.1%	10.7%	28.0%	45.2%	100.0%
Total	225	83	196	297	801
	28.1%	10.4%	24.5%	37.1%	100.0%

From Table 8 the condition or cleanliness of the toilet is significantly related to the nature of usage. Among those respondents who have access to shared toilets 45.2 per cent state that the condition of the toilets is very bad and 28 per cent state that it is bad. Only 16.1 per cent said that the toilets are in good condition.

Cost of Renting Houses:

As mentioned earlier, by the fact of being refugees the Chin community has access only to rented houses. One of the major hurdles faced by the community is to identify a house with reasonable and affordable rent. This poses a big challenge. From Chart 9, it can be seen that 59.8 per cent of the Chin families live in rented houses within Rs 2,500 per month. Only 123 respondents, 15.3 per cent, live in houses paying more than Rs 3,500 per month. 83 respondents have stated that they live in houses paying rent less than Rs 1,500.

Chart 10





A tribe-wise analysis of the rent shows that 29.1 per cent of Hakha families seem to be accessing houses with rents above Rs 3,501. More than 50 per cent of the respondents from other tribes rent houses for less than Rs 2,500. Given the rent scenario in Delhi, any house being rented for less than Rs 2,500 will have very serious constraints for habitation and access to basic amenities.

Table 9

Area	Monthly House Rent Area-wise						Total
	Up to 1500	1501 - 2500	2501 - 3500	3501 - 4500	4501 - 5500	5501 and above	
Asalatpur	0	6	9	8	7	3	33
	.0%	18.2%	27.3%	24.2%	21.2%	9.1%	100.0%
Bindapur	9	9	5	1	1	0	25
	36.0%	36.0%	20.0%	4.0%	4.0%	.0%	100.0%
Bodella	6	69	60	13	6	2	156
	3.8%	44.2%	38.5%	8.3%	3.8%	1.3%	100.0%
Chanakya Place	11	64	36	12	9	4	136
	8.1%	47.1%	26.5%	8.8%	6.6%	2.9%	100.0%
Hastsal	15	83	21	17	4	2	142
	10.6%	58.5%	14.8%	12.0%	2.8%	1.4%	100.0%
Jeevan Park	1	14	12	1	1	0	29
	3.4%	48.3%	41.4%	3.4%	3.4%	.0%	100.0%
Mahindra Park	2	26	26	8	5	5	72
	2.8%	36.1%	36.1%	11.1%	6.9%	6.9%	100.0%
Sitapuri	27	113	29	10	2	2	183
	14.8%	61.7%	15.8%	5.5%	1.1%	1.1%	100.0%
Vikas Nagar	12	12	1	0	0	0	25
	48.0%	48.0%	4.0%	.0%	.0%	.0%	100.0%
Total	83	396	199	70	35	18	801
	10.4%	49.4%	24.8%	8.7%	4.4%	2.2%	100.0%

Table 9 presents the relationship between geographical area and monthly house rent. From Table 14 it is evident that families living in Asalatpur pay higher rents compared to other localities. 96 per cent of respondents of Vikas Nagar and 72 per cent from Bindapur seem to pay low rents. In Jeevan Park 89.7 per cent and in Bodella 82.7 per cent of the respondents live by paying monthly rent from Rs 1,501 to 3,500.

Some general concerns expressed by various key representatives on basic amenities and housing during interviews:

#### Water Supply

- In some areas water supply is not available for two consecutive days. The limited water available is used for drinking and cooking. Hence there is not enough supply of water for toilet and bathing. As a result sometimes toilets become dirty and smelly. The quality of the water at times is very bad, either salty or dirty. But as the families cannot afford to buy water,

**According to a Zotung tribe member, in 2010 in Chanakya Place, a 6-month-old-baby died after falling off the stairway.**

they manage their lives with what is available. Some women stated that water-borne diseases are common among the Chin community due to poor supply and quality of drinking water.

- Some said that drinking water pipes laid along the nearby canal are a blessing and they collect water from the leakages in the water pipes. At the same time, women mentioned that they face molestation and eve teasing during collection of water. Many families stated that they try to collect water when it is available and store it in buckets, especially at late evening and night.
- Fetching water is a big burden for pregnant women since it is largely women who are engaged in this as men are out to earn livelihood. Climbing up and down the narrow steps sometimes results in miscarriages or pregnancy related problems.

#### **Housing**

- The physical problems related to housing were studied by observation at the time of conducting in-depth interviews. From a cursory look it is evident that the Chin families live in deplorable conditions. The size of the house is generally of 10 ft x 13 ft without proper ventilation. Many houses are on the top floor or on terraces with light and ventilation only from the entrance.
- The stairways to these houses are narrow, dark and dingy. Within limited housing area the families have to store their things, cook, eat and sleep and also find a place for television, the only entertainment they have. The kitchen is a make-shift arrangement in one corner of the room with basic pots, pans and a stove, just the bare essentials. The toilets are shared and are generally Indian style. The old and the pregnant women find it extremely difficult to use Indian-style toilets. The maintenance of the toilets is



According to a member of the Hakha Women's Community, in 2012, a 20-year-old woman from Sitapuri was followed into the toilet by a local boy. She did not wish to disclose the trauma that she faced, but cried all the time thereafter. She is now resettled in Malaysia.

poor and some do not have proper latches to close the door. Some families do not have a sink in their home and need to wash their utensils and dishes in the toilets.

- The surrounding area is unclean and full of flies.
- One of the major problems stated by most of the leaders is lack of privacy between husband, wife and children. This causes a lot of tension between the married couple, sometimes resulting in domestic violence. Children watch their parents getting intimate and imitate the same during their play time. Some families are worried that this may psychologically affect the child.
- Lack of privacy is also due to the fact that in some houses it is not just the natural family members who live together. Friends and acquaintances and in some cases unaccompanied minors are also accommodated in families. Children are affected as they cannot study properly, and they have no space to play.
- To stay at home alone is not safe for women, as these are small houses next to each other, and shared with locals. The local boys keep a watch as to when the women are alone at home and trouble them.

#### **Rent and Other Payments:**

- The main issue related to housing is rent. There is no rent agreement made and the house owners increase the rent whenever they want to do so. Sometimes rent is increased two to three times a year by 10 to 20 per cent. Besides the rent, the house owners also increase the water and electricity bill. Because of this many families relocate three to four times a year. But some leaders also felt that they have good relationship with house owners and said that they have been residing in the same house ever since they reached Delhi.
- Sometimes the house owners evict the families



without paying back the advance amount taken.

- House owners do not like the Chins having visitors. But receiving guests and visitors is part of the Chin culture. According to the Chins such occasions provide a window of opportunity to share their problems and extend mutual help and support. This practice is often misunderstood by the house owners.
- Some poor Chin families are helped by their Church or community to pay the rent.

#### **Toilet facility**

- All interviewees said that they cannot use the toilet properly as there are long waiting lines, especially in the morning. If they take too long, people knock at the door. They expressed the difficulties faced especially when one suffers from stomach upset and still needs to wait in line.
- The toilets are not only used by the Chins but are shared with the locals as well. This, they say, results in the toilets being unclean and the locals shouting at them if they use the toilet for too long.
- Women face problems using the shared toilets with the locals. The elders cited incidents of molestation and harassment.

## CHAPTER 7

# R elationship with Key Stakeholders



We sought to understand whether there is a relationship between a specific tribe, area and zone and the attitude of the stakeholders.

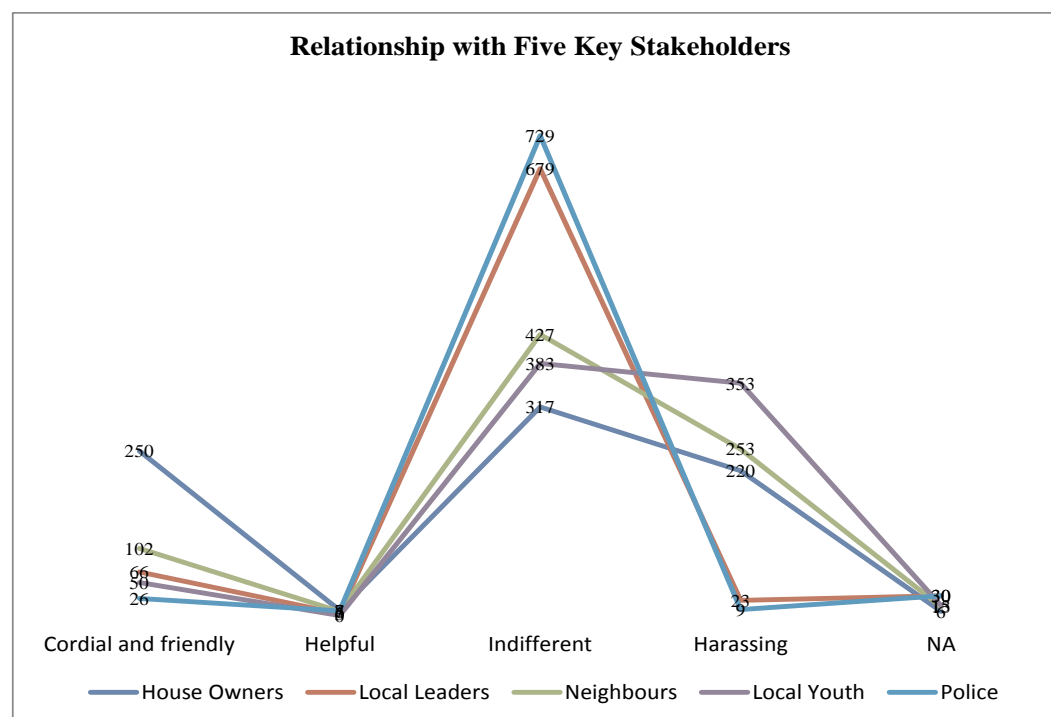
## RELATIONSHIP WITH KEY STAKEHOLDERS

Living in another country, adapting to a different lifestyle and mixing with a different culture are always difficult tasks. More so for refugees who were forced to flee and seek refuge in another country. Hence, this section aims to understand the relationship between the Chin respondents and five different types of stakeholders. Questions were asked as to whether these stakeholders have been cordial and friendly, helpful, indifferent or harassing. If the respondents stated they faced harassment, we attempted to understand whether the harassment was verbal, physical or sexual. During in-depth interviews the coping mechanisms of the victims were also studied. Five key stakeholders that is house owners, local leaders, neighbours, police and local youth were chosen as the Chins interacted with them the most.

We also sought to understand whether there is a relationship between a specific tribe, area and zone and the attitude of the stakeholders. Interviews with the key representatives in the community gave us a deeper insight into the relationship. During the interviews we were given to understand that a lot of people also face harassment at their work places. Although this report does not have statistical data to quantify the number that faced harassment in the work place, the interviews gave us a general understanding of the type of harassment the Chins face in work places.

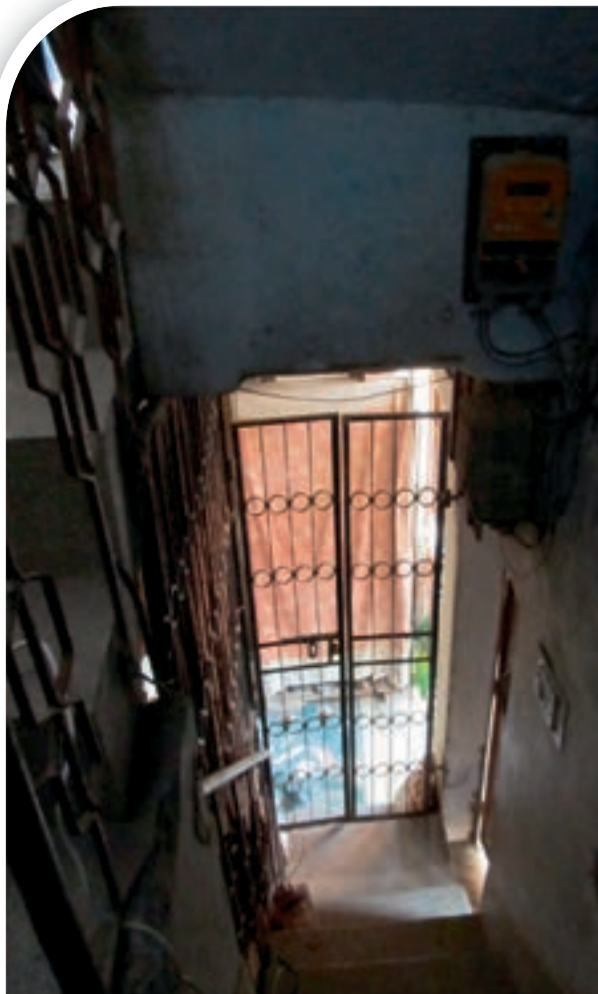
Another area of concern that emerged during the interactions with the Chin community leaders is that they also face harassment from the local shopkeepers. The shopkeepers quote prices often higher than MRP and also sell old stocks. This could be one of the reasons as to why the Myanmar people have started opening small shops having basic grocery items of their own.

Chart 11





From Chart 11 it can be seen that though a large number of respondents maintained that the neighbours, local youth and house owners are indifferent to the Chins, some stated that they are harassed. Among the five stakeholders the respondents state that harassment by the local youth (44.1 per cent) is the highest. As local leaders and police were perceived to be largely indifferent, the analysis was taken further to understand the relationship between the three stakeholders – house owners, neighbours and local youth vis-à-vis geographical localities.



#### **Relationship with House owners, Neighbours and Local Youth (Area-wise)**

Cordial and friendly level of relationship with house owners is better in those areas where higher numbers of the Chin respondents reside close to each other. If in a locality, the Chin families reside in smaller numbers, friendliness of locals seems to be low, except in the case of Bindapur (32 per cent). It is also to be noted that in Bindapur many experience harassment by the house owners (52 per cent) rather than friendliness (32 per cent). Even so, it is to be noted that cordiality and friendliness do not often translate into being helpful. With reference to harassment, next to Bindapur, more than 25 per cent of the respondents of Asalatpur, Bodella, Hastsal and Mahindra Park state that they are harassed by house owners.

Among the nine geographical areas, Bindapur, Vikas Nagar and Jeevan Park present a very grim picture with regard to neighbourhood relationships. The respondents of Bindapur and Vikas Nagar have stated that there is no neighbour who is cordial and friendly or helpful. In Jeevan Park out of 29 respondents only one has stated that neighbours are cordial and friendly. Once again, as it emerged from the

relationship between respondents and house owners, if there are a smaller number of Chin families in a locality they are more vulnerable.

In terms of perception of harassment by neighbours, Vikas Nagar ranks on top with 60 per cent, followed by Bindapur (48 per cent) and Hastal (42.3 per cent).

With regard to relationship with local youth, none of the respondents from Asalatpur, Bindapur, Jeevan Park and Vikas Nagar have stated that the local youth are cordial and friendly or helpful. In these areas wherein the Chin families live in small numbers, the data once again confirm the trend that the smaller the number of families living together the more vulnerable they are even in terms of relationships with local youth.

While indifference is experienced by more than 50 per cent of the respondents from Bindapur, Jeevan Park, Mahindra Park, Chanakya Place and Bodella, harassment is felt strongly, more than 50 per cent, by respondents from Asalatpur and Sitapuri.

House Owners, Neighbours and Local Youth vis-à-vis Nature of Harassment

Chart 12

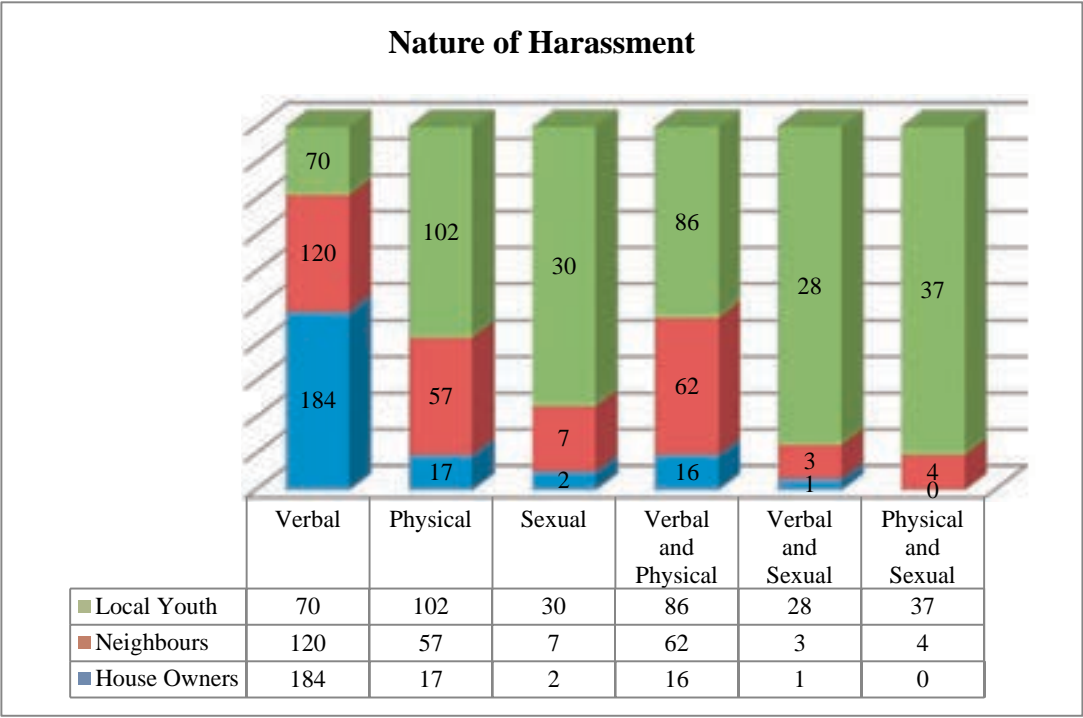


Chart 12 presents the different types of harassment experienced by the respondents in relation to house owners, neighbours and local youth. From the findings, we conclude that with the local youth, there is verbal harassment which often ends up in physical and sexual harassment. With the neighbours it is largely verbal, often leading to physical harassment. With the house owners the nature of harassment is mostly verbal, and sometimes leading to physical.

Table 10

Harassment Area-wise in relation to House Owners, Neighbours and Local youth				
Areas	House Owners	Neighbours	Local Youth	Respondents
Asalatpur	12 (36.4%)	9 (27.3%)	18 (54.5%)	33
Bindapur	13 (52%)	12 (48%)	8 (32%)	25
Bodella	40 (25.6%)	51 (32.7%)	64 (41%)	156
Chanakya Place	33 (24.3%)	31 (22.8%)	54 (39.7%)	136
Hastal	55 (38.7%)	60 (42.3%)	65 (45.8%)	142
Jeevan Park	2 (6.9%)	7 (24.1%)	11 (37.9%)	29
Mahindra Park	21 (29.2%)	21 (29.2%)	25 (34.7%)	72
Sitapuri	40 (21.9%)	47 (25.7%)	96 (52.5%)	183
Vikas Nagar	4 (16%)	15 (60%)	12 (48%)	25

It is evident from Table 10 that the Chins living in Asalatpur and Sitapuri are largely harassed by local youth. In Bindapur, they seem to be harassed more by house owners and neighbours than by the local youth. The Chins in Jeevan Park and Vikar Nagar are harassed by neighbours and local youth more than house owners. In Bodella, Chanakya Place, Hastal and Mahindra Park they seem to experience harassment from house owners, neighbours and local youth in the same manner.

Verbal harassment is very commonly experienced by the Chin in all the areas from the house owners. While the families of Sitapuri and Vikas Nagar seem to be more vulnerable to sexual harassment by neighbours than in other areas, with regard to physical harassment the Chins living in Jeevan Park are more vulnerable. While Vikas Nagar seems to be more vulnerable to sexual harassment by the youth than in other areas, with regard to physical harassment the families of Jeevan Park suffer most followed by Mahindra Park.

During the interviews, many community leaders, women and men, stated that they face harassment because their physical features are different and they are from a different culture. They also stated that the reality of being refugees makes them vulnerable. As refugees they are deprived of their basic rights in Delhi and hence the local people take advantage of it. Some also complained that they could not retaliate, and in many instances only keep quiet. If the harassment is unbearable, they feel that they have no option but to relocate to another neighbouring locality.

Women interviewees stated that because of verbal, physical and sexual harassment they are under constant stress, worry, anxiety and depression. Some interviewees stated that women who are raped preferred not to speak about it within their community since they feel that even the Chins look down on them.

According to the wife of a leader of the Matu community, in 2012, a 20-year-old woman from Hastsal, Zomi tribe, was raped on her way back home from the Christmas celebration. She initially did not tell anyone. Her mother observed something unusual since she was crying a lot. Eventually she told her mother and made a complaint to SLIC. But no action was taken.

### Problems faced from House Owners

- The house owners do not easily provide the documents required to obtain the residential permit from FRRO. In some cases, when the Chin families do not get the documents they shift to another location.
- Women interviewees cited examples about being harassed and at times molested by the house owners or being asked for sexual favours when their husbands are not at home.
- Some women leaders stated that at times they make complaints to SLIC but SLIC is not able to do much.
- Some community leaders mentioned that the Chins should also understand the nature of the house owners and adjust to live according to local culture and practices.

### Problems faced from Neighbours

- Some interviewees stated that the educated neighbours are good but that it is the uneducated ones that cause problems.
- Chins cook non-vegetarian Myanmarese food at home which has a distinct odour and this creates anger among the neighbours and they harass them.
- The interviewees also stated that receiving visitors in the evenings is part of their culture. Even when the pastor comes home to conduct prayer sessions, the neighbours get angry. On such occasions the neighbours verbally abuse the Chins. At times, it was stated that the neighbours irritate the Chins or to prove their dominance, throw their garbage in front of the houses of the Chin families. The Chin women go through such humiliations and have no option but to clean the area.
- Women interviewees cited incidences of harassment, molestation and rape by the neighbours. When the parents are out for work and only children are at home, neighbours enter their houses and trouble their children.

### Problems faced from Local Youth

- All the interviewees stated that the local youth harass them. The Chin women stated that it is when they go to the night market to buy vegetables they face the most harassment. The





leaders cited many incidents such as snatching their wallets, mobile phones etc.

- Women interviewees cited many incidences of being eve-teased and molested. Mothers with adolescent girls said that they are in constant worry every time their children and young ones go out of the house. They prefer their children being at home under their care.
- However, some women interviewees said that they face harassment even from the Chin youth. A few others stated that at times the Chin youth are the cause of problems with the local youth since some Chin youth are into use of drugs, alcohol and narcotic substances.

A member of the Chin students' community stated that as the Chins cannot speak Hindi, there is a communication problem and hence they cannot interact with each other. College campus is better since the language spoken there is English.

## CHAPTER 8

# A Chin Status Framework

# CHH



Struggle to lead a life of basic human dignity  
in India.



## Chin Refugees in Delhi



**UNHCR:** Rehabilitation, capacity building, integration and resettlement of some whose protection is under threat





Discussing the result of the study with Community Leaders

The lives of the refugees in India are very challenging and the conditions they live in are deplorable. The stress and trauma caused by escaping from their country, leaving everything behind, is only exacerbated living in Delhi. The Chin community faces a constant struggle in accessing basic amenities such as food, housing and clean drinking water. Being beaten up, molested and raped is a constant fear they face whether at their workplace, on the street, or even within the confines of their houses. Due to this, many of them suffer severe psychological problems.

Although they hope for resettlement, it is a long process and till it happens they will remain in India for a considerable period of time. To lead a life of basic human dignity in India, steps need to be taken. The overall support system offered by the UNHCR to the Chin refugees needs to be strengthened by community participation and ownership of the programmes. The Government of India also needs to play a significant role and develop more effective measures so that the Chins can lead a more dignified life in Delhi.

REC



## CHAPTER 9

# R recommendations



Government of India  
UNHCR  
Chin community

## RECOMMENDATIONS

Based on this study and incorporating the suggestions of the respondents and key representatives of the Chin community in Delhi, the following recommendations are presented for consideration by appropriate agencies that work for the development, promotion, safety and security of the Chin refugees in Delhi keeping in mind the resettlement plans of UNHCR. While these recommendations cannot be considered as exhaustive, they indicate the directions for addressing some of the key problems of the community.



At the outset, it is important to state that every Chin refugee in Delhi desires to resettle in a developed country and to begin a new life. Owing to problems faced over a prolonged period, the Chin families feel that going back to the Chin State in Myanmar and restarting their lives there is almost unthinkable. The nightmares they have faced continue to haunt them. On the other hand, every one of them, including the agencies that are working for the wellbeing of the Chin community, is aware that resettlement in another country is not going to happen easily or soon. Considering these sensitivities, this study primarily focuses on understanding the basic needs and problems of the Chins in Delhi and how their lives could be improved so long as they are here. While proposing these recommendations some skills that are required if smooth resettlement has to happen are also taken on board.

### **To the Government of India**

#### **General**

- It is important that India signs the UN Convention on Refugees 1951 and 1967 Protocol. It is not just enough that India allows the refugees to stay in India but has to proactively engage in the refugee issues as a responsible country and an emerging global power.
- In order to protect and promote the basic human rights of refugees it is necessary that India develops and adheres to a well-defined legal framework for refugees.
- The Government of India could develop an easy system of verification to ascertain the residential locality of the Chins and issue residential permits so that the Chins do not have to face the stress and trauma of asking the house owners for documents.

#### **Education**

- Due to lack of necessary documentation to apply to an educational institution, many potential Chin students have given up graduation study. Such cases are to be considered exceptional, and a different yardstick to measure their capacities could be developed so that education is accessible to the refugees even in the country of asylum.
- As the medium of education is different in Myanmar and India, the Chin students find it difficult to study in India. Both the Government of India and UNHCR have to evolve new strategies to address this problem.

## **Health**

- The Government of India can look into the availability and the dispensing of medicines at DDU hospital so that the Chins get proper treatment.
- Spraying insecticides regularly in residential areas and effective garbage management would help in keeping the surrounding areas clean and thereby prevent the spread of diseases.
- Nearly 50 per cent of the respondents stated that toilets are shared by a minimum of 10 people on an average and 80 respondents said that more than 20 are sharing a single toilet. These are ill maintained and unhygienic. Chin women suffer most as these toilets are common for men and women as well as locals and the Chins. Measures such as providing mobile toilets could be looked into as proper sanitation is the first step to prevent the spread of diseases.



## **Employment**

- The government / UNHCR could develop strategies to equip the Chins with appropriate skills needed and help them find appropriate jobs as they come from an agrarian background and lack employability skills to access jobs in a city.
- It is also important that along with this the Government of India ensures that there are proper work place regulations and the Chins are protected from economic exploitation and sexual harassment at the work place, which are seen to be rapidly increasing in the recent past.
- The Government of India along with UNHCR could ensure that the employers pay the Chins the minimum wages prescribed by the Delhi Government.

## **Fostering relationship with stakeholders**

- The government has to sensitize the police and other officials so that the Chins can live without fear of being harassed or abused.

## **To UNHCR**

### **General**

- One of the main causes of the Chins being unhappy with UNHCR / DBA is that the plans of the UNHCR are not clearly understood by the Chins. It would be helpful if the role of UNHCR/ DBA in serving the Chins is clarified at all levels. The Chins would then more likely judge the effectiveness of the programmes with a different yardstick and would thus participate willingly and cooperate in smooth running of the programmes.
- One of the ways in which UNHCR could achieve the above is by having workshops primarily with the pastors. As Chins are a highly religious community, they respect and listen to the pastors. The next could be sessions with tribe and community leaders. Once the mindset of the key representatives changes, it may be easier to make the community understand.
- As the tribes with a smaller number of families seem to be suffering more in terms of housing,



income and access to basic amenities, these tribes should be given special assistance and their needs to be looked into more closely.

- Community leaders and in particular women of the Chin community should participate in the planning and implementation of developmental programmes for Chins. It is not enough that women participate only in the Women Protection Cell.
- Provide special assistance to women, especially the pregnant, unaccompanied minors, people with disability and senior members of the community as they are in a more vulnerable situation and find it difficult to fend for themselves.
- UNHCR could revise their existing feedback and evaluation system for it to become more relevant and effective.
- UNHCR, while emphasizing integration with the locals, could ensure that the Chins' cultural identity is promoted simultaneously. At present they feel that they will lose this if they integrate with the locals. The community leaders in this regard have suggested that Chin National Day and 1988 uprising day could be declared as holidays for the Chin community.
- UNHCR could create a platform where NGOs working to improve the status of Chins in Delhi could meet and share the work they are doing for the Chins. Such a platform would provide an opportunity to streamline and systematize the interventions.
- There had been drastic reduction in the services provided by the UNHCR to the Chins due to increase in the number of Chins, increase of other groups of refugees like Rohingyas, Afghans and Somalis and reduced budget support by the UNHCR headquarters in Geneva to India. UNHCR India has to take steps to increase its budget allotment from UNHCR headquarters and also find other sponsors to support India refugee programmes.



### **Education**

- UNHCR and the Government could look into and find alternatives in dealing with discrimination faced at government schools.
- Other educational assistance measures could also be planned and implemented as some Chin students do not study further due to lack of finance.
- Programmes could be organised for government school teachers of the areas where the Chins are living to develop better understanding of the educational needs of the Chin refugees.

### **Health**

- Providing water filters, mosquito nets and other basic equipment would be beneficial to prevent the spread of diseases.
- DBA stated that they conduct health awareness sessions for the Chins. Brochures and pamphlets in Burmese could help in reiterating the messages. Similarly, in the community, volunteers could be identified and trained. These volunteers could go from house to house, talking to the households about the topics and ensuring that a few basic practices are



introduced and followed up.

- Another strategy for health awareness sessions is to conduct these sessions in schools. Conduct plays, competitions, games for the students with an underlying message in it. Children replay what is taught at school in their homes.
- According to the Chin Refugee Committee, there are two Burmese doctors who are qualified to work in India. UNHCR/ DBA could find a way of utilizing the services of these two doctors in DDU hospital.
- So also, another strategy to prevent errors in diagnosis and medical treatment could be to train the interpreters in basic medical terminology, diseases and human anatomy.
- UNHCR could hire more interpreters. Adhering to gender sensitivity, UNHCR could make it mandatory that women interpreters accompany women during all medical check-ups, especially during delivery.
- UNHCR could look into the number of people suffering from serious medical conditions and develop measures to provide assistance to them.
- Professional counseling and psycho-social support is a must for the Chins to be able to live a normal life as they have faced intense trauma as refugees.
- A number of medicines prescribed by the doctors at DDU hospital are neither available at the hospital nor at DBA. As the Chins cannot afford to buy required medicines in medical stores they live with the diseases. UNHCR could look into ways to provide medicines free of cost.

#### **Employment and skill training**

- Revisit the programmes implemented through DBA to ensure quality outcome as the Chins stated they were unhappy with some of the programmes. For example after the training, sewing machines are given freely to some. But due to lack of full-fledged training the Chins are not able to take full advantage of the free distribution of the machines. Moreover, mere training in skills is not enough unless employability skills are linked to marketing. Strategies are to be evolved to facilitate marketing of the products.
- Linkage with the corporate sector for employment opportunities could be looked into.
- Identify professional skill training institutions and sponsor selected youth who have the aptitude and desire.

#### **Work place**

- A work place guideline and an effective system of redressal could help the Chins feel more secure in venturing out to work.
- SLIC could become proactive in addressing harassment of the Chin workers, particularly the young women, by creating a tripartite understanding among the Chins, employers and the police.

### **Fostering Relationship with key Stakeholders**

- Sensitization programmes have to be organized on a periodic basis for various stakeholders like teachers, doctors, nurses, local leaders, resident associations and the general public of the localities to make them aware of the status and conditions of the Chins so that the locals develop empathy towards the Chins and provide a safe and secure environment.
- The police and civic administration are to be motivated to respond when complaints reach them. If the police could take action on some perpetrators of harassment a clear message will go to the public and the Chins also will feel secure. Organising once a year a friendly gathering of local officials will be of great help in this regard.



### **To the Chin community**

- The Chins will have to take steps to identify themselves with local realities by being sensitive to the socio-cultural ethos so that they are no longer seen as aliens.
- It is desirable that the Chins improve their relationship with stakeholders. Through improved relationships, they are likely to be less harassed, though such initiatives have to be reciprocated by the locals as well.
- The Chins have to reap maximum benefit from all the opportunities available to them.
- The study recommends that tribes with larger number of families could increase their support to the tribes with a smaller number of families, beyond Church boundaries as these are found to be vulnerable.
- The Chin leadership needs to improve in their dialogue and interaction with UNHCR/ DBA, and with service providers like doctors, teachers and the police. This would help them integrate better with the local community as long as they live in Delhi.

To conclude, the study highly recommends that in all the services offered by the UNHCR, the participation and the ownership of the community in planning, implementation, monitoring and evaluation (PIME) has to be strengthened, especially of women, so that UNHCR and other implementing partners do not become ‘providers’ but agents and institutions that accompany the refugees. This approach is also to be practised by all NGOs rendering yeoman humanitarian services to the Chins so that everyone of the Chins feel dignified, safe and secure as long as they live in Delhi.

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