

Det Arlo Kedo Kachetereknangvoi Akam Aphan United Nations pen Kacharipon Aron

English alam pen keklangcheng alamthe
Karbi alam pen kelarthu Kelar abang

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United Nations pen Kacharipon Aron
United Nations Guiding Principles on Internal Displacement

English alam pen keklangcheng alamthe Karbi
alam pen kelarthu Kellar abang

Dr. Bernard Rongphar

A Karbi Translation with the original English Text included

Translated by
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on Internal Displacement

OKDISC

Preface to the CENISEAS Edition

The problems of internally displaced persons (IDPs) in India have at long last begun to receive public attention. It is about time. Ethnic and other conflicts displace substantial numbers of people in India. While the central or state governments do not release systematic data on displacements, by all indication, the numbers are quite large. For instance, the IDP database prepared by the Norwegian Refugee Council has estimated that as of October 2003 as many as 650,000 people and possibly over a million people were internally displaced in India due to conflicts. The conflicts that generated these displacements occurred in Jammu and Kashmir, Gujarat and Northeast India.

Northeast India has contributed significantly to the total number of IDPs in India. However, like the rest of the country, the state governments of the region are reluctant to publish official figures. At best we get head counts for the people who find their way into relief camps. That of course leaves out people who leave the area of violence and are indistinguishable from the general population.

Conventionally IDPs include those who are displaced as a result of conflicts as well as those who are displaced as a result of development projects. Building dams, constructing state capitals, establishing new industries and even institutions of higher education often involve the government taking over substantial amounts of public and private lands. Apart from those that are directly displaced and rehabilitated many more get displaced because they lose access to common property resources and old modes of livelihood become unviable. In recent years political mobilization against some big dams have drawn public attention to the phenomenon of 'development refugees.' While the imperative of national development may sometimes require such action how best to minimize suffering in the case of those whose displacement is unavoidable requires more attention.

In the light of magnitude of the problem of internal displacement in our region, the Centre for Northeast India, South and Southeast Asia Studies [CENISEAS] has made it one of its thrust areas. CENISEAS Fellow Geeta Gudihal Sarma is responsible for this project.

The problem of IDPs is, of course, not unique to India. It is estimated that about 26 million people are internally displaced worldwide. Yet while there is an international system of protection and assistance in place for refugees- i.e. uprooted people who cross international borders- there is no comparable structure of support for IDPs. The United Nations High Commission for Refugees

CENISEAS pen ketok kapeklang angdeng alog lam aphantang

Det Arlo Kedo Kachetereknangvoi Atum kesung alam aputhak ajir dingkhui aphi India arlo to rat atum chini damlo. Lake apor alam. India arlo khei alam pen kacharvio lapen ason kaprek kaprek alam pen kacharvo ajoine penang amonit aphan kedo pacheterek lo. Centre kalite State Government pen kedo kachetereknangvoi atum aphaï peklang pememe seta, aphaï ongdung ason si anghthek do. Bisar alam Norwegian Refugee Council pen DAKKA aphaï-puru (database) kasemar ateng ke 2003 aningan phre achiklo an 650,000 amonit lapen million isi sore (over a million) amonit ke kacharvo ajoine pen India arlo monit atum kedo chetereknangvoi lo. Kacharvo pen kedo kachetereknangvoi nangkedo ke Jammu and Kashmir, Gujarat Lapen India a Nirep-Nitur.

India arlo DAKKA angbong ke-ongdung aphaï ke India aNirep-Nitur pen si vanglo. Seta, Nirep-Nitur ahavar ke anong kaprek ahavar ason government ahin pen kepi nangji aphaï ahang peklang ingtungte. Kachetereknang ahut kechak aboha (relief camp) along enut nut abangphu kalakha pen apar ke aphaï longthekthe. Dak ke anta kacharvosei adim pen ehe-o si rat armu along chingvuidunkui amonit aphaï ke en-damde pin lo.

Kacharvo pen ajok lapen kachingthur akam kedeng pen ajok kachetereknang atum aphan si Det Arlo Kedo Kachetereknangvoi Atum pu amokha along kethap dun. Langteng keteng, longri atiri kekim (constructing state capital), karkhana kemi kekim lapen kangtui angdeng kacharli adim kekim pen ajok penang an rat alongle lapen ahemphu kedotang alongle government atum cherai nengkok lo. Det arlo kedo chetereknangkok atum lapen aphi ako ahem - arit kekimpithu atum pen apar to akhi-adat kachelong avasai nangkave lapen hakoko kachoklem-kachodam ateng pen kachepereng un-e ajok kachetereknangkok atum do long. Penang aningan anghong rat-chari akam pen ajok langteng kethe kebui along kekhamkhe dun pen rat amek preangsi 'kachingthur akam pen ajok ahem arit kave atum' (development refugee) pu alamthe klanglo. Det kachingthur aphan ke klem nangkok sata kachetereknangkok atum akesung ardi abang ke un-an pen perjang nangji.

Iitum ahavar arlo det arlo kedo kachetereknangvoi aphaï chelang-ai thek-long si, Centre for Northeast India, South and Southeast Asia Studies (CENISEAS) pen laso ahin to kacharlipon angdeng along en pon lo. CENISEAS fellow Geeta Gudihal Sarma si laso arpu cherai lo.

DAKKA akesung ke India arlo chot le kedo kali. Kalakha ateng te pirthe adang along 26 million amonit ke det arlo kedo chetereknangkok lo. Ahem kave arit kave atum aphan ke keraikon lapen kerap dunji aphan det pen kebi do - lake, chetereknangplot pen akaprek adet ahoi kekpadam atum aphan - seta DAKKA aphan ke lason akerap ave. The United Nations High Commis-

has a mandate to assist only refugees, i.e. those who cross international borders. Like many countries, India does not have separate legal instruments to deal with IDPs and government authorities typically evoke other laws to deal with them. In order to fill this gap the United Nations Secretary General in 1992 appointed Dr. Francis Deng of Sudan as Special Representative for IDPs. In 1998, Dr. Deng presented a document called the Guiding Principles on Internal Displacement. The document contains thirty principles to guide governments and non-governmental organizations in providing protection and assistance to IDPs. CENISEAS plans to make translation of this document to a number of regional languages.

A team consisting of CENISEAS Head Sanjib Baruah and Junior Fellows Arup Jyoti Das and Abinash Lahkar prepared the Assamese translation. We have included in the booklet the English text as well. To be an empowering document to thousands of IDPs and their advocates the document has to be easily understood. But to legal practitioners, government officials and many others the precise formulations of this quasi-legal document are no less important. We have therefore included the English text in this publication and have avoided difficult-to-understand legalise in the Assamese translation.

The CENISEAS project on internal displacement is a collaborative effort with the Calcutta Research Group-a partner in the project on Internal Displacement of the Brookings Institution and the School of Advanced International Studies of the John Hopkins University. CENISEAS is grateful to those two institutions for supporting this initiative from its inception to its implementation, including the publication of this booklet. I am grateful to Ranabir Samaddar, Director of the Calcutta Research Group and his colleagues for their support. CENISEAS and its activities are made possible by a grant from the Ford Foundation.

Sanjib Baruah
Senior Fellow & Head
CENISEAS

A Note: The above Preface by Prof. Sanjib Baruah was written for the Assamese translation. Since the purpose of bringing out the translation was explained there we have decided to use the same for this Karbi translation as well. The present translation was done by Dr. Bernard Rongphar, which was then reviewed by Prof. R.B. Terang to avoid mistakes in the translation, if any.

Partha S. Ghosh
Visiting Professor and Head
CENISEAS
September 2005

tion for Refugee penta akaprek adet ahoi kekap atum aphan si rapvek nangji pu chot. Akaprek adet ason si, India ta DAKKA aphan kelangji aphan salajong aron ave lapen government to kaprek kaprek aron en si lang pon bom. Laso kavevang adim kapelengji aphan 1992 aningkan United Nations aSecretary General Sudan adet pen Dr Francis Deng aphan DAKKA Special Representative bat lo. 1998 aningkan Dr Deng pen isi Det Arlo Kedo kachetereknangvoi Akam Aphan kacharipon Aron (Guiding Principles on Internal Displacement) pu alo peklang lo. DAKKA aphan government lapen government pen kacherap kave asong asor keraidun lapen keraphun akam along tovar kajalin aphan son thokep aron laso alo along do lo. Lase alo, heverhapat arlo kedo alam pen lamlarji aphan CENISEAS pen kamatha do lo.

Laso akam alon kacherapdun ke CENISEAS Head Sanjib Baruah lapen junior Fellow Arup Jyoti Das lapen Abinash Lahkar. Laso akitapso along English pen ketok alamthe ta do lo. DAKKA lapen alaglitum alam kaningjepi atum (advocates) aphan kakong kapedo pemeji aphan lamthe ketok abang ke pejoike nangji. Aron kapathu atum (legal practitioners), government official atum lapen akaprek ke-ongdung atum ta ladak sodak aron asonthot aketok alamthe kachini aphan laso alo ke kenangsot. Laso akitap kapeklang ahut English alamthe kebipon ke Assamese alam pen lardet aphi kachini sungthukrung na pu aphan lo.

CENISEAS pen det arlo kedo chetereknangvoi aputhak kacharlipon akam ke Calcutta Research Group - Project on Internal Displacement of the Brookings Institution and the School of Advanced International Studies of the Johns Hopkins University along kachelangrappet abang - pen si klem rappet. Ha kecheng pen nin laso akitapso kapeklang an la song ni atum nangkerap dun apit CENISEAS ahin pen choro lo. Ranabir Samaddar, Director of the Calcutta Research Group lapen alangli pen klem rapper atum nang kacherap dun apot neli alanglitum aphan choro lo. Ford Foundation akerap pen ajok CENISEAS akam abang chun lo.

Sanjib Baruah
Senior Fellow & Head
CENISEAS

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Partha S. Ghosh
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September 2005

United Nations Guiding Principles on Internal Displacement

Section I *

The last two decades have witnessed an enormous increase in the number of internally displaced people in South Asia. Their situation is particularly vulnerable because unlike the refugees they are unable to move away from the site of conflict and have to remain within a state in which they were displaced in the first place. The situation of IDPs seems particularly vulnerable when one considers that there are hardly any legal mechanisms that guide their rehabilitation and care in South Asia. Since the early 1990s the need for a separate legal mechanism for IDPs in South Asia has increasingly been felt. This is not only to compile new laws but also to bring together the existing laws within a single legal instrument and to plug the loopholes detected in them over the years. Only recently the international community has developed such a mechanism that is popularly known as the UN Guiding Principles on internal displacement. This has given us a framework within which rehabilitation and care of internally displaced people in South Asia can be organised. Keeping that in mind it becomes imperative for scholars working on issues of forced migration in South Asia to consider whether South Asian states have taken the Guiding Principles into account while organising programmes for rehabilitation and care for the internally displaced persons (IDPs). This small booklet is meant to be a ready reckoner for researchers and activists working on and for IDPs in South Asia. The booklet is aimed at informing people about the mechanisms available for rehabilitation and care of IDPs in South Asia. It also aims to see how respective countries can use the Guiding Principles to develop a regime of care and protection for IDPs in this part of the world.

The Guiding Principles on Internally Displaced Persons

Det Arlo Kedo Kachetereknangvoi Akam Aphan United Nations pen Kacharipon Aron

Section 1*

Asia adetpi Nitur ahin (South Asia) anat kedamtang ningkan 20 angbong Det Arlo Kedo Kachetereknangvoi Atum (DAKKA) **Internally Displaced Persons (IDPS)** apha nang kebat theklong bomlo. Alanglitum ke ahem kave arit kave, elong ejo kedo amonit atum ason kali; atheke alanglitum ke ajat amo along seta kephodunbat meme angse angsa. Alanglitum bang ateng bang amang kedodunthu longji aphan aron-et pen thangnat ta alanglitum aphan kelangponji alam ave. Bonta 1990 aningkan kecheng malom pen ke lapuson amonit atum aphan kelangponji aphan kamathadam dolo. Lasi lapuson amonit atum aphan kelangpon peme thekji aphan non UN ahin pen ta Kacharipon Aron (Guiding Principles) bionlo. Labangso aron ke DAKKA aphan kelangpon peme thekji aphan keklempon akam aron (framework) cheplangdet lo. Labangso kebipontang aron ateng Asia adetpi Nitur angkang angbong DAKKA aphan kelangpon akam klemponlo ma klemponpe ma lake kacharli atum (Scholars) lang tarlipdun peme nangji. Labangso akitapso ke kelang tarlip atum aphan si ka panongpi lo lapen kephovek atum aphan ke lapuson aron do pu kapachini-i lo. La pen apar ta adet angkang angbong isi keme kechok lapen kangsamjin adet kapeman thekji aphan det kachari kachalok atum aphan ta pamatha-ilo.

DAKKA angdeng angdeng kesung kepho ahut kacheharjak-iji ajakong alam hei hui ta labangso aron pen pachini damdaklo. Labangso aron ke det kacharipon akam along alon kepipon-i (Design) abidi lo, lapen DAKKA aphan kapanongpithip aron lapen detpi kapangri-i kapangdon-i aron ta lo. Sorkar atum, aron kethan atum (Advocates) DAKKA atum lapen det angbong monit atum arideng kedo nangji ajakong aphan kam keklempon adim (Na-

set out the rights of internally displaced persons relevant to the needs they encounter in different stages of displacement. The Guiding Principles provide a handy schematic of how to design a national policy or law on internal displacement that is focused on the individuals concerned and responsive to the requirements of international law. Similarly, governments (and particularly national human rights institutions where they exist), advocates, and displaced persons can use the Guiding Principles as a means to measure the compliance of existing laws and policies with international standards. Finally, their simplicity allows the Guiding Principles to effectively inform the internally displaced themselves of their rights. The Guiding Principles are thus part of a growing number of “soft law” instruments that have come to characterize norm-making in the human rights field as well as other areas of international law, in particular environmental, labor and finance.

One of the most important contributions of the Guiding Principles is to develop an acceptable definition of the term *internally displaced persons*. They are defined as “persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border.” The Guiding Principles also reflect on the rights of displaced people, the obligations of their states’ towards them and also the obligations of international community towards these people. This booklet is an effort to make such rights accessible to vulnerable people of South Asia who are already displaced or live in fear of displacement.

tional Human Rights Institution) along kam keklembom atom, kedo aling tame alanglitum det kachari aron hei hei detpi kachari aron along pen chetondun ma chetonde ma, labangso kamunthi-i thekji lapen kangsai-i thekji aphan alanglitum labangso a kacharipon aron endam me. Labangso aron DAKKA along kedo ajakong kacheharjak amo pevang-ilo. Kacharipon aron hei hei ke “Kangsamjin aron” (Soft Law) along kacherapdun iji aron do. Monit arideng kedo nangji aron aphan kelangponji, pirthe adang atomon along kapechetondunji, kachoklemdet kachodamdet atom aphan kelangponji lapen tangka maha amo ta kelangponji aphan det hijan angbong aron (International Law) pen ke-otponthip along labangso kacharipon aron heihei ta kacherapdun do.

Kacharipon aron heihui pen kelangpon akam amo son pharo angbong pen eson abang ke DAKKA pu alamthe aphuthak kethan kapeklar helo. DAKKA pu ke “Inut bang hini vet tame kalite amokhapi tame, ron mai pen, havar hapat angbong kedo kangthakso pen, monit arideng kedo nangji ajakong kephri pen, kalite amethang pen nang kacheplang akesung - atheke langthe langpleng, avur akrem, tomon tipli- lapen monit kapinchong akesung-atheke ron mai, chethu chethat, kenep kanghu, kether kehap heihui pen kachepejokji aphan asai jokje pen ahem arit, arong arup che-o nangsi alanglitum kedo adet angbong ha along kaprek adim kachepachongdam atom aphan si kejongdam.” Kedo kachetereknangvoi atom arideng kedonangji ajakong kopipi ma, alanglitum kedovek adet asorkar asor lapen pirthe adang amonit atom alanglitum aphan kelangdun nangji akam kopipi ma laheihei alam kacharipon aron pen peklangpondaklo. Lasi labangso akitapso ke Asia adetpi a Nitur asor kaphere kathirik pen do nang si kedo kachetereknangvoi atom arideng kedo nangji ajakong kapachini-iji aphan lo.

KACHARIPON ARON PEN KEKHANGDUN KE KOSON AKACHETEREK APHAN MA?

Aron amo 6 angdeng pen kaperai lapu helo, “Badu tame

What Types of Displacement are Prohibited by the Guiding Principles?

Principle 6 affirms that “[e]very human being shall have the right to be protected against being arbitrarily displaced from his or her home or place of habitual residence.” Support for this proposition can be found in humanitarian law and also in the right to movement, guaranteed by a number of human rights instruments, which can be reasonably expected to have as its corollary the “right not to move.”

It is important to note that the Guiding Principles do not claim that displacement is always prohibited. In both humanitarian and human rights law, exceptions to the general rule are available. Rather it is “arbitrary displacement” that must be avoided and Principle 7 provides a sort of roadmap for avoiding arbitrariness. First, all feasible alternatives to displacement must be explored. In situations of armed conflict, this means that a determination must be made either that the security of the population or “imperative military reasons” require displacement before it can be carried out.

Where displacement is to occur outside the context of armed conflict, Principle 7 provides a list of procedural protections that must be guaranteed, including decision-making and enforcement by appropriate authorities, involvement of and consultation with those to be affected and the provision of an effective remedy for those wishing to challenge their displacement. These provisions are, of course, of particular interest to those facing displacement for development projects.

Moreover, in either context, “all measures” must be taken to minimize the effects and duration of the displacement and the responsible authorities are required to ensure “to the greatest practicable extent” that the basic needs of those displaced (e.g., shelter, safety, nutrition, health, and hygiene) are met. It should also be noted that Principle 9 articulates a “special obligation” to protection against displacement of a number of groups whose special attachment to territory has been recognized in international law, including indigenous persons, minorities, peasants, and pastoralists.

aronre pen ahem arit lapen arong arup kache-o-nang-jokphlotji aphan langdun peme nangji.” Aron 6 along monit aphan kamatha aron (Humanitarian Law) ta kachedondun do. Monit arideng kedo nangji ajakong arisim aron (Human Rights Instruments) pen ta kedolongkroi kedamlongkroi ajakong aphuthak chedondun.

Badu tame cheterek ajat cheterek longle pu ke kacharipon aron ateng pen ot-ponthipthe pu ilitum chinidam peme nangji. Monit aphan kamatha aron lapen monit arideng kedo nangji ajakong aron, la sonni aron ta labangso “Ot-thipthe” pu alam kapeklangpon do. Aronre pen kacheterek nangkok akam aphan si khang-ichot anvet. Aronre pen kacheterek nang akam amo pen kapejok-iji aphan aron 7 angdeng pen tovar akrong alat arjan (Roadmap) bipunlo. Asai jokje pen kacheterek nang pen apar ke, son pharo akam ta klemthei tame. Bonta risim kapare pen kacharvo ahut asonson ke ajat pen seta cheterekere te chokchelo, angphun kerai atum nang dothipvek nangji lapen rat apran anke jok nangji pu angring nang dokok pu lote lake cheterek nangkokpo.

Risim kapererepin pen kacharvo nang kedokok pen kacheterek nangkok ahut aphan asonson ke, kerai-idunji aphan aron 7 abang along pen “Aron-et pen keraipon” (Procedural Protection) aron bipunlo. Labangso aron ateng keklem pon thekji aphan kaperaiji alam mathadam nangji, jakong kedo atum klemdun nangji, kepho nangpo atum along patebokdam nangji, alanglitum pen chingki chingvoidam nangji lapen kacheterek nangkok athe aphuthak kachesongji aning kehang atum ale kapelongji aphan chakkuk nangji. Laheihui aron atang ke havar hapat kapachingthur aphan akam pen ajok kacheterek nangkok atum aphan si kapanongpi lo.

Risim kapare pen tame, risim kaparere pen tame kacharvo pen ajok kacheterek nang atum kesung chechak nangparpedet nangpo lapen ajir ding-o-edet nangpo, lapen kelangdunvek nangji ajakong kedo atum ta alanglitum aphan kedo kethak adim kepekji, jokkroi jokvan adim kapedo longji, kecho kejun ason kepidunji lapen a-ok apran keme nangji aphan kelangdunji aphan un an

What Rights do Persons Have Once Displaced?

Displaced persons enjoy the full range of rights enjoyed by civilians in humanitarian law and by every human being in human rights law. These include the rights to life, integrity and dignity of the person (e.g., freedom from rape and torture), non-discrimination, recognition as a person before the law, freedom from arbitrary detention, liberty of movement, respect for family life, an adequate standard of living (including access to basic humanitarian needs), medical care, access to legal remedies, possession of property, freedom of expression, freedom of religion, participation in public life, and education, as set out in Principles 10-23.

In several instances, the Guiding Principles specify how generally expressed rights apply in situations of displacement. These should be of particular interest to those designing and assessing domestic policies on internal displacement. For example, Principle 12 provides that, to give effect to the right of liberty from arbitrary detention, internally displaced persons “shall not be interned in or confined in a camp” absent “exceptional circumstances” and that they shall not be subject to discriminatory arrest “as a result of their displacement.” Likewise Principle 20 provides that the right to “recognition everywhere as a person before the law” should be given effect for displaced persons by authorities facilitating the issuance of “all documents necessary for the enjoyment and exercise of their legal rights, such as passports, personal identification documents, birth certificates and marriage certificates.”

The Guiding Principles provide for special consideration of the needs of women and children (including “positive discrimination” or affirmative activities on behalf of governments to model assistance and protection to their particular needs, consultation and involvement in decisions regarding their displacement and return or resettlement, protection against recruitment of minors and free and compulsory education), as well as for other especially vulnerable groups, such as the elderly and disabled.

pen ke nang bor-idun po pu chakkuk nangji. “Penang an amonit atum ke longle phelang pen si kachepereng -i “ pu, det hijan angbong aron pen kepudam do: alanglitum ke hako pen kedo barim atum, kheiso arat atum, chotiki cho-inghoi atum lapen ason ason api kapangreng pen kachepereng atum heihei lo. Aron 9 angdeng pen ta alanglitum aphan salajong keraidun aron do.

BADU TAME EPHONG JONGSI CHETEREK NANGKOK LO LEPUTE ALANGLITUMARIDENG KOPI AJAKONG SI KEDO MA ?

Badu tame ephong jongsi cheterek nangkok lo pu seta alanglitum ta bang-bang ason si dolongkroi thaklongkroi lapuson ajakong do. Alanglitum aphan langret longle, chenek holo longle, phlak longle phlek longle, aron angbong alanglitum aphan MONIT pu hokpon nangji, aronre pen nephapthedet nangji, nahok tame dolongkroi damlongkroi nangji, ahem arit ardong-ang-edet nangji, akhi adat pachebi long nangji, aning kamatha ateng paningje longkroi nangji, aning kehang adhorom aling perim long nangji, bang ateng bang amang rat along pachejudun long nangji lapen lo kacharlidunlong avarsai pelong nangji, lake aron 10-23 an kedo aron ateng lo.

Kedo kachetereknangvoi ahut halatum kepho akesung pen kapejokdun thekji aphan ke kacharipon aron pen si peklangdun daklo. Labangso aron ateng ke det angbong keme kechok nangji akam keklempon lapen det angbong kedo kachetereknangvoi aphuthak kelangdam aphan si jasemet ke pethedamlo. Ajat pen tame asai si kejokje lo pu an kali lepute kedo kacheterek nang atum aphan anghong thothebin pen elong adim pedoturtedet nangji, lapen ahem kave arit kave pen ajok elong ejo kedo atum aphan tinthap tinphru pen nephapthedet nangji. Aron angdeng 20 pen kedo kachetereknangvoi atum aphan kebipi aron ke lapuson helo: detpi angbong nahok tame kedolongkroi kedamlongkroi ajakong (Passport), alangli komat ma pu kachepachini-i ajakong alo (Personal Identification Document), amuk adim si amahang

What Rights and Obligations do Humanitarian Organizations Have?

The Guiding Principles also lay out a number of rights and obligations of humanitarian organizations in Principles 24-27. This section again stresses the point that “[t]he primary duty and responsibility for providing humanitarian assistance to internally displaced persons lies with national authorities” (Principle 25(1)). In carrying out this duty, national authorities must not “arbitrarily withhold” consent to international humanitarian organizations’ offer of services to the internally displaced, and must “grant and facilitate” their free passage to areas where assistance is needed. Humanitarian personnel, materiel, and supplies are not to be attacked or diverted for other purposes. For their part, humanitarian organizations must carry out their operations “in accordance with the principles of humanity and impartiality and without discrimination” and should “give due regard to the protection needs and human rights of internally displaced persons” and not just their needs for assistance.

What Help Should Displaced Persons Expect with Return, Reintegration and Resettlement?

In their final section, the Guiding Principles provide that competent authorities have “the primary duty and responsibility” to assist displaced persons by providing the means as well as by establishing conditions for return to their places of origin, or for resettlement in another part of the country (Principle 28). Any return or resettlement must be voluntary and carried out in conditions of safety and dignity for those involved.

As a corollary to the right to free movement, therefore, displaced persons have the right to return to their homes. Although the right to return or resettle is not expressly stated in any particular human rights instrument, this interpretation of the right of free movement is strongly supported by resolutions of the Security Council, decisions of treaty monitoring bodies, and other sources of authority.

Moreover, although the displaced have the right to return, Principle 28 carefully specifies that they must not be forced to do so,

kethek abang pu kachepachini-i alo (Birth Certificate) lapen aron et pen si kachepachor kacheparup abang pu kachepachini-i alo (Marriage Certificate) heihui det kapangri kapangdon atum kepi pejoike nangji.

Arlosomar lapen osomar atum aphan salajong aron kebipon pen langpon palorlo nangji atheke osomar atum aphan kam toi-ot-edet nangji lapen akejoi pen lo pacharli longvek nangji. Lapuson akam kelangpon nangji ke arlosomar lapen osomar atum aphan anhot kali, arta kedotang lapen a-ok ajakong kave atum aphan ta lo.

MONIT ATUM APHAN KAMATHA ASONG ASOR (Humanitarian Organisation) KOPI AJAKONG LAPEN KOPI ADENG SI KEDO MA ?

Labangso ajakong lapen adeng alamjir ke aron angdeng 24 pen 27 an angbong si dopetlo. Labangso akam keklemponji arpu ke det kacharipon akethe keding atum aphuthak si dolo { Aron 25(1) }. Monit atum aphan kamatha asong asor det angbong kedo kacheterek nangvoi atum aphan jongsu nang kerapdunji aning kehing do lepute det asor alanglitum nang kerapdunji akam chodeng nangji lapen alanglitum aphan pevang ta pevang long nangji. Monit aphan kamatha pen kam keklem abang aphan lapen nang kerapdun-i ahormu hei hei aphan thangnat ta vidundedet nangji lapen ason kaprek akam aphan pelutponpe det nangji. Lapuson thakthak si nang kerapdun asong asor ta badu aphan ta langret lang-ai edet nangji lapen kaphlak kephlek avepin pen si langpon pachingripet nangji: ason ason ahormu kepidun pen kerapun chot kali, alanglitum arideng kedo ajakong ateng kapacheharjak thekji aphan ta jakong pidun nangji.

KEDO KACHETEREKNANGVOI ATUM PUTHOT APHI KACHEDAMTHU LAPEN KEDODAMTHU AHUT ALANGLITUM KOPIPI AKERAP SI KELONG NANGJI ARON KEDO MA ?

Kedo kacheterek nangvoi atum aphan kapachedamthu

particularly (but not only) when their safety would be imperiled. The issue of the voluntariness of return or resettlement is recurrent in protracted displacement situations around the world. In many places, governments and insurgent groups have ceded to the temptation to use the return or resettlement of displaced persons as a political tool.

Principle 29 provides that authorities also have “the duty and responsibility” to assist displaced persons to recover “to the extent possible” their property and possessions, and where restitution is not possible to provide or assist the displaced persons to obtain appropriate compensation. Like the preceding principle, this one relies on general precepts of the right to property, the right to remedy for violations of international law, as well as a growing adherence in Security Council resolutions, treaties, national law and other sources of authority.

Are There Any Special Provisions for Women?

In the Guiding Principles a concerted attempt was made to prioritise gender issues. For example, while discussing groups that needed special attention in Principle 4 it was stated that expectant mothers, mothers with young children and female heads of households, among others, are people who may need special attention. In Principle 7 it was stated that when displacement occurred due to reasons other than armed conflict authorities should involve women who are affected, in the planning and management of their relocation. Principle 11 upheld that IDPs should be protected in particular against “Rape, mutilation, torture, cruel, inhuman or degrading treatment or punishment, and other outrages upon personal dignity, such as acts of gender-specific violence, forced prostitution and any other form of indecent assault.” Special protection was also sought against sexual exploitation. Principle 18 stated that special efforts should be made

longji aphan jakong kedo peme atum (Competent Authorities) alanglitum aphan ason ason avarsai pi nangji lapen kedo kangsam kethak kangsam longji aphan soluk sodak pavepidet nangji, kalite along kaprek soluk sodak kavepin adim si pedodam long, nangji (Aron 28). Kedo kacheterek nangvoi atum aphi thot le chedamthu nangji pu seta kedamji atum aning kehang binong do nangji, hadak kedam pen do ingsam thak ingsamdang longji pu theklor nangji lapen bang ateng bang amang do long nangji.

Det arlo kedolongkroi kedamlongkroi asonthot si puthot aphi thot kachedamthu ta kachedamthu longkroi ajakong do. “Aphi thot cheruithu long” pu aron mamat ke “Monit arideng kedo nangji ajakong “(Human Rights Instruments)” pu aron along ke ketokdak ave, bonta kedolongkroi kedamlongkroi pu aron pen si ladak klang-idaklo. Laso aron aphuthak ke Security Council asor kacheperai pen kachedondun ta do, det hijan angbong kachebi alamdon ateng det asor klem ma, klemkle ma pu kelangdun asong asor ta kachedondun do lapen ason kaprek kaprek ajakong kedo asor ta kachedondun do.

Kedo kacheterek nangvoi atum aphi thot kachedamthu long ajakong do pu seta alanglitum hadak kedo kangsamdam kethak kangsamdam avarsai ave lepute alanglitum aphan pachedamthu bor-i nangne. Kacheruithu abang ke keder keprap ta aning kehang aling pu aron pen mamat pirthe adang along pen ke kedo kachereterek nangvoi atum elong-long adim kedo ajir peding-o-o lapuson ta do. “Kacheruithu” pu akam angdeng nang kedokok pen ajok det kacharipon atum lapen jakong horang pen kethur asong asor penang an ale kacho-en lapuson ta do.

Aron angdeng 29 along alam ateng pen ke kedo kacheterek nangvoi atum akhi adat kanahok an apharman kapacheplengthuji aphan det kachari atum rapdun nangji, kenangji ateng le rapdun un-e pu seta asap asup anbak ke theidunphrui nangji. Security Council asor kacheperai pen kachedondun, det hijan angbong kachekroi alamdon lapen ason kaprek kaprek

to include women in planning and distribution of supplies. Principle 19 stated that attention should be given to the health needs of women and Principle 20 stated that both men and women had equal rights to obtain government documents in their own names.

Apart from the Guiding Principles there are other international mechanisms that displaced women can access. They include the 1979 Convention on the Elimination of All Forms of Discrimination against Women (hereafter CEDAW) and the 1999 Optional Protocol sets out specific steps for states to become proactive in their efforts to eliminate discrimination against displaced women. Article 2 of CEDAW clearly states that public authorities, individuals, organisations and enterprises should refrain from discrimination against women. Article 3 reiterated women's right to get protection from sexual violence. Article 6 spoke against trafficking and sexual exploitation of women. Since most displaced women are particularly vulnerable to traffickers this article is of some importance to them. It must be noted that all the countries of South Asia are signatories to CEDAW with some reservations but not of the proportion that it negates the overarching principles and therefore the onus of being gender sensitive in their attitude and programmes is on them. Apart from these there are other international provisions that protect women's human rights. Article 3 of the Geneva Conventions of 12 August 1949 calls for the halt of weapons against the civilian population and to protect all civilians, including children, women and persons belonging to ethnic and religious minorities from violations of humanitarian law. Article 29 of ILO 1930 Convention concerning forced or compulsory labour also impacts the situation of women. It calls for the end of violations of the human rights of women, in particular forced labour, abuse and torture of labourers including women.

ajakong kedo asong asor ta kachedondun do pu pen ajok si amethang methang akhi adat kachebi long ajakong do.

ARLOSOMAR ATUM APHAN SALAJONG AKRONG PEN KELANGPONJI ARON DO MA?

Monit atum pinso arlo ta jakong horang lapen aman apeng kedorappet thekji aphan "Pinso arlo aphan kelang kapangri akam" (Gender issue) kacharipon aron pen kabor-i pon dolo. Pinso arlo aphan kelang kapangri akam pu pen langdam lo tangte aron 4 ateng pen ke areng angse a-arlosomar atum, aso mok kechujur a-arlosomar atum lapen ahem aripi atum aphan si jasemet ke labangso aron kapanongpi lo. Aron 7 ateng pen risim kapare pen tame, risim kaparerepin pen tame, kacharvo pen ajok kacheterek nang atum aphan jakong horang kedo atum kai ateng kai amang kapachedothu longji aphan kam keklem ahut arlosomar atum aphan ta parlopon si nang pacherapdun nangji. Aron 9 ateng DAKKA aphan kelangrem (rape) pen, kachenek kaholo pen, asai jokje pen a-ok avi kapachejor nang (forced prostitution) pen lapen keputot kepusit pen raidun nangji. Aron angdeng 18 ateng pen kerap kenangji atum aphan kerap thekji aphan kemangpon akam amo along arlosomar atum aphan ta chingvaiponrap nangji lapen kerap-i ahormu keron kebak ahut ta nang pacherapdun long nangji. Aron angdeng 19 ateng pen arlosomar atum a-ok apran keme nangji aphan langpon nangji. Aron angdeng 20 ateng pen pinso arlo ta sorkar pen kepipon alo amethang methang amen pen kachelongdunji ajakong do.

Kacharipon aron pen apar ta kedo kachetereknangvoi a-arlosomar atum det angbong keklemponji aphan kamatha akam an (International Mechanism) pen ta kerap long. Laheihei det angbong keklemponji aphan kamatha akam "1979 Convention on the Elimination of All Forms of Discrimination against Women (non ke CEDAW)" lapen "1999 Optional Protocol" pen ta arlosomar atum aphan kephlak kephlek kapavedetji aphan det

Are the Guiding Principles Legally Binding?

Although the UN Guiding Principles on Internal Displacement is not a legally binding treaty it is formed of principles that are based on established legal mechanisms for aiding the human rights of the displaced people. Many of these Principles may gradually attain the status of customary international law. But as Francis Deng reminds us, “for the time being they serve as a morally binding statement.”¹ A statement of this nature that promises to be ‘morally binding’ on a wide spectrum of *primarily* national governments and secondarily, other relevant international and non-governmental agencies must cut across the well-known divisions of the prevailing ethical and moral systems and elaborate itself in a way that it does not remain captive to any particular modality of moral reasoning. Plurality of such systems and modalities is helpful in building the much-needed ‘moral consensus’ around these principles.

While the Guiding Principles have already gained an impressive degree of recognition at the international, regional, and national level, more remains to be done to foster their use, particularly in South Asia, where many states with large displacement problems lack comprehensive policies or effective remedies for those. It is to be hoped that this booklet will itself encourage that process. South Asia has seen millions of people displaced both across borders and within borders – again both by conflict and by developmental projects, and in some cases by natural calamities. This booklet is intended to make a survey of how far the Guiding Principles on IDPs is relevant to each state of the region and how far they have been implemented and what remains to be done.

Whose Responsibility is It Anyway?

If the state-centric nationalistic approach has meant the exclusion of minorities and has produced large number of refugees in the post-colonial states in Asia and Africa, state-centric national security perspective and development paradigm have not

kachari atum paklemtoi lo. CEDAW aron angdeng 2 ateng pen kapeklangdak alam ke lapu helo: rat aphuthak jakong kedo atum (Public Authorities), jong jong atum, ason ason asong asor lapen ale kapelong akam keklem atum (Enterprises) arlosomar atum aphan langretredet nangji. CEDAW aron 3 ateng jakong horang kethom pen arlosomar atum aphan kelangrem (Sexual Violence) pen kapejokdunji aphan ajakong do. CEDAW aron angdeng 6 ateng pen arlosomar atum aphan hormu ason kapinchong pen jor jedet namnedet nangji (Against Trafficking) lapen alanglitum aphan kelangplot pen aduk inghoi thapthedet nangji. Konatne konatne arlosomar atum aphan kejortot kenamtot dokok na pu kamathadam pen si arlosomar atum aphan si labangso aron kebipi lo. Asia adetpi a Nitur arlo kedo adet asor an ta CEDAW along kachedondun do pu ilitum chini nangji, seta langrei pen si klempon nangji. Tebonsita keklem nangji arpu an pen kachepejok-et abang kali. CEDAW lapen 1999 Optional Protocol pen apar ta detpi aron pen ta arlosomar atum aphan keraikom aron do. 1949 aningkan Paipai achiklo niphai 12 arni Jeneva along kangni amei (Geneva Convention of 12th August 1949) pen kaperai aron angdeng 3 ateng pen ta lapu helo: pran mui kache-en-i arisim pareredet nangji, rat aphan raikom nangji lapen monit aphan kamatha aron karkankedetji aphan kheiso arat lapen isi adhorom kerim arat aso (Religious Minorities) atum aphan ta raikom nangji. 1930 aningkan ILO ameipi (ILO 1930 Convention) pen kaperai aron 29 angdeng ateng asai jokje pen kapeklem bor-i pen kekhang aron ke arlosomar atum aphan ta phodamlo. Non pen apara ke arlosomar atum aphan pen pangchenglok badu aphan tame asai jokje pen kam peklem bor-i-edet nangpo lapen arlosomar atum along kedo nangji ajakong arkankedet nangpo.

KACHARIPON ARON ILITUM KROIVEK NANGJI MA?

UN kacharipon aron ke kroivek nangji pu ke pupe. Seta lahei hui aron ke aron-et pen kebi aron (Legal Mechanism) – atheke

done any better. The people displaced against this backdrop may have got some relief if they have been able to cross international boundaries. Crossing the international boundary may entitle them to “refugee” status, thus providing them at least a fig leaf of relief and rehabilitation in an alien land. But wretched are those who remain internally displaced. They remain at the mercy of the same state and administration whose policy might have sent them on the run. According to all estimates, the number of Internally Displaced Persons (IDPs) is rising compared to the refugees seeking shelter in another country. South Asia is no exception to this. But, so far, no systematic and comprehensive study was carried out. Only a few brief, and sometimes sketchy, reports and articles are available on the plight of the IDPs in South Asia. This booklet hopefully will fill that awesome and disturbing vacuum. The booklet is meant to explore the nature and the extent of displacement in respective countries of South Asia and provide recommendations to minimize the insecurity of the displaced by discussing mechanisms for rehabilitation and care. As for who takes responsibility for the displaced? The answer is primarily the state, although there are attempts on its part to abdicate its responsibility in this regard. None of the states of South Asia recognizes right against forced displacement as a non-negotiable right. We have to note that it is the policies of the state and the model of development and nation building that it has pursued since its birth that have caused and continue to cause displacement in largest numbers. It is primarily a failure of the state system. The booklet is meant to explore how far South Asian states are sensitive to the needs of the IDPs, how they can be made sensitive to these needs and whether the UN Guiding Principle are being adhered to, to any extent.

What Is the Way Ahead?

In their few years of existence, the Guiding Principles have in fact obtained a high level of recognition. When they were first presented in 1998, the Commission on Human Rights merely “noted”

DAKKA aphan kedo an ajakong kapevirvedet ji aphan kebi aron – pen kacherap do. Pejo pejo pen ke lahei hui aron angbong pen penang an aron ke det angbong ajutang jubat aron nang mandet tahai. Francis Deng kepu lapu helo: “Non mamat ke lahei hui aron' ning me-et pen kroi nangkok”. Lason – son alam ke ning kethe meme anghetek lo. Atheke aphransi ke det asorkar atum lapen adunthu ke detpi angbong kedo sorkar pen kacherap kave asong asor (Non Governmental Agencies) heihui an ta ning me-et pen keklem nang adeng nang dokok lo. Laheihui ason amung nang kedo ke kacharipon aron along ning me-et pen kachekroi dunsar thekji aphan lo.

Kacharipon aron ke non longri longpat arlo, det arlo lapen detpi arlo ta kachinine abang avelo. Seta aron kekroi kapachehungji aphan keklempon nangji akam do-olang, jasemet ke Asia adetpi Nitur angbong adet malom helo lapuson akam keklem nangji adim ke-ongnei, pima Asia adetpi Nitur angbong adet malom ke kedo kachetereknangvoi atum aphan kelangpon thekji abidi avelang. Labangso akitapso pen ladak athak ketok alam ateng akam keklempon thekji aphan matha-i thekpo. Kacharvo pen, kachingthur akam pen, lapen amethang nang kacheplang akesung (National Calamities) pen a jok, Asia adetpi Nitur arlo suri suri amonit atum kedo kachetereknangvoi atum do-olo, penang an atum ke amethang adet arlo si dophrong lo lapen penang an atum ke det ahoi kap si ha adet kaprek kedodam atum ta do-olo. Labangso akitapso ke kacharipon aron pen DAKKA aphan det angbong ko-an langponlo ma, kopipi klemponlo ma, lapen kopipi akam si keklempon nangji kedolang ma pu kelang-idamji aphan lo.

LABANGSO AKAM KEKLEMJI KE KOMAT ADENG MA?

Asia lapen Africa adetpi arlo kedo adet jokkroi jokvan longdet pen aphi det arlo kheipi pu alam kamathadam pen lapen

them and the intention of the Representative to use them in his dialogue with states. Over time, however, the language of regular resolutions in the Commission, the Economic and Social Council (ECOSOC) and the General Assembly has grown increasingly warmer. In 2003, for instance, both the Commission and the General Assembly “welcome[d] the fact that an increasing number of States, United Nations agencies and regional and non-governmental organizations are applying them as a standard, and encourages all relevant actors to make use of the Guiding Principles when dealing with situations of internal displacement[.]” They have also been acknowledged at the level of the Security Council, at international conferences, and adopted by the U.N. and wider humanitarian community as their standard.

The Guiding Principles have been well received by multi-lateral organizations at the regional level. They have been welcomed in resolutions, declarations and statements by organs of the Organization of African Unity (OAU) (now known as the African Union), Economic Community of West African States (ECOWAS), Inter-Governmental Authority on Development (IGAD), Organization of American States (OAS), Organization for Security and Cooperation in Europe (OSCE), the Parliamentary Assembly of the Council of Europe (CoE) and the Commonwealth.

Among states in South Asia, Sri Lanka has similarly relied upon the Guiding Principles in the formulation of its *National Framework for Relief, Rehabilitation and Reconciliation*. Likewise, civil society institutions have made increasing use of the Guiding Principles to assess domestic policy and practice concerning displaced persons. It is hoped that in the near future more states in South Asia will accept, adopt and adhere to the Guiding Principles regarding the internally displaced. To understand the relevance of the Guiding Principles a close study of the mechanism is imperative. This booklet is meant to be such a study. Its primary objective is to publicize the mechanisms available for the rehabilitation and care of IDPs in South Asia so that they can access rights and justice that are due to them.

det arlo kachingthur akam kamathadam pen ajok, ahem arit kave atum aphai nang bat-olo. Labangso akesung kepho pen kacheterek nang atum jongsi det ahoi kap ra akaprek adet along le dodamkok pu lote alanglitum asap asup bak akerap long tahai. Alanglitum ahoi kapdet aphi ke “Ahem kave arit kave” (Refugee) pu kachepu long apot alanglitum ke bang adet angbong kaning-oi meme-nei atum si mandamdet lo. Adet kaprek kekapdamde, amethang adet kachedophrong atum ke abaha kelangno atum ason si mandet. Alanglitum ke alanglitum aphan kapacheterektai asorkar aphan si cholangthulor nangkok. Adet kaprek kachepachongdam atum aphai pen le lang pangbardam lote det arlo kedo kachetereknangjam atum aphai nang kebat si ong munaklo. Asia adetpi Nitur angbong adet angbong adet an ke lapuson angse lo. Bonta lahei hui aphuthak kachini pameji aphan ke badu tame katarlipdamphlir ave. Asia adetpi Nitur adet angbong kedo kachetereknangvoi atum alamjir ke asap asup ketok alam an si do chot. Labangso akitapso ke aphrang -phrang ketok asap asup alam along ketokponpe an apot kapepleng-idunji aphan lo. Asia adetpi Nitur arlo amonit atum kedo kachetereknangvoi ke koson ajat ma lapen ko-an adang the ma lapen koson abidi pen si alanglitum aphan jokkroi jokvan lapen kai ateng kai amang kapedo longthu thekji ma pu alamthe aphuthak si labangso akitapso ke katarlipdam. Kedo kachetereknangvoi atum aphan kelang nangji ke komat adeng ma pu karju along kethak alam ke lapu helo: lake det kachari atum aphuthak si do, alanglitum jonghe le kachehek ji bor-i seta lake chehek un-e. Asai jokje pen kedo kachetereknangvoi jokphlot ji ajakong ke Asia adetpi Nitur arlo nahok adet ta dovek nangpo pu aron kebipon ave. Ha kecheng pen ta det kamathapon abidi ke-en pen, kachingthur akam keklem pen lapen det kangthur akam nang kedokok pen ajok si nonpu ta monit atum kedo kachetereknangvoi abang ke nang dokoklo pu ilitum chini nangji. Lake det angbong isi kapejok un-e akam lo. Labangso akitapso ke Asia adetpi Nitur adet angbong DAKKA aphan kenangji ason kepidunji aphan ko-an matha parsik dunlo ma lapen ko-an si UN kacharipon aron ateng kroilo ma pu kelangdam tarlip-iji aphan lo.

Section II
Guiding Principles on Internal Displacement*
Introduction: Scope And Purpose

1. These Guiding Principles address the specific needs of internally displaced persons worldwide. They identify rights and guarantees relevant to the protection of persons from forced displacement and to their protection and assistance during displacement as well as during return or resettlement and reintegration.
2. For the purposes of these Principles, internally displaced persons are persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border.
3. These Principles reflect and are consistent with international human rights law and international humanitarian law. They provide guidance to:
 - (a) The Representative of the Secretary-General on internally displaced persons in carrying out his mandate;
 - (b) States when faced with the phenomenon of internal displacement;
 - (c) All other authorities, groups and persons in their relations with internally displaced persons; and
 - (d) Intergovernmental and non-governmental organizations when addressing internal displacement.

NON EPHRANG KEKLEM NANGJIAKAM KE KOPI LO?

Kacharipon aron nang dodet pen aphi penang an aningan pen ke monit atum labangso kacharipon aron aphan kachini atum do-o lo. 1998 aningan, Commission on Human Rights aphan kacharipon aron kahodaidam cheng ahut ke lapuson aron "Do" pu an si tok chot. UN Secretary General adular ta adet asor pen kachingki ahut kacharipon aron ke-enponji aphan kamathapon do. Commission on Human Rights, The Economic and Social Council (ECOSCO) lapen General Assembly pen kacheperai along kacharipon lapen longri longpat lapen General Assembly pen kacheperai along kacharipon aron ta ingtangpon bomlo. 2003 aningan det hei hui. UN Agencies lapen longri longpat lapen sorkar pen kacherap kave asong asor atum kacharipon aron en si det arlo kedo kachetereknangvoi atum aphan kam keklemi alamjir chinidun si Commission on Human Rights lapen General Assembly atum ta aning arong dunlo. Kacharipon aron heihui ke Security Council angdeng detpi pen kapedopon ameipi (International Conferences) along ta dengponlo. UN lapen monit aphan kamatha arat atum ta kam keklem ahut labangso kacharipon aron parloponlo.

Longri longpat arlo kedo asong asor an ta kacharipon aron deng pemelo. Organisation of African Unity (OAU) (Non ke African Union), Economic Community of West African States (ECOWAS), Inter-Governmental Authority on Development (IGAD), Organisation of American States (OAS), Organisation for Security and Co-Operation in Europe (OSCE), The Parliamentary Assembly of the Council of Europe (CoE), lapen The Commonwealth asong atum an ta alanglitum kacheperai ahut, kapeklang alam kejai ahut lapen ketok pen kapachini ahut an ta kacharipon aron dengpon pemelo.

Asia adetpi a Nitur arlo kedo adet angbong ke Sri Lanka helo kacharipon aron ke-enpon pen National Framework for Relief, Rehabilitation and Reconciliation pu akam arpu kedengpon.

4. These Guiding Principles should be disseminated and applied as widely as possible.

SECTION I - GENERAL PRINCIPLES

Principle 1

1. Internally displaced persons shall enjoy, in full equality, the same rights and freedoms under international and domestic law as do other persons in their country. They shall not be discriminated against in the enjoyment of any rights and freedoms on the ground that they are internally displaced.
2. These Principles are without prejudice to individual criminal responsibility under international law, in particular relating to genocide, crimes against humanity and war crimes.

Principle 2

1. These Principles shall be observed by all authorities, groups and persons irrespective of their legal status and applied without any adverse distinction. The observance of these Principles shall not affect the legal status of any authorities, groups or persons involved.
2. These Principles shall not be interpreted as restricting, modifying or impairing the provisions of any international human rights or international humanitarian law instrument or rights granted to persons under domestic law. In particular, these Principles are without prejudice to the right to seek and enjoy asylum in other countries.

Principle 3

1. National authorities have the primary duty and responsi-

Hamphang arlo jakong kedo atum, kedo kachetereknangvoi atum aphan kam keklempe aphuthak, kacharipon aron pen langdam pangbar si chemunthi-i lo. Non ephrang ke Asia adetpi Nitur angbong kedo adet asor ta DAKKA aphan kelangponji aphan kacharipon aron dengpo, enpo lapen klem-iponpo pu ning kethedo. Kacharipon aron kachini pemeji aphan ke kacharipon aron kepachun-iji ahormu (Mechanism) aphan munthidam peme nangji. Labangso akitapso ke lapuson-son aron kelang tarlipidamji aphan lo. Asia adetpi Nitur arlo DAKKA kelong nangji ajakong ateng kedo longji kethak longji avarsai kelongji atovar do pu kapachiniji aphan si labangso akitapso kapeklang lo.

SECTION - II (Angdeng - II)

DET ANGBONG KEDO KACHETEREKNANGVOI AKAM APHAN KACHARIPON ARON (Guiding PRINCIPLES ON INTERNAL DISPLACEMENT)

LAM APHRANG :

Kacharipon nangji ason amung lapen athe.

1. Laheihui kacharipon aron pirthe adang DAKKA kenangji ason amung hei hei si pachinidamlo. Kacharipon aron heihei ateng badu tame kacheterek nangkokji apot pacheterek jokphlot an ajakong do, lapen puthot kachedamthu lapen kai ateng kai amung kachedodamthu ahut keraikomji lapen kerapdunji ajakong ta do.

2. Laso kacharipon aron aphan lok ke DAKKA pu ke inut bang hini vet tame kalite amokhapi tame, ron mai pen, havar hapat angbong kedo kangthakso pen, monit arideng kedonangji ajakong kephri pen, kalite amethang pen nang kacheplang akesung- atheke langthe langpleng, avur akrem, tomon tipli - lapen monit kapinchong akesung - atheke ron mai, chethu chethat, kenep kanghu, kether kehap - hei hui pen kachepejokji aphan asai jokje pen ahem arit, arong arup che-o nang si alanglitum kedo

bility to provide protection and humanitarian assistance to internally displaced persons within their jurisdiction.

2. Internally displaced persons have the right to request and to receive protection and humanitarian assistance from these authorities. They shall not be persecuted or punished for making such a request.

Principle 4

1. These Principles shall be applied without discrimination of any kind, such as race, colour, sex, language, religion or belief, political or other opinion, national, ethnic or social origin, legal or social status, age, disability, property, birth, or on any other similar criteria.
2. Certain internally displaced persons, such as children, especially unaccompanied minors, expectant mothers, mothers with young children, female heads of household, persons with disabilities and elderly persons, shall be entitled to protection and assistance required by their condition and to treatment which takes into account their special needs.

Section II

Principles Relating To Protection From Displacement

Principle 5

All authorities and international actors shall respect and ensure respect for their obligations under international law, including human rights and humanitarian law, in all circumstances, so as to prevent and avoid conditions that might lead to displacement of persons.

adet angbong ha along kaprek adim kachepachongdam atum aphan si kejongdam.

3. Laheihui kacharipon aron ke det angbong monit arideng kedo nangji ajakong aron lapen det angbong monit aphan kamatha aron pen kachingbardam do. Laheihui aron kapachiniji pu kapanongdam ke ladak aber kapeklang atum aphan lo.

(a) DAKKA aphan kelangponji aphan Secretary General pen nang kachetoidun abang;

(b) Det angbong kedo kachetereknangvoi akesung kephovek atum;

(c) DAKKA pen kacherap kedo amokha atum lapen akaprek kaprek ajakong horang kedo atum; lapen

(d) Sorkar hijan angbong lapen sorkar pen kacherap kave asong an(NGOs), det arlo kedo kachetereknangvoi aphuthak kam keklem pon ahut.

4. Laheihui kacharipon aron un an pen ke pachethang nangji lapen akam ta klempon nangji.

SECTION - I : KADOKAVE APHAN KEROPHRUI ARON (General Principles)

Aron - 1.

1. DAKKA ta det arlo bang-bang ason kedo kethak, kedam keju lapen kachoklem kachodam akechaknap ave. Alanglitum ke kedo kachetereknangvoi atum pinak pu pen alanglitum aphan bomkhrang khredet nangji.

2. Khei kapevir akam, monit aphan kelang un-e akahingno akam lapen ron mai ahut kam kele heihui pen kapejok dunji aphuthak det angbong aron pen kedengpon along kacharipon aron ta kachedondun do.

Principle 6

1. Every human being shall have the right to be protected against being arbitrarily displaced from his or her home or place of habitual residence.
2. The prohibition of arbitrary displacement includes displacement:
 - (a) When it is based on policies of apartheid, "ethnic cleansing" or similar practices aimed at/or resulting in altering the ethnic, religious or racial composition of the affected population;
 - (b) In situations of armed conflict, unless the security of the civilians involved or imperative military reasons so demand;
 - (c) In cases of large-scale development projects, which are not justified by compelling and overriding public interests;
 - (d) In cases of disasters, unless the safety and health of those affected requires their evacuation; and
 - (e) When it is used as a collective punishment.
3. Displacement shall last no longer than required by the circumstances.

Principle 7

1. Prior to any decision requiring the displacement of persons, the authorities concerned shall ensure that all feasible alternatives are explored in order to avoid displacement altogether. Where no alternatives exist, all measures shall be taken to minimize displacement and its adverse effects.
2. The authorities undertaking such displacement shall ensure, to the greatest practicable extent, that proper

Aron - 2.

1. Kadokave jakong horang kedo atum, ason ason asong atum lapen rat atum aron ateng pen akethe akebi pu chelangdamdepin pen laheihui kacharipon aron kroi nangji. Labangso aron kekroi pen ke badu aphan tame kebitang aman apeng pevirdetde.
2. Kacharipon aron ke det angbong monit arideng kedo nangji ajakong det angbong monit aphan kamatha aron lapen det arlo aron heihei aphan aron kapesoji kalite kelarpon ji kalite kaphangnoji pu aphan lo pu ke mathadam nangne. Kacharipon aron ke bang adet along kachepachongdam akam along ta kakhamkhedun ave.

Aron - 3.

1. Det keja ajakong kedo atum alanglitum kaparlo angkang angbong an ke alanglitum si kedo kachetereknangvoi atum aphan langpon nangpo.
2. DAKKA jakong kedo atum along kenangji ason an kachoningri damji aron do. Alanglitum kachoningridam pen alanglitum thangnat ta kephobat nangji athe ave.

Aron- 4.

1. Lahei hui kacharipon aron pen kam keklem ahut, amuk ke lapuson akhei, amuk ke lapuson ajati, amuk ke areng ke-ik, amuk ke areng kelok, amuk ke pinso, amuk ke arloso, amuk ke lapuson adhorom amonit, amuk ke halason-son adhorom amonit pu ason thakthak kaprek kaprek alam kape-ong pen thangnat ta kephlek kephlek pavedet nangji.
2. Penang an a DAKKA atheke osomar atum, areng angse a-arlosomar atum, aso mok kechujur a-arlosomar atum, ahem aripi

accommodation is provided to the displaced persons, that such displacements are effected in satisfactory conditions of safety, nutrition, health and hygiene, and that members of the same family are not separated. .

3. If displacement occurs in situations other than during the emergency stages of armed conflicts and disasters, the following guarantees shall be complied with:

- (a) A specific decision shall be taken by a State authority empowered by law to order such measures;
- (b) Adequate measures shall be taken to guarantee to those to be displaced full information on the reasons and procedures for their displacement and, where applicable, on compensation and relocation;
- (c) The free and informed consent of those to be displaced shall be sought;
- (d) The authorities concerned shall endeavour to involve those affected, particularly women, in the planning and management of their relocation;
- (e) Law enforcement measures, where required, shall be carried out by competent legal authorities; and
- (f) The right to an effective remedy, including the review of such decisions by appropriate judicial authorities, shall be respected.

Principle 8

Displacement shall not be carried out in a manner that violates the rights to life, dignity, liberty and security of those affected.

Principle 9

States are under a particular obligation to protect against the displacement of indigenous peoples, minorities, peasants,

atum, a-ok ajakong kave atum lapen akesar atum - salajong aron pen kerap kelong nangji a-ot do.

SECTION - II : Kedo kacheterek nang pen kekhang aron : (Principles relating to Protection from displacement)

Aron - 5.

Monit atum kedo kacheterek jokphlotji aphan kadokave jakong horang kedo atum lapen det angbong kachari akam keklempon atum det aron ateng alanglitum akam cheklempon peme nangji.

Aron - 6.

1. Anuttin amonit ta aronre pen ahem arit lapen arong arup kache-o nang jokphlot ji aphan kacheharjakji ajakong do.

2. Aronre pen kache-o nang kepho jokphlotji aphan kacheharjak-i aron ke lahei hui helo:

(a) Isi akhei aphan keseiphunji pu abidi kanglim pen keklem ahut.

(b) Risim kapare pen kacharvo ahut (jongsi rat apran amui kaphere meme angdeng theklongle kalite angphun kerai atum nang cherai nangnedet ta chok pu lote)

(c) Rat atum aning kehang ateng kalipin pen kachingthur akam keklem ahut,

(d) Kesung kepho ahut; (jongsi alanglitum a-ok apran kejkovanji avarsai ketheklong ave lepute) lapen

(e) Kado kave aphan ta pesungponpetji pu lote;

3. Ahut ketang pen kepho ahut ason-son si cheterek nang hotji.

Aron - 7.

1. Kapacheterekji aphan cheperaire ako pen si son pharo abidi

pastoralists and other groups with a special dependency on and attachment to their lands.

Section III
Principles Relating To Protection During Displacement
Principle 10

1. Every human being has the inherent right to life, which shall be protected by law. No one shall be arbitrarily deprived of his or her life. Internally displaced persons shall be protected in particular against:

- (a) Genocide;
- (b) Murder;
- (c) Summary or arbitrary executions; and
- (d) Enforced disappearances, including abduction or unacknowledged detention, threatening or resulting in death.

Threats and incitement to commit any of the foregoing acts shall be prohibited.

2. Attacks or other acts of violence against internally displaced persons who do not or no longer participate in hostilities are prohibited in all circumstances. Internally displaced persons shall be protected, in particular, against:

- (a) Direct or indiscriminate attacks or other acts of violence, including the creation of areas wherein attacks on civilians are permitted;
- (b) Starvation as a method of combat;
- (c) Their use to shield military objectives from attack or

ta ri-et nangpo. Abidi jongsia ave lepu tangte kacheterek nang akesung pachechak nang parpedet nangji.

2. Alanglitum aphan kedo kethak adim kepekji, jokkroi jokvan adim kapedo longji, kecho kejun ason keripidunji lapen a-ok apran keme nangji aphan kelangdunji aphan un an pen ke jakong kedo atum chechakkuk nangji lapen hem isi rit isi angbong ta peprat longledet nangji.

3. Risim parerepin pen ta kacharvo nang kedokok pen ajok cheterek nangkok lepute ladak aber ketok aron pen si rai-idunpo.

(a) Aron ateng pen jakong kelontang det kacharipon atum si salajong aron pen keklemponji akam cheperai nangpo.

(b) Kedo kacheterek nang atum aphan kacheterek nang athe pachini nangji lapen alanglitum akhi adat kanahok an apot kapacheplengthuji aphan un an pen ke klem pidun nangji.

(c) Kacheterek nangji atum kacheterekji aphan kachedondun alamthe long nangji.

(d) Jakong horang kedo atum kai ateng kai amang kapachedothu longji aphan kam keklem ahut, kephovek atum lapen jasemet ke arlosomar atum aphan ta parlopon si nang pacherapdun nangji.

(e) Aron ateng pen keklem nang akam an ke aron-et pen jakong horang kedo atum si klem nangji ; lapen

(f) Aron ateng pen kangsai ajakong kedo atum kamunthidamphlir pen kaperai alam ajor pedo nangji.

Aron -8.

Kedo kacheterek nang ahut, kedo kacheterek nang atum arideng kedo ajakong, atheke bang ateng bang amang kerengdun longji, monit pu ajor kedodun longji, jokkroi jokvan pen kedodun long ajakong phangnonedet nangji.

Aron-9

Hako pen kedo barim atum, kheiso arat atum, kachotiki kacho-

to shield, favour or impede military operations;

- (d) Attacks against their camps or settlements; and
- (e) The use of anti-personnel landmines.

Principle 11

1. Every human being has the right to dignity and physical, mental and moral integrity.
2. Internally displaced persons, whether or not their liberty has been restricted, shall be protected in particular against:
 - (a) Rape, mutilation, torture, cruel, inhuman or degrading treatment or punishment, and other outrages upon personal dignity, such as acts of gender-specific violence, forced prostitution and any form of indecent assault;
 - (b) Slavery or any contemporary form of slavery, such as sale into marriage, sexual exploitation, or forced labour of children; and
 - (c) Acts of violence intended to spread terror among internally displaced persons.

Threats and incitement to commit any of the foregoing acts shall be prohibited.

Principle 12

1. Every human being has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention.
2. To give effect to this right for internally displaced persons, they shall not be interned in or confined to a camp. If in exceptional circumstances such internment or confinement

inghoi arat atum, ason ason api kapangreng pen kachepereng atum lapen ason kaprek kaprek akam keklem atum ke longle phelang pen kacherap dokok apot alanglitum kedo kacheterek nang jokphlotji aphan det kachari atum raidun nangji.

SECTION-III. Kedo kacheterek nang ahut kerai-idun aron. (Principles relating to protection during displacement)

Aron-10

1. Badu amonit tame amethang arideng kedo kereng-i long ajakong ke aron pen ta raidun nangji. Kedo kacheterek nang atum ladak aber ketok akesung ason heihei pen jok un nangji.
 - (a) Isi akhei atum alanglitum akhei aphan papevir longledet nangji. (Genocide)
 - (b) Badu tame alanglitum aphan apran pe-en longledet nangji. (Murder)
 - (c) Alanglitum aphan aronre pen apran papedam longledet nangji lapen
 - (d) Alanglitum aphan papanglimlongjoijedet nangji. (Abduction) Bang aphan kether lapen kacharvo meme akam amek kapevang, atheke ladak athak ketok akam along kekhangdun do.
2. Arnisi ako ke kacharvo akam along chelangdun, seta aphi an ke chelangdunde lapen aprang pen ta kacharvo akam along ke kachelangdundepin atum ason-son le det angbong kedo kacheterek nang atum nang mandet pu seta alanglitum aphan tengkheng longle. Kedo kacheterek nangvo atum ladak aber ketok akesung ason heihei pen jok un nangji:
 - (a) Thek-lor pen kalite arvi ar-e langlep pen (Indiscriminate) alanglitum aphan katengkheng
 - (b) Kangchir kalang-it kachechak nang
 - (c) Okdai kapinchong
 - (d) Alanglitum kedo kethak adim ketengkheng, lapen
 - (e) Kangbop meme ahormu kapare.

is absolutely necessary, it shall not last longer than required by the circumstances.

3. Internally displaced persons shall be protected from discriminatory arrest and detention as a result of their displacement.
4. In no case shall internally displaced persons be taken hostage.

Principle 13

1. In no circumstances shall displaced children be recruited nor be required or permitted to take part in hostilities.
2. Internally displaced persons shall be protected against discriminatory practices of recruitment into any armed forces or groups as a result of their displacement. In particular any cruel, inhuman or degrading practices that compel compliance or punish non-compliance with recruitment are prohibited in all circumstances.

Principle 14

1. Every internally displaced person has the right to liberty of movement and freedom to choose his or her residence.
2. In particular, internally displaced persons have the right to move freely in and out of camps or other settlements.

Principle 15

Internally displaced persons have:

- (a) The right to seek safety in another part of the country;
- (b) The right to leave their country;
- (c) The right to seek asylum in another country; and

Aron-11

1. Badu amonit ta bang ateng bang amang kedodun longji a jakong do nangji.

2) Kedo kacheterek nangvoi atum ladak aber ketok akesung ason heihei pen jok un nangji;

(a) Kelangrem kelangchem pen, kachenek kaholo pen, asai jokje pen a-ok avi kapachejor nang pen lapen keputot kepusit pen,

(b) Penene api aphan ason kevi pen kekor, atheke tangka amek aphan lok asopi aphan bang aphan kachopi pen lapen

(c) Det arlo kedo kacheterek nang atum angbong soluk sodak kepadoji aphan kapacheho akam pen.

Bang aphan kether kehap lapen kacharvo meme akam amek kapevang, atheke ladak athak ketok akam along kekhangdun do.

Aron-12

1)Badu amonit ta jokkroi jokvan pen kedolong nangji ajakong do. Badu ta alangliphan aronre pen nep un -e.

2) Det angbong kacheterek nang atum ajakong amo epavangji aphan alanglitum aphan anghong thothe pin pen elong adim pedoturtedet nangji .Ahut ketang pen kepho ahuta son-son si cheterek nang chotji.

3) Det angbong kedo kacheterek nangkok pu pen ajok lok ke alanglitum aphan aronre pen nepthapheddet nangji.

4) Ajat pen seta det angbong kedo kacheterek nangvoi atum aphan nepthap longle.

Aron-13

1. Det angbong kedo kacheterek nangvoi amonit asomar atum aphan ajat pen seta kacharvo kedo ahut kacharvo akam along

- (d) The right to be protected against forcible return to or resettlement in any place where their life, safety, liberty and/or health would be at risk.

Principle 16

1. All internally displaced persons have the right to know the fate and whereabouts of missing relatives.
2. The authorities concerned shall endeavour to establish the fate and whereabouts of internally displaced persons reported missing, and cooperate with relevant international organizations engaged in this task. They shall inform the next of kin on the progress of the investigation and notify them of any result.
3. The authorities concerned shall endeavour to collect and identify the mortal remains of those deceased, prevent their despoliation or mutilation, and facilitate the return of those remains to the next of kin or dispose of them respectfully.
4. Gravesites of internally displaced persons should be protected and respected in all circumstances. Internally displaced persons should have the right of access to the gravesites of their deceased relatives.

Principle 17

1. Every human being has the right to respect of his or her family life.
2. To give effect to this right for internally displaced persons, family members who wish to remain together shall be allowed to do so.
3. Families which are separated by displacement should be reunited as quickly as possible. All appropriate steps shall be taken to expedite the reunion of such families, particu-

pacheju dun longle det nangji.

2. DAKKA aphan kelangplot pen ron ade pinchong bor-i-edet nangji. Alanglitum aphan kapeklem bor-i toi akam alanglitum kachedondunde pen ajok lok ke alanglitum aphan pesung longle.

Aron-14

1. DAKKA abangphutin ta nahok tame kedo longkroi kedom longkroi ajakong do lapen alanglitum kedoji aning kehang adim aling kedo long ajakong ta do.

2. DAKKA, alanglitum kedo aboha pen along kaprek adim kedom lapen ako kachevangthu ajakong do.

Aron-15

DAKKA laheihui ajakong do:

(a) Det arlo along kaprek adim chepachongdam long.

(b) Amethang adet che-o long.

(c) Along kaprek adet along chepachongdam long, lapen

(d) Kejokkroi kejokvan kave lapen ok kachekomrom adim kapachedamthu nang pen kapejokdun.

Aron-16

1. DAKKA adon arap kachehumri long ajakong do.

2. DAKKA konat-nat si kedo ma pu jakong kedo atum kethan thekji aphan bor-idun nangji, lapen detpi kachari asong asor le laso akam dengpon seta det angbong jakong kedo atum ta cherapdun nangji. Alanglitum halatum adon arap atum aphan kerihor akam kopu-pu si keklem ma lapen kopu-an chun lo ma pu pachini nangji.

3. DAKKA angbong komane jongsil thilot janglot leputepangthek

larly when children are involved. The responsible authorities shall facilitate inquiries made by family members and encourage and cooperate with the work of humanitarian organizations engaged in the task of family reunification.

4. Members of internally displaced families whose personal liberty has been restricted by internment or confinement in camps shall have the right to remain together.

Principle 18

1. All internally displaced persons have the right to an adequate standard of living.
2. At the minimum, regardless of the circumstances, and without discrimination, competent authorities shall provide internally displaced persons with and ensure safe access to:
 - (a) Essential food and potable water;
 - (b) Basic shelter and housing;
 - (c) Appropriate clothing; and
 - (d) Essential medical services and sanitation.
3. Special efforts should be made to ensure the full participation of women in the planning and distribution of these basic supplies.

Principle 19

1. All wounded and sick internally displaced persons as well as those with disabilities shall receive to the fullest extent practicable and with the least possible delay, the medical care and attention they require, without distinction on any grounds other than medical ones. When necessary, internally displaced persons shall have access to psychological and social services.

peme si alanglitum halatum adon arap atum arideng pachelepi nangji, kethitang arpum thangnat ta vipithaphthedetnangji; jongsi kapachelepiji avarsai le ave lepute halaso kethitang arpum aphan aron-et pen si kam pechunpi peme nangji.

4. Halatum athiri aman apeng pedo nangji lapen rai peme nangji. DAKKA aphan adon arap athiri along pedam long nangji.

Aron-17

1. Badu amonit tame amethang ahem arit chelame long nangji.
2. DAKKA ahem arit kachelame long peme thekji aphan alanglitum aphan elong dim pachingrum nangji.
3. Hem isi asangho atum aphan un an pen ke pachetong longdap nangji. Prunjin prunjan atum angbong osomar ta do lepute an sose si keklem peprap nangji. Laso akam kapechunji aphan kephovek ahem asor lapen monit atum aphan kamatha asong asor kartingphro ahut kelangdunvek nangji ajakong kedo atum ta alanglitum along cherapdun nangji.
4. DAKKA boha along kedo ahut ta edop-don amonit ke elongvet si do long rappet nangji.

Aron-18

1. DAKKA kerengji avarsai long peme nangji.
2. Ajat le klempipe pu seta ladak aber ketok avarsai heihui anke jakong kedo peme atum klempi nangji:
 - (a) Kecho kejun ason pidun nangji.
 - (b) Kedo kethak adim boha pi nangji.
 - (c) Areng ahu pundun nangji, lapen
 - (d) A-ok apran kemeji aphan dovai daro heihei ta pidun nangji.

2. Special attention should be paid to the health needs of women, including access to female health care providers and services, such as reproductive health care, as well as appropriate counselling for victims of sexual and other abuses.
3. Special attention should also be given to the prevention of contagious and infectious diseases, including AIDS, among internally displaced persons.

Principle 20

1. Every human being has the right to recognition everywhere as a person before the law.
2. To give effect to this right for internally displaced persons, the authorities concerned shall issue to them all documents necessary for the enjoyment and exercise of their legal rights, such as passports, personal identification documents, birth certificates and marriage certificates. In particular, the authorities shall facilitate the issuance of new documents or the replacement of documents lost in the course of displacement, without imposing unreasonable conditions, such as requiring the return to one's area of habitual residence in order to obtain these or other required documents.
3. Women and men shall have equal rights to obtain such necessary documents and shall have the right to have such documentation issued in their own names.

Principle 21

1. No one shall be arbitrarily deprived of property and possessions.
2. The property and possessions of internally displaced persons shall in all circumstances be protected, in particular, against the following acts:
 - (a) Pillage;

3. Laheihui avarsai kepi lapen keron kebak ahut arlosomar atum aphan ta aman kepipon pen peklemdun long nangji.

Aron-19

1. DAKKA angbong areng ahu keso lapen a-ok ajakong kave atum aphan phlakphlepiñ phlekphlepin pen se langdun dapphrang nangji.
2. Arlosomar atum aphan a-ok apran langpon peme nangji: oso kachopetheji aphan a-ok apran pemedun nangji, kelangrem kelangchem kepho atum aphan thandun mumdun nangji.
3. DAKKA angbong kache-undet akeso heihei, atheke AIDS ason-son akeso pen kachingrei thekji aphan peredun phelengdun nangji.

Aron-20

1. Badu tame nahok ta aron angno ke monit pu aman apeng longdun peme nangji pu kachini ajakong do nangji.
2. Detpi angbong nahok tame kedo longkroi kadam longkroi alo (Passport), alangli komat ma pu kachepachini-i ajakong alo (personal identification document), amuk adim si amahang kethek abang pu kachepachini-i alo (Birth Certificate) lapen aron-et pen si kachepachor kacheparup abang pu kachepachini-i alo (Marriage Certificate) heihei det kapangri kapangdon atum kepi pejoike nangji. Kedo kacheterek nang ahut jongsì laheihai alo ingbo-et lepute jakong horang kedo atum thangnat alam pe-ong-epin pen halaheihai alo alar pithu nangji.
3. Pinso arlo ta sorkar pen kepipon alo amethang amen pen kachelongdunji ajakong do.

Aron-21

1. Badu tame aronre pen bang akhi adat thi longle.

- (b) Direct or indiscriminate attacks or other acts of violence;
 - (c) Being used to shield military operations or objectives;
 - (d) Being made the object of reprisal; and
 - (e) Being destroyed or appropriated as a form of collective punishment.
4. Property and possessions left behind by internally displaced persons should be protected against destruction and arbitrary and illegal appropriation, occupation or use.

Principle 22

1. Internally displaced persons, whether or not they are living in camps, shall not be discriminated against as a result of their displacement in the enjoyment of the following rights:
- (a) The rights to freedom of thought, conscience, religion or belief, opinion and expression;
 - (b) The right to seek freely opportunities for employment and to participate in economic activities;
 - (c) The right to associate freely and participate equally in community affairs;
 - (d) The right to vote and to participate in governmental and public affairs, including the right to have access to the means necessary to exercise this right; and
 - (e) The right to communicate in a language they understand.

Principle 23

1. Every human being has the right to education.
2. To give effect to this right for internally displaced persons, the authorities concerned shall ensure that such persons, in particular displaced children, receive education which shall be free and compulsory at the primary level. Education should respect their cultural identity, language and religion.
3. Special efforts should be made to ensure the full and equal

2. DAKKA akhi adat ladak aber kejongdam akahingno akam heihei pen pejok nangji:
- (a) Bang akhi kethi paruhum pen,
 - (b) Thek-lor pen, kalite arvi ar-e langlepin pen alanglitum aphan katengkhang pen,
 - (c) Okdai kapinchong pen,
 - (d) Alar kehui-i a-okdai kapinchong pen, lapen
 - (e) Bang akhi adat kacheraipi bor-i pen.
3. DAKKA kache-o tekang akhi adat heihei kangbo kevirvedetji aphan raidun peme nangji.

Aron - 22

1. DAKKA boha along le do seta, dode seta ladak aber ketok ajakong hei hei ke alanglitum along do nangji.
- (a) Kamatha longkroi ajakong, dhorom kerim longkroi ajakong lapen kaningje longkroi ajakong.
 - (b) Sorkar akam keklemdun long ajakong.
 - (c) Monit anglum kachelangdun long ajakong.
 - (d) Det keja abang kacheplangji aphan karjap long ajakong lapen det keja abang aphan kangvaidun ajakong lapen
 - (e) Karju thek alam pen kachingki long ajakong.

Aron - 23

1. Badu ta lo kacharliji aphan ajakong do nangji.
2. DAKKA arideng kedo ajakong amo kapevang peme thekji aphan, jasemet ke alanglitum asomar atum lo kachari akrong kecheng angdeng anke akejoi charli long nangji. Lo kapethek akam amo (Education) along alanglitum ajutang jubat, alam aki lapen adhorom an aphan ta aman apeng pipon nangji.
3. Lo kapethek akam amo angdeng along arlosomar lapen arloso osomar atum aphan ta nang pachejokdun long nangji.

participation of women and girls in educational programmes.

4. Education and training facilities shall be made available to internally displaced persons, in particular adolescents and women, whether or not living in camps, as soon as conditions permit.

Section IV

Principles Relating To Humanitarian Assistance

Principle 24

1. All humanitarian assistance shall be carried out in accordance with the principles of humanity and impartiality and without discrimination.
2. Humanitarian assistance to internally displaced persons shall not be diverted, in particular for political or military reasons.

Principle 25

1. The primary duty and responsibility for providing humanitarian assistance to internally displaced persons lies with national authorities.
2. International humanitarian organizations and other appropriate actors have the right to offer their services in support of the internally displaced. Such an offer shall not be regarded as an unfriendly act or an interference in a State's internal affairs and shall be considered in good faith. Consent thereto shall not be arbitrarily withheld, particularly when authorities concerned are unable or unwilling to provide the required humanitarian assistance.
3. All authorities concerned shall grant and facilitate the free passage of humanitarian assistance and grant persons engaged in the provision of such assistance rapid and unimpeded access to the internally displaced.

Principle 26

Persons engaged in humanitarian assistance, their transport and supplies should be respected and protected. They shall not be

4. DAKKA kethemi lapen arlosomar atum boha along le do seta dode seta lo kapethek akam amo lapen ason ason kethan kemum amo hei hei avarsai keme kelong pen mamat avarsai piphit nangji.

SECTION - IV Monit aphan kamatha pen kerap-i akam aphuthak aron.

(Principles relating to Humanitarian Assistance)

Aron- 24

1. Kephlak pephlak kavepin aron ateng pen si monit aphan kamatha akerap-i akam klempi nangji.
2. DAKKA aphan kerap-i ahormu ke ason kaprek akam aphan - atheke pirthe aron kapathu akam (Politics) amo lapen anghun kerai atum akam amo anathu - pelut ponpedet nangji.

Aron- 25

1. DAKKA aphan monit atum aphan kamatha pen kerap-i ahormu kepiji ke det kachari ajakong kedo atum arideng si do .
2. DAKKA aphan kerapdunji aphan det angbong monit aphan kamatha asong asor lapen kam keklem thek peme peme atum ta kerapdunji aphan jakong do. Lapuson kerapdun atum aphan ke adak nang kachejokdun kalite nang karpadun pu ke din nangne . Jakong kedo atum jongsu klem un-e-e lepute lapuson-son akerap ke dengmomedet nangji.

3. DAKKA aphan monit atum aphan kamatha pen kerapdun-i ahormu pevan long nangji lapen kerap akam keklem atum aphan ta pevang long nangji.

Aron - 26

Monit atum aphan kamatha pen kerapdun-i ahormu kevan

Principle 27

1. International humanitarian organizations and other appropriate actors when providing assistance should give due regard to the protection needs and human rights of internally displaced persons and take appropriate measures in this regard. In so doing, these organizations and actors should respect relevant international standards and codes of conduct.
2. The preceding paragraph is without prejudice to the protection responsibilities of international organizations mandated for this purpose, whose services may be offered or requested by States.

Section V

Principles Relating To Return, Resettlement And Reintegration

Principle 28

1. Competent authorities have the primary duty and responsibility to establish conditions, as well as provide the means, which allow internally displaced persons to return voluntarily, in safety and with dignity, to their homes or places of habitual residence, or to resettle voluntarily in another part of the country. Such authorities shall endeavour to facilitate the reintegration of returned or resettled internally displaced persons.
2. Special efforts should be made to ensure the full participation of internally displaced persons in the planning and management of their return or resettlement and reintegration.

Principle 29

1. Internally displaced persons who have returned to their homes or places of habitual residence or who have resettled in another part of the country shall not be discriminated against as a result of their having been displaced. They shall have the right to participate fully and equally in public affairs at all levels and have equal access to public services.

atum aphan , alanglitum kevan ahormu lapen kevan-i ason heihui aphan khamkhedundedet nangji . Laheihei ahormu thidundedet nangji

Aron-27

1. DAKKA aphan kerapdunji aphan det angbong monit aphan kamatha asong asor lapen kam keklem thek peme peme atum kerapdun ahut DAKKA ajakong ta pebopbedet nangji . Det angbong aron ateng si laheihei asong asor kam klempon nangji.
2. Det angbong mantune kenangji aling kachoningri ahut halaheihei asong asor rapdunvek nangji pu alam si athak ketok alam an pen kejongdam.

SECTION-V. Kacheruithu lapen kai ateng kai amang kachedodamthu long aphuthak aron. (Principles relating to Return , Resettlement and Reintegration)

Aron-28

1. Kedo kachetereknangvoi atum aphan aphi kapachedamthu longji aphan jakong kedo peme atum alanglitum aphan ason ason avarsai pi nangji lapen kedo kangsam kethak kangsam longji aphan soluk sodak kavepin adim si pedodam long nangji . Jakong horang kedo atum DAKKA kachevangthu pen kedo long peme kethak long pemeji aphan pejoidunke nangji .
2. DAKKA ta kachevangthu pen kedo long peme kethak long peme akam angkung along DAKKA pachejokdun long nangji.

Aron-29

1. DAKKA amethang ahem arit le chevangthu pu seta , kalite adet kaprek le dodam pu seta kephlak kephlek pavepin

2. Competent authorities have the duty and responsibility to assist returned and/or resettled internally displaced persons to recover, to the extent possible, their property and possessions, which they left behind or were dispossessed of upon their displacement. When recovery of such property and possessions is not possible, competent authorities shall provide or assist these persons in obtaining appropriate compensation or another form of just reparation.

Principle 30

All authorities concerned shall grant and facilitate for international humanitarian organizations and other appropriate actors, in the exercise of their respective mandates, rapid and unimpeded access to internally displaced persons to assist in their return or resettlement and reintegration.

*The introduction draws on the research reports of Paula Banerjee, Sabyasachi Basu Raychoudhury, Samir Das and David Fisher. Besides, editorial suggestions were also provided by Meghna Guhathakurta and Ranabir Samaddar. For the entire idea and planning of this advocacy material CRG is grateful to Roberta Cohen and the Brookings – SAIS Project.

¹ Francis Deng's 'Preface' to Walter Kalin, *Guiding Principles on Internal Displacement: Annotations* (Washington DC: American Society of International Law, and the Brookings Institution, 2000), p. vi.

pen si pedo long nangji . Alanglitum det kachari akam along kachejokdun long ajakong do nangji lapen ason kaprek kaprek avarsai ta pacho-endun long nangji

2. DAKKA kache-o tekang akhi adat kanahok an tame kalite kekor an apot tame kapacheplengthuji aphan det kachari atum rapdun nangji . Kenangji ateng le rapdunpet un-e pu seta asap asap anbak ke theidunphurui nangji.

Aron-30

Det angbong monit atum aphan kamatha asong asor lapen kam keklem thek peme peme atum, lake alanglitum akam binong lo pu chechini si DAKKA nang kacheruithu kalite kai ateng kai amang nang kachedothu akam keklempon ahut jakong kedo atum an ta kacherapdun parjangduntang nangji.

*Lam aphantang ke Paula Banerjee, Sabyasachi Basu Raychoudhury, Samir Das lapen David Fisher atum kelangdam tarlip pen kapelong alam lo. La pen apar ta lam kangchap atum Meghna Guhathakurta lapen Ranabir Samaddar pen nang kapeklangdun alam lo. Labangso alam kapeklangji aphan Roberta Cohen lapen Brookings – SAIS project atum lamthe nang kepidun apot CRG ahin pen alanglitum aphan chorolo lapen ning chingduklo.

¹Lake Walter Kalin pen ketok akitap *Guiding Principles on Internal Displacement: Annotations* (Washington DC: American Society of International Law and the Brookings Institution 2000) p.vi along Francis Deng pen kepidun alam aphantang lo.