

Statelessness: A Global Challenge

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Abstract

The protection of stateless persons has long been understood as a challenge for international community. However, for many of past years, a prioritized focus on refugees has dominated, or even eclipsed the plight and protection needs of the stateless persons. It has been long argued for a refocus of international attention and efforts on plight, predicament and protection needs of stateless persons. In over years ago, it was observed that statelessness was perceived by many as mere technical problem, yet stateless is indeed a broad human right issue, even as it retains a distinct technical dimension. In the light of developments, this article examines the challenges for international community, to provide greater recognition of and protection of stateless persons. It celebrates the positive developments and identifies the areas of ongoing challenges. The article focuses on key initiatives identified as requiring attention, the progress made in relation to each and predominantly on the relevance of developments in the human right law.

Keywords: Statelessness, refugee, international law, human right

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INTRODUCTION

Statelessness

Today at least ten million people around the world are denied a nationality. As a result, they often are not allowed to go to school, see a doctor, get a job, open a bank account, buy a house or even get married. Stateless people may have difficulty accessing basic rights such as education, healthcare, employment and freedom of movement. Without these fundamental or basic rights, they can face a lifetime of obstacles and disappointment. Article 15 of the Universal Declaration of Human Rights states that “everyone has the right to a nationality and that no one shall be arbitrarily deprived of his nationality”. A stateless person is someone who is not considered as national by any state under the operation of its law [1]. Here, nationality refers to the legal bond or relationship between a person and a state. This bond can best be seen as a form of official membership which confers upon certain basic or fundamental rights conferred by a nation as well as duties. A person who is stateless lacks this membership and will be seen and treated as a foreigner by every country in the world.

Concept of Nationality

Literally, sometimes 'citizenship' and 'nationality'

are usually used as interchangeable synonyms for statelessness, both referring to the legal bond of membership. However, in some countries or context, the use of terminology may deviate. It is therefore important to make an effort to understand the exact meaning or contents of the terminology. For the purpose, interpreting and applying internationally established definition of a stateless person in practice, it can also be important to have in mind the following:

1. For a person to be 'stateless' it is not relevant how the person came to be without nationality or whether there is possibility for the person to acquire a nationality by taking some kind of action; the only thing that matters, whether, at the present moment, the person is considered as national by any state [2].
2. For a person to be 'stateless', it is not relevant where he or she is located. Statelessness occurs in both migration and non-migration context. A stateless person may have never crossed any international border, having lived in the same country for his or her entire life [3].
3. To determine whether a person considered as a national by a state under the operation of its law, requires a careful analysis of

how a state applies its national laws in practice, on that individual case. In some cases, an objective analysis of the law would lead to the conclusion that the person is a national, but the state may not in practice follow the letter of law, so the analysis must be based on how the competent authority interprets the law [4].

4. To consider that a person is not considered as a national by any state does not require proving the lack of recognition as a national by all of the world's states. Nationality is almost always granted based on certain factual links between a state and a person, either by links through family or through territory. To work out whether a person is stateless, it is usually sufficient to look at whether they have the nationality of any of the places with which they have such links, i.e., country by birth, country of nationality of parents, country of habitual residence, and country of nationality of spouse [5].

It is also worthy to mention that a stateless person can also be a refugee, if in addition to not being considered as nationality by any state. Generally, stateless refugees are identified and treated as refugees. It is also important to note that in the discourse the concept of 'de facto stateless', while there is no agreed definition of this term, nor any international legal framework for dealing with "de-facto statelessness", the expression has entered common use. It is most often invoked to describe a situation in which a person holds a nationality is considered as a national by a state under the operation of its law, but this nationality is in some way or otherwise ineffective. Where the main contention lies is in what way a nationality should demonstrate itself to be ineffective, in order to warrant to use the label of "de-facto stateless".

Now, another aspect that needs to address is "what is state?" According to Article 1(1) of the 1954 convention relating to the status of stateless persons, the definition of State is informed by how the term has generally evolved in international law. The criteria in the 1993 Montevideo Convention on the rights and duties of state remain pertinent in this regard. According to that convention, a State is

constituted when an entity has a permanent population, defined territory, effective government and capacity to enter into relations with other States. Other factors of statehood that have subsequently emerged in international legal discourse include the effectiveness of the entity in question, the right of self-discrimination, the prohibition on the use of force and the consent of the State which previously exercised control over the territory in question. Where an entity claims to be a new state but the manner in which it emerged, involved a breach of *jus cogens* norms, this would raise questions about its eligibility for state hood. A *jus cogens norm* is a principle of customary international law considered to be peremptory in nature, that is, it takes precedence over any other obligations, whether customary or treaty in nature is binding on all States and can only be overridden by another peremptory norm [6].

For an entity to be a "state" for the purpose of Article 1(1), it is not necessary for it to have received universal or large-scale recognition of its statehood by other states or to have become member state of the United Nation. Nevertheless, recognition or admission will be strong evidence of the statehood. Differences of opinion may arise within the international community on whether a particular entity has achieved statehood. In part, this reflects the complexity of some of the criteria involved and their application. Even where an entity objectively appears to satisfy the criteria mentioned above, there may be states which, for political reasons choose to withhold recognition of, or actively not recognize it as a state.

Causes of Statelessness

Statelessness may result from different circumstances. In general, the denial of citizenship is the result of a state action which could be intentional or not. State succession often but not necessarily, following conflicts may cause statelessness: The dissolution of a state and the emergence of a new state, the separation of part of a state to form a new one, the transfer of territory from one state to another add to such causes of statelessness. Other causes of statelessness are the arbitrary denial or deprivation of the citizens on the

ground of ethnicity (in law or in practice) or discrimination on the ground of gender. In particular, the contribution of gender discrimination to generating stateless is extensive: twenty-seven (27) countries in the world limit the right of women to pass their nationality to their children, only men can [7]. Children become stateless when they cannot acquire nationality from their father. This can occur, for example, when the father is stateless, when the father is unknown or not married to the mother at the time of the birth, when he has been unable to fulfil the necessary administrative steps to confer his nationality to his children, etc. Although there are differences between the limits they impose on mothers to confer their nationality to their children.

Statelessness may also be caused by documentation issues like lack of registration at birth, or existence of rules for proving nationality which makes it difficult for individuals to establish that they possess a nationality. In the poorest regions, many minorities live without any documentation and this kind of technical problem can cause the lack of citizenship.

Complex and varied citizenship laws can also give rise to statelessness. In some countries, citizenship is lost automatically after prolonged residence in another country. In a significant number of countries, only men can pass citizenship on to their country, if a woman from one of these countries marries a foreigner, her children can end up stateless. Failure or inability to register children at birth, a pervasive problem in many developing countries leaves many children without proof of where their parents were from. Not having a birth certificate does not automatically indicate a lack of citizenship, but in many countries, and in today's increasingly mobile world of migrants, not having a proof of birth, origins or legal identity increases the risk of statelessness.

An underlying theme of most situations of statelessness is ethnic and racial discrimination that leads to exclusion, where political will is often lacking to resolve the problem. Via decree, Iraq's former President Saddam Hussain stripped the Faili Kurds of their Iraqi

citizenship in the year 1980. In Europe, while most Roma and other minority groups do have citizenship of the countries where they live, thousands continue to be stateless, since States gained independence, or boundaries were established, groups such as Muslim residents (Rohingya) of Rakhine State in Myanmar, small hill tribes in Thailand, the Bidoons in Gulf States and various nomadic groups have been excluded from citizenship in the only country they have lived in for generations.

To sum-up the causes of statelessness, following points can be put forth:

1. Gaps in nationality laws are major cause of statelessness. Every country has laws which establish under what circumstances someone acquires nationality or can have it withdrawn. If these laws are not carefully written and correctly applied, some people can be excluded and left stateless.
2. Another factor that can make matters complicated is when people move from the countries where they were born. A child born in a foreign country can risk becoming stateless if that country does not permit nationality based on birth alone if the country of the origin does not allow a parent to pass on nationality through family ties. Additionally, the rules setting out who can and who cannot pass on their nationality are sometimes discriminatory.
3. Another important reason is the emergence of new states and change in borders. In many cases, specific group can be left without a nationality; as a result, and even where new countries allow nationality for all, ethnic, racial and religious minorities frequently have trouble proving their link in the country. In countries where nationality is only acquired by descent from a nation, statelessness will be passed on the next generation.
4. Finally, statelessness can also be caused by loss or deprivation of nationality. In some countries, citizens can lose their nationality simply from having lived outside their country for a long period of time. State can also deprive citizens of their nationality through changes in law that leave whole population stateless, using discriminatory criteria like ethnicity or race.

Consequences of Statelessness

The right to be a citizen has been called a man's basic right, for it is nothing less than the right to have rights [8]. This stems from the principle that the right to a nationality provides the path to all other rights; any right, a person is entitled to results from possession of nationality. The Universal Declaration of Human Rights (UDHR) states that every person has an inherent right to a nationality [9]. In the case of stateless persons, the right to a nationality is rendered void; they have no nationality to claim rights from. The right to a nationality is fundamental, as many rights which are granted to individuals, are granted by a State only to nationals, as many states only allow their own nationals to exercise full civil, political, economic and social rights within their territory. This protection for nationals of a State is effective at both domestic and international level, as states are able to protect their nationals in the international arena under principles of international law.

The harsh reality for many stateless persons is a story of lack of opportunity, lack of human rights protection and lack of participation. Arbitrary arrest and detention, including in person's home country is not uncommon. In some cases, detention becomes prolonged or even indefinite, if the state is intended to expulsion, but no other country would allow the person to enter. Where a stateless person wants to assert their rights, or where they have become a victim of crime or exploitation, their statelessness can also stand in the way of accessing justice. Stateless persons may be subjected to specific regulations or practices that do not apply to other residents in a State. For instance, there may be restrictions on their movement within the territory or they may be denied land rights. In extreme cases, further debilitating and dehumanising restrictions may also be imposed, such as on marriage or reproductive rights. They may be target for exploitative practices, such as forced labour or extortion. Indeed, the treatment of stateless persons can, in certain instances, amount to persecution. Moreover, the constraints that stateless persons experience, coupled with the fact of not being formally recognised as a member of their own, or indeed in any country, have an evidence impact on their

well-being. A diminished sense of self-worth and in some instances a confused sense of identity and belonging can prompt sentiments of hopelessness, anxiety and depression [10].

Statelessness causes extreme disadvantage to those who are not recognised as citizens by the country in which they reside. They are unable to seek protection of police or court authorities. Their testimony is not considered in legal law courts, and hence cannot be protected against discrimination by the employers and criminals. When sick, they do not receive any governmental health services and pay *edarbi* for hospital treatment. They are not eligible for immunization and vaccines for their children and are often not given preferential treatment despite life and death emergencies. Regarding education, no national identity means they do not qualify for university level education attained by national citizens or are often bullied by children of the national majority. Access to textbooks and school supplies are restricted. Employment-wise, many are forced to accept low paying jobs, and cannot receive the minimum rate for citizens. Hence, many are often exploited by employers, and perhaps enslaved or trafficked by criminals who are aware of their lack of legal recognition by the government. Children are often forced to leave schooling to assist their parents for survival. Hence, begins a perpetual cycle of poverty and discrimination that occurs for generations. Often, they cannot own land, or purchase home, so often live on the fringe of cities or in harsh environment far away from public transport and essential services. They may be vulnerable to disease from drinking unhygienic water and places where insects carry disease to them. They are also vulnerable to unscrupulous neighbours stealing their lands they live on and being dispossessed by citizens. As stateless persons are not citizens, they are unable to participate in the democratic process of government in their country, and therefore, cannot vote, and are considered to have no political voice. Therefore, services they require cannot be provided or may be irrelevant to the unique needs of their community.

Categories of Statelessness

The category of *de-jure* stateless is defined in the 1954 Convention. It states that "the term

stateless person means a person who is not considered a national by any state under the operation of its law.” [11]. Under this definition, whether a person is stateless is a question of law, focusing on the existence of a formal bond of nationality with a state under domestic law. Those who do not have an effective and genuine link are de-jure stateless. Arguably, all persons have a link with one state through birth or residence in a state, and so should be considered to be nationals under a state’s domestic law. However, “not everyone receives a nationality by operation of law”. Those who have not received nationality automatically under the operation of any State’s law are de-jure stateless persons.

The definition in the 1954 convention excludes persons who retain the formal bond of nationality but are not able to rely upon it for protection. These people are deemed to be de-facto stateless and are not protected under the 1954 convention. The issue of de-facto statelessness, due to its exclusion from the convention has developed into a grey area resulting in confusion as its occurrence has increased. It is suggested that de-facto stateless persons are those who are confirmed de-jure stateless but have a technical possibility of applying for naturalism in another state, those who follow a state succession or transfer of territory do not receive nationality of the state they have a link with but receive nationality of the successor state with which they have no effective or genuine link and persons who have rights to the nationality but are unable to receive it due to administrative hurdles. As there is technical bond with a state, they cannot be considered as de-jure stateless.

This distinction between the two types of stateless developed when the drafters of the two conventions failed to include a de-facto statelessness in the definition. This was done to prevent an overlap with the 1952 refugee convention. The convention dealt with the de-facto stateless and considered it as a closed topic. However, the drafters wrongly assumed that all de-facto stateless people would be refugees. Furthermore, it would appear that the drafters wanted a clear definition of statelessness to preclude situations where a person may be de-facto but not de-jure

stateless. However, these decisions mean that many stateless persons are excluded from the protection of the convention. Arguments for the inclusion of de-facto stateless persons in the convention resulted in non-binding recommendations in the Final Act of 1954 convention relating to the status of stateless persons, referring to the de-facto stateless persons. The recommendation states that “each contracting state, when it recognises as valid reason for which a person has renounced the protection of the state of which he is a national, considers sympathetically the possibility of according to that person the treatment which the Convention accords to stateless persons”.

INTERNATIONAL LEGAL FRAMEWORK APPLICABLE TO INDIA

The following is a brief overview of the international legal instruments that India is party to. There are significant towards understanding India’s commitment in protecting and promoting human rights, as well as its efforts so far in combating the issue of statelessness.

Universal Declaration of Human Rights, 1948

The Universal Declaration of Human Rights (UDHR) remains the landmark of international human right law. It was adopted by the UN General Assembly on December 10, 1948 as a common standard of achievement for all people and all nations [12]. From the perspective of statelessness, the most relevant Article of UDHR is Article 15, which states that:

- a. Everyone has the right to nationality;
- b. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

This Article, however, does not make clear as to upon whom the right to grant nationality rests. Nor does it state categorically that the positive duty of granting nationality lies with states. Yet the Article goes on to create a negative duty on the State to not to create statelessness, so that any deprivation must be accompanied by strict rules of procedures and should not result in statelessness [13].

International Covenant on Civil and Political Rights (ICCPR), 1966

The ICCPR was adopted by the UN General Assembly on December 16, 1966 and was brought into force on March 23, 1967. Although the entire covenant is helpful in ascertaining civil and political rights to which every person is entitled. Article 2 and 24 of the Covenant are of special significance while addressing the issue of stateless persons [14].

Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
2. Where not already provided for by the existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such legislative or other measures as may be necessary to give effect to the rights recognised in the present Covenant.
3. Each State Party to the present Covenant undertakes:
 - a. To ensure that any person whose rights or freedoms as herein recognised are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity.
 - b. To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative, or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy.
 - c. To ensure that the competent authorities shall enforce such remedies when granted.

Article 24

1. Every child shall have, without any discrimination as to race, colour, sex, language, religion, national or social

origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.

2. Every child shall be registered immediately after birth and shall have a name.
3. Every child has the right to acquire a nationality.

The effect of the above-mentioned Articles is that the Covenant obliges the State Parties to legislate on the matters which give effect to the rights under the Covenant without any form of discrimination based on race, colour, sex, language, religion, etc.

International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966

ICESCR was adopted by the UN General Assembly on December 16, 1966. It seeks the ideal of free human beings enjoying freedom from fear and want by laying down conditions whereby everyone may enjoy his economic, social and cultural rights, as well as his civic and political rights [15]. The Covenant lays down the body of rights that normatively flow from the human rights scheme guaranteed to every person under the UDHR. While it does not mention in any way about granting nationality to a person, nor does it touch upon the issue of statelessness. The importance of this Covenant to statelessness lies in the fact that:

- (i) India has acceded to the Covenant (1979).
- (ii) The framework of the Covenant seeks to secure among the State Parties economic, social and cultural rights to all persons.
- (iii) By being denied citizenship or nationality, these rights are effectively denied to a stateless person, thus, excluding him from the loop of human rights itself.

Though the provisions of the ICESCR do not directly obligate India to address statelessness, efforts on part of India to prevent and reduce statelessness will pave a way for realization of India's commitment towards the Covenant.

The Convention on the Rights of Child (CRC), 1990

Of the entire Stateless population, stateless children are the most vulnerable and exploited population. Denial of nationality from their

very birth often subjects them to a life of extreme poverty and hardship, without any basic human rights or opportunities. The CRC is exceptionally important when it comes to the protection of children's right to nationality, not at-least because every country has ratified it [16]. India acceded to this Convention on December 11, 1992. The major provisions of CRC to consider from the perspective of Statelessness are discussed below:

Under Article 17, the State parties should ensure that:

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality, and as far as possible, the right to know and be cared for by his or her parents.
2. State parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless. Hence, one of the most important stand that CRC takes in obliging State parties to accord to every child, the right to acquire a nationality in his or her country of birth if they do not acquire another nationality from birth.

Alongside, Article 18 states:

1. State parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognised by law without unlawful interference.
2. Where a child is illegally deprived of some or all of the elements of his or her identity, State parties shall provide appropriate assistance and protection, with a view to re-establish speedily his or her identity.

The importance of these provisions is with the respect to the right of every child to acquire a nationality. In the Global Action Plan to End Statelessness, a publication by UNHCR, it has been elaborated that States are not required to grant nationality to all children born in their territories, but only to those who cannot acquire any other nationality [17]. To implement this safeguard, States need to take

steps to ascertain whether a child born in the territory whose nationality is unclear, has acquired the nationality of another State. If not, the State in which the child is born is required to grant its nationality so that the child is not left stateless. In accordance with the principle of the best interests of the child, it is recommended the States automatically grant their nationality to children in such a situation.

Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), 1979

The Convention aims at reducing and preventing gender discrimination in all its forms and manifestations. The Convention draws attention to the fact that discrimination against women violates the principles of equity of rights and respect for human dignity and is an obstacle to the participation of women on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity [18].

Article 9 of the Convention reads:

1. State Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien, nor change of nationality of the wife render her stateless or force upon her the nationality of husband.
2. The State Parties shall grant women equal rights with men with respect to the nationality of their children.

Furthermore, Article 15 of the Convention states, "*State Parties shall accord to women equality with men before the law*" [19]. This convention is an all-encompassing instrument that seeks to strike at every form and manifestation of discrimination against women. The Committee on the Elimination of Discrimination against Women has, in particular, recognized that human rights are binding upon the State Parties in respect of all women within their jurisdictions, including displaced and stateless persons [20]. The

above-mentioned provisions are of much significance to efforts made to reduce statelessness, as the equality between men and women in matters of granting of nationality shall not only affect women's right to nationality, but also their right to pass on their nationality to children. The CEDAW, General Recommendation No. 32 also emphasizes the necessity for State Parties to assimilate such changes in their legislative systems that would facilitate compliance with provisions of CEDAW relating to right to nationality [21].

Convention on the Nationality of Married Women, 1957

The Preamble to the 1957 Convention echoes the UDHR by stipulating the right to a nationality and the right to not be deprived of a nationality. It also upholds the beacon of equality in matters of enjoyment of human rights since it promotes observance of human rights without discrimination as to sex. This Convention holds the foreground in advocating the rights of women in matters of obtaining, retaining and passing on nationality.

Article 1 of the Convention enunciates that neither marriage nor its dissolution between two people, having different nationalities, nor the change of nationality by the husband during marriage, shall automatically affect the nationality of the wife. Thus, marriage or its dissolution or change of nationality by the husband shall not be the reason for change or deprivation of nationality of wife [22].

Article 2 of the Convention prohibits the loss of nationality of the wife of a person who voluntarily acquires nationality of another nation or renounces his nationality. This provision puts forth that voluntary acquisition of nationality of another state or renunciation of nationality of a State by one of its nationals shall not affect the retention of its nationality by the wife of such a national.

Article 3 creates obligation on the State Parties to ensure that their nationality laws give rights to an alien wife of a national of that State, to apply for privileged naturalization being the wife of such national, if the wife cannot become naturalized as a matter of right otherwise under the legal framework of that State.

International Convention on the Protection of the Rights of all Migrant Workers and Members of their Families, 1990

A number of people who are migrants are stateless world over. Such people are deprived of very basic human rights and amenities. They often survive in deplorable conditions with little or no scope of hoping for a better life and gaining recognized citizenship. The International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families was adopted by the UN General Assembly on December 18, 1990. The objectives of this Convention are to protect the interests of workers who are employed in countries other than their own.

From the viewpoint of Statelessness, the following Articles of the Convention are worth examining:

1. Article 3 of the Convention states the conditions in which it does not apply. Under clause (d), the Convention does not apply to refugees and stateless persons unless such application is provided for in the international instrument in force for the State Party concerned. Hence, the Convention states clearly that it does not apply to refugees and stateless persons unless the concerned state has signed or enacted a specific legislation or instrument regarding their treatment.
2. In view of a migrant worker's child, Article 29, states that each child of a migrant worker shall have the right to a name, to registration of birth, and to a nationality. The Convention does not apply to refugees and stateless unless the State has put in place legislation at the domestic level regarding the same, or in the party to an international instrument in this issue.

Convention on the Right of Persons with Disabilities (CRDP), 2006

Recognizing disability as an evolving concept of attitudinal and environmental barriers that hinders the full and effective participation in society of persons with disabilities on an equal basis with others, the UN adopted the CRDP in 2006.

Article 18 of the Convention underlines prohibition of discrimination against persons

with disabilities in matters relating to nationality and the freedom of movement that is entailed therewith. The relevant Article is reproduced as follows:

1. State Parties shall recognize the rights of persons with disabilities to liberty of movement, the freedom to choose their residence and to a nationality, on an equal basis with others, including by ensuring those persons with disability.
2. Have the right to acquire and change a nationality and are not deprived of their nationality arbitrarily or on the basis of disability.
3. Are not deprived on the basis of disability of their ability to obtain, possess and utilize documentations of identification, or to utilize relevant processes such as immigration proceedings, that may be needed to facilitate exercise of the right to liberty of movement.
4. Are free to leave any country, including their own.
5. Are not deprived, arbitrarily or on the basis of disability, of the right to enter their country.
6. Children with disabilities shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and as far as possible, the right to know and be cared for by their parents.

CONCLUSION

In the contemporary context of sovereignty-dynamics in the international political arena, the right to nationality is an indispensable human right that facilitates the actualization of all other basic rights. One's nationality is separate from one's ethnic origin and must be so distinguished when ascertaining one's citizenship. Statelessness, the condition of having no nationality is caused due to a number of reasons. Statelessness as a phenomenon has a percolating effect in that it can be passed down through generations. While the causes of statelessness may last for only a certain amount of time, its effect on the nationality of particular people during that same time period can carry forward onto the next generation and beyond. In the light of international legal framework, nations can take

specific steps addressing the following concerns:

1. Identifying the stateless persons.
2. Protection of their rights against human rights violation.
3. Adopting such changes in the domestic legal framework aimed at reducing statelessness, and most importantly, prevent further instances of statelessness.
4. Collaborating with neighbouring states to understand this phenomenon as an international crisis and deal with it accordingly.

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