

Social Cohesion between Rohingya and Host Communities

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Society for Health Extension and Development (SHED)
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CENTER FOR PEOPLE & ENVIRONMENT

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Executive Summary

Since August 2017, the lives of communities living in Teknaf upazila of Cox's Bazar district are deeply affected by the Rohingya refugee crisis. More than 1 million Rohingya residing in the small location of Teknaf, Cox's Bazar which impact has been severe with immense strain being placed on economies, ecosystems, emotions and social cohesion. The influx has exerted tensions between host communities and Rohingya whilst putting additional pressure on the fragile socio-economic structure in the region. To build peaceful and inclusive societies and prevent acceleration of tensions, different organizations including government, NGOs and humanitarian response partners are delivering a multi-layered approach to bring together communities to work collaboratively towards the same objective. Peace and development go hand-in-hand. In this context, local community leaders, local authorities, religious leaders, displaced populations, women, youth, adolescents and a multitude of other key stakeholders are playing a central role in in peace building in the region. In such a scenario, the Humanitarian Response for Host Community in Cox's Bazar Project was planned by the renowned NGO, SHED to contribute in recovery and mobilization of the resources and livelihood means of the affected host communities of Ratna Palong Union situated in and around Rohingya refugee Camps in Ukhia. Under the project of Humanitarian Response for Host Community in Cox's Bazar has conducted the study on Social Cohesion between Host Rohingya and Host Community.

The study was conducted among Rohingya communities and host communities among all segment of population including young, adult women, men and adolescent. The study finds that about 77% of the respondents feel safety in the present location. Social safety status of comprises no privacy for women and girls, no equal access to aid, movement restricted, increased gender based violence, women and girls are not safe, increased theft occurrence in the study area. The study reveals that income has decreased which is expressed 88.5 percent and 69.7 percent in Rohingya community and host community respectively. It is depicted that employment opportunities have decreased about 98 % and 39 percent in Rohingya community and host community respectively. It is remarkable that food security and livelihood options have decreased in both communities respectively. It is analyzed that income and employment opportunities, food security and livelihood options are following decreasing trend in both communities.

Recent time about 39% host community people are not sympathetic towards Rohingya. On the other hand, 97 percent Rohingya are grateful to host communities. Most of the respondents (90.6 %) from host community providing food and other essential goods to Rohingya community in influx period and recent time. About 87.4 percent Rohingya was buying and selling necessary things among host people. 64.5 percent Rohingya have participated in religious and social events on the other hand only 43.2 percent host people have participated in religious and social events.

As immediate solutions, both hosts and refugees pointed to the urgent need to access income and self-reliance. Repartition to Myanmar is the ultimate solution for Rohingya communities which is expressed the both communities.

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List of abbreviation

CiC	Camp in charge Committee
FAQs	Frequently Asked Questions
FGD	Focus Group Discussion
HHS	Household Survey
IMO	International Organization for Migration
KII	Key Informants Interview
KRC	Kutupalong Registered Camp
LGI	Local Government Institution
MS Excel	Microsoft Excel
NGOs	Non-government organizations
RC	Registered camp
SHED	Society for Health Extension and Development
SPSS	Special Package on Social Science
UN	United Nation
UNHCR	U.N. High Commissioner for Refugees
UP	Union Parishad
2W	2 West

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Chapter One

Biophysical information

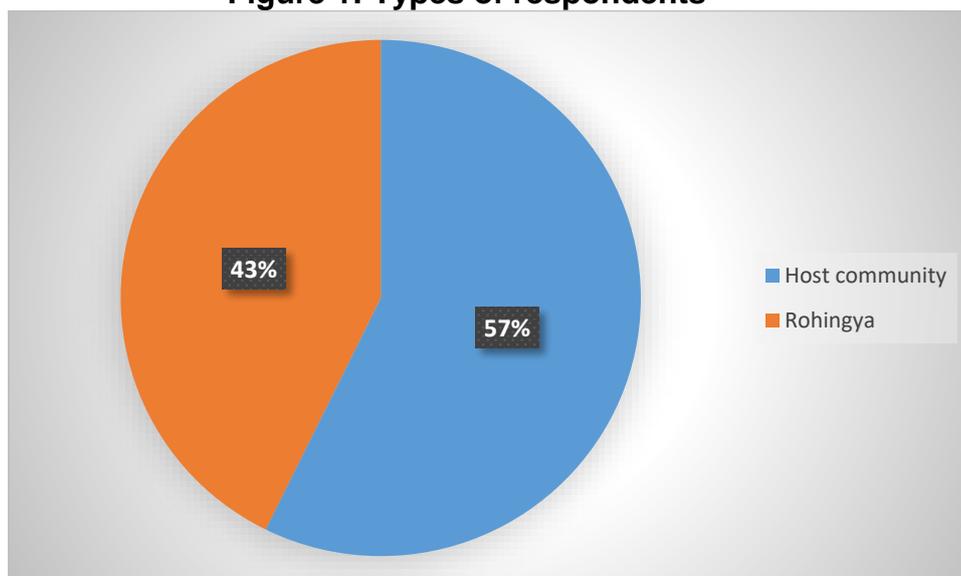
1.1 Introduction

Since August 2017, the lives of communities living in Teknaf upazila of Cox's Bazar district are deeply affected by the Rohingya refugee crisis. More than 1 million Rohingya residing in the small location of Teknaf, Cox's Bazar which impact has been severe with immense strain being placed on economies, ecosystems, emotions and social cohesion. The influx has exerted tensions between host communities and Rohingya whilst putting additional pressure on the fragile socio-economic structure in the region. To build peaceful and inclusive societies and prevent acceleration of tensions, different organizations including government, NGOs and humanitarian response partners are delivering a multi-layered approach to bring together communities to work collaboratively towards the same objective. Peace and development go hand-in-hand. In this context, local community leaders, local authorities, religious leaders, displaced populations, women, youth, adolescents and a multitude of other key stakeholders are playing a central role in in peace building in the region.

1.2 Types of the respondents

The study was conducted among Rohingya communities and host communities among all segment of population including young, adult women, men and adolescent. In the respective study, it has covered 57% respondents from host community from Ratnapalong Union and 43% respondents from Rohingya community from camp 2W and Kutupalong Registered camp (Figure 1).

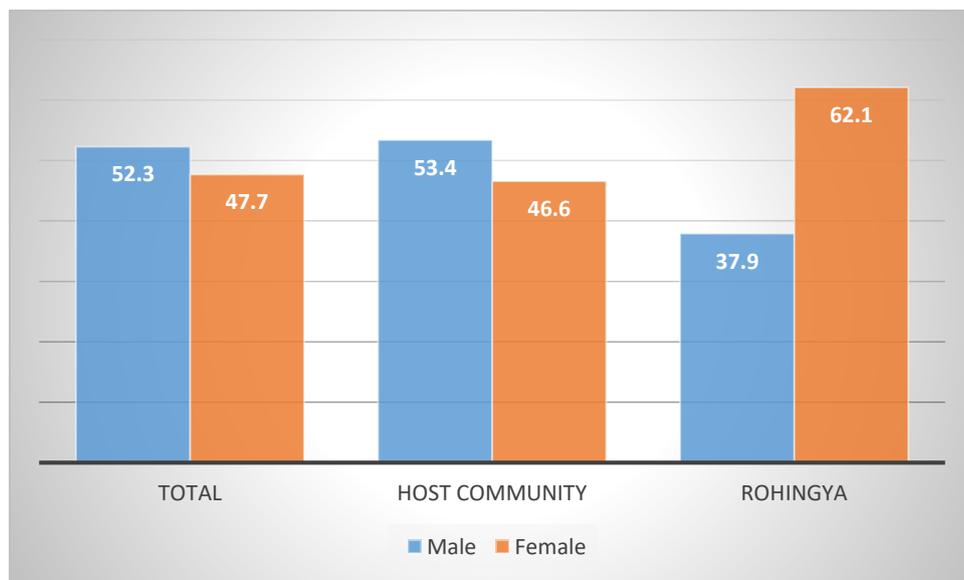
Figure 1: Types of respondents



1.3 Sex and age of the respondents

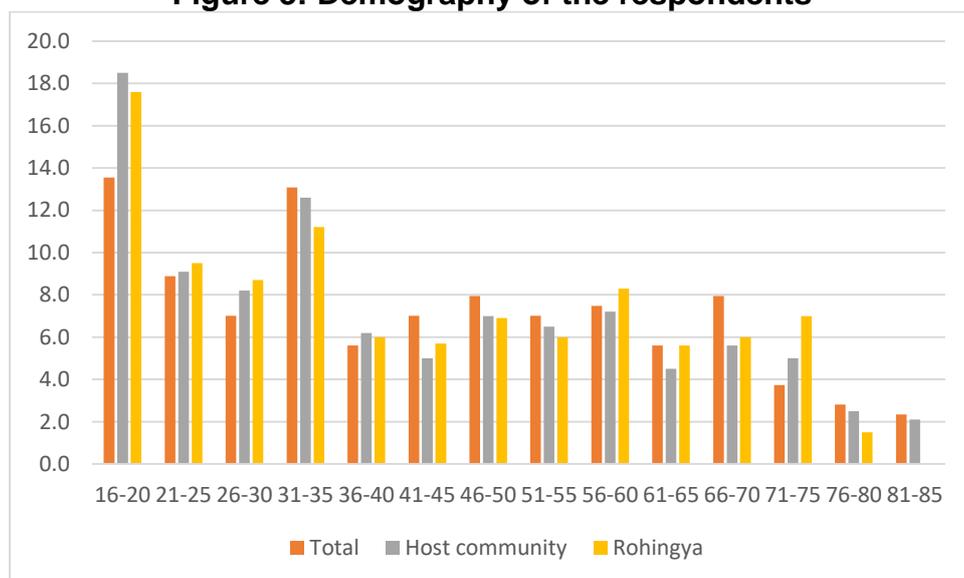
The study tried to reach the all segment of population among Rohingya communities and host communities in terms of age and sex. The study has reached 52.3% respondents of male and 47.7% respondents in where from host communities, 53.4% are male and 46.6% are female. On the other hand, in Rohingya community, the study has reached 37.9% male respondents and 62.1% of female respondents (Figure 2).

Figure 2: Gender segregation of respondents



In the study, it is revealed that a remarkable respondents are adolescents and young (13.6 percent) belonging 16-20 years age group and about 13.1 percent middle aged that means they belong 31-35 age group. About 9 percent respondent belongs 21-25 age group and about 8 percent respondent is in 46-50 age group who participates in survey very actively (Figure 3).

Figure 3: Demography of the respondents



1.4 Spatial distribution of the respondents

The study has designed to extract information from village and camp level homogenously and sample collection distributed in the whole union (Ratnapalong) and Camp 2W and Kutupalong Registered Camp. The table 1 shows the spatial distribution of the respondents. It reveals that more than 53 percent respondent from host community in Ratnapalong union. On the other hand, about 46.2 percent respondents from Rohingya community in Camp 2W and Kutupalong Registered Camp.

Table 1: Spatial distribution of respondents

Location	Percentage of respondents
Modda Baruapara Ratnapalong	1.9
Khandokar Para	1.4
Midill Ratna Barua para	4.2
West Ratna	2.8
Court Bazar West Ratna	2.8
Matbar Para	0.5
Telepara	3.3
Valukia Majher para	1.9
Khimchari Majher Para	0.5
West Khimchari	0.5
West Majher Khamar	0.5
Khimchari Purbanchal	0.9
Khimchari Majher Para	0.5
Khimchari Purbanchal	0.5
East Thimhari	0.5
Thimchari	2.8
Tulatuli	0.5
Thimchari Majher Para	0.5
Thimchari Khaler Purbokurl	0.5
Ruhullar deb	7.5
Kamariar Bill	2.8
Jafarfallah Para	0.5
Goalmara	0.5
Valukia Amtoli	1.9
Haru Fakir Para	2.3
Fayzar Baper Para	2.3
Chakboyeta	4.7
East Chakboyeta	0.5
Korai Bonya	0.5
Madda Para Raholladev	3.7
Total	53.7
2 W Block A	6.5
Camp RC E	2.8
RC Block G	3.3
2W Block D	8.4
Rc Block D	3.3

2w Block C	3.3
F Block	3.7
B Block	9.3
D Block	5.6
Total	46.2

1.5 Conclusion

The study has collected information from homogeneously from village level and camp level considering sex from all age group to ensure the actual facts relating to social cohesion between Rohingya and host communities.

Chapter Two

Research methodology

2.1 Introduction

The relationship between hosts and Rohingya (refugee) communities is unequal and contentious. Both groups use their power to negotiate as they interact. This process results in parallel and evolving trends that both communities weaken social cohesion. Rohingya refugees are treated as lower status by the hosts, and struggle with the experience of exclusion and discrimination. In this regard, an integrated study is needed to understand the causes and remedies of social tension as well as fragile social cohesion among host communities and Rohingya (refugee) communities.

2.2 Research approach and methodology

Objectives of the study

The study aims to inform evidence-based causes of social tension which are responsible for social cohesion and strategic measures to strengthen cohesion among host and Rohingya communities in the project area. The specific objectives of the study are as follows:

- To explore the root causes of weakening social cohesion among host and Rohingya communities;
- To provide a comprehensive evidence base of the diverse multi-sectoral needs among refugee population and host communities to strengthen social cohesion;

2.3 Scope of the study

- Collecting and reviewing all relevant documents;
- Conducting preparatory discussions/meetings with SHED and field level project team
- Designing qualitative and quantitative data collection tools, sampling methods, field survey schedules and division of tasks
- Arranging/appointing data collectors and orientation of the data collectors/enumerators
- Collecting data and information from different levels and stakeholders including the Rohingya communities (Kutupalong Registered camp & Camp 2W) and host communities (Ratnapalong union); government, non-government and international development partners including CiC, Police administration etc.;
- Designing/developing data entry template using MS Excel as well as data cross checking/validation of methodology;
- Processing field data collection and analyzing the data applying MS Excel program;
- Writing draft report and arranging a presentation session with SHED and collecting feedback on this report;
- Finalizing report after incorporation of feedback and submitting to SHED;

2.4 Approach and methodology of the study

Analysis of horizontal social cohesion between refugee communities and their hosts, and between different groups within the refugee community is in the process of being strengthened within the response. The study was analyzed social cohesion which reviews key social, economic, political and cultural indicators which is used to strengthen this analysis. This approach is a step towards increased understanding of social cohesion dynamics and is followed up by regular, in-depth and rigorous analysis of capacities, power dynamics and drivers of tensions.

The study applied need a participatory and multi-disciplinary approach of data collection and analysis to deeply understand the multi-dimensionality of social cohesion. The study will make triangulation of qualitative information and perspectives with quantitative data for understanding the social cohesion at individual, household and community level including women and children communities; integration of secondary data with primary data.

2.4.1 Secondary data review

Firstly the study was reviewed available documents and related to study including project proposal, scientific articles (grey and peer reviewed), project reports, data from Camp in charge Committee (CiC), IMO. UNHCR, LGI to develop understanding and baseline for the study.

2.4.2 Primary data collection

Primary data was be collected through Household Questionnaire Survey, Focus Group Discussion and Key Informants Interview.

2.4.2.1 Household level survey

Household level survey was designed to generate individual level information in camps and village level. Due to short timeframe, 200 households (100 for camps and 100 for village) would be surveyed randomly. The questionnaire was developed by the consultation with SHED.

2.4.2.2 Focus Group Discussion (FGD)

FGD was conducted among host communities and Rohingya communities (women, men, children, youths, and adolescent) to explore the causes of social tension and measures to strengthen social cohesion. Total 10 FGDs (5 for camps and 5 for villages) would be conducted.

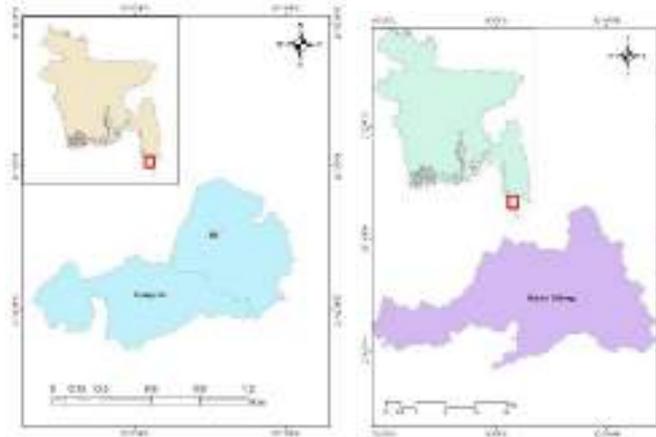
2.4.2.3 Key informants interview (KII)

KII was conducted among Camp leaders, CiC, LGI, law enforcement agency, district administration and NGOs who are involved with social cohesion interventions in the project area. Total 12 KII would be conducted to explore current scenario of social conflict, fragile situation of social cohesion, institutional strength and weakness to strengthen social cohesion and policy framework.

2.5 Study area

The study was conducted in Ratnapalong union and Camp 2w and Kutupalong Registered camp (Map 1 & 2).

Map 1 & 2: Study area



2.6 Conclusion

The study being short framed, there were some limitations to extract rigorous information from the study area. To extract more rigorous information, the study should be allocated more time and efforts.

Chapter Three

Rights and equality: Safe and dignified life

3.1 Introduction

The lives of communities living in Cox's Bazar District have been deeply affected by the Rohingya refugee crisis. With over 1 million Rohingya residing in Cox's Bazar, the impact upon lives has been severe with immense strain being placed on economies, ecosystems and emotions. The influx has aggravated tensions between host communities and Rohingya whilst putting additional pressure on the already fragile socio-economic structure in the region. Safety and dignity are common aspirations for both refugees and host community members, and conceptions of what they mean are similar. They are about fundamental human rights, equal status, and equitable access to opportunities to facilitate self-reliance. Social cohesion is important in conceptions of a secure and dignified life for both groups. In 2017, the U.N. High Commissioner for Refugees described the Rohingya refugee crisis as "the most urgent refugee emergency within the world." Here are the facts these are about 860,000 Rohingya fled forcibly displaced from Myanmar and live in the world's largest and most densely populated refugee camp in southern Bangladesh and about 1.3 million people — both refugees and local community members — need humanitarian assistance especially children in the camps need access to formal education, and parents deserve the right to earn a living to support their families (World Vision 2020, Rohingya Refugee crisis: Facts, FAQs, and the way to help). For the past two years, Rohingya refugees have remained hooked in to humanitarian aid within the camps in Cox's Bazar. The collective efforts of the humanitarian community under the leadership of the govt of Bangladesh have improved camp conditions, strengthened monsoon preparedness and helped prevent disease outbreaks. Yet, living conditions within the camps remain dire, with growing concerns about safety and security. Gender-based violence and restricted freedom of movement increase the risks faced by refugee women and girls. Persons with disabilities and high medical conditions experience barriers in accessing essential services. With shrinking funds and continued restrictions on refugees' access to education and livelihoods, the crisis is probably going to worsen. Today, some 500,000 Bangladeshis living near the camps still bear the socio-economic and environmental impact of the influx, amidst growing tensions with refugees over limited resources and services. To build peaceful and inclusive societies, safe and dignified life and prevent mounting tensions, The NGOs are delivering a multi-layered approach to bring together communities to work collaboratively towards the same objective. Local community leaders, local authorities, religious leaders, displaced populations, women, youth, adolescents and a multitude of other key stakeholders should play a central role in assessing and identifying pressure points and prioritize interventions that address grievances. The international community must respond and stand beside Bangladesh to deliver a well-funded response that will improve living conditions and allow refugees and host communities to live in dignity through ensuring meaningful participation of Rohingya and host community in decision making processes about their future, respecting Rohingya's human rights, cultural rights, and supporting Rohingya's inclusive access to education, livelihoods and protection. Social identity, religious practice and economic self-reliance are the factors to ensure rights and equity, safe and dignified life in Rohingya community. First, dignity is social and

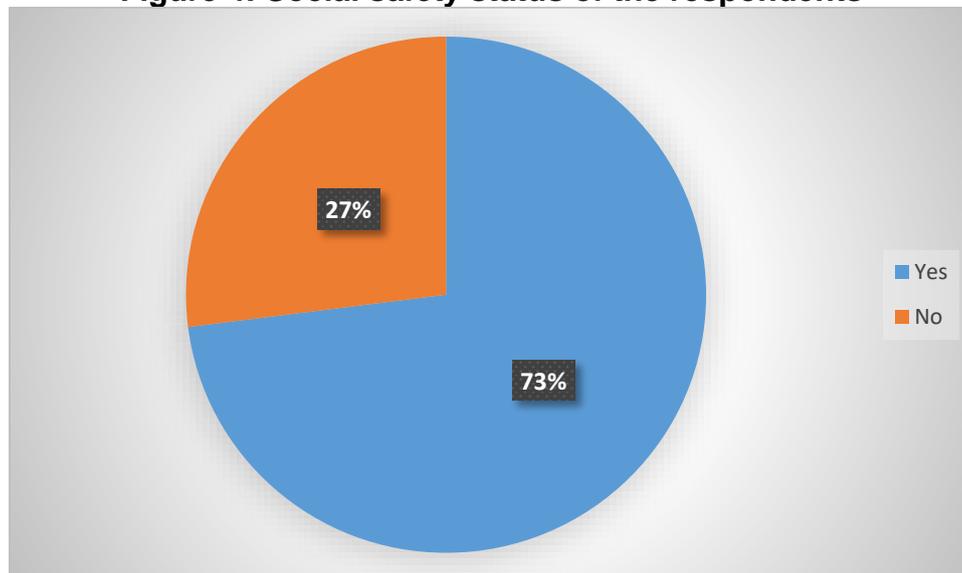
collective – communal or familial – and is rooted in mutual respect. Second, dignity is religious, grounded in religious practice, particularly purdah, or the covering of women’s bodies and gender segregation. Finally, dignity is economic and related to self-reliance, which combines with and enables the first two conceptualizations. Dignity was typically expressed in terms of mutual respect and good behaviour, and respect for others was often articulated before respect for self. Dignity also features a religious practice dimension, stemming from Rohingya experiences of facing religious persecution for practicing Islam. Many refugees described dignity in terms of being able to provide for one’s family and having financial stability, the social and economic ability of an individual, a household or a community to satisfy essential need during a sustainable manner and with dignity’ (De Vriese, 2006). In this chapter, Rights and equality, Safe and dignified life are discussed with practical reference of Rohingya communities and host communities.

3.2 Status of social safety

Tensions between hosts and refugees have continued to grow, fueling blame, exclusion and discrimination. These tensions lead the both communities to think that separation from one another is that the only solution to their struggles. Yet, they need to live side by side for now because the look for durable solutions continues, immediate actions to stop isolation are needed. Refugee and host communities’ perceptions, lived experiences and expectations should be the building blocks of durable solutions, whereby freedom to form choices may be a fundamental component of dignity.

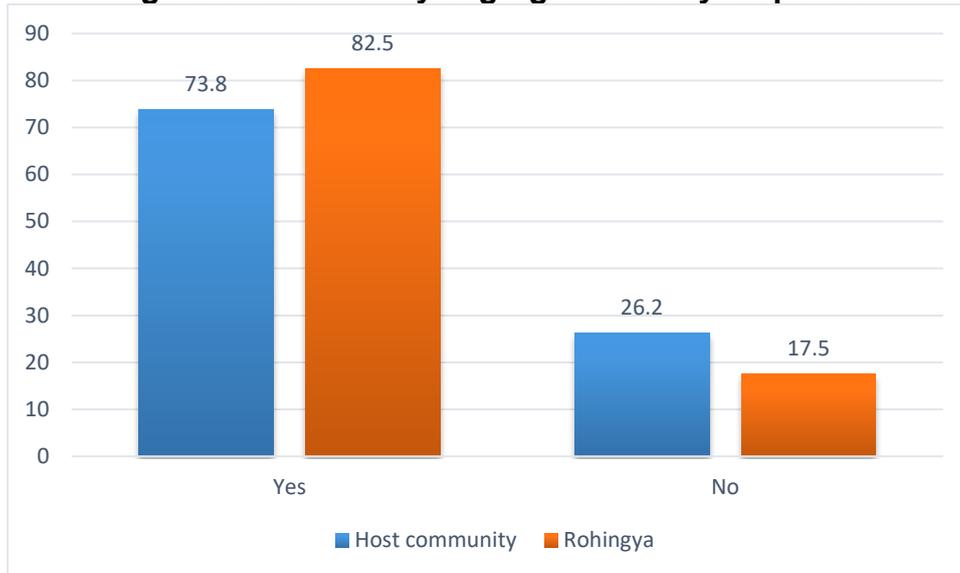
The study investigated social safety status of the host community and Rohingya community. Most of the respondents (about 77 %) argued that they feel safety in the present location (Figure 4).

Figure 4: Social safety status of the respondents



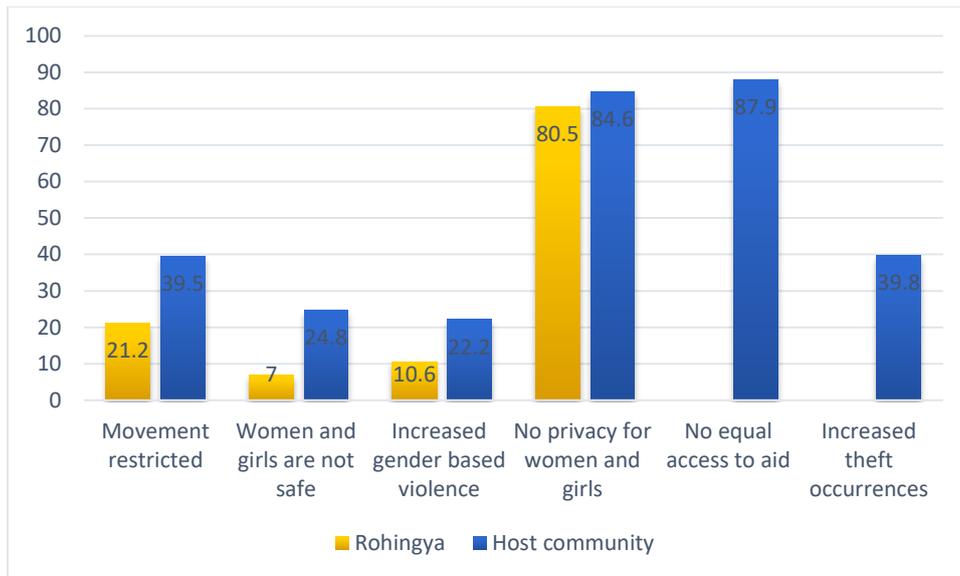
In host communities, 73.8% of the respondents argued that they feel safe whereas this 26.2% of Rohingya respondents feel safe and 17.5% if the Rohingya respondents don’t feel safe. Rest of the respondents don’t provided any argument on social safety in the present location (Figure 5).

Figure 5: Community segregated safety response



Social safety status of comprises no privacy for women and girls, no equal access to aid, movement restricted, increased gender based violence, women and girls are not safe, increased theft occurrence in the study area. The study explore that most of the respondents (80.5 % and 84.6%) expressed no privacy for women and girls in Rohingya community and host community respectively. About 88 percent respondent claimed that no equal access to aid in host community in the study area. In host community, the incident of theft increased in the study area. Gender based violence was comparatively increased in host community than Rohingya community. Movement was restricted due to some safety and security issues arises in camp and surrounding areas. During the Focus group discussion and Key informants interview with Chairman of Ratnapalong union, it is found that gender based violence especially divorce rate is at increasing trend in the host communities. Some of host community men are interested to marry Rohingya women for which they like to divorce their wife (Figure 6).

Figure 6: Causes of lack of social safety

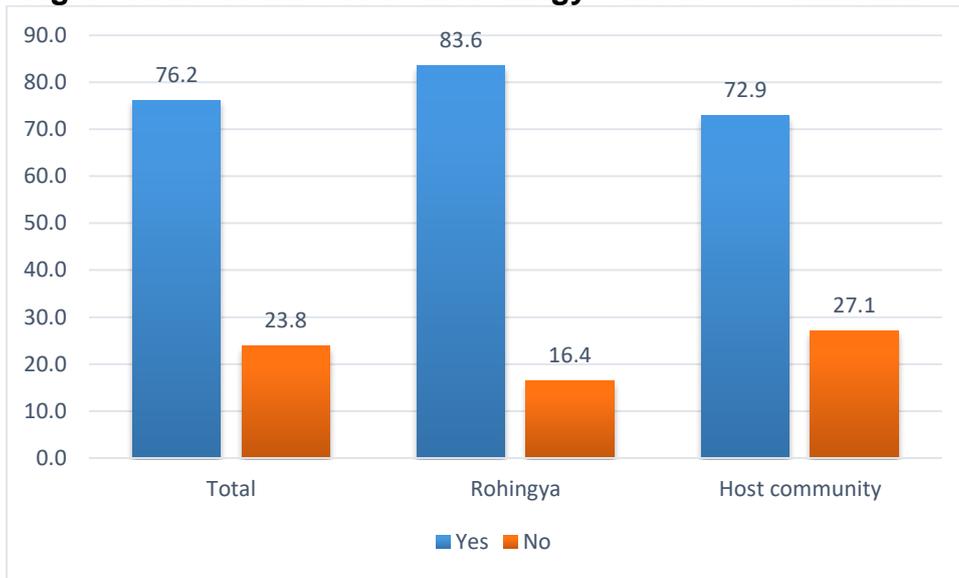


3.3 Economic crisis

In general, the Rohingya refugee influx has had an incredible impact on the daily lives of host community residents living closest to the camps. Economically, the competition with refugees for work willing to charge low wages has created many difficulties for residents to earn enough to satisfy daily needs. The loss of wages coincides with price hikes and loss of arable lands. Conflict around labor markets, Price hike of daily essentials, Constraints on grocery business, Scarcity of jobs at NGOs, Loss of access to pasture and forests factors are fueling the depression during this region. Their livelihoods were removed - fishing, farming, shops, drop by labor wages – and therefore the influx of latest refugees increased market prices. Host community shops are said to possess closed thanks to the huge selling of relief items at a really low cost. On the opposite hand, prices for essential needs, meat and fish have increased thanks to higher demand. Host women shared that gendered beliefs and practices – like limiting access to education for ladies, polygamy and early marriage - have spread. These, too, are more likely to be attributed to the negative cultural influence of the Rohingya, despite the very fact that these practices existed before the displacement. The physical sense of safety has decreased thanks to government-led drug crackdowns and therefore the increased density of their communities. Traveling to other places is harder thanks to checkpoints and interrogation by authorities if one doesn't carry their ID cards. Positive economic changes - like job opportunities with humanitarian agencies, increased rental in come from leasing of properties, transportation business, and growth of the hospitality sector – are captured mainly by the affluent class. The host population living in closest proximity to the camps is especially low income and bears the impact of the negative economic impacts. Livelihood opportunities are lost thanks to decreased wages and therefore the loss of agricultural and pasture. Meanwhile, increased prices for basic commodities thanks to excess demand creates an additional burden.

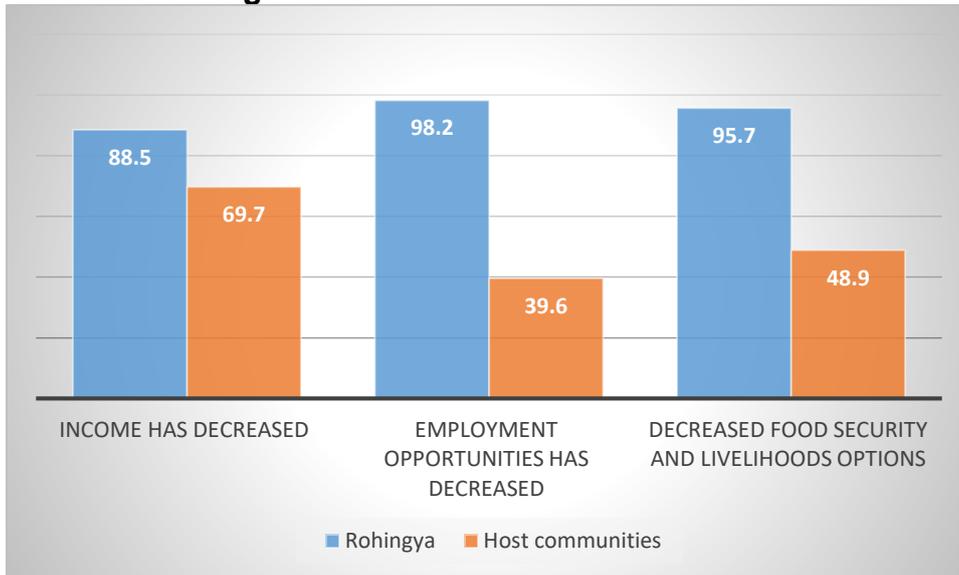
From the above figures, it is explained that income has decreased 88.5 percent and 69.7 percent in Rohingya community and host community respectively. It is depicted that employment opportunities have decreased about 98 % and 39 percent in Rohingya community and host community respectively (Figure 7).

Figure 7: Economic crisis in Rohingya and host communities



It is remarkable that food security and livelihood options have decreased in both communities respectively. It is analyzed that income and employment opportunities, food security and livelihood options are following decreasing trend in both communities (Figure 8).

Figure 8: Causes of economic crisis

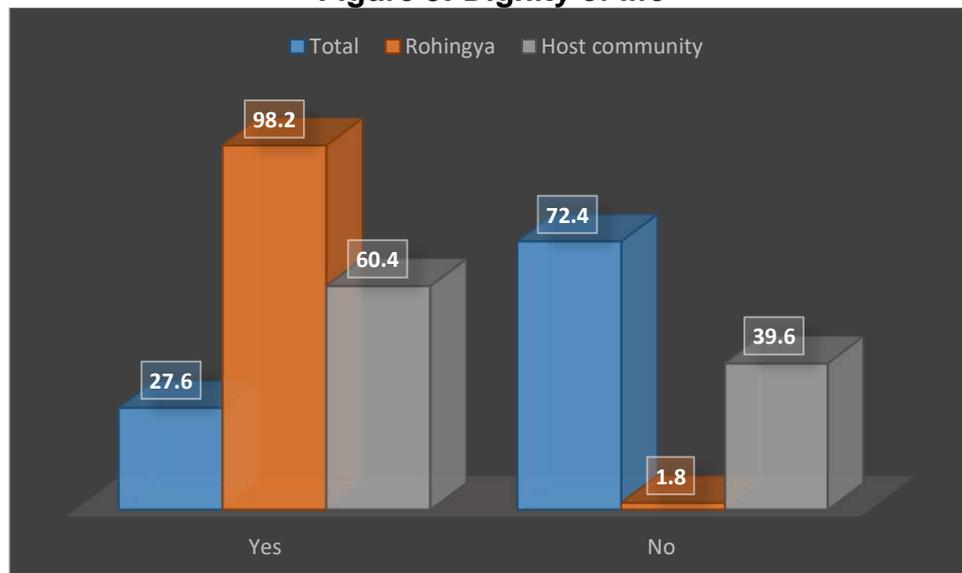


In the host communities, economic crisis is increasing due to environmental degradation which is revealed by the consultation with local communities and local government representative. They have mentioned that ground water depletion trend is tremendous in the locality for the last three years which increased their tube well installation cost. On the other hand, due to water deficiency, agricultural production is also decreasing. LGI representative also mentioned that rainfall scenario is changing in the recent times along with rising trend of temperature which causes several diseases and increased health cost.

3.4 Dignity of life

To support the search for solutions, this study aims to describe the social cohesion context in Camp 2W, KRC Ratnapalong Union through host and refugees' perceptions, lived experiences and expectations of a safe and dignified life, and their relations with each other. It aims to provide an opportunity for refugees and host communities to make their voices heard regarding their experience of the crisis. Social cohesion is a glue that bonds society together, essential for peace, democracy, and development. It is the nature and set of relationships between individuals and groups in a particular environment (horizontal social cohesion) and between individuals and groups and the institutions that govern them in a particular environment (vertical social cohesion). Social relationships, connectedness, orientation towards the common good, and equality and rights are components social cohesion which leads the dignified life in camp setting and adjacent area. Central to social cohesion is respect for human rights, respect for diversity and individual responsibility. Dignity is more elusive; refugees reported that they lack dignity in both countries. In this study, the Rohingya and host community attributed their perceptions and experiences of a reduced or lost sense of safety and dignity to one another. These perceptions influence their relationships negatively, and thereby contribute to lower social cohesion. Host communities did not express low expectations for achieving safety and dignity. Rohingya refugees' expectations were lower, especially for achieving dignity while in Bangladesh. Yet, for both groups, aspirations and what is needed to attain safety and dignity are clear. Social cohesion is essential in conceptions of a safe and dignified life for both groups. Conceptions of both a safe and dignified life found their intersection in discussions around social cohesion. Across focus groups, the importance of building good relationships with mutual respect was emphasized as a way to attain safety and dignity. Hosts' sense of safety and dignity is perceived to have decreased or have been lost and they attribute this loss to the Rohingya refugees.

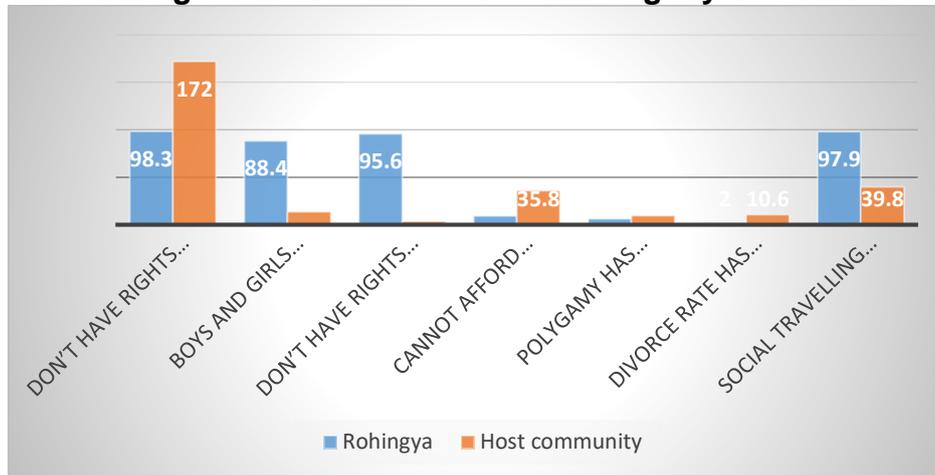
Figure 9: Dignity of life



Most of the respondents are disagreed with dignity of life in host and Rohingya communities in study area. It is significant that 172 percent host community people do not have right on food. On the contrary 98.3 percent respondents from Rohingya community do not have right on food. It is mentionable that boys and girls cannot

attend the school which share 88.4 and 13.6 percent. About 95.6 percent respondents do not have right of livelihoods in Rohingya community as well as a very little portion does not have right of livelihoods in host community. It is noted that social travelling is also restricted for both community in study area. Polygamy and divorce rate are increased in the respective study area (Figure 9 & 10).

Figure 10: Causes of failure of dignity of life



3.5 Conclusion

The host-refugee relationship is evolving. Within the geographical scope of the study, trends show that they are integrating socially, culturally and economically, and they do so to address each other's needs. Women and youth are more likely to engage with each other than men. This process is contributing to stronger social cohesion. Self-reliance is the main priority of both communities and this has an impact on the host-refugee relationship. The host community blames refugees for their struggles to find livelihoods. These bad feelings then promote discrimination against the Rohingya, and are an impediment to social cohesion. The process of integration is somehow contributing to the ability to be self-reliant. As seen in trends of shared labor, borrowing and lending, and gifting, such exchanges are producing benefits for both communities. It has become a process for both to address specific needs. To work towards host and refugees' aspirations towards a safe and dignified life requires that we build on the relationships that are already forming. The context calls us to respond with an integrated social, cultural and economic approach to achieve self-reliance. As the response shifts its approach to address a protracted crisis, building on their efforts to sustain themselves will be central.

Chapter Four

Connectedness: Shared identity and feeling of belonging

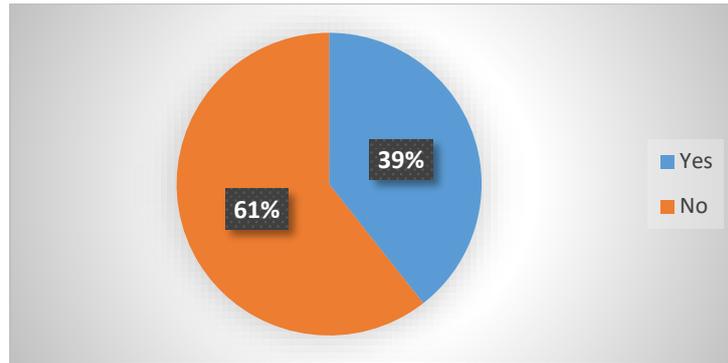
4.1 Introduction

Hosts and refugees do have a sense of shared identity based on religion, origin and history, and the common experience of being refugees. Women are more likely to carry notions of similarities than men across both groups. Refugees believe that it is through these perceived similarities that hosts can sympathize with them, and refugees in return have consistently expressed gratitude to the hosts for extending humanity and solidarity. Prior to the displacement, familial or livelihood-related ties between the Rohingya and Bangladeshi had also been common, which also add to their sense of connectedness to each other. Hosts are more likely to hold harmful stereotypes that further cement the perceived lower status of refugees. Some of these notions echo the narratives of the Myanmar government against the Rohingya, and are contributing to the risk of the formation of xenophobic beliefs. The Rohingya are perceived as being uneducated, overly conservative, lacking culture, violent, untrustworthy and criminal. A barrier against building better relations is the belief of host community members that the Rohingya are a threat to their self-reliance and to a safe and dignified life. On the other hand, refugees perceive hosts as people who use power over them, discriminate against and stereotype them.

4.2 Sympathy towards Rohingya

At the beginning of the refugee influx, host community residents' attitudes towards the Rohingya were deeply sympathetic. Participants recalled in detail their willingness to provide immediate humanitarian response before NGOs arrived to help. However, in the months that followed, they faced increasing difficulty in their daily lives and their sense of compassion dwindled. This coincided with Rohingya receiving more systematized aid services, which reduced the amount of face-to-face interactions between refugees and the host community. But recent time sympathy towards Rohingya is decline as was as in social cohesion and empathy. Now, sometime the Rohingya are perceived as being uneducated, overly conservative, lacking culture, violent, untrustworthy and criminal. A barrier against building better relations is the belief of host community members that the Rohingya are a threat to their self-reliance and to a safe and dignified life. On the other hand, refugees perceive hosts as people who use power over them, discriminate against and stereotype them. As the latest crisis unfolded for Burma's beleaguered Rohingya Muslims, with tens of thousands fleeing fresh violence. Sympathy and praise for providing shelter to Myanmar Rohingya minority in make shift camps in Bangladesh would not be enough unless these downtrodden broken hearted Rohingya are returned to their homeland in Rakhine state of Myanmar with due honor, apart from restoring their citizenship.

Figure 11: Sympathy towards Rohingya communities



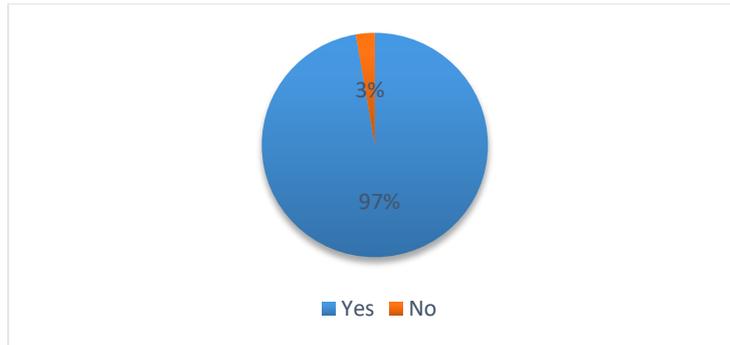
At the beginning of the refugee influx, host community residents' attitudes towards the Rohingya were deeply sympathetic but recent time about 39% people are not sympathetic towards Rohingya (Figure 11). The 61% of host communities who expressed their sympathy towards Rohingya communities because they think that Rohingya communities has lost their own land. They also expressed that their sympathy goes to Rohingya refuge because they are suffering from lack of social dignity, they cannot live freely as like them. But the portion of the host communities who don't express their sympathy towards Rohingya communication because they think that Rohingya community has occupied our land and also restricted their free movement in their own country. Some of the host communities also think that Rohingya has destroyed our natural resources and so why they don't express sympathy.

4.3 Gratefulness towards host communities

Refugees believe that it is through these perceived similarities that hosts can sympathize with them, and refugees in return have consistently expressed gratitude to the hosts for extending humanity and solidarity. Prior to the displacement, familial or livelihood-related ties between the Rohingya and Bangladeshi had also been common, which also add to their sense of connectedness to each other. Host community attitudes and beliefs regarding the refugees, which may prove useful in tracking and understanding changes over time (Jerin & Mozumder, 2019). While thousands of Rohingya have fled from violence and the fastest growing refugee crisis in the world is unfolding in Rakhine, another story is happening in other parts of Myanmar with no sympathy on the plight of Rohingya among the general population amid rising nationalism and anti-Muslim sentiment. Then, providing shelter to Myanmar Rohingya minority in make shift camps in Bangladesh is Gratefulness towards host communities.

It is mentioned that 97 percent Rohingya are grateful to host communities in the respective study area (Figure 12). They express their gratefulness toward host communities because host communities provided them land and also provided livelihoods opportunities

Figure 12: Gratefulness towards host communities



4.4 Conclusion

Prior to the displacement, familial or livelihood-related ties between the Rohingya and Bangladeshi had also been common, which also add to their sense of connectedness to each other. Hosts are more likely to hold harmful stereotypes that further cement the perceived lower status of refugees. , host community residents' attitudes towards the Rohingya were deeply sympathetic. Barrier against building better relations is the belief of host community members that the Rohingya are a threat to their self-reliance and to a safe and dignified life. On the other hand, refugees perceive hosts as people who use power over them, discriminate against and stereotype them. Sympathy and praise for providing shelter to Myanmar Rohingya minority in make shift camps in Bangladesh would not be enough unless these downtrodden broken hearted Rohingya are returned to their homeland in Rakhine state of Myanmar with due honor, apart from restoring their citizenship. Refugees believe that it is through these perceived similarities that hosts can sympathize with them, and refugees in return have consistently expressed gratitude to the hosts for extending humanity and solidarity

Chapter Five

Horizontal social relationships and networks

5.1 Introduction

When comparing perceptions on the standard of relationships between host and refugee communities, we see a positive trend over time compared to the start of the influx in August 2017. A reason for this trend is the said increase in interaction which has allowed them to get to know each other better. Unequal power dynamics define the host and refugee relationship, with Rohingya having a lower status than hosts. Without these ties improving, the Rohingya refugees feel they are more ex-posed to discrimination. On the opposite hand, male hosts tend to perceive Rohingya as a threat to their lives and livelihoods. Women and youth are more likely than men to engage and build ties across groups. Also, relationship building trends are different according to age and sex. For instance, women are found to interact by visiting each other's homes with their children during leisure time, chatting and preparing food together, and interacting at water points, while men are more likely to meet in public spaces such as tea stalls and shops during leisure time, in mosques during prayers, and at markets. If conflict does occur between the both groups, Rohingya refugees are more likely to be passive than hosts. Host men are more likely to take action by confrontation, seeking help from other people such as agencies and authorities. And while refugee men likewise do take action by posing for help from fellow Rohingya and a minority do seek confrontation, are less likely to invite help from authorities and other agencies. Moreover, host and refugee women alike didn't mention any action that required seeking authorities'.

5.2 Social relationship status

These trends further illustrate the unequal power dynamics between both groups. Hosts are more likely to exercise power over refugees, and refugees are likely to concede to the power of the hosts. Sometime is counts opposite math in different places. Gender as a form of power can also be seen permeating the host-refugee relationship—gender differences can be seen in relations, response to conflict, and how gender practices influence harmful stereotypes of refugees. With all these, two parallel trends are observed: for those who have closer ties, the relationship is more likely to be positive and contributes to stronger social cohesion; while for those who do not have closer ties, the relationship is likely to be negative and contributes to lower social cohesion. Building better host-refugee relations may be a thanks to compensate and deal with the unequal power dynamics, especially for refugees. Trends suggest that refugees are more likely to actively build better relationships due to their vulnerability from their lower status, poor conditions and risk to power abuses. Building better ties increases the likelihood to receive better treatment and access to support, and overall to have a more respectful dignified experience of the relationship.

Figure 13: Social relationship between two groups



In study illustrates that the uneven experience of the relationship with host and Rohingya community (Figure 13). Most of the respondents has negative answer for this question.

5.3 Conclusion

A reason for this trend is that the said increase in interaction which has allowed them to urge to understand one another better. Unequal power dynamics define the host and refugee relationship, with Rohingya having an inferiority than hosts. Two parallel trends are observed: for those that have closer ties, the connection is more likely to be positive and contributes to stronger social cohesion; while for those that don't have closer ties, the connection is probably going to be negative and contributes to lower social cohesion.

Chapter Six

Orientation towards the common good: Solidarity and support

6.1 Introduction

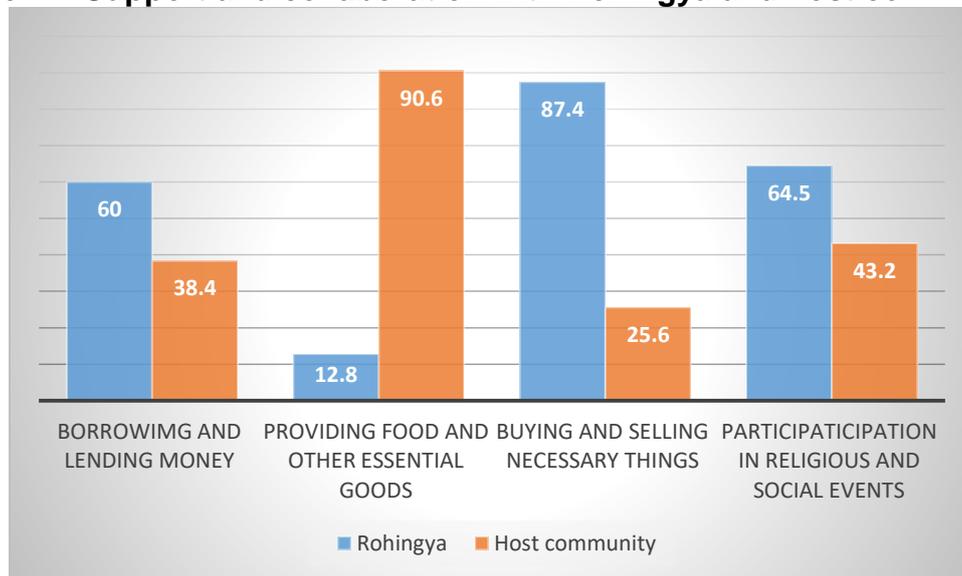
Human dignity grounds and is protected by a spectrum of human rights and corresponding duties. This principle of the correlation of rights and duties promotes just living conditions for all also because the dignity of labor and therefore the rights of workers. Many persons, though, are marginalized in our society and all are called to make an option for the poor, keeping those who are economically poor in the forefront of our minds in all decision-making. After nearly two years, relationships are now being built between hosts and refugees. Getting to know each other has been key in forming closer ties with mutual respect. Closer relationships manifest in how they interact in the social, cultural and economic spheres. Apart from the obvious formal market exchanges between the groups, informal interactions occur as well. Hosts and refugees share family labor and care work, resources and goods, lend and borrow items, and provide gifts to one another. As many as of hosts and of refugees say that they lend and borrow money, tools and other items from and with each other. A moderate percentage of refugees and most of host community members, especially women, reported sharing care work or household work such as cooking, cleaning, fetching water, and watching over houses and children. Half of refugees and hosts likewise reported giving each other gifts in the form of food, goods and other items. These examples are ways in which they form social networks to address their basic needs. Such practices support their ability to be self-reliant as a network: an effort to survive the crisis together. Human dignity leads to solidarity. As social beings, individual rights got to be experienced within the context of promotion of the commonweal. The commonweal is that the good that comes into existence during a community of solidarity among active, equal agents. Essential to the commonweal is participation by beat all spheres of society.

6.2 Support and collaboration

Addressing critical living conditions in Rohingya refugee settlements reduce protection risks of vulnerable Rohingya refugees, promote alternatives to negative coping mechanisms and improve peaceful co-existence. This will be achieved by scaling up basic services and infrastructure and ensuring they are accessible to communities and all individuals. Preparing for sustainable solutions in Myanmar by promoting Rohingya refugee self-reliance, and by working with development actors alongside central and local government authorities, organizations and host communities with a view to achieving a sustainable and mutually beneficial use of resources, while also pursuing conditions for voluntary, safe, dignified and sustainable return to Myanmar. In 2019, under the leadership of the Government of Bangladesh, the response will seek to better harness the opportunities and potential of the operation for all affected populations and to foster social cohesion. The concept of social cohesion does not by itself represent a durable solution (local integration), but recognizes the importance of peaceful coexistence of communities within the camps as well as between host communities and refugees / Forcibly Displaced

Myanmar Nationals. Therefore, programmes and projects will be designed in ways that mitigate tensions and promote positive relations (living side by side) between and within those communities, in line with the relevant policies of the Government and humanitarian actors (UNHCR 2019). For the purpose of the 2020 Joint Response Plan, the term “affected populations” refers to the entire population impacted by the crisis, including host communities. People or populations “in need” refer to a sub-set of the affected population who have been assessed to be in need of protection interventions or humanitarian assistance as a result of the crisis. “Target population” refers to those people in need who are specifically targets of support interventions and assistance activities contained in this response plan. The Government of Bangladesh refers to the Rohingya as “Forcibly Displaced Myanmar Nationals”. The UN system refers to this population as Rohingya refugees, in line with the applicable international framework. In this Joint Response Plan document, both terms are used, as appropriate, to refer to the same population (UNHCR, 2020).

Figure 14: Support and collaboration with Rohingya and host communities



The figure 14 describes the support and collaboration status among Rohingya and host communities in different aspects and purpose. It is investigated that 60 percent respondents borrowed and lend money from host community. Most of the respondents (90.6 %) from host community providing food and other essential goods to Rohingya community in influx period and recent time. About 87.4 percent Rohingya was buying and selling necessary things among host people. 64.5 percent Rohingya have participated in religious and social events on the other hand only 43.2 percent host people have participated in religious and social events. Getting to know each other has been key in forming closer ties with mutual respect. Closer relationships manifest in how they interact in the social, cultural and economic spheres. Apart from the obvious formal market exchanges between the groups, informal interactions occur as well. Hosts and refugees share family labor and care work, resources and goods, lend and borrow items, and provide gifts to one another.

6.3 Conclusion

After nearly two years, relationships are now being built between hosts and refugees. Getting to know each other has been key in forming closer ties with mutual respect.

Closer relationships manifest in how they interact in the social, cultural and economic spheres. Apart from the obvious formal market exchanges between the groups, informal interactions occur as well.

Chapter Seven

Immediate, temporary and durable solutions

7.1 Introduction

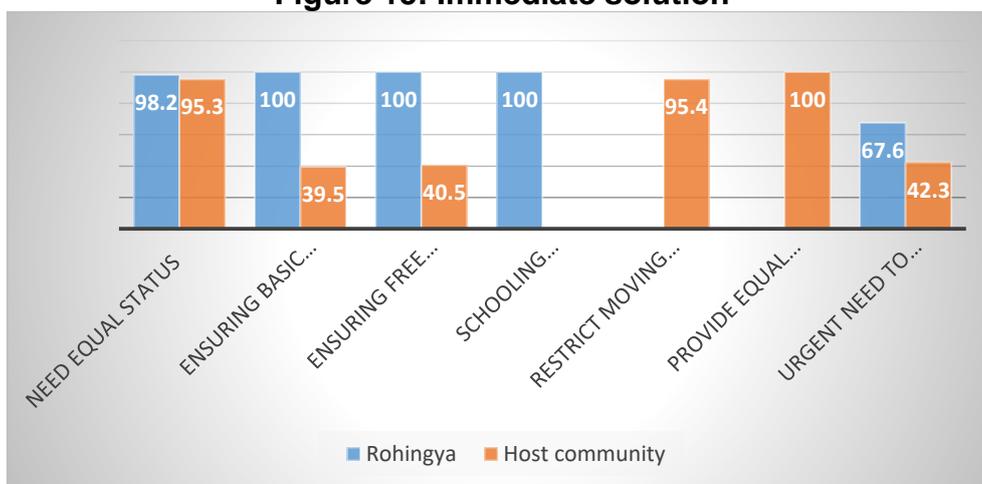
Fundamental rights, access to basic needs, equal status and self-reliance are urgent priorities even while the search for durable solutions continue. For Rohingya, any solution must enable them to “live freely like others” or have equal rights, status and opportunities. At the core of their aspirations is to be fully recognized as a people with equal human rights. Given their experience of persecution in Myanmar, they perceive the recognition of their identity as a Rohingya as a means to ensure them a safe life and access to opportunities to gain the capacity to be self-reliant. Repatriation to Myanmar with no but these conditions still be refugees' main aspiration.

7.2 Immediate solutions

As immediate solutions, both hosts and refugees pointed to the urgent need to access income and self-reliance. Hosts feel neglected without access to aid, while refugees frequently expressed their undignified reliance on food rations to survive. Youth across groups emphasized the primacy of access to education in their lives. Host youth highlighted this need for Rohingya; that they need to have an equivalent access as they are doing.

It is explored that most of the respondents (98.2% & 95.3%) needs equal status in both community. About 100 percent Rohingya demands ensuring basic needs, ensuring free movement, schooling opportunity for girls and boys. On the other hand about 95.4 percent respondents want to restrict moving outside the camp for Rohingya from host community. The 100% respondent demand equal access to aid for host people. More than 67 % respondents from Rohingya community need to access income generating activities urgently (Figure 15).

Figure 15: Immediate solution

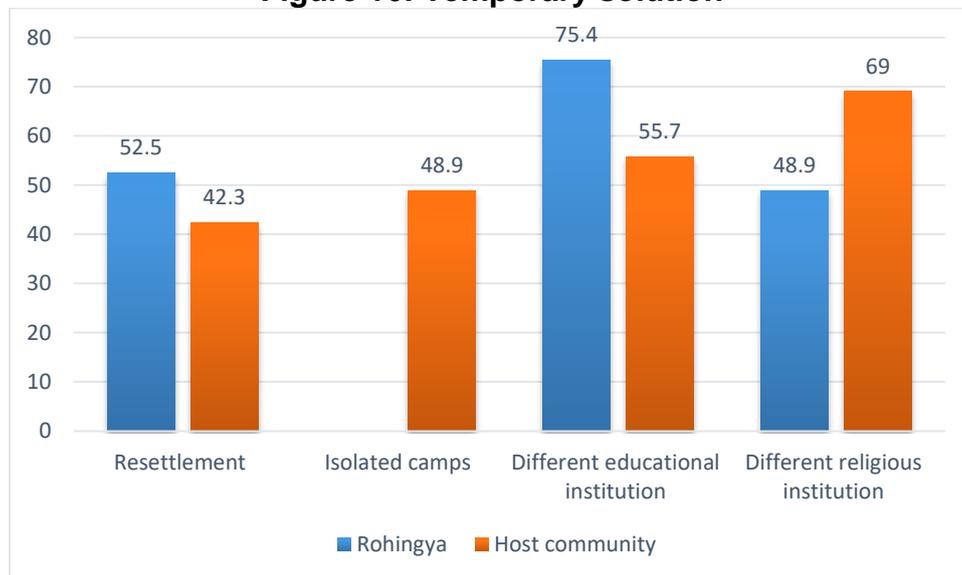


7.3 Temporary solution

Temporary or permanent integration into Bangladesh is a secondary or tertiary option if repatriation is impossible. All respondents refused relocation to Bashan Char as an option, as it is seen as a threat to life. For some, a move to the island would indicate a loss of their chance of returning to Myanmar with rights and justice. If they are to move to another place in Bangladesh, it must at least be under the same conditions they live now. They assume that Bangladesh will not be able to grant those equal rights and status.

Resettlement is the most important elements for temporary solution. From above diagram about half of the respondents from both communities think that resettlement is the important element in temporary solution for Rohingya community. 48.9 percent opined that isolated camps are the temporary solution for Rohingya communities. Majority percent of the respondents (75.4 and 69 percent) think that different educational and religious institutions are the temporary solution in in the study (Figure 16).

Figure 16: Temporary solution



7.4 Durable solution

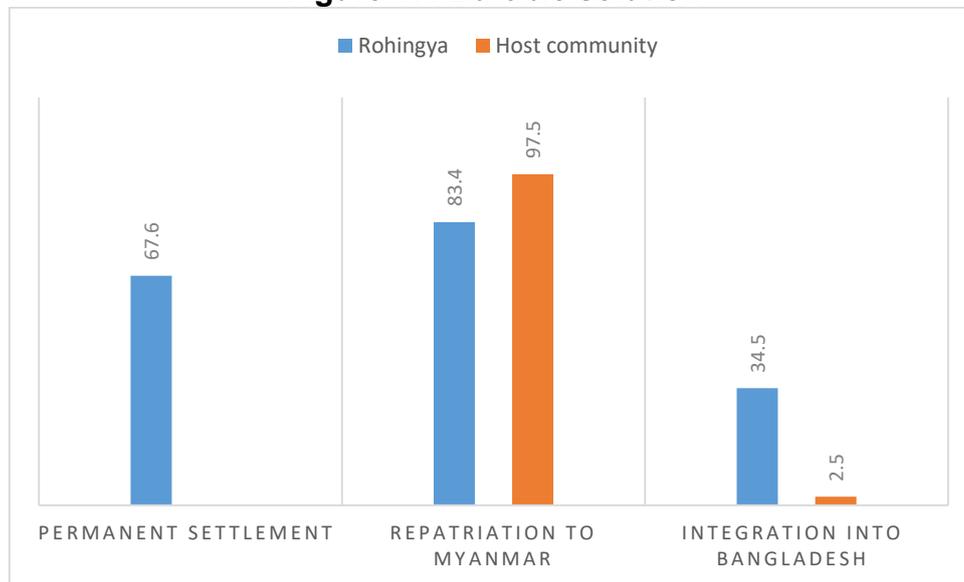
Resettlement to a third country is likely to be an alternative option, if the same conditions are guaranteed. Unlike Bangladesh, many perceive that resettlement will grant those equal rights and status. Several refugees remarked positively that they're going to not be discriminated in other countries.

Hosts, on the other hand, prioritize separation from each other as a solution. This could be in isolated camps, in another place or in a third country. Integration in Bangladesh was rarely considered to be a solution. Knowing that conditions in Myanmar are unsafe, there's a standard expectation that refugees are likely to remain for an extended period. Hosts think that resettlement to a third country will bring refugees a better life.

The study try to explore that permanent settlement, repatriation to Myanmar or integration into Bangladesh are durable solution for the forcibly displaced Rohingya

community. About more the 67 percent Rohingya reflected permanent settlement for Rohingya people in the camp area is the durable solution. Most of the respondent from host community and Rohingya communities articulated that repatriation to Myanmar is the main durable solution for this community. Very few person think that Rohingya has to be integrated into Bangladesh (Figure 17).

Figure 17: Durable solution



7.5 Conclusion

Initiatives to create better relations and challenge exclusion and discrimination must be a priority. Humanitarian aid must integrate a host-refugee lens and approach in designing, delivering and adapting services. Respondents frequently pointed to better management and approach in the design and delivery of aid. To respond to this, a community-based approach and consistent engagement for social cohesion are essential. Such as for instance, modelling good inter-group relations, and cross-cultural activities that promote understanding between host and refugees. To avoid tensions, common resources such as water must be managed through better systems and processes. For instance, a common cause of tensions is the lack of water committees that facilitate equitable access to water and maintenance of facilities.

8. Recommendation and conclusion

Though the host community people even now are not arrogant towards Rohingya communities but it is found that, environmental degradation, ground water depletion trend is increasing in the locality which increased tube well installation cost. Due to water deficiency, agricultural production is decreasing in the host communities which is going to food insecurity, Rainfall scenario is changing in the recent times along with rising trend of temperature which causes several diseases and increased health cost. In this perspectives, social cohesion between both communities would be fragile in near future. In this perspective, immediate action should be undertaken to ensure social cohesion social peace among both communities.

The following actions should be undertaken immediately:

1. Shift towards medium-term integrated programming with a strong community-based approach to facilitate social cohesion

Social cohesion will have to be a cross-cutting component in disaster risk reduction, environmental management, community based water and natural resource management, youth inclusion, drug prevention activities etc.

2. Gender and Care Work

Relationship building and women work load decreasing is important. There need specific opportunity to build on the practice of doing care work together, especially for women in the community which will ensure women's collective power. Engaging men and boys with care in home based work as an entry point and involve women in market-based interventions.

3. Self-Reliance and Social Cohesion as well as market based livelihood program

Build on relations by developing an integrated host-refugee market-based livelihoods interventions. It can link the processes of production across communities to strengthen existing social, economic and cultural ties.

4. Job opportunity for local youths

Due to shrinkage employment opportunities for host communities, job opportunity should be created in terms of employment or vocational training.

5. Establishment and management of shared resources

Community-based processes and systems should be jointly established for the efficient and peaceful water collection of both communities and also natural resource as well as forest management, watershed management.

6. Developing environmental management framework

Local environmental degradation, ground water depletion and micro-climatic changing scenario is crucial for the area. In that case, integrated assessment should be conducted and management framework should be developed.

7. Providing alternative livelihood opportunity to host communities

In the both communities, productive livelihoods opportunities like handicrafts, small cottage, on-farm livelihoods, and off-farm livelihoods should be identified and promoted.

8. Ensure access to justice (legal aid service for women of host communities)

Due to over burden population and social backwardness, social crime is increasing for which women and adolescent girls are victim. Legal aid service should be strengthen in the host communities for justice.

9. Polygamy prevention initiative

Primarily this issue is evident but more evidence should be generated through study and proper initiative should be undertaken based on the study findings.

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