

Challenges in A Host Country: A Study on Rohingya Refugees in Bangladesh

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Abstract

The Rohingya is a Muslim minority of Myanmar's Rakhine state now; they are often called the most persecuted nation globally. Due to state-sponsored persecution, this minority group crossed the border to Bangladesh, while others took to the sea to reach Indonesia, Malaysia, and Thailand. Bangladesh is the biggest host country of Rohingya, where more than 1 million refugees live now. This study aims to explore their problems in the refugee camps of Cox's Bazar in Bangladesh. Primary data of this study were collected from 21 Rohingyas, local peoples and social workers through open-ended structured and semi-structured questions. This paper concludes that the Rohingya refugees face various challenges in housing, food, education, security, and health care issues in the camps area in Bangladesh.

Keywords

Rohingya • Refugee • Host Country • Bangladesh • Myanmar

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Sığınan Ülkedeki Zorluklar: Bangladeş'teki Rohingya Mültecileri Üzerine Bir Araştırma

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Öz

Rohingya, Myanmar'ın Rakhine eyaletinin Müslüman bir azınlığıdır ve şimdi dünyanın en çok zulme uğrayan etnik grubu olarak adlandırılmaktadırlar. Devlet destekli zulüm nedeniyle, bu azınlık grubunun birçoğu Bangladeş sınırını geçerken, bazıları Endonezya, Malezya ve Tayland'a ulaşmak için denize açılmaktadırlar. Bangladeş, şu anda 1 milyondan fazla Rohingya mültecilerine ev sahipliği yapan bir ülkedir. Bu çalışmanın amacı, Bangladeş'in Cox's Bazar'daki mülteci kamplarındaki sorunları araştırmaktır. Bu çalışmanın birincil verileri, açık uçlu yapılandırılmış ve yarı yapılandırılmış sorular aracılığıyla Rohingya mültecileri, yerel halkı ve sosyal yardım çalışanlarından toplam 21 kişiden toplanmıştır. Bu makale, Rohingya mültecilerinin Bangladeş'teki kamp alanlarında barınma, gıda, eğitim, güvenlik ve sağlık konularında çeşitli zorluklarla karşı karşıya olduğu sonucuna varmaktadır.

Anahtar Kelimeler

Rohingya • Mülteci • Ev Sahibi Ülke • Bangladeş • Myanmar

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The Rohingya Muslim ethnic group in Arakan has been subject to persecution by the Myanmar military and Buddhist Maghs. Myanmar authorities consider this ethnic group an illegal settler from previous British India, which is now Bangladesh. Bangladesh witnessed some influx of Rohingya refugees in 1978, 1992, 2012 and 2017 due to state-sponsored persecution in Myanmar. The history of discrimination towards Rohingyas primarily started in 1784 when Burmese occupation began in the Arakan and Buddhist community ultimately became more potent in this region (Hossain, 2010:12). And after independence, the remarkable journey of the Myanmar government with all communities became disrupted due to the military rule of General Ne win in 1962. General Ne Win declared Rohingyas as illegal migrants and took their citizenship rights in 1982 by an unlawful citizenship act. After the last influx of 2017, most Rohingya people fled to Bangladesh from the Rakhine state (Ansar and Md. Khaled, 2021:2–3; Babu, 2020:8). The International community always ensured aid, but they have failed to make sustainable repatriation. This persecuted community now lives in different camps in Bangladesh and faces difficulties in every step of their daily life. This study aims to examine the question, “What kind of reality do the Rohingyas face in the camp? Based on this research question, this study discussed a short history of Rohingya refugees’ discrimination and identified the problems of shelter, protection, education, health, nutrition, employment, and the relation with the host community in Bangladesh.

Methodology

This study is a qualitative research based on primary and secondary data. Preliminary data were collected between 29th January and 8th February 2018 from Cox’s Bazar, Bangladesh. A total of 21 people from both communities were interviewed using an interview form consisting of open-ended structured and semi-structured questions. In addition to the community people, a few NGO staff were also interviewed. Refugees were interviewed in Chittagong’s local language, while the Bengali language was used for host community members and English for NGO staff. The interviewees of this research were selected from the Kutupalong camp, which is the largest camp in Ukhia Upazila of Cox’s Bazar. Moreover, to increase the reliability and validity of the interview information, some interviews were taken from the Teknaf municipality area, and two interviews were taken from Rohingya students who are doing post-graduation in Turkey. The interviewers were 14 to 55 years old. Among the interviewers, under eighteen respondents who have expelled students from Bangladeshi school, interviewed particularly to investigate their experiences at schools where they had been receiving co-education with local pupils. Secondary data were collected and used from recent publications, journals, books, research reports and newspaper articles. This study used the content analysis method to analyze the data collected from primary and secondary sources.

History of the Persecution to Rohingya in Myanmar

The Rohingya people were first residing in the western Rakhine state from the beginning of the 8th century. Primarily they came as a merchant and aimed to spread the religious views of Islam. They ruled the Rakhine state and some parts of Bangladesh and India from the bargaining of the Maruk-U dynasty in 1430 until the Burmese occupation of 1785 (Ali, 1985:866). Two communities, Rohingya and Buddhist Magh were living together for hundreds of years with communal harmony, but after the Burmese rules started, at the time of Buddhist Magh's leader Ga Than De, the Burmese soldiers, along with local Buddhist Maghs, destroyed Muslim's mosques, temples, shrines, libraries and the famous Royal Library of Mrauk-U as well. About 30000 Rohingya Muslims fled from Arakan to Chittagong due to persecution (Faisal, 2020:751). In 1826 Arakan was annexed under British India, and their full control over Burma was ensured in 1885 (Slim, 2012:147). Muslim Rohingya again faced discrimination for the divide and rule policy from British authority. But during the Second World War, the Rohingya Muslims were in favour of the British force, and Myanmar was with Japanese forces. British forces withdrew from Myanmar due to airstrikes in March and April 1942. At the same time, the 'Burma Independence Army' along with Japanese forces and local Buddhist Maghs, attacked Muslim villages in March and April 1942. More than 100,000 Muslim Rohingya were killed by them, and about 80,000 fled from Rakhine state to the Chittagong division of British India (Ullah, 1995:107). But after Hiroshima and Nagasaki incident, Japanese soldiers were surrendered on 2nd September, and Burma again came under the control of the British forces. During this period, due to communal riots and persecution, the Rohingya pushed to the north, and Buddhist Maghs took over the southern half of the Rakhine state. After the end of the Second World War, British authority accepted the autonomy of the Rohingya Muslim community.

In 1947-48, Muslim and Burmese leaders jointly worked for the Independence of Burma. However, Muslims of Arakan show interest in joining with Pakistan. But, Mohammad Ali Jinnah, the then leader of Pakistan, ensured that the Burmese authority would protect Arakan Muslim's identity and fundamental rights like the other ethnic community. After the independence in 1948, communal unrest has been started in Arakan. A Muslim militant organization also formed by Jafar Kawal, Mohammad Abbas and Qassirn Raja demanded a separate Muslim country. In 1954, the Burmese Prime Minister declared Rohingya as an indigenous ethnic community with all fundamental rights like other ethnic groups. Rohingya leaders from Arakan participated and won the 1956 and 1960. During this time, Rohingya leader Mr Sultan Mahmud was appointed as Health Minister of the Burmese government. Prime minister U Nu had taken some initiatives to protect the Rohingya community from Buddhist Magh's torture in the Arakan area. But all the processes failed when Military chief General Ne Win seized power by a bloodless coup in 1962 (Yeger, 1972:99).

General Ne Win primarily destroyed the economic strength of Rohingyas and expelled all Rohingyas from a government job. All the Muslim organizations were banned in 1964 by the military government. Prominent Muslim persons were arrested without any warrant. They were also harassed by law enforcement agencies and judges. The most notorious bloody operation led by the Burmese military named “The King Dragon” started in February 1978 (Chan, 2005). Military forcibly arrested Muslims Rohingya; led gang rape, torture and killing in the Rakhine state. Thousands of Rohingya were killed, and about 300,000 fled to Bangladesh. In refugee camps, there are more than 40,000 Rohingya died, and some went to the Middle East, Pakistan, and Malaysia (Smith, 1991:241). The Rohingya Muslims lost their citizenship due to unlawful discriminatory citizenship laws. The election was held under State Law and Order Restoration Council (SLORC) in 1992. They arrested Muslim candidate Mr Qashim and punished him for 14 years. Besides, 5 Muslim candidates won the election, but SLORC refused to accept the result. The military and Magh’s attacked Muslim villages; mosques and madrasas were damaged as well, thousands of Muslims were arrested and tortured, and so many women were raped and killed. By April, 300,000 above people crossed the border and have taken shelter in Cox’s Bazar, Bangladesh (Hossain, 2010:18–19).

The third-largest massacre in Arakan was held from June to October 2012 when Buddhist Maghs claimed that 3 Rohingya youth raped a Buddhist girl (Human Rights Watch, 2012:20). Their systematic attempt at ethnic cleansing forced the Rohingya Muslims either leave the state or enter the refugee camps in the Arakan area. About 300 people were killed, and 140,000 fled from Rakhine state to Bangladesh. Several mass killings were held in 2014, 2015 and 2016. The enormous refugee influx began on 25th August of 2017 when some Arakan Rohingya Salvation Army (ARSA) members attacked Burmese security forces and killed 12 polices (Lynn, 2017). From 25th August 2017 (Ullah et al. 2021:6) to the end of 2018, more than 620,000 Rohingya refugees crossed the border and took shelter in Bangladesh (Mohajan, 2020). Buddhist Maghs and military destroyed about 350 above villages in Rakhine state; houses were looted and gang-raped committed (Wright and Westcott 2017). Myanmar Military and Magh’s killed 24,000 Rohingya people, including 730 children, and about 17,718 women were raped (Kartal, 2018).

Findings and Discussion

Bangladesh has a long history of hosting Rohingya refugees from the Rakhine State of Myanmar. From the first influx in 1948 to the recent influx of 2017, Bangladeshi people showed tremendous sympathy and helped the Rohingya refugees. After the 2017 incident in Arakan, the Bangladesh government opened the border and provided them primary

health care, food, and shelter. Bangladeshi social and humanitarian foundations local people provided food, tents, and protection from the beginning of the crisis. Sheik Hasina, Prime Minister of Bangladesh, stated: “We have the capacity to feed Bangladesh’s 160 million people, and we have sufficient food to feed the 700,000 refugees” (Sajjad, 2020). Existing data show that 86% of Teknaf’s population, mostly hosting the refugees, was involved in emergency relief and housing for new arrivals. But, as Bangladesh hosting Rohingya’s for a long time, and as there are no specific successful initiatives by Myanmar and the International authority about repatriation, insecurity, tensions, mismanagement, and other problems are arising in the refugee camp area (Ahmed et al., 2021), the local community is irritated by the negative impact of refugees and the uncertain repatriation process. Now, Rohingya refugees face some challenges in their daily lives in the camp and the local area.

Limited Education Right

The education right of Rohingya children, severely restricted in the refugee camp area of Cox’s Bazar, Bangladesh. Rohingya children got primary education right in 1997 and post-primary right in 2013. The Government of Bangladesh, the UN and NGOs provide education to Rohingya children (Hossain, 2021:118–21). But they are deprived of secondary, college and higher education. The Bangladesh Prime Minister’s office sent a notice to Cox’s Bazar district to take the initiative against illegal Rohingya students in different schools. At the beginning of January 2019, the local school administration expelled many Rohingya students. Among the expelled students, some were achieved A+ in the junior secondary certificate (JSC) exam. Many graduate students came to Bangladesh and failed to continue their masters in Bangladeshi Universities. A Rohingya University student stated:

I think that formal education is essential for the Rohingya Children because they have to save future generations and guide them. Moreover, they are the leaders of the future generation. Especially in the refugee camp, many children are not receiving education. These children have to know how to communicate with each other, and they have to know what is wrong and what is proper, thus why formal education is vital for them. (In-depth interview, from Rohingya Boy, Ankara, Turkey)

Many graduates and collage passed students came to Bangladesh in 1992, 2012 and 2017. But their Higher education is prohibited in Bangladesh. A Rohingya post-graduate student said:

My family came to Bangladesh in 1990. But I have born in Bangladesh. Later, I obtained Bangladeshi birth certificates and passports, which permitted me to study like other Bangladeshi nationalities. But this process is illegal. I had no way except to reach my dream. After my secondary college education, I came abroad for my higher

education. I was afraid that if someone knew about my previous identity, my career would destroy. (In-depth interview, Rohingya Boy, Istanbul, Turkey)

A Rohingya girl named Rahima Akhter Khushi is now 20 years old, born and raised in the Cox's Bazar refugee camp. Her parents fled here from Myanmar in 1992s. According to Rohingya post:

Rahima Akter Khushi completed her secondary and higher secondary exam with excellent Bangladeshi school and college results. She was a student of the second semester of the first year, Law department at Cox's Bazaar International University till 5th September 2019. She was also famous as an NGO worker and creative social works. After her interview with AP News, which highlighted the dream of being a Rohingya refugee girl, she was criticized by social media and the local newspaper of Bangladesh, as the Bangladesh government's stance against formal education for Rohingya refugees. Finally, she was expelled from her University; even before and after the discharge from Cox's Bazaar International University, she has received death threats on social media. (Kumar, 2019; *The Rohingya Post*, 2019)

Her sister Selina Akter became the next victim who was suspended from Cox's Bazar Municipality Preparatory High School for the same reason. According to the news of Rohingya vision: "*Selina Akhter, daughter of Abdul Aziz and Minara Begum, was studying in standard nine and received her suspension letter on 11th September 2019 sent by the principal pursuant to Mayor's order.*" (Sailor, 2019).

Bangladeshi students avoid Rohingya students, as well. The researchers talked some students those who studied together with Rohingya students. An 18-year-old Bangladeshi college student said:

I never thought Rohingya students would become my best friend in my class. I always try to avoid them, but they have good relations only with Rohingya students. They are very aggressive and make quarrels with us. So, my family advised me to avoid them. (In-depth interview, a Bangladeshi college student from Teknaf, Cox's Bazar)

Lack of Food, Shelter and Protection

The Bangladeshi government local agencies and international NGOs are working to ensure food for almost 1 million refugees. But some people think this food is not enough for their family (Uddin, 2018). An old Rohingya respondent said, "*There are 11 members in my family, but I am getting less food than we need. Every day we are facing food crisis.*" (In-depth interview, Rohingya Man, Kutupalong expansion camp, Cox's Bazar).

Due to the illegal syndicate system, some selected people receive more food packets and most of the time, they sell extra foods and share 50% of the money with the syndicate

members. The RRRC tries to control everything, but these are continuously happening out of visibility. A 52 years Rohingya woman responded, *“One of my neighbors received a lot of packets every day. But we are facing food crisis for the overpopulated family, some people are selling their extra packets out of the camps.”* (In-depth interview, Rohingya Woman, Kutupalong expansion camp, Cox’s Bazar).

After the influx of 2017, the government made a temporary shelter for Rohingya refugees. Most of the family has about ten members. No matter how many people live in the house, the size of the house remains the same. Many refugees have adapted by dividing the 100 square foot (9-10 square meter) space into two rooms or extending a ‘veranda’ into the passageway between sheds to provide shade and ventilation. It’s pretty tough to live in these tiny houses with all family members together. A Rohingya told that,

We are 11 members and living in a weak-structured poor house—my house is made of immature bamboo and plastic. Unfortunately, we have no privacy, even my teenage boys and girls living together, which is pathetic. In Myanmar, I had a brick house, and every child had a separate room. Then he continued crying. *(In-depth interview, Rohingya Man, Kutupalong expansion camp, Cox’s Bazar).*

An NGO worker of the shelter sector responds, *“Sometime government and private NGOs using immature bamboo and plastic which create problems. During the rainy season and cyclone, their shelter easily collapsed. Landslides is another problem in this camp”.* (In-depth interview, NGO worker of shelter sector, Kutupalong expansion camp, Cox’s Bazar).

Sexual Harassment and Lack of Privacy

Security for women is another problem for the Rohingya people in the camps. Refugee women often get raped by manipulating them. They faced sexual harassment by local community members and the Rohingya community leaders (Akhter and Kusakabe, 2014:225–46). They are usually called “Illegal Migrants”, but they can’t protest. Thousands of stories are happening in Rohingya refugee camps each month about how women are raped and face sexual abuse. Family members, including their parents, ignored the women who had been raped. Most of the time, Husbands refuse his wife. After, they are kidnapped and then raped again. Some camp leaders and Imam arrange for their marriage, particularly for pregnant women and girls; most of the time, the older man gets to marry who has one or more wives.

A 28-year-old girl said:

Early marriage is expected in the camps for girls, but I am not married until now. When I was twelve years, I was kidnapped and raped by a camp leader who was Rohingya.

That night I was going to the toilet with my oil lamp. Suddenly someone attacked me, and I had seen him before. He hit me on the head, and I lost my consciousness . I forget everything after being kidnapped. My family member rescued me later. (In-depth interview, Rohingya Woman, Kutupalong expansion camp, Cox's Bazar)

According to Farzana (2017:128):

Women are vulnerable to sexual assaults and harassment in the camps. Men from the villages, camp authorities, other refugees and security personnel belong to the group of men who commit sexual assaults and harassment. Besides Rohingya, women become easy targets for wealthy local Bangladeshi men.

Another Rohingya women said,

One night I was abducted and raped by host community members. When I came back, my husband refused to receive me. Finally, I became isolated from my family. Later, one religious leader arranged my marriage with 65 years old Rohingya people who has already two wives. (In-depth interview, Rohingya Woman, Kutupalong expansion camp, Cox's Bazar)

Some child prostitution was found inside the camp, and the young girls and women being taken into the area nearby Teknaf, Cox Bazar and Chittagong (Pittaway, 2008:91) Sometimes girls were trafficked to Dhaka, Kolkata in India, and Kathmandu in Nepal. After being refused by family, many women avoid marriages with older men. Some of them were involved with prostitution in various hotels and the locality. So, the possibility of HIV/AIDS is massive here. Sometimes foreign men and NGOs also engaged with such events. Most of the time, the buyers use NGO's private cars to traffic women for prostitution. These kinds of personal vehicles are safe to transfer Rohingya girls from camps. A host community member in Teknaf said: "*Rohingya girls left refugee camps with NGOs people for advanced treatment. After exit from the camp, they met buyers and engaged in prostitution.*" (In-depth Interview, Bangladeshi local Businessman, Teknaf Cox's Bazar).

BBC News (2018) reported how Rohingya children were trafficked for sexual purposes to Cox Bazar and other areas from the refugee camps,

Local Bangladeshi men and women are behind this and act as the girls' pimps. The pimps also told the BBC's undercover team that mostly Bangladeshi men are the buyers, but some foreign men exploited the girls. The secret team had police support when they acted as buyers, and when the police revealed themselves, the girls appeared torn between poverty and prostitution.

Poor Health and Sanitation Service

Accessible medical staffs are not adequate to satisfy the demand, with the regular number of exams being four times less than the global standards. In addition, there is a severe shortage of health care workers for women. Some vaccination programs are available, but those aren't enough at all. A Rohingya girl said: *"I went hospital for my emergency treatment, but I have to wait more than 3 hours for my serial. Doctors and other stuffs aren't enough to cover properly."* (In-depth interview, From Rohingya girl, Kutupalong expansion camp, Cox's Bazar).

The water, sanitation, and hygiene systems are indigent and temporary. For collecting drinking water, women need to wait 10-40 minutes. Approximately 98% of people have no separate toilet. Many toilets aren't working correctly (Barua and Karia, 2020:1). Women have no privacy whatsoever, and all use the same toilet. Rohingya woman responds: *"One latrine used by 38 peoples. It is not good now because so many people use it, and it has a terrible smell. My children suffered bouts of diarrhea."* (In-depth interview, From Rohingya women, Kutupalong expansion camp, Cox's Bazar).

Sometimes refugees feel racism or misbehaved by healthcare staff or doctors. A Rohingya girl said: *"One day I went hospital and a doctor showed misbehave with me. I astonished and protested his hate speech; he told me to stop because I am Rohingya.... At that day I hurt and cried a lot."* (In-depth interview, from Rohingya girl, Kutupalong expansion camp, Cox's Bazar).

Restriction on Movement and Employment

Freedom of movement outside the camp is limited and confined. Bangladesh government officially banned their jobs outside the centre. For this limitation, most of the Rohingya family facing an economic crisis. A Rohingya refugee respondent: *"we are 12 members in our family. My sons are also capable for work. But we have no job. There are some jobs outside the camps, but these are prohibited for us."* (In-depth interview, From Rohingya Man, Kutupalong expansion camp, Cox's Bazar).

Often Rohingya people disregard the laws and regulations of the government. A significant number of refugees leave camp for jobs or any other work. So, police sometimes arrest them from their workplaces outside of the camp. Many young boys living in the camp can't go outside for a job. Their family came to Bangladesh after the 1992's. One of the 25 years old young Rohingya man said: *"After the massacre of 1992, my family came to Cox's Bazar. I was born here and went to the informal education center. I have never gone out of the camp,*

and my world is limited in here.” (In-depth interview, From Rohingya Man, Kutupalong expansion camp, Cox’s Bazar).

Negligence by Host Community and Law Enforcement Agency

Primarily refugees are welcomed by the local community, but the present scenery is different. As they live in highly populated camps and face various social and economic crises, they often go to the locality for work or other purposes. As the Rohingya crisis has no probable solution yet, local people are now trying to neglect them. Now refugees are facing negligence from the host community and law enforcement agencies. A local shopkeeper of Teknaf said: *“when the refugees came to Bangladesh in 2017, I have distributed dry foods and money. But now I am very angry about Rohingya people for their activities and behaviour.”* (In-depth interview, host community member from Teknaf, Cox’s Bazar).

Primarily Bangladeshi people shared their home and land. But some months later, the situation became changed. Another host community member responded: *“when they came after the influx of 2017, I shared my home with a Rohingya family. But unfortunately, one day, my son and wife were beaten by them. Now I can’t tolerate them for their aggressive behaviour.”* (In-depth interview, host community member from Teknaf, Cox’s Bazar).

Now, most local Bangladeshi avoid and neglect Rohingya people due to their misbehaving and illegal activities.

In Teknaf and Ukhia, many Rohingya families and Bangladeshi communities live together. But as a neighbour, Bangladeshi people avoid them. Only a few people talk to them. A local schoolteacher said: *“I never think a Rohingya will become my best friend or neighbor. Our local language is same, but socialization and culture are different. Other members of our family also try to avoid them.”* (In-depth interview, host community member from Teknaf, Cox’s Bazar).

On the other hand, relations between Rohingya refugees and law enforcement agencies are not satisfactory. There are many clashes against police in the camps. Police and law enforcement agencies sometimes killed Rohingya gang leaders. A Bangladeshi respondent said: *“If the Rohingya peoples are really convicted, the government should take the initiative under the law of Bangladesh and the United Nations. But I never support extra judicial killing.”* (In-depth interview, host community member from Teknaf, Cox’s Bazar).

Amnesty international called Bangladeshi authorities to stop the extrajudicial killing in the camp area. But Bangladesh government rejects extra-judicial killing reports (Kamruzzaman, 2019).

Conclusion

The Rohingya Muslims in Myanmar's Rakhine State have suffered severe and systematic human rights abuses from the past seven decades. The British pledged them for an independent nation. But sadly, a 1982 illegally controversial law on citizenship took away their citizenship rights. Myanmar officials, security forces, police and local actors from Rakhine have engaged in systematic brutality, acts of torture, illegal detention, rape, and other crimes that inflict significant physical and mental harm. Rohingya Muslims compel to flee their country because of their persecution. The international community has consistently raised its voice for the Myanmar authority's violent assault on Rohingya Muslims, but they have taken limited legal actions. Despite being a small developing country, Bangladesh has sheltered many Muslim refugees from Myanmar (Hossain and Alam, 2010:89–108). The government of Bangladesh and other national and international organizations are working together to develop daily lives and repatriation of the Rohingyas. Despite their combined activities, Rohingya refugees face many difficulties and neglect in their everyday lives, such as neglect and abuse from the host community, unlawful detention, assault, rape and law enforcement agencies' extra-judicial killings. Many families have a scarcity of food. Temporary houses are fragile, lack of privacy for women, sexual harassment, limited right to education, poor health service, sanitation problem, lack of drinking water, restricted movement, and lack of employment. The repatriation process of the Rohingya stopped twice after the 2017 influx. Myanmar was purposely trying to ignore the issue. Successful repatriation can only address the Rohingya refugee problem.

This study suggests that; the United Nations, the European Union, ASEAN and the United States should use diplomatic instruments and build leverage to compel Myanmar to take back its people and maintain security like other ethnic groups. National and international humanitarian organizations should provide more assistance. A fair management procedure is needed to distribute food and other opportunities. The Bangladeshi government should organize and assist the healthcare centers inside the camp established by different NGOs and countries. Access to education for Rohingya should extend up to graduate level. Bangladeshi law enforcement agencies must stop extra-judicial killings.

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