

2017

Comparative Analysis of the Rohingya Stateless and Refugee Populations in Myanmar and Bangladesh

Lauren C. Morrow
Concordia University - Portland

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Comparative Analysis of the Rohingya Stateless and Refugee Populations in Myanmar

and Bangladesh

Lauren C. Morrow

Concordia University- Portland

Presented to

The Graduate Program in College of Arts & Sciences in Partial Fulfillment of
M.A. in International Development and Service

Concordia University- Portland

November 21, 2016

Acknowledgements

First and foremost I would like to thank my advisor, Julie Dodge, for her patience, understanding and assistance through this journey. To my parents, who have loved and supported me unconditionally for years on end. To Chris Anderson, Dan Carter, family Ortiz-Leiton and all of those who helped me along the way through providing sanctuaries for research and writing- thank you! This would not have been possible without your help. The biggest thanks of all goes to my good friend, Katie Lakey, who provided me a sounding board, advice, editing assistance and a good reason for taking a break.

Abstract

This research attempts to compare and analyze the situation of the Rohingya refugee and stateless populations in Myanmar and Bangladesh. It considers the quality of life indicators (health, security, infrastructure, economy, identity, and education) of the Rohingya in both Bangladesh and Myanmar. Additionally, it compares how the identification as “stateless” or “refugee” benefit and disadvantage the populations based on the quality of life indicators. Furthermore, it takes into consideration the different barriers that the governments of Myanmar and Bangladesh have created to prevent repatriation and the allowance of other official statuses. Based on this information, a toolkit was created that provides a basis for international organizations to address the governments of Bangladesh and Myanmar with the purpose of improving the status of the Rohingya refugee and stateless populations.

Keywords: Rohingya, refugee, statelessness, Bangladesh, Myanmar, health, security, infrastructure, economy, identity, education, quality of life, international organization, government restrictions

Table of Contents

| | |
|--------------------------------------------------------------|---------------|
| Chapter 1: Introduction..... | 6 |
| Statement of Issue..... | 6 |
| Background of Problem: Statelessness and Refugee Status..... | 8 |
| Purpose of the Study and Rationale..... | 10 |
| Theoretical Framework: Research Question and Objectives..... | 12 |
| Additional Definitions..... | 13 |
| Chapter 2: Literature Review..... | 16 |
| Introduction..... | 16 |
| Political Context of Myanmar..... | 17 |
| Political Context of Bangladesh..... | 20 |
| Cultural Background of Myanmar..... | 24 |
| Cultural Background of Bangladesh..... | 27 |
| Cultural Background of the Rohingya..... | 29 |
| Statelessness..... | 35 |
| Refugees..... | 36 |
| Education..... | 37 |
| Physical and Mental Health..... | 41 |
| Infrastructure..... | 44 |
| Economy..... | 45 |
| Security..... | 47 |
| Chapter 3: Methods..... | 50 |
| Research Question..... | 50 |
| Research Design..... | 51 |
| Sampling Method..... | 53 |
| Data Collection Procedures..... | 54 |
| Data Analysis..... | 54 |
| Ethical Considerations and Safeguards..... | 55 |
| Chapter 4: Findings..... | 56 |
| Case Study 1: Rohingya in Myanmar..... | 56 |
| Case Study 2: Rohingya in Bangladesh..... | 66 |
| Chapter 5: Discussion..... | 77 |
| Health..... | 77 |
| Security..... | 79 |
| Identity..... | 80 |
| Infrastructure..... | 81 |
| Economy..... | 82 |
| Education..... | 84 |
| Statelessness and Refugee Status..... | 86 |

| | |
|--------------------------------------------------------------|------------|
| Government and International Organization Communication..... | 87 |
| Analysis..... | 88 |
| Limitations..... | 91 |
| Chapter 6: Conclusion..... | 93 |
| Recommendations for Further Research..... | 94 |
| References..... | 96 |
| Field Documents..... | 107 |
| Appendix..... | 109 |
| Appendix 1: Coding Field Documents Totals..... | 109 |
| Appendix 2: Coding Health Totals..... | 110 |
| Appendix 3: Coding Education Totals..... | 111 |
| Appendix 4: Coding Security Totals..... | 112 |
| Appendix 5: Coding Infrastructure Totals..... | 113 |
| Appendix 6: Coding Economy Totals..... | 114 |
| Appendix 7: Coding Identity Totals..... | 115 |
| Appendix 8: Toolkit..... | 116 |

Chapter 1: Introduction

Statement of Issue

Myanmar is a highly diverse nation with over 135 legally recognized ethnicities. Each of these ethnicities and those who do not have legal status but are living in Myanmar are distinct in regards to their history, culture and language. Their differences in situation have created an environment that is highly prone to conflict and interior tension. Additionally, the historically closed-off status of Myanmar created an environment that emphasized the differences of the ethnicities rather than their similarities. Despite the opening of the country, the tension between the ethnic minorities and the Burman population remains strong.

One ethnicity that is highly prone to tension and conflict is the Rohingya. Not only are they an ethnic minority, but they also are not legally recognized within Myanmar's approximate 57 million people population. There are an estimated 1 million Rohingya currently residing in Myanmar and another 200,000-500,000 in Bangladesh (Southwick, 2015; Kiragu, Li Rosi and Morris, 2011). Additionally, the Rohingya subscribe to the Islamic faith making them a religious minority in Myanmar. There will be more details provided in chapter two about the cultural context of the Rohingya, Burmese and Bangladeshis. According to Nay Pyi Taw (2015) of the Ministry of Foreign Affairs for the Republic of the Union of Myanmar, the ethnic group of Rohingya has never existed in Myanmar, neither currently nor historically. This viewpoint could be attributed to many different factors, including the lack of knowledge about the origin of the Rohingya, the cultural, linguistic and ethnic differences, and the common point-of-

view that Rohingya are illegal immigrants (Lewa, 2009). These factors make it difficult for the populations to coexist without conflict.

Within Myanmar, the Rohingya live at a crossroads in Rakhine (formerly Arakan) state. Not only is Rakhine state at the intersection of South Asia and Southeast Asia and at the intersection of religious Asia, between Hindu, Muslim and Buddhist populations, but it is also at the cusp of Indo-Aryan and Mongoloid races of Asia (Medecins Sans Frontieres-Holland [MSF], 2002). With all of these differences, there are many opportunities for tension to arise between cultures, ideologies, and races. Furthermore, it makes the constitutions and relationships between countries all the more important because the differing priorities of each nation will influence the internal and regional affairs of Myanmar and Southeast Asia.

Upon the declaration of independence in 1948, the Rohingya were originally granted a form of semi-citizenship; however, their status was short-lived as they were stripped of their legality officially in 1974 through the Emergency Immigration Act (EIA) of General Ne Win's Burma Socialist People's Party (MSF, 2002). The EIA served to maintain and strengthen the military rule of the country and to deny a group seen as the "other" their rights, forcing them to flee to neighboring countries (MSF, 2002). The denial of citizenship led to a lack of assistance and abuse of human rights for the Rohingya, and caused multiple waves of forced migration in 1978, 1991-1992, and 2011-12 (MSF, 2002; Brady, 2013). As the nation became increasingly militarized, the Rohingya population suffered and was more likely to be forced to flee, due to human rights abuses and the necessity to find resources to survive (Ullah, 2011).

Due to its geographic location and cultural similarities, many of the Rohingya chose to flee to Bangladesh. While Bangladesh was originally an open and willing host country, it soon felt the economic burden of the Rohingya refugees and consequently enacted laws that required repatriation of the Rohingya and prevented more refugees from being registered. In addition to the government, the local population in Cox's Bazar, where the Rohingya were concentrated, felt their economic opportunities were being reduced due to the presence of the Rohingya refugees. This perception created tension between the refugee population and local Bangladeshi community and has consequently led to violence and conflict (Rahman, 2010). Additionally, it has made some refugees willing to return to Myanmar to see if the conditions there have improved enough to remain there permanently; however, they frequently end up returning to the Bangladeshi camps and surrounding area because conditions in Myanmar are still so oppressive. Due to the lack of documentation in both Myanmar and Bangladesh, the Rohingya suffer from human rights abuses that are exacerbated by government, military and economic restrictions.

Background of Problem: Statelessness and Refugee Status

As countries compete on a global level and internal conflicts intensify, instances of statelessness and declarations of refugee status have increased dramatically. This has created groups of marginalized people who frequently survive without basic services and with grave abuses of their human rights. Furthermore, the stateless and refugee populations are forced to or willingly flee their homelands due to deteriorating circumstances and prejudice against them. The occurrence of statelessness has increased as internal relations around the world have become progressively more complex. The

United Nations High Commissioner for Refugees (UNHCR)(2012) defines a “stateless person” as one who “is not considered as a national by any State under the operation of its law.” Statelessness can stem from many different root causes including cultural beliefs, faulty hospital services (where registration is incorrect or does not occur at all), political restrictions, and intentional discrimination (UNHCR, 2015a; U.S. Department of State, n.d.). While the nature of statelessness makes it impossible to know exact numbers, it is estimated that there are more than 10 million people globally who fall under the definition of “stateless person” (UNHCR, 2015b). Due to the number of individuals who fall under the status of stateless, it is necessary to understand the barriers to accessibility and effectiveness of basic human services and programs.

The numerous burdens that face stateless populations have caused many groups to migrate away from their homelands to search for better services and an accepting local population. This migration leads to the double burden of being stateless plus also having refugee status. The *1951 Convention Relating to the Status of Refugees* defines a refugee as “a person who is outside his or her country of nationality or habitual residence; has a well-founded fear of being persecuted because of his or her race, religion, nationality, membership of a particular social group or political opinion; and is unable or unwilling to avail him— or herself of the protection of that country, or to return there, for fear of persecution” (UNHCR, 2011, p. 3).

In northwestern Myanmar, the Rohingya have been declared stateless and therefore have lost all of their rights and legal status. There are a recorded 810,000 people under UNHCR’s stateless mandate within Myanmar and many more that are unaccounted for (UNHCR, 2013). The stateless status has prompted the Rohingya population to flee to

neighboring countries due to the human rights abuses, primarily to Bangladesh where some cultural and religious attitudes are similar. This has caused the Rohingya population to also gain the refugee status, giving them the aforementioned double burden of being stateless as well as refugees.

With so many people fleeing to their neighboring country, it is important to understand the situation that has made them flee. Violence and discrimination of religious, ethnic and cultural identities have caused many waves of Rohingya to flee to the neighboring state of Bangladesh. While originally welcoming to the Rohingya refugees, the Bangladeshi government soon realized that their own citizens put enough stress on their already scarce and limited resources. Therefore, their support of Rohingya refugees became less of a priority, let alone a possibility (Rahman, 2010). The violence and discrimination suffered by the Rohingya has created an even more complex situation that involves reciprocal violence, the creation of extreme Islamists, and a drain on resources to the states and agencies that are attempting to assist the population (Parnini, 2013; Ullah, 2011). By applying previously successful projects from other refugee camps to this population, the possibility for self-sustainability and improved livelihood is possible not only for the Rohingya, but also for those in conflict with the Rohingya and for those are providing assistance.

Purpose of Study and Rationale

Despite the significant discrimination of the Rohingya population, there is still little that is being done to address the root problems of the violence and conflict between the Rohingya population and Burmese and Bangladeshi populations. Due to government

restrictions and geographical exclusion in Myanmar and Bangladesh, the assistance that is provided for the Rohingya population is limited to partial fulfillment of basic necessities, such as food assistance, basic infrastructure (houses and restroom facilities amongst others) and some forms of health care. However, the hardships that the Rohingya face creates a need for assistance that also allows for the Rohingya to self-identify and receive their basic human rights as members of their chosen nation.

As all members of the camps and villages experience hardships, it is necessary for an all-encompassing approach for services to be available. The movement restrictions and violence that the male Rohingya population face have caused women to become the primary breadwinners and have changed their traditional gender roles. Due to the change in traditional roles, women have been faced with a double burden of violence and discrimination, while men experience the perceived loss of masculinity, and children are forced to work and miss out on educational development (Abdelkader, 2014; Akhter & Kusakabe, 2014; Ullah, 2011; Wahra, 1994). While there have been evaluations of physical health, food security and camp conditions, there remains a gap to be addressed: identification and citizenship. Given the significant burdens and discrimination that the Rohingya population experience, it is necessary to understand the role of citizenship and identity in a culturally sensitive way to provide services that would allow for the Rohingya to flourish both individually and as a group. Additionally, the lack of communication between involved governments, international and national organizations and the local populations needs to be improved in order to address the discrimination and violence that plagues all populations involved.

Theoretical Framework: Research Question and Objectives

This study aims to identify and compare the impact of current citizenship problems in connection with how the stateless or refugee status impact the quality of life of the Rohingya population in Myanmar and Bangladesh. This research will focus on identifying the impact of stateless status in comparison to the impact of refugee status taking culturally competent quality of life indicators into consideration. Additionally it will aim to offer a comprehensive review of statelessness and refugee status in reference to the Rohingya in Bangladesh and Myanmar. This case study will focus on two locations: the region of Cox's Bazar in Bangladesh and the region of Rakhine state in Myanmar. These locations are distinct because the host nations cultures and customs are significantly different to each other as well as to the Rohingya population. This research attempts to answer the questions: *What is the impact of the stateless and refugee status on the Rohingya population in Bangladesh and Myanmar? Based on quality of life, which status is more beneficial to the Rohingya population?* Additionally, as subsets of this research, the following questions will be considered: *How does refugee or stateless status impact the Rohingya, as measured by legal restrictions, impact on quality of life and government relations with the population?; How would Rohingya citizenship impact the legal restrictions, quality of life, and government relations for the Rohingya population in Myanmar?; How would the signing and implementation of the refugee conventions change the legal restrictions, quality of life, and government relations for the Rohingya population within Bangladesh?; How does change in the status of Rohingya populations impact the Bangladeshi and Burmese governments, particularly relating to economic status, religious tensions, and country make up which determines national identity? The*

completed research will then allow for the creation of a toolkit that is designed for the NGO population to communicate effectively with the Bangladeshi and Burmese governments to address the issues of statelessness and refugee status within their countries. It is important to address the issue of statelessness and refugee status in a manner that is interculturally competent for both the host nation and the Rohingya population.

Additional Definitions

Cultural sensitivity: Following the United Nations Population Fund (UNFPA)(2008), working with cultural sensitivity means to “[use] the language of culture, leveraging the positive value of the cultures to bring about change... in the end to achieve and sustain human rights.”

Economy: For the purpose of this research, the definition of economy will include the right of all people to participate fully in the global marketplace through employment and other economic opportunities.

Education: Education will refer to the service of systematic instruction given at primary, secondary, and higher level institutions.

Government Relationships: The relationship between government actors, the international community, and the general populace.

Health: For the purposes of this research, health will refer to the World Health Organization (WHO)(2006) definition, stating that, “health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (p. 1).

Identity: For the purposes of this research, identity will consider all of the elements that establish the makeup of a person, including, but not limited to ethnicity, gender, citizenship, sexual orientation, employment, education, etc.

Infrastructure: For the purposes of this research, the definition of infrastructure will follow the UN Secretary-General Ban Ki-moon (2009) remarks that, “infrastructure is not just a matter of roads, schools and power grids. It is equally a question of strengthening democratic governance and the rule of law.”

Intercultural competency: Following the definition provided by the United Nations Educational, Scientific and Cultural Organization (UNESCO)(2013, p. 16), working with intercultural competences implies “having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures.”

Mental Health: Following the WHO (2014) definition, mental health is “a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.”

Quality of Life: For the purpose of this paper, quality of life will reference the quality of physical and mental health services, educational opportunities and effectiveness, quality of infrastructure, security of the population, economic opportunity, and freedom to claim one’s own identity.

Restrictions: Any action that acts as a barrier or prevents a person from their basic human rights or personal freedoms.

Security: Following the definition of Kofi Annan (2000), human security includes, “human rights, good governance, access to education and health care and ensuring that each individual has opportunities and choices to fulfill his or her potential” (p. 1).

Stateless Rohingya Population: Refers to the population of Rohingya that live in Myanmar, where they originated.

Stateless Refugee Rohingya Population: Refers to the Rohingya population that has fled from their homelands and now suffers from the double burden of being both stateless and a refugee. This group will also be referred to as “Rohingya refugee population.”

Chapter 2: Literature Review

Kunz (1973) has identified two main theories for the flow of refugees, known as the Kinetic Model, in which refugees are distributed into two different groups: anticipatory flow groups and acute flow groups. Kunz (1973) described anticipatory flow as refugees who are fleeing deteriorating conditions in small groups or individually, and acute flow as those who are fleeing due to imminent danger in large groups and who are looking for safety in neighboring countries. Kunz (1973) identified the Rohingya as falling into both the anticipatory flow and acute flow groups.

According to the United Nations High Commissioner for Refugees- Standing Committee (UNHCR-SC)(1997) the approach to refugee assistance has changed drastically throughout the different decades. Initially, in the 1980s, the UNHCR-SC (1997) referenced the international community's response to refugees as "refugee aid and development." This approach initially focused aid on development, with self-sufficiency and durable solutions through local integration being the ultimate goal of the assistance. The UNHCR-SC (1997) realized that one of the biggest challenges to this approach was the economic and social impact on the host country and therefore this approach also requires the need to compensate the host countries. By 1984, the UNHCR-SC (1997) recognized that the approach to refugees had become known as "refugee aid and development projects." However this approach was largely considered unsuccessful by 1991 due to insufficient support both economically and by aid organizations. The UNHCR-SC (1997) also found that by the 1990s, refugee flows tended towards repatriation and complex emergencies, and therefore tailored their response to assist refugees in reintegration into fragile conflict-affected zones as well as to address the

damage that was done to host countries during the repatriation process. Additionally, the UNHCR-SC (1997) noted the extra emphasis that aid agencies put on preparedness due to the increase in complex emergencies.

Political Context of Myanmar

Holliday (2014) notes that despite the recent political opening of Myanmar, the development of Myanmar has been so fragmented that the country remains segmented and highly influenced by different group senses of identity. Phiri (2008) has found evidence that there have been Rohingyas present in Myanmar since 1799. However, Kyaw (2008), Parnini (2013) and Rahman (2010) disagree, stating that there has been evidence of the Rohingya in Myanmar since the early 7th century. An even more stark contrast comes from the Republic of Union of Myanmar itself (2015), which insists that the Rohingya are not a group that has ever existed nor currently exists in Myanmar. According to the International Crisis Group (ICG)(2013), there was mass migration of Indian Muslims to Myanmar during the British colonial rule of Myanmar, which fueled the hatred between the different religious groups. ICG (2013) found that the dislike between the Muslim groups and the majority Burman Buddhist population led to movements like Dobama Asiayone (We Burmans Movement) in the 1930s and only increased the already tense intercultural divide. As Holliday (2014) explains, the perceptions and self-identity that those from Burma hold are very important and therefore once the divide between populations began, it became incredibly difficult to overcome and has only allowed for a larger emphasis on cultural and ethnic differences. The country's ethnic divisions also manifest themselves as physical divisions visible in the ethnic makeup of each state within Myanmar.

The Republic of the Union of Myanmar (2008) made changes to its constitution in 2008, creating laws that require equality, regardless of race, birth, religion, official position, status, culture, sex and wealth. Holliday (2014) and Balazo (2015) claim that despite these changes to the constitution, there has been little done to actually improve the conditions for Muslims and specifically Rohingya in Myanmar. Balazo (2015) specifically points to the paradox of international law, where sovereignty is valued to the extent that the international community cannot and will not step in to provide aid and support citizenship rights for the Rohingya. Agreeing with Holliday (2014) on the importance of citizenship, Balazo (2015) makes reference to the fact that Rohingya were originally included in the constitution of 1935, but were then effectively removed upon General Ne Win's coup of 1962. However, it was not until the 1982 Citizenship Law that the Rohingya were officially removed from their legally recognized status in the country. Brinham (2012), Lewa (2009) and Parnini (2013) believe that the citizenship law was passed to intentionally discriminate against those whom the military government did not want to be equally included in the country. Brinham (2012), Lewa (2009) and Parnini (2013) found that the movement was relatively success as the divide between the Rohingya and other minorities in Myanmar continued to deepen.

Lewa (2009) demonstrated the discrimination present in the new citizenship laws through the requirements necessary to obtain citizenship and the different statuses that are built into citizenship. As Lewa (2009) explained, there are three different categories of citizenship (full citizen, associate citizen, and naturalized citizen) that are designed to make it difficult for non-Burman ethnicities to fulfill the requirements to obtain citizenship status. These requirements include providing adequate documentation that is

difficult, if not impossible to obtain, and Burmese language requirements that favor the Burman majority (Holliday, 2014). Brinham (2012) agreed that citizenship is intentionally discriminatory and pointed out that despite some significant improvements in the constitution, President (2011-2016) and Prime Minister (2007-2011) Thein Sein made remarks in 2012 indicating that the only solutions to the problems and violence in Rakhine state were either containing the Rohingya to UNHCR-administered camps or to the third countries that can host them, without indicating that he had worked on agreements with potential third countries or knew of any that were willing to host. As Holliday (2014) noted, there has been a political opening since 2011 in Myanmar, however the citizenship laws and current constitution are used as military devices to impede the process of inclusion in the country.

Holliday (2014) revealed the importance of the political opening and its impact on international influence economically, politically and culturally. He also found that as the military has been ruling Myanmar for many years, the political opening of the country has large impacts on security. Barber (1997) has studied the impact of humanitarian aid in zones of conflict and countries that accept refugees, and found that not only are refugee camps frequently used by guerrilla forces, but also that the introduction of humanitarian aid into a country sometimes causes the host country to exploit the resources that international aid makes available for the refugee populations. Parnini (2013) has found that the Rohingya population has been known to host Islamic extremists in their Internally Displaced Persons (IDP) camps and Refugee camps in Bangladesh. Furthermore, Parnini (2013) found that organizations are more hesitant to assist the Rohingya population because they are concerned that their assistance would go directly

to guerillas who can launch attacks on the governments that are hosting them and other global threats.

Xu and Albert (2016), from The Council on Foreign Relations (CFR), explored the current political situation in Myanmar, specifically noting the importance and significance of the 2015 elections. Xu and Albert (2016) highlighted the election of the National League of Democracy party and their president, Htin Kyaw, as a turning point for the leadership of Myanmar since it is the first time in years that the government has not been under military control. They also noted the important role of Aung San Suu Kyi in the National League of Democracy party and in the creation and implementation of future legislation. Xu and Albert (2016) saw the largest continuous challenge of the new regime to be managing and uniting the geographically and ethnically diverse country, especially the borderlands, in a way that does not encourage the Burmese military to retaliate and form a coup or any of the borderland militias to break ceasefires.

Political Context of Bangladesh

Bangladesh is made up of approximately 156 million individuals in a country that is roughly the size of the state of Iowa (Central Intelligence Agency, 2016). This makes Bangladesh the most densely populated country in the world (Central Intelligence Agency, 2016). Bangladesh is a parliamentary republic that uses a mixture of English common law and Muslim law. Lewis (2014) has found that an important feature of Bangladeshi society is that their identities are based in religion. While a majority of Bangladeshis are Muslim, there has been an historical basis of Hinduism. While Islam is currently practiced by around 85% of the population and 10% practice Hinduism, both religions are practiced in a very distinct manner from other Muslim and Hindu countries

(Lewis, 2014). However, as Palmer (2011) discovered, while religion is important in the creation of the politics and culture of the country, another, possibly more influential, part of the identity is based in nationalism. This nationalism is evident in the separation that Bangladesh has created between “us and them,” due to their colonial heritage and the wars of independence to separate themselves from the sub-Indian continent.

Lewis (2014) has indicated that while Bangladesh is now one of the poorest parts of the Indian sub-continent, it was not always that way. Instead, he found that from the Middle Ages through the 16th century, Bangladesh was actually one of the wealthiest parts of the sub-continent. Lewis (2014) has illustrated that the change in economic status has created increased security tensions in Bangladesh. Palmer (2011) studied Bangladesh as it dissolved into Pakistan control and found that while the unification was made with the intention of joining two Muslim nations, the focus was on their ethnic identities rather than religious ones and instead those from the Bangladesh region pushed their Bengali identity over their Muslim identity. Lewis (2014) discovered that the ties between the Muslim and Hindu populations have increased since 1971 when the entire population had to make sacrifices and suffer in the struggle for independence. Uddin (2010) found that the intense historical custom to polarize the Bangladeshi population from other populations has meant that Bangladesh has been unwelcoming and discriminatory towards already marginalized and immigrant populations.

According to Lewis (2014), the geography of Bangladesh and the surrounding region is instrumental in understanding Bangladeshi culture and the current social and political makeup of the country. There are three dominant features of Bangladesh geography including high population density, extensive river networks, and the

prevalence of dangerous cyclones (Lewis, 2014). The density of the population, makeup of the land, and recurring cyclones significantly impact the ability of the Bangladeshi population to improve their economic situation.

Kiragu, Li Rosi and Morris (2011) argued that Bangladesh has been one of the most accepting host countries for the Rohingya that are fleeing from persecution in Myanmar. The Integrated Regional Information Networks (IRIN)(2013) and Southwick (2015) identified the government of Bangladesh as having become increasingly concerned with the Rohingya presence due to different perceived pull factors that have encouraged other Rohingya to resettle in Bangladesh. Southwick (2015) found that the concern was most evident in 1978, 1991-1992, and most recently 2012. Nielsen, Jahan and Canteli (2012) found that the biggest pull factor for Rohingya to Bangladesh was economic opportunity and escape from military violence. Southwick (2015) showed that for countries that are already economically struggling, the perceived economic and social pull factor can have real consequences in regards to attitude of host country perceptions. Kiragu, Li Rosi and Morris (2011) noted that there are circumstances within Bangladesh that make it less than ideal for the continuous presence of the Rohingya; despite being culturally similar, Bangladesh still suffers from extreme levels of poverty, high birth rates, frequent natural disasters, and from the effects of climate change. Furthermore, Wright and Plasterer (2010) found that refugee camps are frequently placed in locations that have little opportunity in regards to economic and agricultural importance and that the camps are located in remote areas in comparison host country main population as to discourage refugee integration into local populations.

Rahman (2010) also found that, among other problems, the presence of Rohingya in Bangladesh has raised internal security issues. Rahman (2010) indicated that the refugee camps in Cox's Bazaar have an abundance of people who are being recruited for Islamic militant groups. Furthermore, Rahman (2010) has found that groups, such as Rohingya Solidarity Organization (RSO) and Arakan Rohingya Islamic Front (ARIF), are using the camps to find militants that further their goals of autonomy and independence from Myanmar. In addition to the RSO and ARIF, Rahman (2010) has found that Jemaah Islamiyah, a militant Islamic terrorist group, are using the Rohingya camps in Bangladesh as hideouts and have more likely than not spread beyond the camps' borders, which potentially puts both the Rohingya camp population and local Bangladeshi population in danger. Parnini (2013) agreed with Rahman's (2010) findings, adding that because militants are able to leave their families in refugee camps, they are freed up to fight as guerrillas, further exacerbating the problems and tensions between the communities. Additionally, Parnini (2013) studied how the Rohingya presence in Bangladesh has caused a widespread armament of the people that has combined with resentment from the Rohingya overstaying their welcome and essentially creates a precarious environment that could deteriorate into extreme violent conflict at any moment.

In addition to militancy, Rahman (2010) has found that the cheap Rohingya labor has begun to foster resentment in the local Bangladesh population because the Bangladeshis cannot compete with the low cost of labor and react with hostility and increasing unrest. Furthermore, Rahman (2010) pointed to the impact on Bangladesh international relations, specifically with Saudi Arabia, that have been significantly impacted by the Rohingyas' use of fake Bangladeshi passports to travel to Saudi Arabia

where they are then arrested. Overall, Rahman (2010) has found that the Rohingya presence in Bangladesh has caused significant problems with security in Bangladesh and their international relations with other countries.

Kiragu, Li Rosi and Morris (2011) explain that the deteriorating conditions of the Rohingya can be identified through the numbers, with only 29,000 legally recognized refugees (from everywhere) but another over 200,000 unrecognized Rohingya refugees receiving no assistance. In the end, Kiragu, Li Rosi and Morris (2011) find that only 10% of refugees in Bangladesh are receiving support from international actors. Palmer (2011) found that in the case of Muslim aid agencies, the Rohingya refugees had higher expectations and demands for quality of service and availability of services including those that are centered on their religion. However, Palmer (2011) also found that while religion did unify workers and beneficiaries, the conflict between Western and local ideologies proved to be harder to overcome especially in health services.

Cultural Background of Myanmar

The Republic of the Union of Myanmar (2008) recognizes 135 different ethnic groups which belong to eight national races, including Kachin, Kayin, Kayah, Chin, Mon, Bamar, Rakhine and Shan. As Holliday (2014) indicated, identity is an important factor that acts both as a unifier and divider in Myanmar. Southwick (2015) found that the Rakhine State Action Plan of October 2014 allowed Rohingya to apply for citizenship if they registered as Bengali and those who did not apply were to be placed into camps and remained with illegal status. Southwick (2015) believed that the roots of the Rohingya migration to secondary and tertiary countries are based on the stateless status of the Rohingya and the lack of acceptance by the Burmese population.

In addition to the special emphasis placed on identity, Coclanis (2013), Green (2013) and ICG (2013) have found that Buddhism is an important factor in understanding the cultural and political development of Myanmar. Green (2013) reviewed the impact of the religious divide between Buddhism and Islam and how it has greatly influenced the ability for the Rohingya (and other legal ethnic minorities) and ethnic Bamar population to live peacefully together in Myanmar. The ICG (2013) and Green (2013) found that anti-Muslim violence has been a factor both before and after independence, but has changed in its reasoning, specifically in that post-independence anti-Muslim violence was attributed to insinuations that Muslims were associated with the colonizers and therefore bad for the nationalism of the country. Green (2013) also cited the Kaman minority population (around 50,000 in Rakhine state) as an example of how Muslims are targeted by the state regardless of legality of citizenship, showing that despite the Kaman's legal status, their Muslim identity, much like the Rohingya, are the reason that they are attacked violently without protection. The ICG (2013) supported the idea of Muslim-specific violence due to the fact that in many minority regions of Myanmar, such as Mon and Shan states, Muslims are the target of violence along with the majority Bamar population.

Furthermore, Coclanis (2013) identified the importance of the incorporation of and aversion to other religions within Myanmar. While Coclanis (2013) recognized the allowance of religions like Christianity in the minority populations, the incorporation and acceptance of Animism, Astrology and Numerology plays a very important role in the current decision-making practices of the country. Coclanis (2013) found particular importance in the emphasis on numbers in the decision-making process, citing valuation

of the currency and length of prison sentences as outcomes of the leadership's belief in the importance of numbers. Due to the belief of good luck coming from some numbers and bad luck from others, decisions are made due to Numerological suggestions.

Furthermore, Coclanis (2013) noted the deferment of decision making on days that did not prove astrologically prudent to make decisions. Additionally, Coclanis (2013) reviewed the two most important Buddhist and Muslim movements, 786 and 969, as part of the importance of numerology in the country. Coclanis (2013) found that the 786 Movement, while designed to be an identifier of those who follow Islam, has according to the Buddhists, developed into a sign that means that the Muslims are pronouncing their intentions to dominate the world. Then, Coclanis (2013) found that the creation of the 969 Movement was to counteract the 786 Movement and enact a stronger sense of the key virtues of Buddhism. According to Coclanis (2013), both of these movements are based on numbers that are important to each respective religion, with 786 the number value of an important passage of the Koran and 969 referencing the nine special attributes of Buddha, six special attributes of Buddhist teachings, and nine special attributes of Buddhist monks. While Coclanis (2013) did not find anything inherently threatening about the 786 Movement or 969 Movements, the country's focus on the division of religions has made the 786 Movement appear threatening to the Buddhist population and the 969 Movement develop as a retaliation to the 786 Movement. This then makes the Muslim population feel threatened and continues the cycle of retaliation between the two religion populations and deepens the divide.

Additionally, Clapp (2015) of the United States Institute of Peace, and Xu and Albert (2016) have found that the military is very important in the way that the culture of

Myanmar has developed, specifically noting the opening of the country that began in the early 2010s. Xu and Albert (2016) noted that the militarization of Myanmar is not limited to the government and majority forces, but also a significant amount of ethnic minorities have militarized in order to protect their culture and loss of sovereignty. Clapp (2015) and Xu and Albert (2016) have found that the military control also contributed to the closed-off nature of the country and is given as a reason to why the country is just beginning to expand with international deals, specifically through the isolationists policies that were instituted by General Ne Win after the 1962 military coup. Green (2013) looked at the new deals of the government and decided that they were not beneficial to the population because the international governments are now beginning to work with the racist former junta that benefit the majority populations while harming the minority populations.

Cultural Background of Bangladesh

Due to the restrictive nature of the internally displaced persons camps, it is difficult to know exact data about the Rohingya. Therefore, while attempting to be comprehensive, there are generalizations about the data on the Rohingya population. Access to data about services is limited, however Southwick (2015) discovered that in 2012 there were approximately 2,000 acutely malnourished Rohingya children and 9,000 children that were need of micronutrients. Additionally, Southwick (2015) expressed concern about another 2,000 Rohingya children that were in danger of developing acute malnourishment. Balazo (2015) has found that there has been significant violence within the Rohingya community due to the lack of status in Myanmar. Abdelkader (2014) noted that violence in Rakhine state left hundreds dead and over 140,000 displaced. Women's

Commission (2005) found that the emasculating effects of poverty, as well as economic, and social change has caused a rise in gender and sexual based violence. Balazo (2015) supported the claims of gender-based violence, as it was found that practices targeted the regulations of birth control (women), hard labor (men), and educational inequalities (children). To further support this information, Balazo (2015) found that there were many incorrect assumptions about Muslim birthrates in Myanmar and therefore the population was targeted violently to slow the “rapid population growth.”

Lewis (2014) finds that despite its advantageous geographic location between Southeast Asia and the Indian subcontinent, Bangladesh has the tendency to follow India’s influence in regards to modernization. However, Lewis (2014) argued that Bangladesh has followed its own path religiously, with around 85% of the population proclaiming Islam as their religion rather than the only 10% that declare themselves as Hindu, like India. Lewis (2014) found religion to be a predominant motivator for the actions of the population, in both business and personal interactions.

Hajjar (2004) emphasized the current cultural intricacies of Muslim communities revolve around the relationship and interplay of four prominent features: shari’a law, state power, intra-family violence, and women’s rights struggles. Hajjar (2004) indicates that shari’a law is important because it expresses similarities in gender and family relations, but because of the different schools of Islamic thought, histories and politics of religious institutions, and forms of education there is a large variation of the interpretations of shari’a law and a lack of consensus of the execution of the different interpretations. However, Hajjar (2004) references the power of the state in the formation of gender relations, family relations, and women’s rights. Specifically, Hajjar (2004)

looks to the legacies left by colonization and how issues such as independence, integration and development were approached by different nations and how those shaped the way that gender, family, and women's relations were developed. Hajjar (2004) also notes that the involvement of the state is particularly important in the issue of domestic violence because it is the state that is in charge of monitoring and punishing for such issues. Furthermore, Hajjar (2004) notes that despite the state being in charge of domestic violence situations, the state is highly influenced by religion in most areas. Therefore it is important to see both the state and religion as responsible for the creation of specific cultural customs in Bangladesh. Hajjar (2004) finds that intrafamily violence is frequently significantly impacted by a government's support and execution (or lack thereof) of women's rights. Hajjar (2004) debates the possibility of Islam and human rights having a compatible worldview or if they are intrinsically contradictory theories and if so, which should take priority.

Cultural Background of the Rohingya

Farzana (2015) indicates the importance of identity and geography for the Rohingya. Specifically, he points to their geographic location as part of the makeup of their identity, claiming that their life in the borderland as well as their proximity to their homeland creates a different kind of psychological attachment and alienation from their social and historical culture. Additionally, Farzana (2015) indicates that the Rohingya presence in the borderland is important because much like their political identity crisis, their borderland location forces their cultural identity to remain in flux. One of the most important discoveries that Farzana (2015) made was that one way that the Rohingya maintained their culture was through songs, known as *taranas*. Farzana (2015) indicated

that *taranas* provide a cathartic way for the community to connect and even to strengthen their bonds and additionally allows for the continuation of social memories to be passed onto younger generations. However, Farzana (2015) found that the songs also indicate the Rohingya loss of belonging and put their deep sorrow into cultural practices.

Holliday (2014) agrees with the importance of identity and more specifically the Rohingyas' lack of a legal citizenship and therefore lack of identity as a major obstacle to overcoming their precarious position within Myanmar, Bangladesh, and the world. According to Holliday (2014), there are four main dimensions to citizenship in regards to the Rohingya population. First, he examines the effects of the political situation (fragile states and limited social rights) on Rohingya citizenship status. The second influence that Holliday (2014) finds extremely important is the proximity that the Rohingya have to their homeland and yet the continued denial they face to citizenship and how that is increasingly affecting their psychological state. The third influence on identity that Holliday (2014) notes as important is the Rohingya life in the peripheries of established states and how that limits the possibilities for citizenship and opens up the possibility of discrimination. Last, he finds that the majority Bamar population is not properly educated about the situation of the Rohingya and is often arrogant and inappropriate when addressing citizenship rights.

Holliday (2014) finds that the citizenship struggles of Myanmar are distinct from other citizenship crises around the world. Despite contrary claims, he insists that because of centuries of intermarriage and intercultural mixing, there are very few who can claim ethnic and racial purity in Myanmar. Furthermore, Holliday (2014) found that the perception of identity has a much larger impact on the lives of the Rohingya than it does

on other populations, especially those who are able to claim a certain identity.

Throughout its history, Balazo (2015) points to a myriad of different identities that have been attributed to the Rohingya, none of which have come from the self-identification of the Rohingya population and all of which leave open the question of identity for international interpretation. Some of the identities that Balazo (2015) attribute to the Rohingya population is: Rohingya/Rooinga, Muslims of Arakan, and Indian Muslims. Leider (2012) has found that the Rohingya wish to actually be referred to as Rakhine Muslims which is important because it emphasizes their identity as Burmese rather than Bengali.

The journey to Rohingya citizenship in Myanmar has been long and complicated and ultimately unsuccessful according to Lewa (2009). Lewa (2009) points out that while the struggle for citizenship references the Rohingya in Myanmar as early as the seventh century, it is since the 1982 Citizenship Law was enacted that the modern day struggle originated. Lewa (2009) views the three forms of citizenship (full, associate and naturalized) as nearly impossible to fulfill for the Rohingya because it can require speaking multiple languages, having both parents born in Myanmar with appropriate documents, and having children born in the country. Due to these struggles, Lewa (2009) has found that there were two different approaches taken for the Rohingya: Citizens Scrutiny Cards in 1989 and Temporary Registration Cards in 1995. However, Lewa (2009) insists that these cards have essentially no meaning since they do not give the Rohingya citizenship or rights to services within Myanmar, and they frequently use the terms that are considered derogatory to categorize the population.

Ullah (2011) points to the importance of gender roles in the Rohingya households, specifically the women's role within the physical space of a Rohingya household. It is because of the change from this traditional role, where Rohingya women search for low-wage labor, that El-Bushra (2003) found that in other conflict situations, women have been given greater responsibility, which has led to more influence in decision-making and political participation. She discovered in the case of Mali, the reason that women were able to become empowered and included in decision-making was because the males' masculinity remained intact which allowed for them to have a more positive outlook on women's new involvement in decision-making. Ultimately, El-Bushra (2003) argued that conflict will change gender roles, but if ideological bases are able to remain unchanged or agreed upon by a community then conflict can produce positive results in the gender realm. Ullah (2011), however, points out the increase in anti-Rohingya sentiments and clashes within Bangladesh and Myanmar. Abdelkader (2014) and Akhter and Kusakabe (2014) and Wahra (1994) agree that the Rohingya women and children are in increasingly vulnerable situations that are not addressed in the Burmese or the Bangladeshi context. Wahra (1994) furthers this idea by stating that Rohingya women-run households were the easiest to take advantage of and target. Furthermore that women living in the camps were not well off because all of the decisions are made by men, essentially rendering leadership gender blind. Akhter and Kusakabe (2014) agree that the power structure of refugee camps contribute to the discrimination and violence that Rohingya women experience in Bangladesh. Baig (2013) even found that Rohingya women were being held as sex slaves for the Burmese military and felt that there was no way for anyone to help them due to the severe consequences that would be inflicted upon

those attempting to aid the Rohingya women. The research done by Farzana (2015) supports these findings by concluding that women in conflict situations become the targets of humiliation and sexual harassment rather than improving their situations as El-Bushra (2003) indicates.

Akhter and Kusakabe (2014) have found that gender-based violence is prevalent within the documented Rohingya refugee community in Bangladesh. There are three main restrictions on the Rohingya that Akhter and Kusakabe (2014) have found to significantly impact the amount of gender-based violence within the Rohingya community: employment, limited state support, and limited mobility. Furthermore, Akhter and Kusakabe (2014) have stated that both men and women Rohingya are experiencing different forms of gender based violence. For Rohingya men, they argued that violence and intimidation are the two most common forms of gender-based violence. For Rohingya women, they noted increased individual violence as well as a double burden of violence and discrimination. Akhter and Kusakabe (2014) discovered that the increased violence for women comes from their families, the refugee community and the local Bangladeshi community. They noted that women experience violence from both within the home and within the community hence having a double burden as far as violence is concerned. Furthermore, Akhter and Kusakabe (2014) explain that the increased violence that women experience in the household is due to the loss of masculinity suffered by the men and the changing role of women within the family and community. They find that in Bangladesh it is impossible for the Rohingya to sustain their households without the additional income that women generate which is outside of their traditional role as homemaker in the household realm.

Due to their status as stateless, the Danish Immigration Service (DIS)(2011), Holliday (2014), Lewa (2009), Brinham (2012), Southwick (2015), Balazo (2015) and Parnini (2013) demonstrate that the Rohingya have severe restrictions to their freedoms, specifically on the Rohingya restrictions on freedom of movement, marriage, employment, political participation and family size. The DIS (2011) views the regulations as problematic because they allow for increased discrimination through the use of forced labor, forced deportation, land confiscation as well as forced relocation and eviction through violent means. Holliday (2014) emphasized the regulations to the political participation, social rights, and cultural rights and how these regulations have developed into more complex forms of discrimination. Brinham (2012) explained that the use of regulations on movement create “Muslim free zones” within Myanmar which are often where the larger cities are with services that should be accessible to all, such as hospitals and higher education. Parnini (2013) agreed that the regulation on movement is important because in addition to making it difficult for Rohingya to access services, it also makes it nearly impossible for the Rohingya to organize like other minorities in Myanmar have done successfully.

Parnini (2013) has stated that the result of increased restrictions on the Rohingya population has created an even bigger problem. Parnini (2013) discovered that the Rohingya population had become more desperate, which has caused the population to become militant with a variety of groups becoming organized including: Rohingya Solidarity Organization, Arakan Rohingya Islamic Front, and Rabita al Alam Islami. As Barber (1997) indicated, the resources of the Rohingya community, as bequeathed by international communities, were getting redirected to organized militant groups instead of

the intended population. Therefore, as Parnini (2013) indicated, in order to de-militarize the Rohingya population, it is necessary to decrease restrictions on the Rohingya population rather than increase the restrictions.

Statelessness

There are two main documents set forth to protect those who fall under stateless status: the 1954 Convention Relating to the Status of Stateless People and the 1961 Convention on the Reduction of Statelessness (UNHCR, n.d.). The UNHCR (n.d.) explains the difference between the two documents. The 1954 Convention Relating to the Status of Stateless People establishes the basic human rights and treatment guidelines for a stateless person. Additionally, the 1954 Convention defined what it means to be stateless: a person who is not “recognized as a national by any state under the operation of its laws” (UNHCR, n.d.). According to the UNHCR (n.d.), there were originally 83 states that were party to this document; however neither Bangladesh nor Myanmar were signatories. The 1961 Convention on the Reduction of Statelessness establishes an international framework to ensure that every person has a right to an identity and aims to prevent and minimize statelessness overtime (UNHCR, n.d.). According to the UNHCR (n.d.), as recently as November 2014 there were 61 signatory states. At this time, the UNHCR launched its initiative to end statelessness in ten years’ time; Bangladesh and Myanmar were not signatories of this convention either (UNHCR, n.d.). The UNHCR Global Appeal 2016-2017 (UNHCR-GA)(n.d., p. 46) has found that there has been a 34% increase in the first six months of people who are departing by sea in the Bay of Bengal. Furthermore, the UNHCR-GA (n.d., p. 46) noted that 43% of the population that falls

under the stateless mandate comes from Asia and the Pacific, making it a priority for the region.

Refugees

The UNHCR (2016, p. 2) found that in 2015 there were 65.3 million people forcibly displaced from their homes. Of those who were displaced, the UNHCR (2016, p.2) classified 21.3 million people as refugees, 40.8 million as internally displaced, and 3.2 million as asylum-seekers. However, the UNHCR (2016, p. 13) is only able to grant refugee status and protect around 16.1 million people. Overall, the UNHCR (2016, p. 16) has found that the number of refugees fleeing Myanmar decreased from 2014 to 2015, however it still remains a major source country for refugees. The Rohingya refugees in Bangladesh fall under the definition of a protracted refugee situation despite their lack of official legal nationality. The UNHCR (2016, p. 20) defined a protracted refugee situation as one in which “25,000 or more refugees from the same nationality have been in exile for five or more years in a given asylum country.” The UNHCR (2016) has found that the purpose of the 1951 Convention relating to the Status of Refugees is to find durable solutions for refugees through the cooperation of the UNHCR and signatory nations; furthermore, the UNHCR (2016) placed an emphasis on ensuring the prevention of refoulement. The Convention relating to the Status of Refugees (1951) was signed by 144 countries, but neither Bangladesh nor Myanmar were signatories.

Hajjar (2004) used the definitions and rights allowed by these documents to define and analyze domestic violence in refugee situations. Hajjar (2004) discovered that domestic violence is directly related to inequality between men and women. However,

El-Bushra (2003) has found that conflict situations give women increased amounts of responsibility, which allows for increased leverage in decision making in the household and community. On one hand, Reilly (2001) discovered that in refugee situations the security of women is seriously compromised, which is significant because many refugee households are headed by women due to other commitments by the men. El Bushra (2003), on the other hand, discovered that in Rwanda, refugee women have become of equal status to the men, but in Somalia and Angola there was only a fleeting passive acceptance of women due to the crisis situation. Akhter and Kusakabe (2014) established that there is an income-generating paradox for women refugees. They found that while women benefit from becoming economically active, it has also been proven that when women are forced out of their traditional gender roles, they face more visibility and that leads to more violence against women- both from within their home and from the general community. Furthermore, Benjamin and Fancy (1998) argued that in a majority of nations and communities a gender perspective is not applied to the rules and therefore legislation has a tendency to overlook issues that affect women at a disproportionate level.

Services

Education

Oh and Stouwe (2008) and Waters and LeBlanc (2005) demonstrated how education is important to all societies, yet the methods that are used to teach are still highly contested. Wright and Plasterer (2010) further explained that while research on educational policies in the Global South has been a main theme of conversation since the

1970s, it has almost exclusively been focused on the majority population within a country and that research on the value of education in refugee scenarios is severely limited.

Wright and Plasterer (2010) indicated that there has been an emphasis on educational services in refugee camps, but only at a primary and sometimes secondary level because higher education is not a priority and seen as enclaves for those who are privileged. Oh and Stouwe (2008) explained the importance in developing teaching methods that are not intentionally or unintentionally encouraging exclusionary practices.

Waters and LeBlanc (2005) showed that the relationship between education and identity is particularly paradoxical in the case of refugees. First and foremost, they highlighted that schooling is one way to unify a country to create a universal national understanding of history, ideas and theories. However, they also pointed out that in the case of refugees, their identity has been all but striped because they are essentially rendered as stateless. Additionally, Waters and Leblanc (2005) explained that when refugees do not have access to services like education that assist in the formation of the ideas that create a mass identity, they are not only losing out on the advantages of being educated, but also on part of their identity. Oh and Stouwe (2008) agreed with the refugee educational paradox, because the loss of identity of a population would be considered an exclusionary practice as a result of a specific manner or method of teaching. Waters and LeBlanc (2005) demonstrated the different areas where refugees have to make decisions about education that are never easy; issues they must consider include what language their children should be taught in, what version of their country and world history they should be taught, how they should approach issues like gender and sex, and how religion should play a role in their lives.

Waters and LeBlanc (2005) ended up finding three separate paradoxes that create difficult circumstances for the refugee community to overcome in order to provide culturally sensitive and adequate education. The first paradox that they emphasized (p. 131) found is that of the “pseudo-state” and its ability to identify and develop curriculum and pedagogy. Waters and LeBlanc pointed to the second paradox that education is always in relation to political judgments and therefore based on values that are frequently poorly defined or out-of-touch with the refugee population. Lastly, Waters and LeBlanc (2005) found that the third paradox is that academics are also embedded within issues of the individual and economic development and that is frequently unattainable and unclear in a refugee situation. They indicated that the paradoxes evident in the refugee community make it all but impossible to provide the education necessary for the growth of the refugee community.

The DIS (2011) found that many of the educational problems that refugees face are amplified within the Rohingya population. Waters and LeBlanc (2005) found the difficulties in providing a culturally sensitive education for refugees and the DIS (2011) has confirmed that the part of the Rohingya refugee population that receives education in Bangladesh are highly influenced by the Bangladeshi cultural values and historical context of the region rather than their own perspectives. Abdelkader (2014) also found that cultural values of the majority Burman population are forced upon the Rohingya in their educational opportunities in Myanmar as well.

Despite the challenges of culturally appropriate education, DIS (2011) has found that the Rohingya in Bangladesh have limited access to education through a variety of different channels. DIS (2011) found that some local schools in Bangladesh allow

Rohingya to attend, but the Rohingya cannot take the official exams that make their education legal and essentially negate the value of attending an official school. DIS (2011) otherwise found two different ways in which Rohingya could attend school: through the camps and through madrassa schools. DIS (2011) also emphasized major challenges in regards to both forms of education. First, the camp schools that the Rohingya can attend depend on two important factors: one, that the student has been legally processed into the camp with refugee status and two, that there are teachers available and willing to teach in the refugee camps, which are both difficult to get to and difficult conditions to teach in. Second, the madrassa schools are unofficial forms of education that do not have official status nor a good way to evaluate the quality of education provided. Therefore an education from a madrassa school can vary wildly depending entirely on which school was attended and when. DIS (2011) also found that there were some adult education programs available in the Rohingya refugee camps in Bangladesh, but only in the form of vocational training programs.

Abdelkader (2014) showed that the educational experience in Myanmar is similar to that of the experience in Bangladesh; both countries have major gaps in their educational practices, lack of intercultural competence in their educational practices, and are full of practices that encourage discrimination between the majority population and the Rohingya population. Abdelkader (2014, p. 531) noted the illiteracy rate among Rohingya in Myanmar is as high as 80%. Additionally, Abdelkader (2014, p. 531) referenced the number of educational opportunities that are available to the Rohingya to be small, with only around 12 high schools for 800,000 people in the north of Rakhine State. Abdelkader (2014) emphasized the opportunity for higher education becomes

significantly more complicated and difficult as Rohingya are prohibited from study subjects such as medicine, dentistry and engineering, and the location of the universities within Myanmar are not within North Rakhine State and the travel bans placed on the Rohingya prevent them from travelling to where the universities are located.

Physical and Mental Health

After over 50,000 lives were lost in mid-1994 in Zaire, UNHCR (1995) created and established an overview of health challenges and main health issues within the refugee population. UNHCR (1995) discussed the most frequent causes of morbidity and mortality and found that refugees were most frequently inflicted by “measles, diarrheal diseases, acute respiratory infections, malaria, and malnutrition.” In order to address these health problems, UNHCR (1995) created a main strategy that focused on the needs of women and children, appropriate nutritional and health systems, refugee involvement in planning and implementation, and a multi-tier, preventative approach to health. At this point, the UNHCR (1995) implemented the following parameters as health requirements for refugee populations: 15-20 liters/person/day, 2100 Kcal/person/day, 1 latrine/20 people, and a minimum site area of 30 square meter/person. Haskew, Spiegel, Tomczyk, Cornier, and Hering (2009) found that the UNHCR developed a standardized Health Information System (HIS) that was designed to improve the information and improve the health of refugees worldwide.

Good (1996) has shown that there is a universal recognition of the importance of mental health in regards to populations that have been relocated, yet there remains little that is done to specifically address mental health. While Vega and Rumbaut (1991) agreed with the importance of mental health; they found fundamental issues with the

definition of mental health and the different forms of measurement, especially within minority populations. Punamaki (1998) demonstrated the importance of mental health, providing evidence that mental health is used as a weapon during political conflicts. Das, Do, Friedman and McKenzie (2009) discovered that those who lived with people with poor mental health reported that their mental health was also negatively affected. Due to the obvious importance of mental health, Good (1996) found four dominant mental health initiatives that should be put into use today; First, it should be necessary to anticipate mental health needs of populations that are displaced; Second, there should be assessments of policies of mental health and migration; Third, policies should be developed that work on preventing harm while also promoting all forms of health; Fourth, there needs to be a development of services that can address the mental health needs of those who have gone through trauma due to resettlement and relocation.

Das, Do, Friedman and McKenzie (2009) emphasized the negative impact on mental due to swift and significant changes involving income and the economy. However, Good (1996) did not agree that poor mental health comes from economic problems, but rather from the loss of opportunities that result from loss of income. Caracci (2006) noted that the inadequacy of services provided to citizens is often a factor in their homelessness, illicit activities and employment status, which invariably affect their mental and physical health. Okasha (2003) found that in Arab countries, patients with mental illnesses actually end up somatizing their emotions into physical pain, making both diagnosis and rehabilitation significantly more complicated to identify and act upon. Okasha (2003) and UNHCR (2015C) further explained that factors such as cultural beliefs and medical practices of a country can also impact the availability,

accuracy, and overall effectiveness of mental health services. Karmi (1992) discovered a variety of factors influencing the development of mental illnesses in displaced populations. The most important of these factors were language difficulties, family separation, hostility by the host population, social isolation, and traumatic experiences pre-displacement.

UNHCR (2015C) found that in situations with large amounts of displacement or refugee conditions, the aforementioned factors are even more strained due to the stress caused simply by being displaced. UNHCR (2015C) recognized the following factors as results of displacement: poverty, lack of basic needs and services, the on-going risk of violence and exploitation, isolation and discrimination, loss of family and community support, and high levels of uncertainty about what the future will be like or if there is a future. UNHCR (2015C) also found that mental health can be significantly impacted by forced disappearances, when relatives are left in a state of uncertainty and frequently receive contradictory reports about their missing loved ones. This leads to higher levels of confusion and insecurity and also prevents them from successfully being able to mourn their loss, adding another level of distress and complication to their grief. UNHCR (2015C) also believed that the addition of being displaced prevents healing because the larger support system that one would have in their homeland is unavailable or significantly more difficult to find amongst refugee camps and new, unknown cities.

Palmer (2011) looked into the relationship between religious aid organizations, otherwise known as faith-based organizations (FBOs), and the beneficiaries that they serve. Palmer discovered that in the case of Muslim FBOs, they can both benefit and expose the weaknesses of organizations and the services that they provide. He indicated

that the strengths of Muslim FBOs working with Muslim beneficiaries include logistical advantages and easier access to Muslim communities, religious solidarity, heightened awareness of culturally sensitive aid, and the ability to establish strong, positive relationships between staff and beneficiaries based on their shared beliefs and respect of religious values. By contrast, Palmer (2011) also found that using FBOs with Muslim beneficiaries can be counterproductive due to the division between Islamic sects, the fact that some place a higher importance on culture rather than religion, and because cultural proximity isn't always relevant based on geographic locations of emergencies.

Infrastructure

UNHCR (2009) found that the government of Bangladesh continues to work with and improve its relationship with UNHCR to provide infrastructure and assistance in Rohingya refugee camps in the Cox's Bazar region. Ullah (2011) noted that while there were initially 20 refugee camps in Bangladesh, all but two, Kutupalong and Nayapara, were closed rendering only approximately 21,000 as legal refugees and between 200,000-500,000 as illegal migrants. Ullah (2011) established that the conditions of infrastructure were different in the different camps; refugees had cause to compare the conditions of Nayapara and Kutupalong and decided that Kutupalong was essentially self-sufficient in water distribution, whereas Nayapara had a tap that was only open for 2 hours per day. Ullah (2011) identified generally easy access to informal education with over 5,500 children enrolled in classes. DIS (2011) counted 22 different schools in the Nayapara refugee camps with one specifically focused on adult education. Crabtree (2009) found that the Rohingya refugees only started to see improvements in their camps after they had been there for over 17 years. Due to the closed-off conditions with the illegal refugee

camps, DIS (2011) has found it difficult to analyze their needs and the camp conditions, except through an anonymous source indicating that there were no formal educational opportunities in the camps because of the lack of space, teachers, and resources.

Phiri (2008) found that 2006 was really important for the infrastructure development of Bangladesh camps as the government finally allowed UNHCR to construct new shelters due to the abysmal conditions of the camp. However, Phiri (2008) noted that the camps were to be renovated by 2009 only if the funds were made accessible. UNHCR (2009) estimated that its total monetary requirements for refugee operations in Bangladesh were approximately \$5.1 million dollars. The UNHCR (2009) found that the following infrastructure still needed to be provided for the Rohingya refugees: durable shelters, formal primary education, water access for all, health clinics with primary and secondary access, and secure sanitation facilities.

Economy

Zetter (2010) has investigated the economic impact of refugees on a host community and has discovered that it creates a much more complicated picture than most realize. *The Economist* (2016) supported that assertion, using Germany and the European Union as an example for the complexities of the economic impact of refugees on host countries. While Zetter (2010) addressed the economic burden that refugees can place on host communities, the economic benefits have also been pointed out. The economic benefits for host communities that Zetter (2010) has found include development potential, introduction to new skills, and expanded consumption of foods and commodities that stimulates growth in the economy. However, contrarily, Zetter (2010) and the UNHCR-SC (1997) have found that there were also economic burdens on host communities due to

refugee presence, including the additional costs on services in countries which are already spread thin economically, the distortion of markets, impact on political situations in conflict-affected countries, increased complication of social issues and degradation of the environment. The UNHCR-SC (1997) agrees that refugees make an impact on the community that is hosting them, however noting that the impact is also dependent on the status of the host country and what resources were already available to them.

Furthermore, the UNHCR-SC (1997) has found that the impact of hosting refugees are not always immediately felt as some changes occur slower than others and therefore do not become apparent until refugees have already been repatriated to their country of origin.

Fakih and Marrouch (2015) and *The Economist* (2016) saw that in Germany the refugee impact changed as the time in country progressed; while initially there was a negative impact on the economy, refugees were found to integrate into the communities that host them and then provide economic benefits. The UNHCR-SC (1997) has found that the presence of refugees in a country can greatly impact the country's desire and capacity to open economically, socially and culturally, and also to attract foreign assistance that allows for the development of infrastructure and programs that benefit citizens and refugees. Additionally, Zetter (2010) noted that one of the biggest failings in this area is the lack of research done by aid organizations in reference to the programs they provide and the populations that they serve. However, Zetter (2010) also referenced a study that was done by the World Bank that found that the Dadaab refugee camp benefited the local community with around \$14 million, or 25% of the per capita income, due to the presence of the refugees. Contrarily, Fakih and Marrouch (2015) use Jordan as

an example country, finding that the government is spending around \$168 million for refugee health care, \$62 million a year for infrastructure and up to \$257 million dollars for refugee education, which makes the economic benefit in Jordan difficult to see.

Security

Rahman (2010) found a myriad of security issues due to the Rohingya presence in Bangladesh and Myanmar that affect the host population, the Burmese and Bangladeshi governments, international organizations, and the Rohingya. Wahra (1994) recognized that one of the largest security issues in the Rohingya camps were the gender blind rules that determined how camps could and should be run. Wahra (1994) explained that when the rules were designed and implemented by men, they failed to take into consideration measures that impacted women in ways that men could not foresee. UNHCR (2009) supported Wahra's (1994) claim by finding that 15 years later, there were still many issues of sexual and gender based violence in the camps. Furthermore, Wahra (1994) discovered that men were discouraging and eventually closing women's groups and women's health services so that they did not have the opportunity to organize.

Seith (2003) found that Myanmar is in an important geographical position for the global war against terrorism. While Seith (2003) indicated that in general threats of terrorism have been greatly embellished around the globe, in Myanmar one insurgent group has been found to have connections to the extremist Sunni Muslim organization, Harkat-ul-Islami. The RSO was originally created for the protection of the Rohingya refugees who were forced to flee from Myanmar; however it has grown and changed its mission to the creation of an autonomous state that unites the Rohingya Muslims in Bangladesh and Myanmar (Seith, 2003). Seith (2003) also discovered that a majority of

the funds that supported the RSO are received through illegal smuggling activities across the border of Bangladesh and Myanmar. Nguyen (2015) pointed out that Myanmar is currently creating its identity and it is at a point where it needs to choose to either be inclusive or exclusive and insisted that this must not be done by breaking up the Rohingya population because of fear.

Southwick (2015) discussed the implications of the Rome Statute, declaring that Article 7(1) has been violated enough times in relation to the Rohingya for their situation to be considered a crime against humanity. Furthermore, Southwick (2015) addressed the genocide convention and declared that a myriad of the acts required for genocide classification had been committed against the Rohingya population. The acts that Southwick (2015) referenced included: purposeful killing of a specific population, intentional bodily or mental harm to a specific group, deliberately planning and implementing physical destruction of a group, and imposing birth regulations on a group. Balazo (2015) also insisted that to further secure the Rohingya in Myanmar, it is necessary to follow the Universal Declaration of Human Rights (Article 15) that gives every person the right to a nationality.

Ullah (2011) discovered that the rate of extreme poverty in Bangladesh had decreased to 34% in 2000, but tensions between the Rohingya and Bangladeshi populations remained high. Rahman (2010) indicated that with each new wave of Rohingya refugees into Bangladesh, the local populations became less and less accepting of the refugees. Rahman (2010) found that this was due to the economic stress that the refugees were placing on the local population and because of this internal security became an issue in Bangladesh. Additionally, Rahman (2010) discovered that many

Rohingya refugees were using fake Bangladeshi passports to travel abroad and in some circumstances create conflicts between the Bangladeshi government and other nations, most frequently Saudi Arabia.

Reilly (2001) explained that the UN has also realized that by having a separate classification for refugee and IDP, the IDP communities are coming to unnecessary harm. According to Reilly (2001), the UNHCR has shifted their focus to protecting IDPs, however the organization will only get involved if there is a potential for the internal displacement to develop into external refugee movements. Holliday (2014) found that the Rohingya wanted to feel that they had the same opportunities economically and socially as their neighboring countries and that is one of the reasons that their status as IDP has been changed to refugees in many cases and thereby falling under the UNHCR's qualifications for intervention. Overall, the security implications of the Rohingya in Bangladesh has proliferated tension between the local population and refugee population. Additionally, within their own lands, the Rohingya lack of status has allowed documents intended to protect them, such as the Rome Statue and Genocide Convention to be broken without consequences.

Chapter 3: Methods

Research Question

This research attempts to answer the questions: *What is the impact of the stateless and refugee status on the Rohingya population in Bangladesh and Myanmar? Based on quality of life, which status is more beneficial to the Rohingya population?* In order to fully address these questions, the following questions will be used to research the different aspects of quality of life and the impact of status determination: *How does refugee or stateless status impact the Rohingya, as measured by legal restrictions, impact on quality of life and government relations with the population?; How would Rohingya citizenship impact the legal restrictions, quality of life, and government relations for the Rohingya population in Myanmar?; How would the signing and implementation of the refugee conventions change the legal restrictions, quality of life, and government relations for the Rohingya population within Bangladesh?; How does change in the status of Rohingya populations impact the Bangladeshi and Burmese governments, particularly relating to economic status, religious tensions, and country make up which determines national identity?* It is important to consider the Rohingya situation from a multitude of viewpoints, as the populations all have very different perspectives on the impact of the Rohingya in Myanmar and Bangladesh. Despite the different points of view, it is necessary for something to change, as the current conditions that the Rohingya are subject to are unacceptable according to the Rome Statute and Genocide Convention. Answering the question of *what changes could potentially occur with proper documentation* is important because it prepares the different populations (governments, Burmese citizens, Bangladeshi citizens, aid organizations, Rohingya, other minorities

within the same country) to understand why change is necessary and what benefits and downfalls could occur.

This study will analyze the current conditions of the Rohingya but also consider how having refugee or stateless status has impacted the life of other populations around the globe. Furthermore, as the Rohingya population is unique to its region, it is necessary to assess all of these questions through a culturally sensitive lens that takes into account what is and is not actually feasible with the Rohingya, Bangladeshi, and Burmese population. The objectives of this research are threefold. Initially, the research will attempt to provide a comprehensive review of the stateless and refugee Rohingya populations. The second objective is to use this research to create a toolkit that NGOs could use with local and national governments in Bangladesh and Myanmar to address citizenship concerns, statelessness, and the refugee conventions. The ultimate objective of this research would be to encourage the governments of Bangladesh and Myanmar to sign and apply the stateless and refugee conventions. Furthermore, the toolkit should encourage an open dialogue about the conflict of citizenship rights and the eventual inclusion of the Rohingya into one of the legally recognized ethnicities with full rights.

Research Design

This research will be completed in a mixed methods, non-experimental way. It will be focused using a case study of the Rohingya as a stateless population in Myanmar, compared against the Rohingya as a stateless and refugee population in Bangladesh. In Bangladesh, the case study can also be broken into two parts: legally recognized Rohingya refugees and those who exist in the nation illegally. Data collection will be

done through research of peer-reviewed journal articles, government documents, and NGO field resource documents and research documents. These sources will be filtered based on their relevancy, currency, and legitimacy. Furthermore, the research has been designed to code different field documents provided by organizations that work with the Rohingya population in both Bangladesh and Myanmar. This coding will isolate different aspects of the Rohingya in relation to the research; specifically it will focus on the indicators in the aforementioned research questions including markers of quality of life, restrictions that are in place, and the relationship between NGOs and the government as well as the Rohingya and the government. This coding will emphasize which areas are most focused or least focused on and give more detail about each item. This in turn will allow for a more thematic analysis of the information and for the identification of strengths, weaknesses, problems, solutions, and further recommendations to be made. The information that is gathered from this analysis will be used to identify the best way to move forward with the Rohingya situation and then provide a toolkit that is based on the format of other toolkits that already exist but have been modified to hold content that is pertinent to the Rohingya situation and include culturally sensitive material that is relevant to the Rohingya and the countries of Bangladesh and Myanmar. The ultimate goal of this toolkit would be to disseminate it to NGOs that are already working with the Rohingya population to encourage further action and assist in creating a functioning relationship between the NGOs, the governments of Myanmar and Bangladesh, and the Rohingya population.

Sampling Method

This research used purposive sampling. Research was collected in this way to highlight the cultural uniqueness of the Rohingya population in both Bangladesh and Myanmar. Furthermore, this purposive sampling was done to address the six quality of life indicators (health, education, infrastructure, security, economy and identity) that have been identified as the most important to the Rohingya population as both a stateless and refugee population. As the population is so isolated from the rest of the world, data was limited and organizations that work with the population were also limited. Essentially, the researcher attempted to do a comprehensive analysis of all current accessible field documents on the Rohingya in Bangladesh and Myanmar. To further complicate the matter, many organizations were prohibited from working with the Rohingya population for different periods, making field documents incomprehensive. The organizations that did publish field reports had a variety of different focuses meaning that research was often skewed to make one quality of life indicator seem more important than the others. For instance, some of the organizations were working specifically with health care in the camps and therefore made the focus on their data be based on specifically indicators of health in accordance to their definition. However, all organizations working with the Rohingya did development work that attempted to address all quality of life indicators because it is recognized that the improvement or decline of one indicator impacts the other indicators as well.

Data Collection Procedures

The researcher identified development organizations that have worked with the Rohingya population in Bangladesh and Myanmar in order to find their primary field research. After initially attempting to contact the organizations directly without success, the researcher then went to each organization's website to find their published documents and field research that fit the profile of relating to Rohingya and Bangladesh or Myanmar. Once relevant, current and legitimate field documents were found, they were each coded for the six quality of life indicators: health, education, infrastructure, economy, security and identity. The coding of these documents allowed for identifying gaps in the field notes, analyzing the themes that appeared across all documents, and providing a more comprehensive analysis of the impact of the stateless or refugee status in Bangladesh and Myanmar. Additionally, the coding allowed the identification of programs that are already established with the Rohingya population in order to encourage the pooling of resources amongst organizations to make a larger and more efficient impact.

Data Analysis

Documents from each organization were coded and compared against each other and commonly accepted data found in the field of international development. Additionally, relevant published journal articles were used for an analysis of qualitative information that was discussed above in the Literature Review. Coding allowed for the analysis of statistical data as well as qualitative analysis of the Rohingya situation. The quantitative analysis provides a way to understand whether conditions have improved or declined for the Rohingya and what services are currently being emphasized by the

NGOs working with the population. Additionally, it allows for statistical data to be presented in the toolkit for the NGOs. The results of the analysis will be used to create a toolkit and recommendations to implement with the community in question.

Ethical Considerations and Safeguards

This research is exclusively based on field documents, website documents, and published journal articles. The researcher did not have any direct contact with individuals that might have any unintended negative consequences. Additionally, the researcher followed the institution's required review process to ensure that no possible ethical complications were overlooked. The field documents that are coded are all published publicly and accessible online.

Chapter 4: Findings

The findings will compare the situation of the Rohingya stateless and refugee populations in Myanmar and Bangladesh. Case Study 1 (CS1) will specifically consider the impact of the stateless status that the Rohingya have in Myanmar. Case Study 2 (CS2) examines the Rohingya as refugees in Bangladesh. Both will consider field documents that address education, health, infrastructure, economy, security and identity as indicators of the quality of life. Furthermore, the case studies will take government restrictions on the populations under consideration.

Case Study 1: Rohingya in Myanmar

CS1 examines the situation of the Rohingya population as a stateless entity in Myanmar. The CS1 uses the quality of life indicators (health, education, infrastructure, economy, security, and identity) to identify challenges and successes of the Rohingya population in the country. First and foremost, it is necessary to recognize that as a population in Myanmar, the Rohingya have no rights or official identity as a stateless population. The lack of official status significantly impacts all of the other quality of life indicators and impedes the Rohingya ability to develop and integrate into Burmese society. The stateless status makes it possible for the rights of the Rohingya population to be overlooked day after day, which has resulted in the placement of Rohingya in IDP camps in the northern Rakhine countryside or barricaded into their towns of origin. Given Myanmar's recent opening to international investors and aid organizations, many of the challenges and successes of the country are still unknown. Additionally, the first successful democratic elections took place at the end of 2015 in Myanmar. The de-

militarization of the government in the coming years will significantly impact the continued political and social development of the country. CS1 found that the quality of life indicators suggested that health was the most important indicator, followed by security, identity, infrastructure, economy and lastly education.

Upon the coding of the field documents, the researcher found that the issue of health services and health problems amongst the Rohingya was the overarching most prominent theme researched within the villages and IDP camps in Myanmar. Within the theme of health, the most specifically and frequently referenced subcategories were sexual and gender based violence and concerns that were voiced by the Rohingya population and NGO population about health access, services, lack of cultural competency in health services, and other insecurities that impact physical and mental health. Field Document (FD) 5 references health as a major concern in Myanmar in general, however, in Rakhine state the nutritional levels are worse than the rest of the country. FD 5 (2014) also noted that within Rakhine state the health and nutrition levels of the Rohingya children were lower than those of the rest of the state due to their restrictions on movement and containment in IDP camps and small villages. FD 5 (2014) (p. 2) pointed to the decades of neglect of the state, high levels of poverty (70% of residents) and virtually no access to clean water as important factors for the poor quality of health of the Rohingya.

FD 6 (2012) agreed with the findings of FD 5 (2014), however noted that it placed an emphasis on segregation of the community. In addition to segregation being harmful to the Rohingya community, it has placed peculiar challenges to the assistance of aid agencies. There are debates as to whether agencies should continue contributing to the

assistance of the Rohingya or if by supporting one of the multiple populations that are suffering in Rakhine state they would only be causing further divide. While FD 6 (2012) advocates for the need of the aid agencies to support the urgent needs of the Rohingya populations that are restricted to their own villages, it also indicates that it is necessary for the Rakhine population to not feel as though they are being unfairly disadvantaged and therefore intensify the already tense relations and causing more physical and mental health problems. These field documents all point to the restrictions that are placed on the Rohingya population because of their identity as a root cause to their poor mental and physical health status.

The other most prevalent theme that was found throughout the coding process of health, is that women, girls and children are feeling the wrath of an increase in sexual and gender based violence (SGBV) at a significantly higher rate than their Burmese counterparts. Both FD 5 (2014) and FD 6 (2012) believe that the quick construction of the IDP camps by non-Muslim organizations is one of the key factors to the increase in SGBV on women and children. FD 5 (2014) found that these IDP camps were constructed with toilet facilities that were not separated by gender nor well lit which leaves users vulnerable to harassment and violence. While the restrooms remain a place of particular vulnerability, almost all areas of the IDP camps provide the same opportunities for harassment and invasion of privacy (FD 6, 2012). The cultural traditions and necessary security provisions were not implemented in the design and implementation of the construction of the IDP camps. As conflict and violence continue to plague the state, the homes of many Rohingya and Burmese citizens have been demolished. FD 6 (2012) found that as the government does not recognize the Rohingya

as citizens, it does not need to provide assistance to the Rohingya in order to rebuild their houses or businesses, which puts women and children in even more danger.

On the other end of the scale, CS1 found that positive health outcomes and knowledge about health care were the two lowest scoring themes throughout the field documents. FD 5 (2014) found that the positive health outcomes were the result of continued financial and material support from aid agencies. As previously mentioned, aid agencies are currently debating their continued involvement due to the risk of further dividing an already conflicted population. Additionally, FD 6 (2012) noted that despite the efforts of multiple organizations in the IDP camps, the lack of coordination and communication between the organizations is causing aid to be distributed unequally, which sometimes results in missing entire sections of the camps. The inconsistent services and restrictions on education, movement and health care have significantly impacted any possible positive outcomes from the assistance given by aid organizations.

After health, CS1 found that security is the issue of the most concern. Specifically, the research found that the threats of security- both for Rohingya population and the Burmese nationals- are the biggest issue. Security issues that have been presented include: a divided population, religious tension and militant terrorist groups. However, a secondary issue is the perceived threats that the FD 5 (2014) and FD 6 (2012) found. These perceived threats have shown up as issues that are creating tension between the populations, but have not yet caused any violence. One of the biggest of these perceived threats is economic. FD 5 (2014) and FD 6 (2012) found that the restrictions that are placed on the Rohingya for working has caused an influx in cheap illegal labor in the market. This influx makes it more difficult for the Burmese to find employment that pays

them a legal wage. This has caused tension to increase between the already segregated population and thus threatening security.

Another security threat that FD5 and FD 6 (2012) agree upon as significant is the segregation of the Rohingya and Burmese populations. FD 5 (2014) and FD 6 (2012) both see that while the physical separation of the Rohingya and Burmese population might prevent daily physical attacks, it also is problematic because it allows for a physical space of loathing of the “other” and encourages the populations to remain segregated. FD 6 (2012) has found that the needs of the displaced are being held hostage and creating a hostile environment that is leading to conflict within the Rohingya community and against the Burmese population.

On the lower end of the security scale, the protection of women and children were of least concern in the field documents. While both FD 5 (2014) and FD 6 (2012) have found that women and children are taking the brunt of the faults in security there has still been little done to improve their situation. FD 5 (2014) and FD 6 (2012) both examine the factors that prevent women and children from receiving better security. All things considered, the need for improved infrastructure, economic opportunities, and the prevention of the detention of the Rohingya men are all seen as the most important factors into increasing security for women and children. FD 6 (2012) deems foreign aid donations as one of the first steps to improve the security situation for women and children. However, FD 6 (2012) also notes that in order for security measures to be increased, it is necessary for the Burmese government to allow the development of adequate infrastructure with that money. Additionally, for children specifically, food security is a major source of insecurity. With their families unable to work legally, the

dearth of communication between NGOs and their situations living in IDP camps, there is a gap in the ability for the Rohingya to be sustainable.

After security, CS1 found identity as an important factor for the quality of life for the Rohingya. Due to their stateless status, the Rohingya don't have any legal rights and face severe restrictions on almost all aspects of their lives. According to FD 5 (2014) and FD 6 (2012), the predominant feeling around identity is that it blocks the Rohingya population from their right to services and freedoms. FD 6 (2012) found that due to their stateless status, Rohingya suffer from restrictions to movement, marriage, religion, provisions of aid, and economic opportunities. FD 6 (2012) found that the segregation in Rakhine state is contributing to creating a physical space that pushes the Burmese to identify with their national identity and the Rohingya to attach to their cultural identity.

FD 5 (2014) notes that there was an upturn in the Rohingya right to self-identify their citizenship status during the verification process that occurred right before the 2014 census. The Rohingya population was told that they would either identify as Bengali or they would not be counted in the census. Due to this status requirement, almost all Rohingya boycotted the census instead of asserting the Bengali ethnicity. Myebon Township did agree to identify as Bengali; however, the majority of the township were Kaman Muslims, not Rohingya. FD 5 (2014) found that the agreement to discard their Rohingya identity for Bengali was most likely because the conditions of their camps were so deplorable that they would do whatever it took for improvements in their other qualities of life. During the citizenship verification process, there was a total of 1,094 applications received. Of those applications, all of them were from Muslims in Rakhine state. Of the 1,094 applications, only 209 were granted citizenship status. Forty of the

applications gave the applicants' full citizenship, however this group was limited to Kaman Muslims who are considered an indigenous group within the protected legal ethnicities. The rest of the applicants, mostly Rohingya, were granted naturalized citizenship, which is problematic because it can be removed at any time by the government and still includes severe restrictions on what a person can study, the right to run for politics, and the right to form political parties.

CS1 also found that infrastructure was an important factor for the improvement of conditions for the Rohingya. By far the most predominant theme throughout infrastructure is the problems that consistently plague water distribution, physical structures, and garbage and sewer systems. FD 5 (2014) found that with the financial support and urging of international bodies, the government of Myanmar is making limited efforts to improve the infrastructure of the Rohingya IDP camps. However, FD 6 (2012) discovered that despite the efforts of the international community, there are still severe funding gaps. FD 5 (2014) considers the Rakhine Action Plan (RAP), which was drafted in July 2014, and remains confidential. The purpose of the plan was to find solutions based on the roots of conflict in Rakhine state. While the RAP has good intentions for both short-term improvement of infrastructure and long-term improvement in the status of Rohingya in Myanmar, it was never fully enacted or supported by the government and still required Rohingya to claim to "Bengali" citizenship. FD 6 (2012) references the Rakhine Response Plan (RRP) showing that of the \$32.5 million dollars that the RRP required, only \$14.9 million dollars were funded by donors. The funds were withheld because of the belief that the RRP would only further damage the Rohingya and Burmese populations. However, FD 6 (2012) also found that donors wanted to provide

the funding because infrastructure is so abysmal and they recognize the need for immediate assistance. It is because of this conflict of long-term harm and short-term emergency assistance that funding has been limited and the short-term improvements to infrastructure are not being provided, leaving a myriad of potential issues from health, to education, to economic opportunity, to security.

The field documents found that the knowledge of infrastructure within the IDP camps, the government initiatives, and the international community projects, is extremely limited. This limitation means that the ability to assist and construct more appropriate infrastructure would be based off of assumptions of the NGO community, aid agencies, and government rather than information gained through partnerships within the communities. In addition to lack of information about the conditions inside the IDP camps, there is a lack of knowledge about the engineering design and development of infrastructure in the camps. This is particularly important given that the camps are located outside of the capital, Sittwe, and are highly vulnerable to floods and cyclones. FD 5 (2014) even found that should the structures, services and population survive a potentially devastating natural disaster, there is a high probability that it will lead to outbreaks of diseases like diarrhea, tuberculosis and malaria, as has happened in the past. FD 6 (2012) recommends the reactivation of the UN cluster system to create improved coordination, improved staff deployment, enhanced knowledge of conditions, and more accountability.

Another frequently referenced quality of life indicator is the economy. Economic freedom allows for a person to provide for their family, own their own home or property, and use basic human services like healthcare and education when needed. FD 5 (2014)

and FD 6 (2012) have found that the restrictions on the economic capacity of the Rohingya is so difficult, that the Rohingya frequently must face the choice of either migrating on dangerous boats and across borders or accepting an abject state of poverty. One of the biggest problems that FD 5 (2014) and FD 6 (2012) have discovered is that the government has been putting restrictions on aid organizations and even preventing them from entering the IDP camps. FD 6 (2012) explained that the removal of aid organizations frequently aligned with the seasonal gap in crops, meaning that restrictions on employment in combination with no aid organizations such that not only are the Rohingya starving, but also that they have no opportunity to work and sustain themselves.

FD 5 (2014) found that according to the RAP, after the citizenship verification process, those who did not qualify for or apply for citizenship would be detained into IDP camps. However, it was still unclear as to how those camps would be funded. Additionally, the citizens who did not apply for legal status would be labeled “illegal aliens” that further restricts their ability to obtain gainful employment and in many cases it opens the possibility to indefinite detention. These factors have made it incredibly difficult, if not impossible, for the Rohingya to be a sustainable population.

The lowest scoring quality of life indicator was education. Within education, the highest scoring category was the on-going lack of educational services and problems with the services that were provided. FD 5 (2014) found that children in Rohingya IDP camps are less likely than their Burmese peers to start school on time. This is due to a myriad of factors including inadequate educational services, lack of communication between implementing institutes, security issues, the necessity for children to work in forced labor

and government restrictions. Furthermore, the highest level of education that is available for Rohingya in IDP camps is primary education. FD 5 (2014) found that there was limited secondary education available and that teachers are not trained adequately or paid, making their motivation to teach well extremely limited. FD 5 (2014) did find that there are some Rohingya who volunteer to teach, but if they want the volunteers to continue, it recommends that the government begin to subsidize the teachers' efforts. FD 6 (2012) also noted that Burmese education is limited in Rakhine state with the only university located in the capital, a place to which that not all Burmese or hardly any Rohingya have access.

It is important to note that there was a distinction between informal and formal education within the IDP camp setting. While formal education was difficult to apply to the IDP camp setting, aid organizations found success in some of their informal educational programs. One of the most important educational opportunities that the camps have is male education on issues relating to violence against women. While these opportunities have been limited, they are very important considering the increase in SGBV that the IDP camps have seen. Some of the most successful informal education opportunities have been those that teach women marketable skills, such as weaving baskets. Overall, FD 5 (2014) and FD 6 (2012) found that informal education is necessary in the IDP camps because they substitute knowledge in a situation where traditional education is limited and failing.

Overall, CS1 found that the field documents were most concerned with health, security and identity. However, infrastructure, economy, and education are all important in understanding the situation of the Rohingya in Myanmar. It is important to note that

the relationship between the quality of life indicators is so significant that when isolating one, it is possible to see how it impacts the others and how the others impact that indicator. In the case of Myanmar, Rohingya are most concerned about their health and the health of their families. FD 5 (2014) and FD 6 (2012) found a plethora of different ways in which economy, infrastructure, education, identity and security impacted the health of the Rohingya population.

Case Study 2: Rohingya in Bangladesh

CS2 focused on the Rohingya situation in Bangladesh. This situation was found to be more complicated because there was a stark divide between the quality of life indicators of the officially registered Rohingya refugees in the two official camps and the unregistered Rohingya refugees that live in the many makeshift camps. While there are approximately 23,000 Rohingya officially registered, there are another 200,000-500,000 thousand that are living in makeshift camps. Due to the limited ability of researchers to enter both the makeshift and official camps, there is little documentation on the specifics of each area.

Quality of life indicators in the field documents placed a specific emphasis on the health of the Rohingya refugees in Bangladesh. Within the section of health, the field documents found that despite some improvements in health services, there were still significantly more health concerns within the Rohingya refugee camps. FD 1 (2002) found that despite challenges with health care and inadequate services, the Rohingya in officially registered camps have a stable quality of health. FD 4 (2011) recognized that major barriers of health care in Rohingya refugee camps include high levels of poverty,

low levels of development, limited capacity of the host community, and the fact that economic opportunities are widely unavailable. However, FD 1 (2002) found that in both Kutupalong and Nayapara camp, the health services were directly aimed to assist children under the age of 10 and women who are of childbearing age or pregnant or lactating. FD 1 (2002) found that the predominant cause of health issues in the camps were due to a large population in a small space. Additionally, FD 1 (2002) found that unhygienic surroundings and inadequate water supply also highly impact health and are the secondary cause of death after respiratory tract infections. Due to the rate of spreading infectious diseases, organizations that work in the camps, specifically Medecins San Frontieres and Concern, have been working on prevention education. However, FD 1 (2002) has found that the best way to improve the health conditions of the Rohingya communities would be through an improvement in camp conditions rather than health education.

FD 1 (2002) found that a major source of anxiety for the Bangladeshi population is the perceived high birth rates of the Rohingya refugees. Due to these concerns and the overall well-being and rate of reproduction of the Rohingya refugee population, reproductive health services have been enacted. FD 1 (2002) found that the rate of births outnumbered the rates of both deaths and repatriation to Myanmar. One of the ways that the NGOs have worked on birth rates is through counseling and the distribution of birth control to women between the ages of 15 and 45. FD 1 (2002)(p.16) found that in 2002 the number of women engaged in family planning services had increased to 23 percent in Nayapara and 29 percent in Kutupalong camps. These numbers are likely to continue to increase as the culture shifts and accepts the more widespread use of family planning. FD

2 (2012) found that the knowledge of family planning services ranged from 86.6% to as low as .6% depending on the method. FD 2 (2012) found there is much lower knowledge of traditional methods of family planning such as the rhythm method and withdrawal.

FD 2 (2012) found that family planning services are provided in a myriad of different ways; however it found one way more effective than others: community volunteer staff. FD 2 (2012) found that the community volunteer staff was so important because it allowed for clients to receive reminders of their appointments, provide basic distribution of family planning services and to provide more private areas to consult with clients. However, FD 2 (2012) found that while these methods were helpful, it is still necessary for the Rohingya to be provided a clinic where more advanced procedures can be done. FD 2 (2012) stated that the camp clinic was open five days a week from 8:30-16:30 and no service at all provided on the weekends. However, one of the biggest problems FD 2 (2012) found was that staff was not receiving proper, updated training and are frequently overloaded under a high workload.

FD 3 (2011) also found the use of community-based workers fairly successful. Specifically, FD 3 (2011) found the use of community traditional birth attendants as frontline workers for maternal and neonatal care as a helpful method for the community. FD 3 (2011) found that the Research Training Management (RTM) initiative provided a tailor-made interactive training program that allowed for camp-wide education on infection prevention and allowed for the collection of pregnancy information. Furthermore, the introduction of an HIV/AIDS peer educator prevention program has helped to regularly improve the camp awareness of the disease and how to prevent it. Both FD 2 (2012) and FD 3 (2011) found that programs like these were assisting in the

improvement of overall health in the camp community. However, they both also noted that these services were not available outside of the official refugee camps and therefore only around 10% of the Rohingya refugees in Bangladesh were benefiting from this knowledge.

Another way that FD 2 (2012) found that organizations were improving camp health was through discussions with adolescents. The group of adolescents suggested that awareness sessions with married couples would be insightful and allow for the younger community to be aware of sexual health. However, FD 2 (2012) also noted that it would be impossible for the unmarried adolescents to receive any contraceptives because it is culturally unacceptable. FD 2 (2012) found that the community would welcome educational opportunities for the adolescents to learn about sexual health, but it would be strictly against their cultural practices to allow any participation in the use of contraception, despite the fact that FD 2 (2012) found that most of the adolescent community is sexually active, but hiding it from their families.

FD 4 (2011) found that children who are born in the refugee camps are brought up with a great disadvantage. From the start, refugee babies face the barrier of not being legally recognized because of the lack of registration by health clinics accepted by the authorities. This essentially means children have no rights to health services, their families cannot include them on their food rations, they are not included on family cards and they are not entitled to their daily portion of water. FD 1 (2002) reiterated the barriers of newborns in the camps, saying that in 2002 there was an unacceptably high rate of malnourishment among Rohingya children and adults in comparison to their Bangladeshi counterparts. FD 4 (2011) found that in 2011, malnourishment was still

rampant in Rohingya refugee camps. FD 7 (2011) found that acute malnutrition in the official refugee camps were as high as 14.6% (almost the emergency threshold set by the WHO) entering into the time of seasonal hunger due to limited crops. FD 7 (2011) found that during this same time, the World Food Programme was forced to cut back on their provisions meaning that none of the refugees, registered or not, were receiving adequate daily nutritional value. Additionally, FD 1 (2002) supported the need for the addition of newborns and children to the food rations, since the way the system is currently set up is causing a massive food shortage, known as a cycle of food debt.

Security was found to be a very important factor in health as well as overall quality of life for the Rohingya refugees in Bangladesh. FD 4 (2011) indicated there were major gaps in the protection of the Rohingya refugees. However there have been some improvements, such as the installation of solar powered lighting around the bathroom facilities, which has improved security measures in the official camps. Nonetheless, FD 4 (2011) discovered that overall security measures have worsened from the 2007-2011 period. In fact, FD 4 (2011)(p. 13) found that the following factors demonstrate the biggest protection risks for the Rohingya living in the camps in Bangladesh:

- Spousal violence, specifically wife-beating and wife abandonment;
- Rape, lack of security for those who have been raped;
- Inappropriate marriages (non-consensual and early);
- Threats of child labor and human trafficking;
- Detention;
- Further restrictions on abilities (movement, marriage, education); and,
- Continued exploitation.

In addition to the lack of security that the Rohingya feel in their camps due to the aforementioned protection risks and fear of punishment by the *majee* (camp leader), FD 1 (2002) found that if refugees managed to make it out of the camps, they are vulnerable to harassment by community members and the Bangladeshi authorities. Furthermore, upon breaches of security, Rohingya refugees felt they had nowhere to report it because of potential backlash from authorities.

While it got the lowest score for coding, FD 1 (2002) and FD 4 (2011) both put a special emphasis on the security of women and children. FD 1 (2002) determined that one of the causes of the 1991-1992 exodus from Myanmar was the widespread rape of women and girls by the military. FD 1 (2002) indicated that the camp situation has done little to improve upon their security, and in certain cases has made women and children more vulnerable to rape, violence and even trafficking. FD 4 (2011) found that one of the most successful ways to increase the security of women and children was through the addition of solar powered lighting near restroom facilities. Additionally, FD 4 (2011) and FD 5 (2014) indicated that for children, education was one of the most significant measures in preventing security threats. As the fear of backlash from the authorities is high, FD 1 (2002) estimates the actual number of incidents of sexual violence is higher than are reported.

The identity of the Rohingya is distinct in Bangladesh in comparison to their situation in Myanmar. Overwhelmingly so, the Rohingya in Bangladesh and Myanmar have indicated that their identity is a barrier to a better quality life. FD 4 (2011) cited Rohingya as being at a larger disadvantaged than their local counterparts in terms of assistance received, the risks they encounter on a daily basis, and the violation of human

rights and needs they experience daily. FD 4 (2011) discovered that these disadvantages have grown to the extent that violence is now considered normal and used as a way of control by community leaders, security personnel, teachers and parents amongst others. FD 4 (2011) found that many Rohingya have allowed the culture to develop this way because they believe their lack of documentation permits violence against them and amongst them.

FD 1 (2002), FD 4 (2011) and FD 7 (2011) have found that the lack of documentation is significant for the identity for the Rohingya refugees. FD 7 (2011) estimated that there are between 200,000 and 500,000 unregistered Rohingya refugees residing in Bangladesh. FD 7 (2011) also indicated that because of shared religion, customs, and language it has been possible for some Rohingya to integrate into the local Bangladeshi community. But the majority Rohingya has not been able to integrate. FD 4 (2011) insists that documentation will help with a variety of identity issues faced by the Rohingya. While the birth registration cards that have been issued are a good step forward, it has been found that there has been a crossover population of children who are half-Bangladeshi and half-Rohingya and are not receiving their proper legal status in Bangladesh. Many children fall between the cracks and don't get registered at all. FD 4 (2011) explained that the Bangladesh Citizenship Act of 2009 would allow for any children born with a Bangladeshi mother or father to obtain legal citizenship status, however it has not been properly enacted and many mixed children still do not receive the benefit of the law. FD 4 (2011) indicated the need for the Bangladeshi government to work on the registration of mixed children so they can break down some of the barriers that could improve the quality of life of the mixed Bangladeshi-Rohingya children.

FD 1 (2002) analyzed the life of the Rohingya women and found it was typically set inside of the household. FD 1 (2002) indicated this could be due to the restrictions that the women face from their husbands and fathers or because of cultural customs that did not allow women to leave their houses. CS2 attempted to find the typical duties of Rohingya women and FD 1 (2002) suggested the Rohingya women's lives were consumed with domestic duties, like cooking, childcare, and fetching water. FD 1 (2002) did discover that despite the fact it is a cultural tradition to be in the household, women have found their mental health and wellbeing are negatively impacted by their restrictions to the home. On the other hand, FD 1 (2002) found that women who are forced to leave their homes in the refugee camps for work, food or other needs are more susceptible to violence and discrimination. These restrictions and non-traditional exposure create a double burden on women because they suffer staying in their homes and they suffer leaving their homes.

CS2 discovered infrastructure had a significant impact on the other quality of life indicators. FD 1 (2002) suggested if infrastructure was improved, other quality of life indicators would also improve. FD 4 (2011) supports that claim, showing that upon the implementation of improved infrastructure (solar power at the bathroom facilities), the security of women and children improved as well. FD 7 (2011) found one of the ways the quality of life could be improved within the Cox's Bazar region of Bangladesh is through the development of both camp and town infrastructure. While FD 7 (2011) acknowledged the camp infrastructure is deplorable. It noted many cases the Bangladeshi infrastructure is also at unacceptable levels. The development of the Cox's Bazar region would be beneficial to both populations and to make the Bangladeshi population less threatened

and irritated by the Rohingya population. FD 4 (2011) has suggested improvements to the following types of infrastructure: access to water and food, improved shelter, access to fuel, health care facilities, education facilities after a primary level, security offices, and documentation and registration operations. FD 1 (2002) found there was ample support for the creation of new infrastructure, ranging from Rohingya refugees, Bangladeshi citizens, international governments, NGOs and other actors. FD 1 (2002) also found that “support” ranged from financial to hypothetical assistance to community relation support.

CS2 found many different factors to take into consideration while looking at the economic quality of life indicator. FD 1 (2002) found that while there were economic opportunities for the Rohingya available through small shops set up in the camps and low wage manual labor, it also found some of these opportunities interfere with Bangladeshi economic opportunities. FD 1 (2002) suggested this harbors resentment of the Rohingya population by the Bangladeshi population. FD 1 (2002), FD 2 (2012) and FD 7 (2011) all indicated the restrictions on the Rohingya population had significant impact on their economic power and opportunity. FD 2 (2012) discovered upon educating the Rohingya population on family planning services, they were more likely to consider the economic impact of having more children, including the cost of food, clothes and education. FD 2 (2012) also indicated the Rohingya have recognized a small family can be beneficial when economic opportunities are limited and the cost of children is expensive. FD 2 (2012) found a way to apply their Islamic belief that it is necessary to take proper care of children before you have more children and that Islam allows for a 2-year spacing period of their children.

FD 7 (2011) found it to be a necessity of the Bangladeshi government to work with NGOs, as well as international governments and organizations because they provide the financial support for the services and programs within the Rohingya refugee camps. These organizations and governments are also providing support for the Bangladeshi community. However, FD 7 (2011) found that there has been an economic decline of 3% in the Cox's Bazar and therefore resentment is growing due to the Bangladeshi belief all the aid is being redirected to the Rohingya population rather than on the already impoverished Bangladeshi population. FD 4 (2011) found the situation of the Rohingya is so desperate that family books (the documents that allow Rohingya to receive aid based on the number of people recognized in the family) are being sold and resold so that Rohingya can afford food, services and other needs.

CS2 identified education as the least mentioned quality of life indicator. FD 1 (2002) found that while there are informal and formal educational opportunities available in the official camps, their services are intermittent at best and frequently staffed by untrained volunteer teachers as indicated in FD 4 (2011). Furthermore, FD 3 (2011) and FD 4 (2011) identified adult educational opportunities. Yet they are once again dependent on funding and available staff to teach classes. FD 2 (2012) noted there were a myriad of barriers to education and a lack of educational opportunities. FD 2 (2012) noted that in some of their medical trainings and informational document distributions were impeded because the Rohingya could not read the pamphlets. FD 2 (2012) did find that healthcare staff was able to provide specific family training educational opportunities for males to help them understand the variety of options of family planning services, especially those that relate specifically to women. FD 1 (2002) did find some Rohingya were able to

integrate into Bangladeshi society and, as a result, they were able to attend the Bangladeshi schools. However, due to their status of refugees, or in some cases illegal immigrants, the Rohingya were not allowed to take the end of schooling exams and therefore there is no verification of their successful completion of education. Overall, due to the reliance of donor operations for funding and adequate training, education will continue to be intermittent at best. It is fair to say, that given this information, life in the official refugee camps in Bangladesh is almost the best option for the Rohingya population.

Chapter 5: Discussion

The findings ranked the quality of life indicators in Bangladesh and Myanmar as follows: health, security, identity, infrastructure, economy and education. The discussion will analyze the impact of the quality of life indicators on the Rohingya population, local Bangladeshi and Burmese populations, and international organizations. Additionally, the discussion will address the differences in stateless and refugee status. Furthermore, it will take into consideration the external impact of the international organizations that are attempting to assist the Rohingya, Burmese and Bangladeshi populations.

Discussion

Health. Both Case Study 1 and Case Study 2 indicated health is the primary cause of concern in regards to quality of life indicators for the Rohingya stateless and refugee populations in Myanmar and Bangladesh. While it seems counterintuitive a population would be better off as a refugee than as a stateless population in their native country, the researcher found that there were only five references of the health care services provided within Myanmar in comparison to 41 mentions in the refugee camps in Bangladesh in recent field documents. However, the research also indicated it was only the case for registered refugees in Bangladesh; those who are unregistered in Bangladesh were impossible to adequately survey as they had either integrated into the Bangladeshi population or were living in closed-off, makeshift camps unavailable to international aid organizations. While it is encouraging registered refugees in Bangladesh are receiving the necessary basic health services, that only accounts for approximately 10% of the Rohingya refugee population in Bangladesh, meaning approximately 90% of the

Rohingya refugee population in Bangladesh are unaccounted for and their health status is unknown (Kiragu, Li Rosi, & Morris, 2011).

Despite the high number of concerns that were expressed in the coded field documents, there were also ample examples of new healthcare initiatives being addressed within the two legal refugee camps in Bangladesh. Due to the restrictions the Rohingya face as a stateless population in Myanmar, it was found that their access to health services were extremely limited despite the fact other populations in Rakhine state were able to access services when needed. One issue addressed in both Myanmar and Bangladesh was sexual and gender based violence. In Myanmar, it was only recognized as an issue that needs further assistance, rather than an action that has actually been taken. However, the identification of SGBV is a positive indicator of willingness to consider and eventually provide services in the future. In Bangladesh, not only has SGBV been recognized in the Rohingya population, but it has also been established as a factor in the local Bangladeshi population. FD 7 (2011) found that the UNHCR was able to make preventative SGBV progress through raising awareness, increasing women's leadership roles, and supporting legal cases for registered Rohingya refugees in Bangladesh. While this progress has been specifically focused on only the registered Rohingya population, it is possible the information will be relayed from the registered population to the unregistered population through word of mouth. Furthermore, FD 2 (2012) discovered that in Bangladesh there had been an increase in male education on female circumstances which provides a base for understanding and for the analysis of community rules that took women into consideration.

Security. After the issue of health, security was found to be the next most important issue to the Rohingya refugees and stateless population. Not only is security a major issue for the Rohingya in Myanmar, it is also a driving push factor for the Rohingya to leave Myanmar for Bangladesh and other nearby nations. It has been reported that in Myanmar the military, which is supposed to be protecting all members of society, are perpetuating violence and even in some cases there have been reports of kidnapping women and detaining them and raping them (Baig, 2013). All of the field documents (except FD 3 [2011] that had not taken security into consideration) point to the Rohingya status of stateless in Myanmar as the root cause of security threats against the population. All of the field documents that referenced future actions to be taken to improve the security conditions in both Myanmar and Bangladesh indicated it is necessary to give the Rohingya population in Myanmar official protection under the stateless mandate or citizenship without having to identify as “Bengali.” The status of refugee in Myanmar should also be considered because it provides more protection and opportunities than the stateless mandate allows. Additionally, the granting of protection and status in Myanmar can be seen as beneficial for Bangladesh because it will provide reason and opportunity for Rohingya to repatriate and therefore alleviate some of the economic and social burden that Bangladesh is experiencing due to the Rohingya presence.

Security issues in Myanmar do not end with the military control. Religion is another factor that needs to be taken into consideration. FD 5 (2014) referenced a Buddhist monk who believes successful cohabitation of more than 49% of the Rohingya in Rakhine state is not possible. While the religious conflict is an issue that needs to be

addressed, coexistence is a method Nguyen (2015) believes can be applied to the situation. By using coexistence, there will be a focus on sharing Rakhine state, but not through assimilation, the loss of shared cultural practices or the loss of individual uniqueness. While coexistence has not been successful in the past, if the Rohingya refugees are granted citizenship status and protection through the stateless mandate or refugee status and if there is determination of the root causes of the security issues that are resolved then coexistence can once again be attempted. While cultural and social history will still play a factor in how coexistence would work, giving the Rohingya access to economic opportunities, educational opportunities, other social services and security would diminish tensions between the Muslim and Buddhist communities. The increase in the use of services and security would mean there would need to be an investment infrastructure and training of staff. Given the work rights the Rohingya would then possess, there would be a new work force available for a variety of different positions. It would also provide new employment opportunities for the local Burmese population already living in Rakhine state.

Identity. While many people consider identity and citizenship to be one in the same, the Rohingya can contest that while citizenship helps make up an identity, the lack of citizenship has the same effect. Different identifying factors could include religion, nationality, gender, sexual status, and profession. In the case of the Rohingya, their Muslim identity in a majority Buddhist country is a secondary identifier behind their larger Rohingya cultural and stateless identity. During the independence movements, it was found the Bamar majority in Myanmar became increasingly nationalistic and by doing so, created a larger and larger divide between the majority Bamar population and

the many other ethnic minorities (Palmer, 2011). However, it is important to note when aid agencies that shared the Rohingya religious beliefs were providing services for them in Bangladesh (a country that also shares their religious beliefs), the aid agencies were found to be held to a higher standard by the Rohingya (Palmer, 2011). The coding of field documents found that lack of citizenship was regarded as the root of conflict between the local populations and the Rohingya population. While the status of citizenship is not the primary form of identity from the perspective of the Rohingya, the Burmese and Bangladeshi governments have placed such an emphasis on it through barriers and restrictions that it has become a primary identifier for the population.

Infrastructure. The infrastructure in both Myanmar and Bangladesh were found to be inadequate. While some of the Rohingya remain in their own small villages in Myanmar, the UNHCR (2015c) estimates that 140,000 people are IDPs in Rakhine state and 36,000 people are isolated in remote villages. FD 5 (2014) estimated that the number is actually closer to one million displaced Rohingya in Rakhine state with 10,000 Rohingya in closed-off camps. Many of these IDPs are in these camps because of the Buddhist/Muslim clashes that occurred in 2012. During these clashes, infrastructure that belonged to both Buddhists and Muslims was destroyed. The closed-off nature of Myanmar, especially in Rakhine state, has made it difficult to obtain accurate information on the number of IDPs and the conditions of the IDP camps. However, FD 5 (2014) found that Rakhine state has the lowest level of access to clean water, poverty runs rampant throughout the state, health and nutrition levels are lower than the rest of the population of Myanmar and the children are more likely to start school late. FD 5 (2014) discovered that despite attempts by international organizations to provide aid for the

suffering community, the Burmese government put restrictions on the ability to provide assistance and in some cases flat out prevented organizations from entering, which prevented the improvement of infrastructure. Given the willingness of international communities to provide assistance for the creation of more sustainable infrastructure, the restrictions should be uplifted and aid encouraged and sought out by the Burmese government.

Due to the continued assistance by international organizations, the official refugee camp infrastructure has been more carefully monitored than in Myanmar. The involvement of the international organizations, especially UNHCR, has meant that there have been standards for the camp infrastructure since their initial investment. In 1992, when Bangladesh stopped the registration of Rohingya refugees, it meant the majority of Rohingya refugees could not and did not live in official documented camps, especially those from the most recent wave of Rohingya refugees in 2012. Therefore the majority of Rohingya refugees are fleeing to makeshift camps that do not have any required infrastructure qualifications and are generally made of found objects. UNHCR (1995) implemented standards for the shelters they support, but there has been little success in upholding the requirements. Despite these qualifications, the field documents found that issues, such as water access and bathroom facilities, were still rampant in the official camps in Bangladesh. Due to the security issues that inadequate infrastructure allows, such as SGBV at the restroom facilities, it is clearly necessary to improve the infrastructure in both registered and unregistered Rohingya camps.

Economy. There are three important lines of thought regarding the economy. First are the barriers to economic opportunities for the Rohingya refugees and stateless

populations. Second is the impact on Bangladeshi and Burmese economic opportunities. Third is the impact of continued assistance causing the further segregation of the Rohingya from the host populations. While the officially registered Rohingya refugee population in Bangladesh is allowed to seek employment, FD 1 (2002) revealed that most end up relying on assistance from international organizations or starting up small shops inside the camps, which significantly limits the amount of profit the Rohingya could possibly gain. Employment in the camp is safer because it does not place the workers in a hostile host environment, but it puts the Rohingya in danger because, according to reports, the *majee* and camp leaders target the Rohingya. Either way the Rohingya try to work, they are in danger.

The second factor to consider is the resentment the host community populations harbor towards the Rohingya refugees and stateless population. In Bangladesh, FD 1 (2002) found the population was resentful because when the Rohingya arrived, they began to fill jobs at lower wages than the local Bangladeshi population and effectively pushed them out of employment opportunities. However, FD 1 (2002) did recognize that if the refugees were granted employment rights in Bangladesh, it would require they get paid at the same rate as the Bangladeshi population. This means that employment competition could once again be focused on the quality of service rather than cost of services. Bangladesh is already considered an impoverished country and with the addition of between 300,000 and 500,000 refugees, the stress the already limited resources has led to more resentment in the Bangladeshi population. Since FD 7 (2011) discovered a 3% decrease in the economy in Cox's Bazar and all the resources being redirected specifically to the Rohingya population, there are two additional reasons for resentment

to be cultivated amongst the host nation, especially in the region that is hosting the refugee population. Furthermore, in Myanmar, the centralized government has largely ignored Rakhine state. For the Rohingya to be the only population recognized by international organizations as in need in Rakhine state has essentially isolated the rest of the Rakhine population which is also in need of financial support, and thus has created more resentment.

Lastly, while international organizations support the emergency assistance to the Rohingya refugees in both Bangladesh and Myanmar, they have continued concerns that their financial assistance to one population in areas where the whole population is at risk continues to encourage and support segregation. FD 5 (2014) and FD 6 (2012) both found while international organizations wanted to finance the emergency assistance to the IDPS in Myanmar, there are concerns segregation would increase to extreme proportions because of their financial interference. In FD 6 (2012), for instance, the Rakhine Response Plan called for \$32.5 million, but it was only granted a portion because the donors did not want to further encourage the separation between the different populations. Additionally, resources amongst the donor population has found to be uncoordinated and therefore wasteful because some areas get double coverage, while others are completely overlooked due to lack of communication.

Education. UNHCR-SC (1997) found that when refugee populations arrive in a country they should be granted access to services such as health care, security and education. While access to these services is important to a population fleeing harm, UNHCR-SC (1997) also discovered it is another way a host population can be pushed aside for the wellbeing of the refugee population. However, it was also found that having

a refugee population enter into a country could draw international organizations and donors to a region previously overlooked. In Bangladesh, because of the official status of refugee, there has been an increase in organizations providing assistance and training to the Cox's Bazaar population. In Myanmar, where movement is restricted, the Rohingya do not receive the same protections under the statelessness legislation and the local Rakhine population has been long overlooked. Resentment has grown between the populations and opportunities for education and training of the population have not been considered.

The coding of education in the field documents revealed that the lack of educational services and problems with educational services are still predominant concerns of the Rohingya population in both Bangladesh and Myanmar. However, it also indicated there were both formal and informal educational opportunities within the refugee and IDP camps, which provides more opportunities than other services can provide. Most specifically mentioned were the training opportunities in the healthcare sector of volunteer family planning advocates. One of the largest issues that FD 2 (2012) found was that training of health volunteers was impeded because the Rohingya population could not read the material and therefore the pamphlets were essentially rendered useless. However, with support of the international communities in Bangladesh the official camps were able to set up primary schools for the children. Additionally, in situations where the Rohingya were able to integrate into the Bangladeshi community, they were generally able to complete their education, but were not able to take the official test at the end of their studies delegitimizing their education altogether.

Stateless and Refugee Status. There are two main documents that indicate the rights and protections of a stateless person: the 1954 Convention and the 1961 Convention. The 1954 Convention established that all stateless populations should be ensured a minimum set of human rights, including the rights to education, employment, housing, identity, travel documents, and administrative assistance. Additionally, it defined a person who is stateless as someone who is not recognized as a citizen under the operations of any law. The 1961 Convention focused on the prevention and reduction of statelessness over time. It established safeguards in nationality laws, the acquirement of nationality for children in situations where they do not receive other citizenship at birth, and safeguards to prevent statelessness due to renunciation or loss of nationality and state succession. Additionally, it set the limits for the very few legal circumstances for which states can deprive a person of their nationality (UNHCR, 1951; UNHCR, 1967).

The two documents that establish the rights of refugees are the 1951 Convention Relating to the Status of Refugees and the 1967 Protocol. The 1951 Convention is important because it defined who qualifies as a refugee and established both the obligations of a host country to a refugee and the obligations of a refugee to its host country. The main rights of a refugee established in the 1951 Convention are the rights to not be expelled, not to be punished for illegal entry, to work, to housing, education, public relief and assistance, freedom of religion, access to courts, freedom of movement and to be issued identity and travel documents. Additionally, the 1951 Convention incorporated the right to be protected from refoulement, the forcible return of a refugee to his or her country of origin. While non-refoulement is included in the 1951 Convention, it is actually customary of international law and binding regardless if a country has signed

the Convention or not. Furthermore, it set up the requirement that the refugee must live by the rules and regulations of its host country and to respect public order. The 1967 Protocol extended the applicability of the 1951 Convention by removing the original time limit and geographical constraints.

Government and International Organization Communication. While almost entirely ignored in field documents, communication between the Burmese and Bangladeshi governments with international organizations working with the Rohingya population are incredibly important due to of the availability and quality of services the Rohingya can receive. FD 6 (2012) did recognize that the communication between the organizations in the IDP camps was significantly lacking and services were inconsistent at best. FD 6 (2012) found that while some areas were benefiting from the assistance of multiple organizations, other areas of the same IDP camps were being overlooked entirely meaning one group within an already discriminated group was being unfairly and unintentionally disadvantaged due to the lack of communication between aid organizations. Additionally, Bangladesh and Myanmar have been known to dismiss organizations for unknown reasons but also because of the relationship between the organization and the population it is assisting. As Thein Sein (President of Myanmar 2011-2016) declared, there is no interest in the Burmese government to repatriate Rohingya in Rakhine state. Rather they should be sent to secondary or tertiary nations. Therefore any assistance the Rohingya receive that encourages them to stay in Myanmar is considered to be actions that go against the government. However, in the most recent election, the National League for Democracy won control of the country and therefore

there is an opportunity to establish a new relationship between the government, the Rohingya population, and the international organizations involved in Myanmar.

Analysis

This research attempted to answer the questions: *What is the impact of the stateless and refugee status on the Rohingya population in Bangladesh and Myanmar? Based on quality of life, which status is more beneficial to the Rohingya population?* In order to answer these questions, the following questions were considered:

- *How does refugee or stateless status impact the Rohingya, as measured by legal restrictions, impact on quality of life and government relations with the population?*
- *How would Rohingya citizenship impact the legal restrictions, quality of life, and government relations for the Rohingya population in Myanmar?*
- *How would the signing and implementation of the refugee conventions change the legal restrictions, quality of life, and government relations for the Rohingya population within Bangladesh?*
- *How does change in the status of Rohingya populations impact the Bangladeshi and Burmese governments, particularly relating to economic status, religious tensions, and country make up which determines national identity?*

The result of this research was inconclusive. While it was discovered that refugee and stateless status has a significant impact on the quality of life of a population, the closed-off nature of the Rohingya make it difficult to find resources that adequately establish the situation of the population. Had there been more field documents available or other

methods to directly contact the Rohingya population, there would have been more reliable data for the study.

While the quality of life indicators are all factors for consideration, the overarching theme that dictated the quality of life turned out to be access to refugee status, stateless status, or in the best-case possible, full citizenship. While the case studies provided an opportunity to compare and contrast the situation of the Rohingya in two different countries, the varied status of the Rohingya in each location added a level of difficulty in truly understanding their situation as a population. In Myanmar, the Rohingya are broken into three dominant groups: those who have managed to remain in their homes, those who are in closed-off isolated villages, and those that are in IDP camps. In Bangladesh, the Rohingya population is also broken into three dominant groups: those who are in officially registered refugee camps, those who are in unofficial refugee camps, and those who have assimilated into Bangladeshi society. Due to the difficulties in reaching the populations, it is impossible to know exactly how many Rohingya are impacted by stateless and refugee status or the demographics of the population.

Due to the restrictions on access to the Rohingya population, the field documents were only detailed with the official Rohingya refugees in Bangladesh and the IDP camps in Myanmar. While it would appear that Rohingya as IDPs in Myanmar and Rohingya as refugees in Bangladesh would share similar situations, the context of their location and the different protections granted to each population make their situations distinct. Upon comparing the populations, it would seem the Rohingya officially registered in Bangladesh are the most protected of all the groups. However, this group of refugees only

consists of approximately 23,000 of a population of over one million individuals. Furthermore, because of the restrictions the Bangladeshi government has placed on international organizations, specifically the UNHCR and MSF, it is no longer possible to register new refugees since 1992 and assistance has been limited. The Bangladeshi government claims that by registering new refugees, they will be enticing more Rohingya and other refugee populations to migrate to Bangladesh, which does not have the resources to support new arrivals. This theory is supported by IRIN (2013) and Southwick (2015) refugee pull factor theory. While it is important populations receive the assistance they need in refugee situations, it is also important the push factors out of Myanmar are addressed so repatriation is a realistic opportunity for the Rohingya.

The comparison of refugee and stateless status has found the determination of status has made a significant difference in the quality of life of the Rohingya population. However, it is also important to consider the context of the culture in which different statuses are granted. Not only does the stateless Rohingya population suffer from fewer rights and protections than those who are granted refugee status, they are also in an intolerant religious and social environment as demonstrated by the continued attacks on the Rohingya buildings and specifically on their mosques. The Rohingya are also experiencing setbacks socially in Bangladesh. The population is not being persecuted their due to their religion. In order to fully understand the dynamics of the Rohingya refugee situation, it would be necessary to do extensive research into the condition of the Rohingya in closed-off villages and those that remain in their original residences. Additionally, research into the Rohingya that integrated successfully in Bangladesh and those that are living in unofficial refugee camps needs to be done.

Despite the limitations of research that prevented access to a majority of the Rohingya population, there were several key issues the research did address. Perhaps the most important issue is status determination. Due to the lack of information of the Rohingya populations that are not granted any official status, it is necessary to do further research into unregistered refugees and closed-off stateless populations. Additionally, communication between international organizations in the field and the governments needs to be addressed. While the field documents recommended actions the governments should take, none of them addressed the benefits of status recognition for governments involved. Additionally, there was no standard for communication indicated. For these reasons, the researcher created a toolkit (Appendix 8) that addresses culturally competent communication in business situations in Myanmar and Bangladesh. Additionally, it provides reasons governments would benefit from conferring refugee status or citizenship on the Rohingya minority.

Limitations

The greatest limitation to this research was the availability of and the access to the Rohingya population. While there are field documents that cover the Rohingya situation in the registered refugee camps in Bangladesh and some field documents in the IDP camps in Myanmar, these only cover a fraction of the Rohingya population. Due to the language and geographical barriers, the researcher could not perform interviews or surveys that would improve knowledge about the situation of the Rohingya and provide more accurate information. Additionally, the closed-off nature of the Burmese government makes their motives questionable and their loyalties to other organizations and nations unknown. The additional barrier of poor international organization

communication made it difficult to encounter and address more in-depth information about the population.

While the field documents were insightful, the limited number of them and the fact that they were all done by organizations that aim to protect and assist refugees, means the reliability of the data questionable. Due to the barriers of information the governments established in matters related to minority, stateless and refugees means any information provided by government institutions is also likely to be skewed in a direction that shows them favorably. Therefore the acquisition of data should be gathered through an institution that does not inherently benefit either the government or the international organizations that are providing financial and other services to the Rohingya population.

Chapter 6: Conclusion

This research attempted to answer the questions: *What is the impact of the stateless and refugee status on the Rohingya population in Bangladesh and Myanmar? Based on quality of life, which status is more beneficial to the Rohingya population?* In order to fully answer these questions, the following questions were researched and analyzed:

- *How does refugee or stateless status impact the Rohingya, as measured by legal restrictions, impact on quality of life and government relations with the population?*
- *How would Rohingya citizenship impact the legal restrictions, quality of life, and government relations for the Rohingya population in Myanmar?*
- *How would the signing and implementation of the refugee conventions change the legal restrictions, quality of life, and government relations for the Rohingya population within Bangladesh*
- *How does change in the status of Rohingya populations impact the Bangladeshi and Burmese governments, particularly relating to economic status, religious tensions, and country make up which determines national identity?*

While the research was inconclusive, insight was gained into the gap in research about the majority of the Rohingya population, the lack of communication between governments and international organizations, and the Burmese government's barriers to the reintegration of the Rohingya into Rakhine state. The researcher concluded that in order to improve the situation for the Rohingya refugee and stateless population a variety of issues need to be overcome, most importantly the communication between government

and organizations. Once communication improves, it sets a platform for other more important issues to be addressed. As international organizations have staff that is neither local nor familiar with local customs, the toolkit designed by the researcher will give international agencies background to approach the Burmese and Bangladeshi government in a way that is respectful and culturally competent, and also effective in improving the conditions of the Rohingya. As the staff training with international organizations can be limited and turnover can be frequent, the toolkit was designed to be a very basic background with a focus on communication styles that would allow for background information to be introduced to a new worker in the field before addressing more complicated matters. The intention of the toolkit is to encourage the granting of refugee status to be reinforced in Bangladesh and an improvement of status for the Rohingya in Myanmar. The ideal situation would be that the Rohingya would be granted full citizenship status, but as all of the field documents and research has indicated, there are many barriers to full citizenship and so addressing improvement in status instead is encouraged. The research found even the granting of refugee status would improve the situation of the Rohingya in Myanmar and therefore the toolkit addresses the betterment of the conditions of the Rohingya population. Essentially, the toolkit should serve as a platform to start a conversation between organizations and the governments towards progress for the Bangladeshi, Burmese and Rohingya populations.

Recommendations for Further Research

Further research should focus on the Rohingya population that is not registered in Bangladesh or in an IDP camp in Myanmar. As a majority of the Rohingya population does not belong to one of these two populations, it would be imprudent to ignore their

needs and to refuse to provide them services. CS1 and CS2 brought forth the issue of how donor funding affects segregation of the refugee and stateless population. Further research into how the financial support of the international organizations ended up impacting the Rohingya population could serve to prevent or improve future funding situations. Furthermore, it is recommended to focus additional research on communication styles. Specifically, research should consider how different communication styles are integrated into the framework of international organizations in the field. In the end, the quality of life indicators should be further researched and expanded to include more specific information on identity, security, education, economy, health, infrastructure, government, environment and international organization relationships. Further research should monitor and evaluate these indicators over a period of time in order to understand if the relationships established are due to actual patterns of behavior or just one-time circumstances. Additionally, this will allow for funding organizations to ensure their finances are being used for the betterment of all parties involved.

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Appendix 1: Coding Field Document Totals

| Field Document (FD) | Health | Education | Security | Infrastructure | Economy | Identity |
|---------------------|------------|------------|------------|----------------|------------|------------|
| FD 1 (2002) | 68 | 15 | 59 | 54 | 37 | 38 |
| FD 2 (2012) | 36 | 39 | 30 | 22 | 10 | 24 |
| FD 3 (2011) | 34 | 18 | 0 | 1 | 1 | 4 |
| FD 4 (2011) | 35 | 20 | 22 | 13 | 9 | 28 |
| FD 5 (2014) | 31 | 9 | 32 | 30 | 20 | 42 |
| FD 6 (2012) | 32 | 11 | 43 | 12 | 22 | 31 |
| FD 7 (2011) | 48 | 15 | 46 | 19 | 40 | 39 |
| Total | 284 | 135 | 233 | 152 | 139 | 206 |

Appendix 2: Coding Health Totals

| Health | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|-----------------------------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------|
| Concerns for Rohingya Population | 49 | - | 4 | 13 | 17 | 14 | 15 | 112 |
| Services Provided | 12 | 16 | 12 | - | 2 | 3 | 1 | 46 |
| Positive Health Outcomes & Knowledge of Healthy Lifestyle | 7 | 9 | 5 | - | - | 2 | 3 | 26 |
| Gender Based Violence/ Female Specific Health Concerns | - | 11 | 13 | 5 | 2 | 1 | 22 | 54 |
| External Factors that Impact Health | - | - | - | 17 | 10 | 12 | 7 | 46 |

Appendix 3: Coding Education Totals

| Education | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|-------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------|
| Informal Education | 5 | 6 | 7 | 6 | - | 1 | 1 | 26 |
| Restrictions on Education | 3 | 2 | - | 9 | 3 | 2 | 6 | 25 |
| Formal Education | 2 | 14 | - | 3 | 1 | 2 | 2 | 24 |
| Problems with & Lack of Education | 5 | 12 | 4 | - | 3 | 5 | 3 | 32 |
| Adult Education | - | - | 7 | 4 | - | - | - | 11 |
| Opportunities for Further Education | - | 6 | - | - | 2 | 1 | 3 | 12 |
| Male Specific Education | - | 5 | - | - | - | - | - | 5 |

Appendix 4: Coding Security Totals

| Security | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|-----------------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------|
| Security Threats | 24 | 4 | - | 15 | 11 | 19 | 20 | 93 |
| Potential Security Threats by Rohingya & NGOs | 19 | 12 | - | - | 13 | 13 | 10 | 67 |
| Factors that Improved Security | 8 | 10 | - | 7 | 6 | 8 | 6 | 45 |
| Security of Women & Children | 9 | 4 | - | - | 2 | 3 | 10 | 28 |

Appendix 5: Coding Infrastructure Totals

| Infrastructure | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|----------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------|
| Problems with Infrastructure | 23 | 6 | - | 6 | 10 | 2 | 8 | 55 |
| Problems because of Infrastructure | 8 | - | - | - | 6 | 1 | 1 | 16 |
| Availability of Infrastructure | 1 | 8 | - | - | 1 | - | 3 | 13 |
| Lack of Infrastructure | - | 8 | - | - | 7 | 5 | 3 | 23 |
| Support for Creation of Infrastructure | 15 | - | - | 1 | 4 | 3 | 1 | 24 |
| Knowledge about Infrastructure | 7 | - | - | - | - | 1 | 1 | 9 |
| Improvement of Infrastructure | - | - | 1 | 6 | 3 | - | 2 | 12 |

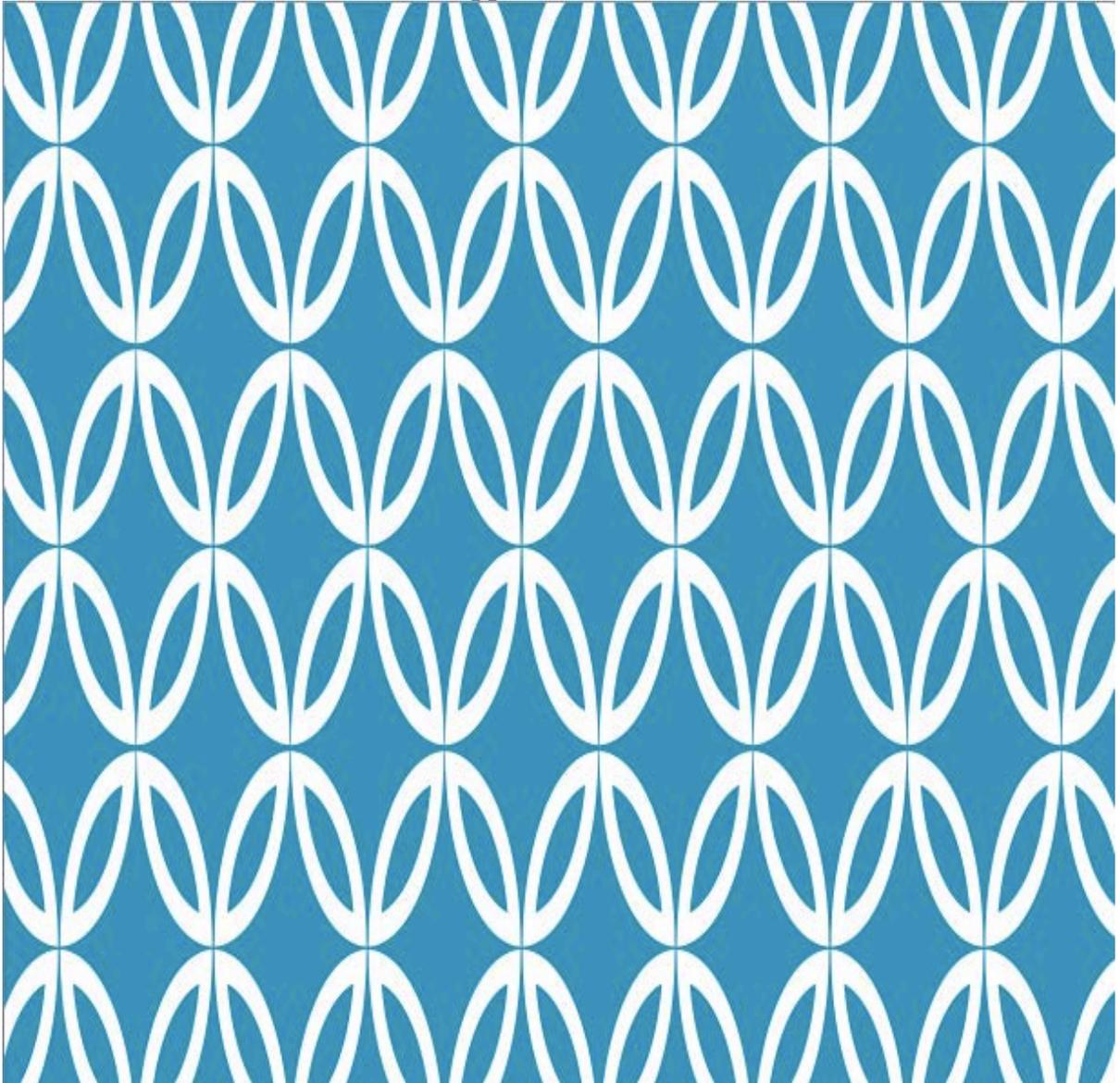
Appendix 6: Coding Economy Totals

| Economy | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|---------------------------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|--------------|
| Restrictions | 11 | 1 | - | - | 8 | 8 | 12 | 40 |
| Opportunities | 7 | 4 | - | - | 1 | 3 | - | 15 |
| Insecurities Created because of Economy | 12 | 2 | - | 9 | 3 | 4 | 7 | 37 |
| Loss of Bangladeshi Economic Opportunity | 2 | - | - | - | 2 | 2 | 5 | 11 |
| NGO & Government Involvement | 5 | 3 | 1 | - | 6 | 5 | 16 | 36 |

Appendix 7: Coding Identity Totals

| Identity | FD 1 (2002) | FD 2 (2012) | FD 3 (2011) | FD 4 (2011) | FD 5 (2014) | FD 6 (2012) | FD 7 (2011) | Total |
|-------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|--------------------|--------------------|--------------------|--------------|
| Temporary Refugee/IDP Status | 12 | - | - | - | 2 | 3 | 4 | 21 |
| Unregistered Refugee Status/Non-citizen Status/IDP | 7 | - | - | - | 9 | 4 | 9 | 29 |
| Identity as a Barrier | 9 | 6 | - | 28 | 17 | 12 | 13 | 85 |
| Bangladeshi/Burme se Identity | 10 | - | - | - | 5 | 7 | 8 | 30 |
| Identity as Contextual | - | 18 | 4 | - | 9 | 5 | 5 | 41 |

Appendix 8: Toolkit



**GOVERNMENT- NGO
COMMUNICATION
TOOLKIT
BANGLADESH &
MYANMAR**

Lauren C. Morrow
November 2016
Concordia University- Portland
laurencmorrow@gmail.com

INTRODUCTION

The Rohingya population is made up of an estimated 1.3 million individuals who are rendered stateless because of Myanmar's 1982 Citizenship Law. Due to their lack of citizenship in Myanmar, the Rohingya have been forced to flee as refugees to neighboring countries to look for better opportunities and security.

Additionally, their lack of status has meant they do not have protection under Burmese law. This has allowed them to be forced into Internally Displaced Persons (IDP) camps. It has been estimated that between 200,000-500,000 Rohingya have fled to Bangladesh, putting a strain on their already limited economic resources. The United Nations High Commissioner for Refugees (UNHCR) assists in the operations of the 2 remaining legal refugee camps in the Cox's Bazaar region of Bangladesh. Of the refugees in Bangladesh, approximately 23,000 were registered by the UNHCR. The government of Bangladesh has disallowed the registration of new refugees since 1992, effectively rendering 90% of the Rohingya population as illegal with no rights or protections. It is unlikely without a change the legal status, conditions for Rohingya will improve. It is only at the urging of international organizations that effective change for the Rohingya can occur.

TABLE OF CONTENTS

| | |
|----------------------------------------------|----|
| Key Facts..... | 4 |
| Communication Styles..... | 6 |
| Bangladeshi Communication Style..... | 8 |
| Burmese Communication Style..... | 9 |
| Benefits of Granting Status to Rohingya..... | 10 |
| Communication Toolkit..... | 11 |
| References..... | 12 |

KEY FACTS

There are two documents that directly impact the Rohingya situation in Myanmar: The 1954 Convention and the 1961 Convention. These documents provide the following rights and protections:

- Minimum set of human rights including rights to education, employment, housing, identity, travel documents, and administrative assistance.¹
- Establishes safeguards in nationality laws, the acquirement of nationality for children in situations where they do not receive other citizenship at birth, and safeguards to prevent statelessness due to renunciation or loss of nationality and state succession.²

¹ UNHCR. (n.d.). UN Conventions on statelessness. In *UNHCR*, Retrieved October 7, 2016, from <http://www.unhcr.org/en-us/un-conventions-on-statelessness.html>

² Ibid.

KEY FACTS CONTINUED

There are two documents that impact the rights and status of the Rohingya refugees in Bangladesh: The 1951 Convention Relating to the Status of Refugees and the 1967 Protocol. These documents provide the following rights and Protections:

- The right not to be expelled, not to be punished for illegal entry, to work, to housing, education, public relief, assistance, freedom of religion, access to the courts, freedom of movement and to be issued identity and travel documents.³

³ UNHCR. (1951, July 28). Convention relating to the status of refugees. In UNHCR. Retrieved October 23, 2016, from <http://www.unhcr.org/en-us/protection/convention/3d9abe177/reservations-declaration-1951-refugee-conventions.html>

-Protection from refoulement.⁴

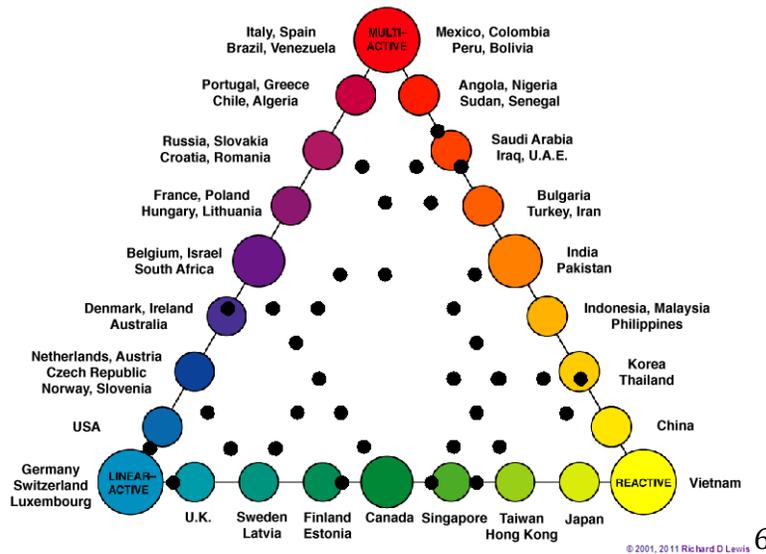
COMMUNICATION STYLES

While all people communicate, their styles of communication vary significantly based on their cultural context. Richard D. Lewis created the Lewis Model to explain how different countries and cultures communicate globally. Through his model, countries are separated into three different categories, Linear-Active, Multi-Active, and Reactive, and assessed on a sliding scale between the different categories.⁵

5

⁴ Ibid.

⁵ Lewis, R. D. (2014). Categorizing Cultures. In *When Cultures Collide: Leading Across Cultures* (3rd. ed., pp. 33-34, 42). Boston, MA: Nicholas Brealey International.



6

COMMUNICATION STYLES CONTINUED

The three different categorizations of communication can be broken down into the following traits:

⁶ Ibid.

| LINEAR-ACTIVE | MULTI-ACTIVE | REACTIVE |
|---------------------------------------|-----------------------------------|--------------------------------------|
| Talks half the time | Talks most of the time | Listens most of the time |
| Does one thing at a time | Does several things at once | Reacts to partner's action |
| Plans ahead step by step | Plans grand outline only | Looks at general principles |
| Polite but direct | Emotional | Polite, indirect |
| Partly conceals feelings | Displays feelings | Conceals feelings |
| Confronts with logic | Confronts emotionally | Never confronts |
| Dislikes losing face | Has good excuses | Must not lose face |
| Rarely interrupts | Often interrupts | Doesn't interrupt |
| Job-oriented | People-oriented | Very people-oriented |
| Sticks to facts | Feelings before facts | Statements are promises |
| Truth before diplomacy | Flexible truth | Diplomacy over truth |
| Sometimes impatient | Impatient | Patient |
| Limited body language | Unlimited body language | Subtle body language |
| Respects officialdom | Seeks out key person | Uses connections |
| Separates the social and professional | Mixes the social and professional | Connects the social and professional |

7

⁷ Ibid.

BANGLADESHI COMMUNICATION STYLE

The dominant cultural group in Bangladesh is the Bengalis. Of the Bengalis, 86% are Muslim, predominantly of the Sunni sect. In Bangladesh, the business decisions are structure around hierarchal leadership and are ruled autocratically.

For business decisions, a lengthy discussion usually ensues and then is followed by a decision made by the head of the organization. Business meetings are formal. They begin with small talk. Business talks are extensive and timely. Bangladeshis appreciate generosity.

It is impolite to use the left hand or point feet at any person.

Richard D. Lewis found that cultural values includes:⁸

- Bengali language and literature
- Roots in home villages
- Respect for elders
- Hospitality
- Pride in ancestry
- Islamic Rule
- Abstinence

⁸ Ibid.

BURMESE COMMUNICATION STYLE

The Burmese are very friendly and therefore it is considered inappropriate to lose your temper in public. It is inappropriate to touch the head of others and to point feet at anybody. Respect should always be shown to the eldest in the group.⁹

8

Men should not touch women, handshakes can be appropriate if the woman offers her hand first, but usually a bow will suffice. Business cards mark respect and your status as a decision-maker. Patience is necessary. Sometimes it can take 2-3 meetings before getting to business.

Gifts are ingrained in society. If a gift is given, it should be reciprocated soon after.¹⁰

Burmese Cultural Values:¹¹

- Extended family relations
- Marriage
- Modesty
- Buddhism
- Education
- Community respect
- Respect for elders
- Humility
- Relaxed

⁹ Hays, J. (2014, May). Customs, manners and etiquette in Myanmar. In *Facts and Details*. Retrieved November 5, 2016, from http://factsanddetails.com/southeast-asia/Myanmar/sub5_5c/entry-3040.html

¹⁰ Pegu Travels Company Limited. (2016). Doing business in Myanmar. In *Go-Myanmar.com*. Retrieved November 5, 2016, from <http://www.go-myanmar.com/doing-business-in-myanmar>

¹¹ International Organization for Migration. (2005, April). Burmese Cultural Profile. In *International Organization for Migration*. Retrieved from http://www.peiane.com/sitefiles/File/resources/cultural_profiles/Burma.pdf

-Happy

BENEFITS OF GRANTING STATUS TO ROHINGYA

Myanmar:

Political: The political party that finally addresses the needs of the Rohingya will experience improved relations with a hostile group and be more likely to have their support in the future.

Economic: By allowing the Rohingya to have legal working status, they will stop undercutting the wages of the rest of the Burmese population and will contribute more to social services.

9

International Relations: As Myanmar is currently experiencing its largest international expansion, giving the Rohingya refugee or citizenship status would address the human rights violations that Myanmar is accused of and make it more attractive to potential trade and investment partners.

Bangladesh:

Economic: By registering the Rohingya as refugees, there are an additional 200,000-500,000 potential employees that are required to work at the same wage as Bangladeshis and address the growing resentment amongst the local population.

Infrastructure: With the availability of more workers and the additional financial assistance from international organizations, the infrastructure will be developed further to keep up with need and modern standards.

Regional Relations: Bangladesh is already one of the poorest nations in East Asia. By working with Myanmar as it opens, it could create important trading and financial partners throughout the region.

10

COMMUNICATION TOOLKIT

In order to address the lack of communication between organizations in the camps, this communication toolkit is designed to gather basic information to make coordination of services easier and more effective.

| | | | | | |
|-------------------------|--|--|--|--|--|
| Other information | | | | | |
| Identity services | | | | | |
| Infrastructure services | | | | | |
| Security services | | | | | |
| Education services | | | | | |
| Health services | | | | | |
| Employees in camp | | | | | |
| Contact | | | | | |
| Organization | | | | | |

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11

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