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**INFORMAL SOCIAL INTEGRATION PROCESS OF ROHINGYAS REFUGEES IN
BANGLADESH**

MASTERS THESIS PAPER

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Annotation

The purpose of this study is to examine the informal social integration process of Rohingya refugees in Bangladesh. This is the qualitative study. The sample presented here 20 Rohingyas refugees in both registered and unregistered refugee camps as well as the opinion of the local community, experts, civil society and the government. Data are obtained through in-depth interviews, focus group discussions, oral history and photo projects. There are two theories followed for this study; one is Carens (2005) informal integration process and another is Essers (2004) individual assimilation. The descriptive approach is followed to write the analysis. Moreover, the seven socio-cultural domains are examined to measure the integration process of Rohingyas refugees in Bangladesh. Out of seven domains, four get the success of integration. Those domains are social contact, employment, language and health. On the other hand, three other domains indicate less success than the previous four. Those three domains are education, political participation and housing. Therefore, the literature and the fieldwork reveals the failure of first hypothesis whereas the second hypothesis is accepted that the Rohingyas refugees have been integrating to the host society slowly.

Key words: Integration, Ethnic minority, Refugees.

Anotācija

Maģistra darba mērķis ir izpētīt Roingijas bēgļu neformālās sociālās integrācijas procesu Bangladešā. Pētījumā lietotas kvalitatīvas pētījuma metodes. Pētījuma dalībnieki ir 20 Roingijas bēgļi kā reģistrētās, tā neregistrētās bēgļu nometnēs. Pētījumā pievērsta uzmanība arī vietējās kopienas, ekspertu, pilsoniskās sabiedrības un valdības viedokļiem. Kā datu iegūšanas metodes lietotas intervijas, fokusgrupu diskusijas, mutvārdu vēsture un fotoprojekts. Pētījuma teorētisko pamatojumu veido divas teorijas – Karena (Caren, 2005) teorija par neformālo integrācijas procesu un Essera (Esser, 2004) teorija par individuālo asimilāciju. Lietota deskriptīva analīzes pieeja. Lai novērtētu Roingijas bēgļu integrācijas procesu, tiek aplūkotas septiņas sociokulturālās jomas. Pētījuma rezultāti parāda, ka četrās no septiņām jomām integrācija noris veiksmīgi – sociālo kontaktu, nodarbinātības, valodas un veselības jomās. Trijās no tām – izglītība, politiskā līdzdalība un mājoklis, integrācija ir mazāk veiksmīga. Literatūras analīze un pētījums parāda, ka pirmā hipotēze neapstiprinās, kamēr otrā apstiprinās – Roingijas bēgļi integrējas uzņemošajā sabiedrībā lēni.

Atslēgas vārdi: integrācija, etniskā minoritāte, bēgļi

List of Abbreviation

ASEAN	-Association of South East Asian Nation
BERA	-British Educational Research Association
EU	-European Union
FGD	-Focus Group Discussion
GOB	-Government of Bangladesh
GOM	-Government of Myanmar
ID Card	-Identity Card
LPDC	-Local Peace and Development Council
MSF	- Medecins Sans Frontieres -Holland
MOU	-Memorandum of Understanding
NaSaka	-Myanmar's border security force
NGO	-Non-Governmental Organisation
PDES	- Policy Development and Evaluation Service
RRC	-Rohingya Resistance Committee
RRAC	-Rohingya Repatriation Action Council
RRRC	-Rohingya Refugees Relief and Repatriation Cell
SAARC	-South Asian Association for Regional Cooperation
TPDC	- Township Peace and Development Council
UNHCR	-United Nations High Commissioner for Refugees
UNO	- United Nations Organization

Chapter 1: INTRODUCTION

1.1 Statement of the Study

The Rohingyas have been forced to migrate from Myanmar¹ to Bangladesh since 1978. (Weiner 1993) The Rohingyas are an ethno-religious and linguistic minority group (Lewa 2009) in North Arakan² state in Myanmar adjacent to Bangladesh. This ethnic group is one of the oldest indigenous races of the Myanmar who are Muslim by religion, with a distinct culture and civilisation of their own. They came to Myanmar during the early fifth century. Over the years they have been living in the southern part of Bangladesh at the two refugee camps where 29,000 Rohingyas have been stranded starting in 1992. (UNHCR country report 2011) The Government of Bangladesh (GOB) manages these camps temporarily with the assistance from the UN refugee agency, UNHCR (United Nations High Commissioner for Refugees) and several national and international organizations. There are also 300,000 undocumented nationals of Myanmar (Rohingyas) outside the official camps who are illegally staying in the Cox's Bazar, Bandarban and Chittagong districts in Bangladesh. (Gain & D'Souza 1992: 2)

Though the Bangladeshi government has no mechanism for receiving asylum applications (Bikash 2007) and Bangladesh has not ratified the UN Convention relating to the Status of Refugees, 1951 or its Protocol of 1967. Yet it is showing respect of international humanitarian laws and gave temporary refugee status to the Rohingyas through an executive order in 1992. (Alam 2011) Over the years, a significant portion of them managed to mix up informally³ with the local population in the greater Chittagong, Cox's Bazar and other coastal areas. (Phiri 2008) Certain political and local organizations were instrumental for their *de facto* local integration. (Rohingya Bulletin 2009)

¹ Burma was renamed Myanmar by the military government in June 1989.

² Arakan is bounded in the north by India, in the south and west by the sea (Bay of Bengal) and in the east by Yoma Mountains. In the north and east Arakan had in common boundary with Bengal in the river Naf which is still the borderline between Bangladesh and Burma. (Karim 2000)

³ Bangladesh has no laws regarding refugees or asylum but Rohingyas minority groups have temporary refugee status to stay in Bangladesh. In this respect Rohingyas are not permitted to integrate in Bangladesh but the Rohingyas have been integrating into this society informally.

My study will explore the informal social integration process of Rohingyas refugees in Bangladesh according to the interpretation of the opinion of the local community, government, experts and civil society.

1.2 Problem addressed and research questions

The Rohingyas ethnic community has been living in Bangladesh over three decades. They are trying to survive there with the help of local Bangladeshi people. Gradually they became fluent in the local language and able to forge a good relationship with the local community. They have already married into local families (Bangladesh) and gotten jobs in different sectors. Also, they have been treated as local people of Bangladesh and many people have already been established in Bangladesh, while a good number of Rohingyas have left Bangladesh with their Bangladeshi passport. However, the law of Bangladesh does not permit to involve in any other activities in Bangladesh. Researcher Dr. Uttam Kumar calls on the Government of Bangladesh to be strict in not allowing any “local integration plan” for the residual Rohingyas refugees and not to open up the refugee camps. (Das 2007)As the Rohingyas camp open most of them will try to integrate there.

The brief discussion that follows will help to address the problem of the informal integration process of Rohingyas refugees in Bangladesh.

Myron Weiner has identified the various types of large-scale population movements across boundaries within South Asia, he finds that there have been 13 major bilateral flows within South Asia and they can be categorized into three types-rejected peoples, political refugees from repressive regimes and unwanted migrants. The Rohingyas minority are rejected people from Myanmar. (Weiner 1993) Myron Weiner brings the different discussion on Rohingyas refugees. He describes elaborately the background of Rohingyas Refugees, military operation on Rohingyas, role of the Bangladeshi government and international organizations and repatriation process of Rohingyas refugees. (Weiner 1993)

A book titled “*A Tale of Refugees Rohingyas in Bangladesh*” vividly describes the genesis of the refugee issue, where the historical background and socio-economic condition of the Rohingyas in Arakan have been explained. The book also focuses on the atrocities committed by the Myanmar authorities, which led to repeated exodus of the Rohingyas from Arakan. It also highlights the present situation of the refugees in the camps, including general health and hygiene and

environmental degradation. It gives emphasis to the violence in the camps and the role of the NGOs there. The book examines the human rights violations of the Myanmar authorities. It gives details of the articles and provisions of the Universal Declaration of Human Rights, International Conventions and the constitution of the Union of Burma that were violated by the authorities. (Razzak & Haque 1995)

Another edited book entitled “*The Plight of the Stateless Rohingyas*” by Imtaiz Ahmed, shows that the Rohingya refugee problem was created in the course of several historical trajectories. It has been demonstrating that the Rohingyas are both stateless and refugees; at first they became homeless and eventually they had to embrace the status of refugee hood under conditions of persecution, discrimination and torture. It also shows how being denied citizenship rights, denial of freedom of rights, denial of freedom of movement, eviction campaigns, forced labour, expulsion from their lands and property, violence and physical torture contributed to the Rohingyas becoming stateless and refugees. This book also shows how a refugee faces multi prolonged psycho-social and human security threats. Rather, four major dimensions of security have been identified in this study- politico-military, economic, social and environmental. This book raises different discussions, including the psychological dimensions of the refugees and their perception of identity and reality, security dynamics of the refugee problem in Bangladesh and the role of Bangladesh in settling the refugee issue. It also highlights the accomplishments and derelictions of international agencies and donor community in improving the livelihood of the refugees and focuses on the involvement of non-state actors including civil society, NGOs and media in shaping the Rohingyas refugee discourse. (Ahmed,eds 2010)

Another book, “*Bangladesh and its Neighbours*” by Kamal Uddin Ahmed, focuses on bilateral relations between Bangladesh and Myanmar. It examines and reviews the development of Bangladesh –Myanmar relations from 1972-2007. It identifies both the existing and potential economic complementarities between Bangladesh and Myanmar. It also looks at and analyses the forcible pushing of minority Muslims of Arakans into Bangladesh. The author of this book has stated, “The Myanmar government created the refugee crisis by treating the Rohingyas as illegal immigrants and pushing them to Bangladesh. As a result, relations between the two countries came under strain”. (Ahmed 2008)

A.F.K. Jilani writes a book titled “*The Rohingyas of Arakan: Their Quest for Justice*” where he mentions a brief account of the regional geography of Arakan . He also shows how the Rohingyas became stateless and discusses the decline and fall of Arakanese empire. Jilani also brings the history of achieving the independence of Burma and resistance movement of Rohingyas. He also sees the present situation of Rohingyas, the influx of Rohingyas Refugees in 1996 and 1997. (Jilani 1999)

Gain.P and Jarlath D’Souza describe the human rights violations against Rohingyas people and the present crisis of Rohingyas people including the attitude of local people towards Rohingyas, the nature of the repatriation process, the condition of the camp and the role of UNHCR in the repatriation process. They also mention the situations in the camps and discuss how they became legal citizens from refugees. (Gain & D’Souza 1992)

The problems are discussed in the book on “*Human Rights and the Rohingya Refugees: Bangladesh Perspective*” discusses the geo-political significance of the Arakan state, how the Arakan state was ruled by different times, the anti-colonial movement and Arakan, and the Rohingyas refugee problem in Bangladesh. It also describes the human rights violation on Rohingyas people in Burma as well as Bangladesh. (Khan 1998)

Another book entitled “*Rohingya Problems: Attitude of Bangladesh*” throws light on Arakan and Rohingyas. It claims that the history of Rohingyas is hundreds years old, that they have been living in Arakan since as early as the eighth century. They (Rohingyas) have a great role to cultivate land, they have engaged in business, and even they have taken part in civil and military administration. The British created the Rohingya problem. They also created distance between Rohingyas and Mogh before Burma achieved its independence. At that time, Burmese rulers used to torture the Rohingyas people, the book reveals. The book also discusses the attitude of Bangladeshis towards Rohingyas, the role of government, how they are treated in Bangladesh, the role of the UNHCR and human rights violations on Rohingyas. (Rahman 2005)

The existing literature does not discuss anything about the social aspect of Rohingyas refugees in the integration process. At the same time it is still confusing that the government of Bangladesh does not have any law regarding asylum for refugees but the Rohingyas refugees are locally integrating in this society. My study will examine whether the Rohingyas refugees integrate to

this society informally or not, and if they integrate to the host society how this process occurs. Based on this aim, the following research questions are addressed:

Q.1. To what extent do Rohingyas refugees integrate into local society in Bangladesh?

The first question provides a whole picture of the Rohingyas minority group. It also provides their informal integration process, history, culture, society, religion, language etc.

Q.2. What are the informal key indicators of integration of Rohingyas refugees?

The second research question finds out the main factors of the integration process. It also identifies the various informal components of integration. Finally, it explains how they influence one another. There are several key indicators chosen in the present study to measure the informal integration with the help theory. The indicators are: social contact, employment, language, education, health, political participation and housing. In particular, marriage is one of the key factors of the integration process. Rohingyas refugees have been marrying into the local community for a long time. Therefore, this study examines the informal inter marriage culture between the Rohingyas minority and the host society. In this regard one of the research papers states that in absence of any legal barrier, the Rohingyas refugees look at ‘marriage’ of their daughters (and sons) into the local community as a means of gaining social acceptance and protection. (Bikash 2007)

Q.3. How do local people approach the integration of Rohingyas refugees in Bangladesh?

The third research question will interpret the expression of local people to integrate Rohingyas refugees. The role of the local people could be either positive or negative. However, the answer will come through the above question. Actually local people are the eyewitnesses of the informal integration of Rohingyas refugees. It is well known that a strong network has been established at the local level regarding the survival of the minority groups where both are benefiting; as local people benefit in different ways (sale the land, marriage, business) from minority groups, Rohingyas minority groups are gaining social acceptance.

Q.4. What is the statement Government level to integrate Rohingyas refugees in Bangladesh?

This is one of the main considering issues. The question will focus on the statement of government regarding Rohingyas integration. The Government has no legal obligation to accept

this minority group, but Rohingyas are being formally or informally integrated into Bangladeshi society.

Q.5. What is the position of civil society to integrate Rohingyas refugees in Bangladesh?

Civil society has a strong voice in every sphere of state. In this regard they express their views, which will be very helpful for this research; in fact, it will give a new shape to this study.

Based on current literature and questionnaire two hypotheses are formulated:

1.3 Hypothesis

H1: Rohingyas refugees integrate informally into the local society of Bangladesh

The literature shows that a vast majority of Rohingyas refugees have remained in Bangladesh. More than 329,000 documented and undocumented Rohingyas refugees are living in Bangladesh and a good portion of Rohingyas refugees are taking daily wage jobs as farmers, vendors, rickshaw-pullers, and construction labourers in local society. (Haque 2010) Some of the Rohingyas refugees are working even in the cities of Cox's Bazar and Chittagong. (Ahmed, eds 2010: 80) Another statistic shows that about 40% of the patients are Rohingyas refugees who are taking the medical service from the hospitals of Cox's Bazar and adjacent districts. (Bikash2007:20) Besides, many Rohingyas refugees are marrying into the host society where their children are also taking the regular education facilities. From the above discussions, it can be concluded that the Rohingyas refugees are integrating to the host society informally.

H2: The informal integration process of Rohingyas refugees is very slow.

However, the local people are unhappy with the Rohingyas refugees (Gain and D'Souza 1992: 5) for certain reasons. The locals especially blame Rohingyas refugees for the increased price of the essential commodities in that area as well as the deteriorating of law and order situation. Sometimes they make quarrels and involve in group conflict with each other. To tackle the situation, the local people have formed a committee RRAC (Refugee Repatriation Action Council) which monitors the influx of Rohingyas who have been always engaging in illegal activities in the area. The committee thinks that the refugees are causing immense harm to local environmental and other resources. (Gain & D'Souza 1992:6) Another Committee by the name of RRC (Rohingya Resistance Committee) has been able to make a long march programme recently to Cox's Bazar from Teknaf, a distance of nearly 84 kilometers, on foot to raise awareness about their displeasure with the Rohingyas people among the government and local people. (Monthly Arakan 2011:11) Very recently the organization has submitted a seven point demands to the

government which included: to ban marriage between Rohingyas and the local population, to prepare lists of illegal Rohingyas refugees and seize lands which they have been occupying, to exclude Rohingyas from voter lists, to stop the validity of papers for Rohingyas to buy land, to ban Rohingyas from the local wage market, and to take stringent steps to stop Rohingyas from illegal entry into Bangladesh.

Due to the activities of the Rohingyas and consequent protest of local community it has become an uncertainty to integrate the Rohingyas refugees in Bangladesh.

1.4 Background of the Rohingyas refugees

1.4.1 *Origins of Rohingyas*

There are two basic concepts regarding the origins of the Rohingyas in Myanmar (Ahmed, eds 2010). One suggests that the Rohingyas are descendents of Moorish, Arab and Persian traders, including Moghul, Turk, Pathan, and Bengali soldiers turned migrants, who arrived between the ninth and fifteenth centuries, married local women, and settled in the region. (Triman 2004:183) They also trace their ancestry to Central Asians and some Indo-Mongoloid people. (Hosen 2011) So, it shows that Rohingyas are the mixture of many kinds of people. The another concept suggests that the Muslim population of the *Rakhine* state⁴ is mostly Bengali migrants from the erstwhile East Pakistan and now Bangladesh, with some Indians coming during the British period. Most of them speak Bengali with a strong ‘Chittagong dialect’ as they went there from Chittagong region. The government of Myanmar and the majority Burman –Buddhist population of the country subscribe to this position. (Triman 2004:183).

1.4.2 *Rohingyas become refugees*

The Rohingyas are victims of gross violations of human rights in Myanmar by the military regime who had been ruling the country since 1962. In 1978, the Burmese authorities undertook different tactics to oppress the Rohingyas. (Razzak & Haque 1995: 17) The “Dragon Operation” in 1978 launched by General Ne Win forced at least 2,00,000 Rohingyas to enter into Bangladesh. (MSF report 2002) There are some specific factors that have been the driving forces

⁴ It is known as Arakan state.

behind the exodus of the Rohingyas. These are: denial of citizenship rights, denial of religious freedom, denial of free movement, forced labour, forced relocation, arbitrary taxation, expulsion and other form of human rights abuses. (Abrar & Lema 2003: 169-175) Firstly, the amendment in the 1982 citizenship made the situation worse for the Rohingyas ethnic group who do not fall under the “citizenship category” of 135 ethnic groups in Myanmar. (Ahmed,eds 2010: 20) By denying their citizenship, the Burmese Government has deprived the Rohingyas of all of their national rights, prevented them from owning land and property title and left them vulnerable to forced labour, land grabbing and other forms of human rights abuses. It has also denied their rights to take recourse to the law. (Htutp 2003: 57) This is the first and foremost cause behind the exodus of the Rohingyas from Burma to Bangladesh and other countries. Secondly, the major cause that forced the Rohingyas to leave Burma is the lack of freedom of movement. It is well known that Myanmar is a country where travel and other restrictions are a part of common experience.⁵

The State Law and Order Restoration Council (SLORC) after 1988 decided to set up a number of new military cantonments in the Rakhaine state, particularly in the North, where the muslims are majority. The authorities took the lands belonging to the Muslims without any compensation; rather they were told to be relocated in an unsuitable mountainous region. (Ahmed,eds 2010: 17) The Government of Myanmar has also restricted the Rohingyas to travel anywhere within Arakan as well as to other parts of the country. They are not allowed anywhere beyond their village boundaries without permission from the Local Peace and Development Council (LPDC) Chairman. (Ahmed,eds 2010:21)While contact with the Rohingyas minority group at *Maungdaw* city in Myanmar they describe the same thing.⁶ It is an official and unofficial rule to pay bribe to the local authority to get the travel permission. NaSaka (Myanmar’s border security force) usually extorts money from a school boy at *Maungdaw* in Arakan state. For example,

On November 28, 2009, a class three student named Md. Idris (10), son of Tazer Muluk was killed by a buffalo while he was feeding cattle in the compound of his house. When the boy

⁵ This researcher has recently (March,2012) visited North Arakan of Myanmar and faced this restriction.

⁶ They said that most of the Rohingyas Muslims are leaving Myanmar to Bangladesh due to huge restrictions, pain and sufferings. Those who are leaving Myanmar, they are passing up a peaceful life. It is very difficult to live in this region of Myanmar as a Muslim. They also said that many Muslims surrendered to the military rulers and left for different countries. One respondent states that the Muslims became fully deprived of education, jobs and business in this area after 1994. He also said that if they had much money they could stay there. Another respondent said that they have still dreams and hopes ,they believe Myanmar government will solve their problem one day.

was feeding the cattle, the buffalo suddenly struck the boy with its horn and gored his stomach. The child died on the spot. However, the parents of the boy had to pay kyat⁷ 500,000 to the court of *Maungdaw* town, TPDC (Township Peace and Development Council) office, District Peace and Development Council (DPDC) office, and District police officer of *Maungdaw*, on allegations that the parents did not take care of their son. (Arakan 2009: 10)

Besides, the Myanmar Government imposes high tax exclusively on the Rohingyas Muslim community for all kinds of activities, such as marriage, business, using mobile phones, traveling, education etc. Furthermore, the military imposed a great deal of restriction upon non-Buddhist religious activities. In Arakan the Rohingyas are warned not to grow beards and not to dress in Islamic outfits. The military authorities have banned and locked up many mosques and religious schools. (Karim 2000:1) Third, the Rohingyas have been victims of rape and sexual harassment. The interviews with the documented and undocumented Rohingyas from Bangladesh and some Rohingyas from Myanmar confirmed this issue. In some cases Rohingya women have been raped by NaSaKa soldiers, and in other cases by Rakhine civilians. (Ahmed, eds 2010: 21) One book states the Rohingyas condition in the following terms:

In Myanmar the Rohingyas were vulnerable to violence, negligence, exploitation, and abuse in a variety of forms. They were denied citizenship rights in their homeland. They were severely restricted in their movement in Arakan, not to mention in the whole Myanmar or abroad. The Rohingyas had been victims of rape and sexual violence. They had been subjected to systematic eviction campaigns in Myanmar for decades. They were forced into labour. They did not have religious freedom in Myanmar. They faced a financial coercion imposed by the GOM in the forms of extortion, arbitrary taxation and charges. The security forces, particularly NaSaKa, regularly traumatise both men and women. As a result, people have lost their self esteem and find themselves frustrated by inaction and powerlessness. (Ahmed ,eds 2010: 55)

A number of factors linked to legal, political, economical and social aspects have influenced the Rohingyas to cross the Bangladesh –Myanmar border to other countries. Out of about the 2.5 million Rohingyas, two million are now claimed to be living outside their country of origin, Myanmar. Facing all kinds of ill treatment and odd situations, millions of Rohingyas are now living scattered throughout Bangladesh, Saudi Arabia, Malaysia, Pakistan, India, Thailand, and in different Middle Eastern and European countries. (Bikash 2007: 20)

⁷ Currency of Myanmar.

1.4. 3 *The Major Rohingyas Exoduses and Repatriation*

There were two major Rohingya exoduses from Arakan into Bangladesh, one in 1978 and another in 1991 (Bikash 2007:20), each with more than 250,000 refugees. (Monthly Arakan 2010:5) Most of the Rohingyas went back to Myanmar in 1979 under an agreement (Annexure One) between Myanmar and Bangladesh in 1978. (Unpublished document 2001:1) After their return to Arakan they once again faced forced labour, lack of freedom of movement, periodic displacement, whimsical arrest and killing, and other forms of human rights violations, including torture and rape. (Monthly Arakan 2010:5) Due to continued persecution, there have been ‘new arrivals’ in Bangladesh. Along the border that number is more than 200,000. (Monthly Arakan,2010:5) Another influx occurred in October 1992, when approximately 260,000 Rohingyas entered Bangladesh. (Alam 2011:2) Again Bangladesh took initiative to repatriate the Rohingyas refugees and the government of Bangladesh and Myanmar signed an agreement (Annexure Two) in April 1992 for the ‘safe voluntary’ return of Rohingyas refugees.(Weiner 1993:1740) Apart from that agreement the repatriation of Rohingyas from Bangladesh to Myanmar started by the end of 1995 but unfortunately many of the repatriated refugees returned to Bangladesh between 1996-1998 with thousands of new arriving Rohingyas. (UBINIG report 1998:2) The Bangladeshi government officials named the Rohingyas people as ‘economic refugees’ (Bikash 2005:11) and thereby treated them as illegal immigrants, refusing to give them refugee status. (UBINIG report 1998:1) After that government showed very strict position towards Rohingyas refugees, and as a result many of them were arrested and sent to jail, while some others were deported instantly. The rest of the Rohingyas managed to escape and settle in *Teknaf* and Cox’s Bazar areas as well as in the two remaining refugee camps. (UBINIG 1998: 11)

However, the repatriation process did not move after 1998 as it encountered different troubles, (MSF report 2002:23) firstly, it was voluntary repatriation but it turned into ‘involuntary’ in nature. Secondly, there are many previously repatriated backed with stories of persistent tortures and abuse. Thirdly, Rohingyas refugees observed a 14 month long strike to show the protest against ‘voluntary repatriation’ and even they boycotted humanitarian services for several months. And finally, by October 1998, Bangladeshi security forces regained control in the camps and arrested hundreds of male refugees, many of whom remain in prison for a long time and the repatriation was halted. Besides, the last repatriation took place in 2005 when only 92 Rohingyas

were repatriated. Now most of the Rohingyas are more interested in resettlement in third countries than repatriation. (Ahmed,eds 2010:100)

Table 1: Year Wise Repatriation from 1992 to 2008 (May)

Year	No. of people repatriated	Year	No. of people repatriated
1992	5962	1999	1128
1993	46129	2000	1323
1994	82753	2001	283
1995	61504	2002	760
1996	23045	2003	3231
1997	10073	2004	210
1998	106	2005	92
Total		236,599	

Source: (Ahmed,eds 2010:101)

On the issue of resettlement, from 2006-2010, more than 900 refugees were resettled to third countries. However, in November 2010 the Bangladesh authorities suspended resettlement pending the formulation of a refugee policy. (UNHCR report 2012: 208)

1.4.4 Involvement of UNHCR

When the repatriation process became slower and the government of Myanmar did not show interest in the repatriation of Rohingyas refugees in the early 1990s, the government of Bangladesh made a request to the UNO on the 13th of February, 1992 to help her financially to tackle the situation of Rohingyas refugees. (Unpublished documents 2001:2) As an immediate response to the request, the UNHCR stepped in the refugee relief and repatriation operation in Bangladesh together with the Government of Bangladesh and many non-governmental organizations (NGOs) which has been going on till date. On 8th October, 1992 Bangladesh reached an understanding (Annexure Three) with the UNHCR (Unpublished document 2001: 1)

where this international organization carried out two important components of its mandate: protection of the refugees in the camps, and voluntary repatriation, guaranteed by private, individual interviewing. (MSF report 2002:22)

1.4.5 Consequences of the Influx

Bangladesh is one of the most densely populated countries in the world where more than 40 percent of the population live on less than one dollar per day. The influx of Rohingyas has added with some extra pressure on the overall environment in the area including its social, economic and political aspects. (Bikash 2007: 20) There has been heavy depletion of forest resources of Cox's Bazar areas due to construction of camps and use of forest wood as firewood by Rohingyas refugees. It is also recorded that a group of Rohingyas refugees involved in border smuggling and other illegal activities, have been deteriorating the law and order situation of Cox's Bazar and Bandarban districts. Besides, as the Rohingyas refugees frequently used to go outside to sell their labour which was making the wage rate of the local labour cheaper. Thus labour market grew imbalanced due to the influx. The influx is adding the grave problem to the already population explosion in Bangladesh and creating tremendous social problems, such as theft, robbery, terrorism etc. (Unpublished document 2001:2)

1.4.6 The Refugee camps

The GOB had originally built twenty camps for the Rohingyas refugees in Cox's Bazar area in 1992. Currently, there are two registered camps for the documented Rohingyas refugees. (Ahmed,eds 2010:28) 29,000 documented refugees have been living in the two registered camps which are divided into 11,500 in *Kutupalong* and 17,500 in *Nayapara*. Most of them from families who did not repatriate during the large scale returns to the late 1970s and early 1990s. (UNHCR & PDES 2011:8) The GOB maintains the camps with the help of the UNHCR, Bangladesh is supposedly responsible for ensuring safety and security of the refugees both inside and outside the camps, (Ahmed,eds 2010:28) whereas the UNHCR coordinates the humanitarian sides of the camp.

There are four ministries maintaining the Rohingyas camp and this issue: Ministry of Foreign Affairs, Ministry of Food and Disaster Management, Ministry of Health and Family welfare and Ministry of Home Affairs. (Alam 2011: 2) There are some responsibilities discharged by the GOB staff in the camp. (Annexure Four)

The camp –in-charge is the full official responsible of the registered camps of both *Kutupalong* and *Noyapara*. The Camp-in-charge is the assistant secretary to the ministry of food and disaster management in Bangladesh. He also takes care of the non –registered camps.

1.5 Relevance of the study:

The Rohingyas problem is very much a burning issue of South Asia and it has humanitarian, human rights, political and security dimensions. It is related to social life and culture. Rohingyas minorities are forcedly migrated so it is also an issue of forced migration. Furthermore, Rohingyas are spreading over different adjacent countries such as Malaysia, Thailand, Singapore, Indonesia, and India, so it is a common problem of many countries. But Bangladesh has been facing this problem for a long time.

Chapter 2: THEORETICAL BACKGROUND AND CONCEPTUAL FRAMEWORK

This chapter will discuss the theoretical background and conceptual framework of this research.

2.1 Theoretical background

Integration is very much related to society; it is deeply rooted in culture, customs, language, traditions, morality, religion, education etc. Therefore, this research will mainly examine the informal social integration process of Rohingyas refugees.

The French Sociologist Emile Durkheim is a pioneer of the concept of social integration. Durkheim saw social change as a process of increasing differentiation of the social structure. He thought that as the division of labour is increasing, coherence and unity need to be maintained, which Durkheim termed “integration”. It has two separate ways, first one is ‘mechanical solidarity’ and the other one is ‘organic solidarity’. ‘Mechanical solidarity’ directly integrates the individual within a community, where as ‘organic solidarity’ is characterized by indirect integration through the web of interdependencies it creates. (Muiznieks 2010:16) Durkheim saw ‘organic solidarity’ as increasingly displacing ‘mechanical solidarity’ though feared that the development of norms appropriate to the division of labour could lag behind the rate of social change, creating endemic social strain. (Muiznieks 2010:16)

Durkheim points to two types of solidarity in his discussion. One is ‘mechanical solidarity’ and another is ‘organic solidarity’. ‘Mechanical solidarity’ emphasises individuality and connects the individual directly to the society without any intermediary. It has been detected predominantly in collective societies, and means the beliefs and sentiments of each member are the same. On the other hand, ‘Organic solidarity’ occurs when the members of a society hold different beliefs and sentiments but still depend on one another and also control one another. Besides, ‘division of labour’ produces ‘organic solidarity’, so that each member has his own specific activity that contributes to the lives of other members.

American Sociologist Talcott Parsons (1902-1979) was heavily influenced by Emile Durkheim and Max Weber. Talcott also supported Emile Durkheim’s ideas about integration; Talcott thought that social change has different patterns, which necessitates ‘integration’ not only through political and institutional change, but also through shared social values and norms and common expectations. Parsons considered integration a process of institutionalizing common values in the social system at various levels.

Parsons provided an ideal type conceptual scheme that allowed analysis of various systems of parts of systems that's called 'Pattern variables'. The five pattern variables are as follows:

- a) Ascription - Achievement;
- b) Diffuseness - Specificity;
- c) Affectivity - Affective Neutrality;
- d) Particularism - Universalism;
- e) Collectivity – Self. (Parsons 1966)

Except the last one, all of the variables describe the nature of societal norms, or the basic values that guide and form the basis for decisions in the personality system.

Talcott Parsons observes that social change takes on different shapes; it could be slow or fast, it could happen through a revolution or through evolution, but it depends on the local environment. 'Integration' is needed for social change and this social change does not have any particular ways. Talcott considers integration to be a process of institutionalizing common values in the social system at various levels. Talcott also brings the discussion to 'pattern variables' which is an important theory of social science.

There are two analytical models of integration discussed below. One is the immigrant integration theory proposed by the Canadian political analyst Joseph Carens and another integration approach proposed by the German sociologist Hartmut Esser in terms of how the integration of immigrants can be analysed at the individual level.

Carens analyses the integration of immigrants from two dimensions: formal and informal. Formal dimensions are 'requirements' and informal dimensions are 'expectations' and 'aspirations'. 'Requirements' are the formal conditions set out by states vis-a-vis the integration of immigrants. Here Carens shows an example that states may specify conditions that must be met before immigrants obtain certain legal rights or before they become citizens through naturalizations. 'Expectations' represent informal social relationships rather than legal mechanisms. For example, the public officials or ordinary citizens in the receiving state may have expectations about how immigrants should behave, or how they should adapt culturally. And finally, 'aspirations' represent the ideas of government representatives and members of the public as to the results which the integration process should achieve in future. (Carens 2005)

Besides, according to Esser, assimilation has two meanings. First, it refers to the process of social integration or the inclusion of individual immigrants into the various subsystems of the host society. Examples of this integration include labor market, intermarriage, or even emotional identification with the host society. It is called individual assimilation. Second, assimilation refers to a specific pattern of the social structure of a society or a large system of societal units. It has two central aspects of the social structure of a societal system: social inequality and social differentiation. (Esser 2004)

Carens points out the 'expectations', it is a norm that is enforced through informal social sanctions rather than legal mechanisms. He gives an example that the society/receiving state expect from immigrants how the immigrants behave or how they adapt culturally. It makes much more adjustable with my research aim as my research finds informal integration process. Also, Esser shows more individualistic integration. Esser indicates that how immigrants integrate with the host society is called individual assimilation. In a nutshell, Carens shows the informal integration whereas Esser is one to step forward to move the informal integration through different individual social domains.

For that reason I choose Carens' ideas about the informal integration process as well as Essers' individual assimilation.

2.2 Conceptual framework

2.2.1 Understanding integration

Durkheim refers to the theory of Social Integration. To Durkheim, Social integration is the means through which people interact, connect, and validate each other within a community. (Durkheim 1958) The theory proposes that people experience mental, emotional, and physical benefits when they believe they are a contributing, accepted part of a collective. Without that sense of connection, they can experience depression, isolation and physical illness that could limit them from experiencing productive, happy lives. (Durkheim 1958)

Esser shows that most of the integration theory of migrants refers to three different independent aspects. The first one is the social integration of immigrants into a social system as individual actors. For instance, inclusion in the labour market of the host society. The second one is

emergence of certain social structures, especially with regard to patterns of social inequality and social differentiation. The third aspect is related to the social integration of a whole society (or a broader, perhaps transnational system) with regard to certain structural cleavages and (latent or open) conflicts. (Esser 2004:1130)

There are various types of integration reflected by the sociologist, Werner S. Landecker makes various types of integration as: a) cultural integration; b) normative integration; c) communicative integration; d) functional integration. Cultural integration is ‘universals’, ‘specialties’, and ‘alternatives’(Linton’s conception). Cultural integration can probably be represented most adequately in terms of a proportion among types of culture traits which he calls ‘universals’, ‘specialties’, and ‘alternatives’. (Linton1936: 282) Integration between standards and persons is called ‘normative integration’, and it varies with the degree to which conduct is in accord with such norms. The next one is communicative integration, the extent to which communicative contacts permeate a group. The degree of its communicative integration will bear some relation to the integration among its cultural standards and the integration of conduct with these standards. And finally, functional integration is the degree to which there is mutual interdependence among the units of a system of division of labor. (Landecker 1951)

Myron Weiner defines ‘political integration’ as having five different usages:

- a) Imposing central control over subordinate political units or regions,
- b) Linking government to the governed,
- c) Promoting the capacity of people in a society to organize for a common purpose,
- d) Developing and value consensus, and
- e) Bringing together different groups into a single territorial unit and establishing a national identity. (Weiner 1965)

2.2.2 Understanding Refugees

The word ‘refugee’ is a very common term to the media, politicians and the general public to describe anyone who has been obliged to abandon his or her usual place of residence. Normally this word is used both for people who have had to leave their own country and those who have been displaced within their homeland. To illustrate whether people face persecution, political

violence, communal conflict, ecological disaster or poverty, they all assume to qualify for the 'refugee' status.

A classic dimension of the term 'refugee' is found in the 1951 UN Convention on Refugees and later extended by the 1967 protocol. It defines a refugee as follows:

Any person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his formal habitual residence, is unable, or owing to such fear, is unwilling to return to it. (Ahmed 2005:262)

2.2.3 Ethnic minority

Generally we understand the 'ethnic minority' as a subordinate group whose members have significantly less control over their lives than members of a dominant or majority group. For instance, blacks in United kingdom (UK) and Muslims in India. Also included would be a group of people that experiences a narrowing of opportunities that is disproportionately low compared to their numbers in the society. The term 'ethnic minority' is generally known to be those groups showing cultural preferences different to those of the majority population, or groups with different cultural and societal origins. (Kahanec et al 2010) However, in the empirical field, 'ethnic minority' is likely to refer only to a group of individuals who were born in, or are citizens of another country. It can also be the case that the term refers only to those individuals with a different racial background.

Chapter 3: METHODOLOGY

In order to investigate the above mentioned question, a qualitative method has been utilized to get in-depth knowledge about the subject; qualitative research properly seeks to answer questions by examining various social settings. The qualitative techniques allow researchers to share in the understandings and perceptions of others and to explore how people structure and give meaning to their daily lives. (Berg 2001)

I use my research as a case study which includes in-depth interviews, a focus group discussion (FGD), oral history and a photo project.

As a part of qualitative research, the in-depth interview is used in this research, as Harvey and MacDonald indicated that in-depth interviews involve the researcher in trying to go deeply into some aspects of the informant's feelings, motives, attitudes, experiences, or life history. (Harvey & MacDonald 1993:199) Open ended questions would be used in in-depth interviews.

FGD is one of the important methods of this research, as Kumar hints that the FGD is a rapid assessment, semi-structured data gathering method in which a purposively selected set of participants gather to discuss issues and concerns based on a list of key themes drawn up by the researcher/facilitator. (Kumar 1987) Open ended questions will be used for FGD, because these questions are most appropriate at the start of the discussion; they allow participants to answer from different angles. As the open ended question does not provide the respondents to respond to a preconceived idea, open-ended questions give the participants opportunities to express their thoughts and feelings based on their specific situations. (Escalada & Heong)

Oral history is an important method of social science to understand a society as it provides a more realistic and fair reconstruction of the past and has radical implications for the social message of history as a whole.(Thompson 2000: 28) Oral history, in some fields, is not merely in a shift in focus, but also an opening up of important new areas of inquiry. (Thompson 2000 29)

The last method I use is a photo project, as it produces a lively scenario of a social and cultural event. It is very true that photography has been used as a tool for the exploration of society from its very beginning, and photographers have taken that as one of their tasks. (Becker 1974) There are many photographers used the camera to record far-off societies that their contemporaries would otherwise never see and, later, aspects of their own society their contemporaries had no wish to see. (Becker 1974)

3.1 Area selection

For this study, I applied the above theories to the Rohingyas refugees. The Rohingyas refugees have been living in the southern part of Bangladesh in the Cox's bazar district. There are two different types of refugee camps for the Rohingyas, one is for 'documented' refugees and another for 'undocumented' refugees. Documented Rohingya refugees are living at *Kutupalong* and *Nayapara* camps in *Ukhia* and *Teknaf* Upazila, respectively. In total, 29,000 have been officially recognised refugees who have been living in those camps. The Bangladeshi government and the UNHCR have been maintaining these camps since 1992, whereas undocumented refugees are living in the unofficial camps at *Kutupalong (Ukhia)* and *Leda camp (Teknaf)*. In fact there is no particular place where undocumented Rohingyas refugees are living, they are spread over whole Chittagong division. However, the real number of undocumented Rohingyas is unknown and some estimate that it can be about 200,000 to 500,000. (Ahmed, eds 2010)

I went to both registered and unregistered camps for my field work, as my respondents are both documented and undocumented. At first I went to the *Kutupalong* unregistered camp in *Ukhia* Upazilla of Cox's Bazar district for taking the interview of undocumented refugees. Afterward I went to the *Kutupalong* registered camp which is nearby. Next I went to the *Nayapara* registered camp and the *Leda* unregistered camp, which is located in the *Taknaf* upazilla.

Additionally, I choose one village of *Teknaf* Upazilla for my field work, the village of *Monirghona* in *Huaikong* Union, where many undocumented Rohingyas refugees have been living for three decades. A total of 15 Rohingyas families are living there and most of them married into the local community.

To understand the Rohingyas problem I also visited in North Arakan state in Myanmar and talked to the different people.

3.2 Number of respondents

To get the information about the informal integration process, in-depth interviews were conducted both at the registered and unregistered camp. The interviews took place in the Cox's Bazar district.

The total number of Rohingyas respondents is 20. The age group of the respondents are 17 to 55 and their mean age is 35. Most of them are illiterate.

The FGD takes place in the *Leda* unregistered camp in *Teeknaf* Upazilla, where the respondents from *Nayapara* registered camp participate. The focus group is made up of eight members and it takes two hours. The age group of focus group discussion is 18 to 65 and their mean age is 40.

3.3 Access and selection of respondents

The primary data of the thesis is based on qualitative fieldwork. So it would be very difficult to write this thesis without completing the field work. Rather, there are hardly any written documents on the integration process of Rohingyas refugees in Bangladesh. Due to studying in abroad some Rohingyas leaders were contacted before through telephone.

The respondents are divided into different categories. Out of total respondents, four are school teachers, seven are working at a local NGO, three are community leaders, two are religious leaders, two are current students and two are unemployed. There are five female respondents who participate in an in-depth interview. Of all the respondents, eight are from an unregistered camp, seven from a registered camp and five are from the *Monirghona* village at *Teknaf*. The open ended question (Appendix One) is used for interviewing. It takes forty five minutes to one hour to conduct one interview.

I went to *Ukhia* and *Teknaf* in Cox's bazaar district for my fieldwork ⁸. My tour lasted from March 1, 2012 to March 25, 2012. It is the southern part of Bangladesh and also the ending line

⁸ I started my journey from Dhaka and went to Chittagong by bus and stay there 4 days to talk with some Rohingyas leaders. I managed two interpreters and guides who could communicate the Rohingyas language as it is similar to the local language. After coming to Chittagong I went to know that I need to take the permission from the government to conduct the interview with Rohingyas people. I was also informed that there is a government office named as RRRC (Office of the Refugee Relief and Repatriation Commissioner) in Cox's bazar district. I went to that office and waited for several hours to talk with the responsible person in that office. Lastly I met with Mr. A.B.M. Sharifuddin, Deputy Secretary (DS) to the Bangladesh Government and second responsible person of RRRC office. He refused to give me any permission to do my field work at the Rohingya camp without first obtaining permission from the foreign ministry of Bangladesh. He also informed me that it would take at least three weeks to get the permission. Although it was a setback, I did not loose hope. My two guides assured me to manage it in spite of the obstacles. Then I went *Ukhia* for my field work. *Ukhia* has two different types of camps: one is registered and another is unregistered. It is located in *Kutupalong* and it is known as *Kutupalong* refugee camp. My guide managed a local community leader who has a good influence on both registered and unregistered camps. He managed the interview with one Rohingya refugee. There is no need to take any formal permission to enter into the unregistered camp while legal permission is mandatory for the registered camp. I directly went to the unregistered camp several times but did not see any security in the camp. I talked to the Rohingyas refugees and took their interview and their photos. On the other hand, it has strict security of registered camp, nobody could enter there without permission of camp –in-charge.

My guide was always with me at the time of in-depth interviews as I don't know their local dialect. He interprets the language well. The focus of the interviews was informal integration which includes: social contact, language, employment, education, health, political participation and housing.

of Bangladesh. The distance from capital Dhaka to Cox's Bazar is 430 kilometers, or 13 hours by bus. Then it is 35 kilometers from Cox's Bazar to *Ukhia* and 85 kilometers to *Teknaf*. These areas are comparatively less developed and are also remote.

I maintain the following criteria to select the respondents:

1. Respondents have been living in Bangladesh at least 10 years.
2. Respondents are learned as they could give thoughtful answers.

After finishing the in-depth interview I moved from *Teknaf* to FGD. *Teknaf* has both types of camps; one is registered and another is unregistered. The registered camp is located in *Nayapara*, whereas the unregistered camp is located in *Leda*. The registered camp is well known as the *Nayapara* camp and the unregistered camp is known as *Leda* camp.

I took a seat for FGD at a local NGO office in Teknaf upazilla where both the documented and undocumented Rohingyas refugees participated. Out of eight members of FGD, three are working at an NGO, two are students, two are community leaders and one is a journalist. There was no fixed question for FGD but some issues are discussed chronologically. One of my guides helped me to conduct FGD.

The additional respondents are from different corners of *Ukhia* and *Teknaf* Upazilla. They are the local people of this area. These interviews were conducted to know the position of host society regarding the informal integration of Rohingyas Refugees. There are five respondents in total. The questions were open-ended and the interviews were informal in format.

To gain insight into the government's motives, interviews were conducted with the two government employees. One is the Joint Secretary of the Government and another is Senior Assistant Secretary of the Government.

One of the research questions of this thesis is about expert interpretation. I gave the three interviews at different institutions.

I also receive some statements from civil society, which includes university teachers, journalists and one NGO employee.

As part of my field work I went *Maungdaw* city in Myanmar. I was there for two days. *Maungdaw* is the separate district which includes *Maungdaw* and *Buthidaung* townships. *Maungdaw* has direct communication with *Teknaf* Upazilla by the river. It is a special business route for the local businessman between *Teknaf* and *Maungdaw*. It needs special passport and visa controlled by local immigration office in *Teknaf*. I managed a business passport and went there with two guides. It is very restricted to carry any camera, laptop or mobile phone at the time of crossing Myanmar border. Furthermore, foreign journalists as well as researchers are completely forbidden in Myanmar, so I did not take any of my papers or documents that proves my real identity. My guide is well known with this area and he came here several times. The guide warned me not to discuss any issue regarding Rohingyas in front of local places, as civil NaSaKa surveillance might follow us. I met with five people at their own house and most of the contacts happened in the evening. (interview details are presented in footnote 6) The interviewees all request me to keep secret their name and designation, as if I disclose their name they all could be put in detention center.

My visit to Myanmar is to get some idea physically as the problem of Rohingyas refugee started from this area.

The *Maungdaw* district is estimated to be 0.8 million and 90% Muslim. The GOM restricted the Rohingyas to travel within Arakan as well as to the other parts of the country. They are not allowed anywhere beyond their village boundaries without getting permission from the Local Peace and Development Council Chairman.

3. 20 respondents from the registered camp, the unregistered camp and *Monirghona* village.
4. Half of the respondents are women.
- 5 Respondents are from different categories/profession, such as businessman, local representative, community leader, doctor, lawyer, politicians.

3.4 Ethical consideration and limitations

I maintain a code of conduct in accomplishing this study, especially the ethical issues of fieldwork and writing this thesis. I am extremely careful in selecting my respondents, collecting data, and making the report. In particular, to select respondents, I consider the participants' ages, educational qualifications, intellectual capabilities and any other vulnerabilities. (BERA 2004) I don't choose children younger than 16 years old as they are not deemed to be competent to give consent for themselves. (Wiles et al, 2005) In this regard I follow the article 12 of United Nations Convention on the Rights of the Child. Also, I maintain privacy of the respondents as BERA (British Educational Research Association) shows that researchers must recognize the participants' entitlement to privacy and must accord them their rights to confidentiality and anonymity, unless they or their guardians or responsible others, specifically and willingly waive their right. (BERA 2004) Furthermore, I follow the data protection act (1998) to collect and preserve the data.

In conducting the research work, I face some limitations. Firstly, this research does not input any comments or opinion from NaSaKa force of Myanmar. Most of the Rohingyas refugees blamed NaSaKa for their different activities, and the NaSaKa perspective is lacking. Secondly, there are thousands of undocumented Rohingyas refugees who have been living outside the Cox's Bazar district. I don't reach them as this area is far from Cox's Bazar district and is also the remotest area. Thirdly, the samples of the study are small due to time constraints. Fourthly, I don't get more women respondents because the Rohingyas are very conservative. In the subsequent discussion of the results, these limitations of the study will be taken into consideration.

Chapter 4: PRESENTATION OF INFORMAL SOCIAL INTEGRATION PROCESS OF ROHINGYAS REFUGEES IN BANGLADESH

The theory and main research questions of this study aim to determine the level of informal integration of various social domains; the social domains are: social contact, employment, language, education, health, political participation, and housing.

The domain of social contact includes intermarriage and friendship. Intermarriage is usually regarded as a 'good' thing for integration, an indicator of a minority group's success and social acceptance. (Song 2009) It is also considered a strong form of social contact. (Zepa & Supule 2009:17)

At the same time, language is the most powerful way to communicate, it is the easiest way to intimate with each other, and language learning is an important resource for integration, facilitating it at the individual level. (Zepa & Supule 2009:16)

Labour market participation and educational participation are the two most relevant structural social domains for the integration process. (Bijl et al 2008) Inclusion and access to the labour market are among the most important aspects of receiving and integrating immigrants. At the individual level, integration into the labour market and specific jobs helps individuals to become socialized, to find their position in a new environment, to communicate with others, and to identify with the surrounding society. (Zepa & Supule 2009:16)

Sometimes housing and health care provisions are also included to measure the integration and most of the cases inter-ethnic social relationship, political participation and the level of orientation towards the host society are considered relevant for integration. (Bijl et al 2008)

Now the respondent's views are given below as different social domains:

4.1 Social Contact

Joseph H. Carens points out the importance of informal social sanctions rather than legal mechanisms. (Carens 2005:30) So the domain of 'social contact' describes the formal and informal relationship with Rohingyas refugees to the Bangladeshi community. In particular, it examines the friendship, relationship, intermarriage and neighboring communication with the host society. It also emphasises revealing the informal relationship which includes 'hidden

relationships', for instance love affairs, sexual relationships and extra marital relationships. As this community is predominately Muslim and very conservative, they don't allow any love affairs, extra marital love or any other 'illegal' sexual activities. Regardless of the laws, customs within a community greatly guide individuals in their behavior.

Most of the respondents have friendships with members of the host society, they have replied that Rohingyas have a regular contact with the host society, they meet in the market place and at local tea stalls. Respondents think that the people of the host society behave well with them and someone believes that it is a relationship due to a common religion as both are Muslims. Here one of the respondent Hafez Omar Faruk stated, "As we came from outside, sometimes local people see us from a different angle, so we always think about how to improve relationship with the host community."

On the other hand, one respondent expresses that they don't have any relationship with the host society, but rather that they have had many bitter experiences regarding social contact with the host society. They told that they always try to maintain a very good relationship with the people of host society but they (host society) don't want a good relationship with the Rohingyas refugees. One of the respondent Rehana Akter (21) said, "I always want to maintain a relationship with the host society but they (host society) are always hostile with us. They think that we are not the local people, we came from another country. Sometimes they torture us and tease us for being outsiders." Another respondent Mohammed Zayed (34) said, "We sometimes have a good relationship with the host community but it is due to their own interest, for instance, talking with the Rohingya woman and having sex."

Most of the respondents don't have any relatives in the host society. They are also not willing to make this type of relationship with the host society as they have a plan to return their homeland (Myanmar). One of the respondents, Mazeda (25) said, "We live with the Rohingyas community, they are our relatives, we don't want to make any relation with the host society as we will leave this country one day."

Regarding intermarriage with the host society, most of the respondents agree that it is not an option, but intermarriage does happen. In fact, its ratio is 20% (researcher's educated estimation) of the total marriage of Rohingyas refugees. There are two respondents who married into the host society. One is Mohammad Selim (35) who came from Myanmar at *Ramong Khali* village in the *Maungdaw* district. In his words:

I lived in Myanmar with my family but we all were bound to leave Myanmar due to the torture of the NaSaKa army. As Bangladesh is our neighbouring state and we crossed the Naf river and came to Bangladesh in 1988. Initially we came at *Kutupalong* village in *Teknaf* Upazilla and stayed there two years with much hardship. I got a connection with a local person from the *Kutupalong* village who took me to the nearest village. I got a small job as a day labourer. I met with a woman named Jarin Nesa (27) in my working place from *Kutupalong* village and fell in love. In 1998 we got married and I built a small house adjacent to my father-in-law's house. I have two children and now they are going to primary school. I don't want to go back to my homeland (Myanmar) .

Another respondent, Mr.Jafar Alam (38) came from the village of *Jahame* at *Buchidong* in Myanmar. He came to Bangladesh in 1988.At first he stayed in the *Nilla* area at *Teknaf* Upazilla. Then he shifted to another area of *Monirgouna* in the same Upazilla. He married a Bangladeshi woman in 1991 and he has four children. Mr.Jafar Alam stated, "I am happy with my present position, that (Myanmar) was not the life. I started a new life here and would not leave Myanmar anywhere ."

In addition to the intermarriage, few respondents claim that most of the intermarriages are happening more forcefully than the normal marriages. There are some local influential people near the camp who are willing to marry a second time after divorce or death of the spouse and in this case they select Rohingyas women. Most of the marriages don't last longer, as when the woman becomes bit older or finishes her glamour local man divorces her forcefully. Besides, The Rohingyas women don't get any justice from the local court or police. The local administration is very careless or silent regarding Rohingyas issue. They don't take any action against local community when Rohingyas refugees file a case. against of any local people in any particular issue. For example, Mr. Shahidullaha (47) said,

Two months back, one afternoon one of my cousins (female) came from market to camp by foot , she was dressed with a veil (hijab). One middle aged man followed her and came to the camp. He asked her name and father's name. In next morning that man came at their house and proposed her family to get married to my cousin. That family did not agree with this proposal but he continuously threatened and finally my cousin agreed to get married to protect her family.

About the neighbour of host society, five of the respondents have neighbours from host society but few have a good relationship with them. They said that the members of the host society are

busy with their own community but they don't care about us and they think that we are foreigners.

Regarding informal social contact, it is well known to the Rohingyas refugees that the informal social contact has been occurring in both registered and unregistered camps. Young man of the host society used to come in the camp to talk or mix with the women; it is an 'open secret' of the camps. Sometimes they engage in sexual activities with the Rohingyas women. Besides, some young women of Rohingyas refugees used to go to hotel for selling sex and sometimes they go to personal contact. It is recorded that sometimes Rohingyas women were caught by the police while involved with these illegal activities. Furthermore, the people of the host society also used to come to the camps to take drugs together with Rohingyas refugees and they also sell it to Rohingyas people. These incidents make a chaos among Rohingyas refugees, as most of the Rohingyas don't support the illegal sex and drug use. In this process, half of the respondents agreed with these views. For instance, Mr. Rakibullaha points out, "A few months back four young men came to our *Kutupalong* camp with two Rohingyas men. They were taking drugs (gaja) at night. I protested it and told them to go out but they became ferocious to me and they threatened me later".

4.2 Employment

As Esser emphasises individualistic integration, (Esser 2004:1130) employment is one of the important domains of social integration. Besides that, although Rohingyas refugees don't have any legal status to get a job in Bangladesh, they have been engaged in a job in this country. The fieldwork shows that half of the respondents are engaged with the service. Seven are working at a local NGO and four respondents are community school teachers. The main questions asked to the respondents were whether they have any local employees with them, whether they have good relationships with the local employees, and whether they feel any problem.

Respondents say that they have host society employees with them and they have a friendly relationship with each other. Respondents don't feel any problem working with host society employees. These views came from eight respondents who have been working with the host society employees. In particular, one respondent Mr. Liakat (47) points out that he has been working in a local NGO and most of the employees are from the host society. He said, "I feel psychological pressure always and some times local employee use slang word towards me and

other Rohingyas men”. Besides, three respondents mention that they have a host society employer and he behaves well with them. In this regard Mohammed Sayed (37) said, “I am working under a host society employer. It is a contact job, I get my salary regularly and my employer doesn’t treat me as a foreigner.” Conversely, Rashid Ahmed (41) said, “I got a job in Cox’s Bazar city in a restaurant to hide my identity. I worked there three years but gradually my identity came out and I lost my job.”

Another four respondents have been teaching at refugee camps and three are working in NGO in that camp so they don’t have any host society employee.

4.3 Language

In Esser’s theory regarding informal social integration, language is another important domain of social integration. Here most of the respondents speak the Bengali language in local dialect, which has many similarities to the Rohingyas language. It is not perfect Bengali language. I do not understand the Rohingyas language of my field work and the Rohingyas also don’t understand my language.

However, most of the respondents are willing to learn perfect Bengali in order to get different opportunities. Here one of the respondents Hafez Tofayel Ahmed (45) found, “I learned perfect Bengali for my own interest. If i didn’t learn Bengali language I would not get any job outside of *Ukhia* and *Teknaf* upazilla and my children would not go to the school.”

It is interesting that only a very small number of respondents write in Bengali. Only two respondents can write a very small amount and now they are learning how to write in Bengali. In this position one respondent Rashid Ahmed (38) express, “I learned perfect Bengali to speak with my friends circle; I understand them and they also understand me but writing is bit complex and it is completely different than Burmese (Myanmar)” He also said, “I speak my mother tongue at my home but I speak Bengali at my working place. ”

Most of the respondents speak the Rohingyas language.

4.4 Education

It is required by the GOB to admit Rohingyas children in any Bangladeshi educational institution, especially the southern area of Bangladesh (UBINIG report 1998: 15). However, the reality is different. Many Rohingyas children have been studying in the different schools, colleges and religious institutions of greater Chittagong division.

The fieldwork shows that most of the respondents followed the Myanmar general education system as they all came from Myanmar and they studied from that country. A very small number of respondents studied in Bangladesh, whereas very few respondents were home schooled.

A total of half the respondents answer that they don't have any access to the host society education, where only five respondents say that there are some primary schools (5 grade) at the registered camp where most of the students used to go. This school is run by different NGOs. They have no other educational institutions at the unregistered camp except a few informal education. It is arranged by individually, students don't go to school and family hire a teacher for study at home.

Although most of the respondents claim that there is no access to host society education, somebody points out that there are many Rohingyas students who have been going to different schools in *Teknaf* and *Ukhia* Upazilla in Cox's Bazar district in secret, concealing their original identity. There are some educational institutions where Rohingyas students take admission and continue their study without any hindrance, especially: *Leda* Primary school, *Leda* Junior High School and *Nilā* High School. One respondent, Mr. Nurul Islam (45) said, "My daughter took admission (class seven) at *Teknaf* Pilot High School in 2000. She continued there for 6 months to hide her original identity but later it became known, and school authority forbade her to come to that school."

Additionally, many Rohingyas students are studying at the different colleges, universities and government medical colleges in different areas in Bangladesh to hide their nationality. One of the Rohingyas students, Mr. Shaidul Islam (17) has been studying in class 10 at *Nilā* High School in Teknaf upazilla. He expresses his experience:

I am 17 years old and I was born at the *Nayapara* unregistered camp in *Teknaf*. My father, Mr. Mohammad Hakim, came to this country 20 years ago. I completed my primary education from *Nilā* BDR Primary school. Then I took admission in class six at *Nilā* High School. Now I am in class ten and from the last five years I have been continuing my study but I never faced any problem. Though I kept secret my own identity, some of my teachers knew me as Rohingyas; they never created any problem. I have many friends at my school and they are more friendly. There many Rohingyas students have been studying in this school without any problem. Anyway, I am a legal citizen of this country and I never go back to Myanmar. My dream is to be a government employee after finishing my study.

4.5 Health

Most of the respondents have access to get health treatment in the host society. There are different types of health services in this area including: Union, Upazilla and district level. Most of the services are provided by the government whereas there are very few clinics or medical centers controlled by persons and private companies. Private hospitals and Clinics are expensive. Most of the people used to go to the government hospital. In particular, there have some national and international NGOs providing health services for the documented and undocumented Rohingyas refugees.

In total, half of the Rohingyas respondents used to go to the local government hospital; it is their first priority. Here one of the respondents, Mohammad Kamal (39) said, “I have been living here since 2000. Most of the time I used to go to the local government hospital as it provided good treatment, doctors behave well with us, I get much confidence to go there.” He added, “Nowadays many Rohingyas are taking medical service from local NGO hospitals as it is near to the camp and some doctors also came from abroad.”

4.6 Political Participation

According to Esser’s assimilation theory, political participation is one of the important domains to integrate into another society. In this research most of the Rohingyas respondents show that they don’t have any interest in host society politics. Very few respondents support a particular political party. Two respondents Mr. Mohammad Nur (31) and Shamsul (42) stated, “We are interested in the politics of our country (Myanmar) but we don’t have any interest in host country politics; we are not the natives of this country.” It is more interesting that only one respondent participates in political programme, Mr. Mohammad Amin (41). Amin said, “I participated in a political programme, five years back. It was the election procession in Ukhia upazilla. Many Rohingyas attend there.”

Another important topic is the voter ID (identity) card. A voter ID card is a very important document for the people of Bangladesh as it proves citizenship. Nobody could apply for voting rights without this document. It is also essential to issue a passport or to get any other government facilities. Bangladesh introduced it in 2007 for all citizens who are 18 years old. The fieldwork shows that only one respondent has voter ID card and many Rohingyas respondents are interested in acquiring it. In this case, Mr. Aminul Islam (34) said, “I need a

Bangladeshi voter ID card to survive well in this country; if I had a voter ID card I would have joined any other job or get different facilities.” He claims that government is quite strict and rarely issues voter ID cards to Rohingyas refugees, as there many Rohingyas refugees have obtained voter ID cards already for the purpose of hiding their original identity. Besides, some Rohingyas managed to obtain passports to show the voter ID cards and leave for abroad as a member of the host society.

Few respondents don't want to take voter ID cards as they would like to return to their homeland. They also said that it is only for Bangladeshi citizens, not for any foreigner.

One respondent expresses his bitter experience to get the voter ID card. He is Mr. Nurul Islam (42) and living in a *Leda* unregistered camp in *Teknaf*.

It was two years ago. I tried to get a voter ID card to see the other Rohingyas refugees. I contacted a local political leader who has influence on the local administration. We made a contract that I would give him 15,000BD taka⁹ if I got a voter ID card and I advanced him 5000 BD taka. One day he told me to go the local police station to submit a complaint that I lost my previous voter ID card. But it was totally fake as I didn't have any voter ID card before. I went to the *Teknaf* police station to issue a complaint but one police officer asked for my local address. I told him my local fake address and he became suspicious of my address and ringed one local representative to come in police station. That police officer told me to wait for one hour and after one hour he called me present of one unknown person and he asked my address and wanted to know about someone. I did not answer his question and that police officer send me to prison for one day. The next morning I got released.

4.7 Housing

The last domain of social integration is 'housing'. It is also an important way to integrate one to another society and it is also referred by Esser's assimilation theory. The field work examines that only one fourth of the respondents built their house in the host society and they have been living there from five to ten years. One of the respondents, Mr.Ali Akbor (43) said about the building of his house:

I came to Bangladesh at least 20 years ago when I was only 23 years old. My family also came with me and we all were living at *Teknaf* in Cox's Bazar district. My father and I were fishing in the sea but it became very risky and we went to *Ukhia* Upazilla where I worked at the hotel and my father was engaged in earth digging works. We earned some money and thought to buy

⁹ Currency of Bangladesh

a piece of land to live with our family as my father also stored some money from Myanmar. Due to the high price of land in the town side we came a long distance where the land is cheaper than town and we purchased a small piece of land at *Moinrghona* village in *Teknaf*. We built a house here and started to live with our family members. We faced some troubles at the start, some local people threatened us to leave this area. Later the situation improved and we adjusted with all and we all are living together with the host society. Now we are sharing our joys and sorrows with our neighbours.

Another respondent Saidul Islam (37) said, “Ten years ago my family tried to buy a piece of land at *Nila* union in *Teknaf*. We also paid some money but finally we did not buy it by the local protest.”

4.8 Response of the Local People

A politician who was the former member of parliament of Bangladesh of this constituency (Cox’s Bazar-04) Professor Mohammad Ali (72) said, “Rohingyas refugees are the ‘economic migrants’ rather than political. They are the burden of our country as they are responsible for deforestation of Cox’s Bazar district, they are occupying our local job market, many of them are involved with robbery, theft and different illegal activities.” He also added, “Rohingyas are not integrating to our society as most of the local people don’t like them.”

Advocate Shahjahan Chowdhury ,the Upazilla Chairman of *Ukhia* said ¹⁰, “ it is a great problem in this area , it causes many troubles. Every day local people complain about the illegal activities of Rohingyas”. He said about integration, “As we don’t have any legal barrier regarding refugees, Rohingyas are integrating to our society.”

Most of the interviewees agreed with the statement that many of the Rohingyas are leaving to go abroad, especially in the Middle East by using their Bangladeshi passport and they are taking out of the foreign job market. One of the interviews from *Hijolia* village at *Ukhia* Upazilla in Cox’s Bazar district was with Mr. Nabi Sultan (40), who has been living in Saudi Arabia since 1996. He said that the Rohingyas people earned much defame in Saudi Arabia by doing different unlawful activities, and that this defame directly reflects Bangladesh as they are holding Bangladeshi passport; for that reason we are losing our labour market in Saudi Arabia.

Mr. Akkas Ahmed, Assistant Professor of Chittagong University and the resident of *Ukhia* Upazilla blamed the Rohingyas refugees for the HIV virus in the Cox’s Bazar area. He said,

¹⁰ Interview by Mr.Akkas Ahmed

“Cox’s Bazar is the most vulnerable area for HIV virus.” He also said that Rohingyas are “taking our happiness; they always give us pain by different ways.”

Advocate Nurul Amin Sikder, who is the resident of *MonirGhona* village at *Huikong* Union (*Teknaf*) said about intermarriage, “Yes, it has been happening but it has the interest of both parties; both are gaining from it as there are some poor families in Cox’s Bazar areas who don’t have much money to arrange a marriage of their son and daughters. They could be happy if they are able to match a marriage with Rohingyas descendents. It is also low cost and dowry free marriage. On the other hand, the Rohingyas could be happy if they marry into the local community as they gain social acceptability by it. Furthermore, there are some people from the host society who get married to Rohingyas women, although it is their second marriage.”

4.9 Expert opinion

Dr. Meghna Guhathakurta, former Professor of International Relations at Dhaka University, Bangladesh said, “Rohingyas refugees are integrating into the host society as they have almost similar language, common religion and same ethnicity. Though local community has a reservation on Rohingyas refugees, they (local community) have also a humanitarian eye on the Rohingyas refugees.” She also said, “Assimilation is a must in this case and the assimilation rate is very high”. She shows an example regarding intermarriage and mentions the intermarriage rate is 20 %.

Dr. Sayed Serajul Islam, Chairman at the Department of Political Science at Lakehead University, Canada criticizes the role of the Bangladeshi government as they don’t have any integration policy. He said, “Rohingyas refugees are integrating to our society; government could not stop their integration.” He also said, “Government should have a five year plan for this issue, and it should include voluntary repatriation, and if it would fail, government should integrate Rohingyas with us and the Rohingyas are ready to integrate with local community.” “It is not good to keep Rohingyas as ‘Ghetto’ -they should diffuse the whole country and that should be done after formulating a sustainable government policy,” He added.

The next interview was with Mr. Faridul Alam, Chairman at the Department of International Relations of Chittagong University, Bangladesh . He said, “There is no confusion that Rohingyas are the burden of our society. Many of the Rohingyas refugees have already established relationships with the local society. They are integrating our society fully and it is not possible to stop it.” He also said that the Rohingyas refugees were used as a ‘vote bank’ in last UP election

(elect to local representative) in this area and their vote was a ‘turning point’ for winning / losing of several candidates.

4.10 Role of Civil Society

Professor Hamidul Haque Chawdury who is the president of RRC (Rohingya Resistance committee) commented¹¹, “It is a fact that the Rohingyas refugees are integrating to our society but it is an ‘integration by chance’ not ‘by choice’; they are integrating our society by their own interest.” He said that the Rohingyas are the extra pressure on our population, economy, environment, as well as the threat for national integration of Bangladesh. He added, “The birth rate of Rohingyas is high and it is increasing day by day, one day they could be majority in this area and they could dominate us. They could also demand an independent state.”

Another member of the civil society, Mr. Ibne Amin, is the Senior Journalist of the Daily Ittefaq. He said that there are many Rohingyas refugees who marry poor host society women. When the women became pregnant or bit older then the Rohingyas refugees flee to another area and got married to another woman. It happens in most of the cases and it causes the serious instability of the local society. He also said that it is a ‘diplomatic failure’ of the government that they have not been able to settle this problem for such a long time.

4.11 Response of the state

One of the government employees (Senior Assistant Secretary) of Bangladesh who is responsible for dealing with the Rohingyas problem said that the government of Bangladesh has been treating Rohingyas issues as ‘humanitarian issues’, as we believe in ‘humanitarian values’. He said that the government has been trying to solve it peacefully through bilateral discussion. He also said that the Prime Minister of Bangladesh recently visited Myanmar and the government of Myanmar also considered it a humanitarian issue. They agreed to repatriate the ‘documented Rohingyas’ after checking their proper documents.

Another high official of Bangladesh (Joint Secretary) government who was the core responsible party of the Rohingyas refugees stated that “The integration of Rohingyas refugees is unexpected but we don’t protest it as we don’t have any law. It is true that the Rohingyas refugees are getting married to the local community but how could we tackle the marriage or local integration. He

¹¹ Interview by Mr.Akkas Ahmed

also said that the only local people and representative could socially protest the integration of Rohingyas refugees.

Chapter 5: CONCLUSION

It is very difficult to reach a concrete conclusion regarding the Rohingyas refugees integration into the Bangladeshi society, the literature indicates that the Rohingyas refugees have been fully integrating to the host society, whereas my own fieldwork gives a different impression that this integration is slow and ridden with conflict. Based on the second research question about the different informal key indicators of integration of Rohingyas refugees, there are different seven socio-cultural domains to measure the integration level of the Rohingyas community in Bangladesh. Out of seven domains, four get the success of integration. Those domains are social contact, employment, language and health. As the domain of 'social contact' shows the interest of friendship as well as intermarriage between Rohingyas and the host society. The other domain of 'employment' indicates that the Rohingyas employees are happy to work with the people of the host society. The third domain 'language' reveals that most of the Rohingyas refugees speak with the host society easily and they are also willing to learn perfect Bengali and even become fluent. The last domain 'health' shows that half of the Rohingyas refugees have been using medical services from the host society hospital. On the other hand, three other domains indicate less success than the previous four. Those three domains are education, political participation and housing. Although the local community, expert, civil society and government also give their 'mixed opinion' regarding the informal integration of Rohingyas refugees, they recognize the informal integration of Rohingyas refugees. Also significant is that the GOB does not have any national policy regarding refugee issues. They have no effective mechanism to identify a refugee or monitor the refugees coming from Myanmar. Besides, Rohingyas refugees have put immense pressure on Bangladesh, a densely populated country with more than 110 million people. It has already created a socio-economic imbalance in the area causing sufferings to the locals. The Rohingyas refugees have their own interest in integrating into the host society as they are gaining social acceptability although they have been facing the challenge from the local community. Finally, undocumented Rohingyas refugees are integrating better to the host society than documented as they don't have much scope to go outside of the camp. Furthermore, the success of some indicators of integration doesn't mean that Rohingyas are integrating into the host society, because integration is a collective process where all indicators would be moved equally. Therefore, the literature and the fieldwork reveals the failure of first hypothesis whereas the second hypothesis is accepted that Rohingyas refugees are slowly but informally integrating to the host society.

The findings also give some recommendations, firstly, it is a long lasting problem of Bangladesh and it should be solved in emergency basis. Secondly, there is no real figure of the undocumented Rohingyas refugees in Bangladesh so the GOB should identify the accurate number of undocumented Rohingyas refugees. Thirdly, the GOB should give continuous pressure on the GOM to repatriate the Rohingyas refugees, and to involve superpowers and international organizations, i.e. China, India, the UN, SAARC, ASEAN, and the EU that they could come forward as a third party mediator. Finally, the GOB should have a strong policy to repatriate the Rohingyas refugees within a time frame and if it fails GOB should incorporate them with a good plan.

I developed this qualitative research based on a very small number of Rohingyas immigrants, and several important issues could be further studied. These include: causes of delay in repatriation of Rohingyas refugees, how the Bangladeshi Government and International agencies have been maintaining the Rohingyas refugees, the future of the second generation of the Rohingyas ethnic group, etc. This issue changes with time, so it could also be interesting to repeat the study with the same respondents in a few years to indicate how their situations progress.

Today I finished my thesis and I will continue my study in future on this topic. This is not the end but only the start

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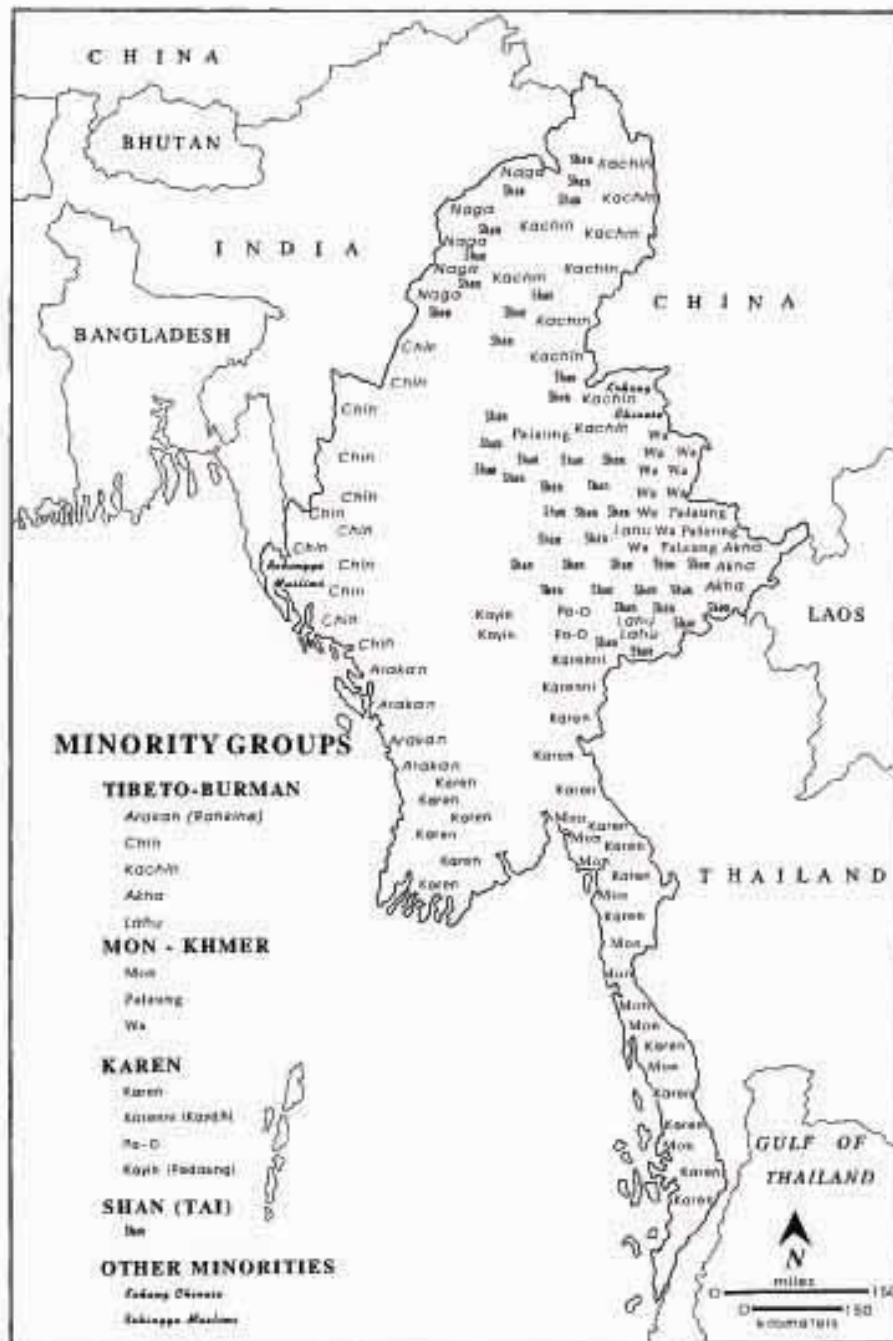
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Map 1: Minority Group in Myanmar



Source: Thomson, N.C. (1995), *The Geographic Review*, Political Stability and Minority groups in Burma, Vol.85, No.3, Pp 278

Map2: Rohingyas camp in Bangladesh



Source: UNHCR report, *UNHCR Global Appeal, Bangladesh*, (2012).

<http://www.unhcr.org/4ec231060.html>, (visited on 22 April, 2012)

Annexure One

AGREED MINUTES SIGNED BETWEEN THE GOVERNMENT OF BURMA (MYANMAR) AND THE GOVERNMENT OF BANGLADESH ON REPATRIATION OF THE BURMESE REFUGEES, 1978.

The leaders of delegations, duly authorized by and on behalf of the Government of the Socialist Republic of the Union of Burma and the Government of the People's Republic of Bangladesh, following their talks held in Dhaka on 7th -9th July 1978 have agreed as follows:

- 1 (a) The Government of the Socialist Republic of the Union of Burma agrees to the repatriation at the earliest of the lawful residents of Burma who are now sheltered in the camps in Bangladesh on the presentation of Burmese National Registration Cards along with the members with their families, such as husband, wife, parents, parents-in-law, children, foster-children, grandchildren, son-in-law, daughter-in-law and widowed sisters;
- (b) The Government of the Socialist Republic of the Union of Burma also agrees in the second phase to the repatriation of the people who are able to present their documents issued in Burma with indication their residence in Burma, along with the members of their families, such as, husband, wife, parents, parents-in-law, children, foster-children, grandchildren, son-in-law, daughter-in-law and widowed sisters, and also those persons and the members of their families, such as, husband, wife, parents, parents-in-law, children, foster-children, grandchildren, son-in-law, daughter-in-law and widowed sisters, who will be able to furnish evidence of their residence in Burma, such as, address or any other particulars.
- 2 The residents of Burma mentioned in paragraph 1 above will be received on the border by the authorities of the Government of Burma in batches from the authorities of the Government of Bangladesh. The process of repatriation of such residents will commence not later than August 31, 1978, and is expected to be completed within six months from the date the first batch is received.
- 3 The two governments agree to appoint within the month of July 1978, their representatives who after scrutinizing the one inch and half -inch maps published by the Survey Department of India up to 1944 of the land section of the inherited Burma-Bangladesh international boundary, notifications and other relevant records and correspondences including the Surveyor -General of India Letter No. 6610-C dated 11th October 1944 to the Secretary to the Government of the Burma, will submit to their respective government for approval of their recommendations on agreed international boundary description with a view to concluding a formal boundary agreement between the two countries. The demarcation work is to start at the earliest opportunity on that section of the land boundary immediately north of the Naaf River Section and leading towards the tri-junction of the Burma-Bangladesh -India border.
- 4 The two Governments also agree to pursue at the earliest the task of the repairing or replacing damaged or missing reference markers in the Naaf River Section of the inherited Burma-Bangladesh international boundary and of making necessary amendments in the Protocol signed in Rangoon on 28 April 1966 and of the maps attached there to, which protocol forms an integral part of the agreement between the Governments of the Union of Burma and the Government of the Islamic Republic of Pakistan on the Demarcation of a Fixed Boundary between the two countries in the Naaf River signed in Rawalpindi on 9 May 1966.
- 5 The two Governments agree to adopt Border Ground Rules for effective control of the international boundary. The agreed Border Ground Rules shall be made effective at the earliest after the demarcation of the southern portion of the land boundary.

- 6 After completion of repatriation of all the aforesaid residents of Burma from Bangladesh, the two Governments will co-operate for the prevention of the illegal crossing of the border by persons from either side. Both governments agree to receive the repatriation of their residents who cross the boundary subsequent to the date when the Border Ground Rules come into force and who are found illegally in each other's country.
- 7 The two Governments agree to pursue further negotiations for the delimitation of the maritime boundary between Burma and Bangladesh.

Sd./-

TABARAK HUSSAIN
Foreign Secretary and Leader of the
Delegation of the Government of the
People's Republic of Bangladesh
Dhaka, 9th July 1978

Sd./-

Deputy Minister for Foreign Affairs and Leader
of the Delegation of the Government of the
Socialist Republic of the Union Burma
Dhaka, 9th July 1978

Source: Rahman, M .M.(2005), *Rohingya problems:Attitude of Bangladesh*, Islamic Foundation Bangladesh,Dhaka,Pp 216-217

Annexure Two

JOINT STATEMENT BY THE FOREIGN MINISTRIES OF BANGLADESH AND MYANMAR ISSUED AT THE CONCLUSION OF THE OFFICIAL VISIT OF THE MYANMAR FOREIGN MINISTER TO BANGLADESH FROM 23-28 APRIL, 1992.

1. At the invitation of his Excellency Mr. A S M Mustafizur Rahman minister for Foreign Affairs of the Government of the People's Republic of Bangladesh, his Excellency U Ohn Gyaw, Minister for Foreign Affairs of the Union of Myanmar paid an official visit to Bangladesh from 23-28 April 1992 at the head of a 14 member delegation which included the Minister for Information of the Union of Myanmar his Excellency Brig. General Myo Thant as Alternate leader.
2. During his stay the Myanmar Foreign Minister U Ohn gyaw accompanied by Brig. General Myo Thant, Minister for Information called on his Excellency Mr. Abdur Rahman Biswas, President of the People's Republic of Bangladesh. The Myanmar Foreign Minister accompanied by Myanmar Information Minister called on Her Excellency Begum Khaleda Zia, Prime Minister of Bangladesh. H.E. Brig. General Myo Thant, Minister for Information called on Barrister Nazmul Huda, Minister for Information, and the Minister of State for Relief and Rehabilitation of Bangladesh Mr. Lutfr Rahman Khan also called on his Excellency U Ohn Gyaw. Mr. Darioush Bayandor, Chief of Mission of UNHCR in Dhaka called on H.E. U. Ohn Gyaw, Minister for Foreign Minister of the Union of Myanmar.
3. Besides extensive tete-a-tete the two Foreign Minister held two rounds of extensive talks, assisted by their respective delegation lists of which are annexed.
4. At the opening session of the official talks, his Excellency the Foreign Minister of Bangladesh welcome his counterpart and expressed the hope that his long awaited visit would help in resolving the outstanding issues particularly the problem of Myanmar refugees not sheltered in Bangladesh. He briefly outlined the present situation of the Myanmar refugees now in Bangladesh and emphasized on four basic elements:
 - a) The exodus of people from Myanmar to Bangladesh to stop immediately;
 - b) Repatriation of the refugees to their original place of residence in honor, safety and dignity;
 - c) Undertaking of certain confidence building measures such as withdrawal/cutback of troops from border areas /forward positions; and
 - d) Lasting solution of the problem in the sense that there should be no recurrence of such or similar problems in future.

The Foreign Minister proposed the involvement of UNHCR to ensure the above. He mentioned that Bangladesh had all along had a peaceful border with minor except on two occasions 1978-1979 when there are influxes of refugees from Myanmar into Bangladesh.

The Foreign Minister reiterated that Bangladesh was committed to maintain the traditional friendly and good neighborly relations with Myanmar and was hopeful that through amicable negotiations a peaceful and lasting solution of the problem will be achieved. The Foreign Minister categorically mentioned that Bangladesh had no intention to interfere in the internal affairs of Myanmar. He added that Bangladesh and Myanmar were permanent neighbors which was of overriding consideration and it was in the interest of both the countries to remove the existing irritants through amicable negotiations. The Foreign Minister of Bangladesh then introduced the members of his delegation and handed over draft agreement to counterpart for examination. He then invited Myanmar counterpart to put forward their proposals.

5. In reply, the leader of Myanmar Delegation expressed his gratitude for the warm welcome accorded to him and his delegation by the Bangladesh side and stated that he had brought along the good will of the Myanmar leaders and the people to the leaders and the people of Bangladesh. The size and composition of the Myanmar Delegation is indicative of this positive attitude to amicably resolve the issue. Both sides were

acquainted with each other and understood what was required to be done. He was confirmed that their existing positive elements on what both sides need to undertake. In conclusion, he stated that Myanmar looked behind resolving the current issue and expressed his desire that both sides would co-operate more closely in the future.

6. The two Foreign Ministers decided to form a working group consisting of senior members of the delegations for detailed discussion on the question of safe and voluntary repatriation of Myanmar Refugees presently sheltered in Bangladesh and related issues and to resolve the problem on a permanent and lasting basis.

7. In the light of the above, both sides exchange views and agreed as follows:
 - a) The two sides reiterated their firm conviction to resolve their problems amicably peacefully through bilateral negotiations on the basis of mutual understanding, accommodation, trust and goodwill and maintain peace and tranquility on their borders.

 - b) The two sides agreed in full faith to abide by the Five principles of peaceful co-existence.

 - c) The Government of the Union of Myanmar agreed to take all necessary measures that would halt the outflow of Myanmar residents to Bangladesh and encourage those who had left Myanmar to return voluntarily and safely to their homes.

 - d) The Government of the Union of Myanmar in a spirit of cooperation agreed to accept scrutiny of all those people who took shelter in Bangladesh and whose presence had been recorded through refugee Registration cards issued by the Government of Bangladesh at their point of entry into Bangladesh and which inter-alia listed available evidence of their residence in Myanmar. On the basis of the scrutiny of the lists provided by the Government of Bangladesh, the Government of the Union of Myanmar agreed to repatriate in batches all persons inter-alia: carrying Myanmar citizenship Identity Cards /National Registration Cards: those able to present any other documents issued by relevant Myanmar authorities and: all those persons able to furnish evidence of their residence in Myanmar, such as addresses or any other relevant particulars. The Government of the Union of Myanmar agreed that there could be no restriction of number of persons so long as they could establish bona fide evidence of their residence in Myanmar. They further assured that the lists provided by Bangladesh closely coincided with those persons verified by the Myanmar authorities.

 - e) The two sides agreed that the residents of Myanmar identified in para (four) above would be received at the borders by the authorities of the Government of the Union of Myanmar in batches from the authorities of the Government of the People's Republic of Bangladesh by a specific Mutual Agreement on physical arrangements for repatriation of Myanmar residents to be agreed upon at the technical level which would include inter-alia time schedules, transport and logistic arrangements, reception procedures, communication systems. Both sides agreed that the process of repatriation should commence within two or three weeks at a mutually agreed date and be completed within six months from the date the first batch is received.

 - f) Both sides agreed that repatriation should be safe and voluntary, that the Myanmar returnees should be settled in their own households and original places of residence to enable them to carry on their livelihood as members of Myanmar society. It was agreed that the Government of Bangladesh would fully associate the representatives of the UNHCR to assist them in the process of safe and voluntary repatriation. The Government of the Union of Myanmar agreed that the services of the UNHCR could be drawn upon as needed at an appropriate time.

- g) Both sides recognize the role of UNHCR in various stages of repatriation process ,facilitating the reduction of international concern in the context of voluntary and safe return of the Myanmar residents,the Myanmar side also assured that on-ground work programme will be drawn of in full consideration of this aspect after consultation with relevant authorities in Myanmar.
 - h) The two Governments agreed to work for a comprehensive and permanent solution of the problem so as to prevent its recurrence in the future.
 - i) After completion of the repatriation process from Bangladesh of the Myanmar residents ,the two Governments agreed to co-operate for the prevention of illegal border crossings by persons from either side by appropriate controls.
 - j) The two Governments agreed to take all necessary measures to enhance security and tranquility in their borders in full compliance with the Agreement on Border Arrangements and Cooperation (Border Ground Rules) signed by the two countries in 1980 . In this context they agreed to take necessary confidence building measures. The two sides meetings between the sector commanders of their respective border security forces towards this end.
 - k) Both Governments agreed that they would oppose any form of terrorism; insurgency or unfriendly acts such as smuggling, gun running or drug trafficking directed against their neighbours. They agreed that they would not harbour or support any terrorists or criminals involved in such activities .They also agreed that their respective law enforcing agencies would closely cooperate together to prevent such acts.
 - l) The land boundary North of the Naaf River Sector of the common boundary had been successfully demarcated jointly by the two governments in accordance with the Agreement between the Government of the Socialist Republic of the Union of Myanmar and the Government of the peoples Republic of Bangladesh on the demarcation of the land section of the boundary North of the Naaf River signed at Dhaka on 23 May 1979 ,pursuant two article three of the said agreement ,Myanmar side drafted the text of the boundary treaty which was transmitted to the Bangladesh side on 10 June 1991.The two Governments hereby agree that the the boundary treaty should be signed earliest possible opportunity.
8. The meeting was conducted in a friendly and cordial atmosphere reflecting the traditional friendship existing between Myanmar and Bangladesh.Both sides expressed their appreciation on the positive outcome of the discussions.
9. The leader of the Myanmar delegation expressed his deep appreciation for the warm hospitality extended to his delegation by the Government of the People’s Republic of Bangladesh during its stay in Dhaka.

Sd./-

A.S.M. Mostafizur Rahman

Minister for Foreign Affairs

Leader of Bangladesh Delegation

Dhaka, 28th April, 1992

Sd./-

Ohn Gyaw

Minister for Foreign Affairs

Leader of Myanmar Delegation

Source: Razzak , A. & Haque, M.(1995), *A Tale of Refugees Rihingyas in Bangladesh*, The Centre for Human Rights. Dhaka.

Annexure Three

MEMORANDUM OF UNDERSTANDING BETWEEN THE GOVERNMENT OF THE PEOPLE'S REPUBLIC OF BANGLADESH AND THE OFFICE OF THE UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES

The Government of the people's Republic of Bangladesh (hereinafter referred to as the GOB) ,and the office of the United Nations High Commissioner for Refugees (hereinafter referred to as the UNHCR):

- Recalling the problems created by refugees and displaced persons coming from the Union of Myanmar.
- Recalling the request of GOB dated on 13 February 1992 for humanitarian assistance to the Secretary General of the United Nations and the UNHCR.
- Noting that the Secretary General of the United Nations requested the UNHCR to coordinate assistance from the international community to Myanmar Refugees in Bnagladesh.
- Recalling further the response dated 14 February 1992 by the High Commissioner in which she agreed to assist GOB within the frame work of the UNHCR mandate.
- Mindful of the generous hospitality continued assistance and security provided by the GOB and the people of Bangladesh to the Myanmar Refugees in the light of cumulative political ,economic, social pressure and environmental degradation faced by them in hosting quarter million Refugees.
- Bear in mind the fact that the high commissioner shall provide for the protection of refugees falling under the competence of her office by promoting so special agreements with the GOB the execution of any major calculated to improve the situation of refugees and to reduce the numbers requiring protection and assisting governmental private of hers to promote voluntary repatriation or resettlement in third countries.
- Recalling the GOB's commitment to the principle of voluntary repatriation and UNHCR's involvement in the repatriation process on both Myanmar and Bangladesh for the safe return of refugees to Myanmar.
- Recalling further UNHCR 's commitment to deploying every effort to ensure necessary funds for care ,maintenance and voluntary repatriation of Myanmar refugees in Bangladesh.
- Considering that the work of the UNHCR is a entirely non-political and only humanitarian and social and shall relate ,as a rule, to groups and categories of refugees.
- Noting that the understanding of the 08 October 1992 reached after prolonged negotiation between the GOB and the UNHCR provides a viable framework for progressive co-operation on repatriation of Myanmar refugees in Bangladesh.
- Recalling the exchange of letters of 11,12,21 January 1993 between the Prime Minister of the People's Republic of Bangladesh and the Minister for Foreign Affairs, Government of the Peoples Republic of Bangladesh and the UNHCR
- Considering further, UNHCR's willingness to provide technical assistance and financial support to the communities where the influx of refugees have caused negative impact on environment and other infrastructure and that this would be through appropriate agreements with the Ministry of Relief and the Economic Relations Divisions of the Government of Bangladesh.
- Resolving to cooperate in the promotion of voluntary repatriation of Myanmar refugees from Bangladesh to Myanmar.

Have agreed on the following provisions:

1. Safe and Voluntary Repatriation

- a) The two sides shall cooperate with each other to ensure safe and voluntary repatriation of Myanmar refugees who opt to return under existing conditions. GOB will allow free access to official of the UNHCR and independently interview refugees in transit camps (so designated by GOB where refugees volunteering to return will be located) to determine the voluntary character of their decision to return.
- b) The procedures to be followed by the UNHCR officials in this respect for conducting independent interviews with prospective returnees for certifying the voluntary nature of the repatriation are described at Annexure 1 of the MOU.
- c) The UNHCR shall assist the GOB in smooth repatriation of refugees who opt to return on the basis of their (refugees) own judgment of the situation in their country. The two sides shall co-operate and use their best endeavors to ensure that there would be no residual problems in Bangladesh.
- d) The two sides have hared to further expand the cooperative framework established through the Understanding reached between the Government of Bangladesh and the UNHCR on 8 October 1992.

2. Freedom of Option:

The two sides shall cooperate with each other to prevent any attempt by any side to interfere with the exercise of freedom of option by the refugees.

3. Information Session:

The GOB will arrange holding of periodic information session in various camps in association with UNHCR in order to raise the level of awareness of refugees of their options and responsibilities to the host country and to other fellow refugees. Both sides shall explain following:

a. The temporary nature of the refugees presence in Bangladesh will be stressed .They will also be told that they were accepted on humanitarian ground and given temporary shelters until their repatriation can be arranged.

b. The refugees must abide by the law of Bangladesh and regulations of the camp. They should not get involved in any criminal activity including violence rioting possession of arms, ammunition etc. Prejudicial to the public order and national security of the host country.

c. A refugee waiting to return to Myanmar can do so at any time, and none can prevent him from exercising this right. No refugee, likewise, will be forced or coerced to leave Bangladesh ,and

d. That UNHCR will assist those refugees who would like to return voluntarily to their country of origin.

4. Security Responsibility:

a. The GOB shall retain the responsibility for safety and security for the Myanmar refugees in the camps and outside. The GOB shall not allow armed elements in the camps nor possession of arms ,ammunition and explosive devices by any among the refugees without proper permission of the competent authority of Bangladesh and will take appropriate measures to ensure this.

b. In order to avoid situation which may lead to friction with local communities and to avoid the broad based dispersal of refugees to other parts of the country, the refugees shall be expected to reside within the camps and abide by the regulations of GOB in this respect.

c. Persons arrested or detained under the laws of the land from the camps can avail legal assistance provided by UNHCR or shall be released in accordance with relevant procedure.

d. The camp officials of the GOB may seek cooperation of UNHCR officials to defuse situations that are likely to degenerate into violence in camps of circumstances permit them to do so.

e. While handling any problem relating to law and order in the camps, maximum restraint should be exercised by concerned officials. To this effect, UNHCR would facilitate provision of equipments required for this purpose.

f. The GOB assure that no refugee will be coerced into leaving against his/her will. Any allegation in this respect that is brought to the attention of GOB at the local level and at the capital will be promptly investigated and remedial action taken where appropriate.

5. Access to Camps

In order to enable UNHCR to discharge its responsibilities including identification of those volunteering to return to Myanmar, GOB authorizes UNHCR to have free access to all refugee camps from 10 a.m to 5 p.m. on all days and during other time on need basis UNHCR will provide a list of UNHCR personnel both international and local for whom special passes will be issued for this purpose.

6. UNHCR Assistance to Returnees

a. UNHCR shall undertake promotional activities to motivate the refugees to return home once international pressure for observing reasonable conditional for safety for the returnee is established in Myanmar in line with the Agreement of 28th April 1992 between the GOB and Myanmar .The GOB as a part of international community will work for having such a prides as soon a presence.

b. UNHCR will provide repatriation assistance, the composition of which shall be agreed upon between the two sides as soon as possible.

c. The two sides agree that relief efforts designed to meet minimum needs of refugees in all relevant sectors including in transit centers, shall be pursued .To this effect ,a project agreement shall be signed between the concerned Ministries of GOB and UNHCR.

7. Orientation Session for UNHCR and GOB Officials

Both sides agreed to organize orientation sessions and training workshops for camp officials of the GOB and local officials of UNHCR and NGO's with a view to familiarize themselves with the objectives, functions and responsible of each side. It may be noted that Bangladesh being the host country to the refugees GOB is primarily responsible for the welfare, security and repatriation of the refugees and the UNHCR is here to assist GOB for these purposes and for discharging its international protection mandate.

Emphasis should be on evolving a code of conduct based on mutual respect and observing sensitivity of the country and its people.

8. Revision of the MOU

Both sides agree to keep the matter of progressive development of the MOU under constant review particularly the subject of access based on their experience of implementation of the existing provisions of this MOU for a reasonable period.

9. Settlement of Difference

a. Both sides agree that any difference in interpretation and or implementation of this MOU shall be resolved amicable and expeditiously through consultation.

b. In the event of failure to resolve differences, as per provision of 9(a) above, both sides reserve the right to withdraw from the Agreement by giving 30 days notice in writing.

c. Both sides agree not to make any public statement on any matter related to the MOU and prejudicial to their relations.

10. Entry into Force

This memorandum of Understanding shall enter into force from the date of signature by the two sides and shall remain in force for one year from that date. It shall be renewed automatically for another year unless either side give notice to the contrary.

In witness whereof, the authorized representatives of the GOB ,and the UNHCR do hereby sign this Memorandum of Understanding.

Done at Dhaka in 1993 in duplicate in the English language,

For the Government of the People's
Republic of Bangladesh

For the Office of the United Nations
High Commissioner for Refugees

Source: Rahman, M.M.(2005), *Rohingya problems:Attitude of Bangladesh*, Islamic Foundation Bangladesh,Dhaka,Pp 216-217

Annexure Four

Rohingyas refugee camp management

- Camp In Charge /CIC (Ministry of Food and Disaster Management)
 - Maintaining law and order
 - Voluntary Repatriation
 - Shelter and Infrastructure
 - Water management
 - Sanitation
 - Overall coordination
- MOH (Ministry of Health and Family Welfare)
 - Running out Patient Department (OPD)
 - Running Therapeutic Feeding Centre(TFC)
 - Immunization, Family planning
- Police Camp (Bangladesh Police,Ministry of Home Affairs)
 - Assisting the CIC(Camp In charge)
 - Ensuring security
 - Investigating petty nature of complaints
 - Communicating to police station
- Ansar Camp(Bangladesh Ansar, Ministry of Home Affairs)
 - Assisting the CIC(Camp In Charge)
 - Ensuring security

Source : Alam, F.M.(2011, 27 December), “Rohingyas in Bangladesh :Cost of International Legal Obligations”, Paper presented in seminar jointly organized by *the Department of International Relations* , *University of Chittagong and Research Initiatives Bangladesh (RIB)*, p. 2.

Appendix One

Title of the Thesis :Informal Integration process of Rohingyas refugees in Bangladesh

Interview guide:

[Personal names will never be used in any stage of the report. All information and data are treated as strictly confidential. Your cooperation is solicited with high esteemed.]

Fill in the Blanks or

Date of Interview

Please tick the appropriate Boxes:

_____ 2012

1. Name:

2. Age Gender/ Sex

Male	Female

3. Educational Qualifications:

(Please mark the highest level of Education that you have completed)

Family education	Religion education	Secondary

4. Profession:

(Please tick the area of service)

Private Service	Business	Day labor	Politician

Unemployment	Non of these

Please specify your profession in the space provided _____

5. Social contact:

- a) Tell me something about your Bangladeshi friends .
- b) Tell me something about your Rohingyas friends.
- c) Who do you contact most(Rohingya's /Bangladeshi) and why?
- d) Do you have any relative of Bangladeshi society?
- e) Do you have any interest to make relationship with host society ,and why ?
- f) Do you feel belonging to the host society?
- g) What kind of belonging is it?
- h) Please tell me something about your Bangladeshi neighbor .
- i) Do you face any problem to make friendship with host society ?-Explain.
- j) What do you think the informal relationship with the host society member?

k) please describe something about intermarriage

6. Employment:

- a) Do you have any job?
- b) How long have you been with your job?
- c) What types of job it is?
- d) What kind of qualification to find a job?
- e) What kinds of workers there?
- f) What kind of relationship do you have with the rest of the workers?
- g) Who is your employeer ?
- h) Tell me something about your employer.
- i) Do you face any problem of your working place?

7. Language:

- a) Which language do you speak most?
- b) Do you speak in Bengali?
- c) If the answer is 'yes' then how would you evaluate your language?
- d) Would you like to improve your Bengali language?
- e) If the answer is 'yes' then why do you want to improve?
- f) How do you learn Bengali language?
- g) Do you write in Bengali?
- h) Which language do you speak in your family?
- i) Which language do you speak in your workplace?
- j) Do you have any problem with language?

8. Education:

- a) Which education system do you follow?
- b) Do you have any access of host society's education?
- c) Where do your children/brothers/sisters used to go to school?
- d) Do you face any problem regarding education?Discuss it.

9. Health:

- a) Do you have any access to get health treatment in host society?
- b) If the answer is 'yes' then where do you usually go?
- c) Which Doctor/treatment do you prefer to take your treatment and why?
- d) Do you face any problem with health service?Discuss it.

10. Political Participation:

- a) Do you have any interest in Bangladeshi politics?
- b) Do you support any political party and why?
- c) Do you participate any political programme (Now /before)?
- d) If the answer is 'yes' then what kinds of political programme did/ do you participate ?
- e) Why do you participate in the political programme?
- f) Do you have any Bangladeshi voter ID card?
- g) How do you manage your voter ID card?
- h) Would you like to get voter ID card?
- i) If the answer is 'yes' then why do you like to get voter ID card?
- j) Did you ever vote in Bangladesh?

k) Do you have any benefit to participate in politics?

11. Housing:

- a) Where is your house?
- b) Why do you like to stay in host society?
- c) Do you face any problem with housing in host society?

Mention one story on education, or health, or politics, or housing, or communication, or employment of your own experience (Good/bad).

Thank you

With kind regards & Best Wishes

Life of Rohingyas Camp



Unregistered camp at *Kutupalong* in *Ukhiya* upazilla



A Rohingyas mother with her child at *Kutupalong* unregistered camp in *Ukhiya* upazilla



Rohingyas children at *Kutupalong* unregistered camp



Kutupalong unregistered camp in *Ukhia* upazilla



Rohingyas refugees with local people in *Ukhia* upazilla



Main entrance of *Kutupalong* registered camp, *Ukhia* upazilla



A Rohingyas women in *Naypara* unregistered camp



Housing of *Kutupalong* unregistered camp



Local NGO hospital in *Nayapara* unregistered camp



Nayapara unregistered camp in *Teknaf*

Documentary page

Masters thesis paper on “**Informal Social Integration Process of Rohingyas Refugees in Bangladesh**” elaborated in the Faculty of Sociology at the University of Latvia.

Herewith I confirm by putting my signature that the work presented in this thesis is, to the best of my knowledge and belief and original. The materials has not been submitted ,either in whole or in part, for a degree at this or any other institutions. As well as the fact that only the indicated sources of literature have been used in the paper and that the electronic copy of the paper corresponds to the printout.

I acknowledge that I have read and understood the MISOCO (Master in International Migration and Social Cohesion) as well as University of Latvia master thesis regulations and guidelines and follow both to write my thesis.

Md. Shahabul Haque

Signature:

SHAHABUL HAQUE

Date: 01-05-2012

I recommend/do not recommend the paper for defense

Supervisor:

Professor Brigita Zepa, Ph.D

(University of Latvia, Riga)

(personal signature)

Date:

Charge of the receiving of the paper: Supervisor Professor Brigita Zepa, Ph.D

Opponent:

Professor Concepcion Maiztegui, Ph.D

(University of Deusto, Spain)

Professor Flip Lindo, Ph.D

(University of Amsterdam, Netherlands)

Paper submitted in the Department of Sociology on 01.05.2012.

Person authorized by the dean:

(personal signature)

Secretary of the Commission: