

FINAL REPORT

A needs assessment of UMN's population and capacity assessment of service providers in makeshift settlements with a focus on Sex and Gender Based Violence (SGBV)



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List of Abbreviations

BD's	Bangladesh's
BGB	Border Guard Bangladesh or BGB (formerly known as the Bangladesh Rifles) is the oldest uniformed force in Bangladesh. It is a paramilitary force under the Ministry of Home Affairs . BGB is primarily responsible for the border security of the country, in Bangladesh the force is known as "The Vigilant Sentinels of the National Frontier".
CXB	Cox's Bazaar district (Chittagong Division) area 2491.86 sq km, located in between 20°43' and 21°56' north latitudes and in between 91°50' and 92°23' east longitudes. It is bounded by Chittagong district on the north, Bay of Bengal on the south, Bandarban district, Myanmar and the http://en.banglapedia.org/index.php?title=Naf River Naaf River on the east, the Bay of Bengal on the west. The longest sea beach of the world belongs to Cox's Bazaar. Almost half of the total area of the district represents the hilly region and the other half is the coastal islands.
DC	Deputy Commissioner
DTF	District Task Force
FA	Foreigners Act
FGD	Focus Group Discussion
HH	Household head
ID cards	Identity cards
IOM	International Organization for Migration
KII	Key Informant Interview
MJF	Manusher Jonno Foundation, a non government organization in Bangladesh.
NTF	National Task force
OCC	One-Stop Crisis Centre
OCHA	(United Nations) Office for the Coordination of Humanitarian Affairs
SGBV	Sex and gender based violence
UMN	Undocumented Myanmar National
UNFPA	United Nations Population Fund
UNHCR	United Nations High Commissioner for Refugees
UP	Union Parishad
WHO	World Health Organization
WFP	World Food Program

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It will not be complete if we do not mention the many UMN women and men, who gave us their time to come and tell us about their suffering and their challenges. We hope that our work would somehow help us to project their stories so that their situation can be assessed in an appropriate way and steps taken to alleviate their sorrow.

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Executive Summary

The overall objective of the assessment is to contribute to reducing the occurrence and impact of SGBV on UMN's living in makeshift settlements. To this end, **the assessment seeks to understand the main forms of GBV occurring in the targeted areas as well as the principal drivers and patterns of such violence.** The study is both quantitative and qualitative research collecting information related to:

- Women's and men's **understanding of prevailing gender norms, roles and responsibilities** in the community, **women's participation in site governance structures, awareness on GBV, views on risk areas and security within the settlements, drivers and patterns of GBV, and knowledge of GBV support services;**
- The **forms and types of GBV and manner** in which they prevalently occur as well as **individuals' protection and mitigation strategies;**
- The **legal environment and possibilities** for UMN survivors of GBV to seek legal aid.

A review of available literature was carried out on (1) Social and Economic Conditions of Refugees and UMN's from Myanmar to Bangladesh; (2) Legal and Social Protection of Refugees and UMN's and (3) Sexual and Gender Based Violence: conceptual issues. A mixed method was applied consisting of both quantitative and qualitative studies. The focus of the study was mostly qualitative, but a quantitative household survey was also conducted in the absence of existing background data about the population being studied. The household survey served to provide a context as well as provided representativeness to the more in-depth-data that was received through qualitative methods such as Focus Group Discussions (FGDs) and in-depth interviews. The sampling was purposive as only UMN households were interviewed and a Multistage sampling technique was chosen. The HH survey was conducted in a sample size of 600, which was approximately 1 % of the population of UMN's (63,000) in the three sites of Kutupalong makeshift, Leda makeshift and Shamlapur. Given the nature of the research topic, i.e. forms and pattern of SGBV and their driving forces, both females and males were interviewed, with a ratio of 75% female and 25% male approximately.

The **characteristics of the sample** depicts their low income status and impoverishment in terms of property or assets which in turn maybe a reason for the majority of households living in nuclear families. Since the resource base of each family is low, there can be an optimum number of people the unit can support. This may be the reasons for the statistical dominance of the nuclear family type among UMN's. This trend is also significant in relation to the position of women in the family. Although circumstances of poverty drives both the women and men to work for their living, women's relative lack of assets compared to men makes them dependent in the power relationship within the family) and especially in negotiations leading to marriage. The implications of this will be further dealt with in the section of SGBV.

The dominant **attitude** seems more conservative towards women, but it could also be interpreted as being largely protective given the potential risks for women in the locality such as the prevalence of assault and rape. The statistics also indicate that women especially would be receptive to the idea of building more social awareness to the needs of education for their children.

The findings on **SGBV** reflect the understanding that violence is the actual exercising of or the perpetuation of those oppressive roles which are dictated by the male-dominant values of a patriarchal society. The UMN population in Bangladesh are driven by their loss of nationality and citizenship to steer themselves into assimilation with the dominant community in Bangladesh and customary Islamic marriage practices have helped them in this respect. But marital relations are embedded in power relations and hence the women enter such relations with a disadvantage, subject as they are to the gendered stereotyping of their roles in the family and their dependent relationship with the male that in turn is driven by unequal laws of inheritance and asset transfer enshrined in religious strictures. Such oppressive structures make women lacking the protection of a male guardian (father, husband, son), more susceptible to violence than others in the community. Customary marriage practices in the host population sanctified by religion such as marriage through the Kazi and presence of witnesses, polygamy are often not helpful if any of the parties who are aggrieved want to pursue legal proceedings. The lack of social awareness with respect to fundamental rights of the woman is quite evident in the locality in general and in the case of the UMN in particular. The concept of violence itself seems to have been normalized in the region to the extent that certain kinds of violence such as wife battering, abduction of pretty girls seem not to affect the general public except for those directly affected. This feeling is fortified by the fact that in Bangladesh domestic violence does not constitute a criminal offence. Justice therefore has to be sought in arbitration which in turn is constituted by inter and intra community power politics and corruption. Only when it reaches the stage of rape or murder in public spaces, does it reach the level of court proceedings or police investigation. But there has been evidence in the findings of the study where the legal system has failed to address such complaints.

Child welfare has to be seen as part of an overall protection strategy of UMN. Children suffer impact of SGBV directly when they are married off at an early age and are ill equipped to handle power relationships in their in-law's house or with their husbands. They face the negative consequences of dowry negotiations which can mean being tortured regularly for non-payment of dowry promises. They suffer indirectly from being deprived of education, not being able to get birth certificates for their children and hence being denied support of essential services like health-care or food. Because of insolvency in the family, especially in families where the male income-earner has abandoned the wife with the children, many have to sell their labor in difficult conditions. Children when un-cared for can be driven into conditions that create juvenile delinquency, truancy and even make them susceptible to the machinations of trafficking and terror networks.

The **local context** where the study on UMN is conducted, determines much of the larger environmental pressures that UMN have to cope with. Some of these pressures stem from the fact that the region, a borderland between Myanmar and Bangladesh with a coastal access to the Bay of Bengal is a breeding ground for syndicates of human and yabba (drug) trafficking that preys on the vulnerabilities of a stateless population like the Rohingyas. Moreover the influx of refugees and migrants from over the border has been a protracted one that has caused much of the host population to enter into a co-dependent relationship with them. For UMN the push factors has been their oppression and denial of citizenship by Myanmar officials but at the same time the pull factors as expressed by the UMN themselves derives from the fact that the area offers employment opportunities and already established

linkages with family and friends who have settled here over the years, in other words an existing back-up of social capital. The uneasy power relationships with the host community have created problems for the UMN's from time to time but overall they have expressed their satisfaction over their relationship with the local community. However the sign of a growing sex trade in the area is causing alarm bells to ring in the host community. The fear is that this will affect the law and order situation of the region in general and degrade and further endanger the position of UMN women in particular. A regular and close watch on aspects of human security in the region must be made and followed up by both governmental and non-governmental actors.

Recommendations for a SGBV program is outlined in two sections: (1) suggestions regarding program components and (2) suggestions regarding advocacy campaigns towards the Government, NGOs and other stakeholders. The following are the response recommended for the program components:

- a. Address the needs of vulnerable households: i.e. female headed households suffering from break up of marriage, economic distress and addiction, by offering them psycho-social counseling and employing following and tracking of sensitive cases.
- b. Develop and upscale SGBV responses in existing units and create new ones. The continuation of "Shanti khana" (literally means an abode of peace and is intended to refer to a psycho-counseling service that is being administered by ACF and MSF in Kutupalong) is a must in Kutupalong and needs to be re introduced in Leda site.
- c. Women who have undergone violence and survived it often emerged stronger and with more voice than before. Survivor groups may be formed from these women to help spread information and awareness among other women in the form of peer group consultations.
- d. Local justice mechanisms should be overhauled: proactive female BMC and CMC members should be engaged. According to a national law called the Representation of Peoples Order, 2008 (RPO) 30% of women are to be represented in every committee central or local of parties and local authority. This principle may be followed in the sites as well.
- e. Implementing partners may think of employing a lawyer to liaise with local law enforcement agency to take up criminal cases such as rape and murder occurring in the sites and which may be tried in court.
- f. Address issues like conflict over resource distribution in the sites and regularly monitor places where residents may be at risk, e.g. women's toilet areas, through neighborhood watch groups.
- g. Leadership exists in a layered way in a community. This means that selected representatives are not the only leaders. There are other voices, like Imams, teachers, elderly women and even young educated voices. Male and female joint forums may be formed in which all these voices can be heard on the issue of SGBV.

- h. Men in authority and in position should also be exposed to gender awareness. Local Union Parishad Members police force and other officials must undergo training and exposure to success stories in the field of SGBV.
- i. Men experiencing violence themselves should also undergo counseling as it was found in the study that much of their violent behavior stems from their own experience of violence.
- j. Adolescents (both boys and girls, separately) may be brought in as part of a study circle to address SGBV.
- k. Education of children should also enable them to develop coping mechanisms in which to face the modern world and the risks that it involved.
- l. Sexual and reproductive health maybe addressed as part of the existing curriculum on health issues
- m. Livelihood programs should be rolled out as well since safe income sources are necessary to prevent SGBV and also occupy men in meaningful work. In the face of Government resistance to this idea, they may take the form of work therapy for victims of violence. In this way the work will not directly be linked to the marketization of a product, but it may cater to the needs of those who dwell in the camps e.g. tailoring dresses for children, making soap products for wash and sanitation issues.

The advocacy and campaign may consist of the following:

- a. Advocate for referral system in seeking justice for UMN's especially in cases of medical tests for rape victims e.g. UMN's should get access to OCC as per law of this country.
- b. Advocate for more a proactive monitoring of sex-based crimes from the DC and UNO's office. There is already a Prevention of Violence against Women Committee under the broader auspices of the Law and Order committee that sits in a meeting every month to discuss and monitor the situation in the district. Since UMN's are often implicated in the law and order situation it will be good to have partner NGOs of IOM to sit on in these meetings as relevant stakeholders.
- c. Home-based work for women can be advocated for and local NGOs can be involved in it.
- d. Public advocacy for dealing with SGBV could be a joint program with host population as local women are also affected by both cultural and security aspects e.g. prevalence of early marriage, multi-marriage, abandonment and non-registration of marriage.
- e. Possibility exists of forming a local platform on SGBV, which could advocate to GoB for stronger measures related to security.
- f. A drug awareness campaign is also a need of the region.

Introduction

Bangladesh belongs to what has been described as a belt of ‘classic patriarchy’, which stretches from northern Africa across the Middle East to the northern plains of the Indian sub-continent. The social structures in this belt are characterized by their institutionalization of extremely restrictive codes of behavior for women. What the societies have in common are the practice of rigid gender segregation, specific forms of family and kinship and a powerful ideology linking family honor to female virtue. Men are entrusted with safeguarding family honor through their control over female members; they are backed by complex social arrangements, which ensure the protection—and dependence—of women. ¹

The status of women continues to be an area in which Bangladesh lags behind, particularly in regard to the levels of sexual and gender-based violence. According to the 2011 Bangladesh Demographic and Health Survey, 87% of Bangladeshi women and girls experience sexual and gender-based violence in their lifetime. According to the 2015 Human Development Report, Bangladesh is ranked 142 out of 188 on the Gender Inequality Index. ²

Given the above situation of women in Bangladesh in general, the situation is likely to be worse among vulnerable groups. The south-eastern tip of Bangladesh in Ukhiya and Teknaf border areas with Myanmar is an area that has shared a dual history of violent conquests and cultural exchanges from pre-colonial times, a feature which in recent times has made this region more vulnerable to population movements compared to other parts of Bangladesh. The recent history of exclusionary policy of citizenship against the Arakanese Muslims often called “Rohingyas” have led thousands of people from this minority to flee Myanmar and take shelter in Bangladesh. Various waves of refugees have come to Bangladesh since the 1970s, and whereas some have been documented, a large number of people remain unregistered.

The Cox’s Bazar region especially has had a long experience in cross border population movements with Burma (Myanmar). Geographical proximity, porosity of the border, shared religious beliefs and cultural practices, social contacts and exchanges, access to each other’s markets and informal exchanges in commodities have all led to regular and long drawn interactions between the members of the communities that live across the border. The voluntary flows of people have also been



Source:

<http://electionbd.com/archive/district.php?dist=CoxBazar>

¹ Kabeer, Naila. 1988. Subordination and Struggle: Women in Bangladesh, *New Left Review* 1/68

² <http://www.hdr.undp.org/en/composite/GII> accessed 18th June, 2016

supplemented by forced movements when state sponsored policies of exclusion in Burma were accompanied by violence, as evidenced in 1978 and again in 1991-92. It is generally assumed that more than 250,000 people have moved into the southern part of the country from Burma after 1991.³

Currently in Bangladesh there are 32,000 officially registered refugees, living in two refugee camps of Kutupalong in Ukhiya and Nayapara in Teknaf. There is another 50,000 who live in two makeshift settlements near the refugee camps. It is estimated that in addition to the camps and identified settlements there are anywhere between 300,000 to 500,000 Undocumented Myanmar Nationals (UMNs) living across Cox's Bazar in concentrated settlements or within the local communities (GoB, 2015)

In order to take cognisance of the undocumented refugees, the Government of Bangladesh in September 2013, adopted a National Strategy for refugees and undocumented Myanmar nationals in Bangladesh, which was presented formally to the international community in February 2014. The Strategy acknowledges the presence of some 300,000 to 500,000 unregistered Rohingya in Bangladesh and their need of humanitarian assistance.

General Objectives

The overall objective of the assessment is to contribute to reducing the occurrence and impact of SGBV on UMNs living in makeshift settlements. *To this end, the assessment seeks to understand the main forms of GBV occurring in the targeted areas as well as the principal drivers and patterns of such violence.* Hence, the assessment will enable and facilitate the planning and implementation of informed and appropriate interventions responding to the situation of the UMNs in the concerned areas.

The needs of the UMNs will be undertaken concurrently in three areas. It will be both quantitative and qualitative research collecting information related to:

- Women's and men's **understanding of prevailing gender norms, roles and responsibilities** in the community, **women's participation in site governance structures, awareness on GBV, views on risk areas and security within the settlements, drivers and patterns of GBV, and knowledge of GBV support services;**
- The **forms and types of GBV and manner** in which they prevalently occur as well as **individuals' protection and mitigation strategies;**
- The **legal environment and possibilities** for UMN survivors of GBV to seek legal aid.

The research team commenced with the research from 15th April, 2016 following the methodology outlined below.

³Abrar, C.R. and Sikder, M.J. 2007. Situation Analyses of Migratory Patterns of Cox's Bazaar District, Dhaka: IOM

Methodology:

Review of secondary sources of information:

The study team reviewed available sources of literature and statistics on the region as well as on the issue of legal and social protection that is of relevant to the study. The literature could be categorized as follows: (a) Social and economic conditions of refugees and UMNs from Myanmar to Bangladesh; (b) Legal and Social Protection of Refugees and UMNs and (c) Conceptual Issues on Sexual and Gender Based Violence

Social and Economic Conditions of Refugees and UMNs from Myanmar to Bangladesh

The conflict between Muslims and Buddhists emerged in the Arakan region through various historical processes from the aftermath of the first Anglo- Burmese War (1824-1826) through the absorption of Burma as a British Indian province, the opening of porous borders between Bengal and the Arakan facilitating a variety of cross-border contacts, the confrontation during the Japanese occupation period during World War II (1942-45), when Japan armed the Buddhist Arakanese in order to fight against the British and the British used Muslim forces for a counter-attack.⁴The current state of Northern Rakhine State in Myanmar and the Cox's Bazaar district of Bangladesh forms a frontier between Islamic and Buddhist cultures of South-east Asia.

The legacies of a failed state-building and even weaker nation-building process in post-colonial Myanmar or Burma led to intra-ethnic violence and the beginning of insurgencies between the years 1948-1958. As a consequence military rule was established between the years 1958-60 and 1962-74. As a result of frequent military operations in the border areas of Myanmar, and especially the consequent Nagamin Operations in the border area of Northern Rakhine State caused the first flow of Rohingya refugees into Bangladesh around 1978.⁵

The next landmark in the volatile landscape of Myanmar was the controversial 1982 Citizenship Law which was a race-based law that identified three categories of colour-coded citizens: full, associate and naturalized. Each were given different coloured cards, but the Rohingyas were denied any of these cards and instead given white cards that signified non-citizens because the government believed them to be migrants from the Indian sub-continent who were identified as Bengalis. The denial of basic and fundamental human rights and the subjection to systematic and endemic discrimination, persecution, forced labour, marriage restriction, birth control, land confiscation, forced deportation, and confinement within their villages compelled them to leave the country.⁶ From 1992 to 1998 a total of 236,599 Rohingya refugees were repatriated under a Memorandum of Understanding (MOU) between Bangladesh and Myanmar. The situation of official refugees that remained in Bangladesh has been

⁴ Calcutta Research Group (CRG). Rohingyas: The emergence of a stateless community. Kolkata: CRG

⁵ Lewa, Chris. 2009. North Arakan: An Open Prison for the Rohingya in Burma', *Forced Migration Review*, 32, pp. 11-13

⁶ Fortify Rights. 2014. Policies of Persecution: Ending Abusive State Policies Against Rohingya Muslims in Myanmar, www.fortifyrights.org, last accessed 21.6.2016

discussed in various research-based book and articles⁷ but the situation of 300,000 to 500,000 UMNs who remained among the local population (discussed in the section below), are discussed mostly in the internal reports of organizations that works in the region where they are located or in media reports that discuss them as victims of trafficking.⁸

Legal and Social Protection of Refugees and UMNs

In the absence of any specific national legislation and administrative framework in Bangladesh to manage possible new refugees and asylum-seekers, the Undocumented Myanmar Nationals fall under the Foreigners Act (FA) of 1946. Under this Act, UMNs can be subjected to/are vulnerable to imprisonment for up to five years and fines. Lack of access to basic services and formal livelihood opportunities also makes them vulnerable to severe labor abuse.

In light of this reality, UMNs avoid approaching law enforcement agencies even when serious human rights violations have been committed against them. This ultimately results in serious abuse, such as SGBV, trafficking, torture and even killings that can be committed against this population with impunity for the perpetrators.

Bangladesh like other South Asian countries, is neither a party to the UN convention relating to the status of refugees 1951 nor its protocol of 1967. There are no national laws, which define and regulate the status of refugees in the countries of South Asia. Bangladesh has acceded to a number of international human rights treaties, whose provisions indirectly promote the rights of refugees. However, in reality, the international human rights are not enforceable in courts of law unless, specific provisions are incorporated into existing municipal laws or given effect through separate legislations. Even then, Bangladesh has signed some of the major international human rights instruments. Some of these are:

Universal Declaration of Human Rights (UDHR) 1948

Geneva Convention relative to the Protection of Civilian Persons in Time of War (1949)

Convention Relating to the Status of Refugees (1951)

International Covenant on Civil and Political Rights (1966)

Convention against Torture and other Cruel Inhuman or Degrading Treatment or Punishment (1948)

Convention on the Rights of the Child (1989)

The above mentioned instruments have some provision which obligates States to provide protection to asylum seekers and refugees. Bangladesh is a member of the UNHCR's Executive Committee. Thus, the country honors the principle of *non-refoulement* and ensures protection of refugees. In addition there are certain provisions under the Constitution of Bangladesh which can be cited as being also relevant to the protection of refugees. These are:

⁷ Ahmed, I. 2014. The Plight of the Stateless Refugees, Responses of the State, Society and the International Community, Dhaka: UPL and Farzana, K.F. 2016. "Voices of the Burmese Rohingya refugees: Everyday politics of survival in refugee camps in Bangladesh". *Pertanika Journal of Social Sciences and Humanities*, 24(1), 131-150

⁸ See List of References.

a. The Right to Protection of Law

The refugees have constitutional right to enjoy the protection of law in this country. Article 31 of the Constitution has conferred the right to them. Article 31 states, "To enjoy the protection of the law, and to be treated in accordance with law, and only in accordance with law, is the inalienable right of every citizen, wherever he may be, and of every other person for the time being within Bangladesh, and in particular no action detrimental to the life, liberty, body, reputation or property of any person shall be taken except in accordance with law."

b. Protection of Right to Life and Personal Liberty

Article 32 of the Constitution provides that no person shall be deprived of life or personal liberty save in accordance with law.

c. Safeguards as to Arrest and Detention

Article 33 of the Constitution provides safeguards against arrest and detention for the citizens and non-citizens alike. It enumerates that no person who is arrested shall be detained in custody without being informed, as soon as possible, of the grounds for his arrest. Moreover, his right to consult and be defended by a legal practitioner of his choice cannot be denied. However, this right is not applicable to any person, who for the time being is an 'enemy alien'.

d. Prohibition of Forced Labor

Article 34 of the Constitution can well be used to safeguard the rights of the refugees. It says that any form of forced labor is prohibited and any contravention of this provision shall be an offence, punishable in accordance with law.

e. Enforcement of the Fundamental Rights

For the enforcement of the above mentioned rights, any refugee, like a citizen of Bangladesh, can move the Honorable High Court Division in accordance with the Article 102, of this Constitution. Moreover, The Constitution of Bangladesh has obliged the government to support oppressed peoples' struggle against racialism in all parts of the world. Part II of our Constitution comprises the Fundamental Principles of State Policy which adheres to the principles of international law, including the principles laid down in the United Nations Charter. For the execution of the legal provisions, protecting the interest of the refugees, proper legal interpretations and proactive initiative from the government, are needed. Bangladesh, has to do lot in this regard.

f. Refugee Protection under Statutory Laws

In Bangladesh, there are some statutory laws like civil and criminal laws which provide the legal protection to refugees. Civil and criminal courts are also endowed with the task of looking into the interests of the refugees. As already mentioned, the Government of Bangladesh through the Legal Aid Act, 2000 (Act 6 of 2000), is trying to reach out to the refugees.

In addition, article 28 and 29 of the Constitution, the Prevention of Violence against Women and Children Act (last amendment 2003), Dowry Prohibition Act 1980, Cruelty to Women (Deterrent Punishment) Ordinance 1983, and some sections of the Penal Code provide procedures for the protection from violence against women. Domestic violence, however, is not a criminal offence in Bangladesh.

Bangladesh has always followed the principle of non-refoulement, without having a national law or acceding to any international instruments (Nour Mohammed, 2012).

Issues of legal redress of refugees

But there being no specific domestic law or national policy governing the protection of refugees in Bangladesh, in most of the cases, the powers to grant residential permits have been relegated to the administrator at the district and sub-district level. Under municipal laws, refugees being considered as foreigners are governed by the provisions of the Foreigners Act of 1946.⁵¹ Besides this, there are some other laws dealing with the non-nationals of Bangladesh which often impede the implementation of the principles of protection. These are as follows:

1. Registration of Foreigners Act 1939
2. Passport Act 1920
3. Bangladesh Citizenship (Temporary Provision) Order 1972
4. Extradition Act 1974
5. Naturalization Act 1926 etc.

In the absence of any legal or specialized statutory frame work for the protection of refugees, Bangladesh relies on these acts, to govern the entry, stay and exit of foreigners in Bangladesh. Section 2(a) of the Foreigner Act defines a foreigner, as a person who is not a citizen of Bangladesh, thus covering all refugees within its ambit as well. Section 3 of the Foreigner Act 1946, empowers the Government to enact rules regarding the banning or controlling of the entering, staying and leaving of the foreigners in Bangladesh. Section 4 of the same Act specifically provides that any foreigners can be intervened in a limited space vide this Act.

At present, Bangladesh is acting as a host country for refugees from Myanmar. Although some of them have formal refugee status i.e. registered refugees in camps run by GoB and UNHCR, majority have remained undocumented, i.e. those living in identified makeshift sites or among the local population. Initially the GoB had not taken cognizance of this population dismissing them as illegal migrants, but recently in a strategy declared in 2015 the GoB has given this population the name of Undocumented Myanmar Nationals (UMNs) and hence brought them under a policy regime that is still evolving. The legal protection outlined above should also in fact be relevant for this latter group as well.

Problem arises when, at times, they violate the existing laws of the country and commit different kinds of criminal activities in the host country. In such situations, the statutory laws are applicable to try them. If the basic rights of the refugees get infringed due to any internal clash or conflict between the refugees and citizens, they can go to the court and get justice. In most of the cases, refugees are not financially well placed to continue their suit. It is very difficult for them to engage a lawyer. The Government of Bangladesh passed the Legal Aid Act, 2000 (Act 6 of 2000), to help poor litigants. If the refugees are parties in any litigation, in appropriate cases, they can take the advantages of the said Act and get justice.

Sexual and Gender Based Violence: conceptual issue

The dynamics of gender-based violence cannot be understood solely by referring to the relationship of power or authority between man and women. Rather one needs to consider the problem by relating it to the specific social formation.⁹

⁹Guhathakurta, M. 1985. Gender Violence in Bangladesh: the role of the state, Journal of Social Sciences, 30/1985

Furthermore, violence against women is related to the more general problems of women's oppression. Thus oppression is the wider term, and violence the actual exercising of or the perpetuation of those oppressive roles which are dictated by the male-dominant values of a patriarchal society. As such violence can take both physical and nonphysical forms and may be affected both through coercion and consent (acceptance), the latter being elicited through various social customs and norms, practices, legal and religious codes and beliefs, which may often be sustained and supported by the state.¹⁰

In recent years the concept of Violence against Women (VAW) has been broadened to include *violence that occurs as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society*¹¹ under the term Sexual and Gender-based Violence (SGBV). Victims of SGBV can be women, girls, men and boys. SGBV can take many forms such as domestic violence, physical violence, sexual violence, mental or emotional violence, isolation, use of children and economic violence such as control of survivors through control of family resources: time, transportation, food, clothing, money and shelter.¹²

Sexual and Gender Based Violence (SGBV) is an important part in the health component of the humanitarian assistance that has been incorporated in the protocols of many international organizations such as United Nations Office for the Coordination of Humanitarian Affairs (OCHA), United Nations High Commissioner for Refugees (UNHCR), United Nations Population Fund (UNFPA), World Health Organization (WHO), IOM (International Organization for Migration (IOM) to mention but a few. This concept is especially relevant to the understanding of the challenges of physical, mental and social integrity of Undocumented Myanmar Nationals (UMNs) who are residing in Bangladesh and is intrinsically related to their humanitarian needs. It is also relevant to say the current environment in which they live is also challenging and makes them vulnerable to violence of an economic nature.

A report by WFP and UNHCR was conducted in 2012 in the two official registered camps of Kutupalong and Nayapara the aim of which was to assess the prevalence of malnutrition among children aged 6-59 months and anemia among different age groups. The report stated that because specific parts of the Cox's Bazaar district constitutes one of the poverty-ridden regions in Bangladesh, food insecurity is a general problem which also affects nutritional status of women in family and makes them vulnerable in power relationships (WFP-UNHCR, 2012).¹³ This has great relevance for making women and children vulnerable to gender-based violence. In patriarchal societies, it is often women who eat last and hence gets the scraps or the less nutritious part of food, even during pregnancy, hence as the report stated one of the methods of coping was actual starvation, food deprivation itself became a form of violence.

¹⁰ Ibid.

¹¹ Bloom, Shelah. 2008. "Violence Against Women and Girls: A Compendium of Monitoring and Evaluation Indicators." Carolina Population Center, MEASURE Evaluation, Chapel Hill, North Carolina.

¹² <http://www.health-genderviolence.org/training-programme-for-health-care-providers/facts-on-gbv/defining-gender-based-violence/21> last accessed 21.6.16

¹³ Neelsen, Nicolai Steen et. al 2012. The Contribution of Food Assistance to Durable Solutions in protracted Refugee Situations: its impact and role in Bangladesh, WFP and UNHCR

Development of tools for primary data collection:

A mixed method was applied consisting of both quantitative and qualitative studies. The focus of the study was mostly qualitative, but a quantitative household survey was also conducted in the absence of existing background data about the population being studied. The household survey served to provide a context as well as provided representativeness to the more in-depth-data that was received through qualitative methods such as Focus Group Discussions (FGDs) and in-depth interviews.

(a) Household survey

The study team developed a questionnaire and checklist for a basic household (HH) survey on the basis of existing standardized questionnaires adopted in current socio-economic research on SGBV.¹⁴



Given the objectives of the research and a focus on SGBV, we adopted a purposive sampling criterion. Purposive sampling is when a researcher chooses specific people within the population to use for a particular study or research project. Unlike random studies, which deliberately include a diverse cross section of ages, backgrounds and cultures, the idea behind purposive sampling is to concentrate on people with particular characteristics who will better be able to assist with the relevant research.¹⁵ Since the main focus of the research was studying SGBV patterns among Undocumented Myanmar Nationals this method was chosen as it would give the most optimal results.

A basic household survey was conducted in 600 households in Kutupalong, Leda and Shyاملapur. According to the IOM estimate, there were about 63,000 UMN – 40,000 in Kutupalong, 15,000 in Leda and 8,000 in Shamlapur – who lived in these three areas. At 95% confidence level and with 5% margin of error, a sample size of 382 is admissible for the given population size. However, for a more conservative estimation of the sample size, attempt was made to reach around one percent of the population size, which would stand at 630. Then, the number was rounded to 600 for convenient statistical tabulations and figures. The total sample size was proportionately distributed across the three survey areas based on their population size. Finally, the survey covered 300 households in Kutupalong, 200 households in Leda and 100 households in Shyاملapur. Focused on gender based vulnerability and violence, the survey sample consisted of 75% women and 25% men as primary stakeholders. Multistage sampling

¹⁴ BNWLA, 2016 Protection Assessment for the Disadvantaged Undocumented Myanmar Nationals and Local Population in Selected Areas of Cox's Bazaar District, Dhaka. Also consulted Baseline Survey Questionnaire of Dishari Project, Helen Keller International, Bangladesh, May 2009

¹⁵ <http://www.enkivillage.com/purposive-sampling.html> last accessed 9.7.16

technique applied to the survey with consideration of the communities and blocks in the settlement sites. Firstly the settlements were considered as clusters, and the blocks or *paras* within the settlements as subunits or cluster elements. The estimated number of households was divided as per women-men ratio for the number of blocks or *paras* under each settlement. Within the block or *para*, a random sampling technique was applied to reach households randomly. However, the number of households within the cluster elements differed from estimations provided by the field offices, and access to all household respondents was not possible. In such cases the enumerators had to skip and move to the next houses. The breakdown of the sample by site, block and gender is provided in Annex 2.

Given the nature of the research topic, i.e. form as and pattern of SGBV and their driving forces both females and males were interviewed, with a ratio of 75% female and 25% male approximately. However, the proportion of females to males varied a little in each site due to the availability of the respondents. The age of the respondents varied from 14 to 82 years. The minimum age of 14 was taken so as to ensure that respondents understood fully the purpose of the questionnaire and could give informed consent. Further considerations in the selection of respondents were to include both married and unmarried persons since it was expected that the nature of GBV as well as its perception would vary among the two categories.

(b) Focus Group Discussion (FGD)

2 FGDs were conducted among both male and female groups (1 male and 1 female) in each of the three sites (6 in total). The detailed list of how many FGDs were conducted in each site is provided in Table 1 in Annex 1. Respondents of the Focus Group Discussions were selected with the help of IOM implementing partners located in each site. The criteria for selecting the participants were based on their representativeness of gender, age, and knowledge with regard to SGBV, either as survivors or resource persons of the community.

The FGDs mainly emphasized investigating root causes of violence against women and children, trafficking, awareness of protection issues, access to protection mechanisms and the gaps that exist between lived realities and their expectations from caregivers in the family or service givers in the community and state.

(c) Key Informant Interviews (KII)

Key Informant interviews were conducted with community leaders, Union Parishad representatives, NGO/development workers, international agencies and Government representatives. A checklist was used to gather their perceptions, opinions and suggestions regarding better accessibility of the population to protection measures against SGBV in particular and personal and social security in general. (See Table 2 in Annex 1)

(d) In-depth Case study

A semi-structured questionnaire was developed for 12 in-depth case studies to highlight the multi-dimensional aspects of protection needs and gaps.

The persons selected for in-depth case studies were selected by both field researchers and research team members during the survey. The criteria in which the individuals for the case study was selected was based on the different kind of violence which they were subjected to: rape, abduction, battering, and drug trafficking. Another criteria especially for males were those who were perpetrators, or had knowledge of it from close hand. The list of case studies completed are to be found in Table 3, Annex 1. Some of the more interesting and relevant have been included in the report. The remaining are attached in Annex 2.

Data collection and field-testing the questionnaire

6 field researchers were interviewed and selected through open competition, the main criteria being past data collecting experience and knowledge of the local scene and dialect. 3 women and 3 male field researchers were chosen. A day-long orientation for the Field Researchers. In the morning session the study objective, expectations from the



field researchers, norms of fieldwork, preparations, the nature of the respondents, gender issues, and UMN scenario was discussed. The questionnaire was reviewed from first to last. In the afternoon session, the participants conducted mock interviews on one another and problem areas were discussed. Two representatives from IOM local office observed the process.

The next day, the questionnaire was pre-tested by all field researchers accompanied by the study team in two blocks C1 and C2 of Kutupalong Makeshift Settlement. Each Field Researcher conducted at least two interviews. The test interviews were administered on both male and female respondents. After the field test the findings were discussed and feedbacks provided. The questionnaire was finalized.

Ethical Concerns

The study had taken into account the ethical considerations. The ethics committee at RIB had reviewed the project and given it clearance. Furthermore a consent form has been attached to each questionnaire and the respondents had been briefed about their rights and had given their consent to be interviewed through signature. Similar consent was taken in the case of In-depth case studies and Focus Group discussions.

Study Limitation

The study faced certain limitations.

1. The dialect and language of the UMN respondents were sometimes difficult to understand, and hence much time was spent in translation by field researchers. This constrained the time of the interviews.
2. Another limitation was that in the makeshift sites of Leda and Kutupalong outsiders were not allowed to stay beyond 4 pm. This also led to constraint in the time allocated for FGDs.
3. During the period of study, there were some security risks such as the armed attack on an Ansar camp in Nayapara Camp in Teknaf. This led to delays in transport to and from Leda and Shyاملapur because of road blocks. Some of the key informants (BMC and CMC leaders) were also absconding in Leda camp as they were afraid of being questioned by the security forces. The team then had to look for alternative informants.
4. During the study period, Teknaf area faced intense water scarcity, more than normal. As a result the subject came up more empathetically in the survey. This aspect had to be taken care of in analyzing the data.

Key Findings

1. Sample characteristics: socio-economic profile

A general introduction of the socio-economic characteristics of the region and population is given in the previous section entitled Social and Economic Conditions of Refugees and UMN's from Myanmar to Bangladesh. In this section the characteristics of the sample are described.

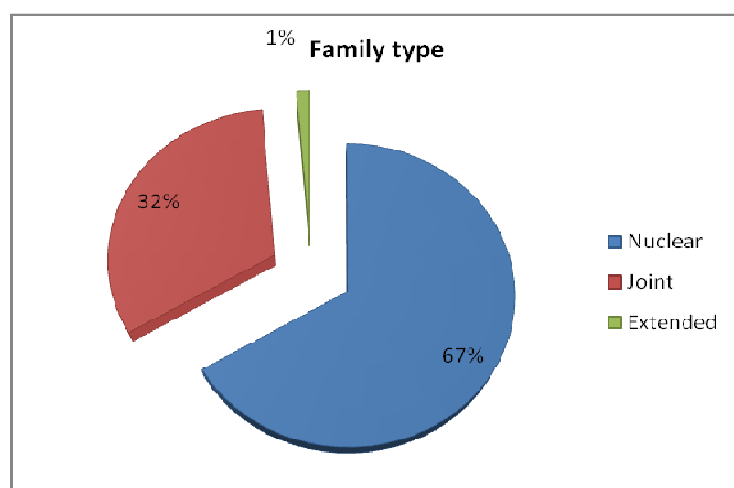
The sample size of the study was 600, and distributed over three sites: Kutupalong in Ukhiya Upazila, Leda and Shamlapur in Teknaf Upazila. The three sites were predetermined by IOM as they were areas which had a concentration of UMN population who were being served basic humanitarian assistance currently under the supervision of IOM. The Kutupalong site was located adjacent to the Registered Refugee Camp in Ukhiya district that was supervised jointly by UNHCR and The Government of Bangladesh. The Leda site located 13.6 km north of Teknaf town was set up as a result of humanitarian concern for unregistered refugees after their settlement on the banks of the River Naf was endangered by river erosion and floods. Till recently it was being supervised by Muslim Aid, until they withdrew their activities as a result of Government stricture in 2012. After the constitution of the National Task Force, the site has come under the supervision of IOM through its national partner, NGO Forum. The Shamlapur village (often called Shaplapur) is located 34.5 km. north-west of Teknaf and 33.2 km. south of Cox's Bazaar along the Teknaf Marine Drive on the coast. This is not a site *per se*, but a village, where a considerable number of UMN's have concentrated over the years and who were being currently provided humanitarian assistance by the implementing partners of IOM.

The overall percentage female-male ratio was 75% female to 25% male. Attempt was made to keep the same percentage in each of the sites in keeping with the multistage sampling method followed.

			Sex		Total
			Female	Male	
Site	Kutupalong	Count	220	80	300
		% of Total	36.7%	13.3%	50.0%
	Leda	Count	155	45	200
		% of Total	25.8%	7.5%	33.3%
	Shamlapur	Count	75	25	100
		% of Total	12.5%	4.2%	16.7%
Total		Count	450	150	600
		% of Total	75.0%	25.0%	100.0%

Table 1: Sample by sex and site

Figure 1: Types of family among the respondents



66.5% of the respondents came from nuclear family type¹⁶, 32.2% were joint family¹⁷ and 1.3% was extended¹⁸ (Table 2; see Annex). This demonstrated that the resource base of each family was small. 100% of the respondents were Muslims (Table 3). 28.7% of the respondents came to the current site of their residence in the last 8 years. Majority of the sample population i.e. approximately 70.33% lived in their current locality for the last 10 years (Table 4). The remaining population, about 20.6% lived there for more than 10 years.

41.2% said they had no assets. More female said this than male. 33.75% said they had mobile phones. More women in Kutupalong (18.8%) owned it than anyone else. 20.3% said they owned gold earrings

¹⁶ Nuclear family indicates a social unit that has parents and children living together.

¹⁷ Joint families are considered to be household units where family members includes grandparents of either father or mother along with children and grandchildren, inclusive of spouses.

¹⁸ Extended family is a kinship group consisting of a family nucleus and various relatives, such as grandparents, aunts and uncles who usually live in one household and functions as a larger unit.

(Table 5). More women in Leda (15%) owned it than anywhere else. 44.8% said they bought it, 10% said they got it through inheritance and only 5.8% said they got it through marriage (Table 6).

Figure 2: Assets of female respondents

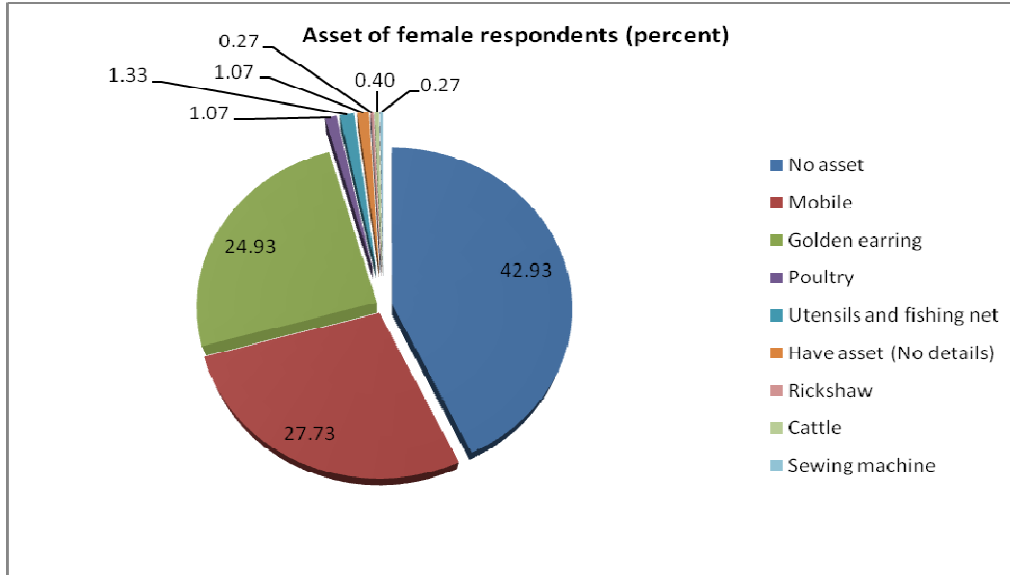
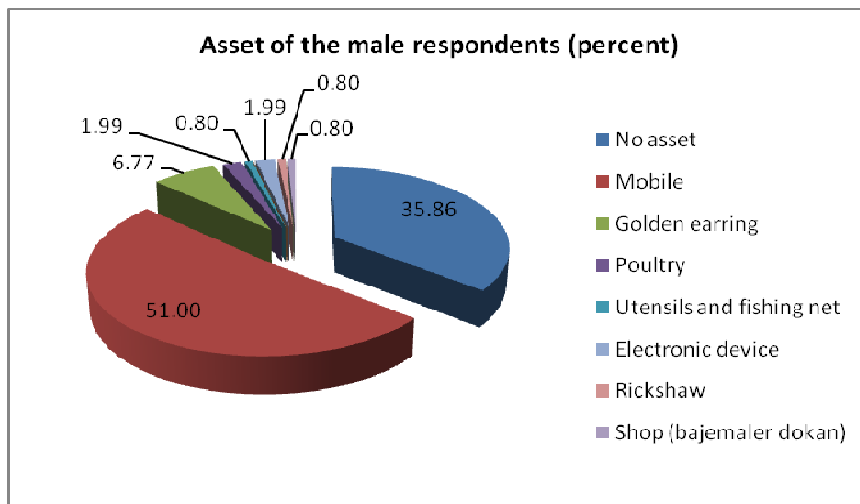


Figure 3: Assets of Male Respondents



The mean average for household size for all sites was 5.10, which was slightly more than the national average i.e. 4.35 in the 2011 BBS census (Table 7.1). 26% of the respondents were between 20 to 30 years. In Shamlapur the age level was higher among respondents only 5% being in the same category as above (Table 7.2). About 88% of the sample had not attended any school (Table 7.3). Most respondents (44%) said they did household work, almost all being women. One man said that he was engaged in housework. Kutupalong was highest in this area. 21% men and women said they had no occupation,

11.3% men and women said they did day labor and 3.5% of men and women said they owned tea shops, mostly in Leda. Other occupations mentioned were begging, fishing, woodcutting, sewing, household help, rickshaw pulling, mason and there was one who cited *Hijra* (trans-sexual) as an occupation. It was interesting that he identified himself as a male and only mentioned *Hijra* as an occupation. Culturally it is acceptable in Bangladesh for Hijras to dance and sing whenever a new baby is born in the village or neighborhood. They earn some money or get paid in kind in this way. In some areas it is also socially permissible for them to take a handful of rice or vegetables from vendors in the market free of cost (Table 7.4).

Average monthly income of the sample population (male and female) was 1466.22 BDT. In comparison, the national average was 2553 BDT in 2010. Shamlapur recorded a much lower average than Kutupalong or Leda, i.e. 1050 BDT. An average of 61.2% from all sites said that they earned less than 15,000 BDT, 56.3% being female and 4.8% being male but in the category of 2500 to 2999 BDT, larger numbers of male earned more than women (Table 7.5). The highest monthly income was recorded as being 15000 - 17999 taka and 0.5% said that. None of the respondents in this case were women or coming from Shamlapur.

Sample Characteristics: Significant trends and analyses:

The above data depicts the low income status and impoverishment in terms of property or assets which in turn maybe a reason for the majority of households living in nuclear families. Since the resource base of each family is low, there can be an optimum number of people the unit can support. This may be the reasons for the statistical dominance of the nuclear family type among UMNs. This is also a general trend in the local population as well.¹⁹ This trend is also significant in relation to the position of women in the family. Although circumstances of poverty drives both the women and men to work for their living, women's relative lack of assets compared to men makes them dependent in the power relationship within the family (see Figures below) and especially in negotiations leading to marriage. The implications of this will be further dealt with in the section on SGBV.

¹⁹ BNWLA, 2016 Protection Assessment for the Disadvantaged Undocumented Myanmar Nationals and Local Population in Selected Areas of Cox's Bazaar District, Dhaka, unpublished report

Figure 4: Sources of assets of female respondents

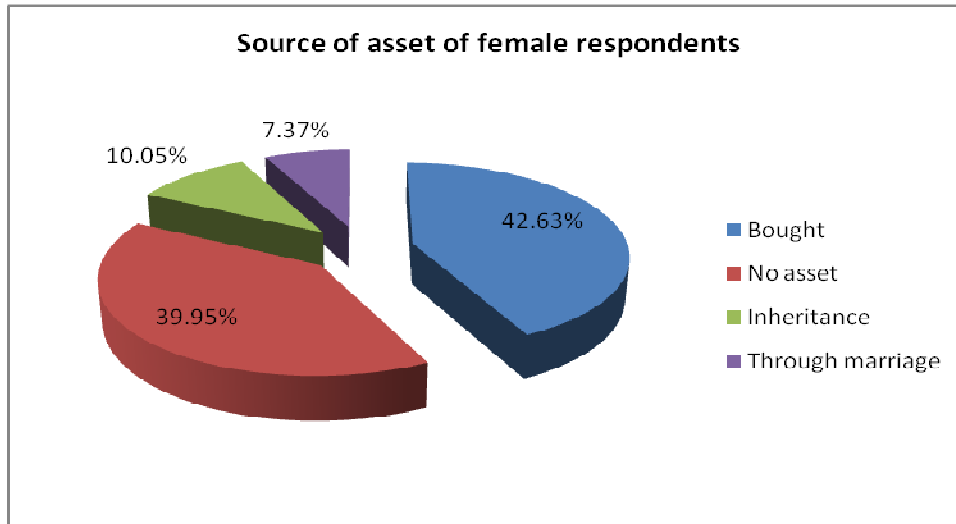
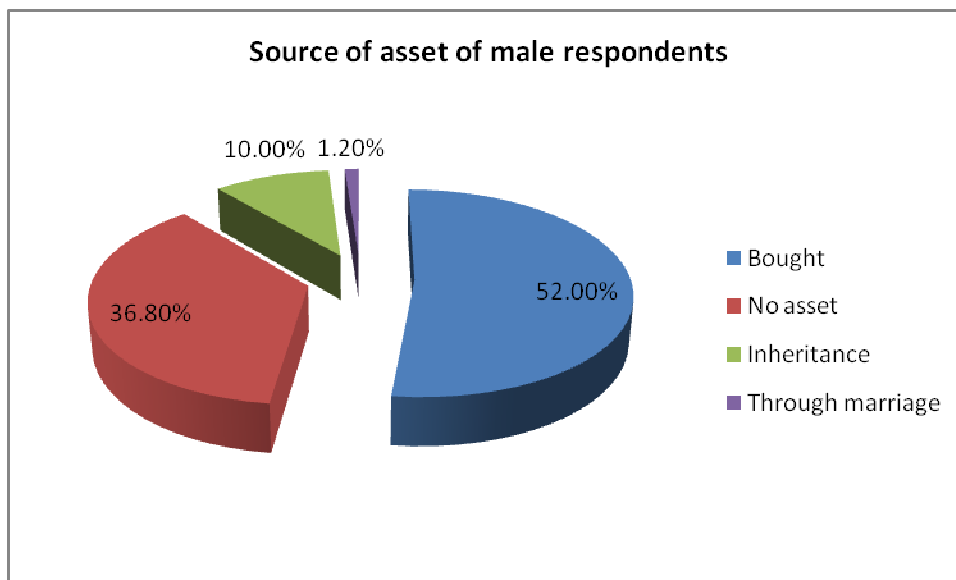


Figure 5: Sources of assets of male respondents



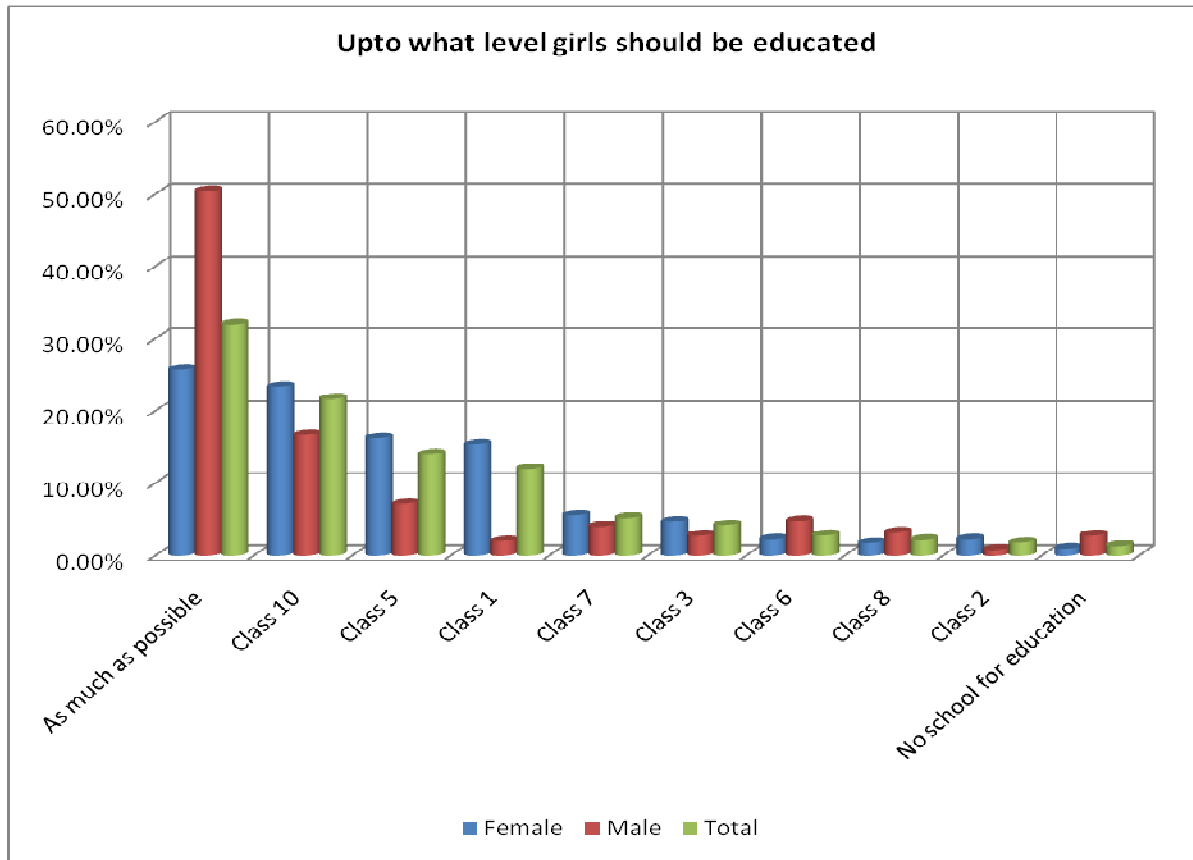
2. Attitudinal perception

In the conceptual section above it was stated that violence ensued from the normative role expectations associated with each gender along with the power relationships between the two genders. It was specifically with the view to learn about the structures of belief and prejudice that impacted on women's mobility or freedom of expression which could lead to violent forms of behavior, that we asked the following questions.

In response to the question as to what age a girl should marry, most (75.5%) gave the official answer i.e. 18. The mean average in each site differed. In Kutupalong the average age of marriage was calculated to be 18.09, in Leda it was 17.74, and in Shamlapur, 17.78. But in actual fact women were married at a

much earlier age (Table 8). Asked about the ideal education level for girls, 32.0 % said as much as possible, 21.7% said class 10 and 14% said class 5. 12% said class 1 only (Table 9). 11.5% female said the class 1 however compared to 0.5% male and that too 11.2% females were located in Leda.

Figure 6: Up to what levels should girls be educated



On whether women should go out for work or not, 64.7% said no, whereas 34.7% said yes (Table 10).

Attitudinal Perceptions: Significant trends and analyses:

Thus it is seen that though the dominant attitude seems more conservative, it could also be interpreted as being largely protective given the potential risks for women in the locality such as the prevalence of assault and rape (discussed in following sections). The attitude towards education also reiterates their guardedness but at the same time the wish to see their girls achieve as much as possible under the circumstances. The statistics also indicated that women especially would be receptive to the idea of building more social awareness around the needs of education for their children.

3. SGBV

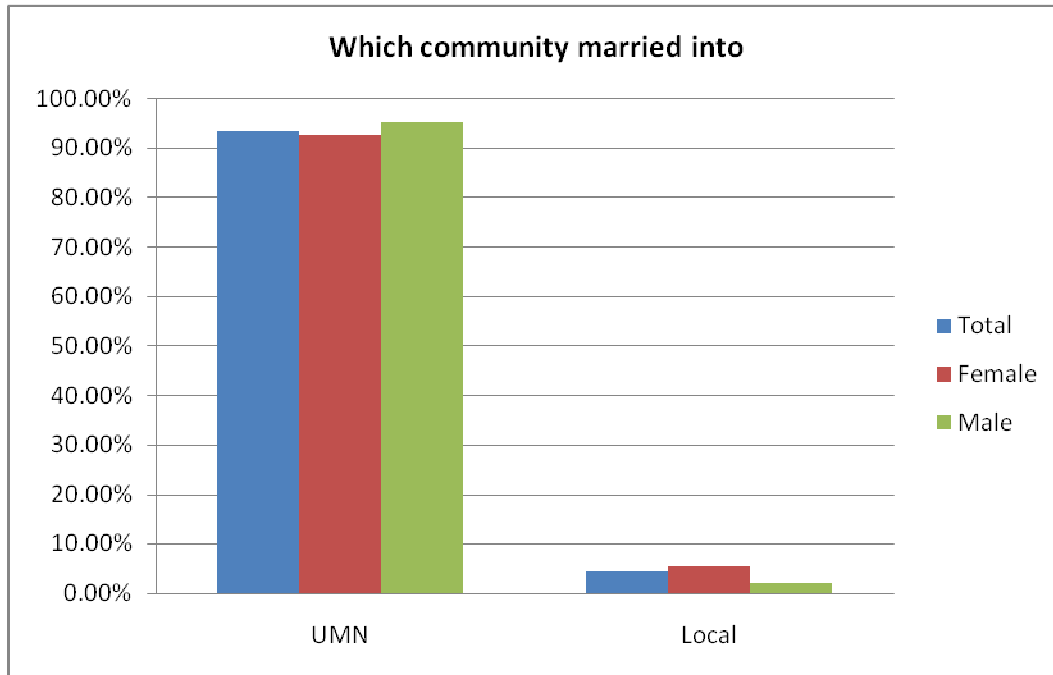
This section addresses core questions of sexual and gender based violence (SGBV) among UMN's in the study area, but in doing so explores existing structure and patterns of marriage practices, processes that make women more vulnerable, the nature and frequency of violence and finally reviews the nature of existing support services that are available to UMN's who are victims and survivors of such violence.

3.1 Marital Status

Marital status is one of the important entry points to understand how violence impacts women and men within the relationship of the family as well as within the society and hence the survey included information with regard to marital status of respondents, years of marriage and practices of marriage, divorce, inter-community marriages and polygamy within the sample population.

97.8% of the respondents were married, 1.5% unmarried and 0.5% widowed (Table 11). The prevalence of married persons reflect that marriage as an institution is considered to be indicative of social respectability as well as protection for women. Later statistics on number of marriages will reveal this even more. The majority of respondents mentioned they had been married for 8-10 years (Table 12). The mean average age of marriage in the sample was 15 years for females and 20 for men. In contrast to national figures (2011 census) this was below the national average which for female was 17.5 years and 23.9 years for male (Table13). Although 80.8% said that their parents had arranged their marriages, 11.8% said they married out of their own decision (Table 14). More women in Kutupalong (3.5%) and Leda (2%) said this than Shamlapur (0.5%). This could be because women had more mobility in these areas than in Shamlapur. It was observed that women in Kutupalong were located near Ukhiya town and therefore had more access to work opportunities and in accessing international organizations which have offices there due to the location of the registered refugee camp in the vicinity. In Leda the access to opportunities were relatively less, but still forest resources and neighboring villages provided work and sustenance and the NGOs managing Leda site provided a relatively liberal atmosphere for women to work. But in Shamlapur UMN's were assimilated into the village structure and values which restrained women from working outdoors. 93.2% respondents said they were married to UMN's, but 4.5% were married to locals. 24 women said this as opposed to 3 men (Table 15; Figure 6). When asked why they were married to the local community 7 (6 women and 1 man) said that it was a result of love. Other responses were 'Allah wishes it' or 'other relatives chose it', and 1 woman said she was forcibly picked up (Table 16). Four women and 1 man said that they themselves were local.

Figure 7: Which community is respondent currently married into?



60.2% said their marriage was not registered while 36.2% said that it was (Table 17). However the following question on how it was registered revealed that the meaning of “registration” was not



necessarily a legal document. 43.2% said they were married by a Moulvi (Islamic priest), 24.5% said through notary public²⁰. 20.3% said they recorded it in white paper (cartridge paper), which is also not legal. Only 8% said they were registered at the Kazi office. This was possibly before the restriction that was imposed by the Government in

2014 on local authorities to not register marriages that involved an UMN as a partner (Table 18). When asked as to how they would rate their marital life on a scale from ‘very happy’ to ‘terrible’, a majority of 59.7% responded somewhat happy, 25.2% said happy, 6% said not happy, 3.5% said terrible and only 3% said very happy (Table 22).

²⁰ Notary public was a way in which couples could get married in court with witness of a magistrate. This was restricted in 2014 by the Government. Many still do it by buying a judicial stamp thinking it is a kind of recognition of their marriage.

The prevalence of polygamy in the region and among UMN's led to the investigation of its causes and different forms in our FGDs and in-depth cases. These are the findings:

Female UMN's are considered to be poor and lacking citizenship of any country, Myanmar or Bangladesh, so they could be lured easily into marriage as second wife. Islamic marriage laws allow customary marriage practices to prevail and be socially accepted in the region. As a result local population considers marriage by only signing a judicial stamp paper to be sufficient for entering the marital bond. Many married UMN men came to the site from Myanmar without their wives and remarried shortly thereafter. Some of them even got married to poor Bangladeshi women to obtain a National Identity Card. Local Bangladeshi men have been reported to have married several UMN women by enticing them with the possibility of getting Bangladeshi citizenship. Since life for the UMN's is risky, many of the UMN women's husbands migrate to a foreign country or become imprisoned or face sudden death, which results in the second marriage of the abandoned or widowed wives.

Polygamy is also found to be prevalent among the more powerful members of the UMN community. The members of Block Management Committee (BMC) of the Camp are financially solvent as well as in powerful positions and most of them have 2 or 3 wives. Many men got married to several women with the intention to engage their wives in economic activities which will ensure his financial solvency. In one case an UMN man was unable to work, but both his wives worked as volunteer at ACF.

Gender stereotypes also factored in reasons for polygamy. Many men and women of the study area believed that women lost their physical attractiveness after giving birth to several children and this served as an excuse for a man to get married a second time. UMN women in general were considered by many Bangladeshi men to be fair, good looking, attractive and physically fit.

The husband's responsibilities towards the UMN wives are relatively low. Divorce, like marriage was also not considered to be a formal procedure. It was customary in the camp for a man to divorce a woman by uttering "I divorce you" three times. Sometimes, however, it was mediated by community leaders. Under such circumstances, the man usually had to make a commitment that he will pay for the sustenance of the divorced wife for three months. Since Islam was an important way for UMN's to be assimilated into the dominant Bangladeshi society and since it permitted polygamy most UMN men and women took it as a socially acceptable way of life.

The case below illustrates the vagaries that a UMN woman faces in her married life. Her actual identity has been concealed.

Halima's story: Living on the edge

Halima (pseudonym) lives in Leda camp. She doesn't have a husband, only three daughters, with whom she used to live in Myanmar. One day when she was still in Myanmar, a female acquaintance told her that her brother, who lives in Thailand, is looking for a wife. Halima's eldest daughter was young and beautiful and that woman advised her to marry her brother. She also said, "You don't have any male member in your family. After the marriage of your daughter, my brother will look after you all. Unfortunately he cannot come to Bangladesh at this moment, but I am going to Thailand. Send your daughter with me and I will take care of the rest."

Halima agreed to send her daughter given her poor socio-economic condition and as the proposition seemed lucrative. Later that woman took her daughter to Teknaf, instead of Thailand. When Halima's daughter met her future husband, she saw that he is quite aged and she refused to marry him. But everybody kept pressurizing her and said that if she tries to return to Myanmar, everybody will think that she was married anyway, or her husband left her and will think poorly of her character.

Finally Halima's daughter agreed to marry him. After the ceremony, he lived with her for three months before leaving for Thailand, that too in different hotels. After he went back to Thailand, he used to send money sporadically, but her husband's sister took all of it and gave Halima's daughter nothing.

Meanwhile, in Myanmar, Halima faced her own difficulties. As a Rohingya populated region, the area faced frequent birth and death certification surveys. In one such survey, it was found out that her eldest daughter was missing and hence the local authority demanded 10,000/- taka as a bribe. The Myanmar police was also relentlessly oppressive. To escape from all this, Halima took her two younger daughters and went to that woman's house in Teknaf (sister of her now son-in-law). But she refused them shelter and made them leave her house.

Then she asked help from a Member of the local Union Parishad. He, in turn, kept her younger daughters as household help, and sent her to Leda camp as refugee.

Later on Halima's son-in-law came back to Bangladesh and asked to take back his wife as the living arrangements were poor in the camp. The mother resisted, but the son in law argued that if he left his wife with them, they may try to sell her. He took his wife to Myanmar and settled her in his maternal grandfather's house. After some time, he again left for Thailand. Later on, while returning to Myanmar from Thailand via a sea faring ship, Halima's son-in-law was captured as an illegal migrant from Myanmar. He was sentenced to 35 years in prison and sent to Akiyab prison of Myanmar.

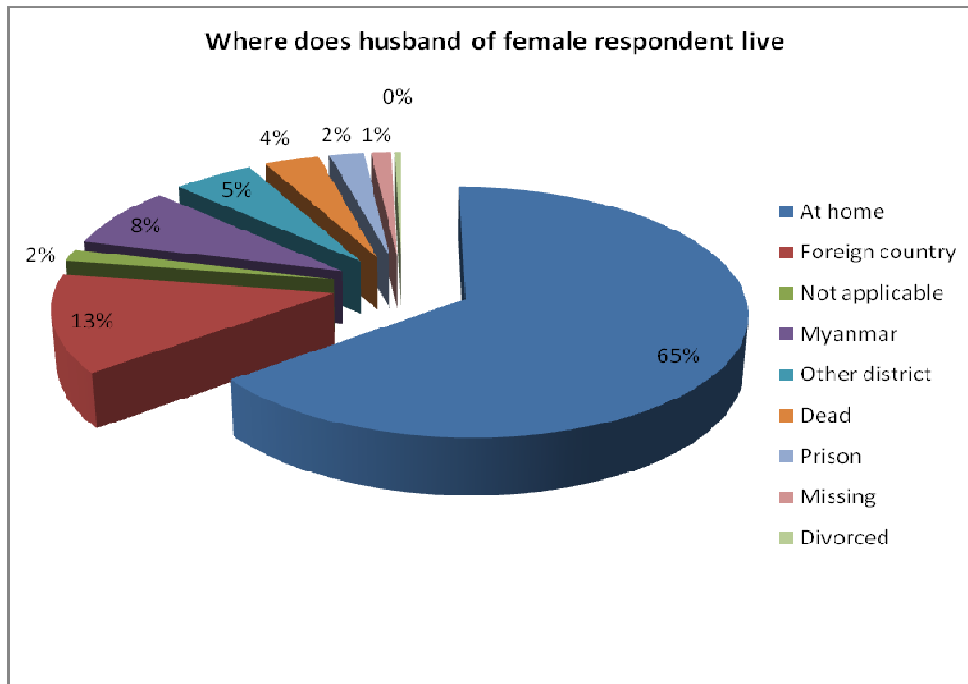
After hearing of her husband's 35 year long sentence, Halima's daughter lost all hope of him ever returning. Her in-laws married her off again, without any legal divorce from her 1st husband. Her current husband has married 15 times before this and he still has two other wives from those marriages. Her current husband is also abusive, and he brought her to Teknaf and left her with the mother once again.

3.2 Reasons and processes that make women vulnerable to violence

Some households among UMN population were more vulnerable than others. The indicators could be one or any of the following variables: lack of work, Yabba addiction and trafficking, lack of citizenship or refugee status, lack of security, prevalence of male dominant system and child labor. The data from our sample population below reflect this.

In the sample, 64.5% said their husband was at home. 10.2% said they were in a foreign country, 9.2% said it was not applicable to them (possibly unmarried or male), 6.2% said they were in Myanmar, 4% said they were dead, 2.7% persons said they were in prison (10 in Leda and 2 in Shamlapur)²¹, 1% said they were missing and 0.3% (only 2) said divorced, implying current status (Table 19).

Figure 8: Residence of husband of female respondent



Polygamy was also considered to have a high rate. Although 56.8% said that their husbands have not married more than once, 34% did say yes (Table 20). However, when questioned about family size most declared that they live in a nuclear family (Table 2), implying that most UMN's were not looking after two families at the same time.

Addiction in the area was high due to the existence of Yabba smuggling. Although 86% said that their husbands were not addicted to any kind of drugs, 4.2% said that they were. Given the frequency of cases cited in our FGDs and interviews with Key Informants of such incidences in the area, it could be considered to be a very conservative estimate (Table 23).

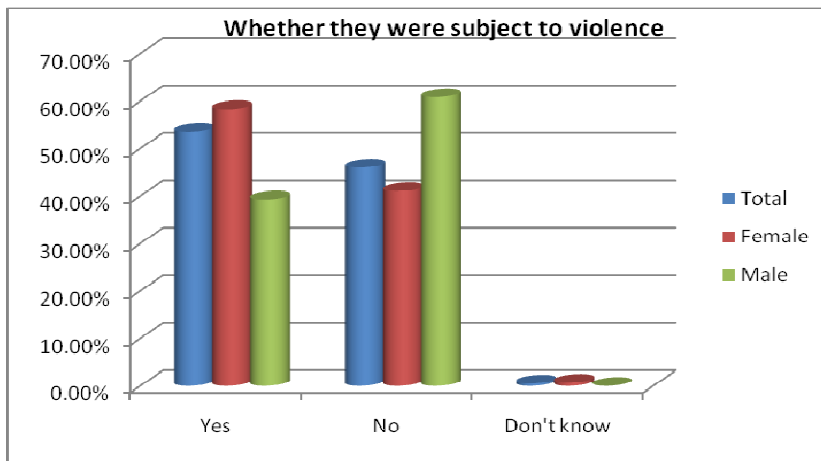
²¹ Leda and Shamlapur being in Teknaf were likely places where UMN's could get arrested due to trafficking, both human and drug related.



The question with regard to violence was at first open ended leaving respondents to decide on the type of violence they meant. Later the different types of violence were explicated. Generally two broad categories of violence were used in conversations and interviews. One was sexual violence such as rape or non-sexual violence like murder which were criminal offences and committed often by perpetrators outside the family and the second were instances of battering and

abuse or domestic violence usually committed by family members. Thus when asked about the location or sites in which the violence occurred both types were mentioned. The sites of violence were mostly to be found in the locality (42.8%) indicating criminal offenses in public spaces, 18% said in the house indicating domestic violence and 3.7% responded in the workplace (Table 24). In Leda a slightly higher percentage of respondents (10.2%) said in the house compared to Kutupalong (6%) or Shamlapur (1.8%). The perpetrator of violence was mostly identified as being a neighbor, with 36% of the respondents giving this answer. At the same time, 35.3% said not applicable, 19.8% said husband, 4.3% said unknown person, 1.8% said local person, 1.7% said robber, and 1% said (in Kutupalong and Leda) goldsmiths by which they meant owners of pawn shops in the locality (Table25).²²

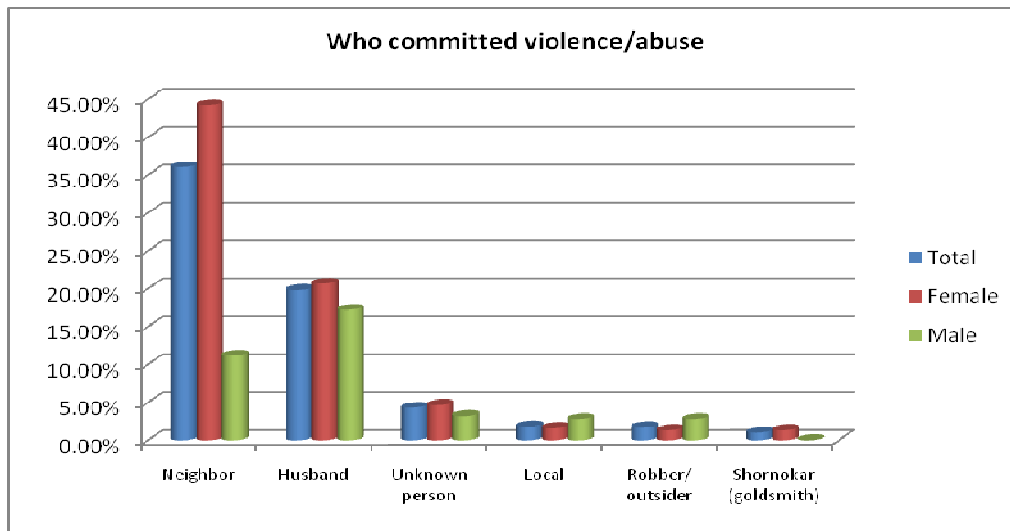
Figure 9: Whether they were subject to violence



²²Pawn shop owners beat up customers who cannot pay in time to retrieve their belongings (usually gold ornaments) which UMNs have mortgaged for need of emergency funds. There is a line of such shops near Kutupalong area.

Domestic violence or violence by the husband is perhaps rated less than violence in the locality because the notion of wife battering was considered to be “acceptable’ by both women and men. Women said that they were beaten if their husbands themselves were subject to violence like being robbed of their earnings or beaten by locals when returning from work or collecting wood. They took it out on their wives when they complained about not having enough food. But they also said that they were beaten when their husbands were under the influence of drugs. Men, however, said that wife battering took place when the woman would not listen to them and talked back. Male respondents also indicated that women are beaten if they are not responsive to their sexual demands.

Figure 10: Who committed violence/abuse



Both women and men related graphic stories of violence from residents in the locality. The most common form was when women had to go to the woods to collect firewood and were raped, sometimes by locals, and at other times by bands of robbers who would often be masked.

In Leda camp a leader said that 15 robberies were reported (accompanied often by rape) and tried and 33 women were raped. The numbers are tentative, as many women do not speak of having been raped, but remain silent. This is true mostly of unmarried girls as was revealed by interviews of BMC and CMC. But married women also experience rape. In one case a woman had gone to collect firewood along with her husband, but she was snatched away by villagers and raped. After returning home, her husband divorced her. She left his home with her 4 children and went back to her father’s place. Her father was helpless and did not know what to do. The eldest boy now goes to work. The woman and the father are reluctant to return to the husband because he is also a drug addict as well as trafficker. According to her, he trades in “tablet” (Yabba) in a shop near to his house.

In Kutupalong, organized abductions of women were reported with the intention of raping them and eventually turning them into sex workers through making them victims of social exclusion. Rowshan (pseudonym) of Kutupalong tells her story: She was married but her husband got married to a local and went off to India. She had to work for her living. One day as she was returning from her workplace, she was forcefully picked up by locals and a driver in a Mahindra jeep. She sensed that she was picked up to be engaged as a sex worker. But she jumped off the jeep and hurt herself badly, breaking her arm. Since MSF personnel were in the vicinity they came to her aid and took her to the hospital in the same jeep. Even in the hospital they threatened the doctor and said that they will rape Rowshan. The Union Parishad Chairman intervened and charged the abductors 6000 takas for her treatment. She also had to be taken to Cox's Bazaar hospital for 5 days before she was released.

Women in Kutupalong also complained of harassment by registered refugees whose camp is located adjacent to them. Women faced harassment on their way to the latrines that are located in the vicinity of the official camp. In case of illegal sex trade, which is also reported to be going on in some households, men from the official camps have been known to be involved as customers. In such cases the management committees of the official camp has usually to be notified.

In terms of organized crime, Shamlapur was a relatively sheltered area compared to Leda and Kutupalong, although they faced other kinds of problems. This was due to the fact that UMN in Shamlapur was more or less integrated with the rest of the society. They were not treated as others and they in turn followed the social values and belief system of the community as discerned and articulated by community elders. UMN in this locality however were used as labor for boat owners during the fishing season, and because they do not have enough to tide over in the off season, they are given loans (*dadon*) by the boat owners at a high interest. Almost always the UMN cannot afford to repay those loans, so as a price they have to sell their labor in advance. So in a way they remain subject to a semi-slavery relationship with their employers. Women are not allowed to go out and earn an income.

3.3 Violence: nature and frequency

When asked whether they or anyone they knew were subject to violence, 53.5% said yes and 46% said no (Table 23). It must be mentioned that in this question violence was treated in a generic form and was not intended to mean sexual violence in particular. This was addressed in a later question. The abuses were mostly recorded as being physical (50.5%) and 34.8% said not applicable, 6.5% said sexual, 3.8% said mental and 2.8% said food deprivation (Table 26). The estimate no doubt is a conservative one as the topic is highly sensitive. However, sexual violence did come before mental violence indicating that violence needs to be visible in order for it to be cognizant. Hence given the norms of patriarchy embedded into the community or even the marginalized existence of the community of concern mental abuse may not even be recognized as violence unless the victim articulates it as such. It was in Leda that violence during serial robberies was recorded. Most women respondents during FGDs could not articulate the reason of abuse by their male partners. Instead the participants said they acted in a crazed manner (39.8%). Men said that injuries from violence by local communities left them without work for many days. It was also common to be robbed off ones earnings when returning home from work. They

also admitted that they beat their wives up but that was only when they were nagging for not being able to bring in more income or not being able to respond to their sexual demands.

In relating the causes of violence, 10.2% said it was due to polygamy and 3.5% reported drug abuse (mostly in Leda). Other causes were dowry especially in Shamlapur (2.7%), robbery (2.5%), from conflict over resources, over loan payment, being from Myanmar and sexual (Table 27).

The recorded impact of violence is mostly physical,(57.7% female and 68% male) mental (11.5% female, and 13.3% male) economic(19.2% female and 13.3% male) and affecting dignity or social status (13.7% female and 13.3% male) and also causing further insecurity (3.8% and 6.6% male) (Table 28).The economic consequence of violence and especially sexual violence was explained as causing extra cost for treatment; women thrown out of work because of injury; shame to go outside, so that her mobility is affected and that in turn affects her earning a livelihood.

Responses to violence from the family were mostly listed as helplessness, in not knowing what to do (34%). Only 21.5% attempted mediation and 15% said they were aloof or indifferent. Only .5% said that their families were supportive. More women said that they did not know what to do compared to men and no women in Kutupalong said that it was not applicable to them (Table 29).

54.7% said unmarried girls faced problem and 45% said that they did not face any problems (Table 30), but when asked what kind of problem, 46% did not want to talk about it and 11.7% said it was bathroom related. 8.3% further said sexual assault 6.7% said dowry related (Table 31).

When asked about sexual violence in general and not necessarily in their lives, 20.7% acknowledged that it occurred and 18% did not want to comment. 14.2% said there was no violence and 13.3% said their parents were often oppressed by local hooligans because they did not agree to the marriage of their children to them (Table 32). 45.3% did not know how to address this kind of violence, 31.3% were not satisfied with the way it was dealt with and 22.2% were satisfied (Table 33). 31.3% said they were not satisfied with the solution to violence and 22.2% said they were (Table 34). When asked why they were not satisfied, 75.8% said they did not know, 12.2% said there was no hope for justice, 5.8% said they failed to get justice (Table 35).

Women said during FGDs (which journalists in a consultation later supported) that they were victimized by both their own men as well as men from the local community. However they were more oppressed by local elites. *Majhis* (traditional leaders) who are often members of BMC and CMC sometimes in direct connivance with or indirectly supported by local elites become perpetrators of sexual violence. For instance, in Kutupalong an incident with a girl being taken by *Majhis* was recorded during the data collection. The girl had come to visit her aunt along with her husband. She was reportedly very beautiful. Soon “unknown” men abducted her husband, and she was taken by 5 to 6 *Majhi’s* and used. The *Majhis* kept her in a separate house, giving her only food and clothes for sustenance. After 2 to 3 months, one of the *Majhis* rescued her and took her to work in someone’s house. This situation created, however, much problem among the local people and they wanted the Union Parishad to mediate. The Member of the Union Parishad in question thought that it would be a better idea to send the girl back to Myanmar and the *Majhi* was given some money to do that.

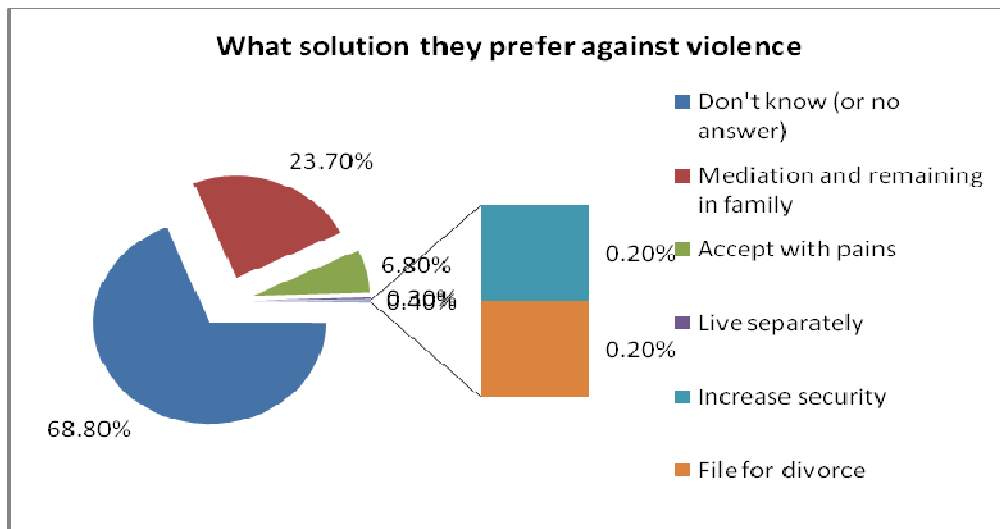
3.4 Support services

Two kinds of support services for victims of violence are in operation in the sites under study: one is medical treatment and the other is justice related. However, it may be questioned as to what extent UMNs use such services or gain benefit from them. Before these services are further examined, the following are some of the responses collected from the sample population.

When asked what women did after abuse/violence, 26.8% said they accepted it. More women said that than men (Table 36). 7.7% said they retaliated and the same number said they took help from NGOs, 5.8% said they left home, 4.3% said they did not know and the same amount said they went back to their parent's home. We found only one person in Leda who has filed a case. When specifically asked whether they took to mediation following violence, 89% said no and 11% said yes (Table 37). A higher proportion took to mediation in Leda than in other sites. 4.2% went to the UP Chairman or Member, 3.8% went to the Police and 2.75 went to Salish (Table 38). 6.7% said their cases were mediated and 3.5% responded that they had to do so in exchange for money. 1.5% said they were not delivered justice but could not do anything about it, 1% say they got no decision and 0.2% said they got justice (Table 39). 7.2% said they complied with the decision, 6.7% said they did not (Table 40).

Asked what solution they preferred in case of violence, 23.7% respondents said they preferred mediation for remaining in the family, 68.8% said they did not know, 6.8% said they accept it with suffering (Table 41). Only 0.3% said they wanted to live separately and one wanted increased security, and one more wanted to file for divorce.

Figure 11: What solutions are preferred against violence



When asked whether they were aware of any authorities who are working to address violence, 46% said no, 31.85% said yes, 22.2% that it was not applicable for them (Table 42). In responding to how much help they gain from them, 62.5% said they did not know, 26.2% said sometimes, only 8% said frequently, 3.2% said none, and one person said they were harmful rather than helping (Table 43).



Asked if there are separate toilets for women in the site, 56.5% said yes. More female respondents said yes in Leda. More respondents in Kutupalong and Shamlapur said no (Table 91). Many (36.5%) could not estimate the distance to reach the toilets. 16.5% said they were not available and 15% said they were near (Table 92). In terms of water facility, 60.7% said they had tube

well, 12.8% said they had salty water, 9.8% said the tube well were situated far away, 8.8% said they had problems for using water for latrines, 4.3% said they had to bring water from the locality. More women said that in Leda (Table 93). The case below illustrate how women and relationships with power structures are implicated in their access to resources like water and the adequacy/inadequacy of support systems in place in the sites.

Jahanara: When gaining access to water becomes a risky affair

Jahanara (pseudonym) came to Bangladesh from Myanmar with her parents and 4 sisters, at the age of three. Her father is a shopkeeper and her mother helps him at the shop as well. Jahanara was married when she was 13 years of age as arranged by her parents. The marriage was not consummated for another 4-5 years as Jahanara was too young. After that she was living a normal conjugal life. But about three and half years ago, her husband went to Malaysia without any legal papers. Since then she has not yet received any news from him, whether he is dead or alive. She lives alone in the camp now where scarcity of water is a burning issue resulting in frequent quarrels among the dwellers.

NGO forum supplies water to the camp at designated time in the morning and afternoon. A lot of water is required for daily household chores and consumption purposes and as a result a constant competition rages among the inhabitants regarding water. This results in pre arranged lines of empty water buckets long before the scheduled water delivery time. On one such day Jahanara kept four waters pitchers in the row with some gap in between, so that when time comes, she can insert other empty vessels in the gap.

Another woman from the camp told her one day that she cannot arrange her vessels in such manner and kicked her empty buckets away from the line. A raging quarrel broke out which resulted in the other

woman calling her boyfriend over the phone. Her boyfriend is a local Bangladeshi. Later, when Jahanara returned home from this ordeal, the boyfriend came to her place, kicked her in the back and beat her with a chair. People gathered around and stopped him from beating her into a pulp.

Jahanara had to keep quiet about this incident and she didn't seek any arbitration as that local boy had threatened her that if she did, she would be kidnapped and raped in the jungle. Jahanara thinks that not having a husband has resulted in all these problems.

Water has remained to be a constant source of quarrel and fights. These fights have even resulted in the hospitalization of victims. Women quarrel but men tend to fight regarding water.

85% of the sample population said there was sufficient light and 15% said no. More women in Kutupalong (36.2%) said no that than in other sites (Leda 14.5%; Shamlapur, 11.2%) (Table 94). 58% said they felt somewhat safe to move in their locality and 40% said not at all. Among the latter group more were in Kutupalong and Leda sites (Table 95). The idea of safety was expressed as having no quarrels by 18% of respondents and a situation where everyone is safe (11.3%) (Table 96). Unsafe places were considered to be the tube well problem ²³(28.2%), 9.5% mentioned robberies at night which took place periodically covering several houses in one whole block (Table 97). Other unsafe situations mentioned were latrine problems, unsafe to return to site, identity, having to fetch water from outside, attack by local people. 27% seemed to think security guards and legal protection is an answer to their problems, 21.3% said they did not know, 13.7% said they needed Government help (Table 98).

3.4.1 Medical support services

In terms of medical services available for supporting victims of violence ACF, MSF as well as Bangla-German Sampreeti have had to undertake some minimal amount of psychosocial counseling as emergency program. ACF focus more on nutrition, breast-feeding, care to pregnant and lactating mothers, but in running that program they found that many women were not paying attention to their children. On probing further they found that husbands regularly beat the women were, so tending to the patient's psychosocial needs became a strong focus on the program. ACF thinks that they have a strong corps of psychiatrists and clinical psychologists working with them who understand these care needs. However, if the patient attained a stage of severe depression and needed medical treatment, they would refer her to MSF. MSF focused on victims abused/assaulted by intimate partners or outsiders, and victims deprived of care. A separate SGBV room was established. Interestingly UMNs who took advantage of the psycho-counseling services offered to them by ACF and MSF called it their "*shantikhana*" (an abode of peace). They got some peace in their otherwise risky life situation and could get some space to reflect on their problems and speak about it in confidence. However this kind of treatment was only available in Kutupalong in both registered and non-registered camps but not in Leda. In Leda such a system was also in practice when Muslim Aid was there, but now it was no longer

²³ A severe water shortage took place during the time of the study period and hence the overwhelming response on tubewells as a site for security concerns may have been a result of that.

there. ACF works in the community hospital in Teknaf and not in the camp. MSF has counselors for mental and psychological problems. MSF has one expert, National Psychologist, who sits in Dhaka. MSF provides counseling to 20-30 persons per day (men-women ratio closely fifty-fifty). MSF also provides psychiatric services to both men and women. They often diagnose various diseases like syphilis, and hepatitis. In coping with SGBV cases, they often find that there is no referral system working with other shelters and clinics in the vicinity (e.g. BNWLA, JagoNari, or the One Step Crisis Center or OCC), or even in cases of medical report for rape cases, their certificate is not accepted by the court. It was thought that a proper code of conduct or a procedural system for referrals would help them cope better.

During an exchange meeting with an IOM partner organization implementing Outreach Health Awareness Programme in both UMN and host communities, light was thrown on their health related intervention and some of their observations of psychosocial abnormalities among the UMN community. The program components in the Leda makeshift settlement extended to home visit, collection of data of pregnant women, courtyard meeting, ante-natal checkup (ANC), postnatal checkup (PNC), family planning, reproductive health awareness sessions, introduction of birth control systems, Imam (religious leader) orientation, etc. They have organized within the community a Community Emergency Health Actions Team (CEHAT) for each block in the makeshift settlement (while for each Ward in the host community). However, there were no volunteers taken in from the UMN community. In case of health related emergency, the CEHAT members contacted BGS staff for medical support at the community clinic over which IOM and the government have reached an agreement on. One striking issue in health awareness activities was that the UMN community members could not read Bangla. These people could not read communication materials like Bangla sign posts, information board, leaflet etc. The most sensitive issues which were raised were related to their psychosocial abnormalities as they observed during their meeting with the UMN members, particularly the women. These abnormalities were observed as unmindfully staring in the distance for a long time, sudden fits of crying while talking, inattentiveness to proper clothing, displaying traumatic expression in their faces, and even forgetting to eat or move from one position. Children were often seen to be in shock in the way they talked or approached people. There was no systematic psychotherapy in their program. However, as they claimed, the health volunteers were instructed to give extra attention to such persons through empathy and counselling and of course to report such cases to the program director.

3.4.2 Justice Support System

Block Management Committees and Camp Management Committees have been set up in Kutupalong and Leda. Similar structures do not, however, exist in Shamlapur. Since election procedures have not yet been set up, they were mostly selected. Traditional leaders such as the *Majhi* system were also made members in the management committees. It is also reported that although the committees are to be selected by UMN, local elites and authority figures also have a strong say in the selection. This is so as to be able to keep a control over the population as they serve their purpose in helping to generate support for them in cases of land grabbing or holding local election rallies. *Majhis* in turn have much to benefit from their links with local leaders, in terms of getting their men out of prison, issuing ID cards

illegally, protecting their networks. The latter may be positive, as in the case of networks that enhance communication of UMN with the outside world or even with their families in Myanmar. But it can also be negative if the networks have to do with a syndicate of human or drug trafficking. This is bound to have repercussion to the prevailing justice system that is operating in the sites. The impunity of the local population and whom they protect was the underlying factor



in the practice of mediation in the Ukhiya region. For example it was related in FGD discussions that when locals marry UMN and divorce them, no steps for mediating or serving justice were taken. But if UMN marry UMN and got separated or divorced then they took steps to mediate. In Leda it was more a matter of money and bribing the management committee; whoever paid the highest bribe got justice. As a result of this, people in Leda appreciated the justice system of Muslim Aid and longed for the time when an NGO would come and provide them an acceptable justice system.²⁴

SGBV: Significant trends and analyses

The findings on SGBV reflect the understanding stated before that violence is the actual exercising of or the perpetuation of those oppressive roles which were dictated by the male-dominant values of a patriarchal society. The UMN population in Bangladesh were driven by their loss of nationality and citizenship to steer themselves into assimilation with the dominant community in Bangladesh and customary Islamic marriage practices have helped them in this respect. But marital relations were embedded in power relations and hence the women entered such relations with a disadvantage, subject as they were to the gendered stereotyping of their roles in the family and their dependent relationship with the male that in turn was driven by unequal laws of inheritance and asset transfer enshrined in religious strictures. Understandably such oppressive structures may not necessarily lead to violence but

²⁴According information from BMCs and CMCs during the time when Muslim Aid used to manage Leda Camp, the system was such that CMCs and BMCs used to arbitrate disputes of a smaller nature. More serious ones like rape and murder would be reported to the Protection Unit of Muslim Aid. They had hired a lawyer to do all the legal communications to refer the case to Union Parishads, or Thana or Courts as the case maybe. In a lot of cases the perpetrators were punished and this gave the UMN a sense of justice.

certainly made women, especially women lacking the protection of a male guardian (father, husband, son), more susceptible to violence than others in the community. Customary marriage practices in the region sanctified by religion such as marriage through the Kazi and presence of witnesses, polygamy did not prove to be helpful if any of the aggrieved parties wanted to pursue legal proceedings. The lack of social awareness with respect to fundamental rights of the woman was quite evident in the region in general and in the case of the UMN in particular. The concept of violence itself seems to have been normalized in the region to the extent that certain kinds of violence such as wife battering, abduction of pretty girls seemed not to affect the general public except for those directly affected. Even those who worked with UMN's such as the police, humanitarian worker and journalists voiced the common platitude that UMN's essentially tended to be desperate and violent in nature. This feeling was fortified by the fact that in Bangladesh domestic violence did not constitute a criminal offence. Justice therefore had to be sought in arbitration which in turn was constituted by inter and intra community power politics and corruption. Only when it reached the stage of rape or murder in public spaces, did it reach the level of court proceedings or police investigation. But there has been evidence in the findings of the study where the legal system has failed to address such complaints. Much work therefore needs to be done in building awareness of protection laws among both public representatives and law enforcing agencies as well as to undertake psycho-social counseling among both women and men, victims and perpetrators to remedy the situation.

4. Child protection

Children are both direct and indirect victims of sex and gender-based violence, hence the inclusion in the survey on child protection issues. Besides, their vulnerability also stems from their status as non-citizens depriving them of their right to education and security. The [United Nations Convention on the Rights of the Child](#) defines *child* as "a human being below the age of 18, which the National Children Policy of Bangladesh follows, but at the same time it also says that adolescents constitute those between 14 to 18 years of age.²⁵

Asked if they had their child's birth registered, 91% of respondents said no and 8.8% said yes (Table 44). When asked where they acquired it from, 4.8% said the school teacher helped them, 4.3% at Shahpurir dip (border area between Myanmar and southern tip of Bangladesh). Other answers included the UP Chairman (2%), villagers, members of UP (1.8%) or someone gave it to them for money (Table 45). When asked why they have not gone for registration, the responses were as follows: They did not have the money (28.3%), not possible (26%) not applicable (20%), no UMN allowed (10%), don't know (9.7%), no one knows us (4.7%), Bangladeshis don't think we need it (1%). One person each also said no hope, and hope to go back to Myanmar (Table 46).

Questioned about types of entertainment facilities available for children, 69.3% said sports, 15.8% said not available, 9.2% said TV, 5.5% said cinema (Table 47). 59.5% respondents said their child did not have

²⁵ Ministry of Women and Children Affairs, 2011 National Children Policy, 2011, Dhaka, Government of Bangladesh

to work outside, but 31.5% admitted that they did. The highest rate of children working was to be seen in Kutupalong (17.2%) (Table 48). 71.2% respondents said their children do not go to school and 28.8% said they did. By the latter they meant mostly *makhtabs* (schools for Quranic education) (Table 49).

When asked whether their children have been subject to violence, 79% said no while 10.3% said yes (Table 50). 8.7% said they faced physical violence, 5.3% said attacked by local villagers. This was reported more in Leda. 4.3% said children got into quarrels among themselves (Table 51). 52.8% said they had not taken any steps for child violence, only 3.3% said they had (Table 52). 7.3% respondents told us that they paid money to the mediator for justice and 2.2% said their families tried to get justice. 5% informed community leaders, and .8% took the case to NGOs (Table 53).

When asked whether they got their daughters married, 50.3% said it was not applicable, (either their daughters were not at a marriageable age or did not have any daughter or child yet) and respondents saying no and yes both constituted 24.8% (Table 54). In response to the age of their daughters at marriage, 8.2% decided to play it safe and say 18 years old, 6% said 17 years old, 3% said 15 years old, and 2.3% indicated 16 years old (Table 55). 2 persons said it was as low as eight. 27.2% said they did not give dowry at marriage, but 6.2% said they had (Table 56). The amount of dowry was estimated to be between 10,000 to 30,000 takas. 3 persons admitted to paying 100,000 taka. They were in Leda and Shamlapur (Table 57). The response to whether their daughter was subject to violence in the in-laws place revealed a conservative estimate, 27.3% said no, but 9.7% said yes (Table 58). 8% said yes in Kutupalong compared to 1% in Leda and 0.8% in Shamlapur.

Information from several Key Informants as well as UMNs revealed the almost total lack of education opportunities for children with the exception of *makhtabs*, which were attached to the mosques within the makeshift settlement. Some of the children went to private schools in the neighborhood or neighboring villages run by the local Bangladeshi community through private donations, and sometimes by local NGOs, but it is not easy for them as these schools were costly. Some of them were sent to local government primary schools where several issues like birth certificate or legality, arose, and these children were eventually driven away. Seeking anonymity, one person said some children from mixed marriage families could get birth certificates and others might get the same through other means for school enrolment.



The adoption of unwanted children was also an issue that came up during the data collection process. According to a MSF staff they were often asked by UMNs to help them put up their newborns for adoption. To this request, MSF usually had to refuse since they were not legally mandated to do so. The

babies could be both those that were born out of wedlock, or that they were so malnourished that the mother could no longer look after it due to poverty. A journalist in Cox's Bazaar said that one day a woman member of local Union Parishad came up to him and asked him to take care of a very malnourished UMN infant, It was a girl who was 9 months old and weighed only 3.25 kg. The journalist took her in and now she is a 19 months old girl who goes by his name and calls him Father. Another journalist also talked of his brother's son marrying a Rohingya girl and they now have a son, while a daughter of another family who had married a Rohingya man and had gone back to Burma leaving three girls with her was successfully raising those children with the help of her mother. Therefore traces for both a need as well as practice of informal adoption in the region were found.

In the camps too there were parents who were not totally oblivious of their children's welfare and to whom protection of their children was instinctual. When asked if any of their children (meaning up to early adolescent age) took to drugs, the women denied it with fervor, stating: "Their fathers take Yabba, but not our sons." Boys and girls at that age were still considered to be within their control and protection.

Despite the above humanitarian examples of which there were many in the locality, the rate of child labor among the UMN was found to be generally high²⁶ and this is understood in the context of vulnerability of the households. When the man was out of work, or outside the country, or when the mother is abandoned and separated, it almost always fell on the elder boy or girl to help engage in manual labor to help sustain the family. For them even if the official permission to go to regular schools was given, it is doubtful whether they would be able to avail of this opportunity unless their living patterns change drastically.

Child protection: significant trends and analysis



Child welfare has to be seen as part of an overall protection strategy of UMN. Children suffer impact of SGBV directly when they are married off at an early age and are ill equipped to handle power relationships in their in-laws house or with their husbands. They face

²⁶ According to an internal report of BNWLA (2016) it was recorded as being 11.7% among the UMN population.

the negative consequences of dowry negotiations which can mean being tortured regularly for non-payment of dowry promises. They suffer indirectly from being deprived of education, not being able to get birth certificates and hence being denied of support of essential services like health-care or food. Because of insolvency in the family, especially in families where the male income-earner has abandoned the wife with the children, many have had to sell their labor in difficult conditions. Children when uncared for could be driven into conditions that create juvenile delinquency, truancy and even make them susceptible to the machinations of trafficking and terror networks. Therefore both for short term and long term purposes, of serving the UMN and host community, child protection should be prioritized and they could be built on the inherent protection strategies that the UMN themselves tend to take as part of their coping mechanisms.

5. Local context

5.1 Human trafficking and drug abuse

In recent years the south-eastern region of the country has been plagued with the phenomena of illegal trafficking in persons mostly by sea-route. According to an UNHCR, report on Mixed Maritime Movements in South –East Asia, about 30,700 people departed irregularly from Bay of Bengal 2016 and approximately 370 deaths have been reported at sea.²⁷ Over 5,400 persons of concern to UNHCR were in detention camps. The number of people leaving Myanmar and Bangladesh on boats has nearly tripled in three years – from 21,000 in 2012 to 58,000 last year.



It is largely conjectured that the original route to Thailand, Malaysia and beyond via the Bay of Bengal use various points of embankment near the coast along the Cox's bazaar District. Refugees fleeing persecution from Myanmar and seeking more secure and destinations for earning a livelihood by using Bangladesh as a transit point first navigated this route. Profiteering dynamics were responsible for transforming the single-contract

deals that Rohingya refugees used into the lucrative routes of human trafficking. After the media exploded with news about graveyards being unearthed on the shores of Thailand and Malaysia, strong security checks were instituted and the traffic is currently at abeyance though not completely controlled. During the field work it was learnt that the traditional fishing village of Sonapara on the

²⁷ UNHCR, Mixed Maritime Movements in South-east Asia, 2015, <https://unhcr.atavist.com/mmm2015> last accessed 13th July, 2016

banks of Rijekhal which flowed out to the Bay of Bengal was a key pick up point for the Cox's Bazaar area, something that earned for it the name of Malaysia *Bondor* (port) or Airport *ghat* (jetty). Since human trafficking impacted strongly on the make-up of family and household members it became one of the themes in the survey; the following statistics help to understand the complex nature of the situation in which the population of concern is located.

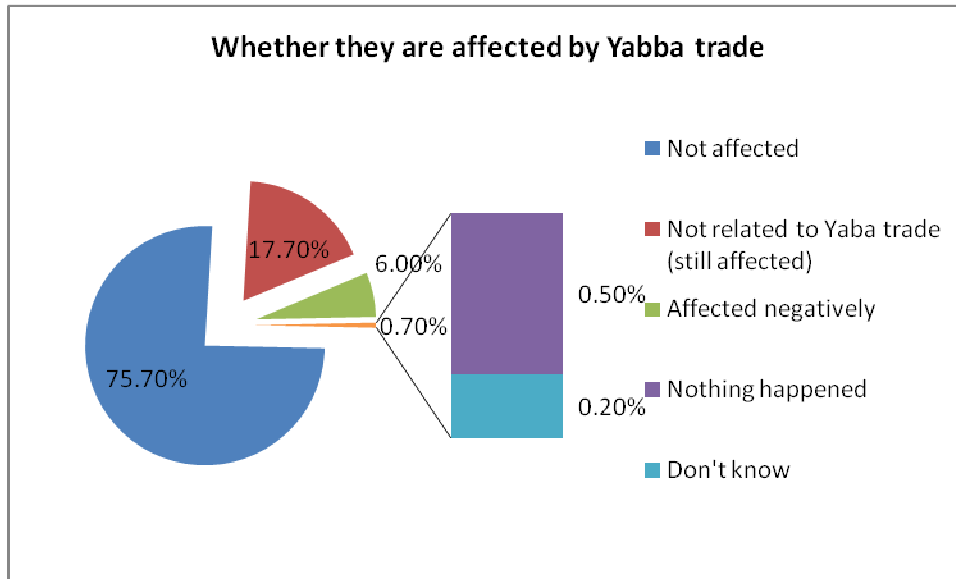
When asked whether anyone in their family had gone abroad, 72% had said no and 28% said yes (Table 59). 23% said they took the illegal route by sea/land and 1.7% said they took a legal route and went by air. The largest number of

persons taking the illegal route was from Leda (Table 60). 26.3% respondents indicated that they profited from it and they were mostly from Leda (Table 61). Among those who said they were negatively affected by it, 6.7% said they could not find trace of them, 6.2% said they were arrested while going to Malaysia, 4.8% they lost money, 3.8% said the syndicate took away their girl, 3.8% said their son sent money, 3.3% reported that



they were in prison (Table 62).16.7% of our sample said they knew someone who was in prison and 12.7% was from Leda (Table63). Asked whether they knew what they were in prison for, 9.3% replied for try to go illegally to Malaysia, 6.8% said they were victims of conspiracy, 1.3% said they were involved with drug abuse or Yabba (Table64). 60.2% said they did not know what measures were needed to be released from prison, but 18.5% said bribe and 8.7% said request to administration. 4% said they filed a case (Table 65). 37.8% respondent said they knew someone addicted to drugs. Most of them were in Leda and Kutupalong (Table 66).26.5% said they were their neighbors and then came family members and community members (Table 67). 17.7% said they were not directly connected to the Yabba trade, but was still affected negatively. . This was seen more in Leda (9.8%) 6% of respondents said they were affected negatively (Table 68). 3% of respondents said impact of the Yabba abuse was felt in quarrels, especially in Leda. A few mentioned that girls were harassed as a result of Yabba addiction or that the victim became mentally depressed (Table 69)

Figure 12: Whether they were affected by Yabba trade



A statement obtained from Cox’s Bazaar Thana in the month of March 2016, confirmed the above perception (Annex 3). About 216 UMN’s were recorded to be in jail, 16 being women and 200 male prisoners who were all under trial. Out of the 16 women, 2 were held under the Foreigners Act and the remaining 14 were held both under the Foreigners Act as well as the Narcotics Control Act. Among the male the majority were charged under the Foreigners Act, followed by the Narcotics Control Act and the Foreigners Act. Next came those charged with Human Trafficking Act and Foreigners Act and there were a few charged under the Arms Act and Explosives as well as the Special Powers Act. This finding confirmed the observation above that drug abuse was a major thrust of criminality in the region and that it had engaged both UMN women and men in national and international trafficking networks. The following statements from Key Informants and by some of the incidents related above also support this information:

UMNs have relations abroad in Malaysia, UAE, Saudi Arab and Kashmir from where they received an external cash flow. They have ties with Myanmar as well and they visited the country regularly by paying off both NSaka and BGB troops. They were connected with the Yabba smugglers of Dhaka, Chittagong and Cox’s Bazaar and maintained a good connection with the local power structure to get advantages in arbitration, legal proceedings and police support. They were connected with the sex trade and trafficking of women in the hotels of Cox’s Bazaar. Over the years a kind of co-dependency had developed with the host community with regard to the labor market. Some of the UMN’s in the sites supply the host community with domestic help in the towns and cities of Cox’s Bazaar, Teknaf, Chittagong and Ukhiya.

The following narration is a small piece of evidence that we found of the sex traffic trade in and around the locality of Cox’s Bazaar drawn from both primary and secondary sources.

Emerging sex trade surrounding the UMN population

Primary data from interviews with: hotel management staff, technician and microbus driver in hotels in Cox's Bazaar

Secondary sources include local newspapers:

Alonews24.com

Bd24live.com

Cox's BazaarAlo

While asked to provide examples as a witness to Rohingya girls engaged into sex trade, Mr. A (working for various hotels at Cox's Bazaar for last 15 years) answered that they are numerous. He told that he has seen about a 14 year old Rohingya girl hired for sex at a local boarding almost a year back. And a similar story near town.

Mr. A. shared that these girls wear Bangalee dresses and they look fashionable. Some of them come on their own, and some through providers. There are at least fifty cottages (low cost guest houses) that employ these girls for housekeeping jobs, but these jobs are mostly disguises, and they are provided to clients for sex. The hotel owners get large share of the profit and also the police having information about this sex trade get money from it. Some hotel staffs work as suppliers. He also shared that these girls mainly come for earning from across the border. Their entrance into Bangladesh costs around two to three hundred Taka. They earn around five to six hundred Taka per night. However, the hotel owners keep around 70% of their earning. While asked whether these girls come from camp/makeshift settlements, they said, it is difficult to locate where they come from. They always say they are coming from across border.

Alonews24.com reported on 21 November 2015 under the title "যৌনপেশায়রোহিঙ্গানারী"(Rohingya girls in sex business). The news portal wrote about a girl, who works for sex for 5 days a week. The daughter of a *majhi* is engaged in this dealing. An estimated three hundred girls come from Kutupalong into this business. Middlemen are engaged who manage the police personnel. Human traffickers are also connected to this network.

Bd24live.com reported on 20 December 2014, "কক্সবাজারের বিভিন্ন হোটেলে যৌনবাণিজ্যে রোহিঙ্গারা" (Rohingyas engaged in sex trades in different hotels at Cox's Bazaar). Almost every day hotels are engaging in sex business. Decline in tourism is responsible for the rise of such work. Young Rohingya girls from Kutupalong are forced into this trade. These girls are lured and taken to Cox's Bazar and different other districts of the country. Some of the Rohingya girls along with the traffickers have already been arrested, whereas other girls are deceived and sold out. These girls are sold from one network to another at around twenty to forty thousand Taka. Some girls themselves have learnt to manage police and continue this trade.

Cox's Bazaar Alo reported on 14 October 2015 that the sex trade has alarmingly increased in hotels and cottages in the city. The local people have already raided and locked four cottages. Deception, poverty, oppression, divorce, Yabba, and greed for luxurious life style are driving this trade. Powerful syndicates are operating these networks.

Both primary and secondary sources indicate expansion of human trafficking, drug abuses, and sex trade in and around Cox's Bazaar district. Even though these sources do not directly implicate Rohingya community as primary traders or operators of these networks, the Rohingyas are often identified as criminals either by law enforcement agencies or by the local media. Such implications have influence on local and national opinions. However, the sources have mostly maintained that Rohingyas are actually carriers and followers, but these trades are likely to victimize the refugees and thereby increase their vulnerability further.

The public opinion in Cox's Bazaar about the Rohingyas remains mixed. While some are extremely critical about the stay of Rohingyas there, others are sympathetic. However, there is a trend into associate the expansion of sex trade, drug dealing, and human trafficking with the Rohingyas. Some public officials claim that the Rohingyas are responsible for deteriorating law and order situation there.

The local value system is against sex trade. The involvement or even the forced involvement of the refugee girls in sex trade, no matter under whose influence, would antagonize the local community. In the wake of such socially perceived anti-social activity, the community people would gradually change their attitude towards the refugees and are likely to organize protests against them. The sources report that some syndicates are gathering resources and trying continuously to establish permanent brothels surrounding Kutupalong and Leda camps, and thereby earn huge money.

উখিয়া রোহিঙ্গা প্রত্যাবাসন সংগ্রাম কমিটি (Ukhiya Rohingya Repatriation Movement Committee) has already been an example of how the community reacts and would react in future in case of social entropies. The movement committee Chairman and Upazila Awami League President HamidulHaque Chowdhury is interviewed and quoted often to express local community attitudes toward the refugees. If the drug and sex trades further expand in the city, they might affect negatively the government position and the policy toward the Rohingyas, and even the humanitarian and welfare programs of national and international agencies would be hampered.

5.2 Setting up residency

In terms of location of residence 39.7% said they came from Burma/Myanmar before they came to occupy their current residence. 13.2% said Domdomia (a jetty located in Teknaf where people from Myanmar sometimes make their first stop near the densely wooded banks of the river Naf), 10.7% said Teknaf and 7% said Cox's Bazaar. A few people came from far-flung areas such



as St. Martin and Bandarban (Table 70). The majority seemed to have settled here 7 to 8 years ago (Table 71). When asked about the sort of problems they faced in their journey, 16.2% said they were frequently checked, 9.5% said they sneaked into places, 8.5% mentioned families that were lost and separated, 8% replied latrine related problems (Table 72). The reasons for coming into this particular area were related mostly as ability to find work nearby (29.5%), relatives lived here (17.2%), 10.3 said they joined their families here (Table 73). Other reasons given were attack by outsiders, got married here, and wanted by the law, faced oppression in Myanmar etc.

Because there was an ongoing census in the area by the GoB, the survey included some questions related to it. 54.7% of respondents said they knew about it and 45.3% said no (Table 74). Asked as to what kind of benefit they expected from it, 31.3% did not respond, 16.3% said 'as they wish', 13.3% said they did not know. Others expected food security, ration, settlement and good shelter. (Table 75).UMNs faced constant threat of eviction and their lives were perched precariously at the edge of a precipice. The case below illustrates this very well.

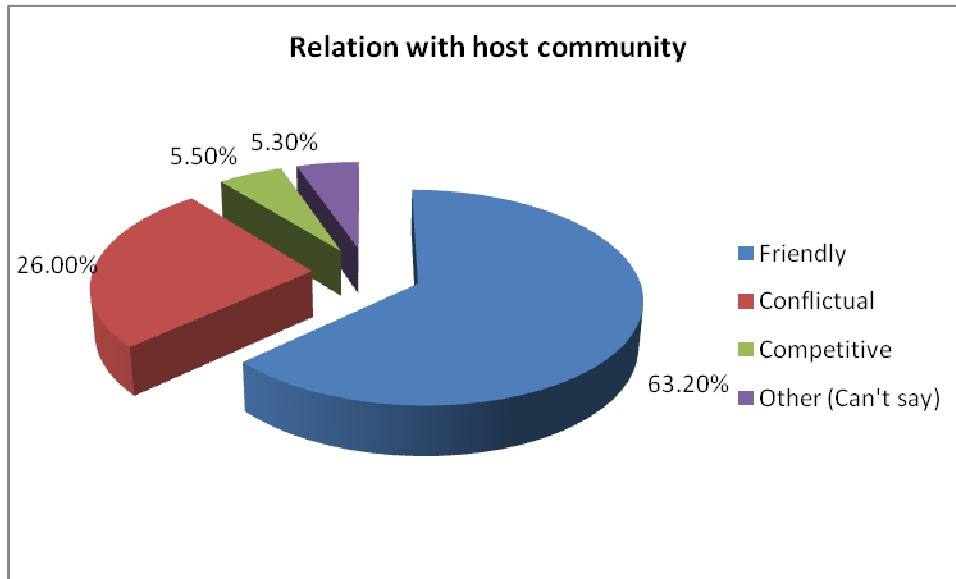
Insecure tenancy

Momena's (pseudonym) husband was murdered and she was left with four children. She however never re-married. She lived in Kutupalong in a rented house for the last 8 years. She was in Bangladesh for the last 11 years and for the first three years she and her husband rented a house in another location for 1000 taka per month. Their landlord had connections with a robber band. He had told everyone that he would kill anyone who protested or complained against the robbery. But her husband had protested once. The day before Eid the landlord invited him over and then took him away. His body was found hung from the ceiling. His body was taken to the MSF centre, but the doctors declared him dead. The case was reported to the local Chairman and the police came, but the people involved had long escaped. Soon afterwards the killers returned and kept everything quiet by giving a bribe to the member. Now neighbors have helped Momena raise some funds and built her a house in the camp.

5.3 Relation with host community and intra-community relations

When asked how their relationship with the host community was 63.2% said friendly, 26% said conflictual and 5.5% said competitive (Table 76). When asked as to who helps them the most to live in their current place of residence, 42.3% said IOM, 31.3% said NGOs 12% said individuals, 5% said no one, 3.5% said Government. Significantly more female respondents said IOM in Kutupalong i.e. 23.8% women compared to nil men and Leda camps i.e. 14.2% women to 1.8% men. Only one person mentioned self-help in Shamlapur (Table 77).

Figure 13: Relation with host community



When asked who opposes them to live here, 55.2% said no one. 29.2% said the local people, 6.2% said Bangladeshis, 5.2% said robbers, and 4.3% said unknown people (Table78). Asked if there is any conflict within their community, 71.3% said no and 28.7% said yes (Table79).

7% said conflicts were over common resources, 4.7% said there were quarrels among women or children’s quarrels (4.5%). The focus was on quarrels of different nature (Table 80). 81.8% said that there were no organizations to resolve such conflict, 18.2% said there was (Table 81). 14% mentioned the community leaders and 2% said family members.

Respondents and key informants expressed both positive and negative sentiments about intercommunity and intra-community relations. They may be summarized as follows:



Among the positive perceptions were those that concerned provision of services e.g. the locals supply water, shops opened by the host people, and some were rented out to the UMN members. Perceptions also addressed existence of marital relationships e.g. Inter-marriage takes place and especially in Teknaf it was

socially acceptable. Some were forced, but there were also marriages with agreed understanding. Employment was another important factor which produced positive impact on UMN. Many UMN have reported that they settled in this place because they found work. Salt traders employed them, they worked at ports, brick fields and some worked as household help. Some girls worked in the garments in Chittagong.

UMNs also acknowledged the positive role played by local elites who in many cases resolve confrontation. In Shamlapur it was seen that many UMN men engaged as assistant to the owner of a fishing boat, were practically without work in the lean season. The owners of the boat provided financial assistance which was locally known as *dadán* or an advance during crisis period

Considering the political situation of Myanmar, many local people were sympathetic towards the UMN. There was a spirit of Muslim-brotherhood that was also active among the local and UMN people.

Negative perceptions of UMN generally stemmed from living conditions and the stereotypes that ensued from it. As the population density of the UMN living areas were very high, there was a tendency to blame them for unsanitary conditions. Since they have no legal means of livelihood, they often have to fend for themselves by exploiting nature and hence there was a prevailing sentiment that they were destroying environment and ecology by cutting down trees or over-fishing the seas. Their desperate condition also drew them towards illegal networks like drug smuggling and hence they were blamed for ruining the law and order situation.

Many UMN married locals as a way of integrating and assimilating into the society for need of protection and hence they were blamed for bringing in foreign values into the region. The host community thought that since there would be no punishment or legal proceeding for oppressing or harassing UMN people and even sexual abuse of UMN women went unpunished, this would give impunity to perpetrators which would affect all of society.

5.4 Human Security Issues

37.8% of all respondents thought housing was the most important issue for them, 14.7% said safety from robbery. This was more in Kutupalong, (11.5%) though other sites mentioned it as well. 12.8% said education and 10% mentioned latrines. Security of life and property and recognition of identity featured among other topics (Table 83). When asked who could bring these securities, 46% said NGOs, 27.8 % said Government, 11.7% said IOM, and 9.5% said they did not know (Table 84). In response to the question as to what process can be adopted, 22.8% said they did not know, 16.5% said law and enforcement, whereas 15.7% said NGOs can help. Others mentioned the Government, fatalism i.e. resigning oneself to one's fate and hence facing whatever comes, refugee rights, education, and financial help (Table 85).

Economic livelihood was an issue that was discussed in traditional ways. Most of the occupations opened to them were that of manual labor. 22.2% said any kind, fishing (this was more in Teknaf area), petty trading, or shop keeping, day labor, begging, rickshaw pulling, mason etc. (Table 86). 81.8% faced difficulty in getting work and 18.2% said no (Table 87). Interestingly 62.5% thought they did not get sufficient wage, but a good 37.5% said they did (Table 88).

One local journalist mentioned that local community in Cox's Bazaar district had entered into a co-dependent relationship with Rohingyas. They have entered into the labor market in a big way. If they were not there, then businessmen and contractors would have to pay almost a thousand taka a day in wages. Another labor force comes in from Myanmar daily. They get paid 500 taka per day. The NSaka troops in Myanmar encourage this trend as they get some of the spoils. 500 taka of Bangladeshi currency is worth a lot in Myanmar when converted to their currency. In fact when Burmese fishermen come to fish in the Naaf River, they meet the Bangladesh fishermen mid stream where the international boundary is and sell all the fish they caught to the Bangladeshi fishermen. That way they get more money for their catch.

5.5 Political and power relationships in the locality

97% responded that that they did not take help from political leaders (Table 89), but if they did, 5.7% sought help from the UP member (Table 90).

When asked whether their security will be better in the future, 66% of the respondents thought so, and 33.5% said no. But when further probed as to how that can happen, 43.3% said they did not know, 14.2% relied on Allah, and 12.5% on Government help. 6.7% said that they have some support, and 2.8% said that a change in the situation in Myanmar is the answer (Table 100).

Of the various advantages that came from establishing a good relation with local authorities and political friends in the host community were assistance in getting National ID Cards and birth certificates, both of which were restricted to Bangladeshi citizens. The various ways of availing these were (a) establishing liaison with political leaders, marrying into local families and in exchange of money. In the case of Birth registration cards, was to have children in local hospitals with a false address and getting a hospital card showing evidence of the birth of the baby. Some people take the refugee card from the registered refugee and use that card for getting political asylum in foreign countries. The price of these types of cards were said to reach as much as 1-2 lakhs BDT in exchange.

The link between local authorities and UMN was particularly strong in Kutupalong, as many in the local elite used the UMN to guard the land that they have forcefully occupied in the Taal (this is the makeshift site) area of Kutupalong. One local leader had a house there where his sister lived. She was responsible for collecting the rent of houses where UMN lived.

From talking with various Key Informants it was gathered that the Rohingyas have also developed networks on their own by using the social media and liaising with a worldwide Rohingya organizations

such as Rohingya Refugee Student Organization, Arakan Rohingya National Organization. Recent migrants did not tend to stay in the makeshift site for long. Within 6 months they spread out to other parts of the country using this network. In addition after the Government of Bangladesh had forbidden the issuing of national ID cards, they no longer obtained it from the locality region but travelled to big cities like Chittagong where no one knew them personally and took it from there.

Local Context: Significant trends and analysis

The local context where the study on UMN was conducted, determined much of the larger environmental pressures that UMN had to cope with. Some of these pressures stemmed from the fact that the region, a borderland between Myanmar and Bangladesh with a coastal access to the Bay of Bengal was a breeding ground for syndicates of human and yabba (drug) trafficking that preyed on the vulnerabilities of a stateless population like the Rohingyas. Moreover the influx of refugees and migrants from the over the border had been a protracted one that had caused much of the host population to enter into a co-dependent relationship with them. For UMN the push factors had been their oppression and denial of citizenship by Myanmar officials but at the same time the pull factors as expressed by the UMN themselves derived from the fact that the area offered employment opportunities and already established linkages with family and friends who have settled here over the years, in other words an existing back-up of social capital. The uneasy power relationships with the host community have created problems for the UMN from time to time but overall they have expressed their satisfaction over their relationship with the local community. However the sign of a growing sex trade in the area was causing alarm bells to ring in the host community. The fear was that this would affect the law and order situation of the region in general and degrade and further endanger the position of UMN women in particular. A regular and close watch on aspects of human security in the region must be made and followed up by both governmental and non-governmental actors.

6 Conclusion and Recommendations

The District Commissioner of Cox's Bazaar stated that SGBV was a major area of concern as a humanitarian issue that affected the well-being of women and children. It was said that the Government was doing its best to address it but that resources were limited.

The study indicates that SGBV was a long term issue in the region, especially since the structures of oppression and networks that it was being fed with were also deeply rooted and changing at the same time; sometimes for the better, sometimes for the worse. One could not change awareness in a drastic manner, nor could one combat all the ills that came with it in one single blow. Rolling out a SGBV program among the UMN would hopefully be one small step in the right direction.

Recommendations for a SGBV program is outlined in two sections: (1) suggestions regarding program components and (2) suggestions regarding advocacy campaigns towards the Government, NGOs and other stakeholders. Each of the above sections will in turn be divided into, responses, approaches and collaborations.

6.1 Programmatic components

6.1.1 Responses

- a. Address the needs of vulnerable households: i.e. female headed, those suffering from break up of marriage, economic distress and addiction by offering them psycho-social counseling and employing following and tracking of sensitive cases.
- b. Develop and upscale SGBV responses in existing units and create new ones. The continuation of “Shanti khana” (literally means an abode of peace and is intended to refer to a psycho-counseling service that is being administered by ACF and MSF in Kutupalong) is a must in Kutupalong and needs to be re introduced in Leda site.
- c. Women who have undergone violence and survived it often emerged stronger and with more voice than before. Survivors groups may be formed from these women to help spread information and awareness among other women in the form of peer group consultations.
- d. Local justice mechanisms should be overhauled: proactive female BMC and CMC members are engaged. According to a national law called the Representation of Peoples Order, 2008 (RPO) 30% of women are to be represented in every committee central or local of parties and local authority. This principle may be followed in the sites as well.
- e. Implementing partners may think of employing a lawyer to liaise with local law enforcement agency to take up criminal cases such as rape and murder occurring in the sites and which may be tried in court.
- f. Address issues like conflict over resource distribution in the sites and regularly monitor places where residents may be at risk, e.g. women toilet areas etc. through neighborhood watch groups.
- g. Leadership exists in layered way in a community i.e. not only those selected are the top leaders. There are other voices, like Imams, teachers, elderly women and even young educated voices. Male and female joint forums may be formed in which all these voices can be heard on the issue of SGBV.
- h. Men in authority and in position should also be exposed to gender awareness. Local Union Parishad Members police force and other officials must undergo training and exposure to some success story in the field of SGBV.
- i. Men experiencing violence themselves should also undergo counseling as it was found in the study that much of their violent behavior stems from their own experience of violence.
- j. Adolescents (Both boys and girls, separately) may be brought in as part of a study circle to address SGBV.

- k. Men in authority and in position should also be exposed to gender awareness. Local Union Parishad Members police force and other officials must undergo training and exposure to some success story in the field of SGBV.
- l. Education of children should also enable them to develop coping mechanisms in which to face the modern world and the risks that it involved.
- m. Sexual and reproductive health maybe addressed as part of the existing curriculum on health issues
- n. Livelihood programs should be rolled out as well safe income sources are necessary to prevent SGBV and also occupy men in meaningful work. In the face of Government resistance to this idea, they may take the form of work therapy for victims of violence. In this way the work will not directly be linked to the marketization of a product, but it may cater to the needs of those who dwell in the camps e.g. tailoring dresses for children, making soap products for wash and sanitation issues.

6.1.2 Approaches

- a. Participatory processes like participatory action research, dialogues can be employed to help generate pro-active leadership among UMN's
- b. Conflict transformation may be : Staff may need training in conflict transformation processes even though they may be working on sector-based needs such as water and sanitation
- c. Psycho-social counseling coupled with work therapy may be employed as well.

6.1.3 Collaborations

- a. Some implementing partners like ACF and MSF are already working in the makeshift sites in embryonic SGBV programs. Collaborations with them may continue in an up scaled manner.
- b. Organizations specializing in the application of participatory method, especially among displaced or refugees may be contacted for help in training and capacity building of existing staff.
- c. Organizations with specialized experience in conflict transformation may also provide capacity building inputs.

6.2 Advocacy and Campaign

6.2.1 Responses

- a. Advocate for referral system in seeking justice for UMN's especially in cases of medical tests for rape victims e.g. UMN's should get access to OCC as per law of this country.

- b. Advocate for more a proactive monitoring of sex-based crimes from the DC and UNO's office. There is already a Prevention of Violence against Women Committee under the broader auspices of the Law and Order committee that sits in a meeting every month to discuss and monitor the situation in the district. Since UMN's are often implicated in the law and order situation it will be good to have partner NGOs of IOM to sit on in these meetings as a relevant stakeholder.
- c. Home-based work for women can be advocated for and local NGOs can be involved in it.
- d. Public advocacy for dealing with SGBV could be a joint program with host population as local women are also affected by both cultural and security aspects e.g. prevalence of early marriage, multi-marriage, abandonment, non-registration of marriage etc.
- e. Possibility exists of forming a local platform on SGBV, which could advocate to GoB for stronger measures related to security.
- f. A drug awareness campaign is also a need of the region.

6.2.2 Approaches

- a. Individual advocacy and lobby tools such as petitions, dialogues with relevant government offices may be addressed at the local and national level for specific issues.
- b. More general campaigns may be lodged under multi-stakeholder platforms e.g. involving public institutions such schools, colleges, women's organizations, NGOs, individuals in civil society etc.

6.2.3 Collaborations

- a. Closer collaboration needed with police stations and OCs, who have been trained to address GBV by UNFPA
- b. All NGOs working in the regions maybe contacted for engaging in campaign issues.

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