



## CULTURE OF ROHINGYA PEOPLE UNDER UNHCR REPORT 2018



**Kutupalong Refugee Camps in Cox's Bazar District, Bangladesh.**

The Rohingya constitute the largest Muslim minority group in Myanmar. Over the last decades, discrimination and oppression have resulted in the mass displacement of Rohingya from and within Myanmar, with substantial numbers fleeing to neighbouring countries and beyond, including Bangladesh, Saudi Arabia, Pakistan, Malaysia, India, Thailand, and Indonesia [1–3]. Since late August, 2017, the exacerbation of violence and military operations in the northern townships of Rakhine State, where the majority of Rohingya resided, has led to more than 700,000 Rohingya refugees fleeing across the border into Bangladesh [4].

## **2.1 Myanmar : Geographical and demographic aspects**

Myanmar, in the past known as Burma, is a country located in South-East Asia and bordered by Bangladesh and India to the west, China to the northeast, Laos to the east and Thailand to the southeast. The southern half of the country reaches the Andaman Sea and Bay of Bengal. The country's largest city and former capital Yangon is situated in the southern delta region of Myanmar. Naypyidaw, newly-constructed city located to the north of Yangon, was officially declared to be Myanmar's new capital in 2006.

The population of Myanmar comprises approximately 51 million persons with nearly 30% of the population living in urban areas [6, 7]. It is an ethnically and religiously diverse country, with 135 officially recognized and recorded ethnic groups as well as several other ethnic groups, such as the Rohingya, that are not officially recognized. The majority ethnic group are the Bamar, who constitute about two thirds of the population, and who dominate the military and government. Myanmar has seven regions (or divisions) that are largely inhabited by the Bamar [8].

Additionally, there are seven states, named after the ethnic minorities residing in that state: Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan [8, 9]. The regions and states are divided into 74 districts and sub-divided into 413 townships [7].

Rakhine State has five districts and 17 townships [10]. It is one of the poorest states in Myanmar with an estimated 78% of the population living in extreme poverty [11, 12]. The largest ethnic groups in Rakhine State are the Buddhist Rakhine and the Muslim Rohingya. A smaller Muslim group in Rakhine State are the Kaman, who are recognized as citizens by the government [10, 13, 14]. Until recently, Rakhine State was home to around 1.2 million Rohingya, comprising around approximately 40% of the total state population [15]. Accurately estimating the Rohingya population is difficult because they are excluded from census data by the government [16, 17]. Roughly two-thirds of the Rohingya resided in three northern townships of the state: Maungdaw, Buthidaung, and Rathedaung (Yethedaung) [18]. Rohingya were the majority ethnic group in Maungdaw and Buthidaung, the only townships in Myanmar with a majority Muslim population.

## **2.2 The Rohingya of Myanmar: A history of persecution and human rights violations**

In the eighth century, people living in the coastal areas of the Bay of Bengal in what is currently called Bangladesh and Myanmar, converted to Islam under the influence of Arab traders [19, 20]. The Rohingya trace their history to that period [21, 22]. The Muslims in Rakhine State strongly self-identify as Rohingya but this term is not used as an indicator of an ethnic group in government documents and in Myanmar the term is controversial [12, 20, 23].

The government of Myanmar does not view Rohingya as *taingyintha* ('natives of the soil') [24] but considers them to be descendants of Bengal migrants who migrated during British colonial rule in the 19th and 20th century from more northern coastal areas, in what is now Bangladesh [25, 26]. Discussions about the ethno-history of the Rohingya and the origins of the term Rohingya have become highly polarized and sensitive [21, 27, 28].

Hostile attitudes towards the Rohingya fuelled a long history of systematic violence and discrimination, although there have been relatively better times: In the period from independence (1948) till the military coup (1962), Rohingya had full citizenship rights, and could serve in Parliament [17, 29]. During the military rule, their situation worsened and their civil, political, educational and economic rights were gradually stripped away [30]. The 1982 Citizenship Act enforced the exclusion of the Rohingya people from the list of officially recognized minority ethnic groups and denied them many basic rights including citizenship, freedom of movement, access to healthcare and education, marital registration rights and voting rights [31]. This effectively rendered them the largest stateless group in the world.

In spite of a series of political and economic reforms in the last decade led by former President Thein Sein, violence and discrimination against ethnic minority groups continued, although Rohingya were allowed to vote and serve in Parliament in the

2010 general election. Anti-Muslim sentiments have been provoked by Buddhist extremist groups who have created public support for systematic campaigns of violence and discrimination against Rohingya [22, 32]. While previously the ethnic groups in Rakhine State had a history of positive community relationships and close mutual dependency, relations between the Rohingya and other ethnic groups have become increasingly complex and sensitive since 2012 [21, 22, 32].

All people in Rakhine face difficulties in meeting basic needs, but the Rohingya and other Muslim communities, face particular challenges, related to discrimination and the lack of citizenship [33]. Restrictions against Rohingya are manifold. They are not allowed to form organizations or vote. They face major challenges in accessing education in general, and particularly university education. They often experience extortion (when going through check points, when marrying, having children, when building a new home, when repairing a home) and may have their names arbitrarily changed by officials creating the official family lists. Rohingya are not allowed to build homes with permanent materials like concrete, and at times were not allowed to install fencing around their homes. Mosques have been closed or destroyed [21, 34–37].

In October 2016, an armed group of Rohingya insurgents calling themselves *Harakah al-Yaqin* (Faith Movement) attacked Border Guard Police bases in the northern townships of Rakhine State. The government reacted with military force that the International Crisis Group said failed to adequately distinguish militants from civilians and stepped up the process of further restricting humanitarian assistance to Rohingya [38]. Based on interviews with refugees who fled to Bangladesh after the eruption of violence in 2016, the Office of the High Commissioner for Human Rights and Amnesty International documented a wide range of human rights violations against the Rohingya population in Rakhine State including killings, disappearances, torture and other inhumane treatment, rape and other forms of sexual violence and arbitrary detention [37, 39].

In August 2017, the same insurgent group, now under the name Arakan Rohingya Salvation Army (ARSA), carried out attacks against police posts in northern Rakhine State. According to reports by the Independent International Fact-Finding Mission on Myanmar, the International Crisis Group, Amnesty International and investigative reporters, these incidents were followed by a massive *clearance operation* by the Myanmar army, during which Rohingya homes and villages were systematically burnt down and thousands were killed by violence [40–44]. These events prompted an unprecedented exodus of Rohingya to neighbouring Bangladesh [45, 46]. A brief overview of historical events in Myanmar/ Burma is provided in Appendix 2

## 2.4 Rohingya and religion

Rohingya are the predominant adherents of Islam in Myanmar, practicing a conservative form of Sunni Islam, based on the Hanafi mazhab (school of thought) [63] and that according to some observers has become more orthodox under influence of movements such as the Tablighi Jamaat [74]. Religious identity remains important to Rohingya refugees [49, 75]. For example, in a randomly selected sample of 30 Rohingya in Gombak, Malaysia, all concurred that faith in God helped them in difficult times and that religious beliefs were vital to the way they lived their life.<sup>3</sup>

Older men grow beards and the women usually wear the hijab (veil covering the head and chest) [76]. Women are restricted from participating in some parts of public and civic life. The traditional houses are surrounded by fences of bamboo, which enables the practice of purdah (strict gender segregation) preventing women to be seen by outsiders.

There used to be mosques and madrasahs (religious schools) in every Rohingya settlement. Men visited the mosque to pray together, while women prayed at home. A governmental ban in 2012 on gatherings of more than four people in Muslim-majority areas made it difficult for Rohingya to pray together.

Traditionally, Rohingya have mechanisms to maintain a strong sense of solidarity and collectivism in the villages, a tradition called samaj. Practices include communal meat distribution during the religious festival of Eid, and support arrangements for orphans and widows [76]. Rohingya also generally make the obligatory Muslim donation (zakat) to the needy in the community. Like other Muslims, Rohingya celebrate the Islamic holidays including Eid al-Fitr ('feast of breaking the fast'), Lailat al-Barat ('night of salvation'), Lailat al-Qadr ('night of decree') and Eid al-Adha ('feast of the sacrifice').

Historically, mullahs (Islamic theologians), moulvis (qualified Islamic teachers), and elders played important roles in Rohingya villages in Rakhine State [75]. Government restrictions on Rohingya community life in Myanmar have greatly diminished these roles over the past 20 years.

Highly respected in the community are the háfes, persons who have memorized the Quran. They are often descendants of prominent religious figures, Háfes are usually men, but women can also become háfes, even though this is rare. Female háfes

are often consulted by other women for guidance on personal matters, such as how to deal with the husband and may give informal religious classes to small groups of girls or women [74].

While the vast majority of refugees from Rakhine State are Muslim, a small percentage are Hindu [77]. In Rakhine State there were around 21,000 Hindu who are not recognized as an official ethnic group in Myanmar [23]. They speak the same dialect as the Rohingya but usually do not self-identify as Rohingya.

Reportedly, there are tensions arose between the two communities in Rakhine in 2017 following Rohingya attacks. On their request, a few hundred Hindu refugees were accommodated in separate refugee settlements in Bangladesh [78, 79].

## 2.5 Gender and family aspects

Gender roles and family dynamics Polygamy, although prohibited by the Myanmar government, remains a traditional practice in the Rohingya culture. The Rohingya typically live in extended families with men heading the household, although women and girls may assume the head-of household role in the absence of a male [80]. Many Rohingya women and children in Bangladesh live in extremely vulnerable conditions of insecurity as they lost or became separated from their husbands and fathers while fleeing for their lives. Marriage continues to be the primary means of attaining social and economic security for Rohingya women and girls, who are traditionally discouraged from working [75, 81]. The responsibilities of women and girls include all aspects of childcare, food preparation, cleaning, laundry, and caring for the elderly. Both nuclear and extended family structures are observed in camps for displaced persons in Bangladesh [80]. There are also single mothers, single fathers, and children living with extended family members who are not their biological parents [80].

The practice of purdah is widespread in Maungdaw and Buthidaung townships. While girls up to the age of 12 years are commonly seen outdoors in the villages, frequently caring for younger siblings, at the point of puberty, girls often are required to remain within the family home until marriage, and often even following that milestone. The burqa and niqab (sometimes in combination with an umbrella, for additional modesty) offer increased mobility for women who otherwise would face even greater scrutiny and harassment for conducting their normal business out of doors. Some women, particularly those who have had greater access to education, and as well those who are heads of households, seek work outside the home. Employed women frequently face admonition from their communities and accusations against their character. The perceived 'failure' to adhere to cultural restrictions curtailing women's liberty of movement is seen to reflect poorly on the social status of their families.

The power of women within the home is not uniform as it varies with age and status. When Rohingya women marry, they leave their family and are considered part of their husband's family from that point onward. They join the husband's household and **are under the supervision and control of the mother-in-law. According to a traditional hierarchy, the wife of the eldest son of a family has relatively greater influence within the household than the wife of the next son, and so on.** Decisions related to children's health are traditionally made by the most powerful woman within the household. Marriage is accompanied by a 'dowry': a gift by the family of the bride to the family of the groom. Among the Rohingya in Rakhine State the dowry varies according to the bride's family resources, extending from a simple pair of gold earrings to large amounts of money, or land. The practice of dowry can be a major source of conflict in the household, including between the husband and wife, but particularly between the bride and her mother-in-law, a factor that contributes to risk of domestic violence against the wife/bride [82].

One of the few acceptable reasons for a woman to leave the home amongst Rohingya in Myanmar is to access health services, particularly for children, although approval is still required from the husband or head of household. Respected women in the community provide antenatal and postnatal care, consult with women on pregnancy and fertility concerns, and act as traditional birth attendants, overseeing labour and delivery [83, 84]. These services traditionally are provided free of charge, although attendants often receive symbolic gifts of food and clothing. However, as movement restrictions were intensified on the Rohingya, many traditional birth attendants either ceased providing services, particularly during the night, or began charging fees.<sup>4</sup>

## 2.6 Rohingya's Customs and language

### Clothing

Rohingya women typically dress in traditional clothing, such as a sarong (also called ta-mi, ta-ine, or a female longyi) which is a large cut of fabric, often wrapped around the waist. Men often dress in longyi (a sheet of cloth wrapped around the waist extending to the feet that is widely worn in Myanmar). Rohingya women wear a hijab (head covering veil) or a niqab (face covering

veil) [102, 103]. Many Rohingya use the term burqa to refer to a black dress/robe worn over the longyi and blouse. Women wear this outside their house or place of work, but there are important regional differences. Due to remoteness and restrictions on movement, Rohingya in rural areas in the northern townships of Rakhine State tend to be more conservative than those in the central townships (i.e. Sittwe, Pauk Taw, Min Bya, Mrauk Oo and Kyauk Taw) which are more urbanized and where people have easier access to higher levels of education. In the central townships, women do not necessarily wear the full hijab while women in the northern townships of Rakhine may, in addition to the hijab, also wear a burqa and niqab.

Several humanitarian workers observed that this custom has changed rapidly since the encampment of internally displaced persons in 2012 in that there is an increase of conservative values within the groups now confined within the camps for internally displaced persons in Myanmar. Within refugee settings in Bangladesh, some humanitarian workers report an increase in the use of face-covering clothing. As part of their traditional cultural practice, Rohingya women decorate their skin with henna paste, or 'mehendi' for marriage or religious ceremonies. Women and girls also use sandal wood powder on their face. Older men use henna to colour their beards as a religious practice [104]. Henna may also be used as traditional medicine to heal broken bones, headache, backache, stomach pain or burns [104].

## Food

The common Rohingya diet consists of rice, fresh and dried fish, potatoes, vegetables, rice noodles, chicken, milk and chillies. Occasionally, for example at religious holidays, people eat meat (beef, mutton and chicken) slaughtered according to the Islamic law (halal). Islamic law prohibits consumption of tortoise, crab and pork. If they can afford it Rohingya use three meals per day. The family usually has the meal in the house, men and children taking their meal first with the women and older girls taking their meal after the men have finished.

For recreational purposes, people widely use betel leaf (paan) with areca nut and tobacco. After chewing it is either spat out or swallowed. When people meet each other or make a home visit, they habitually offer paan (betel leaf) and areca nut. Many men smoke, either cigarettes or biri (handmade cigarette). Some women also smoke. Use of alcohol is prohibited by Islamic law.<sup>6</sup>

There are significant dietary restrictions around pregnancy and particularly during the lactation period. Many Rohingya believe that pregnant women should not eat beef and not have contact with cold water, particularly rain water and should drink only hot water/tea. During 40 days after giving birth a woman eats mainly plain rice and chillies and if the family can afford it, dried fish. Dry food, particularly dried chillies, are thought to fasten the mothers' recovery. Vegetables and beans are prohibited during this period. In fact, there are many dietary restriction for women in the six months after giving birth. These restrictions vary between families and communities and are to a large extent idiosyncratic. Forbidden food items may include 'fish with navel', shrimps, meat (particularly goat meat), certain fruits (such as coconut and pineapple) and vegetables (such as eggplant and fresh beans [74, 82]. Children are usually breastfed till the age of two years [105].

## Names

Rohingya do not have surnames and names do not change when individuals get married. The use of names is dictated by custom, for example, it is cultural practice that younger persons do not address older persons by their name, but according to their age, gender, and position in the family and society. In Myanmar, particularly in central Rakhine, Rohingya may have two names, one Muslim and one Burmese [106]. Rohingya often abbreviate names: for example, Mohamed will be pronounced as 'Mammad', Hussein as 'Hussaun' or 'Hussinya', Ahmed as 'Ammad', Mohamed Ullah as 'Madullah' and Hafiz as 'Habes'.

## Language

The Rohingya language (Ruáingga or Rohingya) is an Indo-Aryan language that is closely related to the Chittagonian (Chittagong) dialect of Bengali (Bangla) which is spoken by the Bangladeshi host population around Cox's Bazar. The Rohingya language is primarily an oral language and does not have a standardized and internationally recognized written script. Various scripts are used to capture the Rohingya language in written form: Arabic, Urdu, Rohingyalish (a simplified Rohingya script using Latin letters), and Hanifi that is named after its developer Maulana Mohammed Hanif. The Rohingya language may also be transliterated at times using the Burmese alphabet, but even native speakers who are fluent in Burmese and English still struggle to read Rohingya in this form. Many Rohingya have low levels of education and even those who can read and write continue to face challenges in reading and writing Ruáingga due to inconsistencies and differences between different language systems [107].

## Music and Poetry

There is an oral tradition among the Rohingya that is expressed through poems and songs. Tarana poems/ songs express emotions (often related to despair, melancholy and fear). They can be recited or sung, sometimes with aid of musical instruments such as the tobla (small drums) or juri (traditional guitar-like instrument) Songs constitute a medium to keep alive the history and preserve the collective identity [102, 108].

---

2 Information obtained through UNHCR in Saudi Arabia

3 Information obtained through C. Welton-Mitchell (May 4th 2018)

4 Information provided by MHPSS worker in Myanmar who wishes to remain unnamed.

6 Personal communication A.N.M. Mahmudul Alam (UNHCR, Bangladesh), 5 August 2018.

## REFERENCES

1. United Nations High Commissioner for Refugees, *Mixed Movements in South-East Asia 2016*. 2017, UNHCR.
2. Kiragu, E., Li Rosi, A., Morris, T., *States of denial: A review of UNHCR's response to the protracted situation of stateless Rohingya refugees in Bangladesh*. 2011, Policy Development and Evaluation Services, United Nations High Commissioner for Refugees. <http://www.refworld.org/docid/5142eb7a2.html>
3. van Waas, L., *The situation of stateless persons in the Middle East and North Africa*. 2010, United Nations High Commissioner for Refugees (UNHCR). <http://www.refworld.org/docid/4cea28072.html>
4. Strategic Executive Group, *Humanitarian Crisis Joint Response Plan For Rohingya (March – December 2018)*. 2018: Dhaka, Bangladesh.
5. WHO & UNHCR, *Assessing mental health and psychosocial needs and resources: Toolkit for major humanitarian settings*. 2012, Geneva: World Health Organization.
6. Marlay, R. and B. Ulmer, *Report on human rights in Burma: Background and current status*. Journal of Third World Studies 2001. **18**(2): p. 113–128.
7. The Republic of the Union of Myanmar, *Census Atlas Myanmar: the 2014 Myanmar population and housing census*. 2017, Nay Pyi Taw, Myanmar: Department of Population, Ministry of Labour, Immigration and Population, with technical assistance from UNFPA (<https://bit.ly/2N91dq6>).
8. Hadden, R.L., *The Geology of Burma (Myanmar): An Annotated Bibliography of Burmas Geology, Geography, and Earth Science*. 2008, Topographic Engineering Center (TEC) p. 1–312.
9. Blomquist, R., *Ethno-demographic dynamics of the Rohingya-Buddhist conflict*, in *Graduate School of Arts and Sciences*. 2015, Georgetown University: Washington, DC.
10. Center for Diversity and National Harmony, *Rakhine State Needs Assessment II*. 2016, Yangon.
11. Lee, R. and A. Ware, *Pathway to peaceful resolution in Myanmar's Rakhine State*. Forced Migration Review, 2016. **52**: p. 70–71.
12. Advisory Commission on Rakhine State, *Towards a peaceful, fair and prosperous future for the people of Rakhine*. 2017: <https://bit.ly/2Nb95rp>.
13. Embassy of Myanmar. *Composition of the Different Ethnic Groups under the 8 Major National Ethnic Races in Myanmar*. n.d.
14. Schearf, D., *Kaman Muslims Raise Concerns of Wider Conflict*, in *Voice of America*. <https://bit.ly/20I4eQQ> 2012.
15. Dapice, D., *A Fatal Distraction from Federalism: Religious Conflict in Rakhine*. 2015: Ash Center, Kennedy School, Harvard University.
16. Xchange Research on Migration. *Rohingya Survey*. 2016; <http://xchange.org/map/RohingyaSurvey.html>.
17. Lee, R., *A politician, not an icon: Aung San Suu Kyi's silence on Myanmar's Muslim Rohingya*. Islam and Christian–Muslim Relations, 2014. **25**(3): p.321–333.
18. UNHCR, *Myanmar, in Global Report 2010*. 2010. p. 273–277.
19. Amrith, S.S., *Crossing the Bay of Bengal 2013*, USA: Harvard University Press.
20. Kipgen, N., *Conflict in Rakhine State in Myanmar: Rohingya Muslims' Conundrum*. Journal of Muslim Minority Affairs, 2013. **33**(2): p. 298–310.
21. Ibrahim, A., *The Rohingyas: Inside Myanmar's Hidden Genocide*. 2016, London: Hurst.
22. Wade, F., *Myanmar's Enemy Within: Buddhist Violence and the Making of a Muslim 'other'*. 2017, USA: Zed Books.
23. UNHCR Myanmar, *Study on Community Perceptions of Citizenship, Documentation and Rights in Rakhine State*. 2016.
24. Cheesman, N., *How in Myanmar "National Races" Came to Surpass Citizenship and Exclude Rohingya* Journal of Contemporary Asia, 2018. **3**: p.461
25. Prasse-Freeman, E., *The Rohingya Crisis*. Anthropology Today, 2017. **33**(6): p. 1–2.
26. Grundy-Warr, C., Wong, E., *Sanctuary under a plastic sheet – the unresolved problem of Rohingya refugees*. IBRU Boundary and Security Bulletin, 1997. **5**(3): p. 79–91.
27. Leider, J.P., *Rohingya: the name, the movement, the quest for identity*, in *Nation Building in Myanmar*, M.E.M.P. Center, Editor. 2013, EGRESS/Myanmar: Yangon: Myanmar p. 204–55.
28. Thawngmung, A.M., *The politics of indigeneity in Myanmar: competing narratives in Rakhine state*. *Asian Ethnicity*, 2016. **17**(4): p. 527–547.

29. Parnini, S.N., *The crisis of the Rohingya as a Muslim minority in Myanmar and bilateral relations with Bangladesh*. Journal of Muslim Minority Affairs, 2013. **33**(2): p. 281–297.
30. Rogers, B., *Burma: A Nation at the Crossroads*. 2012, London: Random House.
31. Human Rights Watch, *Perilous Plight: Burma's Rohingya Take to the Seas*. 2009.
32. Holliday, I., *Addressing Myanmar's citizenship crisis*. Journal of Contemporary Asia, 2014. **44**(3): p. 404–421.
33. Center for Diversity and National Harmony, *Rakhine State Needs Assessment*. 2015, <https://bit.ly/2Ne054s>.
34. Humanitarian Country Team, *Humanitarian needs overview 2018*. 2017, United Nations and partners.
35. Mahmood, S.S., et al., *The Rohingya people of Myanmar: health, human rights, and identity*. The Lancet, 2017. **389**(10081): p. 1841–1850.
36. Constantine, G., *Exiled to Nowhere: Burma's Rohingya 2012*: Nowhere People.
37. UN Office of the High Commissioner for Human Rights, *Report of OHCHR mission to Bangladesh: Interviews with Rohingyas fleeing from Myanmar since 9 October 2016*. 2017 OHCHR: <http://www.refworld.org/docid/5899cc374.html>
38. International Crisis Group, *Myanmar: A New Muslim Insurgency in Rakhine State*. Asia Report N°283. 2016: Brussels/New York.
39. Amnesty International, "We are at breaking point": Rohingya: persecuted in Myanmar, neglected in Bangladesh. 2016.
40. Darusman, M. *Statement by Chairperson of the Independent International Fact-Finding Mission on Myanmar, at the 37th session of the Human Rights Council*. 2018.
41. Amnesty International, *Myanmar: Scorched-earth campaign fuels ethnic cleansing of Rohingya from Rakhine State*. 2017, <https://bit.ly/2wZwZIE>.
42. International Crisis Group, *Myanmar's Rohingya Crisis Enters a Dangerous New Phase (Report 292/ Asia)*. 2017, <https://bit.ly/2BHrx02> (Accessed 5 June 2018): New York.
43. Guzek, J., Siddiqui, R., White, K., Van Leeuwen, C., Onus, R., *Health Survey in Kutupalong and Balukhali Refugee Settlements, Cox's Bazar, Bangladesh (December 2017)*. Survey Report. 2017, Medecins Sans Frontieres (<https://bit.ly/2NffstJ>): Cox's Bazar.
44. Pittman, T., Rohingya Survivors: Myanmar's Army Slaughtered Men, Children, in AP News (December 22, 2017). 2017, <https://bit.ly/2NGWmvQ>.
45. Edroos, F., *ARSA: Who are the Arakan Rohingya Salvation Army? Al Jazeera*, 13 Sept 2017: <https://bit.ly/2Mw8cUO>.
46. Amnesty International, *How we got to the bottom of the Manus Island shooting*. 2017: <https://bit.ly/2x8LsWq> (21 June 2017).
47. International Rescue Committee, *Poor Shelter Conditions: Threats to Health, Dignity and Safety: Analyzing overcrowded camp conditions in Sittwe and their impact on health and protection*. 2017.
48. Thom, G., *The May 2015 boat crisis: the Rohingya in Aceh*. Cosmopolitan Civil Societies Journal, 2016. **8**(2): p. 43–62.
49. Grønlund, C.A., *Refugees in Exodus: Statelessness and Identity: A Case Study of Rohingya Refugees in Aceh, Indonesia*, in Faculty of Social Sciences Department of Global Development and Planning. 2016, University of Agder, Norway.
50. Amnesty International, *Myanmar, The Rohingya minority: Fundamental rights denied*. 2004: <https://bit.ly/2NGWbka>.
51. United Nations High Commissioner for Refugees, *Bangladesh: Analysis of Gaps in the Protection of Rohingya Refugees*. 2007: <https://bit.ly/2pdvB4x>.
52. Pittaway, E., *The Rohingya refugees in Bangladesh: A failure of the international protection regime in Protracted displacement in Asia: No place to call home*, H. Adelman, Editor. 2008, Routledge: London. p. 83–106.
53. Uddin, N., ed. *To host or to hurt: Counternarratives on Rohingya refugee issue in Bangladesh*. 2012, Institute of Culture & Development Research: Dhaka, Bangladesh.
54. UNHCR, *Bangladesh Refugee Emergency Population Factsheet (as of August 2018)*. 2018, <https://data2.unhcr.org/en/documents/download/65384>.
55. ACAPS. NPM, A.H., *Rohingya crisis: Host Communities Review – Thematic Report January 2018*. 2018, <https://bit.ly/2OKTpya>.
56. Hassan, M.M., Smith, A. C., Walker, K., Rahman, M. K., Southworth, J. , *Rohingya Refugee Crisis and Forest Cover Change in Teknaf, Bangladesh*. Remote Sensing, 2018. **10**: p. 689; doi:10.3390/rs10050689.
57. Tazreiter, C., Pickering, S., Powell. R. , *Rohingya women in Malaysia: decision-making and information sharing in the course of irregular migration*. 2017, European University Institute, Robert Schuma Centre for Advanced Studies.
58. Wake, C., *Turning a blind eye: The policy response to Rohingya refugees in Malaysia*. 2016, Humanitarian Policy Group, Overseas Development Institute: London, United Kingdom.
59. Wake, C., Cheung, T., *We want to live in dignity: Livelihood strategies of Rohingya refugees in Malaysia*. 2016, Humanitarian Policy Group, Overseas Development Institute: London, United Kingdom.
60. Verghis, S., *Access of Chin and Rohingya refugees and asylumseekers to maternal health services in the Klang Valley*. 2013, Monash University.
61. Wake, C., *Forced Migration, Urbanization and Health: Exploring Social Determinants of Health Among Refugee Women in Malaysia*. 2014, University of Victoria.
62. Huennekes, J., *Emotional Remittances in the Transnational Lives of Rohingya Families Living in Malaysia*. Journal of Refugee Studies, 2018:doi:10.1093/jrs/fey036.
63. Aziz, A., *Urban refugees in a graduated sovereignty: the experiences of the stateless Rohingya in the Klang Valley*. Citizenship Studies, 2014. **18**(8): p.839–854.
64. International Rescue Committee, *In search of survival and sanctuary in the city: Kuala Lumpur, Malaysia*. 2012.
65. Ananthakshmi, A., *Exclusive: More than 100 die in Malaysian immigration detention camps in two years*, in Reuters World news, March 30, 2017. 2017.
66. Sullivan, D., *Still Adrift: Failure To Protect Rohingya in Malaysia and Thailand*. 2016 Refugees International.

67. Human Rights Watch, *Thailand: Mass Graves of Rohingya Found in Trafficking Camp*. 2015: <https://www.hrw.org/news/2015/05/01/thailand-mass-graves-rohingya-foundtrafficking-camp>
68. Amnesty International, *Between a rock and a hard place: Thailand's refugee policies and violation of the principle of non-refoulement*. 2017, London: Amnesty International (<https://bit.ly/2NJRkif>).
69. Velath, P.M., Chopra, K., *The stateless people: Rohingya in Hyderabad*, in *The Rohingya in South Asia*, S. Basu Ray Chaudhury, Samaddar, R., Editors. 2018, Routledge India.
70. Basavapatna, S., *Where do #i belong? The stateless Rohingya in India*, in *The Rohingya in South Asia*, S. Basu Ray Chaudhury, Samaddar, R., Editor. 2018, Routledge India: London. <https://bit.ly/2Mp8i0F>.
71. Field, J., Tiwari, A.D., Mookherjee, Y., *Urban refugees in Delhi: Identity, entitlements and well-being*. 2017, International Institute for Environment and Development: London.
72. Wu, H., *India's Rohingya refugee community fights deportation threat*, in *CNN (October 3, 2017)*. 2017: <https://cnn.it/2xb5Rdj>.
73. BBC. *Myanmar Rohingya: What you need to know about the crisis*. 2018 [cited 2018 24 April]; Available from: <http://www.bbc.com/news/world-asia-41566561>.
74. Boutry, M., Eh Htoo, S., Myo Win, T.M., *Qualitative Exploration on Malnutrition in Maungdaw District*. 2015: Action Contre la Faim Myanmar (unpublished report)
75. Ripoli, S. *Summary Brief: Social and cultural factors shaping health and nutrition, wellbeing and protection of the Rohingya within a humanitarian context*. 2017.
76. *Arakan Rohingya National Organization*. 2017; Available from: <http://www.rohingya.org/portal/>.
77. Tun, S.Z. *Slaughtered Hindus a testament to brutality of Myanmar's conflict*. 2017.
78. Gaynor, T. *Hindus from Myanmar find welcome in Bangladesh*. 2017.
79. Bhattacharyya, R., *'Don't call us Rohingya': Myanmarese Hindu refugees in Bangladesh detest the incorrect labelling*, in *Firstpost*. 2017. <https://bit.ly/2xcBQJY>.
80. *Rohingya refugees in Bangladesh and Thailand: Fact finding mission to Bangladesh and Thailand*. Danish Immigration Service, 2011.
81. Inter Sector Coordination Group, *Gender Profile No.1 For Rohingya Refugee Crisis Response Cox's Bazar, Bangladesh (as of 3rd December 2017)*. 2017, <https://bit.ly/2NbSymU>.
82. Boutry, M., *Qualitative Exploration on displaced and non-displaced communities of Sittwe Township*. 2015, Action contre Faim, Myanmar (unpublished report).
83. UNFPA Myanmar, *Reaching "forgotten" Rohingya in Myanmar cut off from basic maternal care (11 June 2018)*. 2018: <https://bit.ly/2JvLyzo>.
84. Nelson, D., *Chronicle of life: Obstetric care practices by Rohingyas in Kutupalong Camp and Tal-Makeshift Camp at Cox's Bazar District, Bangladesh*. 2007, Dhaka, Bangladesh: James P. Grant School of Public Health, BRAC University, (unpublished report).
85. Davies, S.E. and J. True, *The politics of counting and reporting conflict-related sexual and gender based violence: the case of Myanmar*. *International Feminist Journal of Politics*, 2017. **19**(1): p.4–21.
86. Human Rights Watch, *All of my body was pain: Sexual violence against Rohingya women and girls in Burma*. 2017: USA. p. 1–37.
87. Sultana, R., *Rape by command: Sexual violence as a weapon against the Rohingya*. 2018, Chittagong, Bangladesh: Kalandan Press: <https://bit.ly/2CVMEBD>.
88. UN Security Council, *Report of the Secretary-General on conflict-related sexual violence (23 March 2018)*. 2018: <http://www.refworld.org/docid/5b29148d7.html>
89. Gelineau, K., *Rohingya Methodically Raped by Myanmar's Armed Forces*, in *AP News* (December 11, 2017). <https://bit.ly/20lrEp9>.
90. Riley, A., et al., *Daily stressors, trauma exposure, and mental health among stateless Rohingya refugees in Bangladesh*. *Transcultural Psychiatry*, 2017. **54**(3): p. 304–331.
91. Nordby, L., *Gender-based violence in the refugee camps in Cox Bazar: A case study of Rohingya women's and girls' exposure to gender-based violence*. 2018, Uppsala University, Sweden.
92. International Rescue Committee; Relief International, *October 2017 Assessment Report: Undocumented Myanmar Nationals influx to Cox's Bazar, Bangladesh*. 2017.
93. Abdelkader, E., *Myanmar's Democracy Struggle: The Impact of Communal Violence Upon Rohingya Women and Youth*. *Pacific Rim Law & Policy Journal*, 2014. **23**(3): p. 511–542.
94. BBC, *The Rohingya children trafficked for sex*. 20 March 2018 <https://www.bbc.com/news/world-asia-43469043>
95. International Organization for Migration, *UN Migration Agency Warns of Trafficking, Labour Exploitation, Sexual Abuse of Rohingya Refugees*. 2017, <https://bit.ly/2mobjXq>.
96. Farzana, K.F., *Memories of Burmese Rohingya Refugees: Contested Identity and Belonging* 2017, New York, NY: Palgrave Macmillan.
97. Akhter, S., Kusakabe, K., *Gender-based violence among documented Rohingya refugees*. *Indian Journal of Gender Studies*, 2014. **21**(2): p.225–246.
98. Welton-Mitchell, C., James, L., Bujang, N.A., *Understanding intimate partner abuse among Rohingya in Malaysia: Assessing stressors, social norms and help-seeking to inform intervention*. *Kajian Malaysia. Journal of Malaysian Studies*, in press.
99. Taylor, A., *Child Marriage in the Rohingya Camps in Bangladesh*, in *The Atlantic Dec 14th 2017*. <https://bit.ly/2j4MKKp>.
100. Latiff, R., Harris, E., *Sold into marriage – how Rohingya girls become child brides in Malaysia*. *Al Jazeera*, 2017 (15 Feb 2017): <https://reut.rs/20j940Q>.
101. UN Women, *Gender brief on Rohingya refugee crisis response in Bangladesh*. 2017: <https://bit.ly/2QvkCQj>.
102. Farzana, K.F., *Boundaries in Shaping the Rohingya Identity and the Shifting Context of Borderland Politics*. *Studies in Ethnicity and Nationalism*, 2015. **15**(2): p. 292–314.



103. Rafique, M. *Rohingya Clothing*. 2012 [cited 2017 November]; <https://bit.ly/2D3cgM0>.
104. Rafique, M. *Rohingya Henna*. 2012; Available from: <https://bit.ly/2CVXjwg>.
105. Save the Children, *Knowledge, Attitudes and Practices (KAP) Survey on Infant and Young Child Feeding Children aged 0 to 23 months living in IDP camps Sittwe and Pauktaw Townships, Rakhine State*. 2014, Save the Children: Myanmar.
106. Rafique, M. *Rohingya Name and Marriage*. 2012 [cited 2017 November]; <https://bit.ly/2Mw72sr>.
107. Translators without Borders, *Rohingya Zuban: A Translators without Borders rapid assessment of language barriers in the Cox's Bazar refugee response*. 2017: <https://arcg.is/PGfSu>.
108. Farzana, K.F., *Music and artistic artefacts: symbols of Rohingya identity and everyday resistance in borderlands*. ASEAS – Österreichische Zeitschrift für Südostasienwissenschaften, 2011. 4(2): p. 215–236.
109. Cousins, S., *Myanmar grapples with its high tuberculosis burden*. The Lancet, 2017. 389: p. 491–2.
110. Health Sector – Inter Secor Coordination Group, *Rohingya Crisis in Cox's Bazar, Bangladesh: Health Sector Bulletin nr 5 (11 June 2018)*, 2018, <https://bit.ly/2p8lihk>: Cox's Bazar.
201. Yhome, K., *Mapping the meaning of Burman nationalism*. Himalayan and Central Asian Studies, 2014. 18(1/2): p. 52–64.
202. Singh, B., *ASEAN, Myanmar and the Rohingya issue*. Himalayan and Central Asian Studies, 2014. 18(1/2): p. 5–20.
203. Burke, A., *New political space, old tensions: History, identity and violence in Rakhine State, Myanmar*. Contemporary Southeast Asia, 2016. 38(2): p. 258–283.
204. Suaedy, A. and M. Hafiz, *Citizenship Challenges in Myanmar's Democratic Transition: Case Study of the Rohingya-Muslim*. Studia Islamika, 2015. 22(1).
205. Kyaw, N.N., *Unpacking the Presumed Statelessness of Rohingyas*. Journal of Immigrant & Refugee Studies, 2017. 15(3): p. 269–286.
206. Ahsan Ullah, A.K.M., *Rohingya crisis in Myanmar: Seeking justice for the "stateless"*. Journal of Contemporary Criminal Justice, 2016. 32(3): p. 285–301.
207. Sharples, R., *Repatriating the Rohingya*. Burma Issues, 2003. 13(3): p. 1–3.
208. Human Rights Watch, *Burmese Refugees In Bangladesh: Still No Durable Solution*. 2000: New York.
209. Southwick, K.G., *Myanmar's democratic transition: Peril or promise for the stateless Rohingya?* Tilburg Law Review, 2014. 19(1-2): p. 261–275.

## Appendix 2:

### Overview of the political history of Myanmar with particular focus on Rohingya

Period	Events
8th century	Independent kingdom in Arakan, now known as Rakhine state in modern-day Myanmar. 9th to 14th Century People of Arakan come into contact with Islam through Arab traders. Close ties are forged between Arakan and Bengal.
1784	The Burman King Bodawpaya conquers Arakan.
1824 – 1942	Britain captures Burma – now known as Myanmar – and makes it a province of British India. Workers from other parts of British India migrate to Burma for infrastructure projects.
Early 1930s	Nationalist ideologies develop within Burmese Buddhists. Major riots take place targeting Indians, Chinese, and Muslims [201].
1942	Japan invades Burma, pushing out the British which leads to violence between Buddhists supported the Japanese and Muslims, many of whom were supportive of the British [10].
1942 – 1947	Many Muslims from Arakan flee into East Bengal [202].
1945	Britain retakes Burma from Japanese occupation with help of Burmese nationalists including Muslims (Rohingya). The British do not fulfil promises for autonomy for Arakan.
1948	Freedom from British rule is granted. Tensions increase between the government of the newly independent Burma and the Rohingya, many of whom wanted Arakan to join Muslim-majority Pakistan. The government retaliates by ostracizing Rohingya, including removing Rohingya civil servants.
1947	Some Rohingya armed groups called <i>Mujahids</i> push for an autonomous Muslim territory in Rakhine. A group of ethnic Rakhine intellectuals advocates for the creation of an independent “Arakanistan” for the Rakhine people [10].
1962 – 1974	General Ne Win and his Burma Socialist Programme Party seize power and take a hard line against the Rohingya [203, 204].
1967	ASEAN (Association of South-East Asian Nations) is formed. Myanmar does not join due to its ‘hermit-like’ political behaviour, socialist government, and internationally-recognized human rights abuses [202].
1974 – 1988	Burma Socialist Party (BSPP) is formed, completing Ne Win's vision of a one-party system in which he is the President [205].
1977	The military government begins Operation Nagamin, or Dragon King, aimed at screening the population for foreigners. More than 200,000 Rohingya flee to Bangladesh, amid allegations of army abuses [50].
1977 – 1978	A nationwide immigration and residence check is conducted government to remove Chinese and Bangladeshi foreigners. Approximately 200,000 Muslims are forced out of the country; after proving citizenship under the current law, almost all of them are repatriated [205].
1978	Bangladesh strikes a U.N.-brokered deal with Burma for the repatriation of refugees, under which most Rohingya return. 1982 A new immigration law redefines people who migrated during British rule as illegal immigrants. The government applies this to all Rohingya, leaving them stateless [206].
1988	Following years of protests and socioeconomic decline, Myanmar experiences a second military coup leading to the State Law and Order Restoration Council [205].
1989	The army changes the name of Burma to Myanmar.

1990 General elections are held with the National League for Democracy (NLD) winning 392 out of 492 seats; yet, the military maintains control. NLD leader, Aung San Suu Kyi, and other members are detained [202].

1990–1991 More than 250,000 Rohingya refugees flee to Bangladesh [207]

1992–1997 The governments of Myanmar and Bangladesh broker an agreement for voluntary return. Initially, few refugees opt for repatriation, but numbers increase when the camp conditions decline [207, 208]. Around 237,000 Rohingya return to Rakhine State. UNHCR maintains two camps in Cox's Bazar sheltering around 28,000 registered refugees. Hundreds of thousands of other 'unregistered' Rohingya remain in the Cox's Bazar area [205, 209].

1997 Myanmar joins ASEAN

2008 A major natural disaster, Cyclone Nargis, prompts the government to allow more foreign aid agencies to enter Myanmar. 2010 General election places Union Solidarity and Development Party (USDP) in power, led by President Thein, Sein. The army (Tatmadaw), maintains control of important/ government institutions such as the Ministry of Home Affairs.

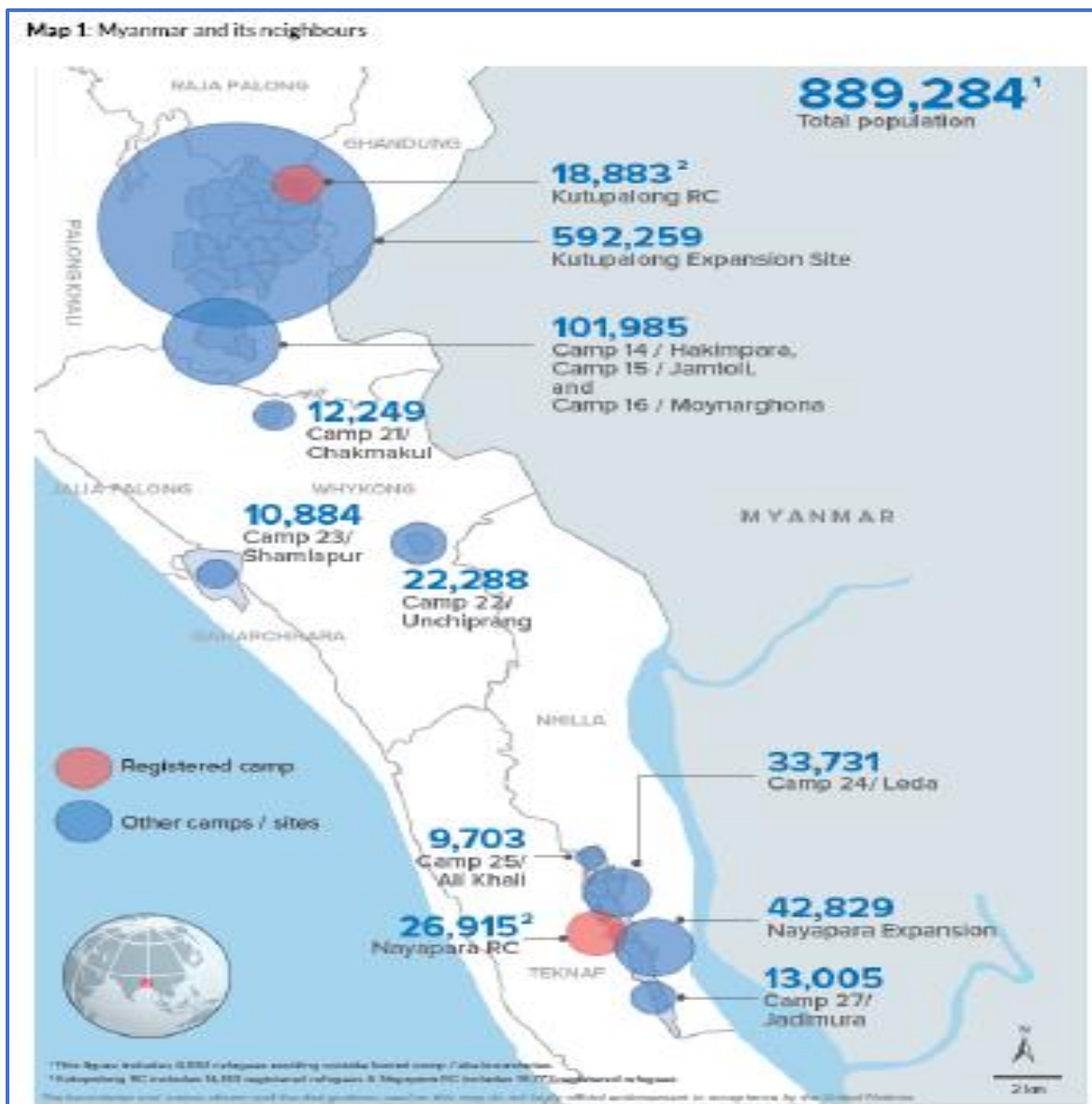
2012 Parliamentary by-elections are held. NLD wins majority seats and Aung San Suu Kyi is elected to Parliament.

2012 Riots between Rakhine Buddhists and Rohingya lead to dozens of deaths, mostly Rohingya. Nearly 150,000 are forced into IDP camps in Sittwe and surrounding areas [10]. Tens of thousands of people flee to Bangladesh.

2015 General elections held and NLD wins by a landslide [205].

2016 Rohingya militant group Harakah al-Yaqin (currently known as ARSA) attacks border guard posts, killing nine soldiers. The army retaliates. Around 90,000 refugees flee Rakhine to Bangladesh [54]. Refugees report killing, rape and arson. Aung San Suu Kyi's government denies the atrocities [39].

2017 In August 2017, an attack by Rohingya militants sparks widespread violence against Rohingya in Northern Rakhine State which leads to the displacement of almost ¼ million Rohingya refugees to Bangladesh [4, 54].



Source: <https://www.unhcr.org/5bbc6f014.pdf>