



Unfolding the Role of Non-State Actors in Rohingya Refugee Crisis at Bangladesh

Odvíjajúce sa úlohy neštátnych aktérov v utečeneckej kríze v Rohingoch v Bangladéši

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Abstract:

The figure of refugees has amplified significantly because of armed conflicts in several parts of the world. The refugee issue has been a sensitive subject for states because states that cause refugee problems are perceived as those that are intolerant of racial, religious or linguistic minorities. Rohingya are facing an uncertain future with a lot of violations and vulnerabilities that ultimately made them stateless and put in an identity crisis. The present study focuses on the nexus between non-state actors and refugee management which shaped the refugee crisis management architecture in Bangladesh. The study aimed to identify the role of non-state actors to manage the crisis. The study endeavours to answer the questions on how non-state actors and refugees act and react with each other in this crisis and how it indicates the future role of state actors in refugee management and resettlement. The study is primarily based on secondary sources of data to reach the inferences. The research study examined an array of non-state institutions that impact on humanitarian and resettlement of Rohingya refugees. It is evident that non-state actors create a platform that embraces the different stakeholders and emphasized the trade-off between them. The study concludes by arguing for local, regional, and global incentives required for their resettlement in the future because there is a lack of policy to make up the resettlement of refugees.

Keywords: Rohingya, Refugee Crisis, Non-state actors, Bangladesh

Abstrakt:

Postava utečencov sa výrazne zvýšila kvôli ozbrojeným konfliktom vo viacerých častiach sveta. Utečenecká otázka bola pre štáty citlivou témou, pretože štáty, ktoré spôsobujú problémy s



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utečencami, sú vnímané ako krajiny, ktoré netolerujú rasové, náboženské alebo jazykové menšiny. Rohingovia čelia neistej budúcnosti s mnohými porušeniami a zraniteľnosťami, ktoré nakoniec spôsobili, že sú bez štátnej príslušnosti a dostali sa do krízy identity. Táto štúdia sa zameriava na vzťahy medzi neštátnymi subjektmi a riadením utečencov, ktoré formovali architektúru krízového riadenia utečencov v Bangladeši. Cieľom štúdie bolo zistiť úlohu neštátnych subjektov pri zvládaní krízy. Štúdia sa snaží odpovedať na otázky, ako neštátne subjekty a utečenci v tejto kríze konajú a reagujú navzájom a ako naznačuje budúcu úlohu štátnych aktérov v správe a presídľovaní utečencov. Štúdia je primárne založená na sekundárnych zdrojoch údajov na dosiahnutie záverov. Výskumná štúdia skúmala množstvo neštátnych inštitúcií, ktoré majú vplyv na humanitárne otázky a presídlenie rohingských utečencov. Je zrejmé, že neštátne subjekty vytvárajú platformu, ktorá zahŕňa rôzne zainteresované strany a zdôrazňuje ich kompromis. Štúdia sa uzatvára obhajobou miestnych, regionálnych a globálnych stimulov potrebných pre ich presídlenie v budúcnosti, pretože chýba politika na presídlenie utečencov.

Kľúčové slová: *Rohingya, kríza utečencov, neštátne subjekty, Bangladeš*

Introduction

In recent years, forcibly displaced populations have attracted enormous media attention as an increasing number of disasters and political conflicts push more and more people to move away from their homes and seek refuge and opportunities in other places. At the same time, political nervousness about the financial and institutional capability of ‘receiving’ locations to adequately respond to the needs of these large-scale population movements contributes to the shrinking space for thinking about the rights and needs of people on the move. It is precise because of these global trends that the plight of forcibly displaced populations is becoming more precarious and vulnerable, yet standard social protection provision rarely attends to the plight of these people.

Non-state actors, all over the world, have played a crucial role in response to the humanitarian-development architecture of refugees and expedite to minimize the gap of understanding the refugee crisis in recent times to protect the lives of displaced people. The current world witnessed a new modality of human movement which is intensifying the traditional migration and supplemented by the refugees and displaced people due to arm conflicts, wars, and persecution along with natural calamities across the planetary [1].

According to the data of the United Nations High Commissioner for Refugees (UNHCR) the migrants stock proliferate from 69.3 million in 1960 to 247.6 million in 2015, while the ratio amplified tenfold in that same period from 2.5% to 25% of displaced people to global migrants. So it is luxuriant for non-state actors to become the leader and take the issue earnestly due to futile global cooperation and deficient authorized shield. Changing landscape of conflicts have taken the central gravity by the major powers around the planet, however, we are living in a more democratic world where most of the countries are make alliances between and/or among them and a fewer death owe to conflicts [2]. But the intricacy and heterogeneity of human movement are evolved now-a-days which reflect the urge for more humanitarian actions for them. There is a limited study on the issues that are involved in the role of molding non-state actors on refugees however they played a diverse role in many different issues but this dimension is a new one that needs to trace not just because of the refugees but also for their survivalist. The purpose of the paper is to elaborate on

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the remit and responsibility and implications of non-state actors for refugees within the protection, human rights, and humanitarian development programming that will help to open an array of social protection for the refugees.

“What we are seeing in these figures is further confirmation of a longer-term rising trend in the number of people needing safety from war, conflict and persecution.” - Filippo Grandi, United Nations High Commissioner for Refugees.

1. Refugee

‘Refugee’ due to the current polity of world and circumstances become a self-evident term in the social science discourses, however ‘contested concept’. Refugees are the migrants who are forced to migrate and afforded “an internationally recognized legal status, given credibility by an international agency specifically charged to safeguard their interests, endorsed most powerfully of all by spontaneous philanthropy [3]”. Refugee refers to a victim, ‘persecution’ to an act to be condemned [4]. The concept of refugee became more complicated due to the abundance of words and labels are used to phrasing every day. The issue ‘refugees’ particularly in media and associated to the asylum, that knotted and conflated, become tougher to differentiate them i.e., “economic migrants, illegal migrants, asylum seekers, displaced persons, political refugees, bogus-asylum seeks, stateless person, B-refugees, ‘*de-facto refugees*’ and so on [5]”. However the present insistent of the refugee problem in international politics and the failed attempts to respond this is only partly attributed to the politics and questions of resources where the “conceptual confusion-about the meaning of refugee-hood, its causes, and its management-also attributes to the misery of both refugee and host and inflammation of international tension [6]”. The Political point of view refugees may define as “a cluster concept to which a broad range of criteria apply [7]” and “in practice, satisfying the relevant criteria will indicate entitlement to the pertinent rights benefits [8]” and from the Sociological point of view, refugees are “involuntary international migrants [9].”

A refugee is a person who outside of his/her country of nationality ritual residence or who is/has a well-founded fear of persecution because of her/his race religion nationality or member of a particular social group or political opinion and who is unable, unwilling to away themselves of the protection of that country or return their fear of persecution. So, for the refugees, their home was taken away suddenly and often by force, since they must travel and light, they leave their bulk, their position behind. They flee to a neighbouring country where they may face a hospitable condition, overcrowded refugee camps with few services, and little welcome. In a short time, they lose their previous life, their positions, friends, and even their family and their future jeopardized. The ever extent of refugee camps is claiming, and now it is about 24 years what a waste of humanity to waste 24 years of productivity from each of more than 74 million refugees in the world. A legal ‘refugee’ has defined in Refugee Convention (1951) Article 1A(2) a person who “Owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail himself of the protection of that

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country; or who, not having a nationality and being outside the country of his former habitual residence is unable or, owing to such fear, unwilling to return to it.”

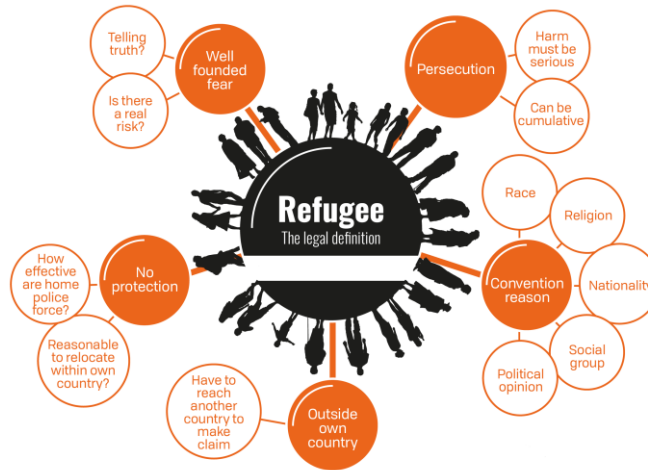


Figure 1: The Legal Definition off Refugee [10]

Persecution must be "for reasons of race, religion, nationality, membership of a particular social group or political opinion."

Asylum & The Rights Of Refugees (Legal Protections) [11]:

International and regional instruments relating to refugees include (IJRC (2019) :

• 1951 Convention relating to the Status of Refugees
• 1967 Optional Protocol relating to the Status of Refugees
• Universal Declaration of Human Rights (art. 14)
• American Declaration on the Rights and Duties of Man (art. 27)
• American Convention on Human Rights (art. 22)
• Cartagena Declaration on Refugees, Colloquium on the International Protection of Refugees in Central America, Mexico and Panama (Cartagena Declaration)
• African [Banjul] Charter on Human and Peoples’ Rights (art. 12)
• OAU Convention Governing the Specific Aspects of the Refugee Problem in Africa
• Arab Charter on Human Rights (art. 28)
• Cairo Declaration on Human Rights in Islam (art. 12)
• European Convention on Human Rights (arts. 2, 3, and 5)
• Council Regulation EC No 343/2003 of 18 February 2003 establishing the criteria and mechanisms for determining the Member State responsible for examining an asylum application lodged in one of the Member States by a third country national
• Council Directive 2004/83/EC of 29 April 2004 on minimum standards for the qualification and status of third country nationals or stateless persons as refugees or as persons who otherwise need international protection and the content of the protection granted

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<ul style="list-style-type: none">• Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (art. 3)
<ul style="list-style-type: none">• African Union Convention for the Protection and Assistance of Internally Displaced Persons in Africa
<ul style="list-style-type: none">• Convention on the Rights of the Child (art. 22)

“Note the requirement that the refugee is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his - former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to 'return to it.” The main requirement confined in this definition is that the alien is outside of his State of nationality or former habitual residence. Thus, the person must first depart or flee from his homeland before he is eligible for refugee status. If he is outside of his homeland when conditions change in such a manner that his return would lead to a well-founded fear of persecution, the person is classified as a refugee. Moreover, conduct in which the person has engaged while outside of his homeland may also give rise to a well-founded fear of persecution upon his return.

The United States Committee for Refugees attempts to use a more functional definition without regard to political implications. A person will be considered to be a refugee, taking into account the many varied legal, political, economic and religious considerations which bear upon his status as a refugee, "if his forced movement (whether within his own country or to asylum elsewhere) means that he is deprived of a minimally decent life." Where, If he (1) is still in a camp, though he may have a job; (2) has adequate housing, but no place to work; (3) is well cared for, though still separated from his family and uncertain whether they can re-join him; (4) by his loss of citizenship or forced migration, is deprived of the fundamental elements of a minimally decent life - he is a refugee.

2. History of Refugee Studies and Study of Rohingya as Refugee

‘Refugee’ has its own history itself and, been shifting its meaning with respect to time, place, and situations. So ‘refugee studies’ is not steady and recognized, and the refugees are not a miracle in definite circumstances -i.e., conflict, war, or famine- but found the method of unfolding events. According to Peter Gatrell [12] ‘refugee history cannot just be about refugees’ [13], historian primarily focused on the past/present of the human species, however, many are using it in the environment and climatic history of the earth but not usually ‘refugees’ under the umbrella of local and global history. It is not possible to escapable the history of ‘refugees’ anyway in this era of modernity because history is about the past and the legacy of the past today. So, the study of the past is essential for 'rooting' ‘refugee’ people in time because in nutshell, to understand the condition of humans linked with the past and present which is basic, therefore it is not useful but essential.

The historiographical statistics represented refugees in particular circumstances i.e., Jewish after the Holocaust or Muslim and Hindu refugees during Partition, Rwanda, Syria, Rohingya from Myanmar. This emergent body of literature dealing with the

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creation of refugees through forced removal, particularly wherever this occurrence slides into ethnic cleansing and the concern to the studies on genocide [14,15,16,17,12]. It is also favorable, while increasingly furnishing, to the operational architecture of the international non-state actors from aid to coordinate their humanitarian development actions to classify the international laws that secure the rights of the refugees [18,19]. So these all ultimately concentrating on the embryonic field of *refugee history*—that comprises both the experiences of refugees from composition to migration and the responses from aid agencies and different non-state actors including host country to exemplify their experiences, not just like a persecuted and rescue seekers [20,21,22,23,24].

Nowadays *refugee studies*, for its basis, demand for interdisciplinary and nation-transcending methodology because the history of a refugee is not just of their movement from one to another place but urge to understanding the past of refugees and their significance [12]. In other words “*it is very much focused on security and border control, citizenship and statelessness, national identity...the role of NGOs and international organizations such as UNHCR in aiding refugees, creating and maintaining camps, and resettling refugees*” which formerly led by sociology, anthropology, political theory and law [12].

Methodological problem is common among the historians in writing the past that they are facing. In the case of refugee the politics of immigration, refugee, and asylum surrounded by ethical and socio-cultural dilemmas which arrest historians to be chary during the constitution of a phenomena that they strive to label and investigate. Historians have been slow to wake up to the crucial insight that emerges from scholarship in the social and political sciences, namely that states make refugees, but that refugee can also make states’ [13].

It is not simple when we are discussing the activities of a humanitarian and/or government agencies for refugees’ because both of them have very distinct motive where one’s documentation emphasizes on the wants of persons who are seeking help and other one try to control them, all too often, hold them at bark [12].

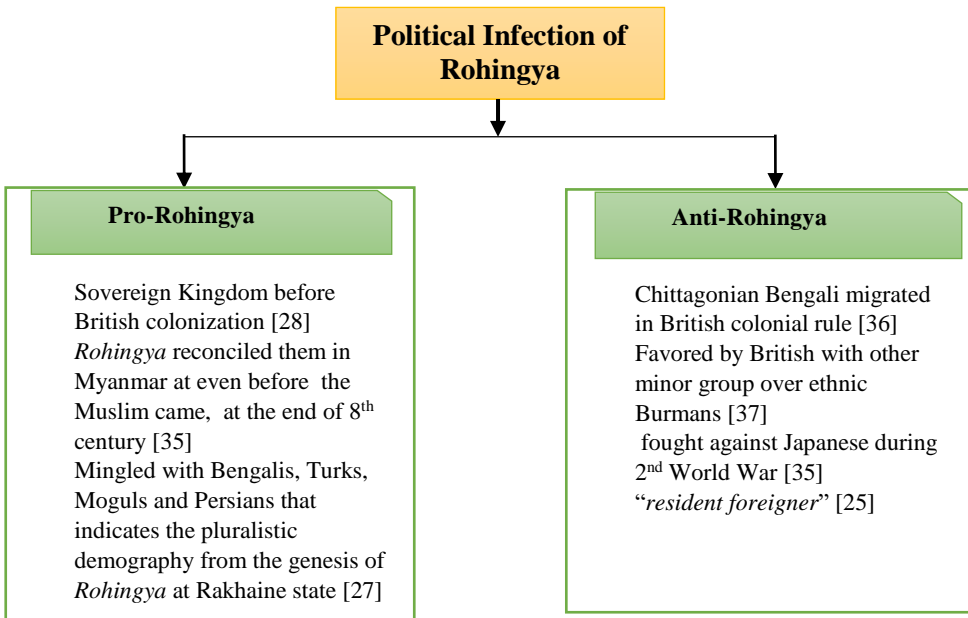
The journey of a person, migration and to be a refugee, struggling with a new life in a country that hosting them, are intertwined with the story of a nation, diplomacy, and transnational phenomena i.e., war, persecution, and the operations of international non-state actors. Nevertheless to compose the history of refugees these are not adequate for a specific group because it is also necessary to know about how they become a refugee and their movement has shaped states and inter-relationships, in addition, how they influence the local polities where they have taken as a refugee [12]. Because in spite of such a past there is plenty of scopes to slip from the mainstream tradition of refugees that expurgate the convolutions, dilemmas, and uncertainties of the past. Moreover, it is creepy that mainstream historiography neglected the role of refugees in the formation of some states and disrupting others. Rohingya Muslim are bullied and deliberately excluded from geographic identity. They are ethno-religious minority called “*resident foreigner*” [25] and always denied the citizenship and claimed an illicit migrant by the government of Myanmar [25, 26, 27]. The continuous deprivation and refusal of national uniqueness and political membership made them commendably stateless [28] over the last six generations [29]. Albert Cohen pointed in

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1949 ‘it is obvious...if there is any human being who needs protection it is the refugee’[30]; surprisingly after seventy one years later, it remains obvious still true.

More than fifty years Myanmar is place of anxiety with prolong civil wars and pre-democracy skirmishes under the rule of military [31] while Rohingya become the forgotten people of our time [17] due to social movement against Rohingya with a clear political goals [32] when the instance of exercise of government power is palpable. The British colonial power instituted the political landscape of Myanmar with a fragile architectural planning to rule the diverse ethnic groups since independence in 1948 [33] that subjugated and consciously excluded Rohingya people from terrestrial uniqueness more than hundred years [25] from the mainland of Myanmar. As Johnson [34] mentioned that the colonizing nations had an effect on history of political ideologies and policies in general to set up the common and economic policies of colonized nations.



It was an eminent feature of a newly independent state to personify and integrate many conflicting needs [38] and twists round a valiant exertions to retain them united [39] during the crisis period. But Myanmar experienced military dictatorship after a fragile starting of democracy after independence until the middle of the second decades of twenty first century [28, 33]. As Pye (1961) ruminated military as the agent of modernization in the 1960s [40] and connected with a value system that was “prescriptive” and scrupulously embedded with religious system and which appeals eventual authorizations for every violation [41]. While counter-reconstruction movements’ yields-religious, linguistic rebellious groups for returning to fundamentalism [42]. The transition of society, in the process of secularization, from prescriptive to principle does not mean that the religion evaporates.

Rohingya Muslim minority suffered a lot from other minor groups after the retention of jingoistic factions and establishment of “disciplined democracy” by the

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armed dictators as they asserted it as an effort to re-establish the order in increasing political chaos [43].

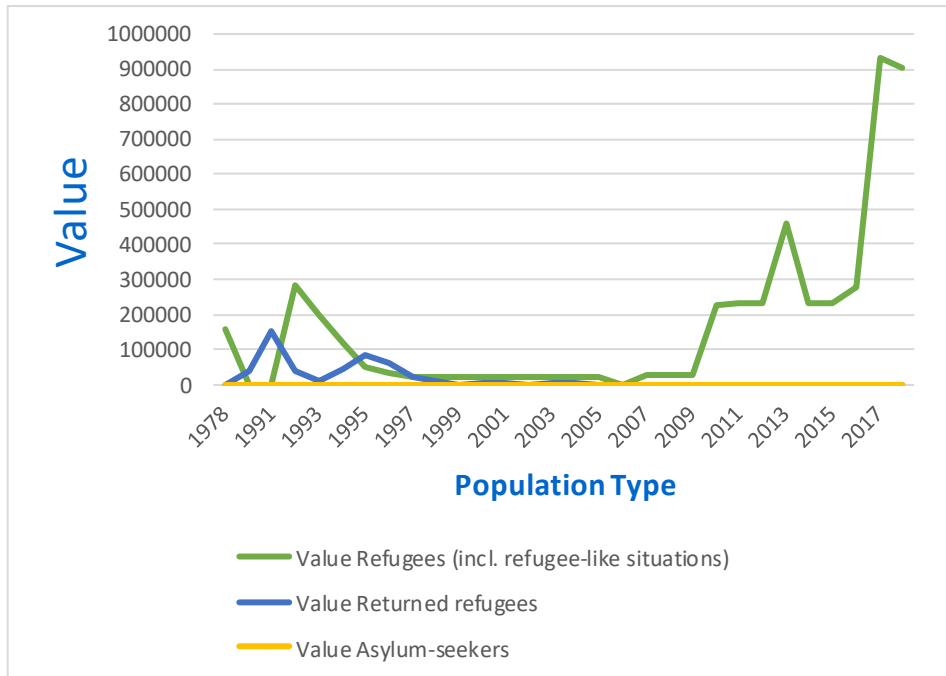


Figure 2: Trends of Rohingya refugees flows in Bangladesh (UNFPA, December 2019)

Rohingya people start coming into Bangladesh at the very beginning when Bangladesh come into being after the liberation in the year 1971. However, the flow was very low at that time but in 1991, about three hundred thousand people entered Bangladesh as refugees however, the refugees, at that time, usually get back to their homes that stopped in 1999.

3.1 International Humanitarian Law (IHL)

Customary International Law from the practice of non-state actors and to the making of customary International Humanitarian Law (IHL) raises precise hitches, one of the main arguments as focused on whose practice is pertinent for the determination of customary IHL. What about non-state actors, it is a pivotal issue since some non-state actors play a significant role in arm conflict and refugee management.

Those include arm groups and the international committee of red-cross. No one earned to use the practice of armed groups can contribute to the emergence of rules that would be in a state. But could the practice of armed groups be relevant for the formation of customary rules that buying themselves and order armed groups. Yes, some authors and criminal tribunals including the International Criminal Tribunal for

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the former Yugoslavia (ICTY) if already relied on the practice of armed groups. As evidence of the formation of a customary rule applicable to them.

However, if we examine the logical foundations of this claim, we can see, that implies armed groups, even international legal personality, state-like capacity to create international law. These are very controversial claims states are strongly opposed to the recognition of such personality and capacity, while legal clash ships divided into these questions. The majority of scholars are reluctant to give those groups on to make international law, even if they admit the groups as a form of international personality. In addition, there has been argued if armed groups can create international humanitarian law (IHL), then these may lead to regression of the current application of IHL.

3.2 Refugee Protection, Identity, Existence and Non-Discrimination

In the age of globalization, states are no longer in a position to protect their citizens individually so people need some extra protection. With the development of the modern state system in the 16th and 17th centuries, international laws are, also concerned about the minority groups. However the protection of any groups of people, it may be ethnic, linguistic and religious, is one of the oldest concerns of international laws[44]. The principles of national unity demonstrated by control over power, common language, culture, and religion are essential to the self-identification of states, inclined to express themselves in fanatical attitudes, and repression of those who were perceived as ‘others’. To manage the consequences protective instrument is necessary to regulate, which is pragmatic and humanitarian, where international law has been a protective instrument because the minority is not entirely contained within boundaries. To manage the consequences, it is necessary to regulate through an international instrument where international laws are protective instruments which is pragmatic and humanitarian.

The Rohingya refugees started coming into Bangladesh in the year 1978 but the number has augmented about millions in 2017 during the military crackdown and ethnic cleansing at Rakhine state. The Ministry of Home Affairs of the Government of Bangladesh piloted a biometric registration of the refugees, completed in June 2018, and documented them after the incursion in 2017. Refugees have been given an individual (Ministry of Home Affairs) MOHA card. But the main fault line of this registration is the missing link between the individuals with their other family members which was pivotal for house-hold assistance among the refugees. Though with the cooperation of leading non-state actors (i.e., UNHCR, EU) these problems are minimized.

Since the beginning of the refugee influx in 2017, aid agencies have been working to provide life-saving assistance and protection, as well as to mitigate the risks they face, including Bangladesh’s long annual monsoon and cyclone seasons. An important achievement in 2019 was the biometric registration of all Rohingya refugees living in the camps, with those over the age of 12 receiving individual identity documents. This secures their identities, enhances their protection, and lays the foundations for an even more targeted, effective, and efficient humanitarian response going forward. This is the biggest biometric registration exercise undertaken by UNHCR in Asia [45].

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3.3 Governance and Empowerment

The world witnessed joint efforts with the government of Bangladesh, UN agencies, and the NGOs in refugee camps and host communities that saved many lives. But it's not yet ensured that they live in dignity and are self-reliant. While it is said that medium and long-term solutions are immediately needed both for the refugee and host communities. Education along with skill-building and livelihoods are inseparable for effective and durable resolutions with reintegration. Refugee children in numbers have increased as conflicts interrupt societies on a global scale. Peterson (2015) observed nearly 32 armed conflicts in 26 countries of the world that saw the highest number of refugees recorded since 2015[46].

In Bangladesh, refugee children need access to more robust educational services. More than 25,000 children are out of school. Further, 97 percent of adolescents aged 15 to 18 years do not attend any type of educational facility[47].

In 2020, the Government of Bangladesh (GoB) authorizes the Myanmar school curriculum and has offered the humanitarian partners through the Joint Response Program (JRP) to grab the opportunity for education Rohingya refugee children. The preliminary phase is targeting 10,000 children in grades six to nine, which is under development. Both of the Rohingya refugee parents and children have wanted access to education in the Myanmar curriculum, which is crucial to prepare for them to return and reintegration in Myanmar when this is possible [45].

3.4 Primary Healthcare Service for the Refugee

Most of the Rohingya refugee crossed the border during the military crackdown at Rakhine in 2017, the highest numbers of refugee came from Myanmar at this time who joined the predated and become in total 910,357 [48]. Complex health support is essential for refugees as, in most cases, they are from a country where poor living conditions coupled with limited health facilities are prevailing before coming here [49] which is common to Rohingya refugee. These people need emergency health services for their life including the host community because demographic alteration can create difficulties for the refugees' healthcare system due to inadequate support systems. It has proven challenging, all over the world, to provide health care services to the refugees under the framework of primary health care. So it is essential to upgrade and strengthening the capacity of primary health systems to provide standard and effective healthcare services to these people [50].

According to the report of the World Health Organization (WHO) about 1.3 million people, after the refugee influx, needs health support along with the affected host community [51]. The major part of the refugee were children and women. Governance of refugee healthcare requires partnerships between clinical leadership, diverse governmental, and non-governmental organs along with the refugee community [50]. In coordination with the civil surgeon office of Cox's Bazar and Directorate of Health, the Government of Bangladesh (GoB), World Health Organization (WHO), and UNFPA responded to the health needs in a number of ways along with the over one hundred partners to the Rohingya populations.

To enhance the capacity of the primary healthcare system requires the effective coordination of stakeholders to share their visions to identify healthcare needs.

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Because these refugee people are presenting by the various governmental and non-governmental and other health service providers organizations. The flexibility of the health care system is helpful for both the refugees and the service providers as it equipped them in any changes that are needed for them with the course of time. Assessment is suitable for providing primary health services for refugees[52].

Effective management of primary health services allows the refugees to an easily accessible, holistic, and standard health care system. However assimilation to a different culture, typically the dominant one: the process of acculturation may impact both social and psychological well-being to resettle them easily.

Table 1. Developing the capacity of primary health care system in the refugee camps

Foundation of wide networks for health workers and developing risk communication materials
Enhance government health services providing human resources, renovations and medical support
Provide logistic support to ensure the availability of essential drugs and other supplies
Maintained a robust disease surveillance system
Deliver vaccination, campaigns and strengthening routine immunizations
Upgrade morbidity/mortality reporting from health facilities and from the community
Boosted laboratory investigation capability
Monitoring and improving water quality
Capacity building of medical personnel and preparing for disease outbreaks

Modified from the Rohingya Crisis in Cox's Bazar District, Bangladesh: Health Sector Bulletin [51]

3.5 Ecosystem: Vulnerability and Disaster Preparedness

The Government of Bangladesh and the humanitarian community, under the Joint Response Plan (JRP) 2020, will build a solid work plan and lesson learned from the past couple of years in emergency preparedness and disaster risk reduction efforts. The camps are safer than earlier with better roads, drainage, bridge, and additional stable slopes which marked a sharp decline in numbers of the impacted family during monsoon season. In addition, there are more than 3000 trained and equipped Rohingya refugee who is working as a part of the standing capacity for emergency response.

International Organization for Migration (IOM) and the UN High Commissioner for Refugees (UNHCR) is working on preparing the cyclone centers for shelter during a disaster to relocate the refugees because the monsoon is coming. IOM and UNHCR doing this with the cooperation of the United States Government (USG) and more than 90 cyclone shelter have developed in the host community for the vulnerable people in anticipation of hazardous climate occasions. The technical supports and training have given to the local committee on disaster management by the IOM. According to the report of the aid workers about 1.2 million host communities are in a vulnerable situation to extreme weather events [53].

It is noteworthy that the right earned by the Government of Bangladesh and humanitarian partners that the progress and achievement they made since the very first day of the massive influx of Rohingya refugees in Bangladesh. But it is also mentioned that the strong global harmony and funding support for both of the refugees and Bangladeshi communities will be essential to help the Government of Bangladesh

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and other operating humanitarian allies to continue meeting the challenges until Rohingya refugees can return home voluntarily in safety and dignity [45].

3.6 Demand from the NGOs around the World for Rohingya Refugees

Rohingya refugees are struggling for dignity as well as safety. They are waiting for the justice and rights to say about three years after fled from Myanmar. About 61 local, regional, and global NGOs working in two countries emphasized for human rights for Rohingya in Rakhine state also be recognized. They also have to give rights for their own lives including choice-making to return to Myanmar for resurrection.

The government of Bangladesh (GoB) and UN agencies in association with NGOs efficiently and commendably deliver life-sustaining assistance for their livelihoods in the world's largest refugee camp. Their combined efforts make them out of danger i.e., stabilize the situation of the camps, monsoon preparedness, avoid epidemics of diseases, however, the refugees need dignity need not just subsistence [47]. The agencies urge for more funding from the global community for humanitarian assistance for the refugees and host communities along with other displaced persons within Myanmar.

3.7 Energy and Environment Nexus: Greening Cox's Bazar

Environmental rehabilitation combined with providing alternative energy sources has brought real improvements to life in the Rohingya settlements. All Rohingya refugee households now use Liquefied Petroleum Gas (LPG) for cooking, which has led to a staggering 80 percent drop in demand for firewood. Some 30,000 local Bangladeshi families are also now included in the initiative. The introduction of LPG, together with reforestation and conservation interventions, has resulted in a remarkable "re-greening" of the areas in Cox's Bazar District where the Rohingya refugees are living [45].

3.8 Future Role

3.8.1 International Court of Justice (ICJ) Order to Solve the Crisis and What to Do in Future

The ICJ has played a significant role in the case of Rohingya refuge after the Gambia filed a case against Myanmar which is a historically significant and important development of international law. It has recognized and highlighted the protective measures for the Rohingya who are currently in Rakhine and the several hundred thousand refugees in Bangladesh. It recognizes and highlights the need for protective measures for the Rohingya residing in Myanmar and by extension those several hundred thousand Rohingya refugees seeking asylum in Bangladesh. Rohingya people are demanding citizenship, reparations, human rights, and physical protection by the Myanmar authorities. Though Myanmar further submitted that it intends to promote ethnic reconciliation, peace, and stability in Rakhine state, and to make the military accountable for violations of international law. Though, the ICJ overruled this appeal because Myanmar failed to present "any concrete measures aimed specifically at recognizing and ensuring the right of the Rohingya to exist as a protected group under the Genocide Convention." [54] and it also mentioned the resolution of UN General

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Assembly on Myanmar that “the situation has not improved in Rakhine state to create the conditions necessary for refugees and other forcibly displaced persons to return to their places of origin voluntarily, safely and with dignity. [54].”

3.8.2 Child Protection

The most shocking part of the Rohingya refugee crisis is the number of children who have had to flee their homes. Over half of the refugees in the camp are children. Some of them have lost one or both parents, and they are on their own. These children have faced unimaginable horrors and chaotic violence and then a harrowing journey to safety. They require everything including the very basics of shelter, water, and food. We can not imagine going through what these children and their families have gone through, much less having the strength, resilience, and extraordinary bravery. These children possess a convention but not the rights of the refugee children, malnutrition; inadequate educational facility and threat to child sexual exploitation which requires an immediate response.

Conclusion

It is known that the history of indigenous people is a history of colonialism, which has been fundamentally transformed after the emergence of the legal doctrine of self-determination, questioning its legitimacy and reducing its scope through its long term effects are likely to be profound. The Rohingya people are the real example while the legal discourses of these people have moved through consideration of the rights of infields [55], native sovereignty [55], the doctrine of *terra nullius* [56], the ‘empty land’ [55], doctrine of ‘Islam and terrorism’ [57] and all the incidents of the civilizing mission of the power. Rohingya Muslim refugees are still waiting for their justice and say about their future after being forced from their homes by mass atrocities in Rakhine Myanmar. They also strive for safety and dignity in Bangladesh. Human right is to be recognized for all Rohingya in Myanmar along the decision making about their personal life and return to Myanmar which is still far away. International humanitarian organizations and other NGOs are playing a decisive role in different aspects of Rohingya refugees with their active participation but repatriation and resettlement are obvious for their decent life that can ensure education, social security, and economic opportunity in the future. The non-state actors are working on engaging and including Rohingya which is crucial for Bangladesh because it can limit or avert the buy-in to whatever negotiated. Failure to engage with and include the Rohingya will limit or prevent buy-in to whatever is negotiated on their behalf. So urgent responsiveness is required with sound leadership, innovative negotiation, and strategic planning for their permanent and peaceful resolutions and resettlement.

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