
Experiences and Challenges of Non-governmental Organizations (NGO)s professionals in Ensuring the Right to Education for the Rohingya Refugee Children in Cox's Bazar

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Abstract

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Author: Sumaiya Sadia

Keywords: Rohingya refugee, children, Kutupalong refugee camp, Cox's Bazar, Education Sector, Humanitarian workers.

In 2017, a Myanmar government's military operation forced 700,000 Rohingya to flee to Cox's Bazar, Bangladesh. Forcibly Displaced Myanmar Nationals (FDMN) legal status limited the education access for the Rohingya children in Cox's Bazar. Also, the education system is submerged in various socio-economic-political-infrastructural problems. This study explores the Bangladeshi humanitarian professional's adopted educational approaches, interventions and the challenges in ensuring the right to education for the Rohingya children in Cox's Bazar.

Theoretically, the study is based on the Exile and Resettlement Theory, Dualist and Monist Theory of International Law and Resumption of an Ordinary Life.

In this study, a qualitative research design was applied. Study participants were selected purposively through the snowball technique, and the data were collected through semi-structured interviews from Bangladeshi nine humanitarian professionals. In analyzing the findings, thematic analysis method was used.

The findings explored that Cox's Bazar education sector provides informal education through the Learning Competency Framework and Approach (LCFA) curriculum. LCFA follows a standardized curriculum for refugee settings and consists of five subjects- Math, English, Science, Burmese Language, and Life Skills. The Myanmar Curriculum Piloting (MCP) is paving a new phase of secondary education for Rohingya children. The Bangladesh government's restrictions on formal education, certification and technology access, language complexity, poor learning environment, gender inequalities, lack of trained teachers, current COVID-19 situation, and many other challenges hinder Rohingya education. The Cox's Bazar Education sector adopted various strategies to mitigate the challenges in different levels of Rohingya community.

Resumo

Título: Experiências e desafios dos profissionais das Organizações Não Governamentais (ONG)s na garantia do direito à educação das crianças refugiadas Rohingya em Cox's Bazar

Autora: Sumaiya Sadia

Palavras-chave: refugiado Rohingya, crianças, campo de refugiados de Kutupalong, Cox's Bazar, Sector da Educação, Trabalhadores humanitários.

Em 2017, uma operação militar do governo de Myanmar forçou 700.000 Rohingya a fugir para Cox's Bazar, Bangladesh. O estatuto de Nacionais do Myanmar Deslocados à Força (FDMN) limitou o acesso à educação das crianças Rohingya. O sistema educativo está submerso em vários problemas sócio-económico-político-infra-estruturais. Este estudo explora as estratégias educacionais adoptadas por profissionais humanitários, as intervenções e os desafios para assegurar o direito à educação das crianças Rohingya em Cox's Bazar.

O estudo baseia-se na Teoria do Exílio e Reinstalação, na Teoria Dualista e Monista do Direito Internacional e na Retomada da Vida Normal.

O estudo assenta num desenho de investigação qualitativo. Os participantes foram seleccionados através da técnica de bola-de-neve, e os dados recolhidos através de entrevistas semiestruturadas a nove profissionais humanitários do Bangladesh. Os resultados foram analisados com recurso à análise temática.

Os resultados mostram que o Sector da Educação de Cox's Bazar implementa uma educação informal assente no Quadro de Competências de Aprendizagem e Abordagem (LCFA). O LCFA segue um currículo para contextos de refugiados baseado em cinco disciplinas - Matemática, Inglês, Ciência, Língua Birmanesa, e Competências de Vida. Uma nova fase implementará o Currículo Piloto do Myanmar (MCP). As restrições do Bangladesh à educação formal, certificação e acesso à tecnologia, a complexidade linguística, o ambiente de aprendizagem, as desigualdades de género, a falta de professores com formação específica, a COVID-19, e muitos outros desafios dificultam a educação Rohingya. O Sector da Educação de Cox's Bazar adoptou diversas estratégias para mitigar os desafios da comunidade Rohingya.

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Table of Contents

<i>Abstract</i>	2
<i>Resumo</i>	3
<i>Acknowledgement</i>	4
<i>Acronyms</i>	8
<i>List of Figures</i>	9
<i>Introduction</i>	10
<i>Historical Background of Rohingya</i>	11
<i>Rohingyas in Bangladesh</i>	11
<i>Rohingya children in Cox's Bazar</i>	12
<i>The Problem Statement</i>	13
<i>Purpose and objective of the study</i>	13
<i>Research questions</i>	14
<i>Methodology</i>	14
<i>Structure of the thesis</i>	15
<i>Chapter One: Literature Review</i>	16
1.1 <i>Rohingya Humanitarian Crisis</i>	16
1.2 <i>Legal status of Rohingya People</i>	17
1.2.1 <i>International perspective</i>	19
1.2.2 <i>Myanmar's perspective</i>	19
1.2.3 <i>Bangladesh's perspective</i>	20
1.3 <i>Refugee Education</i>	21
1.3.1 <i>Law and Policies</i>	21
1.3.2 <i>Education experience of Rohingya People</i>	21
1.4 <i>Role of NGOs in Cox's Bazar</i>	22
1.4.1 <i>NGOs in the education sector for Rohingya People</i>	23
<i>Chapter Two: Theoretical Framework</i>	25
2.1 <i>Exile and Resettlement: Refugee Theory</i>	25
2.2 <i>Dualist Monist Theory of International law</i>	26
2.2.1 <i>Monism</i>	27

2.2.2 Dualism	27
2.3 Resumption of an Ordinary Life.....	28
Chapter Three: Methodology.....	30
3.1 Study site	30
3.2 Research Method.....	32
3.3 Study Population	33
3.4 Sample size and sample selection procedure	33
3.5 Sample Selection Procedure.....	34
3.6 Data Collection: Tools and Technique	36
3.6.1 Semi-structured interviews.....	36
3.7 Analysis and Interpretation of Data.....	37
3.7.1 Transcribing and translating of Data	38
3.7.2 Analyzing and presenting findings: Thematic Analysis	38
3.8 Ethical considerations.....	39
Chapter Four: Findings Analysis and Discussion.....	41
4.1 Profile of the participants	41
4.2 NGO's role and education approaches	46
4.2.1 Education sector.....	46
4.2.2 Child-Friendly Spaces.....	48
4.2.3 Temporary Learning Centers	49
4.2.4 Non-formal Education: LCFA.....	51
4.2.5 Appropriateness of the curriculum's language.....	52
4.2.6 Myanmar Curriculum Piloting: A new phase of Rohingya Education	53
4.2.7 Teacher training and development programs	55
4.3 Challenges and limitations.....	56
4.3.1 Registration based enrolment.....	56
4.3.2 Certification: Lack of educational recognition	56
4.3.3 Poor learning environment.....	58
4.3.4 Inadequate education for the children with special needs	58
4.3.5 Gender disparity.....	59
4.3.7 The dominance of religious education.....	61
4.3.8 Language barrier.....	61

4.3.9	<i>Scarcity of trained and specialized teachers and education experts</i>	62
4.3.10	<i>Restricted formal education for FDMN</i>	64
4.3.11	<i>Restricted mobile and internet use in Rohingya camps</i>	65
4.3.12	<i>Hazard of the COVID-19 pandemic</i>	65
4.4	<i>Coping interventions of Cox's Bazar education sector</i>	67
4.4.1	<i>Mental health support</i>	67
4.4.2	<i>Protecting female rights</i>	68
4.4.3	<i>Parenting education and counseling</i>	69
4.4.4	<i>Sensitize the community</i>	70
4.4.5	<i>Educational integration</i>	71
4.4.6	<i>Innovative educational approach during COVID – 19</i>	72
	Conclusion and Recommendation	74
	<i>Limitations and future study scopes</i>	76
	<i>Recommendations</i>	77
	References	78
	Webography	82
	Appendices	85
	<i>Appendix 1: Semi-structure Interview Guide</i>	86
	<i>Appendix 2: Semi structured interview guide (Bengali)</i>	88
	<i>Appendix 3: Research Summary to invite participants</i>	90
	<i>Appendix 4: Consent Form</i>	91
	<i>Annex 5: Brief description of the NGOs associated with the participants</i>	93

Acronyms

AI	Amnesty International
APA	American Psychological Association
ARSA	Arkan Rohingya Salvation Army
BBC	British Broadcasting Corporation
BRAC	Bangladesh Rural Advancement Committee
CBLF	Community Based Learning Facility
CFS	Child Friendly Space
CRC	Convention of the Rights of the Children
CSSLF	Cross Sectoral Shared Learning Facility
ECE	Early Childhood Education
EU	European Union
FCN	Foundation for Children in Need
GIEP	Guideline for Informal Education Programme
GoB	Government of Bangladesh
ICESCR	International Covenant on Economic, Social and Cultural Rights
IDP	Internally Displaced Persons
ILO	International Labor Organization
IOM	International Organization for Migration
IRC	International Rescue Committee
IRI	Interactive Radio Instruction
ISCG	Inter Sector Coordination Group
LC	Learning Centers
LCFA	Learning Competency Framework and Approach
LCMC	Learning Center Management Committee
MCP	Myanmar Curriculum Piloting
NGO	Non-Governmental Organization
OCHA	Office for the Coordination of Humanitarian Affairs
OIC	Organization for Islamic Cooperation
RRRC	Refugee Relief and Repatriation Council
SDG	Sustainable Development Goal
TLC	Temporary Learning Center
TPD	Teacher's and Professional Development
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Emergency Fund
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNTC	United Nations Treaty Collection
WFP	World Food Programme

List of Figures

<i>Figure 1: Demographic breakdown of Rohingyas in Cox's Bazar.....</i>	<i>31</i>
<i>Figure 2: Camp wise population distribution (ISCG, 2020)</i>	<i>32</i>
<i>Figure 3: Camp wise population distribution (ISCG: 2018)</i>	<i>32</i>
<i>Figure 4: Cox's Bazar Education Sector dashboard.....</i>	<i>50</i>

Introduction

A refugee is he or she who becomes persecuted for the discrimination of race, religion, colour, nationality, social and political belief and is out of the country of origin without having any access to his or her former country of residence, and unable or unwilling to return or owing to fear or threats' (UNHCR, 1951; UNTC, 1967).

Besides substantiated fear of persecution, refugees are strained to flee from their own country to protect their lives and preserve their freedom (Schuster, 2016). UNHCR, UN agencies, and non-governmental organizations (NGOs) use different definitions of "refugee population." Still, it's estimated that there are around 82.4 million people worldwide—who are different types of forced migrants, and almost 26.4 million of them are refugees. Half of this population are children (UNHCR, n.d.). The overall number of refugees is made up of numerous people forced to flee from their homes due to different reasons. Each refugee group's reasoning for fleeing differs, as do their chances for asylum and resettlement (Fragomen, 1970). Among the refugee population, the vulnerability of the refugee children is contemplated as one of the major critical humanitarian challenges (Hieronymi, 2008).

Almost 13 million children under the age of 18 are refugees, which is half of the world's refugee population. As children are overexposed to the refugee population, they require special attention and service provision to cope with their vulnerability and dependency (UNHCR, 1994). According to Sustainable Development Goal 4 (Agenda 2030), it is crucial to "ensure inclusive and equitable quality education and promote life-long learning opportunities for all" (UNESCO, 2020). Also, The Universal Declaration of Human Rights (1948) [Article 26 (1 to 3)] (United Nations, 2021) and the Convention on the Rights of the Child (1989) [Article 28 (1 to 3), Article 29] declare that education is the basic human right for everyone and the state parties should take proper measure to ensure the right of education for all children (OHCHR, 2021).

In any refugee setting, education is more than a learning opportunity for the refugee children. School enrollment protects refugee children from exploitation, abasement, trafficking, and forced recruitment in the armed forces. Besides, education provision supports the vulnerable and traumatic refugee children with mental health support, food, health care and hygiene factors (UNICEF, n.d., -a). Education safeguards refugee children and teens from armed group recruitment, child labour, sexual exploitation, and child marriage. It empowers refugees by equipping them with the information and skills necessary to lead productive, satisfying, and self-sufficient lives. Education also enables refugees to gain knowledge about themselves and the world around them as they have to work to rebuild their lives and communities (UNHCR, n.d., -a). Education is fundamental to achieving true success in life and becoming independent, so only education can help and empower the children to overcome the vulnerability of their refugee life (Muslim Aid, 2015). Article 28 and 29 of the Convention on the Rights of Child of 1989, along with different human rights treaties, like- The New York Declaration for Refugees and Migrants, the 1951 Refugee Convention, preserve refugee children's right to education as

a basic human right (UNHCR, n.d.) and state parties are responsible for ensuring the right which includes schooling, appropriate curriculum, protection and assistance (Gerges, n.d.). According to the UNHCR's estimation, globally, half of the 3.5 million refugee children who are at the age of primary school do not go to school, which means only 50% of the refugee children get the opportunity to attend primary school (UNHCR, 2016), but 3.7 million refugee children are not enrolled in any school (UNHCR, 2019). According to another report of UNHCR (2019), 61 to 63 per cent of refugees get enrolled on primary education, 24 per cent get enrolled in secondary level, while only 3 per cent refugees can avail higher education.

Historical Background of Rohingya

The Rohingya are a Muslim minority group from Myanmar's Rakhine state. There is a difference between Rohingya people and Myanmar's dominant Buddhist groups based on ethnicity, language and religion (Albert and Maizland, 2020). The Rohingya people lost their citizenship in 1882 as a result of Myanmar's Citizenship Act. Later in the census of 2014 in Myanmar, the Rohingya ethnic group was excluded from the 135 legally recognized ethnic groups and declared them stateless. Antonio Guterres, the Secretary-General of the United Nations, stated Rohingya as "one of the most discriminated people in the world" (BBC, 2020).

Thousands of Muslims arrived in the old Arakan Kingdom in the fifteenth century, raising the Rohingya people in Myanmar. Many more came under Rakhine's colonial administration as part of British India in the nineteenth and early twentieth century. Since the country's independence in 1948, successive administrations in Burma, which was renamed Myanmar in 1989, have dismissed the Rohingya's historical claims and refused to recognize the minority as one of the country's 135 recognized ethnic groups. In Myanmar, the Rohingya are considered illegal immigrants from Bangladesh, even though many of them have long origins in Myanmar (Albert and Maizland, 2020). The Rohingya humanitarian crisis is detailed in the next chapter of the dissertation.

Rohingyas in Bangladesh

Rohingya first arrived in Bangladesh from Myanmar in 1948. Around 250,000 Rohingya migrated to Bangladesh between 1991 and 1992. The Government of Bangladesh (GoB) sponsored and resettled these stateless Rohingya migrants in twenty camps around the Cox's Bazar area as refugees (UNHCR, 2007).

Through limitations on marriage, family planning, employment, education, religious choice, and freedom of movement, the Myanmar government had institutionalized discrimination against the Rohingya ethnic community. Besides, according to World Bank estimates, Rakhine State is Myanmar's least developed state, with a poverty rate of 78 per cent, compared to the national average of 37.5 per cent. Poverty, inadequate infrastructure, and a scarcity of economic

prospects had increased the differences between Buddhists and Muslim Rohingya people in Rakhine state. This tension was worsened by religious disagreements that have sometimes led to war. In August 2017, clashes in Rakhine started when a militant group named the Arakan Rohingya Salvation Army (ARSA) claimed responsibility for attacks on police and army stations. Immediately, the Myanmar government labelled ARSA as a terrorist group, and the military launched a brutal operation that destroyed hundreds of Rohingya villages and displaced almost 700,000 Rohingya people (Albert and Maizland, 2020). Around 12,000 Rohingya entered Bangladesh in the first month of 2018 (UNHCR, n.d., -b). Currently, 914,000 Rohingya individuals reside in Bangladesh's Cox's Bazar camps, which are overcrowded and heavily inhabited (CONCERN, 2021).

Rohingya children in Cox's Bazar

There are almost 700,000 Rohingya children who are displaced from their home country and now residing in different countries of Asia. In Myanmar, 69,000 Rohingya children are living in the displacement camp of Rakhine state. There is no specific available data on the number of Rohingya children in Malaysia, but it is assumed that around one-quarter of the registered 102,560 Rohingya refugees are children. Also, there is no public data on the number of Rohingya children in Thailand, but it is estimated by the NGOs that there might be 3000 to 15,000 Rohingya children in Thailand. The majority of these children, nearly half a million, inhabit Cox's Bazar refugee camps in Bangladesh (Save the Children, 2021).

According to the 2021 Joint Response Plan: Rohingya Humanitarian Crisis by the UN, currently, 461,266 Rohingya children live in Bangladesh's refugee camps (United Nations, 2021). According to CONCERN (2021), more than half of the current Rohingya population in Bangladesh are children. Around 108,037 Rohingya children were born amid the vulnerable living conditions of Bangladesh's refugee camps (Sakib, 2020). UNHCR figured out that until May 2020, about 75,971 children under the age of three make up 9 per cent of the refugee population (Save the Children, 2020). Additionally, another 32,066 children are under the age of seven, constituting more than 25 per cent of the entire population (ibid, 2020).

Under the supervision of the government of Bangladesh, in 2018, the UN, along with its partner organizations, started a Joint Response Plan (JRP) (ibid, 2019). Also, an Inter-Sector Coordination Group (ISCG) is responsible for central coordination of the humanitarian responses from different organizations for Rohingya people. Twelve thematic sectors and sub-sectors were developed to provide organised services with the partnership of different local and international NGOs (OCHA.b, 2021). The main eight sectors are Nutrition, Water Sanitation Hygiene, Education, Health, Inter-Sector Coordination, Shelter/NFI Sector, Site Management & Site Development Sector - Cox's Bazaar and Protection (OCHA, 2018).

The Problem Statement

Though Rohingya people are recognized as Refugees by the UN system, Rohingyas who entered Bangladesh after 2012 are not considered refugees in Bangladesh. The Rohingyas are recognized as Forcibly Displaced Myanmar People (FDMN) by the Bangladesh government (Save the Children, 2021). In response to Rohingya education, the Bangladesh government did not approve formal education for the Rohingya children (Human Rights Watch, 2019). It is based on the hope of successful repatriation of the Rohingya people to their own country, Myanmar, within two years. The initial purpose of the Bangladesh government was to reduce the learning gap for the Rohingya children through an informal curriculum. But currently, the hope of rapid repatriation seems unconfirmed. Recently, the Bangladesh government's permission to introduce Myanmar Curriculum Piloting created a hope that Rohingya children finally might get an opportunity to avail secondary education. Also, there is hope that the MCP curriculum can be a scope of formal education (Banerjee, 2021).

In executing this educational provision for Rohingya children, besides the Bangladesh government, under the education sector and in partner organizations, many NGO professionals and aid workers are actively involved in service provision. Notably, the whole education system is largely coordinated and implemented by different humanitarian agencies and national and international NGOs, and the NGO professionals play major roles in the system.

Considering the whole scenario of the Cox's Bazar Rohingya camps, it is inevitable that due to the government's restrictions, the humanitarian context of the refugee camp, the education professionals who are working with the education sectors and different partner NGOs experience numerous problems in providing the services. Besides, the emergence of COVID – 19 imposed more challenges and resource- strained environment for the service provision and the professionals.

There are numerous literatures, scholarly articles and grey literature found on the challenges in the path of Rohingya education. But the NGOs role and challenges, specifically from the education professional's point of view and their perception regarding the educational approaches and their contextual and personal challenges, were not a common interest to study.

Purpose and objective of the study

Considering the gap and the restriction over movement due to the pandemic, I have decided to study the NGOs role and challenges in executing different education approaches of the education sector from the NGO professional's perspective, along with the challenges in the path of providing education for Rohingya children in the Rohingya camps in Cox's Bazar and their challenges in executing the services. Also, I have analyzed the coping mechanisms of the NGOs

and interventions to solve the challenges of the education sector for Rohingya children. So, the objectives of the studies are,

‣ **General objective**

To explore the NGO's functioning and approaches and the challenges in ensuring the right to education for the Rohingya children in Cox's Bazar.

‣ **Specific objectives**

1. To explore the NGO's educational approach to ensure the right of education for the Rohingya children in Cox's Bazar.
2. To identify the major challenges and limitations of NGOs in ensuring education for Rohingya children in Cox's Bazar
3. To know the NGO's coping interventions to deal with the challenges in the education sector

Research questions

The experience of working with refugee children is important and complicated that cannot be adequately addressed in a single study. Nevertheless, the following research questions were answered to conduct this study.

1. What are the NGO's educational approaches to ensure the right of education for the Rohingya children in Cox's Bazar Rohingya camps?
2. What are NGOs' major general challenges and COVID- 19 induced constraints in ensuring education for Rohingya children in Cox's Bazar Rohingya camps?
3. What are the NGO's coping strategies to deal with the challenges in the education sector for Rohingya children?

Methodology

I have adopted a qualitative research design to conduct this study. Purposive sampling and snowball technique was used to select participants of the study. Data were collected from nine Bangladeshi NGO professionals through a semi-structured interview guide in Zoom online meeting platform. To analysis the findings, the thematic analysis method was adopted.

Structure of the thesis

This study is divided into four chapters. The first part is *Introduction*, which discusses the definition of refugee, the importance of education for refugee children, the historical background of the Rohingya people along with the reasons behind the Rohingya exodus from Myanmar, Rohingya influx in Bangladesh and the current situation of Rohingya education in Cox's Bazar. Importantly, this part discusses the problem statement of the study, along with the gap within the knowledge body and the research questions. Lastly, the chapter gives an outline of the chapters.

The first chapter is the *Literature Review*. In this chapter, I have reviewed different scholarly articles, books and journals to develop the knowledge base and understanding of the study area from a macro level to a micro level. Firstly, the chapter presents a broader scenario of the Rohingya humanitarian crisis. Then it described the legal status of the Rohingya people from three perspectives- international perspective, Myanmar's perspective and lastly, Bangladesh's perspective. Then, the chapter presents reviewed literature on laws and policies of refugee education and the education experience of Rohingya people. Lastly, the chapter presents the reviews of literatures on the role of NGOs in Cox's Bazar with their role in the education sector.

The second chapter is the *Theoretical Framework*. This chapter describes the theoretical base of the study. Firstly, Egon F. Kunz's Exile and Resettlement Theory describes refugee categories and their features. Secondly, the Dualist and Monist Theory of International Law clarifies the Rohingya's FDMN status in Bangladesh. Lastly, Resumption of an Ordinary Life by Ravi KS Kohli (Kholi, 2014) gives an analytical framework to understand the NGOs contribution in ensuring the right to education for Rohingya children in Cox's Bazar.

The third chapter is *Methodology*. This chapter presents the description of the study site, the research method, study population. Sample size and sample selection procedure, data collection tools and techniques, and the ethical consideration of the study.

The fourth chapter of the paper is *Findings Analysis and Discussion*. This chapter presents the analysis of the study findings based on four themes with different subthemes. The first theme presents a brief description of the participants. The second theme analyses NGO's role and education approaches for Rohingya children in Cox's Bazar; the third theme is the challenges and limitations from the contextual and professional aspects of the participants. The final theme is coping interventions of the education sector in the Rohingya refugee setting.

The last part of the paper is *Conclusion*. Conclusion summarizes the whole study. Mainly, the chapter illustrates the fact that the findings of the study answered the research questions effectively. Besides, the chapter briefly discusses the limitations of the study along with some recommendations.

Chapter One: Literature Review

This chapter aims to present the reflection on some significant literature on the study area. To give a clear scenario of the context and the research area, here literature is presented from a macro view to a micro view. The first part of the chapter reviewed the literature regarding the Rohingya humanitarian crisis, the second part clarified the legal status of the Rohingya people from a different perspective and the literature at last part illustrated the NGOs role in supporting Rohingya people at Cox's Bazar, including their contribution in ensuring the right to education.

1.1 Rohingya Humanitarian Crisis

The Rohingya crisis has different aspects. Considerably the most important aspect is their humanitarian crisis as the ethnic minority of Myanmar. The crisis began with the Burmanization policies undertaken by the Myanmar Junta. The citizenship of the Rohingya people was taken away while the other 135 National ethnic groups were included in the law. This Myanmar Citizen Law, enacted in 1892, conferred the citizenship of the entire Rohingya race. Since then, the Rohingya people have lost the right to claim their citizenship as Burmese people, along with losing all the rights in accordance. Lee (2021) described such Burmanization policies as a tool for discrimination against the ethnic minority groups in all aspects of their life, including culture, language, religion and education.

Since Rohingya people faced different kinds of brutal and inhuman torture upon their lives and properties, they were bound to flee from Myanmar to the nearby countries. Uddin (2020) has identified different phases behind such a fleeing away situation. The Rohingya people have been fleeing away because of their atrocious living conditions, forced labour by the military junta of Myanmar, unexplainable persecution, confiscation of their land and material resources, restrictions on their movement that virtually confined them, restrictions on their marriage and education, frequent communal riots executed by Rakhine Buddhists against them, and the imposition of various other restrictions on their freedom of choice and liberty. These occurrences imply that the Rohingya people are no longer treated as a part of the Burmese nation and they do not receive any citizenship rights. Their rights as human beings are being stripped off as well. The military junta declined their freedom of movement, right to work, and right to Education in Myanmar. Even in the time of democratic government, the Rohingya people are not enjoying any fortune to self-reliance and self-determination. These situations ultimately resulted in a complex humanitarian crisis and the urgency of seeking international humanitarian help.

Moreover, the Rohingya people are not granted as refugees at full scale. Therefore, their sufferings are not getting ended after their displacements to other countries, including Bangladesh. In many cases, the international community has failed to ensure their refugee' liberty in the host countries. As Uddin (2020) has upheld the issues of the sufferings of the Rohingya people under the relationship between them as individuals and the state. Such reciprocal relationships turned them into stateless people. Without proper citizenship, Rohingya people cannot claim any rights from any state. Hannah Arendt's definition of citizenship in 'the

right to have all rights', also mentions that without refugee status people cannot claim any rights from the host countries as well. Not all the countries in the world have signed nor complied with the international conventions regarding refugee rights, such as the International Refugee Convention (1951), the Convention relating to Status of Stateless People (1954), or the International Covenant on Civil and Political Rights (1966). Referring to these conventions, Uddin explained why stateless people like the Rohingyas could not claim their rights legally nor constitutionally. In addition to that, the refugees, asylum seekers or stateless people do not always get a warm welcome in the host countries because of the nature and policy of many states. The political, social or economic environment often do not favour such people. In such a situation, their humanitarian crisis continues with the struggle for basic needs, specifically in the term of their survival and existence. Uddin marks that the access to food, clean water, safe shelter, education, means of livelihood, healthcare, proper sanitation, and the absolute absence of social, political, and civil rights are making the life of these people more vulnerable. However, the hope for mitigating the crisis is still there. As Yesmin (2020) presented the efforts of different governments, who are apparently from the host countries of Rohingya refugees as follows.

Bangladesh's cabinet approved the 'Strategy Paper on Addressing the Issue of Myanmar Refugees and Undocumented Myanmar Nationals in Bangladesh' on September 9, 2013, to enforce vigilance along the Bangladesh-Myanmar border in order to stop the intrusion of Rohingya refugees; take the undocumented Rohingya refugees under observation; forbid non-governmental organizations' assistance in refugee camps as well as to create pressure internationally in Myanmar to take Rohingyas back. Malaysia also moved from a liberal and humanitarian policy to a rejectionist refugee policy in dealing with the Rohingyas in the past decades. Thailand's official policy has never been in favour of hosting the Rohingya refugees (Yesmin 2016).

It is evident that humanitarian organizations are taking steps to mitigate the crisis along with the governments of the host countries. Still, to completely mitigate the crisis in terms of humanitarian issues, more issues need to be covered, such as integrated realistic planning and comprehensive implementation. (Lee 2021, Uddin 2020, Yesmin 2016).

1.2 Legal status of Rohingya People

With the enactment of the Citizenship Law in 1982, all the children born after 1982 automatically lost their right as a citizen. They are no longer a citizen of any state. Lee found out that not only their citizenship but also the name 'Rohingya' is even rejected by the Myanmar government, the Tatmadaw: the military of Myanmar, and the Buddhist nationalists. These three groups believe in the language of Lee as 'it comes with implied and unacceptable political claims'. Therefore, they completely disagree with the identity of the Rohingya people. The government of Myanmar substitutes the Rohingyas as Bengali claiming that these people had come from Bangladesh or India in Myanmar as illegal migrants. Lee believes that such misnaming and labelling the Rohingyas as foreigners in Myanmar is a technique used by the Myanmar government and the other mentioned groups to dominate domestically and to strip the Rohingya people from claiming any rights. Such propaganda is state-driven and pushed

since the military dictatorship, and the leaders of the quasi-civilian administration had imposed and publicized the Rohingyas as illegal foreign migrants. They did not end with the cancellation of citizenship and rights only, rather turned into a long-term suffering for the Rohingyas by issuing extreme cleansing campaigns upon them. The Tatmadaw, directly targeted the civilian Rohingya people. The state authority permitted the Tatmadaw to raze Rohingya villages with fire, murdering Rohingya and allowed sexual violence against Rohingya women and girls. Considering that, the Myanmar government claimed to be seeking militants among the Rohingyas whereas the civilians with no military engagement become the subject to such torture. In 2017, the army enacted a 'clearance operation' on these Rohingya people resulting in one of the fastest refugee emergencies. Since the Second World War, it was the largest forced migration in the region. A number of seven hundred thousand people were forced to flee away to the neighbouring countries. Although Myanmar shares borders with five countries, namely, Bangladesh, China, Laos, India and Thailand, the most significant number of Rohingya people landed in Bangladesh, crossing the river adjacent to the border seeking the relative safety of their life.

Along with these bordering countries, Shohel stated that the Rohingyas have crossed many international borders seeking a safe life. Their security and safety have been a key issue on the radar of international humanitarian agencies around the world. Yet, as the scale of the forced displacement is massive, and Bangladesh is hosting most of them now, it has created a substantial challenge for Bangladesh. Now the crisis requires even more focus of the aid agencies along with international and domestic authorities in order to provide basic needs and ensure the rights of the Rohingya people as rightful citizens to give their rights back. (Lee 2021, Shohel 2020).

The process of using a legal instrument for stripping the Rohingyas from Citizenship and making them stateless began with the Military constitution of Myanmar in 1974. Lee found the Citizenship Law of 1982 of Burma (now Myanmar) states that the ethnic groups need to be living in Burmese territory since 1823 to be citizens of Myanmar. It was a case of the time before the Anglo-Burma War. The law identifies associate citizens who are subjected to a provision for citizenship following naturalization. However, the constitution of 1974 and the citizenship law do not accept the Rohingya as citizens. The implementation of the law apparently believed that the Rohingya population had come to Burma after 1823. Therefore, only eight major indigenous groups, namely, 'Kachin, Kayah, Karen, Chin, Burman, Mon, Rakhine or Shan', are considered as citizens of Myanmar. These people are regarded as *taingyintha* in Myanmar. They excluded the Rohingya population saying they are illegal migrants from other countries having no rights to become citizens or to claim any citizen rights from the state of Burma. Lee also showcased that the Council of State has the authority to decide whether any ethnic group is national or not. Since the Council of State represents the will of the military junta and Buddhist community, and they have no popular reasons to accept Rohingya as citizens, there is no chance from their side to give the Rohingya people citizenship status any time soon. Although the international communities have been negotiating through different channels, the present circumstances are merely in favour of the Rohingya people. They are forced to migrate to other countries where they are considered illegal migrants or refugees with the least rights and protection from the host countries and international aid agencies (Lee 2021).

1.2.1 International perspective

The international community has been continuing their support towards the Rohingya people. The Rohingya humanitarian crisis had succeeded to draw the keen attention of all the people throughout the world after the influx of 2017. Uddin stated that the local, national, regional, and international partners; well-wishers; journalists; experts; scholars; and international communities such as the United Nations (UN) (and its organs like UNHCR, United Nations International Children's Education Fund [UNICEF]), IOM, International Labor Organization (ILO), European Union (EU), Amnesty International (AI), Human Rights Watch (HRW), Organization of Islamic Cooperation (OIC), the United Kingdom, the United States of America, and the Arab League, almost all the concerned hubs are now seeking for permanent solution according to the demands of the Rohingya people who have no permanent shelter as well. A report of UNICEF says that the Rohingya population cannot go back to Myanmar, where they will surely face violence and discrimination from the government and the Buddhist community. Therefore, the international community is trying to ensure documentation of the migrants and refugees, and aligning with the host countries they are trying to ensure the fundamental rights as human beings such as free movement, health, education, and jobs. The process also includes the restoration of the properties of the Rohingya people in their mother country. Although, as per Lee's findings, the role is limited to many extents. It is required to find ways to extend their role and ensure more contribution in planned ways to maintain the sustainability of the human development context (Uddin 2020, UNICEF 2018, Lee 2021).

1.2.2 Myanmar's perspective

The Rohingya people are found to be stigmatized by the state authority, according to the findings of Swazo. He has also emphasized Myanmar's Buddhist' communitarian' ethos. These Buddhist people in the Rakhine state consider themselves as the protector of the 'Western Gate' of their country. They believe the 'Muslim Bengali' people as a challenge for them in preserving Buddhism in postcolonial Burma. It is an issue of demographic challenge that includes the Buddhist community's social and religious views who have the majority in all aspects to date (International Crisis Group, 2017, cited in Swazo 2020). The increasing number of Rohingya Muslim ethnicity is hereby considered as a potential threat. Lee, in this case, addressed the official authorities of Myanmar who has restricted the Rohingyas from the ability to freely move around Myanmar. As per Myanmar's authorities' consideration, these Rohingya people have no Burmese identity and were brought to Burma for farming during British rule. When the British left Burma, the Constitution of Burma in 1947 considered the Rohingya as citizens. At that time, the Rohingya people were serving governmental institutions as well. They had formal recognition in the state's activities, and involvement in different offices was evident. Even Rohingya people were working in the military as well. Until 1963, the Rohingya had their representatives in the parliament of Myanmar under military dictatorship. After that, the Rohingya people were declined to be considered *taingyintha*, which is pivotal to the collective citizenship and right claims of the Rohingya people. *Taingyintha* is also considered as the peak of Myanmar's right hierarchy.

Along with Swazo, Lee also found that the Buddhist-dominated authorities denied the Rohingya people as *taingyintha* and declined their citizenship rights because of their religious

identity. The political practices in Myanmar now see the Rohingya as a negative term who are identified as foreigners, and the same goes for their involvement in domestic politics. The Myanmar authority also claims that the Rohingya people have a connection with foreign militants. They are also considered jihadi (which refers to Muslim warriors). Therefore, they are served as a potential threat to the national security and lives a life of prisoners in the Rohingya camps for decades now. They are not provided with fundamental rights as normal human deserves. Lee found out that the educational opportunities are restricted with little hope to work. In this scenario of Myanmar's consideration, Swazo analyzed that the Rohingya people have no sense of homeland. At the same time, the Government of Myanmar keeps serving its loyalty to the traditional Buddhist community in Myanmar. Therefore, not even the act of genocide is being protested by the majority of the population (Swazo 2020, Lee 2021).

1.2.3 Bangladesh's perspective

As mentioned above, the Buddhist majority of Myanmar consider the Rohingya as 'Bengalis'. But the Bangladesh Government treats the Rohingya as 'Myanmar Nationals'. Uddin figured out that currently, about one and half a million Rohingya are living in Bangladesh. These people live in different types of camps built for them- permanent, makeshift and temporary camps. Among all these people, only around 32000 Rohingya are officially recognized as a refugee by the Government of Bangladesh. These people are living under the direct supervision of the UNHCR while many other NGOs are helping them. Swazo stated that these temporary shelters had taken around 3,000 hectares of land in Cox's Bazar. These shelters create environmental and managerial problems for both the Government and the NGOs and agencies working in those areas. The local Bengali people are suffering too. Bangladesh is already an overpopulated country with an accelerating density of population. These Rohingya people are causing trouble in various aspects to the citizens of Bangladesh, who are at the edge of protesting the decision of the Bangladesh Government to let the Rohingya stay. However, as Haque and Nower found, Bangladesh Government is only providing shelter to the Rohingya people until their safe return to Myanmar. Therefore, it is considered a temporary base for the Rohingya people. There is no other way left for the Bangladesh side, too, since the country lacks resources and infrastructures to cope with the Rohingya people fleeing away from Myanmar for a long time now. Bangladesh has its development challenges, and it cannot support the Rohingya for a long period. Therefore, the Rohingya issue has been becoming a socio-economic concern for all the stakeholders and actors. Apart from these, Lee has identified, as host, Bangladesh government has sacked the officials who approved the gathering of Rohingya in response to the security threat. Also, Bangladesh has imposed restrictions on access to telecommunications for Rohingya. Such security threat includes potential connection of Islamist groups as well. Not only this, the Government has halted activities of several NGOs in the camps responding to intelligence reports. However, Bangladesh continued its effort to ensure a safe corridor for the Rohingya people to go back to Myanmar. Although, bilateral solutions with Myanmar have largely been unproductive (Uddin 2020, Lee 2021, Swazo 2020, Haque & Nower 2020).

1.3 Refugee Education

1.3.1 Law and Policies

De Beco, Quinlivan and Lord found that several international instruments have been legally protecting the right of any group of people to education. They began by mentioning the Universal Declaration on Human Rights (UDHR) in 1948. Such international initiative continued with the adoption of the International Covenant on Economic, Social and Cultural Rights (ICESCR) in 1966 and the Convention on the Rights of the Child (CRC) in 1989. Therefore, all the international human rights laws consider education a human right regardless of nationality, ethnicity or race. Beco further added that the ICESCR or CRC do not explicitly ensure the right to inclusive education. The UNESCO Convention, enacted in 1960, however working on eliminating discrimination in education. Then, Beco and his co-writers focused on the right to education for disabled children. However, in a broader context, there is no doubt that education is considered one of the fundamental human rights under different internationally accepted documents. Shohel hereby mentioned the Convention Relating to the Status of Refugee (1951), the Convention on the Rights of the Child (1989) and the Dakar World Education Forum Framework for Action (2000). Manuchehr agrees that these international humanitarian laws are enough to protect children's right to education in situations of armed conflict. He mentioned the Convention on the Rights of the Child (1989) in this regard since article 28 affirms the right of every child to a free primary education that is accessible and available. The international authorities and different platforms are, thereby, performing their actions by following the mentioned laws. Manuchehr also mentioned the role of the governments, saying the governments have to play their roles in protecting peace corridors where the children would feel safe. The Security Council Resolution 1261 of 25 August 1999 also focused on the safety of the children by ensuring the protection of children from attacks by any party. In this regard, Protection of Victims of Non-International Armed Conflicts (Protocol II), 8 June 1977, mentioned by Manuchehr, also plays a significant role in ensuring the education of children during non-international armed conflicts. Shohel has also added the Sustainable Development Goals (SDG 10) in discussing the available policies for ensuring the education of the Rohingya people. Therefore, it is clear that there are adequate policy and legal frameworks available in order to endure education of any legal status even at the time of emergencies (De Beco et. al. 2019, Shohel 2020, Manuchehr 2011).

1.3.2 Education experience of Rohingya People

The Rohingya people are the stateless minority who have fled away to different countries at different times in different ways. Nowadays, they are found in many countries, including Bangladesh, Malaysia, India, Pakistan, Thailand and Indonesia. As Moniruzzaman analyzed and showed, Bangladesh is hosting the highest number with necessary shelter among all the nations. But Bangladesh does not have adequate resources to provide all these Rohingya people with education and other basic rights for a long time. Therefore, it requires the engagement of the international and national institutions in both formal and informal manners. Shohel summarized and showed that an informal technical working group comprising representatives from UNICEF, UNHCR, Save the Children, BRAC and technical curriculum experts from

Bangladesh and Myanmar has formulated and developed a learning framework for the Rohingya refugee children. This framework has been designed by integrating education experts' consultation and suggestions. Bangladesh Government has the final authority to endorse the framework as an alternative curriculum for the Rohingya refugee children. In a recent study, Lee shared that Bangladesh has taken necessary steps to ease the previous restrictions on the access to Education of the Rohingya Children allowing them to get educated within the refugee camps. In addition to that, the GoB has also permitted the camp schools to teach according to Myanmar's curriculum. However, back in Myanmar, the study of Lee found that the rights to education for the Rohingya people were restricted. They had no access to education, along with limited access to healthcare. The state authority steadily restricted their movement. Not only restricting access to education, but the military also targeted the educated Rohingya people to be murdered. These educated Rohingya could become educated as they hid their identity while getting admitted into any educational institute. Apart from this, a study of Uddin found that the higher study in Myanmar for the Rohingya people was of no use since they were not allowed to do any job. (Moniruzzaman 2021, Lee 2021, Shohel 2020, Uddin 2020).

UNICEF, in a report, has suggested and recommended several issues for the education of the Rohingya people. The report asks for adequate access to education and the rapid expansion of quality primary education for all the children living in the camps through the Learning Competency Framework and Approach by ensuring a protective environment. Shohel, in this regard, recommends developing more vocational education projects for the elder children and the youths. Such programs may help them be productive enough in the long term. Shohel identifies challenges for the successful implementation of the education programs, including bureaucratic factors and lack of foreign funds. He also mentioned several actions taken by bureaucratic authorities which enhance the challenge for the Education Sector Group Partner NGOs, such as NGO Affairs Bureau rejecting foreign donation forms (UNICEF 2018, Shohel 2020).

1.4 Role of NGOs in Cox's Bazar

The overall role of NGOs in ensuring education for the Rohingya children starts with their commitment to develop and implement human rights. Manucheer showed UNICEF, UNHCR, UNESCO, UNDP, ICRC, and many other NGOs are deeply committed to raising awareness on human rights under the protection of different humanitarian laws. While NGOs are taking numerous projects to do so, the targets remain largely for the registered children only. Uddin indicated towards the lack of inclusiveness of children saying that the agenda of UNHCR and other NGOs often fail to address the unregistered Rohingya children. If this legacy continues, then the overall commitment of these NGOs will not succeed. Therefore, the outcomes may not be as expected. However, NGOs are not fully powerful with the ability to shape the outcomes. Mac Ginty and Peterson, in their study, showed how NGOs could contribute in the process of gaining and ensuring the outcomes. Often the NGOs fail to analyze the situation independently and get thoroughly involved with international campaigns. For instance, the local NGOs often have no or little resources to measure the actual situation and fail to predict the socio-economic environment, which results in limited room for them to manoeuvre. In Cox's Bazar, many

NGOs' involvement was on emergency-based demand-driven steps leaving less scope to understand the whole dynamics of the emerging problem and to plan according to that. They also had little time to find and employ experienced staff. These issues may have affected the efficiencies of the NGOs in shaping the outcomes. But as Mac Ginty and Peterson found, NGOs are never entirely powerless; however, the humanitarian NGOs must consider the international dynamics of the crisis and the capacities of local actors to respond. In this case, as Bangladesh GoB and other local actors seemed to be highly responsive from the beginning, the Rohingyas have found a better place in Bangladesh. A study of Uddin found that the Rohingyas are living a better life in the temporary camps since the GoB, with the help of NGOs, are providing necessary care and support with essentials. However, the lack of resources remains a reality that cannot be addressed without more support from the international aid agencies. However, a study of Islam in 2016 on the role of NGOs stated that the contributions of the NGOs are generally popular because of the impacts they are creating in ensuring education, raising social awareness and many more fields despite having many criticisms like lack of accountability, high administration cost, bureaucratic hindrances, dependency on foreign donation, lack of transparency and so more (Mac Ginty & Peterson 2015, Manuchehr 2011, Uddin 2020, Islam 2016).

1.4.1 NGOs in the education sector for Rohingya People

The Government of Bangladesh did not approve any provision of education nor allowed any organization to provide nonformal basic education to the refugee children living in Bangladesh until 2015. Shohel stated that the GoB finally approved such nonformal basic education to be provided through temporary learning centres in the makeshift settlements allowing both international and national NGOs. However, it was for the registered children only. These registered Rohingya Children got access to the basic educational structures provided by UNHCR along with other NGOs. Now, the NGOs are providing education for the Rohingya children through Temporary Learning Centre (TLCs), Child-Friendly Space (CFS) and Adolescent Club initiatives. Moniruzzama's study found that these Centre, Space and such initiatives only ensure a basic level of transitional education with the help and support of various project implementing partners. These facilities are associated with different organizations and NGOs, such as UNICEF, UNHCR, CODEC, BRAC, MUKTI, Dhaka Ahsania Mission and many more. The TLCs are used for ensuring basic education for children up to the age of 14.

A study by Shohel also found that the CFSs usually provide early schooling along with games. There is another form of educational initiative available, which is mentioned in the study of Shohel, that is, the Mosques run by the Rohingya Community who provide religious education to these Rohingya children. However, transitional Education in TLCs is carried out by Bangladeshi and Rohingya people who work as voluntary teachers. Moniruzaman found that the local or Bangladesh facilitators provide the English language, whereas the Burmese facilitators teach the Burmese language in the learning centres. There was no chance for the Rohingya people to be educated in Myanmar. Now in Bangladesh, they are learning English, Burmese and Arabic as the religious language through these different initiatives mentioned above. Although, the regulatory authority of Bangladesh continuously monitors the activities of the Rohingya people inside the camps. Therefore, there is still a sense of lack of freedom is available among the Rohingyas. However, the influx of Rohingya refugees in 2017 has made

new challenges for the NGOs and GoB since the existing learning centres were not ready to provide too many children at a time. The makeshift settlements were not spacious enough to provide access to basic education for all. The NGOs and working in those makeshift settlements had to find alternative solutions to include all the displaced children in the learning process. In his study, Shohel has mentioned Madrasas, Community centres, Mobile libraries, Radio education, Self-learning kits, Parent literacy techniques etc., as the new tools and techniques used by the NGOs to ensure emergency delivery options. Another challenge for the planning and implementation is that no matter what or how the facilities are, and it needs to be child-friendly. Combining all the challenges and activities to shape the expected outcomes, the commitments of all kinds of organizations, including NGOs working in the makeshift settlements, are more important. In a report of UNICEF, it was promised that quality, multi-lingual education, built around the acquisition of essential life skills and competencies in literacy, language and numeracy, will remain the centre of their call. UNICEF also presented guidelines and commitments towards improving the quality of education for the Rohingya Children. Manuchehr, in his study, showed that the world campaign for education in emergencies could make all the interested and associated stakeholders like governments, international organizations, aid agencies and financial institutions realize their commitments and promises to children regardless of their identity. Therefore, the NGOs' role in the education sector in Cox's Bazar for the Rohingya children needs international appreciation and support to shape the outcomes in better ways (Shohel 2020, Moniruzzaman 2021, UNICEF 2018, Manuchehr 2011).

Chapter Two: Theoretical Framework

In this chapter, I have demonstrated different theoretical frameworks to examine the Rohingya refugee context and the right to education for Rohingya children. Firstly, Egon F. Kunz's, *Exile and Resettlement Theory* illustrates different features-based categories of refugees and the placement of Rohingya Refugees within these categories (Kunz, 1981). Secondly, the *Dualist and monist Theory of International Law* explains the system of applying international law in a domestic legal system, which clarifies the reason for Rohingya's legal status as Forcibly Displaced Myanmar Nationals (FDMN) in Bangladesh. Lastly, I have adopted *Resumption of an Ordinary Life* by Ravi KS Kohli (Kholi, 2014) to explain NGOs' role in ensuring Rohingya education in Cox's Bazar from different contextualized aspects.

2.1 Exile and Resettlement: Refugee Theory

In any society, people's feeling of self-identification changes with their surroundings and common beliefs. In the case of any refugee wave, it is easy to assume that all the individuals do not receive responses equally to their social relationships. Some of their emotional attachment to the past makes them more vulnerable and can lead to their problem (Kunz, 1981). That's why Egon F. Kunz argues that it is important to recognize the refugee's identification and dependence on their home country. He also categorizes refugees into three groups on the basis of refugees' attitudes and topographies of displacement.

The refugees who opposed political and social actions of their home country or the government and their notion is supported by the majority of the nationals is the first group of this category. These refugees are categorized as *Majority-Identified Refugees*. This type of refugees considered themselves obedient to the nation but government (Kunz, 1981).

Refugees who were bound to leave their home country due to immediate events of refugee situation or continuous extreme violence and discrimination to themselves and their social group are known as *Event-alienated refugees*. Mostly, religious or racial minority issue-based refugees are placed in this category. Initially, the marginality and vulnerability of these group was latent but came forward with course of events. The problem arises when these people want to be recognized as citizens of the nation, but the desire is rejected by the nation or a group of its citizens. Also, they seldom wish to go back to their home country and live their old lives due to their horrible repatriation experience. German Jews, along with partly Jews origin Germans, are the best example of such refugees. Also, the partition of India turned many Hindu Muslim people into an event- alienated refugees. (Kunz, 1981).

The refugees who choose to flee from their native country for personal, individual or philosophical reasons are known as *self-alienated refugees*. These refugees may uphold some attachment to the scenic aspects of their native country. Still, their approach is determined by

their ideological concern, which leads them to alienate themselves from their own country. in some cases, self-alienated refugees and voluntary immigrants are hard to differentiate. (Kunz, 1981)

Also, Kunz (1981) discussed different host countries and its' population-related factors in shaping and changing the attitude of the refugee people. In making choices, refugees hardly consider the influential factors of the resettlement country. Even if they consider, in most of the situations, refugees can't make a rational choice. *Cultural compatibility, population policy of the host country, and social receptiveness* are vital factors that influence the situation of the refugees in the host country. *Cultural compatibility* is considered the most dominant factor of all in ensuring satisfactory resettlement. Similar and compatible cultural backgrounds make the changes easier. Whereas different cultural conflicts and strange linguistic settings of the host country demotivate refugees, it is usually difficult for them to adapt and cope in the new settlement. *Population policy of the host country* also plays a vital role in determining the attitude towards refugees and the responsiveness of the host country. Development oriented, underpopulated countries are more welcoming towards the refugees. In such countries, refugees are considered valued immigrants and workforce who can contribute to the country's economic growth. Though such a country offers numerous opportunities to the refugees, the mentality of workforce exploitation to achieve economic growth leads to an insensitive attitude towards the homeward oriented refugees. They would like to go back to their home country.

On the other hand, over-populated and economically sufficient countries are less receptive to refugees. Such countries promote a home-oriented outlook within refugees, and as financially strong countries, they host refugees without any pressure of adopting a new lifestyle. *Social receptiveness* also determines the resettlement condition of refugees to a great extent. A monistic society with a particular cultural setting and monoethnic community is less open to refugees who are from different cultures. However, pluralistic societies are more receptive to all comers with diverse cultural and monoethnic backgrounds. Also, the countries in a fluid social order and development-oriented are less discriminative towards refugees than the economically stratified countries, which only keeps the servant door open for different races (Kunz, 1981).

According to Kunz's theory, in the context of this study, Rohingya refugees are identically event alienated refugees, which is accelerated for their ethnicity and religious identity. Moreover, the theory also helps to understand the Rohingya refugee's resettlement condition in Bangladesh from a different perspective.

2.2 Dualist Monist Theory of International law

Dualism and Monism are theories that demonstrate the connection and differences between international law and national law and pronounce the application system of international law in a domestic legal system (Peace and Justice Initiative, n.d.). International law does not articulate

any regulations on the state's status of Monism or Dualism, and it requires to be respected by states. States are free to decide their own legal system. According to international law, all that is required of nations is that their laws be observed, and states are free to determine how to enforce these laws on their people and agencies.

2.2.1 Monism

The concept of Monism was developed by Austrian legal scholar Hans Kelsen (1994), with the intention to promote international peace. In the monist legal system, international law is the fundamental source of the national legal order (Dubay, 2014). Dixon (2013) argues that international law and national law are ordinarily two components of a single body of knowledge 'law'. In this view, the concept of 'law' is viewed as a single entity, with different manifestations at the national and international levels. When the two systems clash, international law is supposed to take precedence. However, there are many reasons why International Law should always take precedence over domestic law when there is a dispute (Dixon, 2013; Juristic, n.d.).

In monist states, international laws do not need to be translated into national law; thus, it becomes part of national law right away. Also, if national legislation conflicts with international law in such countries, a court may immediately declare it null and void. Consequently, national law is dominated by international law in orthodox monist states, and it can void the rule of the constitution, too (Alessandri, 2015). Hans Kelsen (a monist-positivist) proposed that international law represents a more eminent legal system and is thus superior since it is developed from the practice of nations. In contrast, national law is formed by the states according to international law's establishment. Besides, monist-naturalist believes that a hierarchy of legal regimes should follow, where natural law is at the top, followed by international law and finally by national law (Juristic, n.d.).

2.2.2 Dualism

Dualism is the contrary of Monism, and the theory of Dualism focuses on the differences between national and international law. The initiator of dualist theory, Heinrich Triepel, a German academic, believed that international law reflected sovereign nations' "common desire" (Dubay, 2014). Dualist states compel to translate international law into national law. International law will not be considered national law without translation. Though Dualism approves that international law and national law belong to the same body of knowledge, it opposes that both laws operate in the same areas (Dixon, 2013). So, in Dualism, international law and national law are seen as separate and distinct systems. As such, they are not capable of coming into conflict with one another or can complement each other (Juristic, n.d.).

These theories helped to understand the legal framework of Bangladesh for Rohingya refugees. Monism and Dualism are theories about practising and implementing international law in the

national legal system (Karzon & Faruque, 1999). But, in reality, most countries adopt a mixed approach of national and international law (Dubay, 2014). Theoretically, Bangladesh according to legal structure, Bangladesh can be considered as a dualist country. Still, its' alignment with different international treaties obligates it to oblige the international law in formulating national law (Haque, 2017). In the context of Rohingya refugees, Though Bangladesh didn't sign the Convention of Refugees, 1951, as a member of different international organizations and associations, the country is legally supporting the Rohingya refugee, aligning with its policy structure (ibid, 2017). Analysing these dimensions within the legal system of Bangladesh clarified the legal status of the Rohingya people in the host country to a certain extent.

2.3 Resumption of an Ordinary Life

Ravi KS Kohli's (2014) explains the role of education in the resumption of ordinary life for refugee children. Kohli believes that refugee children go through unexpected transitions in their life due to forced migration. This life of force migrants denotes the 'death of everyday life'. The author argued that, despite the refugee situation, these forced migrant children always want to pursue an ordinary life, which could be in their resettlement setting. Besides, it takes time for the refugee children to adapt to the new socio-cultural environment of the resettlement context and to be a part of the new community. The path to an "ordinary life" is influenced by a number of interrelated contextual variables, including their strengths, abilities, life experiences and expectations, along with the external support from society. Kohli (2014) described these transition experiences of refugee children as the series of movements over location, time and psychological aspects. Transition through 'safety', 'belonging', and 'success' are the three concepts he used to conceptualize refugee children's experiences.

Kohli's these three concepts are well established in the context of refugee education. For instance, UNHCR Education Report (2016) argues that school plays a vital role in identifying the risk of abuse, violence or forced recruitment of refugee children and also can ensure their protection and safety through proper services. Besides safety and security for refugee children, the school also offers potential spaces for healing (Hayward, 2019), which is associated with mental health support to cope up with the trauma of exile (Sullivan & Simonsen, 2016). Classrooms assist in connecting refugee children to social services while also providing a sense of regularity and a secure environment for refugee children who have frequently experienced trauma (Mitchell et al., 2020). New and culturally unfamiliar pedagogies, foreign language, and insufficiency of specialized teachers might appear as a threat to the sense of safety (Hek, 2005).

Likewise, early childhood education (ECE) and a competent educational approach support in developing the sense of belongingness and self-identity among refugee children and their families (Mitchell et al., 2020). Gifford and others (2009) also argue that post-migration schooling has a strong effect on developing belongingness in new migrants. It can be only achieved by recognizing individual experiences and identities (Due et al., 2016). Supporting the fair, equitable and rightful educational inclusion of refugee children develops resilience among them and equip them to contribute fully to society (UNHCR, 2019). It is vital that a

sense of belonging is a complicated and persistent process (Hiorth, 2019), which fosters social connections developed through different social systems (Stewart, 2019). The feeling of otherness, different cultural background and racism develop a sense of gratitude in refugee children, which create 'conditional belonging' among the refugees (Wernesjö, 2020). Wernesjö's this work on conditional belonging can be connected with Kohli's portrayals of unaccompanied children giving 'thin' versions of themselves upon initial arrival until they feel secure enough to give genuine 'thick' descriptions of themselves in their resettlement setting (Kohli, 2014). McIntyre (n.d.) explained how education can be used to develop a sense of belonging among refugee children. According to the author, creating clear signposts tools to help with the education system and social norms, recognizing the individual's assets to make them feel appreciated in school, teaching tolerance, promoting diversity and collaborating with peers to build a new society, where they belong and preparing them according to their future goal can help to grow the sense of belonging among refugee children in the new resettlement context (McIntyre, n.d.).

Success is a continuous process that holds the feeling of individuals, where they can feel their authenticity and positive wellbeing, can take meaningful decisions, make choices regarding their own life, and feels they are valuable and can contribute as an important part of the society (McIntyre et al., 2018). Success in refugee education is a multifaceted process with numerous interlinked barriers. The new cultural and lingual setting, traumatic experience of forced displacement, low socio-economic status, lack of support in the host community (Cerna, 2019), the inability of the host country to accommodate the need of new arrivals (McIntyre et al., 2020), unrecognized pre-exile educational experience (Rutter, 2006), inexperienced and lack of specialized teacher (McBrien, 2016), along with underdeveloped pedagogy without any connection with cultural background (Hek, 2005), make the educational success a long term and complex process (McIntyre and Neuhaus, 2021). So, it is vital that educational success varies according to refugees' background, refugee experiences, resettlement setting and the success indicator is rooted at their key transition point (Vervliet et al., 2015).

Under the social work umbrella, these three concepts of safety, belonging and success were developed by Kohli to study the transition of unaccompanied asylum-seeking children to develop a sense of ordinariness in their resettlement context. In this study, I have applied Ravi Kohli's (2014) theory of Resumption of an Ordinary Life as an operational basis to analyse the NGO supported educational setting for Rohingya children in Cox's Bazar.

Chapter Three: Methodology

This chapter aims to spell out the comprehensive process, and techniques and rationality of the choices in conducting this study. Weirisma and Jurs (2005) referred to research methodology as the heart of the research, also recommended to detail the activities extensively. The research method was chosen to answer the research question of this study through a logical and systemic structure. This chapter clearly describes the study area, research design, research population, sample size and sample selection technique, data collection tools and techniques, data analysis, and ethical concerns of the study.

3.1 Study site

The study context was in Ukhia, Cox's Bazar, precisely in Kutupalong Refugee Camp, located in the Southern part of Bangladesh. There are two more Rohingya refugee camps in Bangladesh, and one is Nayapara Refugee Camp, Teknaf, Cox's Bazar, and the other one is Bhasan Char camp, at Hatiya Upazila. But the reason to select Kutupalong Refugee Camp is that most of the Rohingya refugees who fled from Myanmar for the ethnic and religious persecution took shelter in this camp (UNHCR, 2013).

Initially, the camp was started in 1991 in an informal setting. After 2017's Rohingya influx in Bangladesh for Myanmar's genocidal violence, the Bangladesh government allocated 5,000 acres of land to establish a subsequent assistance structure for forcibly displaced Myanmar nationals (The Daily Star, 2017). In 2018, this camp became one of the largest refugees camps in the world (New York Times, 2018). Long time settlement of many Rohingya populations, well-established refugee support and protection procedure in the Kutupalong Refugee camp offered an appropriate environment to analyze the role of NGOs to ensure the right to education for Rohingya children in Cox's Bazar. In February 2021, there were 26 subcamps, over 700,000 houses (United Nations, 2021) for almost 880,000 stateless Rohingya people, and nearly half of this population are children (Reid, 2021). It is estimated that, currently 1.2 million Rohingya people lives in different parts of the Cox's Bazar district. A recent demographic breakdown of the Rohingya population is as follows.

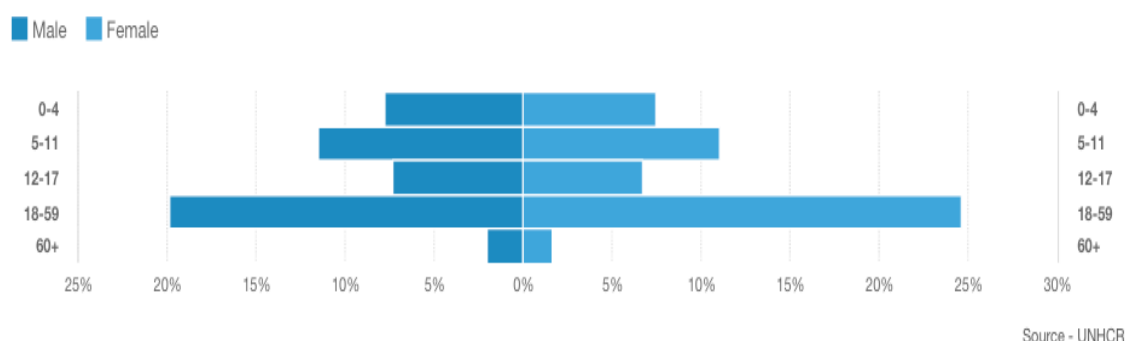


Figure 1: Demographic breakdown of Rohingya in Cox's Bazar (UNHCR, 2021)

The population map with Rohingya camp locations from the ISCG situation reports of 2020 and 2018 evidently helps to understand the growth of Rohingya population in Cox's Bazar.

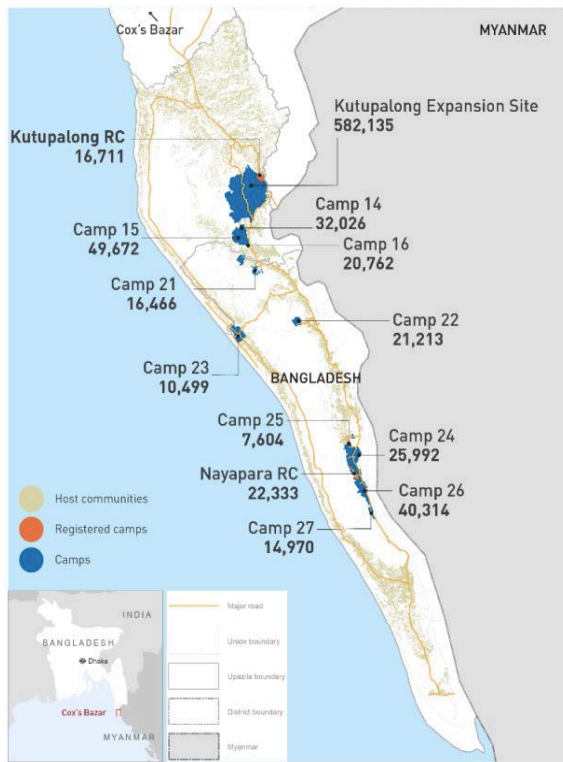


Figure 2: Camp wise population distribution (ISCG, 2020)

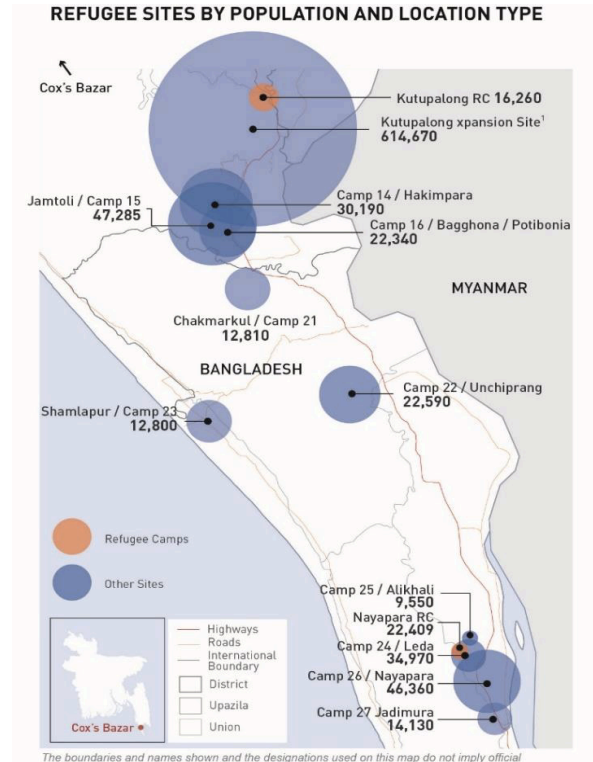


Figure 3: Camp wise population distribution (ISCG, 2018)

To the initial period of the Rohingya refugee response, Bangladesh's Refugee Relief and Repatriation Commission (RRRC) provided the official administrative services through a Camp-in-Charge in every camp. Besides that, to ensure effective site management, the Bangladesh government invited humanitarian organizations like UNHCR and IOM. These organizations managed and directed the humanitarian activities through a "service map" for structural Rohingya protection. In the camps, all the services are provided through a joint response of local, national, international NGOs, the Ministry of Women and Children Affairs of Bangladesh, and the country's Department of Social Service under the Ministry of Social Welfare. A joint Inter-Sector Coordinating Group (ISCG) coordinates, supervises and manages aids and operations in the camps. There are sixteen sectors to provide eleven forms of services to the Rohingya people. Education is one of these sixteen sectors (Hasan, 2019). The education sector for Rohingya response in Bangladesh is known as Cox's Bazar Education Sector, co-led by UNICEF and Save the Children, and 45 active partner organizations (OCHA, 2021).

I interviewed nine local, national, and international NGOs professionals, whereas eight are from active education sector partners. This study aims to analyze the problem area from NGO professionals' point of view, and the NGOs are not the study area of the study. But, just to describe the study site as participant's professional context, I am briefly mentioning the

organization's primary focus areas. Two of the organizations are primarily focused on child protection in a humanitarian emergency, and two other international NGOs are social development, global humanitarian aid and relief centred. A Bangladesh-based international NGO is focused on social development, with wide-ranging child protection programs. Another international NGO is mainly working for disability inclusion in society, also having a comprehensive range of education programs for Rohingya children in Cox's Bazar, and the focus of the only local NGO is formal and non – formal education and microfinance to ensure sustainable livelihood for the disadvantaged population of the society.

3.2 Research Method

The research method leads the research and explains the rationality of the research design in answering the research questions. Research methodology gives a scientific explanation of the research instruments and the process. Social research is comprised of two methodology approaches; the qualitative approach and the quantitative approach. Both approaches share fundamental scientific principles but differ significantly in their design, tools and techniques. Neuman and Kreuger (2003) said that each of these approaches has its strengths and limitations, topics and issues which provide remarkable insight into social life. Besides, these two methods, another well accepted method of social research is mixed method approach. Simply, mixed method approach is the incorporation of qualitative method and quantitative methods in a single research design (Bryman, 2016).

The purpose of this study is to explore the role of national and international non-governmental organizations to ensure the right to education for the Rohingya refugee children in Cox's Bazar, Bangladesh, from an NGO professionals' point of view. So, to get a detailed scenario and in-depth insight from the professionals of different NGOs, exclusively the qualitative research approach has been employed to conduct this study. The qualitative research approach generates words rather than numbers as data to analyze and understand various features of social life and its system (Cresswell, 2014; Bryman, 2016). The qualitative method collects and analyses non-numerical data like human experience, beliefs, feelings, behaviour and interaction on social concerns (Papakitsou, 2020). In the approach, interview response, audio or video recording, field notes are some forms of non-numerical data (Lunenburg & Irby, 2008). Compared to the quantitative research method, the qualitative research method is designed for small-sized non-random or purposive sampling. So, qualitative research results mainly focus on giving a rich and contextualized understanding of human experience, rather than generalizability of greater population (Polit & Beck, 2010). So, to get the perception, views, experiences, and thinking of the NGO professionals in ensuring the right to education of the Rohingya children in Cox's Bazar, this study is qualitative in design and descriptive but also analytic in nature. Another motivation to decide on a qualitative method for this study is to find out the answers to the research question through "the interpretation of the world by its participants" (Bryman, 2012, p.380), which allowed answering the research questions through analysis of the interviews. Also, the qualitative approach gave the prospect to analyze and characterize the specific context of the 'Rohingya refugee camp in Cox's Bazar' in a descriptive way (Repstad, 2017). Natasha and others (2005) stated that the qualitative research method helps to understand and analyze a specific research problem in a particular context by focusing on the subjective experience of its

members. To successfully conduct this exploratory study, qualitative research was considered the most acceptable fit to get the descriptive and detailed answer to the research questions from the NGO professionals' point of view in the context of the Rohingya camp in Cox's Bazar.

3.3 Study Population

The humanitarian professionals from different national and international NGOs of Bangladesh, who are working in the Education sector in Cox's Bazar for the Rohingya children, in the field level and managerial level, are the population from where the samples were collected for the study. Considering the focus of the research and the current pandemic situation, samples were also chosen based on their capability to respond according to the need of the data collection technique. Also, professionals' sufficient experience to answer the research questions effectively, their well - familiarity of the study context, knowledge and work experience for children's rights according to national and international law in humanitarian response were considered to determine potential samples for the study. Some of the basic characteristics of the study population are as follows.

3.4 Sample size and sample selection procedure

To get a diversified scenario of the education sector for Rohingya children and the role of NGOs to ensure the right to education in Cox's Bazar, I decided to interview humanitarian professionals from different national and international NGOs and humanitarian agencies. Though in an exploratory study like this, it is essential to get the Rohingya Children's perspectives, the formal procedure to get the permission to interview the Rohingya children in refugee camps, the emergency of COVID -19 pandemic, along with the time limitation of the study didn't allow me to take this study that far. So, considering the limitations and the current situations, the target of the study was to include NGO professionals' experience, perception and role in achieving the right to education for Rohingya children in Cox's Bazar Kutupalong Rohingya camp. In this regard, samples were selected from UNICEF, Save the Children, Plan International, International Rescue Committee, BRAC, Friendship, Jagorani Chakra Foundation and Handicap International – Humanity and Inclusion. According to Patton (2002), there are no fixed guidelines about how many participants should be sampled in qualitative research. According to the researcher's preference, the breadth of the study requires a larger sample size, whereas a smaller sample size gives depth to the study. Besides that, the resources like time and budget also play a vital part in deciding the sample size. So, considering the time limitation, initially, I have decided to interview ten participants for the study. In the previous time frame of the submission, I wouldn't be able to reach nine participants.

Repstad (2007) suggested, to find different samples from each other to increase the chance of getting new information, I have considered different demographic factors like age, and sex to analyze the collected data from idiosyncratic dimensions selecting the samples. Also, to get resourceful data and relevant answers to the research questions, I have predetermined some

characteristics of the samples, which are – professionals' current or previous employment in any local, national or international NGO or humanitarian agency in Bangladesh, which are actively involved with the education sector for Rohingya children, their professional experience to ensure children's right to education, and their professional exposure as an education development worker in the Rohingya context. I was intended to maintain a 50:50 gender ratio, but I couldn't maintain this criterion. There were four female and six male participants in the sample. The characteristics of the participants are as follows. To maintain confidentiality pseudonyms are used in the participant section and their professional involvement with particular NGOs is also disclosed in this study.

Participants	Nationality	Sex	Age
Nafisa	Bangladeshi	Female	32
Nandini	Bangladeshi	Female	29
Milton	Bangladeshi	Male	30
Pallab	Bangladeshi	Male	39
Mustakim	Bangladeshi	Male	31
Tonni	Bangladeshi	Female	35
Ritu	Bangladeshi	Female	29
Maruf	Bangladeshi	Male	42
Faiaz	Bangladeshi	Male	33

Table 1: Characteristics of the research participants

3.5 Sample Selection Procedure

Neuman (2000) explains that in three situations, purposive sampling can be implied, firstly in selecting a specific informative case, secondly in choosing a sample from a difficult-to-reach population, and thirdly researcher determines specific cases for in-depth investigation. Also, Bryman (2016) said that the purposive sampling technique helps to find suitable samples according to the research question. He also noted that purposive sampling is a non-random sampling that permits the researcher in selecting participants on their personal preference. These scholars' notions motivated me to apply the purposive sampling technique to determine informative, suitable samples through in-depth analysis on the issue. Considering the 'hard to reach' research population and the context of the case study, I chose the snowball approach to select samples from different local, national and international NGOs and humanitarian agencies. Previously, I have worked with some national and international NGOs, who are currently involved in Rohingya response. To reach my target population, I developed a summary of my proposed study, including the objective of the research and specific criterion and approached my previous professional network and asked them to help me to reach the potential participants for the study. Through the process, I have reached to one of the participants. According to Bryman (2016), the snowball approach means one participant introduces another participant. Likewise, this one participant connected me to two other

participants. Besides the snowball technique, I have posted to social media groups to reach the target population.

There is a Facebook group of the development/ NGO professionals in Bangladesh, where I posted about my study area and the mandatory criterion of the respondents. In the post, many professionals replied with probable sources of suitable participants, but finally, I got two participants from the sources. To reach a key person in the education sector, I went through the official website of the Education Sector in Cox's Bazar, OCHA. On the website, I found a list of the education sector's key- professionals' contact information of the lead organization, UNICEF and co-lead organization, Save the Children. I emailed the professionals with an attachment of my proposed research summary and invited them to be a valuable and informative part of my study. On behalf of the UNICEF professionals, one person responded to my email and became a vital informant of the study. I also felt, perspective from international humanitarian professional could add a different dimension to this study. So, I emailed such professionals, but I couldn't get any successful response. Then, I attempted to connect with international humanitarian professionals through LinkedIn. I got a positive response from LinkedIn but later this foreign professional also did not response.

I have interviewed four female and five male respondents. The age range of the participants was from 29 to 42 years old. Among them, nine of the participants were Bangladeshi nationals.

Academically, seven participants had their academic background in *Education and Research* from University of Dhaka, Bangladesh. Two of the participants graduated from *English Literature* and *Political Science* with extensive professional training in education science.

Professionally, the participants were from diverse job roles, but each holds a vital position with important tasks and responsibilities in their organization. Some of the participants are in a managerial position, few of them are coordinating the education program and teacher's training activities in the organization. Some of them are responsible for implementing the program and project-based activities, like – developing teaching materials, training modules and materials. One of the participants in managing the documentation and knowledge management responsibilities along with some centered research activities. Another participant is the head of the education unit of the organization, who works in the head office in Dhaka, Bangladesh, and he gave me information regarding the organizational procedure, management and challenges to run the education programs in a humanitarian setting. I interviewed a field officer from the same organization to know the scenario in program implementation and execution in the Rohingya context. During the interview, eight participants were directly recruited in the Rohingya camps; one of the participants worked in the head office in Dhaka. So, it can be said that all of the participants had professional exposure to the Rohingya camp, precisely in the system of education provision for Rohingya children.

This paper aims to grasp and analyze the NGO professionals' experience, perceptions, challenges and limitations in ensuring the right to education for Rohingya children. None of the participants was considered as a representative of their organization. Various personal and environmental factors of the participants, like – their nationality, cultural beliefs, exposure to different professional contexts, job role, duration of work experience, and the organizational system and culture, contributed in designing the participants' knowledge. The study's purpose is not to evaluate the participants based on their proficiency or analyzing their organizations' efficiency, but to excerpt their personal - professional experience in providing education to Rohingya children in a humanitarian setting. Also, in the interviews, the professionals made this point clear that they share their personal experience as professional individuals and give their own opinions and recommendations, which is not their organizational representation.

3.6 Data Collection: Tools and Technique

In this qualitative study, a semi-structured interview was applied as a primary data collection method, and document review was a secondary source of data.

3.6.1 Semi-structured interviews

To collect the primary data, I have used the semi-structured interview method, as this method allows the participants to answer the question from personal insight and importance (Bryman, 2016). Bryman also said that semi-structured interviews are considered as in-depth as well as qualitative interviews. The interview method is a popular data collection method in the qualitative research method to gather intense information from respondents' surroundings (Clegg, & Bailey, 2007). Natasha et al. (2005) also added that the researchers mostly use the interview method to get the participants' particularized and detailed experience and perspective. This method also allows asking specific questions to follow up and dig deeper into the concerned area (Brinkmann, 2003).

A semi-structured interview guide comprising research objective based open-ended questions were constructed as a data collection tool. I had to rethink and redesign the interview guide after two pilot interviews. Both of the interview guides are attached as Appendix - 1, and Appendix - 2. To contextualize the analysis of the study, the first part of the interview guide gathered the basic demographic information of the participants, like- age, sex, nationality, educational background, and some professional information - the length of participant's work experience in the humanitarian sector, current role and responsibilities including some basic information regarding participant's organizations.

The first set of questions was designed to collect the participant's demographic information, as it helped to contextualize the responses in the analysis part (Bryman, 2016). The questions covered participants' gender, age, nationality, academic background, and employment history

with Rohingya people. The next set of questions were formulated on the objectives of the study. As the research is done in the mid of the COVID – 19 pandemic situations, it was imperative to reflect on the impact of the pandemic on the education sector for Rohingya children. The next question sets covered the coping strategies of the education sector. The part of the guide aimed to gather the participant's personal recommendations. During the interviews, to avoid repetition, it was mostly not possible to follow the questions' consecutiveness. As sometimes, participants' answers to one question covered the answer of some other questions. Also, in some cases, follow-up questions outside of the guide were needed to clarify the answers.

In some cases, it was not possible to follow the question order, as some participants answered some questions by themselves before asking. Mostly, I didn't interrupt the flow of the conversation, which led to get a lot of information in one question. Except for some of the questions, I had to adjust the questions according to the conversation's direction. Following the participant's information, some external questions related to the research question were asked to get clarification. The environment of the interview was flexible.

Following the semi-structured interview guide, interviews were conducted with nine NGO professionals from eight different organizations. The interviews were conducted from March 2021 to July 2021. As all the interviews were professional, I had to wait for the weekends to confirm the interviews. Also, to avoid overlap in interview timing, I couldn't approach more than one participant in a week. Each of the interviews took 1 hour 10 minutes to 1 hour 20 minutes. I have started the interviews with a short introduction of myself and the purpose of the study. then I have shared the consent form, but most of the participants denied to sign the consent form for the confidentiality purpose. So, with a verbal consent to record the interviews, I have proceeded to the main interviews.

Face-to-face interviews give a maximum chance to understand the mind of another human being to gain diverse social knowledge (Bryman, 2016). Also, it has been seen that in-person interviews help to develop better rapport, produce informative and accurate outcomes than online interviews (Meijer et al., 2021). Considering these factors, I intended to conduct the interviews through the face-to-face interview but, due to the COVID -19 pandemic, I had to conduct the interviews on an online platform, Zoom. Zoom is a video conferencing software program (Zoom, n.d.) used in universities and different professional settings during the pandemic. On one hand, online interviews gave mobility, lowered the cost, and saved time in data collection but limited the scope of observing the research participants.

3.7 Analysis and Interpretation of Data

Qualitative data contains human experience in the form of words and observation but not in the form of numbers. This immeasurable form of data is not possible to analyse with any mathematical or statistical formula. So, analyzing qualitative data is a time consuming and demanding process. Qualitative data are comparatively elusive, context-based and the meaning

might vary according to human experience. Thus, analyzing qualitative data requires organizing into categories based on similar codes, themes, and features to understand the relationships between the concepts (Neuman and Kreuger, 2003). In this study, the following procedure was followed to analyse and interpretation of qualitative data.

3.7.1 Transcribing and translating of Data

All nine interviews were conducted in the Bengali language. As my mother tongue is Bengali, so without help from any research assistant at first, I have transcribed the interviews one at a time. In transcribing, I have applied the verbatim approach, which means I have documented the interviews word by word with natural expression, pauses, exclamations of the participants (Oliver, Serovich & Mason, 2005). I had to repeatedly listen to the audios, with frequent sequences, to type accurately during transcribing. Also, I have listened to the full audio and went through the transcription twice at the end to confirm the accuracy of the documented information. Here mentionable, while transcribing, I sidestepped the rapport building introductory part where I introduced myself and my study program to the participant and some inconsequential conversation at the end of the interview. After reading the transcriptions thoroughly, in the next step, I applied to denaturalize method by correcting the grammars and removing any kind of unnecessary elements, which helped me to get clean data (Nascimento and Steinbruch, 2019)

In the next step, I translated all the nine Bengali interviews into English. To accelerate the translation process, I have used Google translation in some cases. While translating, I was committed and faithful to the text and avoided any personal interpretation. Also, simultaneously I have generated some of the codes with different text colors while translating. Though, the main code generation part was done after the competition of all the translations.

3.7.2 Analyzing and presenting findings: Thematic Analysis

I have used the thematic analysis method to analyze and present the findings of the study. The process generates the key codes and themes through analyzing qualitative data (Bryman, 2016). The thematic analysis also gives the flexibility to apply the different theoretical frameworks to the study. This method acknowledges and analyses the experience and reality of participants' and consider the influence of the social context on these experiences (Braun and Clarke, 2006).

After completing transcription and translation, I read the documented interviews repeatedly and highlighted themes with different colors. Then, I developed a framework by distributing data in an index and categorizing it into themes and sub-themes (Ritchie et al., 2003, as cited in Bryman, 2012). In thematic analysis, mainly I focused on "*what*" is said, rather than "*how*," "*to whom*," or "*for what purposes*" (Riessman, 2008, Thematic Analysis Section, Para. 2). Also, in generating codes, I have studied the factors of "repetitions, indigenous typologies,

similarities and differences, transitions, missing data and theory-related material" (Ryan and Bernard's, 2003 as cited in Bryman, 2012, p. 580). Lastly, I have reviewed the themes to ensure the correlation to each other and their appropriateness to present the overall scenario, leading to a clear and well-defined "thematic map" for this study (Braun and Clarke, 2006). In writing the analysis part, the research questions were considered to develop the themes. Also, in describing each theme, I have applied different theoretical frameworks and previous relevant studies, along with some of the quotations from the findings.

3.8 Ethical considerations

In social research, ethics denotes the values and consciences of researchers in conducting the research process. The ethical concern is an important part of social research, and it gives direction to a researcher on the right and wrong interaction procedure with participants (Bryman, 2016). In social work, IFSW established fundamental ethical principles to decide on a research topic and to continue the research process (International Federation of Social Workers, 2018). This study was conducted in a complex setting of refugees, and the participants were part of an organization. These factors compelled me to consider different ethical issues in conducting the study. I have followed four basic ethical principles - no harm to participants, informed consent, invasion of privacy, and the involvement of deception (Diener and Crandall, 1978 as cited in Bryman, 2016).

It was my primary concern to ensure no harm to the participants. As the research was conducted in the mid of COVID – 19 pandemic situations, from the initial period to prevent the spread of the virus infection and to follow the standard safety protocol, I intended to choose participants who are able to participate online. Considering the situation, I decided to interview NGO professionals only, whereas interviewing Rohingya children could give more dimensions and authenticity to the study. To ensure social distancing, interviews were conducted on an online platform, Zoom, and gave them the flexibility to decide the interview schedule according to their preference.

Interviewing professionals carries the possible risk of disclosing information that might affront the organization or colleagues. Also, the participants raised their concern not to disclose their identity in presenting the information as they are sharing their personal experience and knowledge, rather than the organization's perspective. So, considering the risk factors and ensuring no harm and privacy, I have handled their data with confidentiality and gave them an anonymized identity by using pseudonyms or fictitious names. An important aspect of maintaining confidentiality is data protection (Holmes, 2004 as cited in Bryman, 2016). As the data were collected, online extra caution was taken to store and preserve data. Besides these, in interviews, I was careful with my word selections to preserve the dignity of the participants.

I have approached the participants through a formal email from my ISCTE – IUL email ID with a research summary (Appendix - 3). So, the participants were informed regarding the

objectives, purpose of the study, and data use. I also informed them that their participation in the interview was entirely voluntary. They have total flexibility to answer questions and can terminate themselves and their data from the research process (Hammersley and Atkinson, 2007). To maintain transparency, I have sent a consent form (Appendix 4) to each of the participants where all the consent matters were mentioned. I wanted to preserve a signed copy of the consent form from each participant, but most of the participants denied to sign the form to maintain their anonymity as a professional. Only two participants agreed to sign the consent paper, and only one of them returned the signed consent form. But with each of the participants, I have shared the consent form and attained verbal consent.

Another main concern was to clarify the purpose of this study to avoid any false hope, exploitation and deception. For example, one participant thought the findings of the study and my affiliation with an international platform might help to raise funds for his/ her organization. In the situation, I immediately explained to the participant that I am collecting data only for academic purposes, so I will not be able to add value to the organization.

In conducting the study, I have used numerous data sources and literature. In this case, by using the American Psychological Association (APA) referencing style, I provided the credit of intellectual property to each author in writing the paper. To manage the references correctly, I have used the reference management software Mendeley.

Chapter Four: Findings Analysis and Discussion

This chapter presents the analysis of the NGO professionals' diverse experience within the study context, education sector for Rohingya children in Cox's Bazar. This chapter illustrates an analysis of the findings, followed by specific themes. The first theme introduces the participants. The second theme analyses NGO's role and education approaches for Rohingya children in Cox's Bazar; the third theme is the challenges and limitations of the Cox's Bazar education sector from the participant's view. The final theme is the coping interventions of the education sector in the Rohingya refugee setting.

4.1 Profile of the participants

Interviewees' nationality, age, sex, educational background, professional history, current position, job responsibility, and their motivation and duration of work experience with Rohingya people in Cox's Bazar are elaborated in this part. The participants are from eight different national and international NGOs and humanitarian organizations. The organizations are UNICEF, Save the Children, BRAC, Friendship International, Plan International, International Rescue Committee (IRC), Humanity and Inclusion, and Jagorani Chakra Foundation. One of the important findings is that most of the participants have higher degrees in Education, a specific institution of a reputed University in Bangladesh, the Institute of Education and Research (IER), University of Dhaka. Among nine participants, six of the participants have their Bachelor's degree from the institution.

To maintain the confidentiality of the participants, they are presented with fictitious names. The study aims to study the NGO professionals' personal experience. They do not represent their NGOs, so their professional alignment with a specific organization is undisclosed in the profile descriptions.

Nafisa

Nafisa is a thirty-two-year-old female and is currently employed as a *Program Coordinator* in an international humanitarian organization. She has completed her graduation and post-graduation in Non-formal and Continuing Education from the Institution of Education and Research (IER), University of Dhaka, Bangladesh. Now she is doing M.Phil. from the same institution.

She has six years of career in the NGO sector, including two- and half-year experience in humanitarian context for Rohingya people in Cox's Bazar. A fieldwork experience in her previous job motivated her to work in the humanitarian context for the Rohingya people.

In 2018, I was working in BRAC, where I was leading the Curriculum and Material development department. That time I worked to develop the Learning Competency Framework (LCF) for Rohingya children, which was led by BRAC. When I visited the Rohingya camp in December 2018, I realized that it was a big opportunity to learn so many things in a short period. I thought that if I didn't work in the humanitarian response sector, it would be a loss for me. Also, I can use my expertise in this sector for the greater good. (Nafisa, 32, Program Coordinator)

Nafisa started working with the current organization as a Program Coordinator in 2019. In this position, she is solely assigned to coordinate the tasks with partner organizations in the education sector. She is also responsible for advocacy-related issues and coordinating capacity development activities with partner organizations.

Nandini

Nandini is a twenty-nine years old Bangladeshi female working in an international NGO as an Education specialist. She has accomplished her bachelor and master's degree from the Institute of Education and Research, University of Dhaka, Bangladesh.

Nandini has been working in the humanitarian context of the Rohingya response for the last three years. Initially, she started working with a different NGO in the child protection sector. Lately, from August 2019, she started working with the current organization in the education sector. Getting a job and starting working was her primary cause to begin working with Rohingya people. Later on, after knowing the vulnerability of the context, she realized the need and importance of Rohingya education, which led her to start working in the education sector for Rohingya children.

At first, I just wanted to get a job. I didn't know anything regarding the Rohingya context. But, my experience in the camp made me realize the importance of educating Rohingya children. I felt I should start working for the rights of the Rohingya people, especially when they are living such a vulnerable life. Now when I am working with them, I get a wholesome feeling. (Nandini, 29, Education Specialist)

The participant is working as an *Education Specialist* in the organization. According to her position, she is assigned to diverse organizational-level tasks. Writing and developing proposals, quality assurance of field level works, involvement with education sector lead, and developing curriculum and material for the technical working group of the sector are some of her mentionable responsibilities.

Milton

Milton is a thirty-year-old Bangladeshi male currently employed in a renowned international NGO in Bangladesh as Deputy Manager. He has completed his bachelor in Science, Mathematics, and Technology Education, IER, University of Dhaka, and had a Master's degree in Psychology and Guidance from the Institute of Education and Research (IER), University of Dhaka, Bangladesh.

The participant was actively involved with different NGOs from his student life. In 2018, he started working in the Rohingya response. His passion for the development sector encouraged him to work for the vulnerable Rohingya people.

In his current position of Deputy Manager (MHPSS Coordinator), he maintains the NGO's education programs through MHPSS coordination. Elaborately, his job is to incorporate mental health and psychological interventions in education programs in order to ensure the wellbeing of the organization's stakeholders, staff, beneficiaries, and children. Besides, he is also involved in data management systems and reporting of the services.

Shortly, my main job responsibility is to coordinate all kinds of work, related to Mental Health and Psychosocial Support (MPHSS). More precisely, I take care of the technical part of MPHSS coordination. (Milton, 30, Deputy Manager)

Pallab

Pallab is a thirty-nine years old Bangladeshi male working in an international humanitarian organization. He is assigned as an *education coordinator* in the organization. He has completed his Bachelor's and Master's in Institute of Education and Research from the University of Dhaka, Bangladesh.

The participant has been academically specialized in education from the starting of his career, he was involved in different national-level educational policies and program-centred professions. Since 2017, from the start of the Rohingya crisis, he has been actively involved in the education sector for Rohingya people. He started working in the humanitarian response for Rohingya people with a national NGO, and recently in 2020, he switched to the current organization.

I am a specialized professional in education development, so from the starting of my career, it was my target to work in this sector. (Pallab, 39, Education Coordinator)

In his current position of Education Coordinator, Pallab is leading the overall education team. He is supervising all education programs at the national level as well as in the

Rohingya response. Donor communication, proposal development, technical support, and guidance in implementation services at the field level, identifying the need and capacity of the target group are his main responsibilities. Also, he is assigned to report all kinds of educational activities of the organization.

Mustakim

Mustakim is a thirty-one-year-old Bangladeshi male working in a national NGO as a *training coordinator*. He completed his bachelor's degree in Bengali Literature from Jahangir Nagar University, Bangladesh. He also holds a Master's degree in Education from BRAC University, Bangladesh. He also has a diploma degree in Graphics Designing.

In the last six years, the participant worked in diverse professional disciplines, including media, outsourcing, and development sector, and currently in the humanitarian education sector. In the initial stage of working in an NGO, he worked in Youth development programs. From 2020, he started working with Rohingya children in his current position. Professional interest in human rights and diverse scope in the NGO sector led him to start working in the Rohingya context.

As a training coordinator in the organization, he is responsible for coordinating organizational project-based training. In order to successfully coordinate training, he has to incorporate technical officers, training partners at the field level. He is also assigned to support developing study modules, class schedules, preparing session plans and contents. Besides, to accelerate the learning process of the Rohingya students, he provides training to the teachers from the host community and the Burmese community.

Tonni

Tonni is a thirty-five years old Bangladeshi female working as a Project Manager in a renowned Bangladesh based international organization. She has completed her Bachelor's and Master's degrees from the Institute of Education and Research, University of Dhaka, Bangladesh, majoring in Educational Psychology and Guidance.

She has been working with NGOs for nine years. In the first place, she was associated with a Gender-Based Violence-based NGO for a few years. Then she started working with the current organization as a Program Officer in a child-education program at the national level. After the Rohingya influx, from 2018, she started working for the education of Rohingya children.

As long as the repatriation doesn't occur, it is our responsibility to protect and educate these homeless and stateless Rohingya children. Working opportunities in a camp situation is also empowering me as a professional. (Tonni, 35, Project Manager)

As the project manager, the participant is responsible for general supervision, execution, and finalization of all project tasks. Coordinating between the sector stakeholders, team members, and technical workers is another vital task. She is also responsible for capacity building, monitoring and evaluation, financial management, and comprehensive project reporting.

Ritu

Ritu is a twenty-nine-year-old female who is Bangladeshi by nationality but racially belongs to one of the tribal groups of Bangladesh. She is working as a technical support officer at a local NGO in Bangladesh. She has completed her bachelor's in Business Administration from United International University, Bangladesh.

Previously she worked in a group of companies in an administrative role for one and a half years. In 2019, she started working with Rohingya people in the health sector. Later on, in 2020, she switched to the education sector. Her ability to speak Chittagonian/ local language helped her get the job in the Rohingya setting, as the Rohingya spoken language is closely similar to the Chittagonian language. Also, her nearby hometown is an inspiration for her to work in the Rohingya setting.

Compared to Dhaka (The capital), my hometown is near to this workplace. So, it is easy for me to communicate with my family from here. (Ritu, 29, Technical Support Officer)

In her current position of technical support officer, she is assigned to supervise the learning centers of the organizations. Supporting teachers in the class, providing any kind of technical, logistic, and material support, providing monthly requisition for the material, monitoring and maintaining the learning centers, keeping liaison with the partner organizations are her major responsibilities.

Maruf

Maruf is a forty-two years old Bangladeshi male, who is assigned as Lead Manager of Education Programs in a Bangladesh based international organization. The participant has completed his Bachelor's and Master's degree in Pre-primary and Primary Education from the Institute of Education and Research, University of Dhaka, Bangladesh. He also has a Postgraduate Diploma (PgD) in Entrepreneurship Development from BRAC University, Bangladesh.

It's been ten years since the participant has been professionally involved with education-centered programs and projects in different NGOs. Since 2018, he has been working in the humanitarian context for the Rohingya people.

Maruf is mainly the head-office-based Lead Manager of the organization. He manages and coordinates education programs all over the country, including programs in humanitarian emergency response. With the guidance of the education sector lead, under the supervision of his organization, there is a massive project in Rohingya Camp, Humanitarian Crisis Management (HCM) project, and he is responsible for coordinating with the education team of the project.

Faiaz

Faiaz is a thirty-three-year-old Bangladeshi male working as Assistant Monitoring and Evaluation (M&E) Officer in an international NGO. He has completed his Bachelor's and Master's degree in Anthropology from the University of Dhaka, Bangladesh.

Initially, the participant started working in a local corporate company. Later on, due to his professional interest, he moved to the development sector, and it has been four years he has been working in an NGO. In the early stage of his NGO experience, he was involved with child protection and youth development programs and projects. From February 2020, he started working in the current position in the education sector for the Rohingya response.

I believe the Rohingya camp setting provides numerous work opportunities for vulnerable people and also helps to develop the professional skills of a development worker. Employment opportunities in the education sector for Rohingya children in Cox's Bazar was kind of a job I was looking for from the initial stage of the Rohingya influx. (Faiaz, 33, Assistant M&E Officer)

As Assistant M&E Officer, Faiaz is responsible for monitoring and evaluating the project activities. In this regard, he is assigned to develop M&E tools according to organizational need, collect data from the camps and learning centers, collaborate and coordinate with sector head as well as with the partner organizations to assure the quality of the services, and report the progress of the projects and programs to the M&E officer of the organization.

4.2 NGO's role and education approaches

4.2.1 Education sector

Under the supervision and guideline of the Bangladesh government, in 2017, an education sector was formed as an emergency response to support the Rohingya education in Cox's Bazar. The sector is known as Cox's Bazar Education Sector and has provided education to the Rohingya children and the local children of Cox's Bazar for the last four years. The Cox's

Bazar education sector for Rohingya children is led by UNICEF and co-led by Save the Children. The education sector for Rohingya children has 45 active partner organizations, and 390,923 children from the Rohingya community are the target of this education sector (Cox's Bazar Education Sector, 2021). So, it can be said that the education service provision for Rohingya children is entirely directed by different national and international non-government organizations under the supervision of the Government of Bangladesh. Under the education sector till August 2021, there are 3,329 Learning Centers (LC), 2,855 Community Based Learning Facilities (CBLF), and Cross-Sectoral Shared Learning Facilities (CSSLF) are providing informal education through an informal curriculum, Learning Competency Framework and Approach (LCFA) (OCHA, n.d.). Recently, in 2020 Bangladesh government approved the Myanmar Curriculum Piloting (MCP). UNICEF is planning to start the piloting of the project with 10,000 Rohingya students (Reidy, 2020). Still, due to the COVID -19 pandemic, all the education activities for Rohingya children are on hold in Cox's Bazar. MCP is targeting to teach Rohingya people through Myanmar curriculum by using English and Burmese language (Zafari, 2020). The recent activities of August 2021 of the Cox's Bazar education sector are shown in the following dashboard.

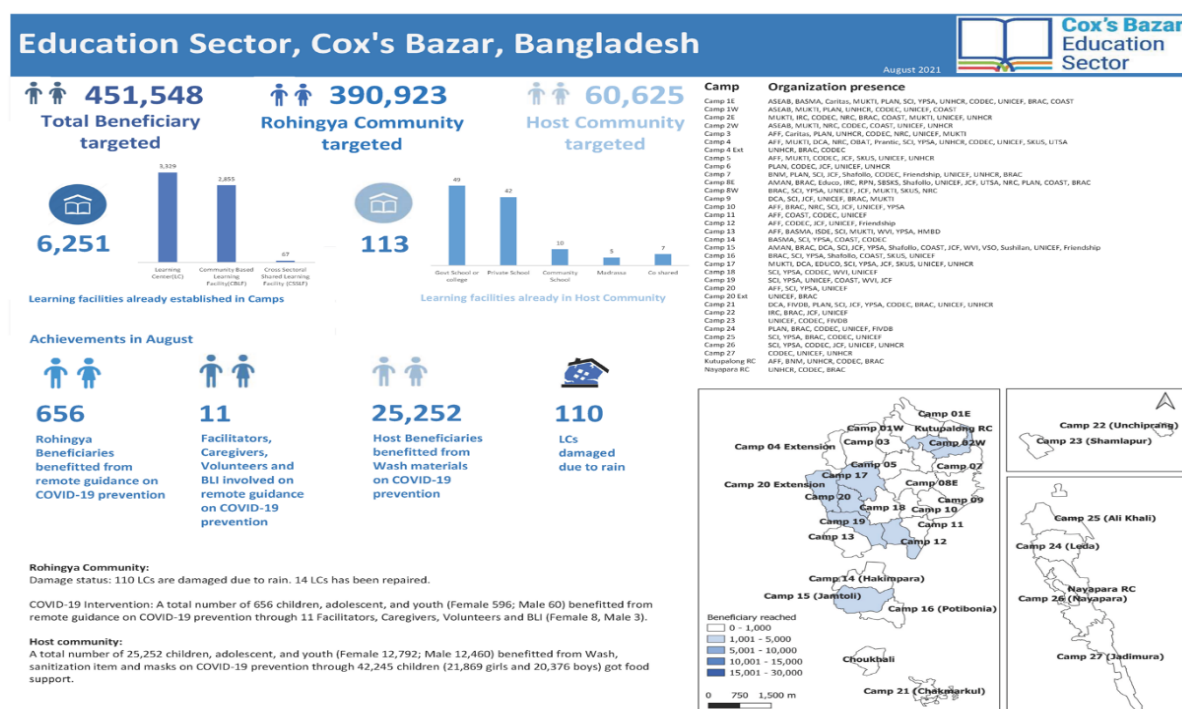


Figure 4: Cox's Bazar Education Sector dashboard, August 2021 (OCHA, n.d.)

For the Cox's Bazar education sector, the target group is 3 to 24 years old children, but precisely for the Rohingya community, the target group of UNICEF is 3 to 18 years old children. According to the August 2021 Cox's Bazar Education dashboard, there are 390 923 beneficiaries or children from the Rohingya community under the education sector. (ibid, 2021.)

The education sector is a coordinated body of NGOs and humanitarian agencies to ensure the rights of Education Rohingya children. The sector is internationally led by UNICEF and nationally co-led by Save the Children. (Nandini, 29, Education Specialist))

Another participant added that the education sector also coordinates all the funding and donor organizations. Different international NGOs and national NGOs are supporting the education sector as implementation partners.

The education system in Cox's Bazar is running under one umbrella known as the Education Sector that covers all the donors of Rohingya and host communities. Different donor organizations are - UNICEF, UNHCR, WFP, IRC etcetera. Local or international organizations are implementing agencies under the same umbrella. We are national-level partners and implement the projects generated from this sector at field levels. (Pallab, 39, Education Coordinator)

In describing the sector's functioning, Milton gave the following statement.

The education sector coordination team is independent, but since they do not have funding, different organizations lead or co-lead these sectors and support them financially. UNICEF and Save The Children are working as sector co-leads in Bangladesh. They recruit the sector coordination teams, ensure their facilities. They follow the instructions of ISCG, maintain coordination with UN organizations and local NGOs. Educational instructions such as which curriculum to disseminate, how teachers can develop professionally, how to carry out classroom teaching-learning activities, and overall discussion is held under sector leadership. Everyone, I mean every partner organization, can share their ideas here. The organizations work as per the instructions of the sector by maintaining this coordination and based on everyone's participation, opinions, donor and situation priority, etc. Diversity and innovation are also at play here, but they require the affirmation of the sector. (Milton, 30, Deputy Manager)

From the findings, it can be said that the education sector for Rohingya children is a well-coordinated body developed by national and international education experts in humanitarian settings. Also, the viewpoints and participation of the partner organizations are evaluated and valued by the sector.

4.2.2 Child-Friendly Spaces

Child-Friendly Space was the first phase of the education sector. The violence in the home country and the horror of fleeing across the border had left lasting trauma in Rohingya children (Penny Appeal, 2021). Child-friendly spaces were an intervention to provide a safe and secure environment, providing psycho-social support to the traumatized children to normalize and rebuild their lives through different activities like playing, learning, socializing, and expressing

their thoughts. This intervention's main purpose was to release the stress and develop the children's coping strategies in humanitarian situations. They got the basic education, like- life-skill training and knowledge on the new and safe environment in the camps. Helping the Rohingya children with psychological support to process their grief and loss was the primary intention of the intervention. There was no specific curriculum or study material for the child-friendly spaces, and the education sector followed a universal system to support the children.

The first step of the universal system of any humanitarian context is CFS (Child-Friendly Space), which aims to create a safe, vibrant, and child-friendly environment for the children who have become a part of that context due to inflation. It was the same in the Rohingya camps. There was no educational curriculum designed for CFS. Still, it does follow a universal format in order to provide the children with a playful environment so that they can overcome their mental trauma. Our organization has been involved with CFS from the early period of the Rohingya exodus. (Pallab, 39, Education Coordinator)

Most of the Rohingya children were not familiar with any institutional support or any kind of Education child-friendly spaces that introduced them to a place where they are getting priority and care, which is new to them. The parents were not feeling secure sending their children in child-friendly spaces at first, but after a couple of months, we got positive responses from both parents and children. Children actually liked to come to the child-friendly spaces, and gradually parents also supported us. (Maruf, 42, Lead Manager)

Among nine, six participants said that their organization implemented child-friendly spaces as an education partner NGO at the field level from 2017, from the initial period of the Rohingya crisis in Bangladesh. Two participants said that their organizations got involved in the education sector in 2018 at different timelines.

Child-friendly spaces ensure the safety of the traumatized Rohingya children by bringing them under a safe roof. Also, the intervention helped the Rohingya children develop their coping capabilities in the new environment of the host country, which also helped them grow a sense of belonging within these children.

4.2.3 Temporary Learning Centers

The Bangladesh government decided that the Rohingya refugees need to repatriate to their own country. Consequently, the education sector is not allowed to build any permanent schools in the Rohingya camps. From 2017 to now, the education sector has built 3,329 temporary learning centers (TLC) (OCHA.a, 2021). Mostly, the temporary learning centers are semi-permanent structures made with bamboo and tarpaulin or a prefabricated container. Instruction from

UNICEF or Social Service Department was followed in constructing the TLCs (ibid. a, 2021). These TLCs can teach forty children at once. Before the pandemic situation, TLCs operated three shifts and two hours a day (Human Rights Watch, 2019). In October 2018, BRAC and UNHCR jointly constructed and inaugurated two-storey temporary learning centers made of bamboo and different natural ingredients. Two hundred forty children were taught in the center (BRAC, 2018). The participants described that, in some cases, these learning centers were the first educational experience for Rohingya children. Initially, learning centers provided psycho-social support, then with time, it paved the way for non-formal Education for Rohingya children.

After fleeing to Bangladesh, they faced new challenges such as human trafficking. At that time, the main focus was to bring the children within the learning centers' safe environment and help them get rid of the trauma gradually through psychosocial support. At one point, their learning concerns arose. Then our education team developed some very basic materials on language and math, and that's how they started the learning process. (Faiaz, 33, Assistant M&E Officer)

We have more than 200 learning centers in different camps. Each learning center comprises 40 to 60 children. Before the pandemic, when situations were normal, English, Maths, Science, Arts, Burmese were taught in our learning centers. Now due to the pandemic, education is paused in all camps. (Mustakim, 31, Training Coordinator)

Every learning center followed the same teaching-learning process. Also, each learning center has two shifts (each for 2 to 2.5 hours) and can accommodate forty learners. (Nafisa, 32, Program Coordinator)

Children who are registered in the temporary learning centers are mostly from 4 years to 14 years old. The active students who usually attend the classes are usually 11 years old or younger. Only 4 per cent of the 14 years old or older children participated in the classes (Human Rights Watch, 2019).

For UNICEF, the target group is 3 to 18 years old children, but it is from 3 to 24 years old children for the education sector. (Nandini, 29, Education Specialist)

The learners were divided into two groups- 4 to 6 years old children are in the early learning group, and 7 to 14 years old children are in the basic education group. (Pallab, 39, Education Coordinator)

In every learning center, there are two teachers, one is from the host country, and the other one is from the Rohingya community with Burmese language skills. Some participants mentioned that their organizations prefer to recruit female teachers only, but, they referred, it is tough to find skilled teachers from the Rohingya community.

Two teachers were recruited for each learning center. Qualified teachers are hard to find from the camps. Usually, according to our operational strategy, we recruit female teachers at each learning centre. But female teachers are hard to find too. Most of the refugees had completed up to the highest 7 to 8 grades. We trained them up and tagged them along with the national teachers from Cox's Bazar. (Tonni, 35, Project Manager)

So, temporary learning centres are the institutional structure that ensures all the support of the education sector. These temporary learning centres develop the feel of 'safety' among the Rohingya children.

4.2.4 Non-formal Education: LCFA

Rohingya people are known as Forcibly Displaced Myanmar People (FDMN) in the host country Bangladesh. Bangladesh government is aiming at their successful repatriation. So, there is a bar on formal education for Rohingya children. So, under the umbrella of the education sector, UNICEF developed a non-formal curriculum especially designed for the Rohingya children. This non-formal basic education curriculum is known as Learning Competency Framework Approach (LCFA). Under this curriculum, the education sector taught five subjects - Maths, English, Science, Burmese Language, Life Skills. LCFA followed a standardized curriculum for refugee settings and a combination of the Bangladesh and Myanmar curriculum. Study materials were mostly developed by BRAC, and British Council designed the English course's learning material. Professionals said developing an appropriate curriculum and deciding on the teaching-learning materials for the Rohingya children were challenging. They also described the study level under the LCFA curriculum. They added. Currently, the classes of the LCFA curriculum are on hold due to the COVID-19 situation.

The learning contents became one of the concerns after the installation of the LCs. There was no specific curriculum for them, so the question arose; which curriculum would they learn - Bangladesh or Myanmar? Then a non-formal basic education curriculum was developed under the supervision of UNICEF. The curriculum, known as LCFA (Learning Competency Framework Approach) was developed as a guideline to the curriculum. Five subjects were chosen under LCFA: Maths, English, Science, Burmese Language, and Life Skills. (Mustakim, 35, Training Coordinator)

Initially, when we were teaching them based on their age, we noticed that many children had very little learning competency compared to their age. Then under LCFA, the

learners were categorized into four levels. Level 1 is pre-primary (1 year), Level 2 is equal to general education level 1 and 2 (1 year), Level 3 is equal to level 3 to 5 (2 years), and Level 4 is equal to level 5 to 8 (2 years). According to the curriculum, the learners would achieve 8 grades worth competency in 6 years. An assessment process was initiated by Room to Read in order to measure the learners' competency. They developed and applied assessment tools and then categorized the learners into four levels. (Tonni, 35, Project Manager)

In Myanmar, as a deprived ethnic group, very few Rohingya children got the opportunity to any academic learning facilities. LCFA curriculum paved the way for educational access. The curriculum is developed considering the context of the Rohingya children and competent to provide basic literacy to the Rohingya children. But, as a non-formal education curriculum, the recognition of this education is still questionable.

4.2.5 Appropriateness of the curriculum's language

There is a very complex language setting in Cox's Bazar Rohingya camp. The host country's language is Bengali, the Rohingya people's mother tongue is the Rohingya language, and the medium of instruction in Myanmar is the Burmese language. According to the Bangladesh government's regulation, it is forbidden to use and teach the Bengali language in the Rohingya camps. On the other hand, the Rohingya language doesn't have any written script. They used Burmese alphabets to write. The verbal form of the Rohingya language is similar to the local dialect of the host country, the Chittogram's language.

Considering these language aspects, the NGO professionals and education experts decided to provide education in English and the Burmese language. Initially, all the learning material was developed in English and then translated to the Burmese language with the help of Burmese experts.

There is no written form of the Rohingya language. So, it is planned to teach them the national language of Myanmar, which is Burmese. Attempts were also made to give instructions in English. And there are restrictions from the Bangladesh government to use the Bengali language in Rohingya camps. (Nandini, 29, Education Specialist)

We only recruit Cox's Bazar-based teachers who are experts in the Chittagonian language from the local community. Their language is similar to the Rohingya language, so there are no communication issues. There is always a Burmese Language Instructor to support anyway in each learning centre. (Ritu, 29, Technical Support Officer)

The written mediums of instruction here are English and Burmese, whereas the oral ones are Rohingya and the Chittagongian dialect as they have some similarities in common. English and Myanmar are used in both spoken and written forms. The host community prefers the Chittagongian dialect and English. On the other hand, the Rohingya volunteers or facilitators prefer the Myanmar and Rohingya language. Our support system functions by means of this mixing in languages. (Tonni, 35, Project Manager)

Language plays a vital role in learning. Developing strong and effective literacy skills is highly dependent on the use and understanding of the language of the learning materials. In the context of Rohingya education in Cox's Bazar, the application of language is strategic and logical. Education in the Bengali language could develop their 'belongingness' to the new social context. Still, considering the international policy and the Bangladesh government's aim of successfully repatriating the Rohingya people, the adopted medium of instruction is well designed. Also, the language of education is well accepted by the Rohingya community.

Though the Rohingya community is reserved, they want to learn to read and write. Most Rohingya parents prefer to know the Myanmar language. Very few want to learn the Bengali language just to get work opportunities here. (Nafisa, 32, Program Coordinator)

We are providing education in their language, so they didn't have any problem with the learning. (Pallab, 39, Education Coordinator)

The participants argued that the current language structure for the Rohingya children is well-thought and well-designed for the current context. Still, it is not assured that it is the best for the Rohingya children in Cox's Bazar. Also, the education in the Burmese language would only be helpful if the Rohingya people return to Myanmar, or else as the medium of instruction Burmese and English language, in the land of Bengali language is still questionable.

4.2.6 Myanmar Curriculum Piloting: A new phase of Rohingya Education

In January 2020 Bangladesh government approved another curriculum for the Rohingya children, known as the Myanmar curriculum. UNICEF wanted to start Myanmar curriculum piloting for 10,000 Rohingya students for grades 6 to 9 (Reidy, 2020), but due to COVID- 9, the curriculum couldn't be in action yet. The professionals are hoping they will be able to start the Myanmar curriculum piloting in 2022. Initially, Burmese, English, Mathematics, Science, and Social Studies will be taught in the curriculum. The study material of this curriculum would be in the Burmese language, and the education sector is trying to advocate with the Myanmar government to get material support for the curriculum.

It was a UNICEF initiative. Save the Children was also involved. The plan was to scale up fully by 2022, although it hasn't been implemented yet due to the Covid situation. Initially, four organizations- UNICEF, Save the Children, Dhaka Ahsania Mission, and Friendship was supposed to work on this piloting. (Ritu, 29, Education Specialist)

Most Rohingya people want to learn in the Myanmar curriculum using books from Myanmar because if they get the chance to return, they will be able to use their education. We are trying to meet their hope through Myanmar curriculum piloting. (Nandini, 29, Education Specialist)

According to the participants, there is a possibility that the Myanmar curriculum can be a step towards formal education. However, professionals have different opinions in this regard.

One of our government's major agendas is the dignified repatriation of the Rohingya people in their homeland Myanmar. Therefore, the chances are that the Myanmar curriculum will not be implemented as formal education. Since every child has a right to Education, definitely a guideline or framework reflecting their culture and social values is required to ensure that right. From that perspective, the Myanmar curriculum is going to be implemented soon, but probably not alike formal education. (Nafisa, 32, Program Coordinator)

We might decide on formal education if we start the Myanmar curriculum piloting, though that also depends on government approval. (Nandini, 29, Education Specialist)

With the Myanmar curriculum, we initiated to prevent silent dropouts. We haven't implemented it as of yet. Myanmar curriculum piloting aims to ensure an equivalent degree for these learners and make sure that their certificates are recognized once they return to their country. We will implement the Myanmar curriculum in full-fledged in 2022-2023 so that they can adapt and utilize education in their own language. To sum up, it's difficult to label it as formal education in a humanitarian context like this. (Faiaz, 33, Assistant M&E Officer)

Myanmar curriculum piloting is an aspiring possibility for the education of Rohingya children. In the views of the participants. The participants also think that the successful implementation of the initiative will initiate the secondary education opportunity for Rohingya children.

4.2.7 Teacher training and development programs

In refugee settings, teachers play a crucial role and are responsible for significantly impacting children's lives. So, to ensure broad access to education for refugee children, an adequate number of trained and equipped teachers are vital (UNHCR, 1994). The education sector for Rohingya children is also emphasized developing teachers' skills with diverse teacher training sessions.

All the NGOs under the umbrella of the education sector maintain some basic instructional guidelines and training frameworks specially designed for Rohingya teachers or facilitators. Besides, training is also arranged based on the basis of need assessment.

We conduct an assessment on the teachers to identify their lacking. According to that, we are planning to provide training to them. To develop this training package, an agreement process is going on with Cambridge University and Bard University. (Maruf, 42, Lead Manager)

Teachers are given basic training on pedagogy, child psychology, child safety, child awareness, classroom management, etc. Our NGO provides a monthly refresher training that includes the next month's contents and helps them face the subjects they find challenging to teach. Besides, training is also given on child psychology. (Pallab, 39, Education Coordinator)

Professionals also added, besides basic pedagogy training safeguarding, child protection training are provided to the teachers. Subject-centered training is also provided, which is known as subject-specific training. After completing these training, teachers attend monthly or by-monthly refreshers meetings, where they discuss their teaching context and method, which help them develop their method plan. Rohingya teachers and volunteers also sit in a learning circle known as Teacher's Learning Circle (TLC).

Weekly, teachers sit in a learning circle, which means ten to twelve teachers from three or four nearby learning centers sit together under their supervisor. They discussed the scope of improvement and best practices, known as the Teacher's Learning Circle (TLC). This is followed in the LCFA curriculum. Now when we are thinking about the Myanmar curriculum, we are planning to provide pre-induction training. In the induction training package, training will be provided on code of conduct, safeguarding, child-friendly teaching pedagogy, and basic training and subject-specific training after onboarding of the curriculum. Monthly freshers and quarterly freshers will be continued. (Nandini, 29, Education Coordinator)

During the pandemic, the education sector is focusing on the skill development of the Rohingya teachers on online platforms. As technology is not allowed in the Rohingya camp, the local teachers share the training content with the Rohingya teachers over the phone through 20/30 minutes sessions.

We run TPD (Teachers Professional Development) project. Under this project, we provide technical support on social-emotional learning, subject based activities to our partner staff on a UNICEF online platform named E-learning passport. Moreover, we run e-learning courses on Business Education on a separate website, mobile applications. Overall, now we are running teachers or staff capacity building programs as part of our visible activities. (Mustakim, 31, Training Coordinator)

4.3 Challenges and limitations

4.3.1 Registration based enrolment

Another notable challenge that I identified is the enrolment process of the Rohingya children in the learning centers. All the organizations can't work in all the camps. So, at first, organizations conduct a survey on their targeted age group's children in their assigned camp. Then, to enroll these students, they collect the Family Counting Number (FCN) of the family and the progress ID of the child.

At first, there was no sort of documentation here. At present, there is an ongoing individual registration process on behalf of our Govt. and UNHCR. Under this process, every family is given a unique ID number, which we call Family Counting Number (FCN). When we enroll any learner, we deal with them using ID numbers. Later the parents' names are documented. (Nandini, 29, Education Specialist)

There are a number of Rohingya families who aren't willing to register their data and don't have FCN numbers. This situation deprives the unregistered Rohingya children of access to the education programs in Cox's Bazar.

4.3.2 Certification: Lack of educational recognition

National Task Force authority of Bangladesh banned formal education of any kind of certification for Rohingya people. Though they approved informal education for Rohingya children, certificate of accomplishment is not allowed (Moniruzzaman, 2021).

It depends on repatriation. There is no question of recognition of their learning progress until they are repatriated. Currently, they are staying in camps and receiving informal education so that they don't have to face any learning gap. There might be advocacy from the UN about their enrolment process once the repatriation starts. (Maruf, 42, Lead Manager)

However, most of the professionals admitted the fact that issuing some kind of evidential document is necessary. Some of them said the Myanmar Piloting project could be a ray of hope, but it is clear and loud that the Bangladesh government will not provide any kind of certificate. Myanmar can initiate the certificate process after successful repatriation or any international organization.

For the Myanmar curriculum, we will bring the books or soft copies of the books from Myanmar. But, the fact of certification is not decided yet. We don't know yet who will give the certificate, Myanmar or any International organization, academy, or council. Still, the process is going on, but it is confirmed that the Bangladesh government will not issue any certificate. (Nafisa, 32, Program Coordinator)

There should be some initiative taken from the policy level to ensure some kind of recognition of their learning. They should be able to utilize that learning wherever they migrate later. (Milton, 30, Deputy Manager)

We are trying to introduce the Myanmar curriculum here to get the Myanmar government to provide certification here, and thus we will reach a new step. But it seems complicated, and we are still uncertain. (Faiaz, 33, Assistant M&E Officer)

One of the participants pointed to an important aspect: the quality of the Education according to the professional. The learning process and the quality are not sufficient to recognize their education through a standard certificate.

The ongoing teaching-learning process or the total education service that we have been providing them with the available resources is not enough for certification. Our main focus is to ensure their basic literacy and numeracy and a protected environment for them to raise self-awareness among them. There is hardly any question of certification unless they are getting a formal education. (Tonni, 35, Project Mnaager)

Certificate gives the recognition of the obtained education and accelerates the potentiality to new opportunities. This uncertainty on the certification process of the Rohingya children's education is putting their future at risk.

4.3.3 Poor learning environment

According to the description of the learning centers in the previous section, the structure of the learning centers is not concrete enough to deal with natural calamities. Also, some are congested to accommodate all the learners.

It is neither too congested nor an ideal scenario. Some centers are located in the hill tracks. (Milton, 30, Deputy Manager)

The professionals reported that considering the context, the learning centers are okay, but the main problem is there aren't sufficient materials, like- sufficient lighting, table, chair, fan. In some learning centers, WASH facilities are not sufficient.

It's not like the learning environment is terrible, but the learning centers are in a very bad situation. Our main challenges are providing a bench, chair, and a comfortable learning environment. (Pallab, 39, Education Coordinator).

The learning environment plays an important role in the learning process of a child. A poor learning environment demotivates the student and hampers their educational growth. Particularly, when children come from a vulnerable context, offering them a comfortable and inspiring learning environment is necessary to attract them to the learning centers.

4.3.4 Inadequate education for the children with special needs

Identifying children with special needs in the Rohingya community is a challenge. The participants stated that children with special needs in a family are stigmatized in the Rohingya community. The participants also added that Rohingyas don't even want to let such children get out of the house, as they think disclosing such a fact may bring dishonor to the family. Nevertheless, few parents disclose their children to enjoy this benefit when they see support for children with such special needs. But, unfortunately, very few of the partner NGOs have specialized education approaches for children with special needs.

Preference is given to those with moderate levels who can continue studying with assistive devices enrolled in the regular education system. But for those who have severe disabilities. We have 1-2 partner organizations who run specialized schools such as Handicapped International, CDD, etcetera, and those who cannot be taught together with normal children, but it is less than 10%. (Nandini, 29, Education Specialist)

On the one hand, the vulnerable context of the Rohingya refugee setting, on the other hand, the physical disability of these children is exposing them to more vulnerability. These children are special, and they require special attention from all aspects of society, including the education sector.

4.3.5 Gender disparity

Education access was not available in Rohingya history. As a result, there is a long term stigma in their community that largely affects the girls. As a part of cultural practice, they face family restrictions right after they hit puberty. Some religious and communal factors also influence conservativeness. They are rather forced to get prepared for marriage. The professionals detailed the scenario as follows.

At first, it means at the age of 5 or 6, we can ensure a 50/50 ratio of girls and boys in learning centers, but after the age of 1, when they hit puberty, the school attendance rate of the Rohingya girl children drops drastically. In any way, we cannot bring adolescent girl children to the learning centers. Even a girl's specific session also could not make much impact. In this case, I think their traditional cultural and religious thinking is responsible, and it won't change so fast. It doesn't matter how much we try. But we are trying our best to change the situation. (Mustakim, 31, Training Coordinator)

Till now, women are only reproductive organs to them. In this case, custom, religious superstition plays a role. We have to struggle a lot to educate the girls of the community. (Nandini, 29, Education Specialist)

Education professionals also compared the situation with the previous social context of Bangladesh, where the community was not supportive of female education. They commented that constant effort would help to change the situation over time.

When it comes to Education, obviously adolescent girls (aged above 12-13) face challenges from their community. It resembles the scenario of girls' education from 15-20 years ago in our national system. You will observe a gradual increase in girls' participation through awareness raising, motivation, and other activities in our national and Rohingya sectors. (Ritu, 29, Technical Support Officer)

Another notable factor reported is the girls in the Rohingya community do not have any decision-making capacity. So, their participation in the education system completely depends on the male member of their family.

In the case of girls' education, they couldn't do much, as they did not want to educate their girls at all. Girls can't make any decisions for themselves; fathers, brothers, or husbands make decisions for them, and girls are bound to follow that decision. Also, the early marriage rate is really high in the Rohingya community. (Milton, 30, Deputy Manager)

4.3.6 The lower educational expectation of the Rohingya children

Educational deprivation in Myanmar, as well as the Rohingya community values, suppressed the educational expectation of the Rohingya children. They are not very motivated to get academic Education. They want to learn technical skills, which will enable them to earn money for their family.

Adolescent Rohingya boys who are 12 or 14 years old don't want any academic education, they want to learn any technical skills, which will help them start a business. (Mustakim, 31, Training Coordinator)

Some of them want to learn mobile repairing but mobile use is forbidden in the camps so we couldn't get permission from the government. Some of them wanted to have computer repair, but as there is a restriction on using technology in the camps, we couldn't arrange that too. (Nandini, 29, Education Specialist)

Most of the girl children wanted to learn hand embroidering or tailoring, some of them wanted to learn baking. (Faiaz, 33, Assistant M&E Officer)

The participants also mentioned that another reason for the denial of education is early marriage. In the place of education, Rohingya children are forced to get prepared for marriage. According to the participants, maximum boys aged above 10 to 15 have to discontinue education and be engaged in various kinds of child labor to minimize living costs and earn money to get married. Participants also added that the Rohingya community are conservative regarding girls, and the community thinks educating girl will not bring anything good, as girls will get married soon. Their only task is to carry and bring up children.

Because they are also more into getting married, and if they earn well, they can get married soon. I would not say everyone is the same, but the majority of the Rohingyas are not interested in academic education; most of them are interested in vocational training, which can ensure their livelihood. (Maruf, 42, Lead Manager).

Besides the refugee context, Rohingya children's unwillingness to academic education deprives them of being able to their growth in raising the strong voices of Rohingya children to achieve their right to advance education.

4.3.7 The dominance of religious education

Religious education has a strong place in the Rohingya community. As a Muslim community, they focus on learning religious values and ethics and learning to recite Quran at home. Most of the Rohingya families prioritize religious education over academic education. Learning centers are not a serious place to learn. They only waste time by playing silly activities.

To them, religious education is more important than academic education. Besides that, they also want to teach the children seriously. (Maruf, 42, Lead Manager)

The professionals also mentioned that advocacy at the community level is changing the situation to some extent. Still, the problem begins when the children have the same timing of two classes. In this situation, they prioritize the religious education

They have an emotional attachment to it. It clashes with our regular education programs in terms of timing only when the same learner has to attend school and Madrasa at a time. (Ritu, 29, Technical Support Officer)

It is noted that religion was the easiest accessible education to them back in Myanmar, so there is an obvious priority of religion among the camps, according to the record.

4.3.8 Language barrier

The major problem faced by the professional is the language barrier. Referring to the language complexity, the professionals repeatedly stated that they have struggled with the language from the beginning of the education sector.

Language is the most significant barrier. The Rohingya accent is mostly similar to that of Cox's Bazar. But theirs have no written scripts. They are verbally used to communicating in the local dialect of Cox's Bazar, but they use the Burmese alphabet when it comes to writing. Their medium of educational instructions is both Burmese and English. Except for the Burmese Language, most of their subjects (Math, English, Science) are written in English. (Milton, 30, Deputy Manager)

In the process of curriculum development, they were confused and struggled to decide the medium of instruction.

The learning contents became one of the concerns after the installation of the learning centers. There was no specific curriculum for them, so the question arose; which curriculum would they learn- Bangladesh or Myanmar? (Tonni, 35, Project Manager)

Every active organization was implementing their own materials. It took us a considerable amount of time to come up with the materials. We had to contextualize the materials following their culture and language. (Faiaz, 33, Assistant M&E Officer)

The professionals also mentioned their struggles and challenges in learning material development. They specified that first, they have to prepare the materials in English, then translate the materials with a Burmese language expert. As the literacy rate is really low within the Rohingya community, it was hard for the NGOs to find an educated person to translate the materials.

One of the language barriers was that there was no Rohingya script. We had to prepare every material in the Burmese language. That was a big challenge because, at first, we had to prepare those in English, and then we had to find experts to translate those into Burmese. (Mustakim, 31, Training Coordinator)

Since there is a ban on using Bengali in the Rohingya camp, there is no Rohingya script. The scarcity of Burmese language experts puts both the professionals and the Rohingya learners in a limited condition, limiting the teaching learning scopes.

4.3.9 Scarcity of trained and specialized teachers and education experts

The study participant stated that one of the notable limitations of their education is the insufficiency of trained and expert teachers for Rohingya children. By trained and specialized teachers, the professionals are indicating persons who have long work experience educational background, a better understanding of the context, can work towards improvement, and are more dedicated to implementing the educational approach at the field level.

There is a lack of qualified teachers. Even the supporting staff or the education specialists do not belong to educational background. A vacuum was created because of proficient teachers and trainers in the field. Staff working there might have worked at the national

or field level before, but they lack educational skills. Consequently, there is a guidance gap in system execution and a lack of necessary training, emphasizing the education involvement of the learners. (Milton, 30, Deputy Manager)

There are only two institutions in Bangladesh that work on quality education – IER, Dhaka University, and IED, BRAC. I didn't really find the quality of TTC, NAEM, and other B.Ed., M. ED, programs, and diplomas among the education workers. Course providers are also not up to the mark. (Mustakim, 31, Training Coordinator)

Another challenge the NGOs faces is appointing teachers and Burmese Language Instructors (BLI) from the Rohingya community. To provide a girl-friendly space or on demand of the Rohingya community, some of the NGOs prefer to appoint female teachers according to their organization's policy. According to the participants, the literacy rate is really low in the Rohingya community, so finding expert Rohingya teachers is hard to find. The professionals precisely focused on the scarcity of the skillful Rohingya female teachers for the learning centers.

We try to do gender balance to appoint the teachers, but to ensure female friendly space, we try to appoint female teachers, but holding female teachers from the Rohingya community is really tough, as the community does not support it. (Nafisa, 32, Program Coordinator)

Qualified teachers were hard to find there. Usually, we recruit female teachers at each LC according to the operational strategy of BRAC. But female teachers were hard to find too. Most of the refugees had completed up to the highest 7 to 8 grade. (Tonni, 35 Project Manager)

In 2017, millions of Rohingya came to Bangladesh to survive the oppression of the Myanmar government. The Bangladesh government was not prepared at all to host such a huge vulnerable population, and it created an emergency situation for both the host community and the Rohingya community. One of the participants focused on the emergency situation and the time limitations to build teachers' capacity according to the Rohingya context.

One of the major limitations is that there is not enough time for teachers' capacity building. The master trainers are not groomed well. So there's a gap between the integration process of the master trainer, teacher, Burmese Language Instructor, and the Rohingya learners. (Milton, 30, Deputy Manager)

4.3.10 Restricted formal education for FDMN

The Bangladesh government doesn't support the thought of the Rohingya people's permanent stay in Bangladesh, and the government's main intention is to repatriate the Rohingya people successfully to Myanmar. This restriction over education is largely limiting the education access for Rohingya children, especially the restriction is depriving the Rohingya children of having formal education opportunities.

People can hold refugee status by default in those nations that signed the Refugee Convention, 1951. Bangladesh is not one of those nations. Besides, since 1992, there have been two registered camps for about 35000 Rohingya people in Bangladesh. They are registered as Myanmar citizens under the Govt. of Bangladesh. Our Govt. addresses them as FDMN (Forcefully Displaced Myanmar Nations). The UN refers to them as Rohingya refugees. So, both the terms are being used. (Nafisa, 32, Program Coordinator)

There is no indication from our Govt. as to creating the opportunity of formal education for the Rohingya children anytime soon. One of our Government's major agendas is the dignified repatriation of the Rohingya people in their homeland Myanmar. (Mustakim, 31, Training Coordinator)

Consequently, the Government of Bangladesh restricted the formal education access for the Rohingya people to reduce the risk of their integration into the local community but approved non-formal education to bridge the education gap. The professional mentioned that the Rohingya people demand to avail formal education. The governmental restriction and their legal status do not support the education sector to provide formal education to the community.

First, according to our needs analysis, Rohingya people want formalized education which is not possible to provide by the Bangladeshi Government. Also, in the camps, there is no setup to provide formal education. (Nandini, 29, Education Specialist)

As I already mentioned Rohingya community wants formal education, we are providing education through the LCFA curriculum, so in this regard, we face dissatisfaction from the Rohingya community. (Maruf, 42, Lead Manager)

The Bangladesh government is considering the successful repatriation of Rohingya people, but the right of education to Rohingya people is being violated. But the policymakers of Bangladesh strongly opposed the fact. According to them, Rohingya people are illegal in Bangladesh, and no illegal citizens are allowed to any academic institution in Bangladesh (Radio Free Asia, 2019). Such a complicated diplomatic and political situation increases the risk of exploitation,

child labor, early marriage, and, most importantly, blocking their potential for future endeavors.

4.3.11 Restricted mobile and internet use in Rohingya camps

Since September 2019, the Bangladesh government has restricted the access of SIM cards, using any telecommunication operators, and internet in the Rohingya camps in Cox's Bazar (Human Rights Watch, 2020). The purpose of the restriction was to ensure security within the community, as a mass of Rohingya people gathered to observe their two years anniversary of the Myanmar exodus Bhuiyan and Basher, 2020). Recently the restriction on internet access was restored, but the situation is not flexible in all camps. The education professionals reportedly stated that this restriction on mobile and internet access limits their education support in the midst of the pandemic. The local community is getting the opportunity to study online. Still, the Rohingya children cannot avail the opportunity due to this restriction and scarcity of technological material.

In the future, we are planning to provide technology-based education through blended modality, though we didn't get permission yet. It completely depends on the government's permission. (Pallab, 39, Education Coordinator)

Bangladeshi nationals or any field workers are not allowed to enter the Rohingya camps. Since the Rohingya teachers are allowed to stay in the camps, the teachers from the host country communicate and instruct them over the phone. This is kind of informal and mostly done in a one-to-one approach by maintaining proper safety measures. But the ban on technology does not allow the local teachers to communicate effectively with the Rohingya teachers, which is also hampering the teacher's development programs.

No field staff is allowed to enter the camps in this situation. To facilitate the capacity building or resilience of the Rohingya people, every organization has to recruit Rohingya teachers as well as national teachers. Now, we are doing the task over the phone in a very informal way. (Maruf, 42, Lead Manager)

4.3.12 Hazard of the COVID-19 pandemic

In the current situation, the major challenge of the education sector is the distress of the COVID-19 pandemic situation. Education sectors suffered badly in the pandemic situation. Precisely, as I already mentioned, RRRC declared education as a non-essential activity, so all the activities of the education sector are in a pause now, which is increasing the rate of dropouts, early marriage, and child labor within the Rohingya community.

Due to the COVID situation, our government is treating education as a non-essential service. Education facilities are closed at this moment. Although the organizations are trying to work in limited scope through several alternative modalities but it's not sufficient. As a result, the rate of dropout, child labor, early marriage is increasing. (Mustakim, 31, Training Coordinator)

When a service is non-essential, you won't be able to provide the service as you have to provide the essential service only. As education is a non-essential activity, we are not able to run our Education-centered activities. (Faiaz, 33, Assistant M&E Officer).

For the education sector, another COVID- 19 induced challenge is the lack of funding. According to the professionals, at the initial stage, they received a good amount of international funding. Still, as it is a health pandemic, the donor organizations are now interested in funding the health programs.

Funding is, of course, the main issue now, as the situation of the donor countries is not good now due to the COVID- 19. So, the funding has decreased mentionable. More concerning than funding is, as this is a health pandemic, so donor organizations like the UN are funding health programs and projects. (Milton, 30, Deputy Manager)

Some projects have been phased out 40% of donations have been cut down. As a result, access to education can be limited for a period of time. (Pallab, 39, Education Coordinator)

The key damage to the pandemic situation is the huge educational loss of the Rohingya children. The learners have been suffering from a huge educational loss already for their deprivation from education in Myanmar. Additionally, the governmental restriction on technology deprives them from alternative education options such as those implemented for Bangladesh children.

Still, I will say, the host community is a bit ahead as they are being able to offer classes through television or online platform, which is not possible for the Rohingya community for the restriction on technology in the camps. There is no network in the camps, so providing online education is not possible for the Rohingya children. (Nafisa, 32, Program Coordinator)

Their previous context did not allow them any access to education. When they were getting introduced to education in the Rohingya camps, their learning got disrupted due to the COVID situation. It is difficult to motivate a child to study when the education gap is prolonged.

4.4 Coping interventions of Cox's Bazar education sector

The NGOs under the education sector are adopting different problem-solving models and interventions to mitigate the challenges in Cox's Bazar Rohingya camp.

4.4.1 Mental health support

Most of the refugee children have traumatic recollections of horrific acts of violence in Myanmar, including sexual assault and rape, home burnings, shootings, and murders. Children who have experienced trauma are typically reluctant to engage in normal childhood activities, preferring to remain home instead (Moniruzzaman, 2021). In such a situation, the education sector initially focused on arranging a safe and secure environment for these children and providing psychosocial support to cope with their traumatic experiences.

During the influx, the children and adolescents were at a vulnerable stage and suffering from mental trauma. After fleeing in Bangladesh, they faced new challenges such as human trafficking. At that time, the main focus was to bring the children within the safe environment of the LCs and help them get rid of the trauma gradually through psychosocial support. (Pallab, 39, Education Coordinator)

To provide child-centered psychosocial support in an emergency setting, Save the Children has developed Mental Health and Psychosocial Support (MHPSS) interventions in the Rohingya response. According to Save the Children, children's optimum development and welfare depend on various contextual variables at different levels of the social ecology (Borja et al., 2019). Learning Centers in the camps help to the restoration of a feeling of normality and regularity among children, caregivers, and the community by providing a safe learning environment. Social and emotional development in the form of life skills training enables children to acquire abilities such as self-awareness and social awareness, self-management, good interpersonal skills, and responsible decision-making to supplement basic reading and numeracy results (ibid, 2019). In this regard, the participants stated that the children like to come to the learning centers as it allows them to become children again. They also added that due to the pandemic, their inability to join the learning centers is upsetting to them as they are unable to socially active in a safe environment.

Attending the learning center's is also a part of their mental wellbeing. They enjoy the learning center's activities as those are different from the traditional style. Although no specific curriculum has been developed for them yet, they are taught structured lessons following specific schedules, topics, instructions, and frameworks by different organizations. (Ritu, 29, Technical Support Officer)

Rohingya children enjoy creativity and innovation-based learning. Not being able to attend the learning centers in lockdown must be a traumatic experience for them. Mentally they are becoming isolated from society. They are eagerly waiting for the learning center to be reopened soon. (Nafisa, 32, Program Coordinator)

The finding illustrates that the education sector has designed their interventions by following scientific problem-solving methods, where the education sector focuses on different factors in children's environment. This process reflects the application of the psychological development theory, which professionals in different disciplines often use.

4.4.2 Protecting female rights

As discussed previously, gender disparity has a significant impact on the Rohingya community as well as in the education sector, to reduce the inequalities on the basis of gender in the education sectors, NGO professionals took different initiatives. To increase the participation of female children, NGOs designed female- specific sessions where only female students are taught. On the other hand, to recruit more female teachers, NGO professionals advocate to convince the male family member at the family level. Also, they arranged a squad to ensure the female teacher's safety and security.

In order to eliminate gender inequality, gender-specific sessions are being tried. To ensure the sustainability of the female teachers, we have talked to the husband or the family, convinced the family regarding safety and security, and also provided a squad to ensure the safe reach of the female teacher was arranged. (Pallab, 39, Education Coordinator)

We are focusing on recruiting female teachers and BLIs to encourage girls to visit the learning centers. The UN strictly follows PSEA (The Prevention of Sexual Exploitation and Abuse), and child protection issues are taken very seriously. (Faiaz, 33, Assistant M&E Officer)

Also, the NGOs arranged awareness programs and training sessions on the importance of female education in different levels of Rohingya communities. The education sector attempted to promote female education through community sensitization too.

Besides that, we consulted with the community's religious leaders through awareness programs and training sessions to focus on the importance of girls' education. There is also an initiative of female education through community sensitization training. (Mustakim, 31, Training Coordinator)

Usually, the dropout of the girls from the learning centers takes place when they hit puberty. So, NGOs provide dignity kits to ensure the attendance of the female children in this stage and inspire and motivate them to bring to the learning centers. Moreover, the ROSC project (Reaching Out-of-school Children) is designed to construct different learning centers only for female learners.

In the girl's specific session, dignity kits are provided among the girls to ensure their attendance during their menstrual cycle. (Tonni, 35, Project Manager)

Once menstruation starts at the age of 8-10, girls are discouraged from attending the learning centers by their guardians. We proposed a solution to build separate schools/settings for girls and boys. Our Govt is implementing similar projects like ROSC (Reaching Out-of-school Children). under the World Bank through UNICEF for Rohingya children in fifteen-hundred learning centers. (Maruf, 42, Lead Manager)

Also, the education sector has initiated a peer learning program, where education is transferred to the female learners through a chain of peer groups who were able to attend the learning centers.

In Rohingya culture, girls aged above 10-14 are not allowed to attend the learning centers because of family and social barriers. In order to continue their education, literate adolescent girls, the former participants of our learning centers or home-based learning, teach three other children. (Nafisa, 32, Program Coordinator)

NGOs in the Rohingya setting promote girls' education through advocacy, training, and innovative approaches. Here, the NGO professionals are playing the role of a change-maker in the life of the Rohingya female children. The professionals believe that continuity of the awareness programs and successful implementation of the approaches would increase the girl education within the Rohingya community.

4.4.3 Parenting education and counseling

In child-centered approaches, parents play an important role. In the Rohingya context, as they came from a disadvantaged social situation to a more vulnerable context, it is more important to educate the Rohingya parent regarding their child's development. Also, in a conservative society like the Rohingya community, where the importance of education is not remarked, and female education is stigmatized, social service provision needs to step in to influence the parents and their surroundings.

The education professionals mainly adopt the home-based counseling approach and community training sessions to motivate the parents to send their children to learning centers, as parental consent plays a vital role in deciding children's participation in learning centers.

The whole process depends on the willingness of children or their parents. In this case, if the parents say, "No! We don't want to send our child to the learning centers" ', then we have no ground to force them. We try to motivate or counsel them to bring them to the centers, but that's only with parents' consent or caregivers. (Ritu, 29, Technical Support Officer)

Besides, the partner NGOs under the umbrella of the education sector provide support for early age children, also known as Early Childhood Care and Development (ECD). In this cohort, education professionals provide guidance to the parents of the infant children to ensure the proper development of children, and parents' responsibility to ensure the healthy development of the child. There are home-based ECD centers for three years old, which are placed in any of the houses of the block the child resides, where the child could walk by himself, or their parent could bring them to the center and take them back home again. For children who are under three years old, professionals provide parenting education.

ECD is seen not only from an educational perspective but also included in the overall development process by integrating health and nutrition, and if it pans out, we might scale it up by expanding it in both Rohingya camps and host communities. (Mustakim, 31, Training Coordinator)

Here the purpose of the education sector and the partner NGOs is to build capabilities of the families to ensure the educational development of the Rohingya children.

4.4.4 Sensitize the community

Communal sense is very strong among the Rohingya society, and they are highly influenced and controlled by their community. The Rohingya community holds a conservative ideology, and education was never a priority to them back in Myanmar. Hence, it is necessary to prepare the community to accept the education services for their children. In order to mitigate the challenges and to bridge the gap between the communities and services of the education sectors, education professionals arrange diverse advocacy programs. In this regard, the NGO professionals mentioned that gradually they are being able to motivate the community and the society to educate their children.

Gradually the community has become sensitized and realized the importance of education to bring about social change. The community is positive about sending the children to the learning centers. Yet, there is some social stigma, cultural superstitions regarding sending the girls to the learning centers. However, we still need to strengthen our sensitization and preparedness. (Maruf, 42, Lead Manager)

The NGOs also run parenting sessions to sensitize and make the community or the caregivers aware of the right to education. There is an education committee consisting of the Rohingya community leader (majhi), religious leaders (imam), and influential men from the community, elderly representatives, caregiver representatives, and child representatives. This committee holds regular meetings and conveys messages to the community for awareness.

Development organizations always work on the basis of community needs. Otherwise, we will not succeed. We had to hold multiple meetings in order to convince and motivate the community leaders to send the adolescent girls to the learning centers. There is an LCMC (Learning Centre Management Committee) in every learning center. The community people (majhi, teacher, guardians) are basically members of this LCMC. Our staff is responsible for day-to-day operations, teachers' supervision, monitoring, etc. (Palalb, 39, Education Coordinator)

According to the participants, while working with an illiterate or semi-literate and an insecure, unable, and inferior community, it is obvious that the community people feel very concerned about their future. SO, there is an acute sign of vulnerability in the Rohingya community. In light of that, the NGOs under the education sector motivate them, mobilize them, include them in various sessions and convince them to send their children to the learning centers, and ultimately it will bring good to the community

4.4.5 Educational integration

Refugee students are a particularly vulnerable population due to their forced migration; nevertheless, their educational requirements are not always covered by educational institutions, which may limit their ability to integrate into society as adults. Considering that the integration of refugee students into educational institutions is a critical system, as their academic performance and social and emotional well-being depend on the process (Cerna, 2019). Also, refugee children's sense of 'success depends to a great extent on their educational success (ibid, 2019), has proposed some policy aspects to the successful integration of refugee children in the education system, where she mentioned about using a holistic model of learning with importance on social and emotional needs, access to quality education to all level, options to self-determination through flexible learning pathways, language support through appropriate resources with a focus on mother tongue, teacher's training and development program, and lastly, successful integration of refugee in wider society can ensure the education integration for refugee children.

Considering Cerna's proposition for refugee education, in the context of the Rohingya refugee setting, the education professionals of different NGOs under the education sector contribute to the Rohingya children's education integration from different aspects. But the complex legal status of the Rohingya people and governmental restrictions on some aspects are restricting them from successful educational integration. Most importantly, the restriction on formal education certification is the challenge they are facing in the successful integration of Rohingya education.

As a humanitarian worker dedicated to an underprivileged population, I certainly want their rights to be ensured and their learning to be acknowledged so that it sustains lifelong. This would be better to have a government monitoring body for this to happen as a government body has accountability to ensure quality. Otherwise, the programs tend to be scattered. But I don't see that possibility yet since education has already been declared as a non-essential service. (Milton, 30, Deputy Manager)

I'm not sure about integration with our national system, but we may develop a separate system or board for them over time. Everything is still at the initial stage right now. A certification is needed for Rohingya to be able to utilize their learning wherever they end up. (Ritu, 29, Technical Support Officer)

Here it is noticeable that, though there is a restriction of Rohingya formal education, most of the participants agreed upon that a formal education curriculum with a certification process is really demands of the situation to ensure quality education for Rohingya children.

4.4.6 Innovative educational approach during COVID – 19

Due to the COVID-19 pandemic, education was declared a non-essential activity by RRRC (Office of the Refugee Relief and Repatriation Commissioner). The education sector for Rohingya children in Cox's Bazar have been working in alignment with the instruction of RRRC, so following the instruction, most of the NGOs paused their educational activities. Still, some of the professionals mentioned some of the alternative modalities in the pandemic situation to reduce the educational loss of the Rohingya children.

Informally, the education sector adopted two modalities to keep the Rohingya children connected to the education system. One is Caregiver led education the other one is IRI (Interactive Radio Instructions) sessions.

Though there is a restriction on the use of mobile phones and internet in the Rohingya camps, in the Care Giver-led Education Approach, the education sector implemented learning over the phone through the home visit of Burmese language instructors. As local staff is allowed to enter the camps, the NGOs contact the Rohingya community teachers over the telephone and deliver the study materials for home learning.

During the current situation of COVID- 19, our volunteers and teachers are encouraging parents to teach children through door-to-door visits. We are also delivering the learning materials like- books to their home. The teachers and the volunteers from the Rohingya community are communicating and inspiring the parents of the children to ensure a certain study time in a day. The illiteracy of the Rohingya parents is a limitation of this unofficial initiative. We identified the initiative as "Caregiver led Education." (Nandini, 29, Education Specialist))

In the IRI approach, classes are transmitted based on routines in the morning and afternoon via two radio stations, Bangladesh Betar and Naf Radio. The learners are notified beforehand over the phone.

In IRI sessions, which means Interactive Radio Instructions sessions, specific lessons on different subjects are transmitted for 30 minutes through Bangladesh Betar and Radio Naf daily to ensure learners' direct and constant involvement in education. Teachers and education supervisors monitor and follow up this process. (Faiaz, 33, Assistant M&E Officer)

The pandemic situation of COVID- 19 has hampered the education system both at the national level and Rohingya context. But in the future, this learning gap might cause longer damage for Rohingya children. In the Rohingya camps in Cox's Bazar, the education professionals try to reduce the education gap for Rohingya children by overlooking many restrictions.

Conclusion and Recommendations

This part of the dissertation summarizes the answers of the research questions based on the study findings. Also, the chapter proposes recommendations, along with the limitations and further scopes to study.

Education is an important human right for everyone to utilize their lives effectively and successfully access other human rights. For refugee children, education is not only a basic human right, education protects them from harm and exploitation, empower them for the future and enlighten them about the world around them (UNHCR, 2016). Besides, the government of the host country, diverse national and international humanitarian agencies and NGOs are playing a vital role in supporting refugee education and execution. In this study, I intended to identify and analyze different aspects of NGOs in ensuring the right to education for Rohingya children in Cox's Bazar, Bangladesh. In the context of Rohingya refugee education in Cox's Bazar, the following research questions were answered through the study, what are the NGO's educational approaches; what are the major general challenges and COVID- 19 induced constraints of NGOs; what are the NGOs coping interventions to deal with the challenges in the education sector, for the Rohingya children in Cox's Bazar. To answer the research questions, in-depth online interviews were conducted with nine professionals from eight national and international NGOs in Bangladesh.

Different national and international NGOs and humanitarian agencies under the Cox's Bazar Education Sector for Rohingya children have adopted several education approaches specially designed for the Rohingya children in an emergency context. Initially, in 2017 the education sector started with Child-Friendly Spaces, where they provided psychosocial and mental support to the Rohingya children to cope with their traumatic experience of expatriation. Returning the childhood to their children and making them feel children were the main goal of the Child-Friendly Space. Progressively, the sector specialist felt the need of developing a systematic education curriculum for the Rohingya children. The Bangladesh government doesn't approve formal education for the Rohingya, so the education sector designed a non-formal curriculum for the Rohingya children, known as Learning Competency Framework and Approach (LCFA), under the Bangladesh government's policy, Guidelines for Informal Education Programming (GIEP). Using the Bengali language is restricted in the Rohingya camps, so English and the Burmese language are used as the medium of instruction. Math, English, Science, Burmese Language, Life Skills are the five subjects that are taught to the 4 to 14 years children under the LCFA curriculum. The demand for a formal curriculum from the Rohingya community and the Education expert's policy level advocacy opened the door of secondary education for Rohingya children through Myanmar Curriculum Piloting Program (MCP). In January 2020 Bangladesh government approved Myanmar Curriculum in Cox's Bazar Rohingya camps, where the Myanmar curriculum will be used to teach 10,000 from grade 6 to 9 under UNICEF led Myanmar Curriculum Piloting. All these educational programs are held in temporary learning centres (TLC). Due to the COVID- 19 pandemic, all the educational activities are currently closed in the camps, and the execution of the Myanmar Curriculum is paused. Though MCP is adding a new phase to the Rohingya education, after executing the

curriculum, it needs to be monitored and evaluated that is the curriculum adequate for the Rohingya children.

The Cox's Bazar education sector, as a system provision, experiences diverse challenges in working with the Rohingya displaced children as well as in working with the Rohingya community. For instance- the Rohingya families who didn't share their personal information and did not register in the Cox's Bazar Rohingya camps, the children of those families cannot get enrolled in the learning centres, as they need the Family Counting Number (FCN) to get enrolled. As formal education is restricted for the Forcibly Displaced Myanmar Nationals (FDMN), Rohingya children are restricted to avail formal education in Cox's Bazar, which is also depriving them to have a certificate of their educational achievement; poor learning environment in the TLCs with poor infrastructure, insufficient furniture, and inadequate WASH facilities. Also, there is not sufficient education arrangement for children with special needs. Only two NGOs, including Humanity and Inclusion, provide special education support for the Rohingya children with special needs. The most underlined challenge in Cox's Bazar education sector is the extreme gender disparity within the Rohingya community. The Rohingya community is very conservative regarding the women of their society. They do not allow the girls to come to the learning centres as soon as they hit puberty. To them, women are only to give births and take care of the household. They do not need to write and read. This situation deprives a great number of Rohingya female children of the light of education. Back in Myanmar, Rohingya people did not get much opportunity to avail education which lowered the education expectation of the Rohingya community and the Rohingya children. The culture of early marriage, poverty, child labour and diverse socio-economic factors discourage the Rohingya children from availing of academic education. Instead, they are more interested in training programs like- baking, mobile or computer repairing, sewing and embroidering, which will help them to earn money in future.

Moreover, the NGO professionals under the Cox's Bazar education sector are also experiencing different challenges and limitations in supporting Rohingya education in Cox's Bazar camps. The complex language setting in Cox's Bazar Rohingya camps is the biggest challenge for education professionals. Bangladesh government's restriction on using the Bengali language in the camps, unavailability of Rohingya script and lack of Burmese language experts positioned the education experts in distress to decide the curriculum and study materials. There is also a lack of education experts in the service provision and the scarcity of trained and specialized teachers for Rohingya children. Especially the Rohingya community's conservativeness creates a barrier in recruiting female Burmese Language Instructors (BLI) to the learning centres. Another major limitation faced by the Cox's Bazar education sector is restricted formal education for FDMN, as the Bangladesh government's target wants Rohingya's successful return. This restriction on formal education limits education experts from executing elaborated education programs for the Rohingya children. Also, the restriction on using mobile and internet connections in Cox's Bazar Rohingya camps denies the scope of distance and online education for the Rohingya children in the middle of the pandemic. Besides that, the calamities of COVID- 19 brought a disastrous alteration within the Cox's Bazar Education Sector, which paused all the education activities, limited funding, and, importantly, huge educational loss of Rohingya children.

To mitigate the challenges and support the education of the Rohingya children in Bangladesh, the NGOs under the Cox's Bazar Education sector has adopted various innovative and context-based coping approaches in macro, mezzo and micro level of the Rohingya community. The temporary learning centres (TLC) provide psychosocial support to cope with the traumatic experience through playing and learning, and the Rohingya children get the opportunity to enjoy their childhood. As mentioned previously, women are deprived of their rights to education in the Rohingya community. The Cox's Bazaar education sector advocates and inspires female education within the community and encourages women's empowerment through their educational approaches. For instance, the education sector recruits Rohingya female teachers and provide a squad for their safe and secure commuting, designs female-specific sessions for girl children, and conducts awareness-raising program and training sessions to sensitize the community. The education sector also conducts sensitized sessions through advocacy sessions with the community leaders and imams. With a number of government restrictions and challenges, the NGO professionals are trying their level best to ensure education integration for Rohingya children through continuous policy advocacy, which resulted in getting the approval of MCP. Lastly, to cope with the COVID- 19 situation and support the Rohingya children in reducing the learning gap, the Cox's Bazar education sector has adopted different innovative initiatives, Caregiver Led Education approach and Interactive Radio Instructions (IRI) are the mentionable ones. So, it can be said that this research clarified the educational approaches of the Cox's Bazar education sector with its challenges and coping interventions from the NGO professional's perspectives within the existing circumstances of the pandemic.

Limitations and future study scopes

However, the study's findings answered the research questions elaborately. Still, the research questions and the research methodology do not cover the whole scenario of the study context and have limitations as an initial level exploratory research. The study's main limitation is that due to the COVID- 19 situation, the study was conducted far from the study area. The pandemic situation deprived me from gaining experience in the actual Rohingya camp context. Secondly, the study is performed with the NGO professional perspective and experience only. The children's perception in the research area is not present in the research and seeks further study. Another vital limitation of this study is all the respondents are Bangladeshi humanitarian professionals. But the perception of international humanitarian professionals, local Bangladeshi teachers, Rohingya teachers or Burmese Language Teachers (BLI) is absent in this study. So, the perceptions of these professional groups are potential scopes for further study. Lastly, the complex situation of the pandemic situation also hindered and subjected the findings to many extents. For instance- the break in Rohingya education did not allow me to get the ongoing scenario of the education system in Cox's Bazar. I hope, considering the limitations, this study will contribute to certain parts of the knowledge base with more significant research projects on Rohingya education in Cox's Bazar. From my research experience, *'The Experiences and Challenges of the Rohingya Teachers in Cox's Bazar Rohingya Camps'* can be an interesting and significant research topic to study.

Recommendations

The study's findings and the respondent's insights lead to some overall recommendations to improve the education service provision for Rohingya children and convey the utmost benefit for the Rohingya children and their community.

Firstly, the current situation of the Rohingya matter in Bangladesh ensures that Rohingya people are not repatriating to Myanmar soon, which shows that it will be a long-term situation. In this situation, developing a durable and sustainable education plan is a humanitarian and rightful demand for the Rohingya children. The Bangladesh government should approve camp based formal education for Rohingya children through a systematic approach. In this case, the education can be camp based in alignment with Myanmar. Any international humanitarian organization like the UN or other international educational institution can provide certificates to Rohingya children. Also, for the future prospect of Rohingya children, education experts need to design education approaches that will broaden the path towards higher education for Rohingya children. In designing an education curriculum, the education experts need to focus on different aspects of education. For instance- the duration of Rohingya stay in Bangladesh, the possibility of returning to Myanmar, and significantly how the education system can add value in the future of Rohingya children to get a job and bring changes in their life.

Secondly, to ensure an operative learning environment for the Rohingya children, Cox's Bazar Education sector should develop the learning environment. Especially, infrastructural development of the TLCs with adequate furniture and a comfortable learning environment needs to be focused on motivating the learners and accelerating the learning outcome of the Rohingya children.

Thirdly, it is essential to focus on the quality of education. The education sector should establish a systematic supervising committee with the alignment of UNICEF, donors, implementing partners and agencies to monitor and evaluate the education programs of the NGOs under the umbrella of the education sector and ensure the quality learning outcome.

Lastly, Cox's Bazar education sector should involve and utilize more education professionals with sound knowledge on education in a different context to enhance the quality of the service provision. Besides, increasing the teacher's skill and specialized knowledge on the context-based curriculum is also important to improve the quality of education. So, ensuring a quality teacher's training program for the local Bangladeshi teachers and the Burmese teachers is vital to ensure adequate education for Rohingya children.

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Appendices

Appendix 1: Semi-structure Interview Guide

Respondent No. _____ (To be filled out by researcher)

Date of interview _____ (To be filled out by researcher)

1. Demographic Information of the Respondent

(This information will be used only for the study purpose, not to assess any respondent particularly)

1.1 Gender

1.2 Age

1.3 Nationality

1.4 Academic background

1.5 Tell me about your professional life.

1.6 Please tell me about your current roles and responsibilities in the position?

1.7 Please tell me about your organizational structure.

2. Education Approaches

2.1 Would you please explain the Rohingya camps environment in Cox's Bazar?

2.2 In the Rohingya refugee camps of Cox's Bazar, what do you think is the most important Rohingya children's educational needs?

2.3 Would you please elaborate the scopes of education for Rohingya children in Cox's Bazar?

2.4 Does your organization offer and ensure access to the education program that is culturally and linguistically appropriate for the Rohingya children? Will you explain with examples, please?

2.5 In your organization, do the teachers and other educational employees receive thorough training to ensure the effective learning outcome of Rohingya children? If so, will you please explain the training module?

3. Challenges in ensuring Rohingya Education

3.1 As a humanitarian context-based professional, what kind of challenges and limitations you and your organization are facing while working with education in the Rohingya setting? Please give a detailed scenario with examples.

3.2 Will you please particularly detail the COVID- 19 induced challenges in providing Rohingya education?

4. Coping strategies

4.1 How your organization is mitigating these challenges? Please share elaborately.

4.2 Does your organization adopt any informal or innovative educational approaches to continue the education for the Rohingya children in the mid of the pandemic? If so, please explain.

5. Professional's Recommendation

5.1 As a humanitarian/ NGO professional, what would be your recommendation to ensure educational integration for the Rohingya children in Cox's Bazar?

Appendix 2: Semi structured interview guide (Bengali)

উত্তরদাতা নং _____ (গবেষক দ্বারা পূরণ করা হবে)

সাক্ষাৎকারের তারিখ _____ (গবেষক দ্বারা পূরণ করা হবে)

১। উত্তরদাতার সংক্রান্ত তথ্য

(এই তথ্য শুধুমাত্র গবেষণার উদ্দেশ্যে ব্যবহার করা হবে, বিশেষ করে কোনো উত্তরদাতাকে মূল্যায়ন করার জন্য নয়)

১.১ লিঙ্গ

১.২ বয়স

১.৩ জাতীয়তা

১.৪ একাডেমিক পটভূমি

১.৫ আপনার পেশাগত জীবন সম্পর্কে আমাকে বলুন.

১.৬ অনুগ্রহ করে আমাকে আপনার বর্তমান ভূমিকা এবং পদে দায়িত্ব সম্পর্কে বলুন?

১.৭ আপনার সাংগঠনিক কাঠামো সম্পর্কে আমাকে বলুন.

২। শিক্ষা পদ্ধতি

২.১ আপনি কি অনুগ্রহ করে কক্সবাজারে রোহিঙ্গা ক্যাম্পের পরিবেশ ব্যাখ্যা করবেন?

২.২ কক্সবাজারের রোহিঙ্গা শরণার্থী শিবিরে, রোহিঙ্গা শিশুদের শিক্ষার প্রয়োজনীয়তা সবচেয়ে গুরুত্বপূর্ণ কি বলে আপনি মনে করেন?

২.৩ আপনি কি অনুগ্রহ করে কক্সবাজারে রোহিঙ্গা শিশুদের শিক্ষার সুযোগ বিস্তারিত বলবেন?

২.৪ আপনার সংস্থা কি রোহিঙ্গা শিশুদের জন্য সাংস্কৃতিক ও ভাষাগতভাবে উপযুক্ত শিক্ষা কার্যক্রম প্রবেশাধিকার প্রদান করে এবং নিশ্চিত করে? আপনি উদাহরণ সহ ব্যাখ্যা করবেন, দয়া করে?

২.৫ আপনার প্রতিষ্ঠানে, শিক্ষক এবং অন্যান্য শিক্ষা কর্মচারীরা কি রোহিঙ্গা শিশুদের কার্যকর শিক্ষার ফলাফল নিশ্চিত করার জন্য কোন প্রশিক্ষণ গ্রহণ করেন? যদি তাই হয়, আপনি প্রশিক্ষণ মডিউল ব্যাখ্যা করবেন?

৩। রোহিঙ্গা শিক্ষা নিশ্চিতকরণে সীমাবদ্ধতাসমূহ

৩.১ একজন পেশাদার হিসাবে, রোহিঙ্গা ক্যাম্পে শিক্ষা নিয়ে কাজ করার সময় আপনি এবং আপনার সংস্থা কী ধরনের চ্যালেঞ্জ এবং সীমাবদ্ধতার মুখোমুখি হচ্ছেন? উদাহরণ সহ একটি বিস্তারিত দৃশ্যকল্প দিন.

৩.২ আপনি কি অনুগ্রহ করে রোহিঙ্গাদের শিক্ষা প্রদানের ক্ষেত্রে কোভিড-১৯ এর জন্য কী ধরনের সমস্যা সৃষ্টি হয়েছে, বিস্তারিত বিবরণ দেবেন কি?

৪। মোকাবিলা কৌশল

৪.১ কীভাবে আপনার সংস্থা এই চ্যালেঞ্জগুলি প্রশমিত করেছে? বিস্তারিত শেয়ার করুন.

৪.২ আপনার সংস্থা কি মহামারীর মাঝামাঝি রোহিঙ্গা শিশুদের জন্য শিক্ষা অব্যাহত রাখার জন্য কোন অনানুষ্ঠানিক বা উদ্ভাবনী শিক্ষামূলক পন্থা গ্রহণ করে? যদি তাই হয়, দয়া করে ব্যাখ্যা করুন।

৫। পেশাদারদের সুপারিশ

৫.১ একজন মানবিক/এনজিও পেশাদার হিসাবে, কক্সবাজারে রোহিঙ্গা শিশুদের শিক্ষাগত একীকরণ নিশ্চিত করতে আপনার সুপারিশ কী হবে?

Appendix 3: Research Summary to invite participants

Summary of the Study (Academic Research)

Title	Experiences and Challenges of Non-governmental Organizations (NGO)s professionals in Ensuring the Right to Education for the Rohingya Refugee Children in Cox's Bazar
Researcher	Sumaiya Sadia
Supervisor	Joana Fonseca França Azevedo
Programme	Erasmus Mundus Master's Programme in Social Work with Families and Children (MFAMILY)
Research	
Host Institute	ISCTE - Lisbon University Institute Lisbon, Portugal.
Research Objective	General objective To explore the NGO's functioning and approaches along with the challenges in ensuring the right to education for the Rohingya children in Cox's Bazar. Specific Objectives 1. To explore the NGO's educational approach to ensure the right of education for the Rohingya children in Cox's Bazar. 2. To identify the major challenges and limitations of NGOs in ensuring education for Rohingya children in Cox's Bazar 3. To know the NGOs innovative initiatives to deal with the challenges in education sector from the lens of social work.
Data collection	
Technique	In-depth interview with a semi-structure interview guide (Online interview)
Duration	60 to 90 minutes
Special Need	Permission to record the interview and approve a consent form.

Appendix 4: Consent Form

Title of Study: Experiences and Challenges of Non-governmental Organizations (NGO)s professionals in Ensuring the Right to Education for the Rohingya Refugee Children in Cox's Bazar

Introduction

I am Sumaiya Sadia, Bangladeshi student, currently conducting research as a part of my Master Degree under the Erasmus Mundus Master's Programme in Social Work with Families and Children, with the supervision of Iscte- Lisbon University Institute.

Interview Method

The interview will be recorded in Zoom, and the material will be used only for the academic purposes.

Confidentiality

All electronic information will be coded and guarded using a password protected file that only the student will have access to. Research records will be stored in a password protected computer. There will be no way to link this study back to you personally.

Right to Refuse or Withdraw

You have the right to withdraw from the research at any moment and without facing any obligations. Also, you have the right to decline to answer any question and to withdraw from the research entirely at any moment throughout the procedure.

Right to Ask Questions and Report Concerns

Questions concerning this research project are welcome to me and my supervisor Joana Fonseca França Azevedo at any time before, during, or after the study is complete.

Thank for your time and participation!

Sumaiya Sadia
Sumaiya_sadia@iscte-iul.pt

Joana Fonseca França Azevedo
Assistant Professor,
ISCTE-Instituto Universitário de Lisboa
Joana.azevedo@iscte-iul.pt

Consent

I read and comprehended all of the information, and now I have a better understanding of the study. So, I consent to take part in the research and to have my interview audio recorded. I accept that my information will be used for academic reasons only and that my identify will not be disclosed.

Name.....

Signature and date.....

Annex 5: Brief description of the NGOs associated with the participants

UNICEF

In 1946, the United Nations International Children's Emergency Fund (UNICEF) was created under the resolution 57(I) of the United Nations General Assembly and guided by the Convention on the Rights of the Child (CRC). Currently, UNICEF is operating in over 190 countries. The main purpose of the UNICEF is to protect the child's right globally and to protect all the disadvantaged children and adolescents in world's toughest places. From 1952, UNICEF is working in Bangladesh to ensure child rights (UNICEF, n.d.)

Organization Website: unicef.org

Save the children

Save the Children was first children welfare service centered global organization, founded in United Kingdom in 1919 by Eglantyne Jebb. The CRC is based upon the declaration of the founder of the organization. Betterment of the children's lives through education, health care and economic opportunities and emergency response to protect children from the children in risk, disaster, war, and conflict is the purpose of the organization. Currently, there are 29 country offices of the organization and providing services in 120 countries (Save the Children, n.d.) in Bangladesh Save the Children is operating from 1970 to support the children, and their families and communities.

Organization website: savethechildren.net

Plan International

Plan International is a development and humanitarian organization which aims to ensure child rights and focus on girl's equality. He organization was founded in 1937 and aims to attain he empowerment of children and adolescent people through engaging the people and partners. The organization specially focus on girl's empowerment within communities. In 1994, the organization started its interventions in Bangladesh (Plan International, n.d.).

Program website: plan-international.org

International Rescue Committee

At The end of the World War II, in 1945, International Rescue Committee was formed with the joining of International Relief Association (IRA) and Emergency Rescue Committee (ERC). The organization intervenes in the global emergency situations and humanitarian crises to support the lives of the conflict areas and regain their control over lives. The country is operating in around 40 countries and aim to provide services like- shelter, clean water, education and support empowerment within the refugee and forcibly displaced people. In 2018, after the Rohingya influx in Cox's Bazar the organization started working in Bangladesh (International Rescue Committee, n.d.).

Organization website: rescue.org

BRAC

BRAC is a Bangladesh based international organization working to ensure social development, eliminate extreme poverty, expanding financial choice, employable skills for decent works, gender equality, climate change and emergencies. The organization was founded by Fazle Hasan Abed in 1972. The mission of the organization is to empower people and community to eradicate poverty, illiteracy, illness and social injustice from society (BRAC, n.d.)

Organization Website: brac.net

Friendship

Friendship is a Cambodia based social enterprise founded in 1994, and the focus area of the organization is children's empowerment. Also, the organization aims to bring social change by focusing on needs-based services to the communities with participative and inclusive approach. Ensure equal opportunities for all is the main goal of this organization (Friendship, n.d.)

Organization website: friendshipint.org

Humanity and Inclusion

Humanity and Inclusion is a France based international organization founded in 1982 to provide support to Thailand and Cambodia refugee camps. The organization aims to improve the life of children through education, especially the life of children with special needs. The organization also works with teacher's training for children with special needs, and arrange rehabilitation sessions, schools, and raise community awareness for children with special needs (Humanity and Inclusion, n.d.)

Organization website: hi-us.org

Jagorani Chakra Foundation

Jagorani Chakra Foundation is a national social welfare organization founded in 1975. Poverty free, prosperous and secured is the vision of the organization. Community development through empowering its member is the mission of the organization (Jagorani Chakra Foundation, n.d.)

Organization website: jcf.org.bd