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**| RESEARCH ARTICLE**

**An Investigation of the Factors Contributing to the Subjugation of Rohingya in Myanmar**

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**| ABSTRACT**

The severity and pervasiveness of the Rohingya problem in Myanmar have attracted international attention. This research investigates whether, in light of international legal and sociopolitical frameworks, the actions taken against the Rohingya community qualify as genocide, ethnic cleansing, or mass murder. It examines evidence of systemic violence, such as forced relocation, sexual assault, and mass executions, by analyzing reports from groups like the UN and Amnesty International. In order to ascertain if the requirements for genocidal intent are satisfied, the study assesses the legal definitions of these terms, paying special attention to the Genocide Convention. Important conclusions point to the existence of state-sponsored initiatives that target the Rohingya in an effort to eradicate their physical and cultural presence, based on their ethnic and religious identity. Although ethnic cleansing has been universally accepted, this study contends that, given the aim to completely or partially eradicate the group, the activities qualify as genocide. The international community's participation is also closely examined, especially its difficulties in successfully acting and prosecuting offenders. Because it affects international responses and accountability measures, this study highlights the significance of using precise terminology when discussing human rights emergencies. This report urges more robust international legal action to stop future atrocities and guarantee justice for the victims by properly classifying the Rohingya persecution. This analysis adds to the continuing discussion about how mass atrocities are classified and what it means for international law and policy.

**| KEYWORDS**

Rohingya, Rakhaine, Myanmar, Perception, Minority, Justice

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**1. Introduction**

One of the most urgent humanitarian issue of this twenty-first century is the persecution of the Rohingya in Myanmar. More than one third of Rakhain people is Rohingya Muslim. Of Myanmar's total population 35.6% are Muslim and rest people are Buddhist. But this group is dominated badly by the authority of their country. For many years, the Rohingya a largely muslim ethnic minority in Rakhine State, Myanmar, have been subjected to institutionalized violence, marginalization and prejudice. Myanmar's 182 citizenship law denies them citizenship, leaving them without a state. In Rakhaine 1.1 million were Rohingyas where other rest people is from majority group. These large amount of people was dominating minority people. This level cross the limit. Too much crimes had happened on Rohingya. So the started to leave their county and entered the neighbor countries of South Asia. According to 2015 years reseach, Upto 45% Rohingya Male and upto 50% Female came Bangladesh to take a shelter whose age is below 60 years (Milton et al., 2017).

Rohingya Muslims have endured decades of prejudice, persecution and exile from a majority-Buddhist community that does not completely embrace them, especially in the last ten years. After a military campaign by Myanmar's armed forces, the Tatmadaw, in 2017, the Rohingya were subjected to a major increase in persecution. The operation swiftly turned into widespread violence

against the Rohingya population, ostensibly in reaction to Arakan Rohingya Salvation Army (ARSA) attacks on police outposts. Numerous people were slain, villages were destroyed by fire and there were claims of torture, rape and other crimes. According to UNHCR estimates, some 168,000 Rohingya have already fled to Bangladesh, India and Malaysia between 2012 and May 2017 due to these tortures (Messner et al., 2019). Numerous human rights organizations contended that these acts would qualify as genocide while the UN called them a "textbook example of ethnic cleansing." The systematic violence that indiscriminately targeted civilians and destroyed their settlements demonstrated a purposeful attempt to drive the Rohingya from their ancestral lands. It makes sense that, the scholarly literature on refugee education and in emergencies is focused on ways to enhance learning platforms and educational resources for refugees.

In addition to starting a huge humanitarian disaster, the Rohingyas predicament has sparked urgent questions about justice and accountability on a worldwide level. The ethnic cleansing of the Rohingya from Myanmar's Rakhaine state has displaced over half a million people, forcing them into resources poor refugee camps in Bangladesh, where diverse needs remain unmet despite efforts at rehabilitation. Significant action and a settlement are still elusive in spite of the international censure of Myanmar's action. In nations like Bangladesh, India and Malaysia the Rohingya refugees still endure harsh living conditions and have little access to necessities like healthcare and education. The world community is currently debating whether to categorize the atrocities as genocide, ethnic cleansing or mass murder each of which has unique ethical and legal ramifications. Most Rohingya Muslim who have fled for taken shelter, the host country remains unable to give them proper rights. So they do not get their basic rights properly. According to a survey in June 2015, outside of Myanmar, more than 300,000 Rohingyas reside (Mahmood et al., 2017). In this paper, we will discuss about, how these huge quantity of people had to fled from their own country. Reasons behind it and we will find some solutions. This is sure that Only Myanmar cut back solve the longstanding hardship on their Muslim minority Rohingya population. The International nationality should furthermore exert more forcefully on Myanmar to engage a settle to the decades old oppression on Rohingyas.

## **2. Literature Review**

Rohingya is a centuries old minority Muslim nation of Myanmar. But "stateless" for the get along all decades as Myanmar's 1982 Citizenship Act undid the position of legally understood citizenship in 1948. 144 ethnic groups is listed in Myanmar (Sohel, 2017). Among them Rohingya was a minor part. They lived in Myanmar for a long time. But they were dominated for a long period due some reasons. Since the Rohingya minority has no intention of putting their lives in danger, they are stateless refugees living in Bangladesh's southeast border region. The Rohingya live in appalling conditions in congested camps along the southeast border of Bangladesh, with no access of basic necessities like food, clean water and medical treatment. Due to a lack of educational options a whole generation is in risk of becoming even more marginalized. Even while there is some respite of international help, there are not enough resources to cover the fundamental necessities of the expanding population. The main obstacle at hand is comprehending and efficiently addressing the complex issues that the Rohingya minority faces (Mahmood et al., 2017). Since no long term solution for their relocation or repatriation has been found, the Rohingya's precarious future just makes their situation worse. The situation is made more difficult by the inadequacy of effort to hold Myanmar responsible for its breaches of human rights. The Rohingya run the risk of being permanently caught in cycles of poverty and statelessness if the International community doesn't come up with long term solutions, leaving their fundamental rights undefended. Basic rights like access to food, water, sanitation, education, and livelihoods are all negatively impacted by Rohingya (Mahmood et al., 2017).

Burma's ongoing human rights violations call for international intervention to protect civilians and provide aid (Sarkin & Pietschmann, 2003). The serious humanitarian situation in Burma requires immediate response from the international community. In addition to offering vital assistance to those in need a well coordinated intervention can help guarantee the safety of displaced populations. Additionally the goal of such operation should be to promote long term stability and hold offenders accountable for their acts. Due to the close relationship between Myanmar and ASEAN's non interface policy, Indonesia has diplomatic challenges in its humanitarian efforts for the Rohingya. As time passes, the Rohingya situation grows more and more challenging to resolve. There are many barriers to International engagement because of Myanmar's persistent human rights abuses and diplomatic challenges presented by ASEAN's non-interface stance. So, It is become harder to find long term solution to the situation, which calls for quick and coordinated global action. Another big reason behind the domination is, the Rohingya people are subject to a number of severe restrictions imposed by Myanmar government (Sohel, 2017). The limits which further isolate the Rohingya and support their systemic oppression, include denial of citizenship, restricted access of jobs, healthcare and education as well as harsh movement.

Refugees' physical and mental health is typically compromised by symptoms of post-traumatic stress disorder, depression, and anxiety, particularly if they have experienced traumatic events like witnessing violence, experiencing violence themselves, being the victim of violence, being tortured, being uprooted, experiencing a language barrier, or receiving inadequate care (Riley et al., 2017). Furthermore, chronic diseases are constantly present in refugee camps due to environmental factors, a lack of basic necessities, hunger, poor hygiene, etc., with young women and children suffering the most (Niswar et al., 2013). The Rohingya community is supported in meeting their basic requirements, which include food, housing, and medical treatment. The lack of care

to address mental trauma and enhance physical health is still a developing issue in these communities, despite the efforts of numerous organizations and the government to provide healthcare (Summers, 2018).

### 3. Methodology

We have made some segments or divided the full task into several parts. Firstly, we completed the design of our study. To complete survey, we have select some areas for interview or select the participants for taking interview. Again, data is mandatory for completing the task. So we completed data collections. Lastly, we analysis on the interviews and collected data. Then find some reasons, why this domination on Rohingyas. The full methodology is shown in Figure-1 below.

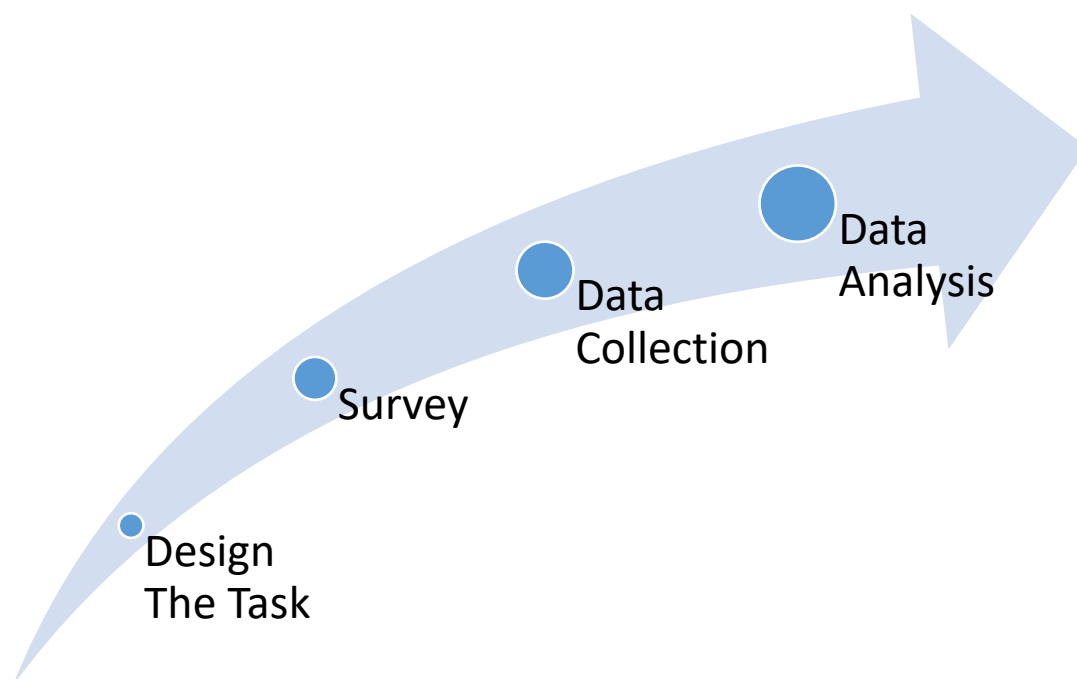


Fig-1: Steps to Complete The Research

*Design The Task:* From May to July 2018, hamlet leaders living in refugee settlements in Cox's Bazar's Ukhiya and Teknaf upazilas (subdistricts) participated in qualitative interviews. The August 2017 attacks were the main topic of the interviews, which also documented events in the impacted hamlets from June 24, 2017, the end of Ramadan, until the Rohingya inhabitants of these hamlets arrived in Bangladesh. In comparison to the official list of hamlets from the Myanmar Information Management Unit, we worked with regional relief organizations to create a thorough list of affected hamlets, which we then verified with local leaders. This procedure has been thoroughly explained elsewhere. In the end, we located 604 leaders from the impacted urban wards and Rohingya hamlets. In Myanmar, a hamlet is the same as a village, and a village tract is a larger administrative entity made up of several hamlets. A township is then composed of several village tracts; in northern Rakhine state, there are three of these: Maungdaw, Buthidaung, and Rathedaung.

*Survey:* To complete the survey, we have to complete some segments. That is i) Online Survey, ii) Offline interviews. In the three townships, 100 surveys were finished, representing 420 of 480 Rohingya hamlets and 8 of 12 urban wards. Due to their size, two of the 480 hamlets have been officially divided into four subdivisions each. A representative from each subdivision is questioned, for a total of 604 respondents. The most senior leader in Bangladesh, or his designee, was asked to take part in the study from each of the hamlets. These leaders included village elders, clerks, secretaries, and chairmen of the hamlet council. Since men hold these positions due to the cultural and religious practices of this ethnic community, all participants were men. We focused on collecting hamlet-level information from hamlet leaders for the following reasons: 2) household surveys would have increased the time needed for data collection and put data collectors and participants at risk during the upcoming monsoon season; 3) the extensive reporting requirements prior to the attacks made hamlet leaders experts in the Rohingya populations living in their hamlets and village tracts; and 3) the risk of potential re-traumatization of individuals by household surveys was not ethically justifiable in the context of extremely limited humanitarian resources.

*Data Collection:* Unless a participant asked to reschedule, in-depth interviews were held in private on the same day as the survey interview. Qualitative participants were invited to describe and go into further depth about the events that were recorded in the survey. Open-ended questions on the following subjects were included in a semi-structured interview guide: military buildup and community meetings held before the attacks; events during the attacks; dates of events; reasons for flight; experiences living in the camps in Bangladesh; whether or not they would consider returning to Myanmar and under what circumstances; and future hopes. Rohingya data collectors who had been taught to translate the written English interview guide straight into Rohingya, an oral language without a written form, conducted the interviews. Audio recordings of the interviews were taken, transported to computers secured with a password, and taken off of the recording equipment. People who had proven to the study team that their translations were accurate were responsible for transcribing and translating the recordings. Using content analysis techniques based on the domains generally described in the aforementioned subjects, English transcripts were subjected to qualitative analysis. Two analysts from the study team used Atlas.ti (Cleverbridge, Inc., Chicago, IL) to conduct qualitative coding, with continuing team conversations providing support.

*Data Analysis:* Interpreting the information gathered throughout the research process and turning it into insightful knowledge requires data analysis. To find patterns of violence, prejudice, and structural marginalization in the context of Rohingya persecution, this entails looking at qualitative data from sources like reports, case studies, and interviews. In order to identify patterns and correlations, statistical tools are used to evaluate quantitative data, such as the number of refugees, the number of casualties, and demographic changes. International definitions of genocide, ethnic cleansing, and mass murder are compared to the current state of affairs. Data validity is ensured by cross-referencing various sources, and conclusions are made clearer and easier to communicate with the use of visualization tools like graphs and charts. The analysis provides a thorough grasp of the crisis and its wider ramifications thanks to this methodical methodology.

#### **4. Discussion and Result**

As too much Rohingyas entered Bangladesh, we found to search how many Rohingyas entered in this country. The survey is shown in Table-1

Table-1: Number of Entered Rohingyas in Bangladesh in 2017 (Choudhury, 2019)

Date	Number of Rohingyas Entered
Oct 2016	87000
Mar 2017	85000
May-June 2017	55000
August 23-24, 2017	70000
August 25, 2017	182000
October 2017	703050

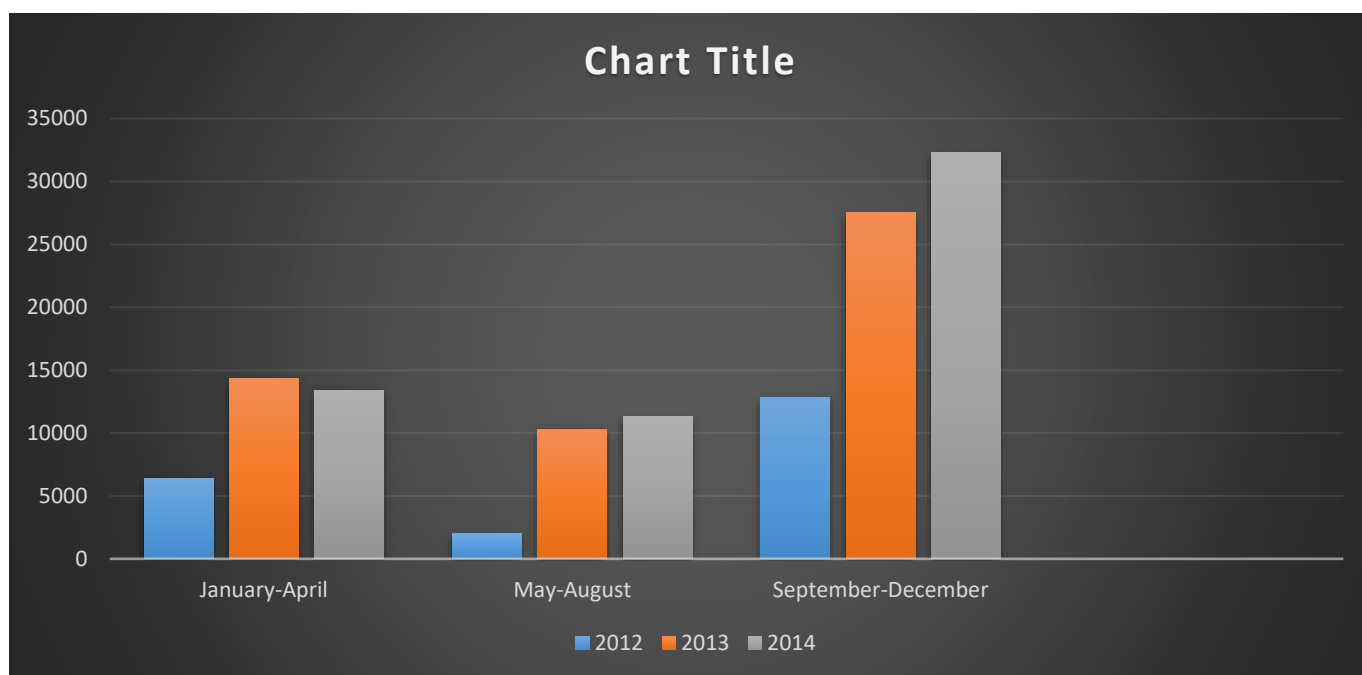


Fig-3: Maritime departures from the Myanmar-Bangladesh border for each 4 month period between January 2012 and April 2015.

Figure-3 describes Data on maritime departures from the Myanmar-Bangladesh border for the years 2012, 2013, and 2014 are included in the table for three four-month periods: January to April, May to August, and September to December. Departures are clearly on the rise, which is indicative of the increasing desperation and dislocation of those escaping Myanmar. In 2012, 6,400 people left between January and April, and then the number dropped precipitously to 2,000 between May and August. But from September to December, the number rose sharply to 12,800, suggesting more activity as the year came to a close. In comparison to the same period in 2012, January-April departures more than doubled to 14,300 in 2013, indicating an intensification of this pattern. In a similar vein, May–August had a notable increase to 10,300 departures, while September–December saw the biggest increase, to 27,500. In 2014, the rising trend persisted, but with minor deviations. Compared to the prior year, departures from January to April declined somewhat to 13,400, while those from May to August increased slightly to 11,300. With 32,300 departures, September–December 2014 had the highest number. As millions of people fled Myanmar owing to rising levels of violence, persecution, and denial of basic rights, these patterns highlight the country's deteriorating humanitarian situation. A growing sense of urgency among the displaced population to seek safety and better possibilities elsewhere, despite the hazards involved, is reflected in the continuous increase of maritime departures, particularly in the latter part of the year. In order to successfully address this situation, the data emphasizes how urgently international attention and solutions are needed.

In this section, we will discuss the issues we have found behind the dominations. Basically we have found five main issues. i) Denial of Citizenship, ii) Religious Issue, iii) Political Marginalization, iv) Economic Exploitation, v) Military and State –Sanctioned violence. Figure-2 will show all the issues together. In the next segment, we will discuss each reason separately.

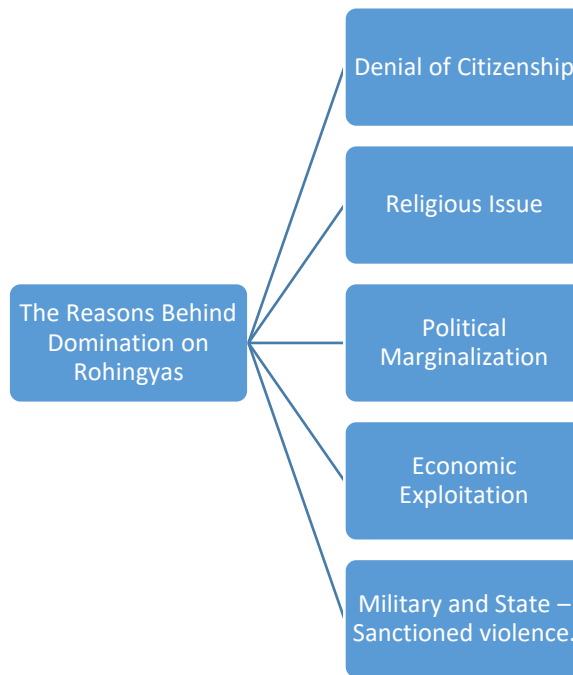


Fig-2: The Reasons Behind Domination on Rohingyas

*Denial of Citizenship:* One of the main causes of the Rohingya people's marginalization and persecution in Myanmar is their denial of citizenship. Even though the Rohingya have lived in Myanmar for centuries, their citizenship was essentially taken away from them by the 1982 Myanmar Citizenship Law, which excluded them from the list of legally recognized ethnic groups. Due to their legal exclusion, the Rohingya were left stateless and denied the fundamental rights and safeguards that citizens enjoy. The Rohingya are subject to systemic prejudice and restrictions in their own country because they lack citizenship and are regarded as illegal immigrants. They are excluded from government employment, healthcare, and education. Even moving between villages requires specific licenses, and travel is severely restricted. Their voice in national matters is essentially silenced since they are unable to engage in political processes due to their lack of citizenship. Their statelessness makes them more susceptible to assault and exploitation. In the eyes of society and the government, it excuses their marginalization, enabling repressive measures to go unchecked. The Rohingya's predicament has been made worse by the failure of international attempts to persuade Myanmar to change its citizenship laws. The Rohingya group has been disenfranchised by citizenship denial, which has also contributed to their ongoing dilemma by sustaining a cycle of poverty, relocation, and persecution.

*Religious Issue:* One of the main causes of the Rohingya people's persecution in Myanmar has been religious disagreements. While the majority of Myanmar's population is Buddhist, the Rohingya are primarily Muslims. Historically, this religious difference has increased animosity and mistrust between the two communities. The idea that the Rohingya pose a threat to Myanmar's Buddhist identity has been disseminated by extremist Buddhist nationalist groups, which has led to a great deal of bigotry and animosity. Inflammatory rhetoric from powerful individuals and groups that portray the Rohingya as outsiders and charge them with trying to destroy Buddhism frequently exacerbates religious tensions. Politically, this theological divisiveness has been used to defend violence, discrimination, and the denial of fundamental rights. The Rohingya group is further marginalized by restrictions on religious practices and the destruction of mosques and Islamic religious schools.

*Political Marginalization:* One of the main causes of the Rohingya's systematic mistreatment in Myanmar has been their political marginalization. The Rohingya have always lived in Rakhine State, but they have been denied political rights, which means they have no say in choices that impact their communities and way of life. Through the 1982 Citizenship Law, the Myanmar government has purposefully deprived people of their citizenship, making them stateless and unable to vote or run for public office. Due to a loop of disenfranchisement brought about by their lack of political representation, the Rohingya are unable to fight for their rights or oppose laws that uphold their subjugation. Discriminatory laws and policies that restrict their access to economic, healthcare, and educational opportunities further solidify their political marginalization and guarantee that they continue to be among the most disadvantaged groups in the nation. In order to defend the exclusion and abuse of the Rohingya, the political system in Myanmar has also promoted narratives that characterize them as illegal immigrants or a security danger. In addition to

undermining the Rohingya's capacity to pursue justice, this marginalization maintains their social and economic exclusion, making it practically hard for them to express their rights or blend into Myanmar's political landscape.

**Economic Exploitation:** One major contributing cause to the Rohingya's subjugation in Myanmar is economic exploitation. Due to their systematic exclusion from official employment possibilities and property ownership, as well as their denial of citizenship and basic rights, the Rohingya are at risk of experiencing extreme economic hardship. Many are compelled to labor under abusive conditions in the unorganized sector, where they are paid little or nothing. The majority Buddhist community in Rakhine State, where the majority of Rohingya live, frequently benefits disproportionately from economic policies and practices that marginalize the Rohingya. Land confiscation is a widespread practice in which Rohingya-owned land is taken and given to the state or non-Rohingya squatters, further uprooting them and depriving them of their main source of income. Furthermore, severe mobility limitations keep the Rohingya from looking for work outside of their villages, so keeping them trapped in poverty cycles. Even aid intended for the Rohingya is frequently mishandled, with funds taken from them instead. The Rohingya become even more vulnerable to exploitation as a result of their economic marginalization, which also keeps them in poverty and increases their reliance on outside assistance. In order to end the cycle of persecution and provide the Rohingya the opportunity to rebuild their lives with dignity and independence, economic exploitation must be addressed.

**Military and State –Sanctioned violence:** The Rohingya have been subjected to state-sanctioned and military violence in Myanmar, which is one of the most damaging aspects of their persecution. The Tatmadaw, the Myanmar military, has been charged of carrying out extensive crimes against the Rohingya, such as burning entire villages, mass murders, and sexual assaults. Although these measures disproportionately target civilian populations, they are frequently conducted under the guise of counter-insurgency operations. The problem is made worse by the state's tacit endorsement and backing of these violent acts. In order to further dehumanize the Rohingya and defend the brutality in the eyes of the general public, government representatives regularly refute the accusations and paint them as "illegal immigrants" or security risks. The United Nations and international human rights organizations have reported on systematic efforts to eradicate or forcefully relocate the Rohingya. Over a million Rohingya have fled in large numbers to neighboring countries like Bangladesh as a result of these actions, which some commentators have referred to as "ethnic cleansing". Because the violence is entwined with Myanmar's political and military structures, the state's involvement in these atrocities not only exacerbates the Rohingya's suffering but also makes it more difficult for foreign organizations to hold those responsible for the crimes accountable.

## 5. Conclusion

Giving temporary shelter to Rohingyas in Bangladesh cannot be a permanent solution to the problems more abiogenic in Myanmar; preferably it creates preferably problems in densely populated Bangladesh that has been hosting 30,000 engaged Rohingya refugees since 1991 and most half a million unlawful Rohingya immigrants. One of the most urgent humanitarian problems of the twenty-first century is the Rohingya crisis, which brings to light the terrible effects of institutionalized prejudice, political exclusion, and state-sanctioned violence. Religious intolerance, economic exploitation, and citizenship denial have all contributed to decades of persecution that have resulted in widespread misery and enormous displacement. Although considerable humanitarian aid has been given by the international world, the Rohingya people's predicament has been protracted due to a lack of deliberate and coordinated action to address the crisis's underlying causes. In order to guarantee justice, accountability, and the restoration of fundamental human rights, resolving this issue calls for both urgent assistance and ongoing diplomatic efforts. The Rohingya will continue to be vulnerable and stateless in the absence of meaningful solutions, and the area will continue to experience serious social and political instability.

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