

Exploitation of Rohingya Refugee Women: Experiences at Kutupalong Camp of Bangladesh

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Abstract

Rohingya refugee women encountered various kinds of exploitation at the refugee camp. This study explores the scenario of women exploitation of Kutupalong Rohingya refugee camp in Bangladesh located at Ukhiya of Cox's bazaar district in 2013. It analyzes the various forms of exploitation of refugee women, and focuses on the root causes of women exploitation at the refugee camp. This study used both quantitative and qualitative methods, and scheduled Interview, In-depth interview and Case study methods are used for data collection. The study found various forms of exploitation present at the Kutupalong camp. It is observed that a lot of women in the camp experienced sexual exploitation by their own community people, and also by security personnel and NGO staffs working there. Poor living status and abuse of power are main contributors of women exploitation at the camp, identified in the research. It is also found that female-headed household's women and young girls are more vulnerable of sexual exploitation at the camp. Most of the cases of women exploitation at the camp are left unidentified because of the victim's preference to be silent for social dogma and existing patriarchy. Nevertheless, lack of efficient prevention and response mechanism created obstacles to address women exploitation at the camp.

Key Words: Women Exploitation, Rohingya Refugee, Perpetrators, Gender Disparities, Refugee Camp.

Introduction

The Rohingya people have faced unprecedented persecution in their own state in Myanmar for the reason of their race and ethnicity (Amenesty, 2016). Because of the atrocities done by the state authority of Myanmar, they fled from their land to enter Bangladesh where women and girls are most vulnerable in the refugee community (Akter and Kusakabe, 2014). Refugee Women faced various forms of exploitation both inside and outside of the camp in Bangladesh (UNHCR, 2002). Many authors and media highlighted on capsized boat and drowned refugees, but they did not give further attention to refugee women who faced exploitation at the camp. From 1996 to 2017, there are nearly eleven lakh (1.1 million) Rohingya refugees fled to Bangladesh and staying in 34 refugee camp (The Daily Star, 2020). They faced sexual harassment, forced prostitution, forced marriage, trafficking, limited employment opportunities and many

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others mental and physical exploitation (Freedman, 2016). Sexual exploitation is the most occurred violence they experience at the camp (Akhter and Kusakabe, 2014) which is termed as a gender-oriented violence; and women and young girls are most at risk. The alone and single women who lost their family are most vulnerable, and experienced sexual exploitation during traveling and living in their community at the camp (Freedman, 2016). Many human rights group heavily criticizes this issue (Swift and Gould, 2020). It badly effects on our society and culture and goes against the values of humanity (Manikamma & Radhika, 2013). If this crime practices could not stop immediately, it will create worsened environment for women well beings at the refugee camp. This study is a result of intensive field work of 2013 which was taken place at Kutupalong Rohingya refugee camp located at Ukhiya of Cox's bazaar district to understand the nature of harassment refugee women faced in the camp. The paper argues that abuse of power and lack of efficient prevention and response mechanism is main obstacle to address women exploitation at the camp. In this study, the concept women refers to person of female gender above the age of 18 and the girls refers to female children between the ages of 10 to 18. In the Rohingya camp most of the victim are found from ages of 10 to 50. Mainly the study will help the social worker, NGOs, UNHCR who work for the protection of refugee women and will help them to take action against exploitation. The paper will also helpful to Bangladesh government to implement any policy for the refugee camp to reduce this kind of violence. The study will help that researcher and academician who work on refugee women. In this regard, the study focuses the scenario and causes of women exploitation at the Kutupalong refugee camp.

Rohingya Refugees in Bangladesh: A historical background

Rohingya is the most persecuted ethnic minority group in Myanmar (Akter and Kusakabe, 2014). Rohingyas lived at Arakan state of Myanmar for about thousand years long before the British occupation, which is the part of northern Rakhine (Ahmed, 2010). At first Rohingya were excluded from the citizenship rights in Burma in the Union Treaty of 1947 (Islam, 2018). After then, they were constantly faced discrimination from the state as a ethnic minorities and faced persecution in different course of history. In between 1991 and 1992, almost 250,000 Rohingyas fled to Bangladesh for saving their lives for the violent events (Islam, 2018). The government of Bangladesh (GoB) stood by their side with the support of United Nations on humanitarian ground though the country has her own socio-economic problems. Then the GOB built 20 temporary camps for the refugees in this time, (Sultana, 2017) and after then, built up two-registered documented camp in Kutupalong, Ukhiya and Nayapara, Teknaf. Next incident occurred in 2012 and 2015 when a large number of Rohingya entered into Bangladesh (Sultana, 2017). After then, the most recent persecution took place in 2017 by the Myanmar government and more than 7,00,000 Rohingya fled to Bangladesh (World Vision, 2020). Today Bangladesh hosts the biggest refugee camp in the world (The Daily Star, 2020). Now 9, 05,754 Rohingya living in 27 camp of Teknaf and Ukhiya and 2,31,798 Rohingya living outside in the camp. Another 5712 Rohingya live with the host communities (The Daily Star, 2019). This study, though, executed in 2013, considers that the experiences of

women exploitation at that time will be helpful to understand the women exploitation in recent time.

Women Exploitation at the Rohingya camp

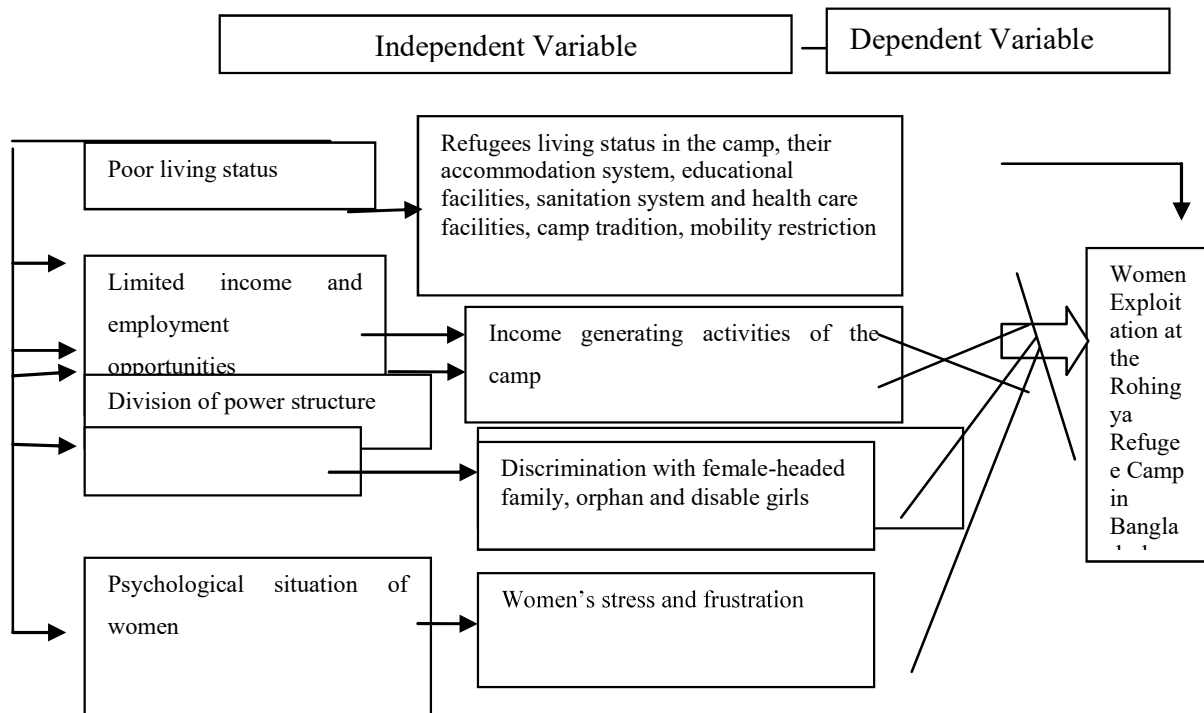
Exploitation is a sexual and gender-based violence that is very common occurrence in the Rohingya refugee camp. Rohingya women face various kind of exploitation like domestic, sexual (sexual harassment, forced prostitution) cultural (forced marriage, trafficking) economic (wage discrimination) and many others mental and physical exploitation in the camp. Most of the cases they suffered in the camp by their own community people including their husband, neighbor, relatives, refugee who holds some power (Majhi, CMC & BMC member), and responsible law enforce personals including camp Ansar, and camp police (Akhter and Kusakabe, 2014). In the outside of the camp, they faced violence by local villager, local politician, drug dealer and local police (Akhter and Kusakabe, 2014). There are many socio-economic factors are liable for the occurrences of women exploitation in the camp comprising cultural tradition, limited humanitarian support, limited income generating activities, restriction of mobility etc. Moreover, the inexistence of efficient prevention and response mechanism contribute these types of occurrences (Akhter and Kusakabe, 2014). In a good number of studies, it is found that most of the perpetrators are from their own family, neighbor, camp personnel and responsible security personals of the camp. The study of Amnesty International (2020) has identified different cases of sexual harassment among the refugees while exploring the human rights situation of Rohingya refugees in Bangladesh. Continuously women face sexual and gender based violence at the camp because of the patriarchal power relations at the camp. Sometimes NGO workers demand sexual favors in exchange of service. Akhter and Kusakabe (2014) explored the gender-based violence against women at the documented refugee camp (Kutupalong camp, Cox's bazaar) in Bangladesh. The researchers collect data from documented Rohingya camp in two phases, at first one in November-December 2010 and the second in February 2012. They used interview method and case study method to carry out the study. They found refugee women suffered violence both inside and outside of the camp; domestic violence is the most occurred violence inside the camp. They mentioned that, the restricted mobility, minimal support of the state, lower income are causes of domestic violence in the camp.

Theoretical Framework of the Study

The study describes women exploitation and its causes by using Structural theory taking it more appropriate to analyze this study. Originally, this theory developed by Robert Connell in 1987 (Gina M, 2002). He described gender and power in the context of social structural understanding. According to this theory, gender-based inequalities and disparities arise from some structure like division of labor, division of power and structure of cathexis (social and behavior risk factor) that influence women's risk for exploitation (Gina M., 2002). This theory gives many features of the socio-structural factors as causes of women exploitation. According to the theory, structural or situational

stress, and frustration also results into violence against women that forced them to exploitation too (Flowers, 2000). It is mentioned in this theory that lower income, less education, lower occupational status turned the women to exploitation (Henslin, 2013). The structural theorists examine some variables that co-relates with women exploitation such as social and cultural structure, social classes, poverty, race, ethnicity, and ecological areas. Though exploitation exist in all categories of people, but this theory examined that more perpetrator laid in poor, unemployed and underemployed male (Henslin, 2013). According to the structural theory, the study describes the variables as follows:

Fig. 1: Independent and Dependent Variables of the Study, Source: Structural theory (Gina M. 2002) and secondary sources of the study.



Methodology

The study follows a mixed method using both qualitative and quantitative approaches and collected primary data in two phases : from 21th March to 7th April of 2013 and 17th December to 26th December 2013 . Social survey, in-depth interviews and case study method are used to collect data. The research was conducted at the Kutupalong Refugee Camp, which is a documented Rohingya refugee camp of Cox's Bazar District under Ukhiya thana in Bangladesh. At first, the study has selected victim's house through snowball sampling to get access to appropriate data, because the Rohingya refugee camp is highly restricted and it was very difficult to identify the victims. In-depth interviews were organized within those households inside the camp. An informal group discussion

also arranged within the camp. The willing respondents came, discuss, and share their experiences about exploitation. There were some interviews conducted with NGO worker and with the Bangladesh government representative CIC (Camp in Charge). The study used Nominal scale (Yes/No/No response) and Ordinal scale (Poor/Normal/satisfied), (Low/Medium/High) for measurement the data. The study also used the SGBV (Sexual and Gender based Violence) official case file as the sources of data. On the other side, secondary data collected from existing literature, official documents, various books, articles, research paper, seminar paper, newspaper, and related websites.

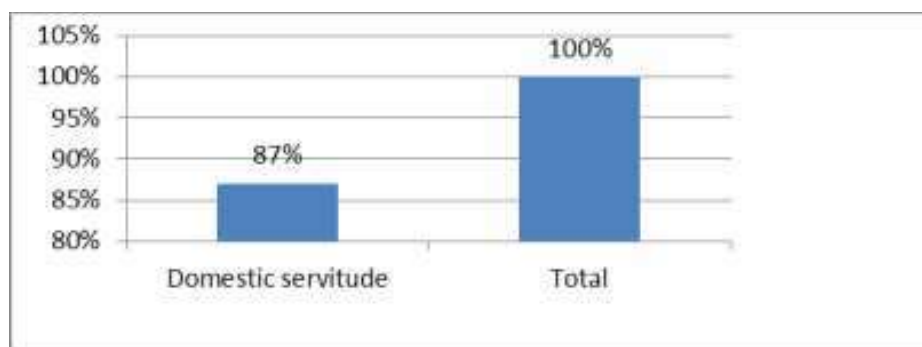
Various forms of women exploitation at the Rohingya refugee camp

Rohingya women face various kind of exploitation like domestic servitude, sexual maltreatment (sexual harassment, forced prostitution) forced marriage, trafficking, economic exploitation (wage discrimination) and many others mental and physical exploitation in the Rohingya camp (Swift and Gould, 2020).

Domestic servitude

Domestic servitude is a form of domestic exploitation. Rohingya women face domestic servitude at the camp by their husband or other family members. Gender norms of Rohingya refugee enhanced domestic servitude of women (UNHCR, 1995).

Fig. 2: Percentage of domestic servitude at Kutupalong camp



Source: Field study of Kutupalong camp, 2013

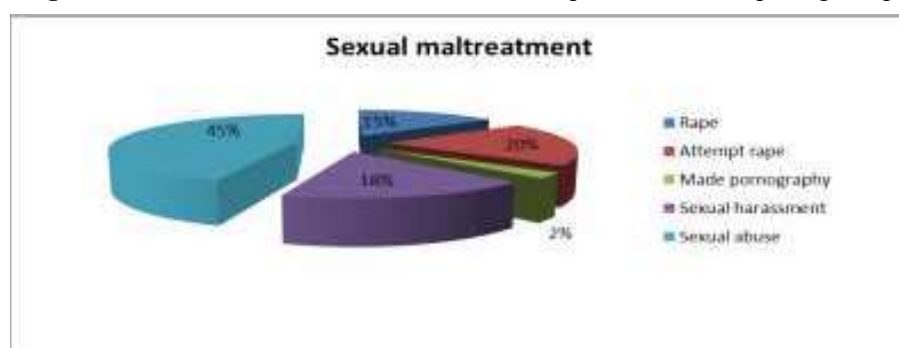
The figure shows there are 87% respondent said that they experienced domestic servitude within their family. Rohingya men recognize themselves with role of breadwinner in family and women as housekeepers, but when women start to work outside it becomes difficult to men accept their wives with independent role. It affects their relation and women face maltreatment, beaten and abused by their husbands. Tofura (age 38) describes, her husband expects every domestic tasks have to be finished before he came

back home. However, Tofura works outside, could not complete everything in due time . she earned money from hard labor and her husband waste this money to drink alcohol. When she did not want to give money, her husband beat her. This is very common forms of domestic exploitation at the camp.

Sexual maltreatment

Sexual maltreatment covers rape, attempt rape, sexual assault, sexual harassment, sexual abuse, forced prostitution and pornography (Sharma, 2015). The figure of sexual maltreatment has given below according to field survey.

Fig. 3: The scenario of sexual maltreatment of respondents at Kutupalong camp



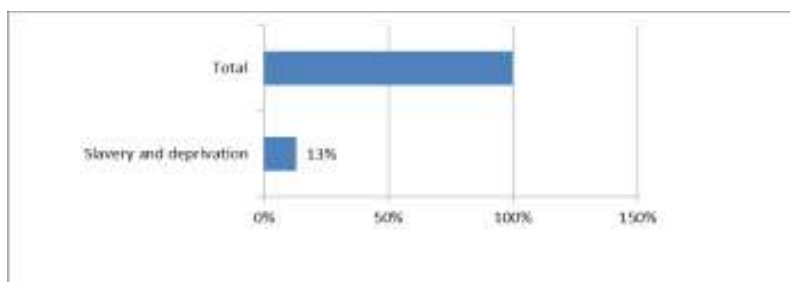
Source: Field study of Kutupalong camp, 2013

The above figure shows that 15% participant experienced rape; attempt rape victims are 20%, victims to pornography are 2%; sexual harassment victims are 18% and 45% pf the respondents faced sexual abuse at the camp. Most sexual attacks occurred when women or girl went outside for their daily chore, particularly in collecting firewood from isolated areas. Attacks also taken placed at night in their home in front of their family members and during using of latrine and taking shower. Sometimes sexual maltreatment happened in promise of exchanging gifts like money and accommodation. Sometimes official, camp authority, community people get opportunity to extort sex in exchange for assistance such as food and other necessities.

Victims of trafficking

Many Rohingya refugees became target of trafficking and ended up in forced marriages. At the Rohingya refugee camp, exploitation and slavery occurred by trafficking and forced marriage (Tropman, 2012). Teen age girls are the main target of traffickers in the camp. The absence of social protection and economic security enabled a large number of Rohingya women and girls become easy victim of traffickers (Syeda, 2005). The figure of slavery and deprivation has given below:

Fig. 4: Slavery and deprivation of women at Kutupalong camp



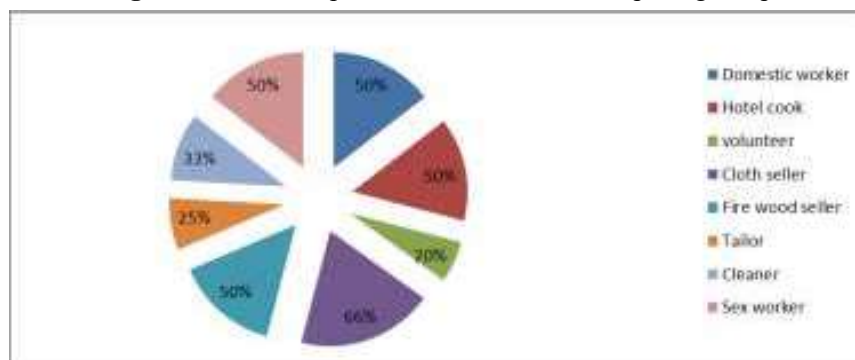
Source: field study of Kutupalong camp, 2013

There are 13% respondents who told that they trapped in slavery by trafficking. Maymuna (age 14) described that her neighbor aunty offered her a job in Dhaka and she went with her. Her job was as a maidservant in a house. The house owner often beaten her badly and did not give her enough food. She could not tolerate these anymore and one day she escaped from that home and returned at the camp. Sometimes, the organized gang of traffickers allures young girls and women by false promise of better job . Often refugee men make false promise of love to marry young girls and after marriage, men forced them to prostitution or sell them to trafficker as slave labor.

Economic exploitation

Women experienced economic exploitation at the camp because . Employers do not want to give work to women. Some employers want sexual flavor in exchange for work (Akhter and Kusakabe, 2014). Sometimes refugee women faced wage discrimination from the employers at the camp. Some women of small business told that they have to give a big share of their business to community's powerful members for running their business. Even prostitute have to give money to community leaders for their business.

Fig. 5: Economic exploitation of women at kutupalong camp



Source: Field study of Kutupalong camp, 2013

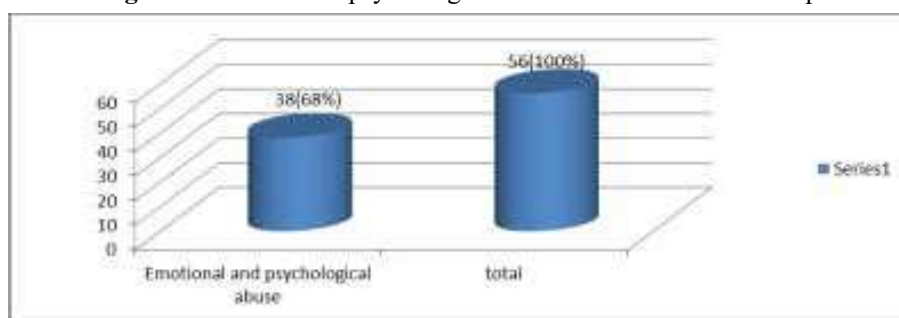
The above figure shows the scenario of economic exploitation of women at the camp. There are 50% of domestic workers, 50% of hotel cooks, 20% of volunteer, 66% of cloth sellers, 50% of fire wood sellers, 25% of tailors, 33% of cleaners, and 50% of sex

workers told they experienced economic exploitation at the camp. According to respondents, domestic workers, hotel cooks and volunteers faced salary discrimination.. Sometimes they have to give an amount from their business to Majhee. Fire wood sellers told that they did not get exact exchange value of wood. Tailors and cleaners also face wage discrimination and sex worker have to give money or sex to community leaders.

Emotional and Psychological abuse

Emotional and psychological abuse is the form of psychological exploitation. It includes nonphysical acts against women or girls like threatening of the victim or her close person, purposely controlling victims' freedom, or acting to undermine or isolate the victim. Every forms of exploitation have psychological pain and victims feel deep depression in this case (Sharma, 2015). Humiliation, abuse, eve teasing etc. are other forms of emotional and physical abuses. The figure below shows the percentage of emotional and psychological abuses of respondents at Kutupalong camp :

Fig. 6: Emotional and psychological abuse of women at the camp



Source: Field study of Kutupalong camp, 2013

The above figure shows that 68% of respondents faced emotional and psychological abuses at the camp. Rohingya refugee women and girl experience humiliation, abuse and eve teasing by their community people, employers, and security staff regularly. On the other side, alone women used to face psychological harassment from their community leaders. They threat them to send back Myanmar and take advantages (money, gift, work without payment, sex etc) from them.

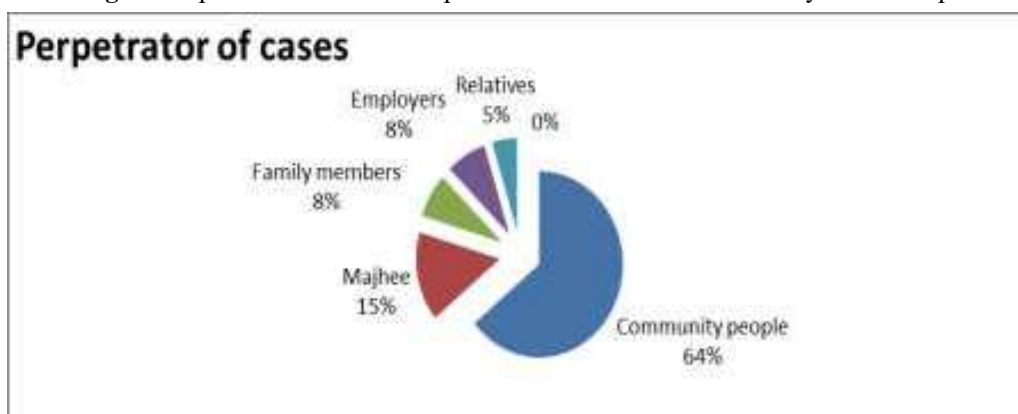
Women Exploitation at the Kutupalong Rohingya refugee camp in Bangladesh: Causes & dynamics

Exploitation is the form of sexual and gender based violence are very common occurrence at the Rohingya refugee camp in Bangladesh. Especially it happened with the girl and women of the camp. Most of the time, they suffered in the camp by their community people, leaders and responsible security personnel (camp ansar and police) of the camp. The gender norms and insufficient protection mechanism encourage them to involve with this violence .The scenarios of women exploitation given as follows:

Rohingya refugee women faced exploitation by their own community people at the camp

Rohingya refugee have to register their name for the ration card through Majhee (the formal title of Rohingya community leader) for getting their regular ration from UNFPO (Akter and Kusakabe, 2014). The real fact is that Majhees are very influential in the Rohingya camp and everything has to done by their approval; even camp management could not access the Rohingya people directly (Akter and Kusakabe, 2014). The power relation makes women more vulnerable because Majhees support all traditional patriarchal rules and values in the community. They take advantages from refugee women to get entry in the ration card as well as they also take advantages from new refugee women to accept them in the community. Some women have to give sexual service to these leaders for getting more ration and getting permission to work or business. Widow and female-headed household women and orphan girls are at more risk in this exploitation.

Fig. 7: Perpetrators of women exploitation in their own community at the camp.



Source: Field study of Kutupalong camp, 2013

The figure above shows that most of the refugee women (64%) face exploitation by their community people, community leaders (Majhee) are 15%, their family members are 8%, employers are 8% and relatives are 5%.

Case study of Noor Fatema

Noor Fatema (age- 27) is the main breadearner of her female headed family and she has four children. Three are girls and one is boy. The regular ration that she gets is not enough for bearing her household expenses. Community leader Abdur Rajjak(age-52) got opportunity to exploit her sexually. One day he called Noor Fatema in his shed at night and gave her some extra ration (rice, soap, milk). He offered her to come regularly in his shed and satisfied him sexually in exchange of extra ration regularly. He also promised her to marry after some days. Noor Fatema agreed with his proposal and one day she got pregnant; then Abdur Rajjak did not want to take her responsibility

and left her alone.

In this case, as a community leader Abdur Razzak abused his power to sexually exploit Noor Fatema. On the other side, Noor Fatema belongs a female-headed family and could not maintain her family expenses by regular ration that made her fallen in the trap of Abdur Razzak.

Sometimes, women and girl experience exploitation by their husband or parents at the camp. There are very limited income generating activities inside the camp and working opportunity is very limited for refugee men at outside of camp (Akter and Kusakabe, 2014). In this situation, many refugee family and men forced prostitution their wives or girls. However, many parents or family head are aware to this sexual exploitation but they have no other option to secure their livelihood.

Case study of Salma

Salma (15) is a Rohingya refugee girl of Kutupalong Camp. She described how she got exploited by her family members. They are four sisters and three brothers. Her father has no income and her mother is sixth month pregnant. The regular rations they get do not fulfill their family demand. One day there was no food at their home and they could not arrange it from anywhere. Their little siblings were crying for food. Then his father came to her with crying and told her that they have no other option. He took her to a man of break filled near the camp for prostitution.

Rohingya Refugee Women face Exploitation by the security personnel of the camp

Refugee women also experienced sexual exploitation by the security personnel of the camp. Police and Ansar members are deployed to give protection at the camp, but the disappointing tragedy is that refugee women and girls sometimes faced exploitation by these security personnel (UNHCR, 2001). The police usually have good relation with Majhee (community leader) for bringing refugee women for their sexual purpose (Akter and Kusakabe, 2014). It is also alleged that camp personnel bribed the victims parents, brothers, relatives, or friends to bring their young girls to them.

On the other hand, the food ration that they get from the UNFPO is not sufficient for them (Akter and Kusakabe, 2014). Therefore, they need to find work outside and need money for buying their other necessities. However, it is highly restricted for the refugees to go outside the camp without valid permission. Thus often, women had to face trouble to get valid permission from the camp authorities. Some respondents that told camp's security personnel often wanted sex in exchange for giving valid permission. The position of power, wealth and status of security personnel created the uneven situation for the women in the camp (UNHCR, 2001). According to study , it is found that 40%

women experienced physical, mental, and sexual exploitation by the camp police and security personnel, but they didn't complain against them because it would bring more terrible for them at the camp.

Case study of Sharifa Begum

Sharifa Begum (age 37) is the bread earner of her family, because her husband was caught by police in allegation of robbery three months before. She has six children. Four are daughters and two are sons. She got ration for three; and other members names are not registered in the ration list. So, she had to work as a maidservant at the local village nearer the camp. In this circumstance, she wanted to arrange valid permission from camp police to work outside. However, the responsible police person demanded physical relation with her in exchange of giving valid permission. She did not agree with the proposal, that ended beating by him and She was locked for one day.

Rohingya refugee women faced exploitation by the humanitarian agency staff of the camp.

Often, the refugee women faced exploitation by the humanitarian agency staffs of the camp (UNHCR, 2001). The national and local NGOs working at the field level at the refugee camp to extend humanitarian support following the UNHCR's policy for the refugees. This agency workers sometime abused their power and position to exploit the refugee women and girls (WHO, 1997). They work to support refugees with food, health care service, medicine, education, training, and income generating activities. In this sector, some workers took sexual advantages from the refugee women and girl in exchange for giving services.

Case study of Rahela Begum

Rahela Begum (age 18) is an educated refugee girl; she went school in Myanmar and now she working as a family planning volunteer at the camp under family planning segment of an NGO. She experienced exploitation by an NGO staff of the camp. Kawser (45), the health care officer of NGO often offered her bad proposal and sometimes he touched badly in her body during distribution of medicine. One day he offered her to sex with him and threatened her if she did not agree with his proposal that he would fire her from the job. Then Rahela left the job. The Refugee women could not complain against the NGO staff because the power position in the community is very strong. They have the control on food and other services, and refugees are dependent on them. On the other hand, most of the community leaders do not want to deal with these issues because they also involved with it.

Causes of women exploitation at the Kutupalong Rohingya refugee camp in Bangladesh

Analyzing the cases and scenarios of women exploitation at the refugee camp, it found that all incident triggered by different forms of factors. Some socio-economic and cultural factor triggered women exploitation at the refugee camp.

Abuse of power and inexistence of efficient prevention and response mechanism created women vulnerable at the camp

The power structure of camp and inexistence of efficient prevention and response mechanism made the refugee women more vulnerable (Akhter and Kusakabe, 2014). Women faced injustice, violence and exploitation by their community people and they have no choice rather than accept and enduring this. Often community leaders practiced their informal patriarchal power on the refugee women and created various kinds of obstacles for them (Elizabeth, 2007). Women must take permission of Majhees to involve in any income generating activities and any other works (Akhter and Kusakabe, 2014). It increases Majhees informal power and control over the community. Sometimes women had to keep them happy by fulfilling their demand. Camp security personnel and NGO stuffs also practiced unjust dominance in their own sector and refugee women have no power to pull up them.

However, UNHCR has SGBV (Sexual and Gender Based Violence) section to protect women from violence, but most of the cases were not reported because the victims did not complain about the incident. The NGO workers do not work responsibly to find out these cases, because some NGO worker are also involved with women exploitation (WHO, 1996). There are no strong response mechanisms to prevent the women exploitation at the camp. These situations make women more vulnerable and put them to the risk of sexual and other exploitation. Refugee women shared their experienced at the informal conversation of the study, but most of them afraid to complain about the incident they have experienced. Few women complained to UNHCR's SGBV section. According to the sources of field study, there are only 27% cases entries at the SGBV section as complains.

Often Majhees demanded sexual flavor from new refugee women and threatened them to cancel their registration and send back them to Myanmar. Then women could not protest them, they felt helpless and agreed with Majhees proposal. The hidden crisis is that there is no prevention mechanism at the camp to stop Majhees activities. Refugee women tolerate all kinds of violence from the Majhees and they fear to complain against them.

Limited humanitarian support and income generating activities at the camp pushed women to risk of exploitation

The main economic concern of the refugee camp is limited humanitarian support and lack of income generating activities. At the camp, refugee women have few opportunities for income generating activities (Yilimaz and Talukdar, 2019). Some livelihood programs have been introduced by aid agencies like tailoring, soap making, basket making,

handcrafting and so on. This training programs helped the refugee women to start their business, but the business at the camp is not profitable because of the limited income of the refugees (Yilmaz and Talukdar, 2019). They need to go outside from the camp for business or find other work but going outside of the camp is more risker for women exploitation. The basic needs of refugees are food, shelter, and security. In the refugee camp, the living status of Rohingya is very poor. The regular ration that they get from UNFPO is not sufficient for survive and for that, people want to go outside for work .As the humanitarian support is not enough to make their ends meet, they became helpless to find any money source to support their family. It is noticed that most of the refugee women face exploitation while finding a work (Akhter and Kusakabe, 2014). Sometimes they were deceived in promise of giving work. Sometimes they had to bribe to get a work, some villager often took sexual advantages from them to give work, sometimes they were given half wages for the work. The women who are widow or female-headed family, experienced more exploitation in getting work. Therefore, economic insolvency creates more risk for the refugee women. The table below shows the income generating activities of respondent of the study.

Table 1: The income generating activities of the respondents

Name of occupations	Number of participant	Monthly income (taka)
Domestic worker	6	1000-1200
Hotel cook	2	1200-1500
Camp volunteer	5	300
Cloth seller	3	2100-300
Fire wood seller	2	1500-2000
Net weaver	2	700-1000
Tailor	4	800-1200
Cleaner	3	300
Sex worker	2	1200-3000
Home maker	27	000
Total		56

Source: Field study of Kutupalong camp, 2013

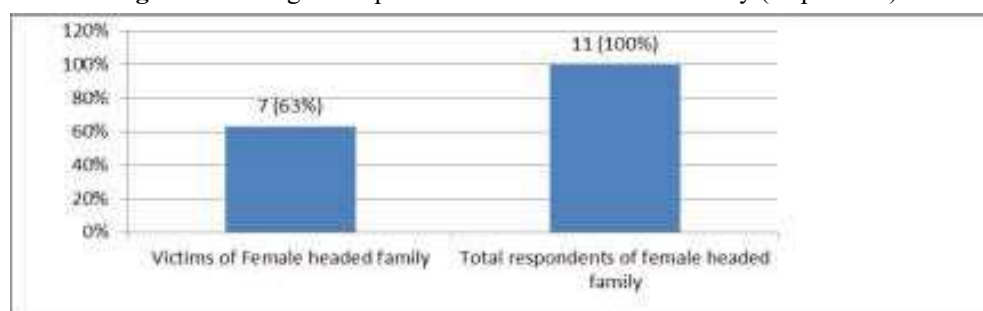
Moreover, the poor sanitation system is also another cause of sexual exploitations like rape and other sexual abuses of refugee women at the camp. The women had to take bath in an open place. Some of refugee women accused that the man watched them during taking bath. Some men took photo of their bathing, and next time they blackmailed the refugee women and eventually sexually abuse them. At Kutupalong camp, one latrine access for twenty-five people as well as there is no different latrine for men and women.

The areas of latrine, there was lack of proper light at night and was not safe for women. At the Kutupalong camp 58% rape victim mentioned that the rape attack on them occurred during the time of using latrine at night.

Gender disparities causes women exploitation at the refugee camp

The unequal gender relation in the camp resulted in women subordination, and the practices of unequal social norms and values ended in discrimination and sexual violence towards women (UNHCR, 2011). This male dominated structure of community leadership makes women more vulnerable. Women used to do household work and take care of children but at the refugee camp, they enter a new phase. They have to do work outside of home and most of the cases women become the main income earner of the family (Swift and Gould, 2020). This experience may new for women at the camp and they need support and help of men to do any work. This situation meets exploitation to women and power holders get more opportunity to exploit women (Gina, 2002).

Fig. 9: Percentage of exploitation of female headed family (respondent)



Source: Field study of Kutupalong camp, 2013

The figure above shows that 63% of respondents are from female headed family and widow or alone women experienced of exploitation at the camp mostly. They are at more risk as they suffered more poverty than the normal mal-headed family. The widow or female-headed household's women had limited choice to go against the employer or community leader or camp authority like or wants. They knew if they want to survive at the camp, they had to satisfy community leader and camp authority, as they want. In these situations, most of the women experienced sexual exploitation and they became very easy target of refugee men and others. The orphan or disable girls faced sexual exploitation in the same way at the camp.

Conclusion

The Rohingyas fled to Bangladesh for the state persecution in Myanmar to save life, but they face differnt challenges in Bangladesh. The study focuses on the women exploitation at Kutupalong Rohingya refugee camp in Bangladesh in 2013 and it found that 64% of women suffered exploitation at the camp by their own community people. The historically unequal power relationship between men and women is the main cause of women subordination. In this regards practice of gender disparities, abuse of power

and inexistence of protection and response mechanism created obstacles to address this problems in the camp. On the other hand, there are insignificant humanitarian supports in the camp, and also poor living status make them more vulnerable to domestic violence, economic exploitation, sexual harassment, prostitution, and trafficking at the camp. The community leaders and NGO workers also got chance to offer sex in exchange of food and other necessities for the same reason. There are multiple factors contributed to women exploitation and it is clear that the solution to the problem is not so easy. A big change of living status and the end of Mahjee's power in refugee camps may protect women from the exploitation. On the other hand, UNHCR should ensure women rights and intense invigilate to the NGO workers that they could not exploit women. In addition, the government of Bangladesh should be more concern about the security system of Rohingya refugee camp and need to monitor the activities of camp security personnel. It is also essential for refugee women to be aware about the incident and encourage them to report the incidents. The SGBV section has to ensure the victims that they will handle the cases in very sincerely and confidential manner for evading further suffering or danger to live for them at the camp.

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