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# WHAT MATTERS?

Humanitarian Feedback Bulletin  
on Rohingya Response

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## A Day of Sacrifices and Remembrance

Later in August<sup>1</sup>, Muslims around the world will celebrate *Eid al-Adha*, one of the main Islamic holidays. It is an important time for the Rohingya people, who refer to it as *Dōr Eid* (big Eid). Unfortunately, marking it in the camps will bring challenges.

*Eid al-Adha* (the feast of sacrifice), which celebrates the sacrifices made by the Abrahamic prophets so they could follow God's will. On this holiday, people with financial means are expected to sacrifice animals – usually cattle, goats, or sheep – and to share the meat with their families and the local community. Large congregational prayers (*jamat*) and grave visits (*ziyarat*) are other religious rites of this holiday. This is also the period when people travel to Mecca and Medina to do the Greater Hajj.

The Rohingya community also calls this holiday *Dōr Eid* (big Eid), and as such, they celebrate it with more festivities than the other major Islamic holiday, *Eid ul-Fitr*. Traditionally back in Rakhine, the Rohingya people sacrificed large bulls and water buffaloes that they raised themselves. During this holiday, people visit their relatives and friends with both cooked and raw meat, as well as rice-flour roti (*ruti fidey*).

### Camp managers need to be prepared

The new Rohingya community accepts -- despairingly -- that most of them will be unable to make the required animal sacrifice this Eid. They do not expect to receive any aid in the form of meat.

A small percentage of the registered Rohingya community do have the financial means to purchase an animal. Those people will sacrifice the animal as a religious obligation. Therefore, camp managers should designate areas where animals may be sacrificed, and inform the community of those locations.

Improper handling of slaughtered animals and blood, coupled with monsoon rains and mud, could lead to health and hygiene issues. There are no ways of preserving the raw meat, so it is a good time to remind the community



<sup>1</sup> In Bangladesh people will celebrate Eid on August 22<sup>nd</sup>.

about the dangers of contamination, and explain how to properly dispose of any animal remains.

### Eid can be a reminder of past trauma

*Kurban* Eid will mark the one year anniversary of the Rohingya community's flight from Myanmar. Memories of loss and atrocities are still fresh, as many had to flee while sacrificing their animals or cooking for the family feast. Many fear being forcefully moved to Myanmar.

“ We have heard that after *Kurban* [another word for *Eid ul Azha*], they will send us back to Burma. We will not go back. They killed our sons, grandchildren, great grandchildren, killed the pregnant woman, burned our houses, the Mogs have taken away our cows and goats, we will not go back. They need to recognize us as Rohingya, otherwise we will not go back.”

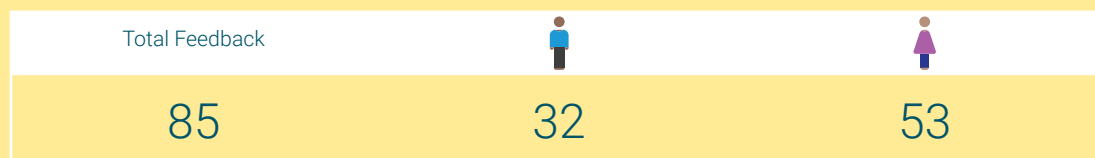
- Woman, Camp 3

As with all other Islamic holidays, the exact date of *Kurban* Eid depends on the lunar cycle. It is projected to be on August 22, 2018.

Eid Terms in English	Eid Terms in Rohingya
Sacrificial Animal	<i>Kurbainna zanwar</i>
Raw meat	<i>araindha gusto</i>
Cooked Meat	<i>raindha gusto</i>
Spoiled meat	<i>horaf oi'gededhe gusto</i>
Blood	<i>lo</i>
Sacrifice	<i>hurban goron</i>
Hygienic	<i>saat sutara</i>
Bury	<i>gãaron</i>
Dust bin	<i>saatar balti</i>
Cow	<i>goru</i>
Goat	<i>saul</i>
Buffalo	<i>muish</i>
Monsoon rains	<i>barisha</i>
Mud	<i>fuut</i>

## Host Community Feedback – Unemployment, dwindling resources and illegal behavior among the Rohingya people

Feedback collected from the host community audience of the radio discussion programme *Betar Sanglap*, recorded in Shorpara Dakhil madrasa on 28 July 2018. The concerns came from questions asked during the programme by the audience from the host community.



Unemployment is a problem that the host community have raised regularly – and was raised again in this month's *Betar Sanglap* programme. The host community perceives that Rohingya people are working as day labourers at a lower wage than members of the host community, which they feel results in a reduction of the market rate for such labour. As a result, the host community say that their ability to afford food and other essentials is also decreasing.

“ After the Rohingya influx, people have become unemployed. The host community's children cannot have a proper amount of food, as our income has decreased. If it continues this way, it will be too difficult to live.”

- Housewife, 30

Fishermen also mentioned a similar situation. They said that Rohingya people were selling fish at a lower price, causing an alteration in the local community market.

“ Fishermen used to earn 500-700 taka [per kilo] from small fish, collected from the sea. But now, Rohingya people are selling the same fish at a lower price, which is making it difficult for [host community] fishermen to earning money.”

- Fisherman, 22

Host communities have raised before the issue of students working for the response, to supplement family incomes, rather than continue with their studies. In this month’s programme, the host community specifically raised the

pressure they felt this was placing on the local medical sector. The lack of staff was, they felt, exacerbated by Rohingya people being given higher priority in hospitals, due to the lack of sanitation and hygiene in the camp causing different diseases amongst the Rohingya population.

“ Rohingya people are getting more help and facilities from doctors, compared to host communities.”

- Housewife, 45

Another major issue raised during the discussion was the perceived increased illegal usage of mobile phones among the Rohingya community. Although the

government had not legalized the mobile phone usage among the Rohingya community, people say that local shop owners are selling SIM cards to Rohingya people, at a higher price than normal, thus allowing Rohingya people to use mobile phones. From this month’s Betar Sanglap, this issue seems to be a tension among the community, because of its illegality. The local people in the recording also commented on other perceived illegal behaviours among the Rohingya community.

“ Traffic congestion and the market price of goods has increased due to the influx. Not only that, but also vegetables are being stolen from the host community’s gardens by Rohingya people.”

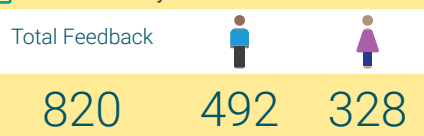
- Housewife, 30

## Rohingya Community Feedback – Shelter, Road infrastructure & Road Safety and Smartcard vs NVC card

This analysis is based on feedback that has been collected on a daily basis by 19 Internews community correspondents and one feedback manager using the ETC connect app and data collected by IOM. In total, 1247 interactions have been analysed to present the significant concerns and questions of the Rohingya community. The Internews feedback is collected in Rohingya, Burmese and Chatgaya, while the IOM feedback is documented in English.

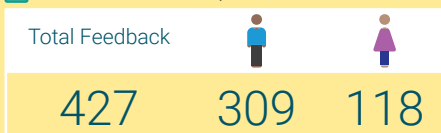
### Internews

June 20<sup>th</sup> – July 18<sup>th</sup> 2018



### IOM

June 3<sup>rd</sup> – June 21<sup>st</sup>, 2018



### Shelter

“ We did not get anything for rainy season. When it rains, water enters through the roof in our shelter. We urgently need bamboo, rope, tarpaulin, as well as a stove [...]”

- Woman, 41, camp 1W

“ To prepare for rainy season, we have collected some bamboo. There are two pieces of tarpaulin used in my shelter roof; however, they got torn up and have lots of holes now. I need three pieces of tarpaulins to fix it.”

- Woman, 35, camp 1W

Shelter has been a continuous concern within community feedback data since March. However, requests for shelter material appear to have risen in the last five weeks. Some community members reflect that, due to the heavy rainfall and soil erosion, many shelters have been damaged and need to be either strengthened or rebuilt. As a result, there are many requests for bamboo, tarpaulin, wood and rope.

## Road infrastructure & road safety

“ We are suffering a lot because we don't have any roads. We also do not have any drains. When we go out and send our children to school, we face a lot of problems because of this [...]. Since we came from Myanmar, the place where we stay is very dirty; and our children are suffering. We are really concerned.”

- Woman, 41, Camp 1W

“ There are no street lights in our block. We suffer a lot while commuting at night. It's very challenging to go to the bathroom at night; we cannot go to collect water at night; we cannot go to prayer at night; our children can't move around freely at night; it would be great if Majhees provided streetlights in our block”

- Man, 33, Camp 2E

“ We have heard that a car from [organisation] hit a boy who died. [...] which happened near Lambashia bazar in Kutupalong area. The children were playing near the road, that's when it happened. [...]”

- Woman, 31, Camp 1W

proper roads is particularly challenging when they collect aid and water in some of the hillier camps, but even more daunting in case of any medical emergency. Examples given were the obstacles pregnant women face when needing to go to a hospital at night. Some individuals suggested to build more solid stairs to address some of these issues. Additionally, some community members are concerned about damage to existing roads due to heavy rainfall during monsoon season. Secondly, the roads that do exist are perceived to be unsafe for children as there are no sidewalks and cars often drive very fast. Community members suggested to build fences and build shelters further away from the road. They also requested an increase of spaces away from roads in which children can play safely.

## National Verification Card vs Smartcard

“ We have heard that they will provide a smart card, we don't think we will take it. It should say 'Rohingya' [on the card], if it says Bengali we will be very unhappy. If you want us to live in peace, you should not rush the process of distributing these smartcards. Because if we take the smart card we will suffer even more, that's why we will not take the smart card.”

- Man, camp 3

“ I heard that the cards that are distributed across the camps are the same cards that the Government of Burma wanted to give us. But the one they gave in Burma is called NVC card. But the one they are giving here, they say that it's not an NVC card. Also, if it's not going to help us, then why should we take it? Although we are old refugees, they say that we should also take it. If the Government [of Bangladesh] do not want to give us rice [if we don't take the card], then we will not get rice; but we will not take the card. [...]”

- Man, camp 2E

There is a lot of confusion around the verification process and the new smart card provided by UNHCR. Some community members are convinced that the card is given by the government of Myanmar as it looks very similar to the National Verification Card (NVC). Community members are requesting that the card mentions the word 'Rohingya' as they are worried about their legal status not being recognised as Rohingya but that instead they would be labelled as Bangladeshi.

BBC Media Action, Internews, and Translators without Borders are working together to collect and collate feedback from communities affected by the Rohingya crisis. This summary aims to provide a snapshot of feedback received from Rohingya and host communities, to assist sectors to better plan and implement relief activities with communities' needs and preferences in mind.

The work is being delivered in partnership with IOM, the UN migration agency, and is funded by the UK Department for International Development.

If you have any comments, questions or suggestions regarding *What Matters?*, you are welcome to get in touch with team by emailing [info@cxbfeedback.org](mailto:info@cxbfeedback.org)