

## ROHINGYA INFLUX: A MULTIDIMENSIONAL EXPERIENCE OF THE LOCAL HOST COMMUNITY

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**Abstract:** The inter-relationship between refugees and local host community is given paramount importance in the academic discussion of refugees. While many researches have been conducted in development and academic arena, little work has been done on the perspectives of local people living in the surrounding areas of the Rohingya camps and how they are adapting to the Rohingya influx. This article discusses how the 'local host community' of Bangladesh differing by class and gender are adapting to the Rohingya influx, or the kinds of everyday experiences they are encountering without limiting their experiences to the binary division of advantage and disadvantage of Rohingya Influx. This article predominantly reconnoitered the complexities in defining the 'host community'. Taking Foucault's theory of governmentality into consideration and analysis of ethnographic data suggests that the sole interpretation of Bengalis as "host" and Rohingyas as "refugees" demands reconsideration in the current socio-political structure. The main argument of our article, established through research data gathered from the local people in the Rohingya refugee area, is that the 'local host community' is not a homogeneous entity; their social position differs individually by class, gender, economic and political status, and even their tendency and process to adapt to the Rohingya influx are different. The experiences of the local people through the perspective of 'gain' and 'loss' is multi-faceted with class and gender issues are closely related. Though this influx of Rohingya has enhanced business opportunities for local wealthy people, it has narrowed the job market for local day laborers. Moreover, not all wealthy locals give in to the tensions in the social relations caused by the influx of Rohingya, they also attempt to prevent it. Tensions in social relations carry varied meanings and consequences for men and women. Hence, the impact of the Rohingya influx on the 'local host community' is multidimensional and context dependent.

**Keywords:** Rohingya Influx, Host Community, Refugees, Livelihood, Everyday experience

### INTRODUCTION

In the academic discussion of refugees, the subject of inter-relationship of refugees and local people is given utmost importance. Regarding the issue of Rohingya influx from Myanmar into Bangladesh, there are different discussions on the relationship between the Rohingya refugees and the local Bangladeshis. Although many research has been conducted in development and academic arena, in the context of the Rohingya issue, regarding the relationship between Bangladesh and Myanmar, the impact of a large influx of population on Bangladesh's economy, environment and national security, not much research has been conducted on the experiences of the local people living in the surrounding areas of the Rohingya camps and how they are adapting to the Rohingya influx (Kyaw, 2017). Even though a trend was observed to present the Rohingya refugees as a 'marginalized' and 'oppressed'

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population until 2017, in the current context, the focus has been shifted to identify the ‘difficulty’ and ‘loss’ of the local Bangladeshis (Fair, 2019). The aggregated effects of refugee influx on governance, security, environment and national economy is being considered with significance in the ‘Impact Analysis’ study on ‘local host community’ in Bangladesh (Khatun and Kamruzzaman, 2018). On the other hand, in many studies the Rohingya influx is being considered as a contributing factor for the improvement of the economic mobility of the local people. The unlocking of trade and commerce due to the growing demand of the Rohingya population for products is being identified as one of the major factors for improving the economic mobility of the local people<sup>1</sup>. However, the main objective of our research article is not limited to the investigation of gain and loss of the local Bangladeshi people; rather, to understand the experiences of the local people of Bangladesh while adapting with the Rohingya refugees. Simultaneously, the main argument of our article is that the ‘local host community’ is not a homogeneous entity; their social position differs individually by class, gender, and even their tendency and process to adapt to the Rohingya influx are different. Based on the collected data from fieldwork<sup>2</sup>, this article discusses how the ‘local host community’ of Bangladesh differing by class and gender are adapting to the Rohingya influx, or the kinds of experiences they are encountering while living their lives.

Including introduction and conclusion, the article is divided into 6 sections. The second part contains theoretical discussions. In the third part, ethnographic examples have been used to illustrate the kind of economic transformation the local people are experiencing as a result of the Rohingya influx. In the fourth part, the impact of Rohingya refugees on the social life of the local people has been analyzed through the experiences of local Bangladeshi people. Finally, there is the conclusion.

### **THEORETICAL DISCUSSION: THE COMPLEXITY OF IDENTIFYING THE HOST COMMUNITY**

In recent times, although to a smaller extent, several studies have been published regarding the influence of refugee influx on ‘local host community’. Some research (Milner, 2016; Kibreab, 1991; Zetter, 1991; Harrel Bond, 2002; Dzimbiri, 1993) tried to show that local economies have improved as a result of refugee influx. Trade has accelerated due to the increase in demand for goods, employment opportunities have been created, and the establishment of roadways, schools and various other development works have been executed with the assistance from International Development Organisations. In contrast, many studies have shown that due to the influx of refugees, the ‘local host community’ has been facing a variety of difficulties and losses - the environment is collapsing, the refugees and the local people are engaging in violence, food shortage is arising in the market due to the demand of food by the refugees, and the local people are facing a lack of security (Black, 1994).

When these researches are divided into two categories, it can be seen that some researchers have identified refugee influx as a doorway to possibilities for 'local host community', which is economically advantageous (Milner, 2016). Another group of researchers have tried to reveal how the local people are falling into trouble (Harrel Bond, 2002; Dzimbiri, 1993). However, Chambers has shown, through one of his research three decades ago, that refugee influx does not carry the same meaning for everyone in the 'local host community' (Chambers, 1986). During his study on the refugees in the African nations, he showed the presence of 'Refugee Centrism' within the International Refugee Organizations due to which the major problems of the 'local host community' were considered to be 'minor'. Furthermore, in the cases where the local people were highlighted, all the local people were treated homogeneously. His main argument is that the diversity of the local people is never brought to limelight. Especially those who are poverty stricken and are deprived of communication facilities cannot explain their issues to the development workers. Therefore, the development organizations implement a generalized policy when adopting a program with the local people which is unable to identify the specific disadvantages of the poor local people. Based on this reality, Chambers identified the poor population as 'hidden losers'.

Chambers also identified the views of researchers, who emphasized on the importance of increasing economic mobility of the local people due to the refugee influx, as troublesome. He said that the subject of increased economic mobility is also based on social class. Although the local businessmen or capitalists invested in business and took advantage of the increased demand for goods, the poor, day-labourers are deprived from this opportunity. Rather, the large number of refugee influx floods the market with available cheap labour in the area, and this outbreak of cheap labour compresses the job market of the local day-labourers, which increases the unemployment problem among the local people. This is why the experiences of the local people are diverse and are difficult to explain homogeneously. The theoretical standing of Chambers carries particular importance in exploring the experience of the local people in the current context of the Rohingya refugee influx in Bangladesh. The content of Chambers's study provides food for thought in our study in different ways. During the course of the study, we have also observed that the experiences of local people differed by class and gender. In addition to economic issues, various socio-cultural effects exist on the local people due to the presence of the Rohingya refugees. Such effects and experiences also differ by class and gender. This article will bring the diverse experiences of the local people to the surface.

Not long after Chambers' research on the 'Hidden Losers' was published, many anthropologists began studying the host communities (Black, 1994; Kibreab, 1991; Zetter, 1991; Harrel Bond, 2002; Dzimbiri, 1993). In identifying the host community, they have brought a number of complex issues to light. The factors that have been emphasized on while identifying host communities were nationality, name on the voter

list, citizenship, period of stay in the geographical location, etc. According to Malkki (1995), defining a host community has become a kind of 'governmental practice'. In general, the concept of 'governmentality' refers to a number of factors, such as population (civic, tribe, ethnic group, refugee, etc.), territory or region (division, country, district, state) and organization (social, local, and international). However, Paulwell added Michel Foucault's idea of 'governmentality' to his conceptual framework. Michel Foucault's concept of 'governmentality' complicates the categorization of population, territory and organization. Such categorization disrupts the analysis of daily experiences and lifestyles of a particular area. The ideas that all the people living in a particular geographic boundary will to the same nationality, solely retain the cultural heritage over generations in that particular area or obtain citizenship by collecting voter cards are generalization. In 1999, Waters showed by a study that even refugees can become 'locals' through a variety of socioeconomic arrangements. For example, they can collect voter cards through influence or economic relations, or merge with the local people through marriage, or the future generation resulting from the marriages between the local people and refugees can make a legal claim for citizenship as well; all of these realities vary by law, place and time. In his study on the Bosnian Muslim refugees living in Sweden, Eastmond (1998) showed that the Swedish government granted permanent citizenship to the Bosnian refugees on humanitarian grounds. Shortly afterwards, these Bosnians formed an organization called "National Association Bosnisk-HercegovinskaRiksförbund in Örebro". This organization primarily assisted legitimate and illegal workers and immigrants coming from different Muslim countries. Eastmond's argument is that when a refugee becomes a permanent Citizen, he turns into a host. In this context, the idea of a host is more aligned with political and social identity than it is related to nationality. In Sweden, this organization has not only been a blessing for the Bosnian Muslims, but, also, for the population in Muslim communities in other countries. Despite the differences in nationalities and countries, these people are related by the idea of a fictitious community. Here, Eastmond argued that even though refugees and some permanent citizens residing in Sweden originated from Bosnia, some of them acted as hosts while others played the role of refugees. Moreover, many Bosnians have been living in Sweden before the refugee crisis began. Hence, the division of hosts and refugees based on nationality and passport has been challenging in many cases. This issue has relevant connection with the existing Rohingya refugee context in Bangladesh. The situation is not the same for all the Rohingya living in Bangladesh. The lives of the Rohingya who arrived in 2017 are different from those who arrived before 2017. The early Rohingya have merged with the Bangladeshis by establishing linguistic skills, relations with the local people, social relations, political relations, and are being introduced as hosts to the new refugees. This issue, which complicates the generalization of host certification in our study, has been discussed in the next section of this article.

### **HOST COMMUNITY: WHEN THE ROHINGYA ARE CITIZENS OF BANGLADESH**

One of the key arguments in the theoretical discussion of our article was that the idea of the host community is not a homogeneous one or the host community is not a singular ethnic entity, rather it is intimately related to the political and administrative structure. In light of Foucault's governmentality theory, we explained that the concept of host community is also related to the concept of citizenship and the residing community within the geographical structure of Bangladesh. In this context, we interviewed about 10 Rohingya people among the Rohingya population surrounding the Hnila camp who are currently identifying themselves as Bangladeshi citizens. The main reason for this is that they have established illegal contact with the administration and accepted Bangladeshi passport and National Identity Card (NID). A Rohingya who was reluctant to be named stated,

“Many of those who came here as refugees in 2001 have Bangladeshi passport. Passport and NID (National Identification Card) can be obtained through a local broker with a cost of Tk.60,000-100,000 (USD700-1170). Those who came here as refugees in 1991 obtained passports easily. However, the process of obtaining these documents is more complicated nowadays. NID is enough to take admission in schools in Bangladesh, get a job or anything else. Nevertheless, everyone obtains a passport to be able to go abroad as laborers.”

The migration of Rohingya abroad using Bangladeshi passport is a widely discussed issue in the Bangladeshi news media. Even the Welfare Minister of Bangladesh, Nurul Islam, acknowledged the truth. According to him, 250000 Rohingya have migrated abroad with Bangladeshi passport (Dhaka Tribune, January 22, 2020). A Dhaka Tribune news release reveals that the collection of NID, birth certificate and passport by the Rohingya has become a common occurrence. The Rohingyas can obtain birth certificates for Tk.10,000-20,000(USD120-235), NIDs for Tk.30,000 (USD350) and passport for a maximum of Tk 100,000 (USD1180).

During the course of the study, we found that some Rohingyas can even collect passport and NIDs inside the camps. They identify themselves as Rohingyas inside the camps to obtain various facilities, including relief, accommodation and medical treatment. Once out of the camp, they take advantage of finding employment in the job sector in Bangladesh using their NIDs. Several syndicates have surfaced among Rohingyas and Bangladeshis that provide documents, such as passport and NID, in exchange for money (The Daily Star, September 7, 2019).

The Rohingya who obtained Bangladeshi NID or passport, especially those who entered Bangladesh in 1991, assisted the influx of Rohingyas in 2017-18 with money or social relations and helped them integrate with the social structure of Bangladesh. In this case, the former Rohingyas are also considered as 'Host' to the newcomers.

Such cases give rise to new context in identifying the ‘Host Community’ in the Rohingya areas, and demands reconsideration of the argument of Binary division which identifies Bengalis solely as “host” and Rohingyas as “refugee” or “guest”.

### **THE ROHINGYA INFLUX AND ECONOMIC MOBILITY**

In recent times, the central topic of refugee associated discussions in the Cox’s Bazar, Teknaf areas is the effect of the Rohingya influx that has led to the improved mobility of the area’s local economy. International foreign aid has been particularly identified as the reason behind this mobility. Since the Rohingya influx in 2017, a large amount of foreign currency has been received as aid. This money is being spent to support the Rohingya, and since the Rohingya are living in this area, it is naturally stimulating the economic activities of the area. The presence of many domestic and foreign development workers, researchers, security personnel and officials are also noticeable here. Their presence in this area, the demand for goods, and transportation are all improving the economy. The rich among the local people are building and renting houses to meet the demand for accommodation, the number of rickshaws and automobile vehicles are increasing, shopping and restaurant businesses are also flourishing. However, is this economic mobilization equally meaningful to everyone? Analysing the livelihoods of the local people around the camp, it can be stated that the economic mobility has improved but it is not equally beneficial for everyone. While capital investment in business brings benefits to a certain class of people, the benefits of economic mobility remains far from being advantageous to the day labourers, working class people or the people of the agro-class. Since they have no cash in their hands, they are unable to invest capital in businesses. People of this class mainly used to work in agriculture as tenant farmers or sharecroppers, and as day laborers, rickshaw pullers, support staff on transportations or fish in the Naf river. The Rohingya influx primarily created many obstacles to their employment.

Firstly, it is often seen that many agricultural lands and forests have been destroyed due to the Rohingya influx. The people whose farmlands were destroyed received hefty compensation. However, the day labourers who used to work on those lands for livelihood were affected. All those who received compensation were the landowners, but the workers of those lands have lost their place of employment. It should be noted that agriculture is now a relatively ‘unprofitable’ profession in the reality of Bangladesh. There is no proportionate return on the amount of capital invested in this field due to the disproportionate price of crops. Due to low prices of crops and the prospects of profitable investment in other ventures, the landowners of the surrounding areas of the refugee camp started investing capital in other businesses leaving the agricultural field aside. However, the economic condition has worsened for the agricultural labourers who used to work on the lands of those landowners on a daily wage basis.

Secondly, the Rohingya influx has made the labor cost in the area cheaper. The

tendency of Rohingya refugees to work outside of camps is on the rise. The Rohingya are agreeing to work for a daily wage of only Tk.200 (about USD 2.50) whereas the daily wage of a Bangladeshi worker is Tk.500 (about USD 6.25). Rohingya children are often seen working in restaurants around the camp. An interview of a Rohingya child labourer revealed that they agree to be employed for Tk.50-100 (about USD 0.50 - 1.25) and three meals a day, whereas a local Bangladeshi has to be paid Tk.400-500 (about USD 5.00 - 6.25) per day for employment by the restaurant owner. In this context, restaurant owners feel comfortable employing Rohingya children. The employment of Rohingya child labourers is rising in various types of day labour jobs, including vehicle support staff, automobile workshop employees, thereby narrowing the labor market of Bangladeshi local people. In this regard, a local food hotel owner said,

“Rohingya children roam around in the streets, begging, coming to us and asking for food, and many of them are taking drugs. Seeing such things, we hire them so that they can have food and also have some money in their pocket. It benefits them and we can have the work done at a lower cost. We have heard that the Rohingya are not permitted to work here, but I have never been in any legal complications for letting them work here...”

Under these circumstances, local Bangladeshi hotel restaurant owners are employing Rohingyas with priority due to lower labour cost, despite being aware of the restrictions on the Rohingya regarding employment.

Thirdly, there have been changes in the occupations of those who were involved in the fishing trade for generations. Following the massive Rohingya influx in 2017, the government banned fishing in the Naf river on safety concerns (Dhaka Tribune, 2018). Consequently, many of the fishermen have become unemployed<sup>3</sup>. The issue of their changes in occupation is trending. However, due to inexperience in other occupations, they are unable to find work elsewhere. On this issue, a local Bangladeshi in the Hnila area said,

“Everyone says Rohingya influx has made us all rich. A lot of money is floating in the air. What kind of talk is that? I have hardly seen any money, on the other hand, they banned us from fishing. I am fine with the government ban on fishing, however, it should arrange alternative means of employment for us. The NGOs are only focused on the issues of the Rohingya and have hardly any concern for all the problems lining up for us...”

Considering the above context, Chamber’s ‘Hidden Loser’ issue is particularly relevant in the discussion of the impact of the Rohingya refugees on the lives of the local people. The above discussion shows that, regardless of the increased mobility in the local economy caused by the Rohingya influx, these dynamics have brought benefits to the lives of the rich while marginalizing the Bangladeshi day labourers, thereby, turning them into ‘Hidden Losers’.

### **THE IMPACT OF ROHINGYA REFUGEES ON THE SOCIAL LIVES OF THE LOCAL PEOPLE**

In recent academic discussion regarding refugee issues, the impact of refugee influx on the social relations of the local people is considered to be a significant topic. Anthropologists, especially those assigned to conduct studies on refugees, pay special attention to this subject. They believe that the presence of refugees draws the local population towards various social issues, some of which includes conflict (UNHCR, 2011), addictions on intoxicants, marriage between refugees and the local people (Codjoe et.al. 2013, Tatab et. al 2016). Such issues often create long-term psychological problems among the local people. The impact of the Rohingya influx on the local population in the labor market is multi-faceted. These issues have been attempted to be explained through ethnographic examples in the following discussion.

In pursuit of the impact of Rohingya influx in the lives of the local people, the first thing that draws our attention is that there are many local Bangladeshi women involved in educating the Rohingya children as NGO workers in the camp area. These women are mostly school-college students, and the NGOs offered them with comparatively ‘high-paying’ jobs. Most of the teachers who are teaching the Rohingya were formerly employed in the local Bangladeshi schools. It is true that the high paying job opportunities are contributing to their improved standard of living. However, in the local area, it has been observed that there is a shortage of teachers in the local schools due to relatively low salary. On the other hand, the opportunity of employment in NGOs before completing graduation has been encouraging secondary and college students to ‘drop-out’. The local educated society has identified employment without completing studies as ‘dangerous’ for students. The former principal of a primary school stated,

“The greed for jobs and fat wages created by the influx of the Rohingya have led the school-going students turning into NGO workers rapidly. Consequently, the education of students and the customs of the society have been put into jeopardy. The impact is being felt in less than two years. After recovering from the initial emergency, the NGOs have started laying off unnecessary staff. Has anyone thought about the future?...”

Such problems are not just for students; these exist everywhere. Local people who were renting out their homes to NGOs or their employees during the emergency are now anxious about the future as the NGOs started building their own establishment. On the other hand, the Rohingya are creating their own business community inside the refugee camps, and are no longer willing to rely on local businesses. As a result, business opportunities are diminishing for the local people.

The marriages between local Bangladeshi men with Rohingya women are giving birth to various incidents. Although registration for marriage between local



Bangladeshis and Rohingyas are legally prohibited<sup>4</sup>, unregistered marriages are often taking place. Rohingya women or their families view marrying Bengali men as part of social security. According to them, a blood relationship with the local Bangladeshi will grant them social security. On the other hand, many local youths think that there is no harm in getting married to a Rohingya woman as she receives her food from the NGOs and would not have to be provided with any expenses. There are many Rohingya families who have brought money or jewelry with them, in which case it is easier to find a local Bengali groom for the daughter of that family.

The trend of polygamy is increasing among the local people. There are many men who are marrying Rohingya women leaving their former wife and children, while many men have married Rohingya women and brought them to their homes. In these cases, there are incidents of separation or re-building of families among the local Bengalis. Family conflict, judgment and arbitration regarding marriage is now a casual occurrence of the local society. The role of local political leaders in such a judicial arbitration process is noticeable. In these cases, there are complaints of judgment of the arbitration in favor of men in exchange for money. During the course of the study, we observed that in many arbitration proceedings men alter the judgment in their favour in exchange for some money. Consequently, spouses and children of the local men or in many cases the newly married Rohingya women were deprived of justice. If the first wife had accepted the marriage, then the husband would take the Rohingya wife to live with the family. In case where the first wife would not accept the marriage of her husband with a Rohingya woman, then the local political leaders try to reconcile through arbitration. Men try to ‘manage’ their wives through the political leaders who are involved in the arbitration process. If the wife does not accept this at all, the husband would try to arrange for a divorce with the first wife by ‘bribing’ the leaders.

However, it is also not true that money is used to influence the judgement process in all cases. If the first wife belongs to an influential family, the husband cannot ‘manage’ the judgement in his favour. In that case, the husband has to separate from the Rohingya woman. Whether there is resolution or separation following the marriage between the local men and the Rohingya women, a conflict occurs in the family. When the former wife does not accept the marriage, she is separated with a divorce through arbitration. In this regard, a local school teacher said,

“Whatever happens in the arbitration, it is either the first wife or the newly married Rohingya woman that faces the consequences. The man is joined with one of the parties involved and does not suffer any losses.”

We observed marital issues in a family during the study. There we could see a local Bangladeshi man marrying a Rohingya woman. Previously he lived in the Hnila area with a Bengali wife and a child. He married a Rohingya woman from a wealthy family without his first wife’s consent. The reason for mentioning the

Rohingya woman wealthy is that her father brought a handsome amount of cash with him during migration from Rakhaine. Before the wedding took place, the father of the Rohingya woman gave the local Bangladeshi man a lot of money and asked the groom to make necessary arrangements for them to move abroad after marriage. Before the marriage, the groom took necessary measures to get the Rohingya woman a Bangladeshi passport by addressing her as his wife and a Bangladeshi. Shortly after marriage, the couple suddenly moved to Malaysia without notifying the groom's first wife and child.

Although the Rohingya refugees differ from Bengalis in language and attire, it is difficult to differentiate them based on their appearance. Currently, a large majority of Rohingya refugees are blending in with local Bangladeshis by changing their attire and behavior. Significant changes in their accent is also noticeable. The primary reason behind this is the prohibition on the Rohingya from working outside the camp or getting married to the local Bangladeshis; hence they imitate the attire, behaviour and language of the local Bangladeshis to find work outside the camp or marry the local Bangladeshis. There has been an increase in the tendency among the local Bangladeshi men to marry Rohingya women in the Hnila camp area. A Bengali man stated,

“The government has prohibited registration after marrying Rohingya women, but there is no problem in marrying without registration. The benefit of marrying Rohingya women is that they do not have to be provided with expenses or support; moreover, money can be gained in the process. The government provides them with food and expenses; so if we get married to them, what is the problem?”

Although marriage between the Rohingya and Bangladeshis is legally prohibited, neither party is adhering to it. Regarding this issue, a local public representative in the Hnila area stated,

“It is legally forbidden to marry Rohingyas, but no one is abiding by it. Rohingyas believe that arranging a marriage for their child in this country paves the path to Bangladeshi citizenship. For this reason, they do not even hesitate to marry off their young girls with much older Bangladeshi groom. The local people are using this opportunity to marry multiple times. When a Rohingya woman has a Bangladeshi husband, it becomes easier for her to register as a voter or collect identification papers. It is not easy to differentiate the Rohingya and the Bangladeshis by simply looking at them. It is difficult to distinguish the Rohingya from Bangladeshis when they wear sarees. The government, local leaders try to prevent such marriages; however, marriage is a family affair and difficult to prevent if anyone gets married secretly.”

The above discussion helps to provide a clear idea of the impact of the

Rohingya influx on the social life of the local Bangladeshi people. This impact is interrelated with social security, economy, social and family life, and cannot be analysed separately. This impact depends on the context and does not carry the same meaning for all the Rohingya refugees; similarly, not all the local people accept or discard this social change in the same manner. Class, gender and communication are closely linked to this relationship.

## CONCLUSION

This research was initiated to find out how the Rohingya influx influences the socio-economic lives of the local host communities or whether it has any impact at all in the first place. A major part of this article addressed the complexity of defining the “host community”. In light of Foucault’s theory of governmentality, it has been analyzed through ethnographic information that the sole interpretation of Bengalis as “host” and Rohingyas as “refugees” demands reconsideration in the current socio-political structure. In a modern and sovereign nation in which the passport holders and NID bearers are considered its citizens, the Rohingya passport holders and NID bearers are also enjoying the civic benefits of Bangladesh. The Rohingya, who arrived in 1991 or 2001, are being considered as ‘Host’ to the new influx of refugees in the current socio-economic context. On the other hand, the Bengali “hosts” are not homogeneous entities based on the social, economic and political status. The experiences of ‘gain’ and ‘loss’ due to the Rohingya influx are multi-faceted.

In the academic and development studies discussions regarding refugees and related local host communities, it is frequently observed that the local people experience economic mobility and there is expansion in the job sector, meaning the local people receive a touch of an improved life as a result of refugee influx. In contrast, another group believes that the local host communities fall into social tensions. With the research data collected from the local people in the Rohingya refugee area, the central argument we have established is that it is complicated to examine the experiences of the local people from the perspective of benefits and loss. Not everyone in the local host communities walks through the same experiences in their lives. Class and gender issues are closely related to these circumstances. Even though the economic mobility, driven by the Rohingya influx, has increased business opportunities for the local wealthy people, it has shrunk the job market for the local day laborers. Additionally, not all the wealthy local people give in to the tensions in the social relations caused by the Rohingya influx, they also try to prevent it. Tensions in social relations carry different meanings and consequences for men and women. Hence, the impact of the Rohingya influx on the ‘local host community’ is multidimensional and context dependent.

### *Notes*

1. For details: Bulletin: Rohingya and host communities - Social cohesion, Government of the United Kingdom, Organisation for Economic Co-operation and Development, Ground Truth Solutions, Published on 31 Jan 2019
2. This article has been written in light of the fieldwork information collected by one of the researchers who was involved in a research project in the Rohingya Camps of Cox's Bazar in March-June 2019. Methods for data collection, which were extensively qualitative, include participant observation, 25 in depth interviews and 2 Focus Group Discussions (FGDs) with male and female groups.
3. For details: Fishing ban on Naf River: Livelihood of fishermen threatened, Tuesday, November 12, 2019
4. For details: Ban on Bangladeshis marrying Rohingya: Justified or a human rights violation?, Dhaka Tribune, Published at 01:16 am January 2nd, 2018

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