



Inspiring Excellence

Centre for Peace and Justice

Cox's Bazar Peace Index 2023



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EXECUTIVE Summary

Background

In August 2023, the world marked the sixth anniversary of the Myanmar government's massive offence against the Rohingya people, leading to the displacement of nearly a million refugees who sought shelter in neighbouring Bangladesh. As of January 31, 2023, there were 954,707 Rohingya refugees residing in Bangladesh's Cox's Bazar district. This sudden population increase strained the region's limited resources, exacerbated by the challenges of the COVID-19 pandemic, rising food prices, and a lack of employment opportunities, which, in turn, caused increased discontent and stress in both Rohingya and host communities. In addition to these challenges, the region witnessed a significant rise in drug trade and crimes in recent years. Cox's Bazar is also prone to frequent natural disasters, including monsoon rains, cyclonic storms, landslides, and flash floods. The escalating impacts of global climate change are expected to further increase the region's vulnerability, adding to the tension and stress experienced by both communities.

The mass displacement of people significantly affects the overall peace situation of the host nation,

influenced by various factors, including the context of the refugee situation, the host country's response, and the existing social, economic, and political conditions. Hosting refugees can have both positive and negative effects on a host nation's peace. While it may strain resources and infrastructure, it can also contribute to economic growth and cultural diversity, fostering social cohesion and enhancing overall peace. To better understand and address these complex issues, a study aimed to develop the 'Cox's Bazar Peace Index 2023,' the first of its kind for Bangladesh. This index, based on survey responses from both host and Rohingya communities in Ukhiya and Teknaf, measures the degree of peace or brewing discontent among different communities and areas.

Methodology

The study distinguishes between negative peace (the absence of violence or fear of violence) and positive peace (the presence of attitudes, institutions, and structures that sustain peaceful societies). It focuses on four major themes: Access to Services, Economic Opportunities, Social Dynamics, and Security, using a range of

indicators and questions to obtain a comprehensive understanding of peace dynamics. The study's twofold aim is to provide snapshots of the state of peace in Ukhiya and Teknaf and enable periodic iterations of the index to address the lack of comparable data in the Rohingya crisis response. With a representative sample of 1268 individuals, the study followed a quantitative approach and played an exploratory role. Geographical dispersion of the survey within the sample area/s was maintained to capture the diversity of the sample. We used a representative sample from which respondents were selected purposively keeping in mind their personal safety and security concerns, especially for the Rohingya community. For the purpose, the survey was administered in 8 host areas and 10 Rohingya camps from Ukhiya and Teknaf. Responses were collected over a digital platform using customised and user-friendly mobile applications (Kobo). With the help of an analytical back-end portal, researchers kept monitoring the data collection in real time across specified granularities. Alongside the index, descriptive and analytical statistics were used in analysing the quantitative data and understanding the significant trends and changes.

Findings

Descriptive Analysis

The comprehensive analysis investigated into the findings and implications of the various indicators on the access to essential services, socioeconomic and sociological conditions, and social dynamics between the host and Rohingya communities. The indicators covered education, access to schooling, access to healthcare, access to food and nutrition, ease of formal and informal livelihood, household economic health, social relations with neighbours, opinions and stereotypes about the 'other' community, attitudes towards outgroups, dispute resolution, personal security, domestic abuse, financial abuse, sexual abuse, drug abuse, and disaster concerns. Some noteworthy findings from this section are listed below:

- While a greater share among the host community completed some form of formal schooling in the general stream, a greater share of Rohingya people had attended religious schools or informal schooling (home-schooling/coaching etc).
- Data highlighted disparities in obtaining basic medicine, with the Rohingya community facing weightier challenges as they need to purchase medicines from outside the camps.
- The Rohingya community generally reported a higher satisfaction with their food intake, likely due to the humanitarian aid they receive. Both communities tend to rely on eggs and vegetables as their primary source of nutrition, and a smaller percentage consume meat or fish regularly.
- Enhancing access to livelihood opportunities, reducing the need for speed money, and improving communication channels for both communities are essential to improving their economic well-being.
- Data on household economic health showed disparities between the two communities. The Rohingya community reports a higher rate of financial stability, likely due to assistance and aid they receive.
- Around one-third of respondents from both communities reported frequent disputes with their neighbours.
- It is noteworthy that negative perceptions exist in both directions, with stereotypes related to industriousness and friendliness. Promoting empathy and cooperation can help bridge the divide between these two communities.
- The host community showed very high reservations regarding socialising and intermarriage with the Rohingya community.
- Community members in general showed trust upon the local authorities and community leaders for resolving disputes within and between their communities. However, the Rohingya community seems to have slightly less satisfaction in the way their disputes with the host community are resolved.
- The gender-specific variations in safety perceptions highlighted the need to address the dissimilar experiences of men and women within the host and Rohingya communities.
- Indicators revealed higher levels of domestic and sexual abuse, as well as crimes and drug abuse within the communities.

Cox's Bazar Peace Index 2023 Scores

The Cox's Bazar Peace Index for 2023, which ranges from 0 to 10, categorises scores into three groups: Low Score (0-3.5), Medium Score (3.5-7), and High Score (7-10). The overall composite score for Cox's Bazar is 6.61, signifying a medium level of peace in the region. Notably, 'Access to Basic Services' and 'Social Dynamics' scored high, with ratings of 8.09 and 8.05, respectively. In contrast, 'Economic Opportunities' and 'Security' received medium scores, presenting substantial opportunities for improvement through targeted interventions. Some disintegrated findings at the granular level are mentioned here:

- Ukhiya scored higher (6.88) in peace compared to Teknaf (6.29). In Ukhiya, the Rohingya communities scored higher in most aspects compared to the host communities. However, both communities fall within the medium peace category.
- Monkhali and Camp 4 in Ukhiya are the most peaceful areas, scoring 7.66 and 7.13, respectively.
- In Teknaf, Kerontoli and Camp 24 are the least peaceful areas, with scores of 5.90 and 5.56, respectively.

- Male respondents generally perceived higher levels of peace compared to female respondents, except in the aspect of 'Social Dynamics.'
- An alarming situation was observed among female respondents from both host and Rohingya communities in Teknaf concerning 'Security,'.
- Scores showed a clear and linear trend, with peace scores progressively increasing with higher literacy levels, ranging from 6.34 to 7.05 overall.
- Across various professions, the Rohingya community outscored the Bangladeshi host community. 'Service holders' had the highest score (7.16), while 'Agriculture' workers had the lowest score (6.30), albeit both within the medium category.
- Notably, non-agricultural skilled job holders from the Bangladeshi host community scored the lowest (6.09), while agricultural job holders from the Rohingya community scored higher (7.59).
- It is suggested that the poorer socioeconomic backgrounds of certain groups, particularly those working in agriculture, face competition for limited resources due to the Rohingya influx, impacting their peace scores.

Conclusion

Overall, the Cox's Bazar Peace Index 2023 has provided valuable insights into the state of peace and well-being in the region. Understanding the local nuances of peace in different aspects and among various groups is crucial for effective policy and programme development in Cox's Bazar. Though there were limitations with the study considering different structural obstacles and inherent natural biases, the study is a pioneer one in the Bangladesh and the protracted Rohingya context. When reading this report, the reader must take into account the need to consider certain issues related to the extremes in the perceptive responses. The Rohingya people are comparing their current situation with the tragic past in Myanmar, while the Bangladeshi host population is comparing their present circumstances with the time before the Rohingya influx.

CHAPTER 1

Introduction

1 INTRODUCTION

August 2023 marked the sixth anniversary of the start of the massive offence, mounted by the Myanmar government, on the Rohingya people which led to nearly a million refugees seeking shelter in neighbouring Bangladesh (UN News, August 2023). As of January 31, 2023, a total of 954,707 Rohingya refugees are residing in Cox's Bazar district of Bangladesh (GoB - UNHCR Joint Registration Exercise, 2023). This sudden addition to the population of Cox's Bazar placed significant strain on the limited resources of this region. The combined effect of the Covid-19 pandemic, rising food prices and lack of employment opportunities led to heightened discontent and stress in both Rohingya and host communities (World Food Programme, 2022).

Further, drug trade and crimes in the region have increased markedly in recent years (Tayeb, 2022; Rahman, 2023). The region is also home to frequent natural disasters including monsoon rains, cyclonic storms, landslides and flash floods (Haarsaker, 2021). Due to global climate change, they are expected to only increase in frequency thus further increasing the fragility of this region. All these factors are contributing to the build-up of tension and stress

in both communities in Cox's Bazar.

The mass displacement of people greatly impacts the overall peace situation of the host nation as various factors play a role in the complex peace situation of the country. Such as the context of the refugee situation, the host country's response, circumstances arising out of it, and the existing social, economic, and political conditions. The arrival of refugees can have both positive and negative effects on a host nation's peace. On one hand, the influx of refugees can strain a host country's resources and infrastructure, leading to social tensions and localised conflicts.

Research suggests that hosting refugees can lead to a decrease in a country's peace score, especially when the influx is rapid and overwhelms existing capacities (IEP, 2022; OHCHR, 2002). Notably, a study conducted by Fakihi and Ibrahim (2016) revealed how the refugee crisis exacerbated pre-existing socioeconomic vulnerabilities in neighbouring countries of Syria, resulting in a decline in peace and stability. However, it's essential to recognise that certain studies have shown that hosting refugees can contribute to positive peace outcomes. For instance, research conducted by

the Organisation for Economic Co-operation and Development (OECD) in 2017 highlights cases in low and middle-income destination countries where refugees have brought about positive effects. This impact can be observed through contributions to economic growth and cultural diversity, ultimately fostering social cohesion and enhancing overall peace (OECD, 2017).

Six years on, in order to design appropriate interventions and strategies to handle this protracted refugee situation, understanding the extent and drivers of stress is crucial. This could enable policymakers to identify potential threats and mitigate the situation thus preventing a greater mishap. So, recognising the importance of critically understanding peace in such a protracted context, this study aimed to develop the 'Cox's Bazar Peace Index 2023', the first of its kind for Bangladesh, using survey responses from 1268 members of the host and Rohingya community of Ukhiya and Teknaf. This index measured the degree of peace or brewing discontent among the Upazilas (Ukhiya and Teknaf), different communities (Host and Rohingya), and different host areas and Rohingya camps.

The aim of this study was twofold. First, it attempted to build grounded snapshots of the state of peace, due to the presence of the Rohingya community, in Ukhiya and Teknaf. Building such a dynamic and granular understanding can contribute to unveiling current relations, conflicting issues, and scope for new initiatives (including proactive measures for peacebuilding and conflict prevention). Second, piloting an index and quantitative survey with the potential for periodic iterations will enable to address the lack of comparable data in the Rohingya crisis response.

Peace is a multifaceted concept which is best defined in terms of its key elements. The Institute of Economics and Peace (IEP) distinguishes between negative peace and positive peace. Negative peace is described as the absence of ‘violence or fear of violence’ (IEP, 2022). In contrast, Positive peace refers to ‘the attitudes, institutions and structures that create and sustain peaceful societies’ (IEP, 2022).

Specifically, positive peace is associated with measurable characteristics such as well functioning government, sound business environment, high levels of human capital, good relations with neighbours, acceptance of the rights of others, and low levels of corruption. In contrast

the Social Cohesion and Reconciliation Index (SCORE), developed by UNDP-ACT and Centre for Sustainable Peace and Democratic Development (SeeD) focuses on only two aspects of peace. Specifically, it uses Social Cohesion and Reconciliation as two measures of peace.

The key context-specific components of peace were identified as being inspired by the IEP and SCORE when developing the Cox’s Bazar Peace Index 2023; focusing on four major themes which include Access to Services, Economic Opportunities, Social Dynamics, and Security. Each theme consists of several indicators, where each indicator measures a different social phenomenon. Finally, each indicator is measured through a range of questions which are called items. Multiple items examine the same phenomenon from different angles, and they obtain a comprehensive picture of a given phenomenon in the observed society.

CHAPTER 2

Methodology

2 Methodology

Guided by the concept note the study followed a quantitative approach. A representative sample survey was administered at the individual level. The aim of the study was more exploratory rather than predictive.

Geographical dispersion of the survey within the sample area/s was maintained to capture the diversity of the sample.

Responses were collected over a digital platform using customised

and user-friendly mobile applications. With the help of an analytical back-end portal, the research team continuously monitored the data collection in real time across specified granularities.

Alongside the index, descriptive and analytical statistics were used in analysing the quantitative data and understanding the significant trends and changes.

2.1 SAMPLING

2.2.1 Quantitative Sampling and Distribution for Data Collection

We have considered the effective and efficient inclusion of different groups considering their location and distribution.

The following table depicts the population distribution of the given and sample location/s.

Table 1: Selected study areas and distribution

District	Communities	Population	Sample Upazilas
Cox's Bazar	Bangladeshi Host	2,823,265	Ukhiya
			Teknaf
	Rohingya	952,309	Ukhiya
			Teknaf

Source: Population & Housing Census 2022, BBS, and UNHCR 2022

2.1.1.1 Sample Size Determination

Cochran (1977) developed the following equation to yield a representative sample which is still used for proportions of large samples.

$$n_0 = \frac{z^2 \cdot p(1-p)}{e^2} \cdot \text{Deff.}$$

Which is valid where

n_0 is the sample size,

z^2 is the abscissa of the normal curve that cuts off an area α at the tails ($1 - \alpha$ equals the desired confidence level is 95%),

e is the desired level of precision,

p is the estimated proportion of an attribute that is present in the population,

Deff (Design effect) is a correction factor that is used to adjust the required sample size.

The value for z is found in statistical tables which contain the area under the normal curve (1.96 in this case for a 95% confidence interval). Assuming that there is a large population but that we do not know the variability in the proportion that will be reflected in the survey; we assume $p = 0.5$ (maximum variability). Furthermore, we desire e to be 95% (confidence interval, expressed as a decimal;

0.05 = for 5 percent margin of error) having $\pm 5\%$ precision. Lastly, the Deff to draw the appropriate number of responses from the disintegrated levels is assumed to be 1.5.

Following it, the minimum sample size is 576. In addition, for 'Finite Population Correction' the sample size (n_0) can be adjusted as

$$n = \frac{n_0}{1 + \{(n_0 - 1)/N\}}$$

Where

n is the sample size,

N is the population size.

Accordingly, the adjusted sample sizes are presented in Table 2.

Table 2: Adjusted Sample Size

Communities	Population	Sample Size (n)	Adjusted Sample Size (n)
Bangladeshi Host	2,823,265	576	576 (575.883 approx.)
Rohingya	952,309	576	576 (575.652 approx.)

Finally, assuming a 5 percent non-response rate the sample size is 605 for each broader community and 1210 in total.

2.1.1.2 Sample Distribution

Now, location-wise (in this case, 2 sample upazilas) two sample distributions were determined based on 2 assumptions or methods.

The first distribution (A) is based on the respective communities' population weight, and the second distribution (B) is based on the assumption that the variations in camp concentrations in the sample locations will show variations in responses considering the proximity. Choosing the right method is subject to discussion. The following Table 3 presents the distributions of samples across the locations.

Note that from both host and Rohingya communities, respondents were selected purposively and only interviewed after obtaining consent. Additionally, for the Rohingya communities, respondents were selected with guidance from camp committee and camp specific Rohingya guides, keeping respondent safety and security in mind.

Table 3: Sample Distribution

Communities	Upazilas	Unions	Area/ Camp	Sample Size			
				Female	Male	Total	
Bangladeshi Host*	Ukhiya	Rajapalong	Kutupalong/ Floiya Para	67	67	134	
		Jaliapalong	Monkhali/ Sonaichari	66	66	132	
	Teknaf	Hnila	Noyapara/ Pankhali	85	85	170	
		Teknaf Sadar	Kerontoli/ Gudor Bil	84	85	169	
Subtotal				302	303	605	
Rohingya**	Ukhiya	Rajapalong	KRC	15	15	30	
		Rajapalong	1E	40	41	81	
		Rajapalong	2E	28	28	56	
		Rajapalong	4	34	34	68	
		Rajapalong	9	33	34	67	
		Rajapalong	13	42	42	84	
	Teknaf	Hnila	NRC	20	20	40	
		Hnila	22	21	21	42	
		Hnila	24	26	27	53	
		Hnila	26	42	42	84	
	Subtotal				301	304	605
	Total				603	607	1210

*Based on Population & Housing Census 2011, BBS as Upazila Level Data from Population & Housing Census 2022, BBS is not available yet

**Based on 'Joint Government of Bangladesh-UNHCR Factsheet' (as of 31 Dec 2022)

2.2 TOOLS DEVELOPMENT & DATA COLLECTION

2.2.1 Survey Questionnaire

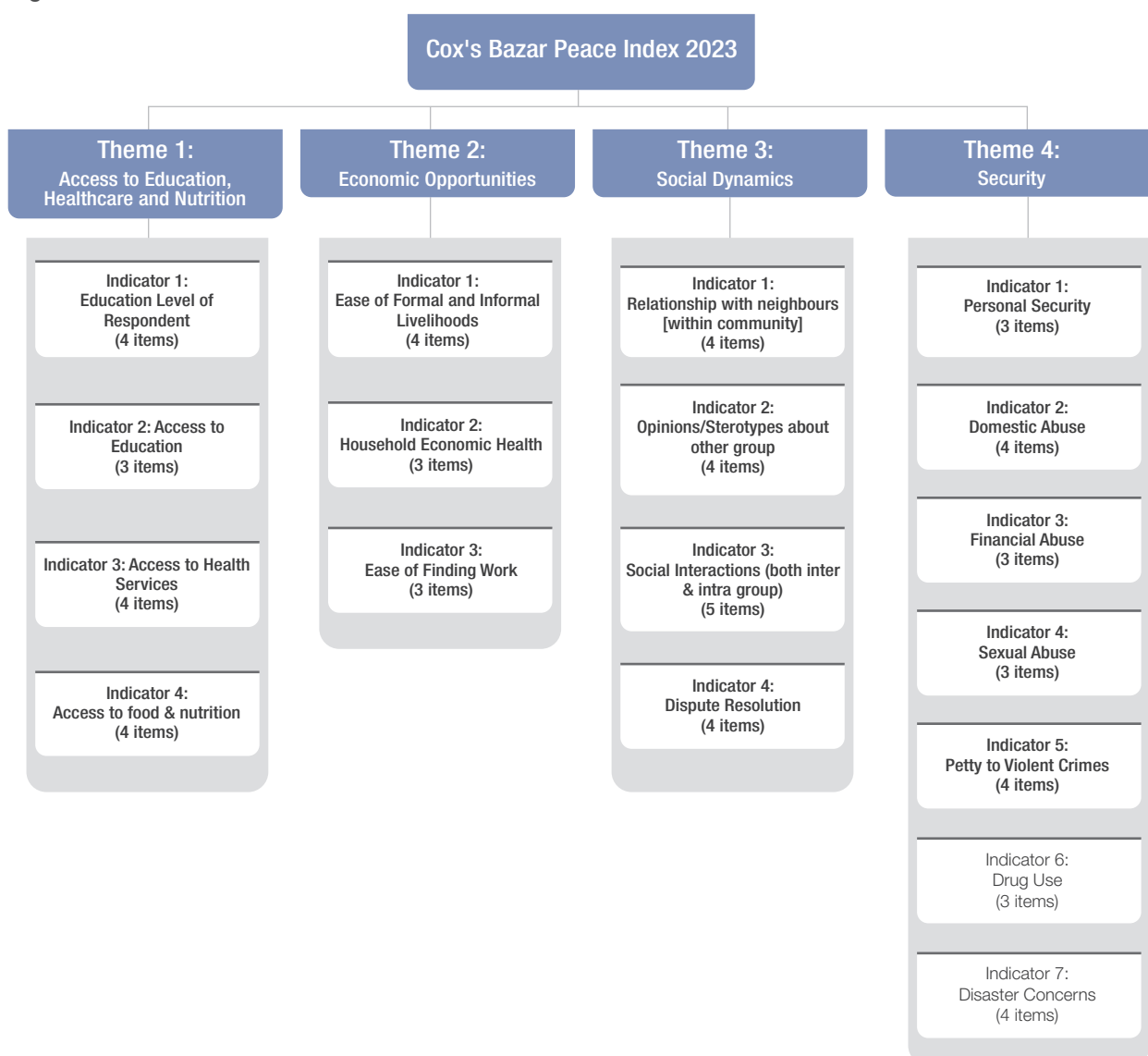
The initial phase of creating data collection tools involved gathering and scrutinising existing literature, as well as concurrent survey tools. Researchers and study advisors collaborated in this process, conducting thorough reviews and discussions. Each question was assessed with respect to its alignment with the study's objectives and narrative, as well as potential variations in responses. The following table outlines the overarching themes of the questionnaire.

Table 4: Structure of the Survey Questionnaire

Theme	Title of theTheme	No. of Indicators	No. of Items
1	Access to Basic Services	4	16
2	Economic Opportunities	3	10
3	Social Dynamics	4	17
4	Security	7	24
		18	67

Figure 1 presents an overview of the components used to develop the Cox's Bazar Peace Index detailing the themes and indicators included.

Figure 1: Overview of Themes and Indicators



Initially, the questionnaire was developed in English, and subsequently, it was translated into Bangla and Burmese to facilitate effective and culturally sensitive communication within the local contexts. During the translation process from English to Bangla and Burmese, the primary focus was on preserving the original meanings of the English questionnaire while ensuring it was comprehensible in alignment with the cultural nuances of these languages.

2.2.2 Theoretical Framework of The Cox's Bazar Peace Index

As detailed in Figure 1, the report focuses on 4 key themes to build the Cox's Bazar Peace Index 2023. In this section, findings from the surveys are presented identifying how members from different communities feel about access to different services, ease of earning their livelihood, social interactions, and safety concerns.

Theme 1 describes the access to schooling, health care services and food for both the host and the Rohingya community. Specifically, this theme includes the following indicators:

1. Education Level of the Respondents
2. Access to education,
3. Access to health services, and
4. Access to food and nutrition.

All 3 elements have been shown to affect the degree of peace and potential of armed conflict in the literature.

First, education opportunities can foster peace by preventing armed conflict, generating an inclusive environment, and shaping identities (Dupoy, 2008; Thompson, 2015). According to Dupoy (2008), quality education provided in cooperative learning environments teaches valuable lessons on nonviolent conflict resolution. Early childhood education has been shown to have a foster peace as well (Thompson, 2015; Leckman et al., 2014; Leckman et al., 2021).

Further, inclusion in the education system demotivates armed conflict by raising the opportunity cost of engaging in violent activities (Dupoy, 2008) and making population feel that they are provided for (Thomas, 2015). Regarded as a key element for building resilience, education thus appears in two of the 24 indicators in the Positive Peace Index (IEP, 2022).

Second, access to healthcare and peace are in inextricably linked (FAO, 2016; Coninx, et al., 2022; Abuelaish et al., 2020). Recognising this connection, in 2019, the World Health Organization launched the global health for peace initiative (GHPI) which explores "innovative ways to address conflict and prevent violence through health" (Cook, 2022).

Specifically, lack of access to health can lead to conflict and violence by fostering exclusion, divisions, a sense of unequal treatment and (Cook, 2022; WHO, 2022). D'Errico, Wake and Wake (2010) study the peace building role of a health-based NGO (HEAL Africa) in Congo to conclude that the peace-building community needs to proactively utilise 'tools for conflict resolution' built into the health sector. However, it should be noted that in order to obtain peace dividends doing conflict analysis and applying conflict-sensitive planning is essential (Coninx, et al., 2022).

Finally, food insecurity has been linked to social unrest, exacerbation of existing conflicts and antisocial behaviour (Messer, Cohen, and Marchione, 2001; Brinkman and Hendrix, 2011; Martin-Shields and Stojetz, 2018). Studies have shown that armed groups tend to use provision of food, shelter and

security as a means of recruitment (Hendrix and Anderson, 2021; Humphreys and Weinstein, 2008). Food insecurity caused by rising food prices often lead to protests, riots and social unrest (Bellemare, 2015; Berazneva and Lee, 2013; Smith, 2014; Johnstone and Mazo, 2011; Maystadt, Trinh Tan and Breisinger, 2014).

Thus we include several items that capture different aspects of education access, health access and food security when creating the Cox's Bazar Peace Index.

Next, the study looked at economic wellbeing that sought to explore the degree of financial security among the host and the Rohingya people based in Cox's Bazar. The underlying reasoning being that when households are financially stable, and their basic needs are met, there is greater life satisfaction and lesser discontent.

For instance, the private sector can work as peace brokers as witnessed in Tunisia and Columbia (Mahmoud, Makoond and Naik, 2017). Ferguson, Nillesen and Bruck (2019) show that employment programmes are associated with improving stability indicators, such as reducing the fear of being victimised by crimes. Several studies show that lack of employment opportunities is associated with greater

engagement in antisocial behaviour (Becker, 1968; Collier and Hoeffler, 1998). Studies conducted by Anderson (2014), Blattman and Miguel (2010) and Luallen (2006) show that those gainfully employed are less likely to promote instability.

Cognisant of this interconnectedness between employment and peace, we include elements pertaining to ease of earning a living, household financial health in terms of financial autonomy, and perceived challenges in the job market.

Theme 3 explores Social Dynamics which refers to a variety of social interactions and attitudes towards members of different groups. Specifically, the degree of interaction with one's neighbours within their own community, within community dispute resolution and stereotypes about different outgroups. Greater social interaction within one's own community has been shown to lead to more peaceful existence through mechanisms such as increased trust, shared identities, and a sense of belonging (Chan et al., 2006; Schiefer and Noll, 2017).

Schiefer and Noll (2017) conclude that an essential feature of social cohesion is "the quality of social relations (including social networks, trust, acceptance of diversity, and participation)" (Schiefer and Noll, 2017, p 595). Specifically, they mention that quantity and quality of social interactions with family members, friends and acquaintances can be measured with proxy variables such as frequency of mutual visits in the neighbourhood or frequency of phone calls. Thus, the study explored the degree of within group social interactions by asking questions about frequency of visits to neighbours, comfort with asking for small favours from neighbours and disagreements with neighbours.

Researchers further note that for a cohesive peaceful society a certain degree of trust is also essential between the people and institutions (Chan et al. 2006; Dickes et al. 2010; Uslander 2012). Thus, Schiefer and Noll (2017) identify trust towards institutions as another component of social relations. In the same spirit, the study thus included questions on people's satisfaction with leaders and authorities when it comes to dispute resolution within and outside their community.

Further, according to Schiefer and Noll (2017), an important component of social relations includes relations between various groups (i.e., ethnic groups, cultural groups, minority groups, etc). Cheong (2007) emphasise that attention should be paid to relations and networks that go across group boundaries. In a similar vein, Scheeder and Guest (2021) identify the degree of social interaction across groups as an important determinant of peace building. They use different degrees of interaction to measure how tolerant locals (Bosniaks, Croats and Serbs) are towards refugees, asylum workers and foreign workers. In a similar spirit, the study asked questions on degrees of acceptable interactions based on identity-groups (e.g., host versus Rohingya) and hypothetical degree of closeness (neighbours versus marriage).

Additionally, factors such as 'good relations with neighbours' are included in the measure of Positive Peace (IEP, 2022). Factors such as negative stereotypes, social threats, active discrimination, intergroup anxiety have been included when creating the SCORE index [SeeD et al., (2015)]. Thus the study included relationships with neighbours, stereotypes about an outgroup, and dispute resolutions in our measure of social dynamics.

Thus, in this theme titled Social Dynamics the study examines both inter and intra community interactions. While indicator 3.1 and some items in 3.4 focus on the relationships within host or Rohingya communities, and indicators 3.2 and 3.3 examine how each community view the outgroup.

Finally, the section on security covers various dimensions ranging from personal safety concerns to domestic abuse to vulnerability to natural disasters. Factors such as women's empowerment (or lack thereof), crime incidence, drug use and climate change are associated with the level of conflict (Caprioli, 2005; Caprioli et al., 2007; Klugman, Nagel and Viollaz, 2021; Scheffran, Link and Schilling, 2019).

First, Klugman, Nagel and Viollaz (2021) examine the link between 3 dimensions of gender inequality and conflict intensity to conclude that narrowing gender gaps, financial inclusion, and reduction in intimate partner violence have significant correlation with lower level of organised violence. They state that "empowering women and girls... build a solid foundation for a more peaceful world". Further, the global Women, Peace and Security (WPS) Index includes indicators such as financial inclusion of women, community safety,

intimate partner violence in order to gauge women's inclusion, justice and security.

Drawing on these studies, the study included variables that measure community safety (e.g. can women move freely after dark, can children play outside unsupervised), domestic abuse (including emotional abuse, threats, and physical violence), and financial abuse (i.e., degree of autonomy one has over one's finances).

Additionally, studies have shown that incidence of crime and drug trade are also associated with conflict in a region (cite). Further, the Mexico Peace Index 2022 includes indicators such as violent crime (robbery, assault, sexual violence and within family violence) and organised crime (retail drug crime offences, major offences, human trafficking etc) (IEP 2022). In the same vein, in indicators 4.5 and 4.6, the study included several proxies for crime and drug use such as incidence of petty to violent crimes (burglaries, muggings, physical assault and murder), incidence of drug dealing and drug consumptions as well as drug induced crimes.

Finally, cognisant of the fact that natural disasters and climate conditions can lead to heightened conflict among vulnerable populations the study included proxies to measure exposure to natural disasters (Scheffran, Link and Schilling, 2019; Endfield et al., 2004; Billon and Waizenegger, 2004). For instance, researchers have found a correlation between hurricane survivors and violence at the household and community level (Vigna et al., 2009, Harville et al., 2010, Schumacher et al., 2010). Further, by destroying the lives of locals, natural disasters tend to disrupt their response capacities which in turn intensifies social disorder and instability (Vigna et al., 2009; Berrebi and Ostwald, 2011; Endfield et al., 2004; Fisher). Thus indicator 4.7 was included to capture the exposure to disasters such as storms/cyclones, landslides, floods, and fire incidents.

2.2.3 Survey Implementation

2.2.3.1 Logistic Preparations

Several additional steps are closely tied to the survey implementation. Following the

creation of the survey instrument, an Android-based application was developed for tablet-based data collection. The application underwent essential functionality and accuracy checks, a process that took nearly two days before training commenced.

Twenty-seven enumerators were selected and recruited based on their prior experience in data collection. In the process of assembling the data collection team, we placed a high priority on diversity, considering factors such as gender and ethnicity.

Figure 2: Screenshots of the Data Collection platform

বর্তমানে কক্সবাজারে ১০ লক্ষের বেশি রোহিঙ্গা এডভান্সডেব-বসবাস করছেন। এই পরিস্থিতিতে কক্সবাজারে রোহিঙ্গা জনগোষ্ঠী এবং বাংলাদেশি জনগোষ্ঠীর মধ্যে বিরোধিতা বিরাজমান আছে যা নিম্ননির্ধারিতদের জন্য সত্যি অসুবিধা হয়ে দাঁড়িয়েছে। তাই, সেগুলির ফর পিস অ্যান্ড জাস্টিস (সিপিজে) এবং ব্র্যাক আডভোকেটস ফর স্টেশনাল চেঞ্জ (এডগানি) যৌথভাবে "কক্সবাজার শান্তি সূচক ২০২৩" গবেষণা প্রকল্পের অধীনে একটি শান্তি সূচক তৈরি করছে। একই সাথে বসবাসকারী দুটি জনগোষ্ঠীর মধ্যে বিরোধিতা বজায় আছে অথবা ভবিষ্যতে দুটি জনগোষ্ঠীর মধ্যে বিরোধিতা বৃদ্ধি পাবে কিনা তা নির্ধারণ করা আমাদের এই গবেষণার উদ্দেশ্য। শান্তি সূচকটি নিম্ননির্ধারিতদের জন্য একই সাথে বোধগম্য এবং অস্তিত্ব কার্যকর। একটি নথি হিসেবে কাজ করবে। এখানে প্রাপ্ত শান্তি সূচকটি ০-১ এর মাত্রের একটি সংখ্যা হবে, যেখানে ১ সংখ্যাটি ঘুরে সর্বাধিক শান্তি নির্দেশ করবে এবং একই সাথে কম বিরোধিতা হওয়ার সন্ধানও নির্দেশ করবে। এর পাশাপাশি, এই গবেষণাটি দুটি জনগোষ্ঠীর মধ্যে যদি কোনো ধরনের অসুবিধা বা ফেড থেকে ফেড করে থাকে, সেই অসুবিধা বা ফেডের পিছনে থাকা অন্তর্নিহিত কারণগুলির উপর আলোকপাত করবে। মূলত এই শান্তি সূচক, শান্তির ব্যাখ্যার মতিকে পারে প্রাপ্ত কারণগুলোর সম্পর্কে নিম্ননির্ধারিতদের সচেতন করবে, যার ফলে নিম্ননির্ধারিতেরা ভবিষ্যতে যে কোনো ধরনের অসুবিধা, বিরোধিতা এড়াতে সক্ষম হবে। উল্লেখ্য যে, ব্র্যাক এডগানি রোহিঙ্গা ক্যাম্পে জরিপ পরিচালনার জন্য আরও অর্থনৈতিক থেকে অনুমোদন পেয়েছে। এবং, এই গবেষণার অংশ হিসেবে আমরা উদ্বিগ্ন এবং টেকনিক্যাল বাংলাদেশি জনগোষ্ঠী এবং ১০টি রোহিঙ্গা ক্যাম্পে রোহিঙ্গা জনগোষ্ঠীর মোট ১২১০ জন সদস্যের উপর জরিপটি পরিচালনা করবে। গবেষণার স্বার্থে আমরা আপনার অনুমতি সর্বশেষ আপনাকে কান্ড থেকে প্রাপ্ত-উত্তরের মাধ্যমে কিছু কথা সংগ্রহ করব। এখানে আমরা সর্বশেষ আপনাকে কান্ড থেকে ২০-৩০ মিনিট সময় নেব। ধন্যবাদ।

*** I consent to participate in the survey. (অনুমতি) (ejajot)**

☐ Yes (হ্যাঁ) (raj)

☐ No (না) (raj na)

Location

latitude (x,y °)

longitude (x,y °)

altitude (m)

accuracy (m)

search for place or address

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Number of family members (define as how many members eat from the same pot over the last 6 months) [পরিবারের সদস্য সংখ্যা (গত ৬ মাসে একই পাত্রে থেকে কতজন সদস্য খাবার খেয়েছে)] (Onor gorot hojon manosolla hana randa pore)

2 20

***Are you the head of your household? (আপনি কি আপনার পরিবারের প্রধান?) (onor ghoror main manus ki one?)**

☐ Yes (হ্যাঁ)

☐ No (না)

***Do you have a disability or learning difficulty? (আপনার কি কোন শারীরিক প্রতিবন্ধকতা রয়েছে বা কোনো কিছু শেখার ক্ষেত্রে মানসিকভাবে কি আপনি কোনো অসুবিধা/প্রতিবন্ধকতা বোধ করেন?) (ponna poribor belai onor hono dildemagor babod-e iyatoba ga-gottre hono maajor ki na?)**

Theme 1: Human Capital Information (মানবসম্পদ সম্পর্কিত তথ্য)

1.1: Education level of respondent (উত্তরদাতার শিক্ষাগত যোগ্যতা) (Ponnar babode shuwat)

***1.1.1: Choose the statement that best reflects your reading and writing ability. (নিচের বক্তব্যগুলোর মধ্যে একটা নির্বাচন করুন যা আপনার পড়া এবং লেখার যোগ্যতাকে প্রতিকলিত করে।) (Meherbani gori hoiban de, ar hon hota gan onor loi mili jai goi)**

☐ I can only sign my name (আমি শুধু আমার নাম হাকর করতে পারি।) (ai oode nijor nam gan likhit pari)

☐ I know most of the letters of the alphabet (আমি প্রায় সবই বর্ণ জানি।) (ai likhar horof okkol chini)

☐ I can comfortably read advertisements/ posters (আমি সাসম্ভবে বিজ্ঞাপন/পোস্টার পড়তে পারি।) (Aai rastar poster, signboard, hajojor likha porit pari)

☐ I can fill up application forms/ official forms (আমি ফর্ম/অফিসিয়াল ফর্ম পূরণ করতে পারি।) (Ai official hono dorhasto/application fill gorit pari)

☐ I can comfortably write a short paragraph (আমি সহজেই ছোট অনুচ্ছেদ লিখতে পারি।) (ai guramikka ekkon hota banai likhit pari)

***1.1.2: What type of school did you attend? (আপনি কি ধরনের স্কুলে পড়েছেন?) (Done hon doilla school-e ponna pojijon?)**

2.2.3.2 Enumerators' Training & Field Plan

Prior to the data collection a comprehensive three-day training session took place. This training commenced when the complete survey instruments were ready, the android-based application was prepared, and the trainees were fully prepared.

The training centred on research topics, delving into the research's purpose, and providing a detailed understanding of the survey instrument using a participatory approach. Subsequently, feedback, and comments were gathered and integrated into necessary modifications in the questionnaire, leading to updates in the application.

A comprehensive field plan was created for the survey, providing essential instructions to the field team. Its aim was to promote a shared understanding and minimise recording errors.

2.2.3.3 Field Implementation & Challenges Faced

Field implementation began with eight distinct teams, comprising a total of 27 field enumerators. Every team had a designated leader responsible for team guidance and successful survey completion. These teams were strategically deployed to cover all designated locations promptly.

Additionally, a web-based monitoring tool integrated into the application was created for continuous data monitoring, supervised throughout the entire survey period by an expert.

Throughout the data collection process, field teams encountered several challenges, which are outlined below:

- Understanding with the Camp In-Charges.
- Weather constraints due to both rain and extreme heat.
- Safety and security of the Rohingya volunteers.
- In a couple of camps organised criminal group members followed the enumerators throughout the entire process.
- Distance between one household from another in host areas.
- Convincing the respondents to participate without promising any direct benefit.
- Internet connectivity was unavailable or very poor in hilly camp areas.

2.3 DATA ANALYSIS

2.3.1 Descriptive Analysis

Descriptive analysis was an important component of this study, aiming to summarise and present the essential characteristics of a dataset. This method provided valuable insights into the variability and distribution of the data. This analysis aided in simplifying and visualising complex observations and data, making it easier to interpret and assume supportive findings.

2.3.2 Index Calculation

When developing the index, we present two different peace scores: an overall composite score and scores for each of the 4 themes. While the overall composite score allows us to obtain a snapshot of the degree of peace across areas and communities, theme-wise scores help us gauge which underlying themes (e.g., access to basic services, safety and security etc) may deserve more attention from policy makers.

We first present how we calculated the index for each of the 4 themes:

Step 1: For each indicator, we calculated the percentage of achieved score compared to the total score for each indicator.

For example, consider an indicator which has 3 items as shown below.

Items	Potential Score	Achieved Score
1	5	2
2	5	3
3	5	4
Total	15	9

For each item, the highest score is 5 (and the lowest score is 1); given that potential score is 15 and achieved score is 9, the percentage is 60% ($9/15 \times 100$) of the total score.

Step 2: Next, we converted the percentage to a score within a scale of 10.

Continuing with the example from step 1, we asked the question ‘if individual i scored 60 out of 100 (60%), what does i score out of 10?’ In this example, the respondent’s score for the specific indicator is 6 [$(60/100) \times 10$]. We repeated this process for each indicator.

Step 3: Finally, we obtained the composite score for each theme.

For each theme, we calculated the weighted average of the indicator scores calculated in step 2. The weight here is the number of items in each indicator as shown in Table 6.

Table 6: Indicators Weightage

Themes	Indicators	Weightage
	Education level of respondent	4
Theme 1: Access to Basic Services	Access to education	4
	Access to health services	4
	Access to food and nutrition	4
	Ease of formal and informal livelihoods	4
Theme 2: Economic Opportunities	Household economic health	3
	Ease of finding work	3
	Relationship with neighbours (within community)	4
Theme 3: Social Dynamics	Opinions / stereotypes about the other group	4
	Social interactions (both inter and intra group)	5
	Dispute resolution	4
	Personal security	3
Theme 4: Security	Domestic abuse (emotional and physical abuse)	4
	Financial abuse	3
	Sexual Abuse	3
	Crime (Petty to Violent Crimes)	4
	Drug use	3
	Disaster concerns	4

Next, we present the methodology for calculating the composite peace score:

Step 1: For each indicator, we calculated the percentage of achieved score compared to the total score for each indicator (see above for details).

Step 2: Next, we converted the percentage to a score within a scale of 10 (see above details).

Step 3: Obtained Overall Composite Score.

We calculated the weighted average of the scores of the themes for the overall composite score. Note that the weight refers to the number of items in each theme as shown in the following table.

We chose to assign weights based on number of items to account for the fact that different themes had different number of items. Note that an alternative means of weighting can be assigning equal weight to each theme which can be undertaken in future studies.

Note that during our initial presentation of the descriptive analysis post survey, some items were discarded after consultation with the BRAC team; this led to the final distribution of items as shown in Tables 6 and 7. Further, while developing the questionnaire several items were added or removed based on RRRC requirements.

Table 7: Themes Weightage

Themes	Weightage
Theme 1: Access to Basic Services	16
Theme 2: Economic Opportunities	10
Theme 3: Social Dynamics	17
Theme 4: Security	24
Total	67

CHAPTER 3

Descriptive analysis

3 DESCRIPTIVE ANALYSIS

3.1 DEMOGRAPHIC INFORMATION

The following Table 8 presents the demographic data for respondents on the sample size (total, and other demographic breakdowns) from the survey conducted in May 2023. These data are presented as reported by the respondents.

Table 8: Demographic scenario of the surveyed respondents

No.	Demographic Variable	Options	Frequency	Percentage	Comment
1	Respondents' Communities	Rohingya	625	49.29	
		Host	643	50.71	
		Total	1,268	100	
2	Upazila				
	Ukhiya	Host	281	40.67	Percentages with respect to the total sample of 1268 are mentioned in the parentheses.
		Rohingya	410	59.33	
		Total	691	100 (54.50)	
	Teknaf	Host	344	59.62	
		Rohingya	233	40.38	
		Total	577	100 (45.50)	
3	Survey Areas				
	Host Areas	Kutupalong	74	11.84	
		Foliya Para	66	10.56	
		Mon Khali	74	11.84	
		Sonaichari	67	10.72	
		Nayapara	86	13.76	
		Pan Khali	85	13.60	
		Kerontoli	87	13.92	
		Gudor Bil	86	13.76	
		Total	625	100.00	

No.	Demographic Variable	Options	Frequency	Percentage	Comment
	Rohingya Camps	Kutupalong Registered Camp (KRC)	33	5.13	
		Camp 1 East	81	12.60	
		Camp 2 East	60	9.33	
		Camp 4	71	11.04	
		Camp 9	77	11.98	
		Camp 13	88	13.69	
		Nayapara Registered Camp (NRC)	43	6.69	
		Camp 22	45	7.00	
		Camp 24	60	9.33	
		Camp 26	85	13.22	
		Total	643	100.00	
4	Age	18 -24 years	228	17.98	
		25 -29 years	255	20.11	
		30 -34 years	205	16.17	
		35 -39 years	168	13.25	
		40 -44 years	166	13.09	
		45 -49 years	95	7.49	
		50 -54 years	66	5.21	
		55 -59 years	37	2.92	
		60 -64 years	34	2.68	
		65 -69 years	14	1.10	
		Total	1,268	100.00	

No.	Demographic Variable	Options	Frequency	Percentage	Comment
5	Gender				
	Male	Host	314	48.53	Percentages with respect to the total sample of 1268 are mentioned in the parentheses.
		Rohingya	333	51.47	
		Total	647	100 (51.03)	
	Female	Host	311	50.08	
		Rohingya	310	49.92	
		Total	621	100 (48.97)	
6	Religion	Muslim	1,225	96.61	
		Hindu	2	0.16	
		Christian	1	0.08	
		Buddhist	35	2.76	
		Others	5	0.39	
		Total	1,268	100.00	
7	Occupation				
	Host Community	Agricultural	72	11.52	
		Non-Agricultural (Skilled)	32	5.12	
		Non-Agricultural (Unskilled)	316	50.56	
		Service holder	95	15.20	
		Business	85	13.60	
		Student	23	3.68	
		Not interested to disclose	2	0.32	
		Total	625	100.00	
	Rohingya Community	Agricultural	57	8.86	
		Non-Agricultural (Skilled)	72	11.20	
		Non-Agricultural (Unskilled)	306	47.59	
		Service holder	48	7.47	
		Business	80	12.44	
		Student	37	5.75	
		Not interested to disclose	43	6.69	
		Total	643	100.00	

No.	Demographic Variable	Options	Frequency	Percentage	Comment
8	Family Size				
	Host Community	2-5 members	231	39.76	
		6-9 members	298	51.29	
		10-13 members	43	7.40	
		14-17 members	9	1.55	
		Total	581	100.00	
	Rohingya Community	2-5 members	279	44.29	
		6-9 members	321	50.95	
		10-13 members	24	3.81	
		14-17 members	6	0.95	
		Total	630	100.00	
9	Disability¹				
		Host Community	96	40.00 (15.36)	Percentages within the respective communities are mentioned in the parentheses.
		Rohingya Community	144	60.00 (22.40)	
		Total	240	100.00 (18.93)	

¹Note that the share of respondents with disability in the whole sample is 18.93%. Among the host community respondents, the share of disabled persons is 14.93%; among the Rohingya respondents, this share is 23.04%.

3.2 DESCRIPTIVE ANALYSIS OF THE INDICATORS

As detailed in Figure 1, the report focuses on 4 key themes to build the Cox's Bazar Peace Index 2023. In this section, findings from the surveys are presented identifying how members from different communities feel about access to different services, ease of earning their livelihood, social interactions, and safety concerns.

3.2.1 Theme 1: Access to Services

In what follows, we examine how survey respondents from the host and Rohingya community perceive their access to these basic social services.

Indicator 1.1: Education Level of Respondents

According to UNESCO (2023), "Literacy is a continuum of learning and proficiency in reading, writing and using numbers throughout life". Given that literacy is described as a continuum, we asked a series of questions to determine the extent of literacy of each respondent.

Cognisant of the fact that we were surveying a population where a large segment may have had no schooling, we started with the lowest degree of literacy

which captures the ability to sign one's name or initials. Note that based on the situation on the ground, the ability to sign one's name cannot be conflated with alphabet recognition or basic reading/writing skills. Thus, we ask questions that progressively capture incremental degree of literacy such as alphabet recognition, ability to read advertisements, ability to complete applications and finally, the ability to read short paragraphs (the highest degree of literacy in this context).

Since, a more literate and educated people are more likely to shape peaceful communities, we include an indicator that captures the degree of literacy among the host and Rohingya people. Item 1.1.1 reveals that when it comes to the ability to only sign their names, this share was higher among the Rohingya community at 62% compared to the host community (47%). We would like to caution the reader, once again, that in this context, being able to sign one's name could simply suggest that the respondent had learnt their initials or the alphabets necessarily to write one's names in order to 'get by'. This is why in our question on literacy level, we included this option as the lowest level of literacy.

When it comes to the basic reading and writing skills, the host community overtook the Rohingya community by about 4 percentage points. Further, in terms of more sophisticated writing skills such as comfortably writing short paragraphs, members of the host community overtook the Rohingya counterparts by about 11 percentage points.

When examining the second question on type of school attended by respondents from both communities, we would like to draw attention to the fact that while formal education in the general stream is more accessible to the people of Cox's Bazar, informal modes of schooling such as home-schooling, coaching, and religious education (formal or informal) is prevalent among the Rohingya community.

As highlighted in Figure 2, item 1.1.2, a higher share of host community members (62%) reported attending some type of formal schooling in the general stream such as primary, secondary, higher secondary schools or colleges or universities. On the other hand, the Rohingya people were more likely to attend religious schools with 4 out of 10 Rohingya members stating they went to either Alia madrasah, Quami madrasah, Maktab or Noorani

²This is evident in Figure 2, where Rohingya response is consistently higher when it comes to attending madrasahs, maktab, informal schooling and home-schooling.

Figure 3: Indicator 1.1 – Level of Education

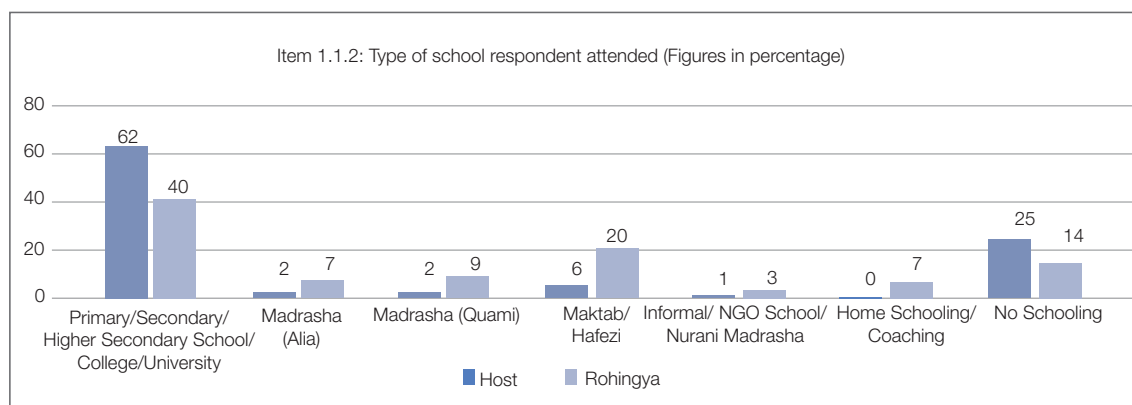
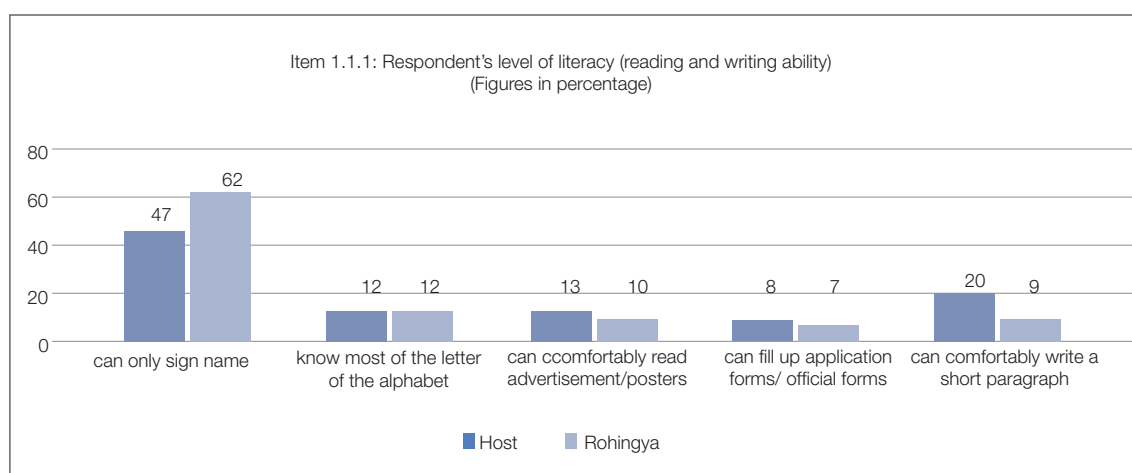
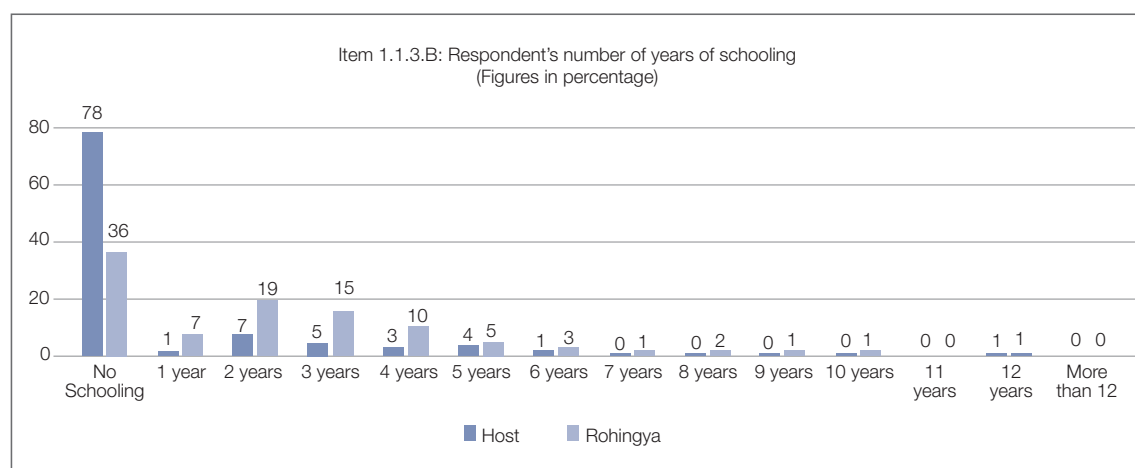
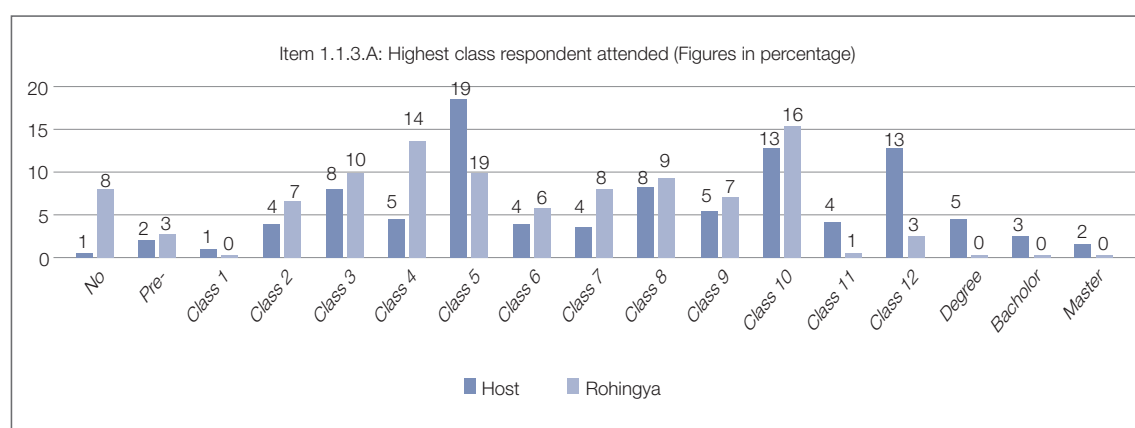


Figure 3: Indicator 1.1 – Level of Education



madrasah. Note that while no host community members reported being home-schooling, 7% among the Rohingya respondents said that they had been home-schooled.

Finally, when documenting the share of people who reported ‘no schooling’, the response was higher among host respondents (25%) compared to Rohingya people (14%). This can be explained by what constitutes as schooling among the two populations; given that home-schooling and madrasahs education is more prevalent among the Rohingya people, a lower share of the Rohingya community could report not having attended any form of schooling.

Items 1.1.3 examines educational attainment in terms of number of grades completed (1.1.3A) and numbers of years in education (1.1.3B). According to Item 1.1.3A, it is interesting to note that when we examine respondents who have completed grade 5, the share is higher among the host community (19%) than the Rohingya community (10%). On the other hand, when we examine respondents who have completed up to grade 10, the Rohingya respondents overtook the host respondents by about 3

percentage points. When we tabulate the number of respondents who completed some grade level, we find that the host outnumbers the Rohingya people by about 13 percentage points. Note that a higher share of host members report having attended college or tertiary levels of formal schooling (27%) compared to the Rohingya respondents (4%).

When asked about educational attainment in terms of years of schooling (refer to 1.1.3B of Figure 2), a higher share among host community members report zero years of schooling (H: 78% vs R: 36%). Given that we are comparing two groups of people from different countries where what constitutes as schooling can be interpreted very differently, this statistic should be read with caution. Specifically, it is likely that because of the informal structure of schooling among the Rohingya community in Myanmar, Rohingya people considered themselves as having attended some school if they underwent home-schooling or some form of religious education. This would explain why a relatively low share of Rohingya people said that they had had zero years of schooling.

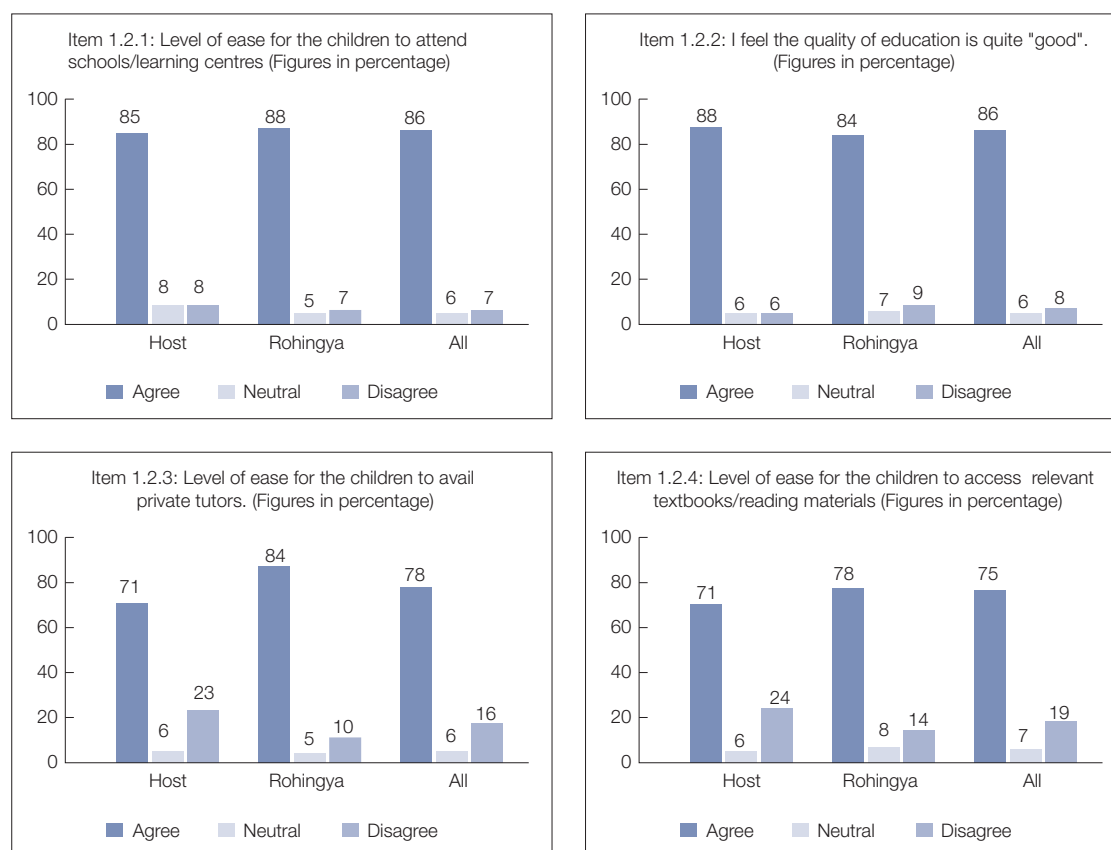
Indicator 1.2: Access to Schooling

Indicator 1.2 explores different aspects of access to schooling between the two communities: education access including ease of attending school, obtaining learning material, availing of private tutors, etc. Among both group of people, there is a consensus, with about 86% agreeing that it is easy for local children to attend their schools or learning centres. Further, both communities approve of the education quality with 88% in the host community and 84% in the Rohingya community stating that education quality is quite good.

Overall, both communities agree that it is fairly easy for children to avail of private tutors. The share is higher among Rohingya (84%) than host (71%) community. When it comes to availing of textbooks/learning material about 7 out of 10 people from both communities say it is easy to get hold of books/learning material. However, it must be considered that private tutors are one of the major sources of schooling for the Rohingya community whereas for the Host community it plays an indirect role that is supportive of the formal education.

³This was done to ensure we obtained a complete picture of the education level of both groups. Specifically, acknowledging the fact that those in informal modes of schooling may not have encountered the grade system common in formal schooling, we alternatively asked about the number of years spent in education.

Figure 4: Indicator 1.2 - Access to Schooling

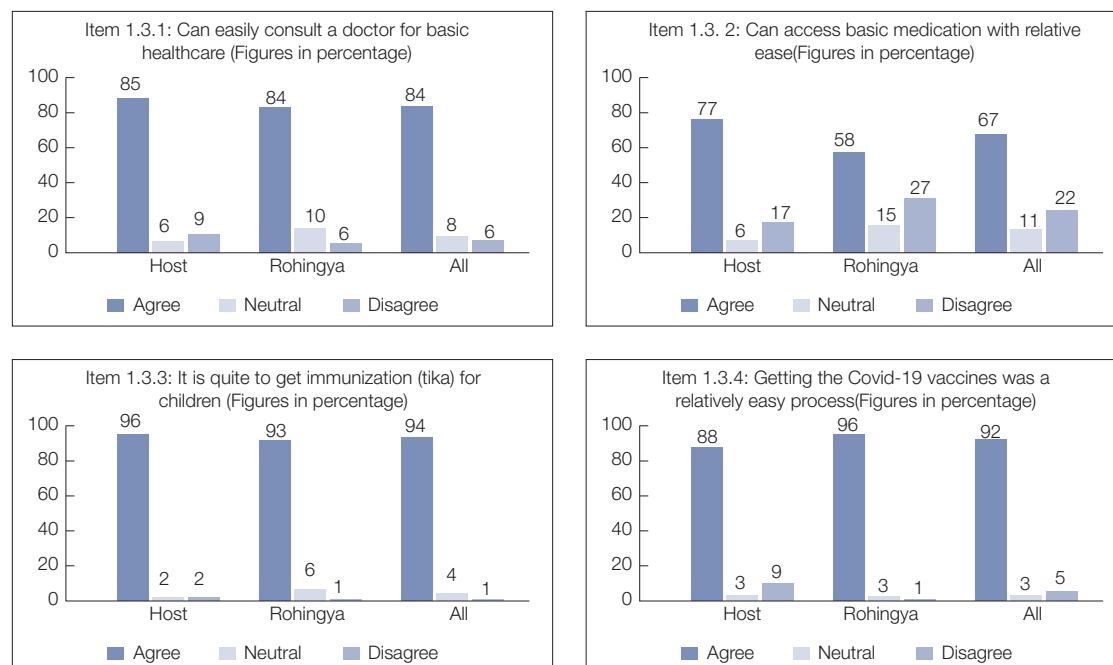


Indicator 1.3: Access to Healthcare Services

Indicator 1.3 gives an overview of healthcare services available to host and Rohingya communities. In terms of accessing to basic healthcare services, 8 out of 10 members from both communities state that they can easily consult local doctors for their basic

needs. When it comes to basic medication, a greater share of the host communities (77%) said that they could obtain basic medicine with relative ease. This number was lower for the Rohingya community at about 58%.⁴

Figure 5: Indicator 1.3 – Access to Healthcare



⁴This could be because health centers inside the camps sell a few generic medicines; most medicines have to be bought at pharmacies outside the camps.

Items 1.3.3 and 1.3.4 examine the ease with which both communities can access vaccines (basic immunization and COVID-19 shots). Note that overall, for both types of vaccinations, more than 90% of the host and Rohingya people can easily obtain vaccination. It is interesting that among the host community a slightly smaller (88%) share said that they could easily obtain COVID-19 vaccinations compared to the Rohingya community (96%). This could be because the Bangladesh government set up vaccine provision centre inside

Rohingya camps, thus making it easier for refugees residing in camps to avail of COVID-19 vaccines.

Indicator 1.4: Access to Food and Nutrition

Indicator 1.4 examines if the host and Rohingya community vary when it comes to satisfying their nutritional needs.

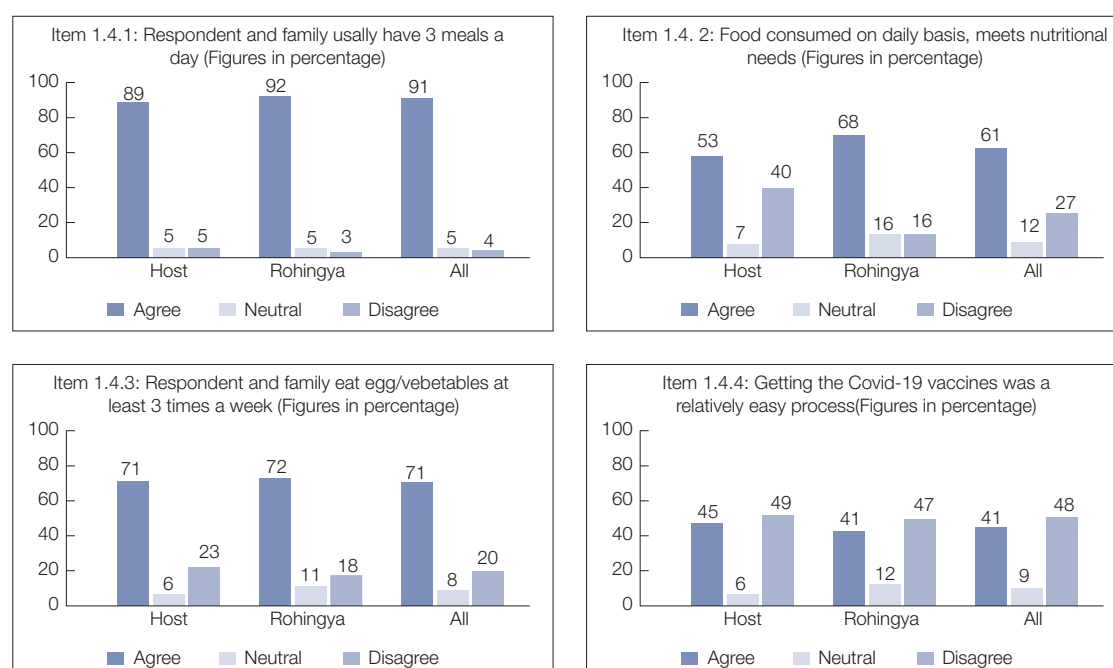
First, most respondents (about 91% overall) from both communities reported having 3 meals a day. However, when asked if the food they consumed met their nutritional needs, on a daily basis, their response was more varied. Specifically, 53% among host community members state that their nutritional needs were met;

meanwhile, 68% among Rohingya community say their needs were met. One reason why the response may be more positive from the Rohingya community could be because Rohingya people receive rations from humanitarian aid organisations which are committed to providing more balanced meals.

Items 1.4.3 and 1.4.4. seek to identify the type of food from which they obtain their nutrition. Among, both communities, a greater share of people (~71%) state that they eat eggs and

vegetables 3 times a week. When it comes to meat or fish items, the numbers are lower at about 43%. Specifically, 45% among the host community and 41% among the Rohingya community stated that they ate meat or fish items at least 3 times a week.

Figure 6: Indicator 1.4 – Access to Food and Nutrition



3.2.2 THEME 2: ECONOMIC OPPORTUNITIES

Indicator 2.1: Ease of Formal and Informal Livelihood

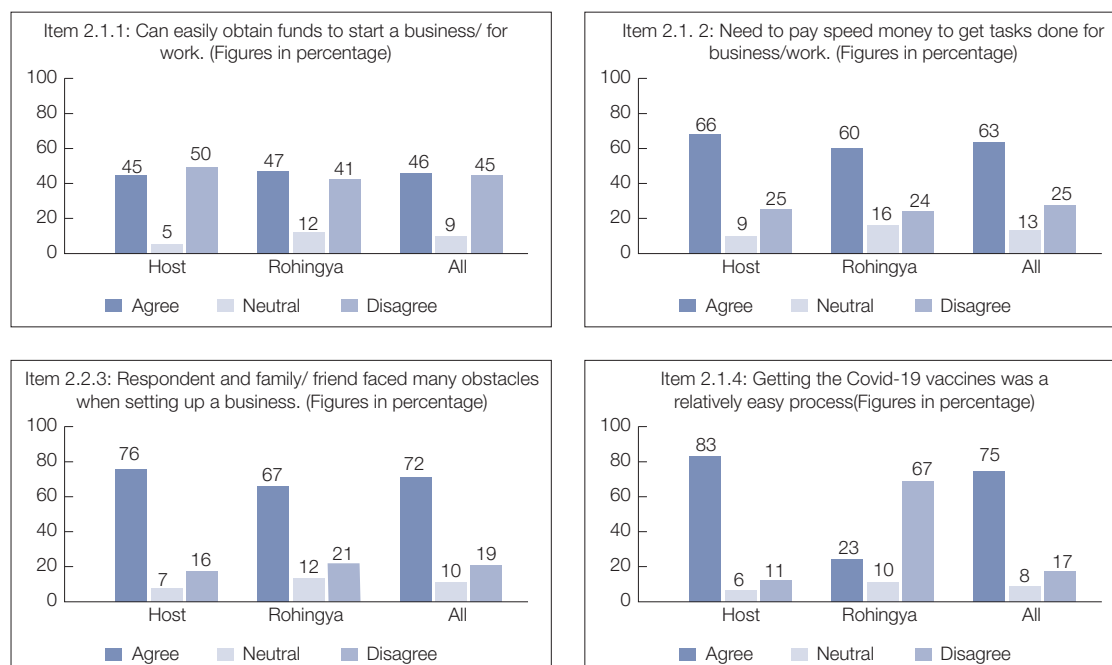
Access to income generating opportunities is closely linked with the degree of peace and contentment in a population. Thus, this indicator asks respondents how easy it is for them to get work opportunities along different dimensions. The responses were quite similar across both host and Rohingya households, with 46% saying that they can easily avail of funds.

Specifically, about half of the host community members and 41% of Rohingya people said that they face difficulties when they try to obtain funds in order to start up a business or for their work needs.

When it comes to ease of conducting business or work activities, 6 out of 10 people from both communities highlighted that they had to pay speed money in order ensure some tasks got done. In Teknaf, the numbers were higher with about 80% of women from both communities stating that they needed to pay speed money to conduct their livelihood activities.

Finally, when asked about ease of communication with the vendor/ business partners etc. differing patterns can be seen among the host and the Rohingya people. While 80% among the host community said that there is great ease of communication, this number falls to 23% for the Rohingya community. This could be because officially the Rohingya people do not have access to cell phones which makes it difficult for them to communicate with their business partners.

Figure 7: Indicator 2.1 – Ease of Livelihood



Indicator 2.2: Household Economic Health

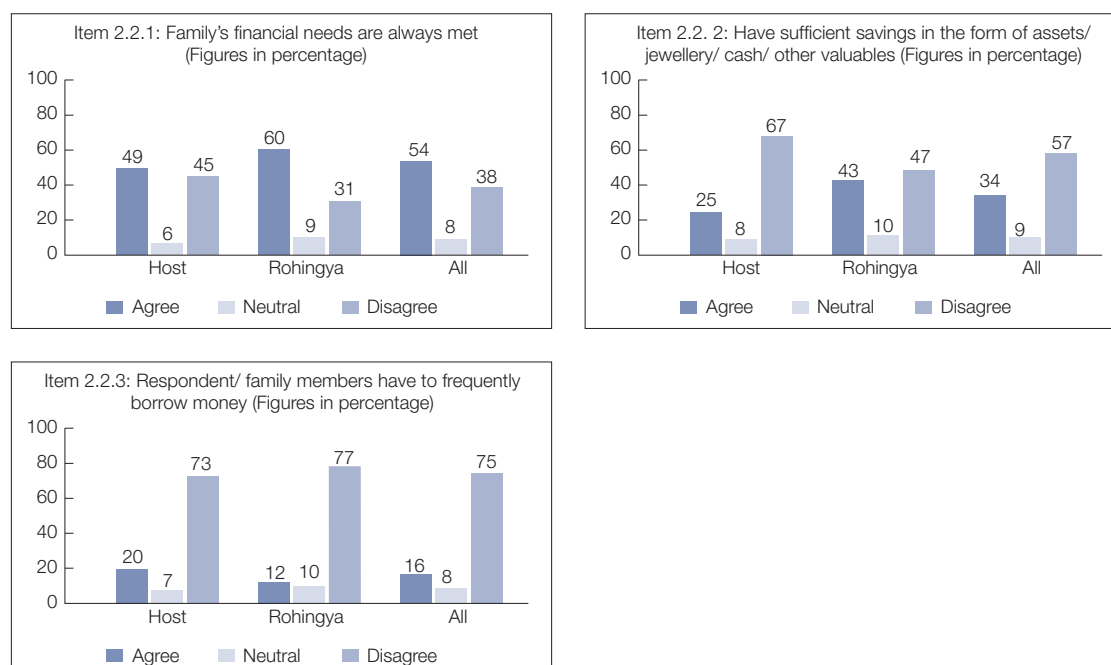
Consisting of 3 items, this indicator focuses on family's liquidity and fund accessibility to determine family's economic health. To get an overview of household financial health (or lack thereof), they were asked whether the family's financial needs are always met. Within, the host community there is almost an even split with 49% saying their needs are always met while about 45% disagreed. In contrast, the trends are skewed among Rohingya households with 60% affirming that the family's financial needs

are always met while 30% disagreed. This could reflect the assistance/ aid available to Rohingya refugees, and as the host community needs to utilise their earnings for every household need without any one of them being covered by assistance/ aid.

When it comes to alternative forms of saving, the Rohingya community ranked higher than the host community members. While only a quarter of the host community said that they had savings in the form of assets, jewellery, cash or valuables, the response was double for the Rohingya people at 50%.

Another dimension to assess financial vulnerability was how often the respondents found themselves borrowing money. Overall, from both communities, only 16% stated that they frequently borrowed money while three-quarters disagreed. A slightly higher share of host community (20%) said they borrowed money compared to 12% Rohingya community members.

Figure 8: Indicator 2.2 – Household Economic Health



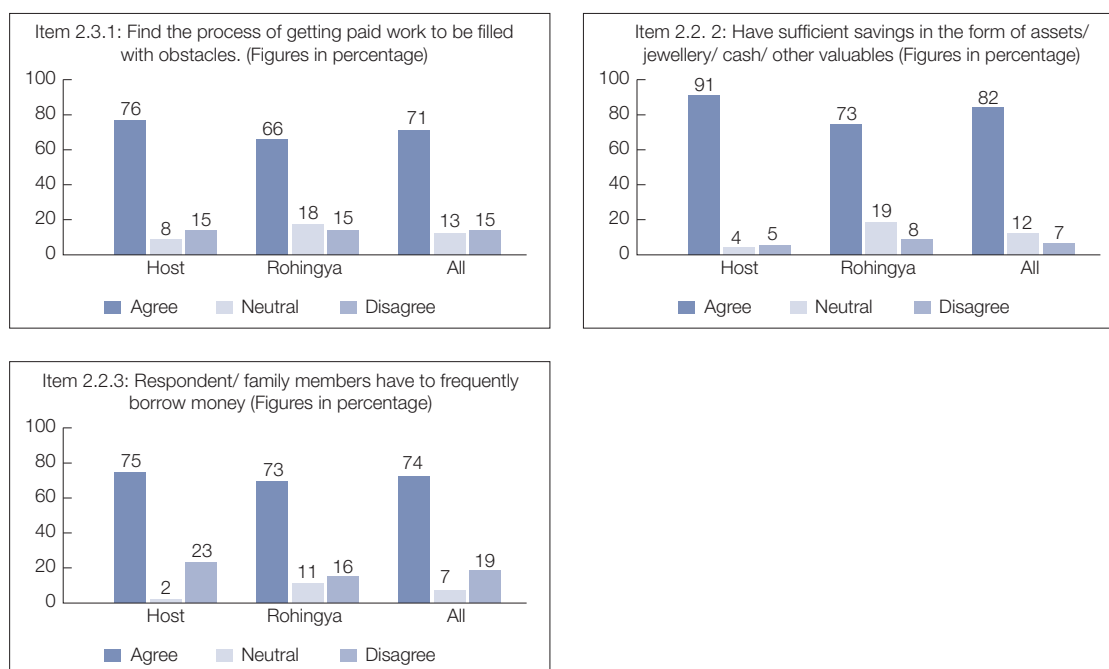
Indicator 2.3: Ease of Finding Work

The next 3 dimensions (items) examine how easy it is for the two communities to obtain work. Overall, 7 out of 10 people from both communities said that they faced obstacles when looking for paid work. Specifically, 76% from the host community and 66% from the Rohingya community reported facing obstacles when job hunting.

When asked about whether they use their network to find work or obtain information about work opportunities, affirmative response was higher among the host community than the Rohingya people. While 9 out of 10 people among the host community use connections to find work, the number was lower for the Rohingya people at about 73%.

Finally, when asked about job availability, about three quarters of the people from both communities said that there was a shortage of work opportunities in their area.

Figure 9: Indicator 2.3 – Ease of Finding Work



3.2.3 THEME 3: SOCIAL DYNAMICS

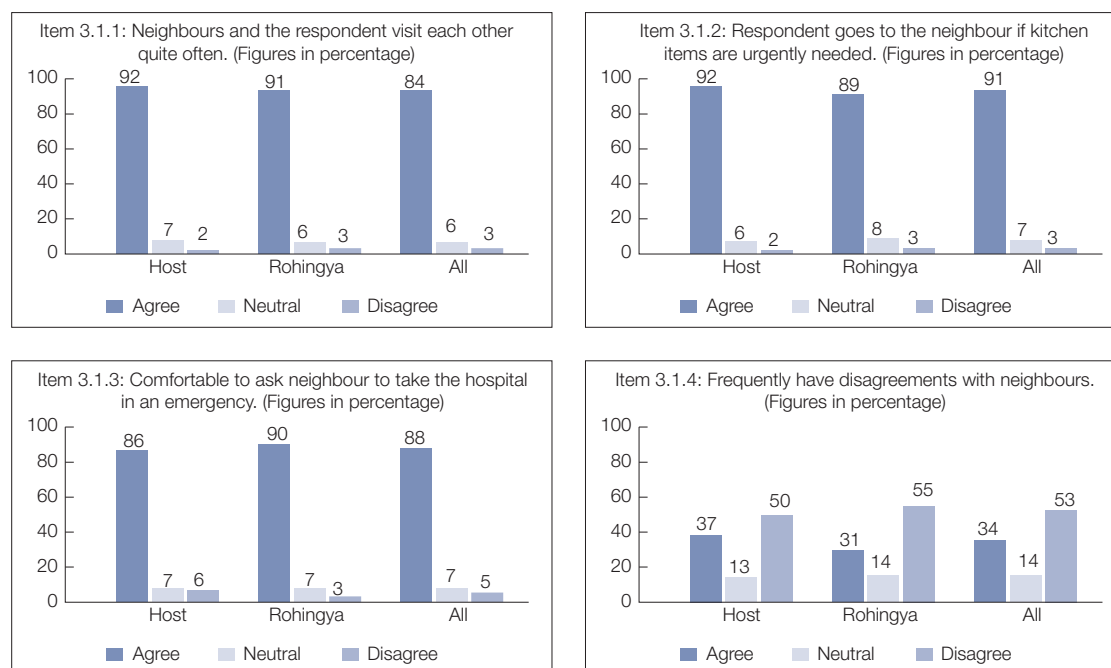
Indicator 3.1: Social Relations with Neighbours

First, a high share of both communities, report that they are close with their neighbours. Specifically, among both groups, about 90% say that they visit each other frequently and feel comfortable borrowing kitchen items from their neighbours.

Further, 88% state that they are comfortable with asking their neighbours for a ride to the hospital during emergencies.

When asked about disagreements among neighbours, among both communities, about one-third of the respondents said that they experienced frequent fights with their neighbours.

Figure 10: Indicator 3.1 – Relationship with the Neighbours



Indicator 3.2: Opinions/ Stereotypes about the ‘Other’ Community

This indicator explores attitudes and beliefs that the host community holds towards the Rohingya community and vice versa. In terms of whether each group deemed the other to be hardworking, the response is quite similar. While 39% of host community members responded that Rohingya people are not hardworking, one-third of Rohingya respondents have the same opinion about the host community.

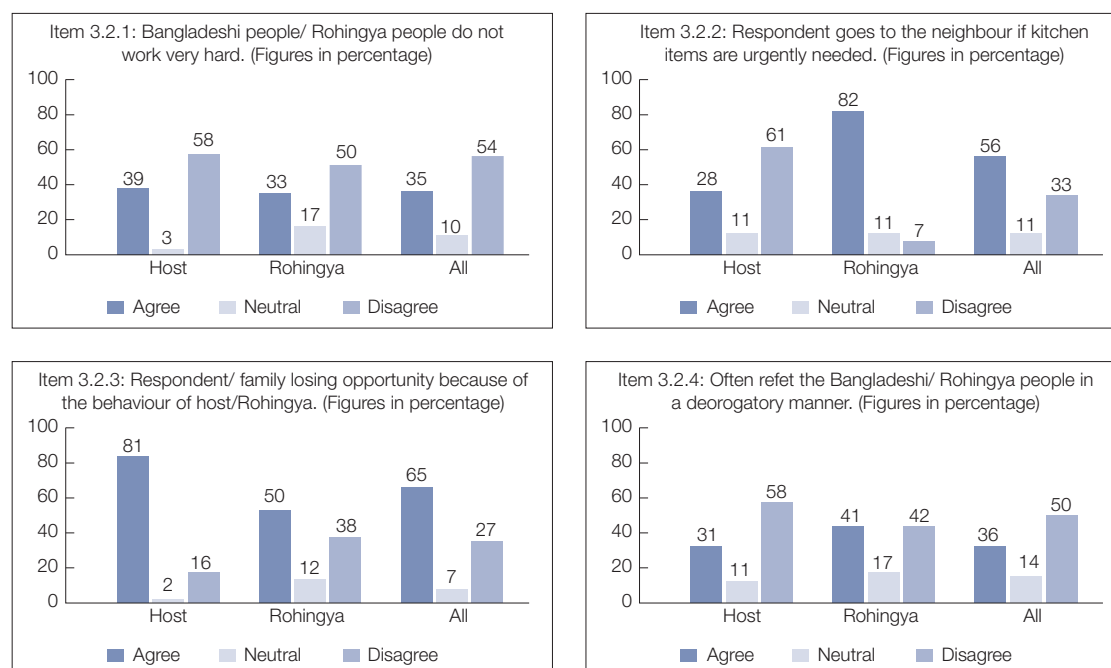
When it comes to comparing the degree of friendliness among the outgroup, Rohingya people tend to have a more positive opinion about the host community members. Specifically, while 8 in 10 Rohingya people consider host community members to be friendly, only 28% among host community members can say the same about their Rohingya counterparts.

The heightened negativity is also captured by the next item which asks both groups if they feel like they are losing opportunities to the outgroup. While 81% among the host community allege that they are losing opportunities to

the Rohingya people, only 50% of the Rohingya respondents hold their view regarding their host community neighbours.

Finally, when asked if either group refers to the other in a derogatory manner, the share is actually lower for the host compared to the Rohingya people. While about one-third of the host community respondents reply in the affirmative, this number is 10% higher for the Rohingya people.

Figure 11: Indicator 3.2 – Opinions/ Stereotypes about the ‘Other’



Indicator 3.3: Attitude Towards Outgroups

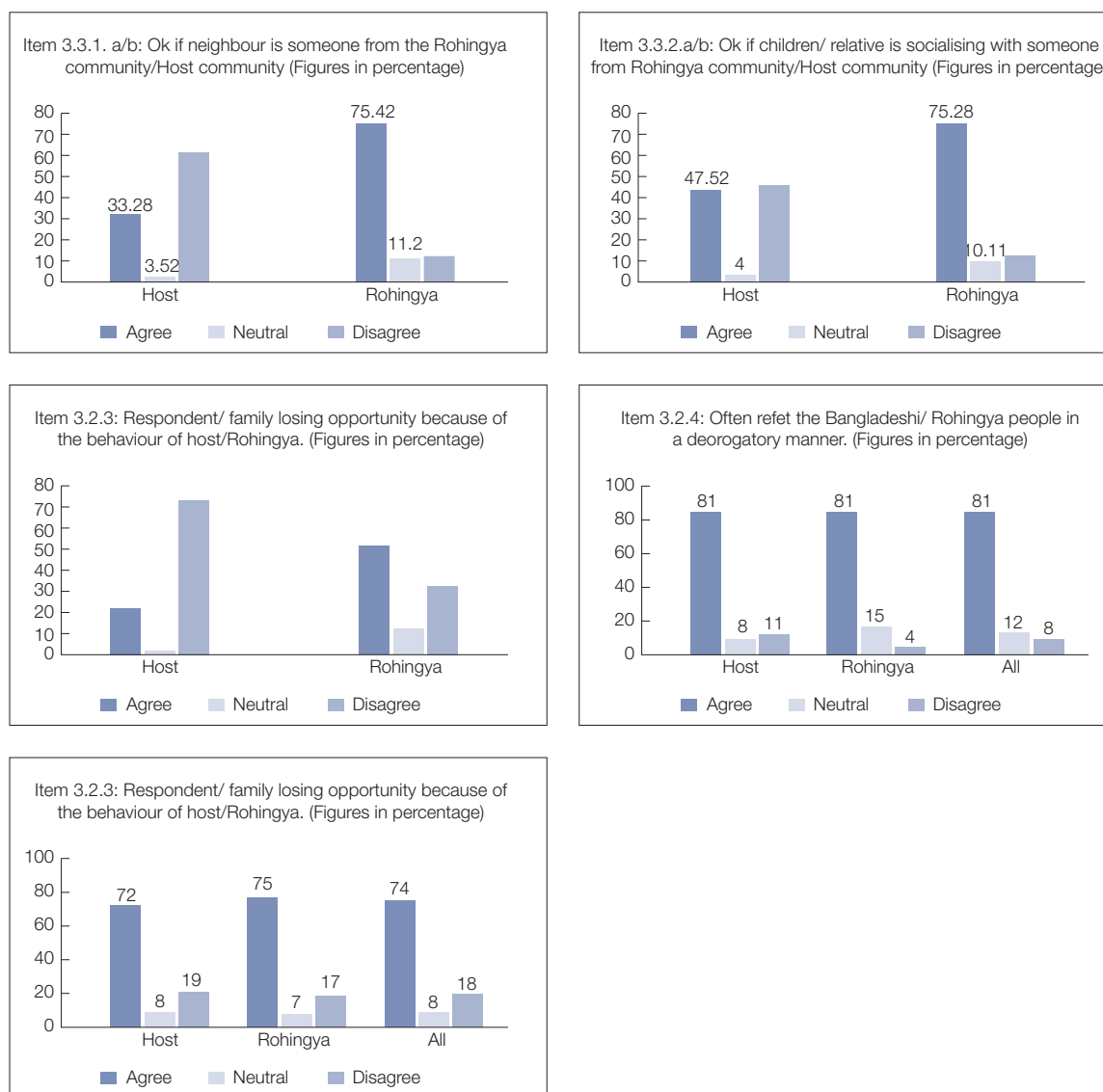
This indicator examines intra-group attitudes by asking each group how they view the members of the other group.

Items 1 and 2 explore how comfortable host community members are when it comes to socialising with members of the Rohingya community and vice versa. Overall, it looks like Rohingya people are more amenable to mixing with host community members than the hosts are with their Rohingya neighbours. Specifically, while 75% of the Rohingya interviewed state that they are comfortable with having host community members as their neighbours, only 33% of host community members are comfortable with having Rohingya neighbours. Further, while three-quarters of the Rohingya respondents are fine with their children or relatives socialising with host community members, this number falls to 48% when the same question is posed to host community members.

When questioned about marrying someone from the out-group, once again, there is greater reserve among host community members as compared to their Rohingya counterparts. While half of the Rohingya respondents were open to marriages between Rohingya and host community members, only 23% host community respondents stated that they are comfortable with their children or relatives marrying into the Rohingya community.

It is interesting to note that when the outgroup is not specified, both groups have a more positive attitude, in particular the host communities. Specifically, 8 in 10 people from both communities said they could easily make friends with people from different cultures or ethnicities. Further, more than 70% from both groups stated that they could easily make friends with people from different religious backgrounds.

Figure 12: Indicator 3.3 – Attitude towards Outgroups



Indicator 3.4: Dispute Resolution

This indicator again explores both intergroup and intragroup dynamics when it comes to dispute resolution.

The first three items focus on within community issues. First, a higher share of both host (~90%) and Rohingya (~80%) community say that disagreements among household members are resolved easily by the local authorities/ community leaders. Second, when it comes to external disputes, i.e., disputes with neighbours or other members within their own community, once again both groups were quite satisfied (91% among hosts and

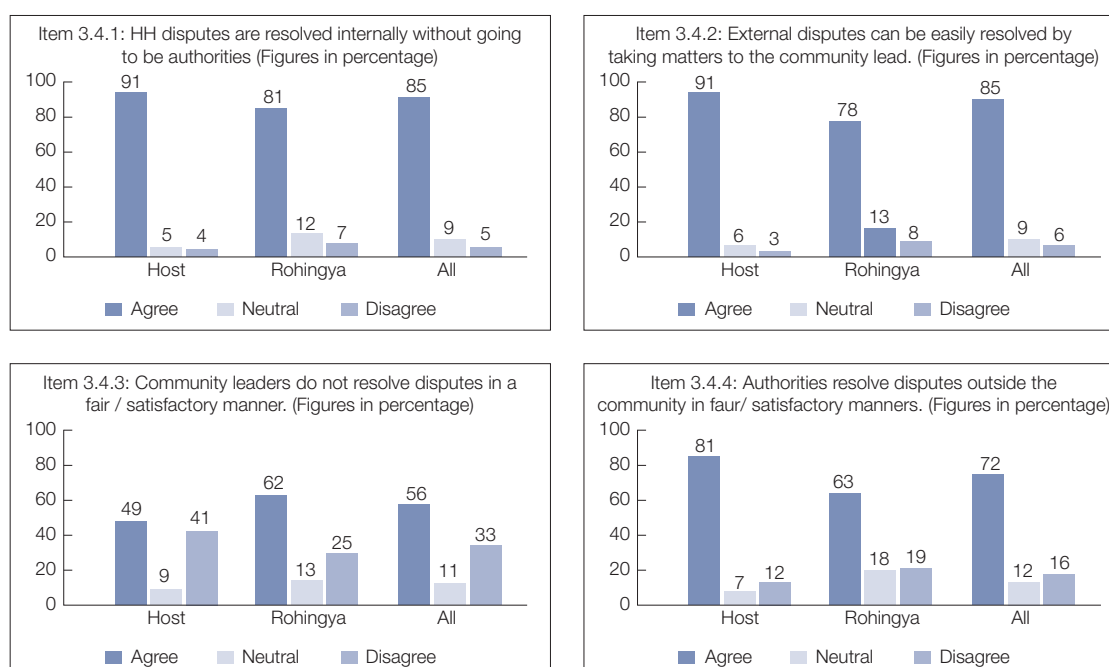
78% among Rohingyas) with how the community leaders dealt with them.

When asked, if on an average they are satisfied with how community leaders resolve disputes, the Rohingya (62%) express slightly greater satisfaction that their host community (49%) counterparts.

The final item, 3.4.4, deals with intragroup sentiments. While 8 in 10 host community members felt that the authorities deal satisfactorily with disputes concerning the outgroup (i.e. Rohingya people), only 63% of Rohingya members feel that they are dealt with fairly when they have disputes with members of

the host community. Thus, it looks like there is relatively greater satisfaction among the host community as compared to the Rohingya community.

Figure 13: Indicator 3.4 – Dispute Resolution



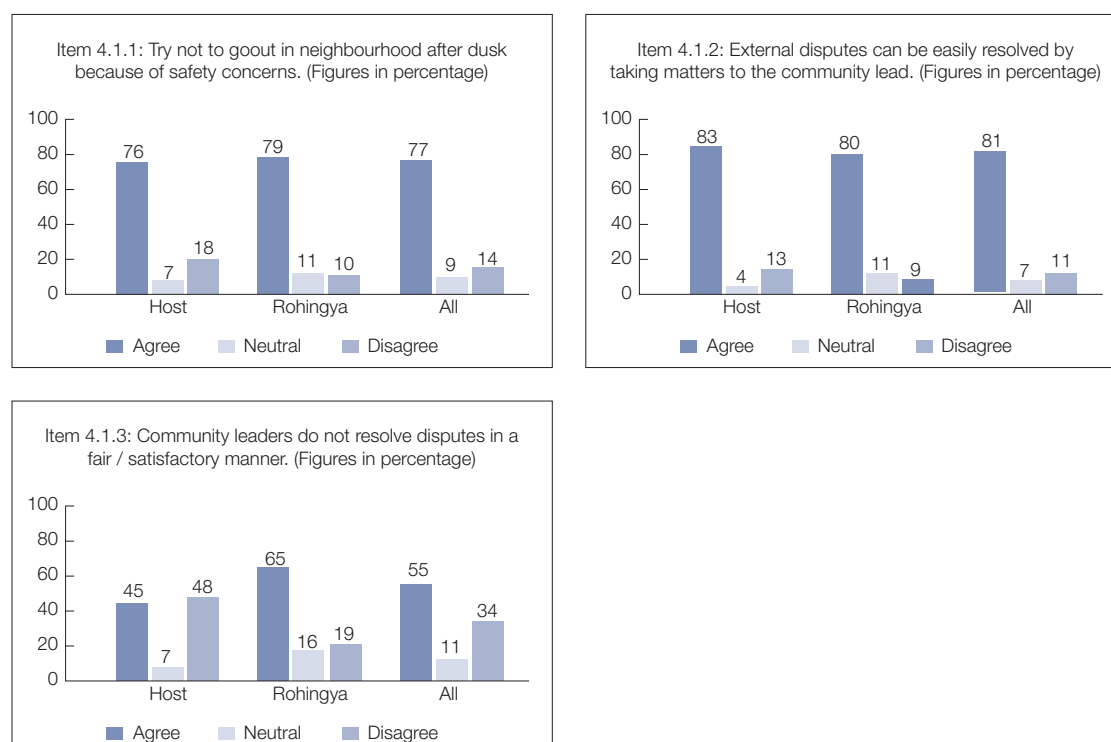
3.2.4 THEME 4: SECURITY

Indicator 4.1: Personal Security

First, both communities report feeling unsafe when going out at night. Thus, 77% of interviewed respondents (76% among the host community and 79% among the Rohingya community) report that they do not go out after dusk due to safety concerns. Additionally, about 8 in 10 persons from both communities reported feeling unsafe in less lit areas.

Lastly, the Rohingya people expressed a larger sense of safety than their host community counterparts when it comes to children playing in their neighbourhood without adult supervision. Specifically, while 65% of the Rohingya respondents said that they consider it quite safe for their children to wander around the neighbourhood, this number is much lower among host community members (45%).

Figure 14: Indicator 4.1 – Personal Security



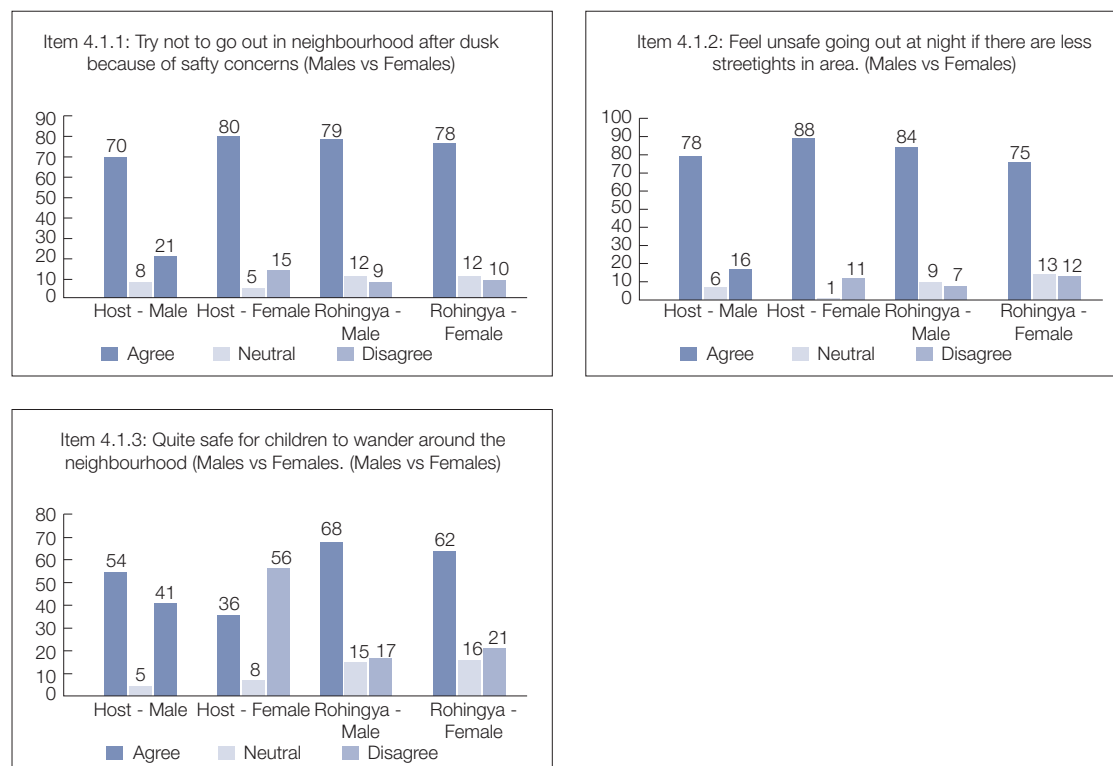
The disaggregation by sex among the two communities explores if women's experiences of community safety differ to that of men. When asked whether the respondents avoided going out after dusk and felt unsafe in ill-lit areas after dark, a greater share of host community women than men reported feeling unsafe (gender gap was about 10 percentage points). Meanwhile, the sense of insecurity was similar among the two sexes, with about 8 out of 10 Rohingya

men and women saying that they avoided venturing out in their neighbourhood after dark. Surprisingly, Rohingya men in the camps expressed greater discomfort with going into unlit areas after dark as compared to their female counterparts.

When it comes to concerns about child safety, within the host community, a lower share of women than men considered it safe for their children to play unsupervised in their

neighbourhood. In contrast, in the Rohingya camps, a similar share of men and women (about 60%) considered children to be quite safe to wander around the neighbourhood.

Figure 15: Gender wise Scenario of Perception on Personal Security



Indicator 4.2: Domestic Abuse

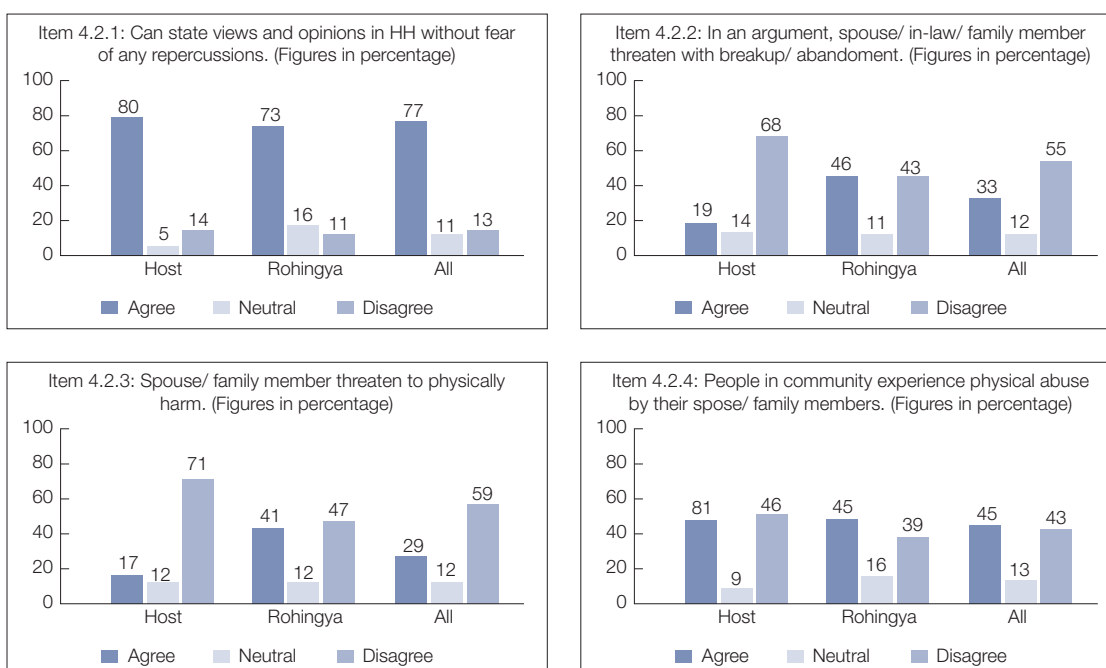
This indicator covers aspects of both emotional and physical abuse. A larger share, 77% (Host: 80% vs Rohingya: 73%) agreed that they can state their views and opinions, within this households, without fear of repercussions. When asked about whether family members/ spouse threaten abandonment during arguments, a larger share of Rohingya respondents (46%) said yes as opposed to host (19%) community respondents. Not surprisingly, among those saying yes, a higher share of females reported being threatened regardless of which community they hailed from.

When asked about threats of physical harm from spouse/family, a larger share of Rohingya (41%) reported being threatened than host (17%) respondents. When disaggregated by sex, once again, a higher share of females in both communities reported being threatened. Further, when separated by area, a higher share of women in Teknaf report being threatened compared to Ukhiya women (in both host and Rohingya communities).

Instead of asking about personal experience, the study explored if respondents knew of people in their community who had experience physical abuse. For

both groups, there is equal split between 'agree' and 'disagree'. Overall, 45% say they people in their community have experienced physical abuse, while about 43% say otherwise.

Figure 16: Indicator 4.2 – Domestic Abuse



When split by sex, the data showed a noticeable gender gap between males and females in the host community. Specifically, in the host community,

- A lower share of females (as opposed to males) stated that they could voice their opinions without fear of repercussions.
- A substantially higher share of females stated that they had been threatened with abandonment and physical harm.

Further, a higher share of host community females shared that they knew of people in their community who had experienced

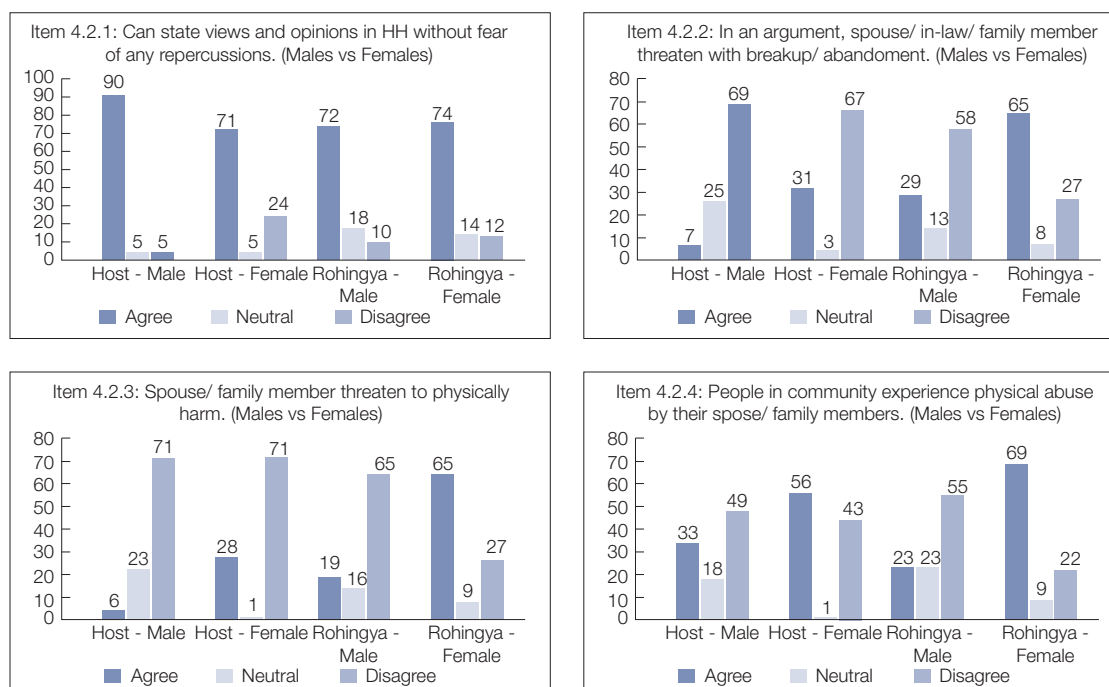
violence in the hands of their partners or family members. Given that people are less likely to admit to personally experiencing violence but more likely to open up about “friends” who have experienced such violence, this response could be a reflection of their personal experience. However, this conclusion cannot be confidently drawn due to lack of additional data.

When it comes to the Rohingya community, except for the first item, we see a gender gap for all remaining items. Specifically,

- A substantially higher share of females, compared to Rohingya males, shared that they had faced threats of abandonment and physical harm.
- While 7 out of 10 Rohingya women, reported knowing someone who has experience physical abuse, this number fell to 20% among Rohingya males.

Overall, for both communities, on an average, a higher share of women than men reported experience of domestic abuse.

Figure 17: Gender wise Scenario of Perception on Domestic Abuse



Indicator 4.3: Financial Abuse

To determine different dimensions of financial independence (or abuse), next the study examines to what degree one exercises control over their finances and financial decisions. For both groups, about 7 in 10 respondents stated that they had control over their own earning or assets or cash.

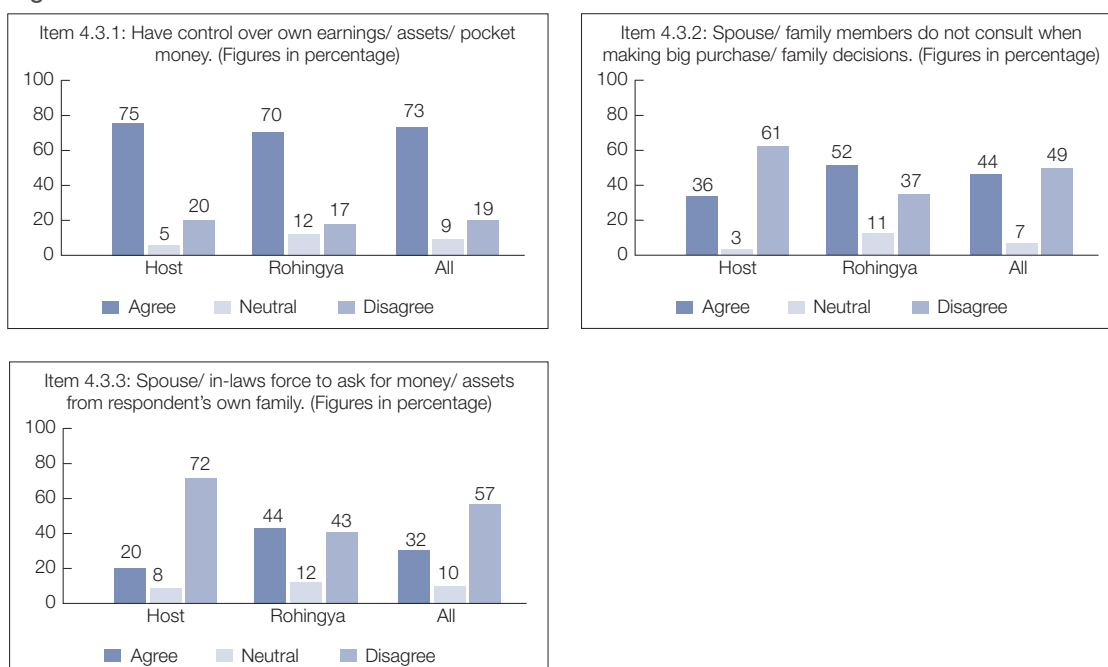
The responses were more varied when respondents are asked about how much influence they have when big purchasing decisions or family decisions are made. Among the host

community respondents, 36% said that they are not consulted when big decisions are made. In contrast, this number was higher at 52% for the Rohingya community.

Finally, when questioned if their spouse or in-laws make them ask for money/assets from their own families, the response was once again varied between the two communities. While only 36% among the host community replied in the affirmative, about half of the Rohingya respondents stated that their spouse or in-laws coerced them to ask for money/assets from their own families.

When disaggregated by sex, the data showed a slightly higher share of men (as compared to women) stated that they had control over their finances. However, it should be noted that this difference is minimal, with about 7 out of 10 respondents stating they had financial autonomy among both men and women in both communities.

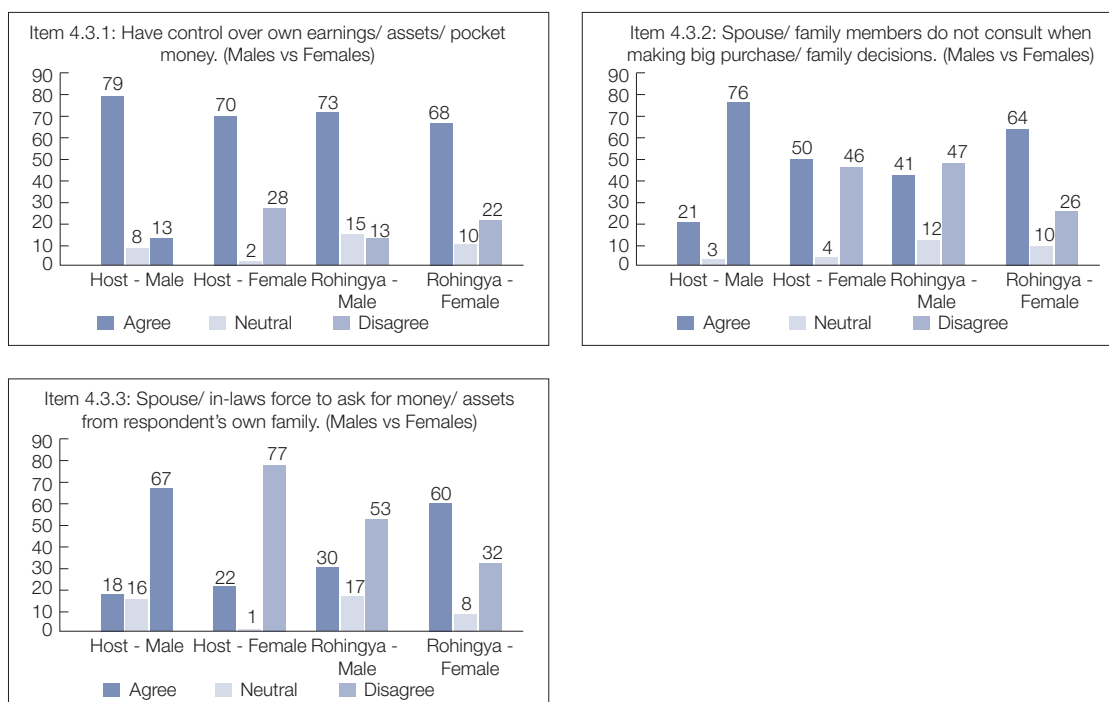
Figure 18: Indicator 4.3 – Financial Abuse



For both host and Rohingya communities, a higher share of females complained that they were not consulted when big purchases or family decisions were being made. One indicator of financial abuse is being pressured to ask for money from one's own family. When it comes to the host community, there is not much of a gender difference, with about one-fifth of

both males and females saying that they had been pressured to ask for financial help from their own families. However, the gender gap was more pronounced in the Rohingya community, with twice as many females (60%) as males (30%) reporting such financial pressure.

Figure 19: Gender wise Scenario of Perception on Financial Abuse



Indicator 4.4: Sexual Abuse

This is to mention that during designing questions about sensitive topics such as sexual abuse, we avoided phrasing direct questions which asked about respondents' own experience of sexual assault/harassment. We also had to keep in mind that our respondent could be either male or female. Thus, we opted to keep our questions more general, asking about their knowledge of the experience of women in their families or communities.

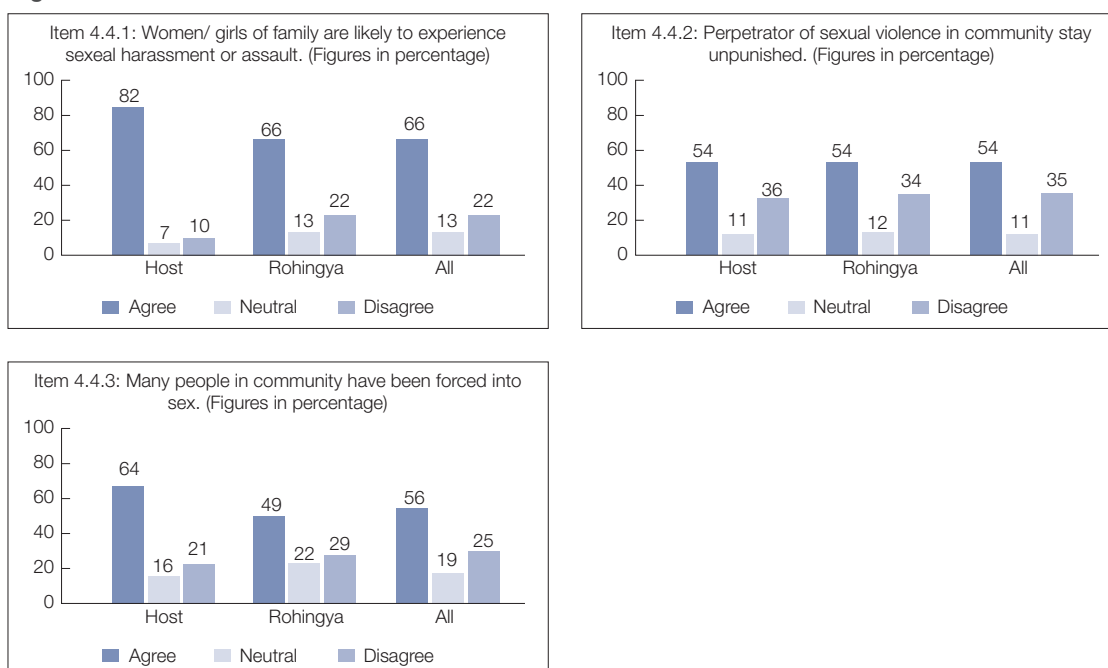
When asked about sexual abuse in the community, host community members (82%) reported greater incidence of sexual harassment and assault in their communities as compared to their Rohingya counterparts (66%).

Both communities shared similar opinions on the state of law and order and justice in their respective communities. About half of the respondents from both communities stated that sex offenders remained unpunished after committing sexual violence.

When asked if people in their community have been forced into the sex trade, there was greater agreement among the host community than the Rohingya community. While 6 in 10 persons of the host community opined that people in their community had been forced into sex, this number was much lower among the Rohingya people at 49%.

When split by gender, in the host community, on an average, a higher share of females expressed their concerns about the incidence of sexual assault in their community. Specifically,

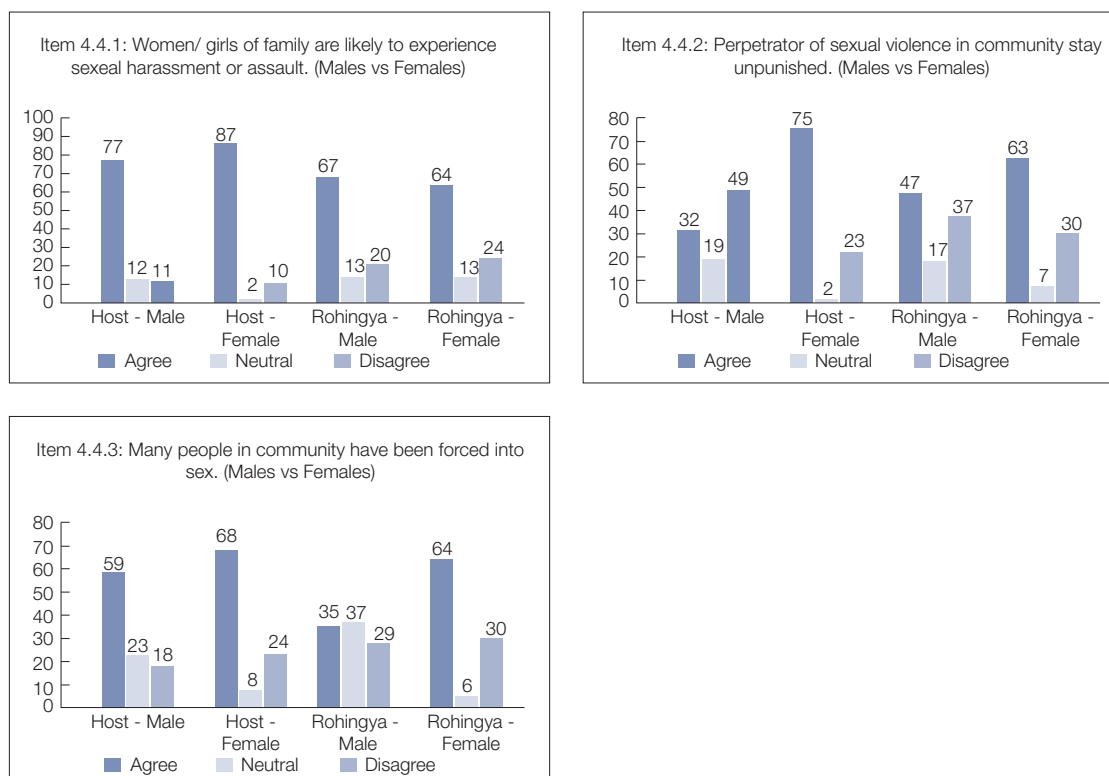
Figure 20: Indicator 4.4 – Sexual Abuse



- A higher share of females (Female =87% and Male=77%) agreed that female family members are likely to experience sexual harassment outside of their home.
- A significantly larger share of females (three quarter females versus one-third males) said that perpetrators of sexual violence were not unpunished.
- Finally, a higher share of females claimed that they had heard of community members who had been forced into sex.

When it comes to the Rohingya community, a similar share of both men and women said that women in their communities had faced sexual harassment/assault. However, in items 2 and 3 see a pronounced gender gap can be seen with a higher share of Rohingya women agreeing that perpetrators of sexual violence go unpunished and many people in their community are forced into sex.

Figure 21: Gender wise Scenario of Perception on Sexual Abuse



Indicator 4.5: Petty to Violent Crimes

This indicator explored different types of crimes from the pettier kind to relatively more serious crimes. First, host community members (86%) reported higher incidence of burglaries, hijacking and muggings as compared to the Rohingya people (67%). This could be because Rohingya camps have stricter patrolling practices thus reducing incidence of petty crimes.

Next, about 67% from both the communities reported that there is high incidence of the act of threatening (verbal and/or physical) in their communities. Similarly, a larger share of both

populations (72%) alleged that arguments often turn physical.

Finally, when asked about the incidence of murder in their communities, only one-third of the respondents from host and Rohingya communities opined that murder rate was relatively higher in their area. Meanwhile, half the respondents from both communities stated that murder was not high in their areas.

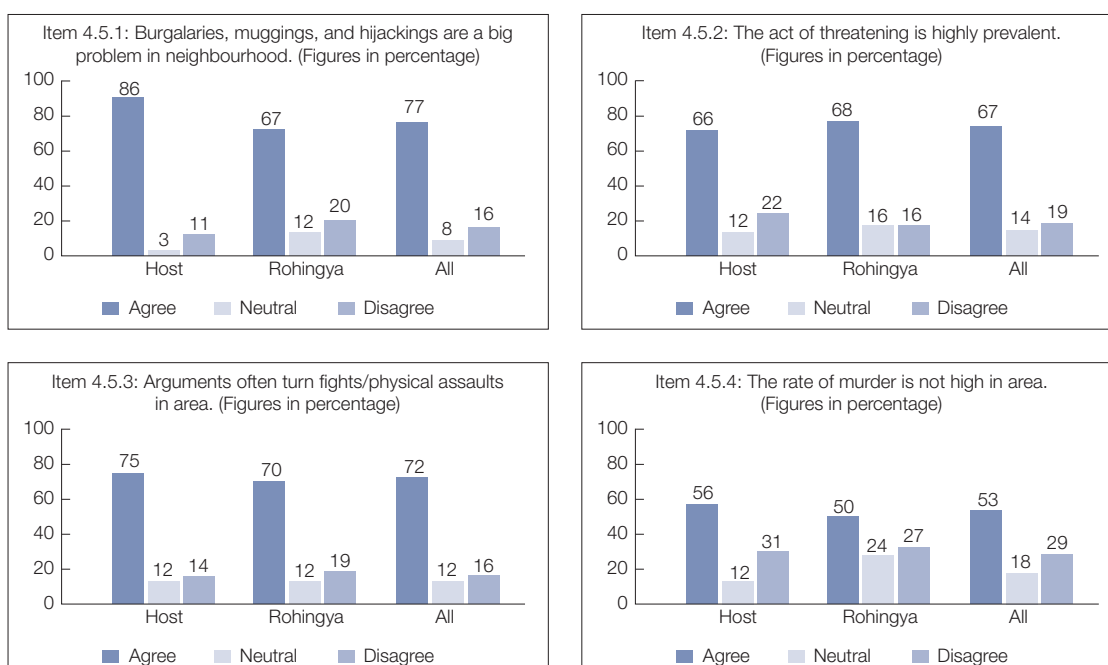
Next, the study explored if there was a gender heterogeneity when it comes to perceptions about crime in the community. While a similar share of males and females in the host community stated that burglaries, mugging and hijackings are a big

problem, in the Rohingya community, a higher share of females reported such crimes to be a threat in their community.

In both communities, a higher share of females felt that threats were prevalent in their community, with the gender gap being more pronounced in the host community as opposed to the Rohingya community.

In both Rohingya and host communities, a higher share of women reported that arguments often escalated into physical violence. Specifically, in the host community, 8 out of 10 females (versus six out of ten males) agreed that arguments quickly escalated into violence.

Figure 22: Indicator 4.5 – Petty to Violent Crimes

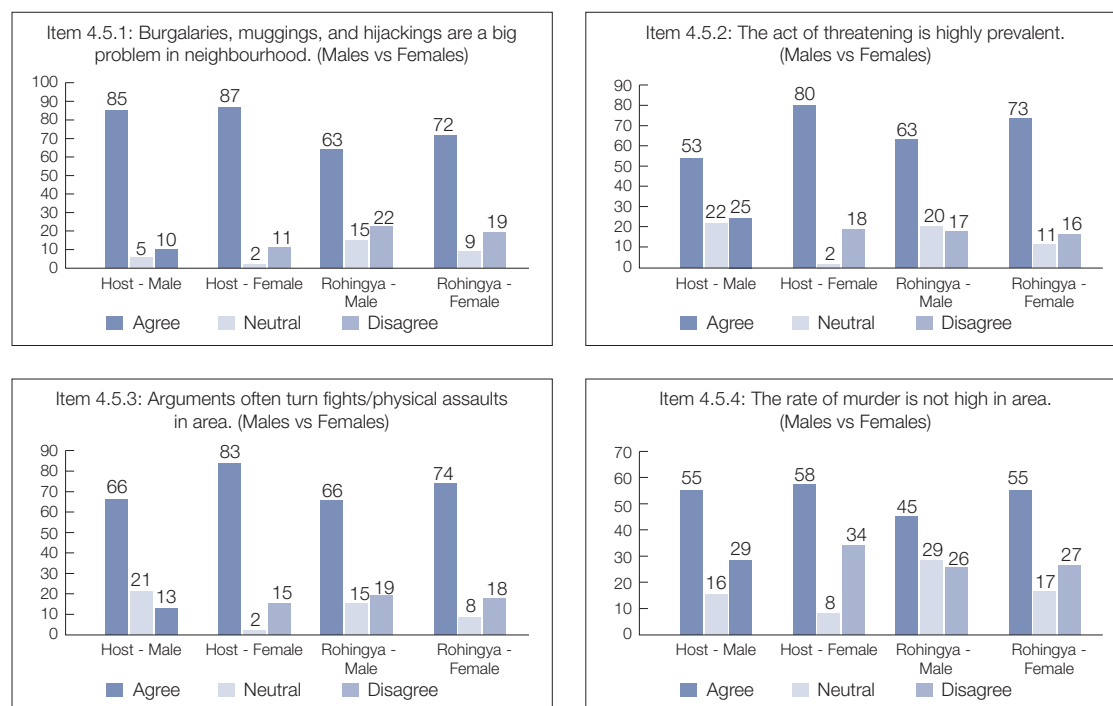


Meanwhile, among Rohingya people, about three quarters of females (as opposed to 66% of males) said that arguments quickly escalated into physical harm.

Finally, when it comes to more violent crime like murder, a similar share of host community males and females reported that the

rate of murder was not high in their community at about 55%. Meanwhile, in the Rohingya community, a slightly higher share of females (55% females versus 45% males) mentioned that they felt violent crime like murders were not high in their community.

Figure 23: Gender wise Scenario of Perception on Petty to Violent Crimes



Indicator 4.6: Drug Abuse

This indicator explored different aspects of drug abuse in the host and Rohingya community. When asked if drug dealing is high in their respective communities, the share that said yes was higher among the host (82%) rather than the Rohingya (46%) community. Similar patterns can be seen when it comes to drug consumption, with a higher share among the host community (84%) opining that drug use is high in their community as compared to their Rohingya counterparts (42%).

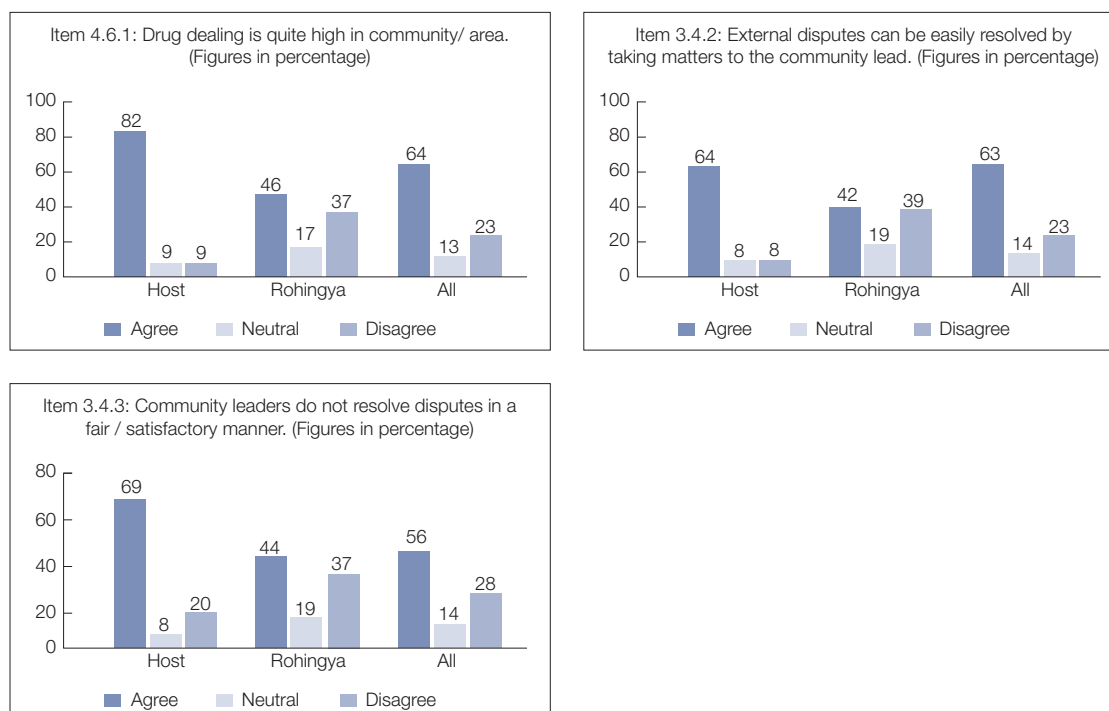
Lastly, a greater share in the host community (69%) said that people engaged in fights under the influence of drugs as compared to the Rohingya community (44%). This is to mention that there is more of an even split among Rohingya people with 44% saying yes and 37% saying no.

When disaggregated by sex, within each community, both men and women share similar perceptions. For instance, within the host community, about 8 in 10 men and women thought that drug dealing is quite high in their

community. Meanwhile, in the Rohingya community, about 5 in 10 men and women share that opinion.

A similar pattern of perception can be seen when asked about drug consumption. About four-fifth of both men and women in the host community believe that drug consumption is high in their community; this share falls to about two-fifth among the Rohingya men and women.

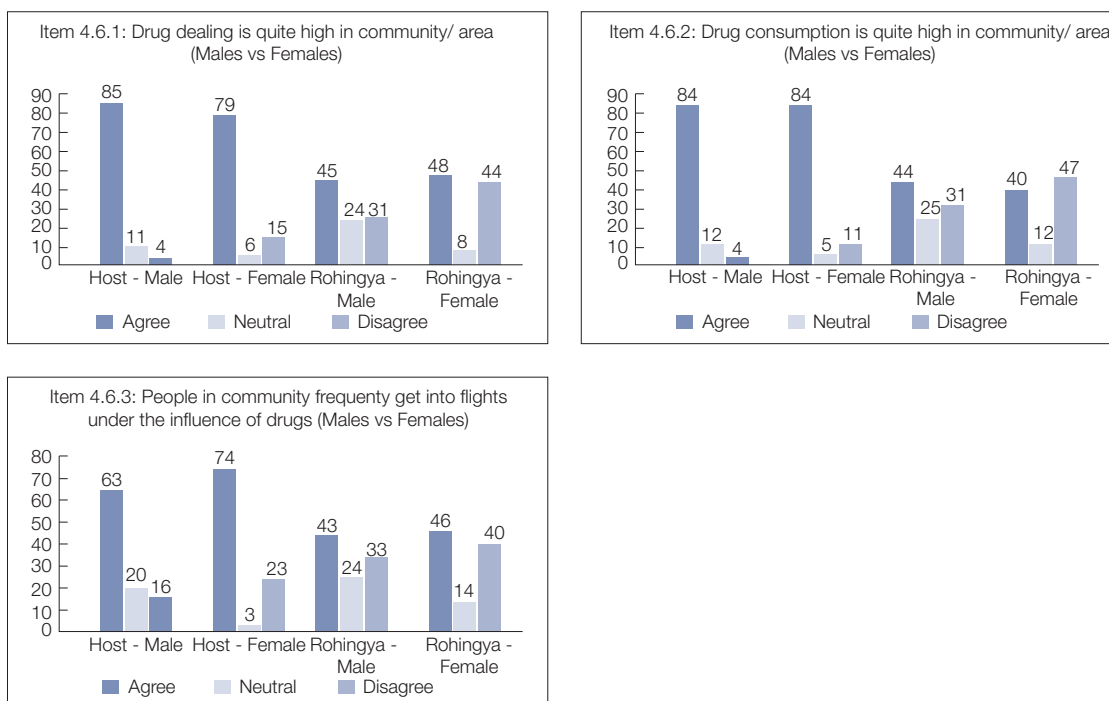
Figure 24: Indicator 4.6 – Drug Abuse



Finally, some level of variability in responses according to gender in the host community is present when it comes to drug induced violence. Specifically, a higher share of women than men (Female: 74% and Male: 63%)

opine that drug consumption often leads to violence among drug users. Meanwhile, in the Rohingya community, a similar share of both men and women.

Figure 25: Gender wise Scenario of Perception on Drug Abuse



Indicator 4.7: Disaster Concerns

Lastly, members of both communities were asked about how vulnerable they feel in terms of natural disasters. Both communities reported relatively high vulnerability to weather shocks.

Specifically,

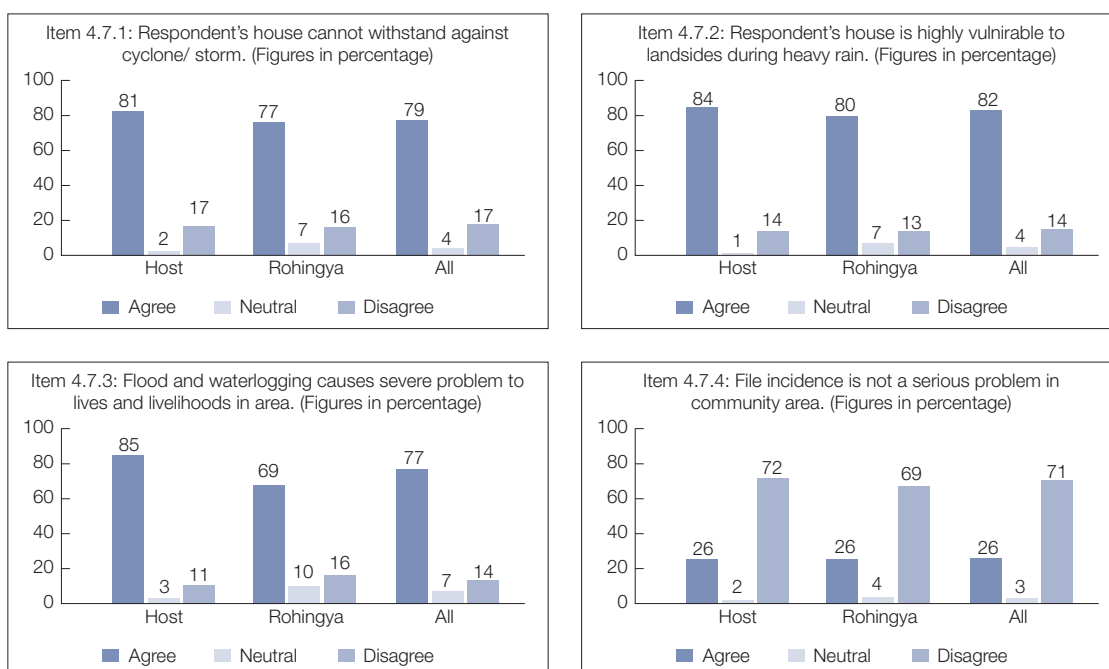
- 79% (Host: 81% vs Rohingya: 77%) of respondents from both communities stated that their homes were vulnerable to storms/cyclones.

- 82% (Host: 84% vs Rohingya: 80%) stated that their homes were vulnerable to landslides during heavy rain.
- 77% (Host: 85% vs Rohingya: 69%) said that flood and waterlogging was an issue.
- 71% (Host: 72% vs Rohingya: 69%) said that their homes were vulnerable to fires.

flood and fire a slightly higher share of host community males considered these disasters to be deeply problematic.

Next, the study examined if there is a gender differential in terms of disaster concerns. In terms of exposure to natural disasters like cyclones/storms, landslides,

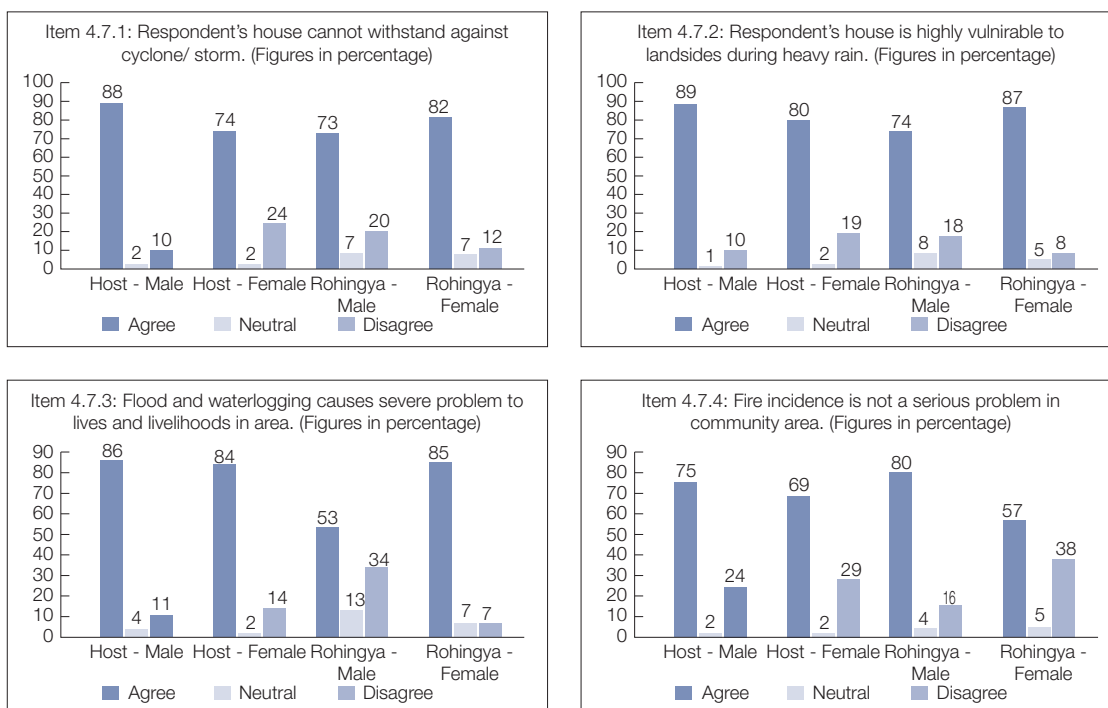
Figure 26: Indicator 4.7 – Disaster Concerns



On the other hand, in the Rohingya community, a higher share of females worried that these natural disasters pose a threat to their lives and livelihood. The difference is more noticeable for floods and fire risk. While 8 out of 10 women felt that flood is

a severe problem, this number falls to 50% among Rohingya men. The trend is reversed when it comes to vulnerability to fires, while 80% Rohingya men fearing fires (as compared to 57% Rohingya women).

Figure 27: Gender wise Scenario of Perception on Disaster Concerns



CHAPTER 4

Cox's Bazar Peace Index
2023: Scores

Cox's Bazar Peace Index 2023: Scores

4.1 COMPOSITE SCORES

Figure 26 contains the Cox's Bazar Peace Index scores for the Bangladeshi host and Rohingya communities in 2023. The highest score is set at 10 and the lowest is at 0; for ease of interpretation, the scores are categorised in 3 groups where 0 – 3.5 is considered as Low Score, 3.5 – 7 is considered as Medium Score and 7 – 10 is considered as High Score.

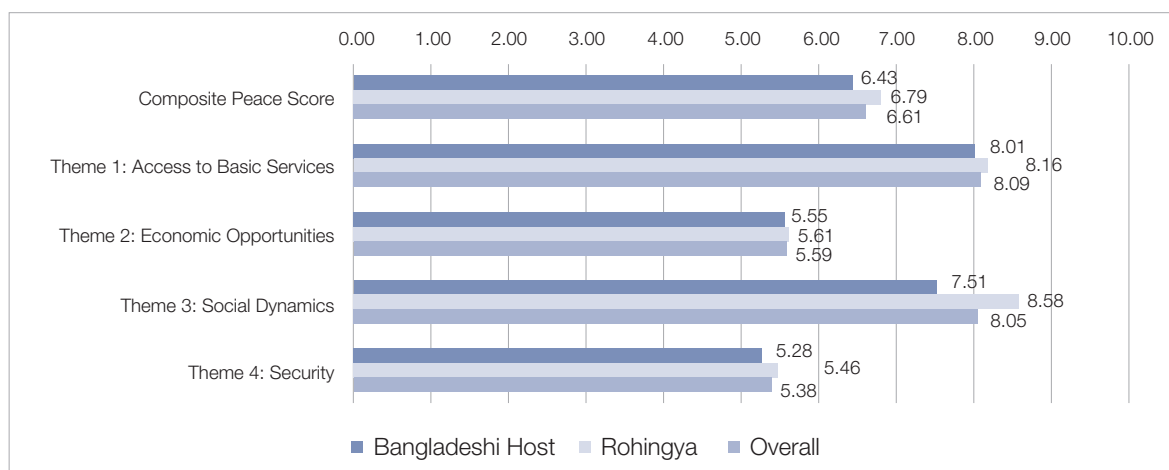
The composite score for Cox's Bazar is 6.61 suggesting medium

level of peace situation in that area. The peace score for Rohingya community (6.79) is marginally higher than that of the host community (6.43).

When it comes to theme wise peace scores, 'Access to Basic Services' (theme 1) and 'Social Dynamics' (theme 3) have relatively higher composite scores of 8.09 and 8.05, respectively, indicating greater satisfaction in terms of social interactions and access to education, healthcare and nutrition. In contrast, 'Economic

Opportunities' (theme 2) and 'Security' (theme 4) have comparatively lower scores at 5.59 and 5.38, respectively. This suggests greater discontent among both communities when it comes to work opportunities, access to funds, and law and order situation.

Figure 28: Composite Scores



4.2 DISINTEGRATED SCORES

4.2.1 Based on Location

4.2.1.1 Scores for Ukhiya

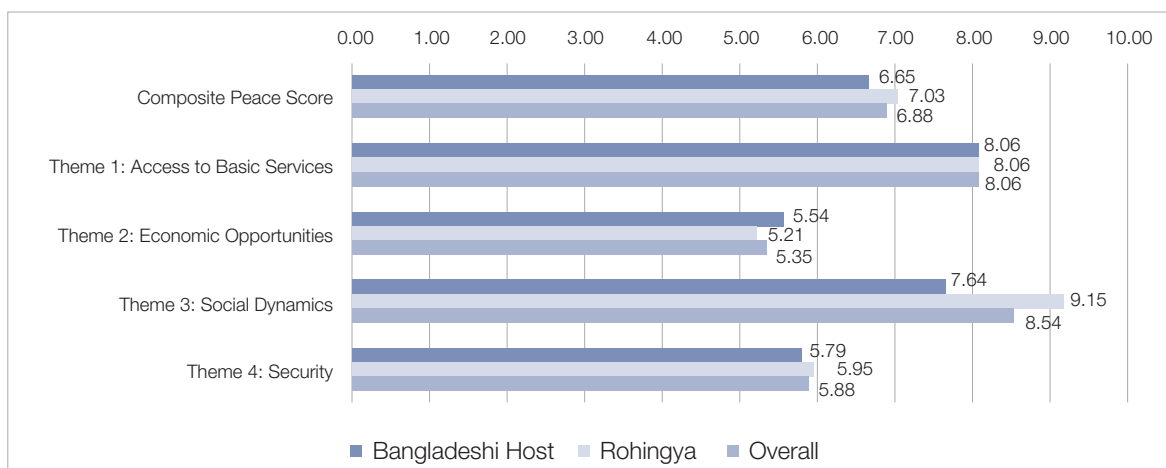
When we compare the two locations surveyed, Ukhiya has higher score, at 6.88, compared to Teknaf with a score of 6.29 ; this suggests that greater attention needs to be paid to the camps and surrounding areas of Teknaf.

When comparing the two communities within Ukhiya, the Rohingya communities of Ukhiya are better off in terms of peace (with score of 7.03) compared to their host counterparts (with peace score of 6.88).

In Ukhiya, both host and Rohingya people scored higher for themes 1 and 3, i.e. access to basic services and social dynamics. Interestingly, when it comes to 'Social Dynamics' which includes inter and intra community interactions,

Rohingya community scores markedly higher than the Host community (R: 9.15 vs H: 8.54). Both communities scored lower in themes 2 and 4, i.e., 'Economic Opportunities' and 'Security' ranging between 5.21 and 5.88. Thus, we see the score pattern for Ukhiya mimic that of the Composite Score reiterating the message that greater attention needs to be paid to creating economic opportunities and enhancing security situation of these regions.

Figure 29: Index Scores for Ukhiya



Community-wise the most peaceful host area is Monkhali and Rohingya camp is Camp 4 which is also the most peaceful camp in Ukhiya and the most peaceful area in the whole region scoring 7.66 followed by Camp 13 (7.51) and Camp 9 (7.13) in all

aspects. Monkhali scored 6.88 as the most peaceful host area followed by Foliya Para (6.49). So, apparently the most peaceful areas of Cox's Bazar, both in terms of the host and Rohingya dwellers are in Ukhiya.

Table 9: Scores for Different Areas in Ukhiya

Areas	Peace Score	Ranking in Community	Ranking in Ukhiya (out of 10)	Overall Ranking (out of 18)
Bangladeshi Host Areas				
Kutupalong	6.36	4	9	12
Foliya Para	6.49	2	6	8
Monkhali	6.88	1	4	4
Sonaichari	6.19	6	10	14
Rohingya Camps				
KRC	6.61	6	5	7
Camp 1E	6.48	7	7	9
Camp 2E	6.44	8	8	10
Camp 4	7.66	1	1	1
Camp 9	7.13	3	3	3
Camp 13	7.51	2	2	2

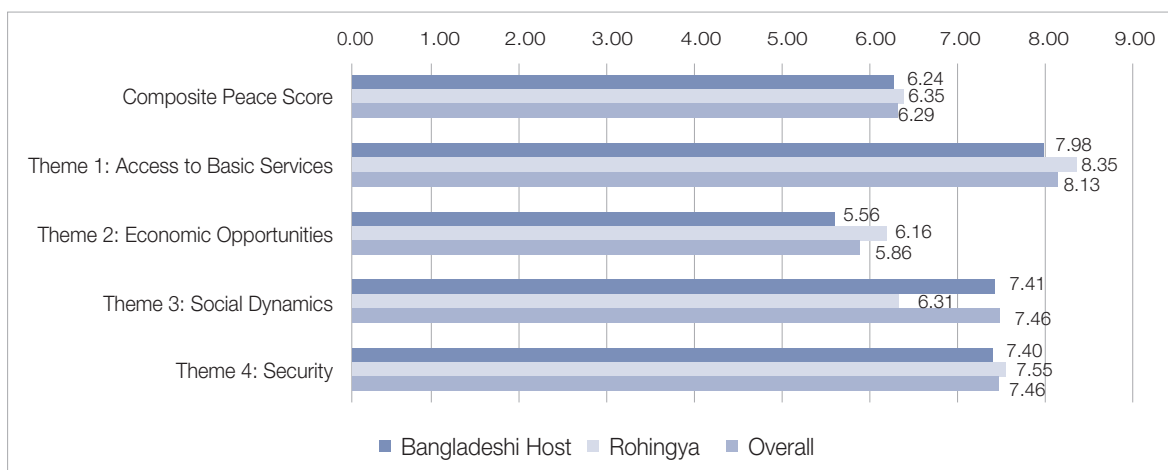
4.2.1.2 Scores for Teknaf

Having a medium score of 6.29, Teknaf is less peaceful compared to Ukhiya. Like Ukhiya, the Rohingya communities have marginally higher peace scores than their host counterparts.

One interesting aspect of Teknaf is the variation in comparative scenario of the two communities in different themes. Here we can see a marked difference in score between the host and the Rohingya communities in terms of 'Social Dynamics (7.41 and

6.31 respectively)', and 'Economic Opportunities (5.56 and 6.16 respectively)' which are quite different from the aspects appearing in Ukhiya indicating scopes for further investigations and interventions.

Figure 30: Index Scores for Teknaf



Community wise the least peaceful host area is Kerontoli and Rohingya camp is Camp 24 which is also the least peaceful camp in Teknaf and the least peaceful area in the whole region scoring 5.90 followed by NRC (6.05) in all aspects. Kerontoli

scored 6.10 as the least peaceful host area followed by Nayapara (6.19) and Gudor Bil (6.30) in most aspects. So, apparently the least peaceful areas of Cox's Bazar, both in terms of the host and Rohingya dwellers are in Teknaf.

Table 10: Scores for Different Areas in Teknaf

Areas	Peace Score	Ranking in Community	Ranking in Teknaf (out of 8)	Overall Ranking (out of 18)
Bangladeshi Host Areas				
Nayapara	6.19	6	5	14
Pan Khali	6.38	3	3	11
Kerontoli	6.10	7	6	15
Gudor Bil	6.30	5	4	13
Rohingya Camps				
NRC	6.05	9	7	16
Camp 22	6.73	4	1	5
Camp 24	5.90	10	8	17
Camp 26	6.63	5	2	6

4.2.1.3 Based on Gender

The comparison between figure 29 and figure 30 shows that perception of peace among the male respondents were higher compared to the female respondents as the male respondents

scored higher than the female respondents in all aspects except the 'Social Dynamics'. One alarming scenario can be seen among both host and Rohingya female respondents from 'Teknaf' in term of 'Security' where they have the lowest score.

Figure 31: Index Scores for Male Respondents

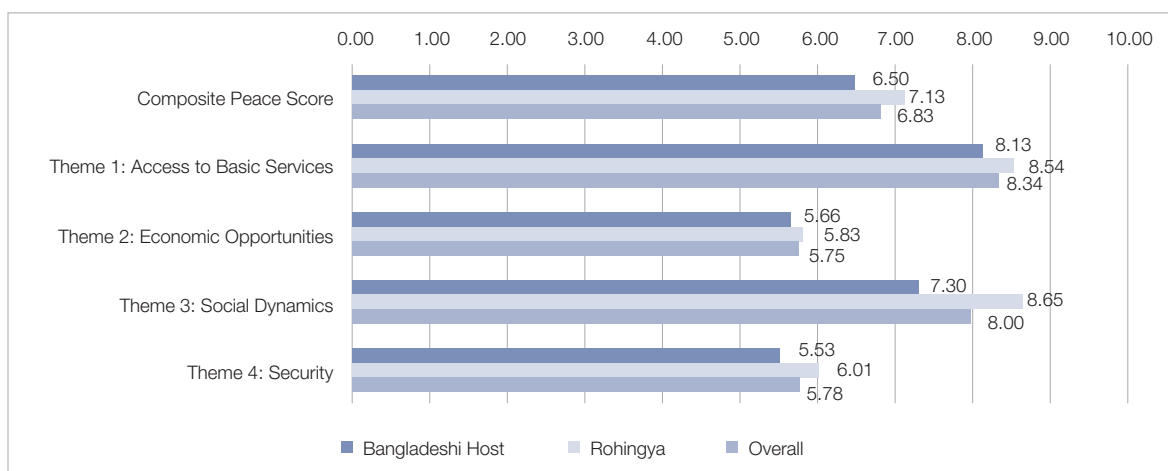
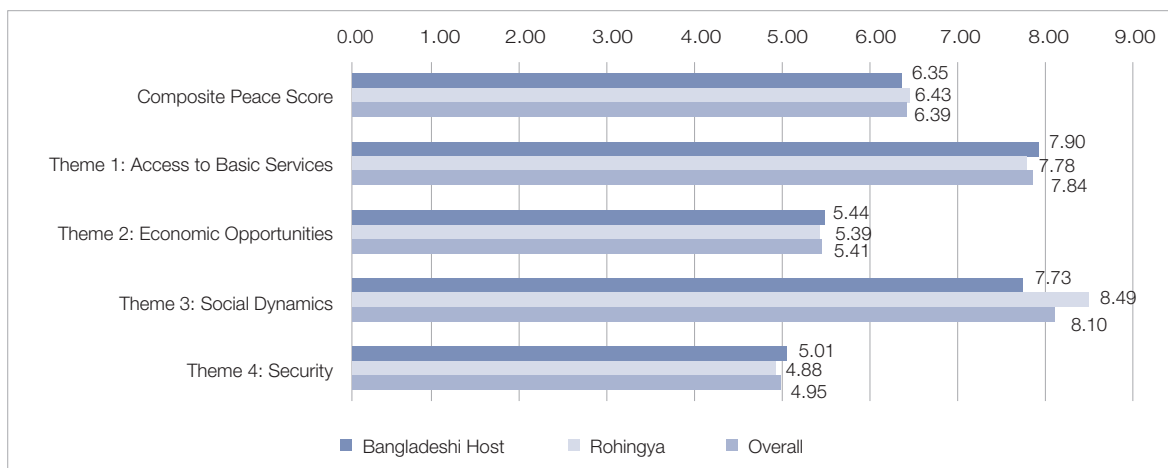


Figure 32: Index Scores for Female Respondents



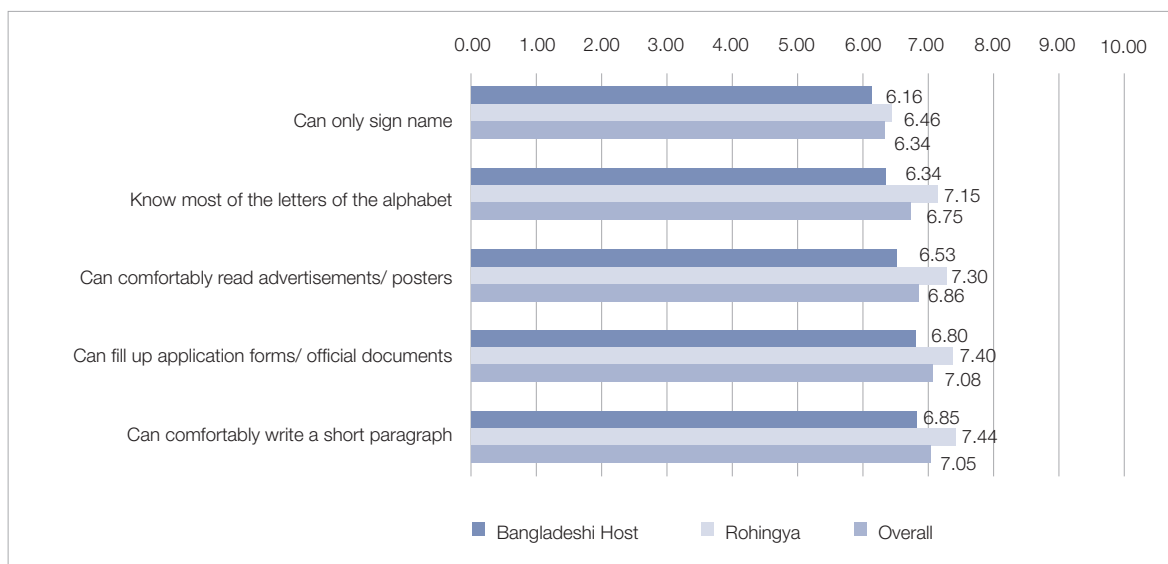
4.2.1.4 Based on Literacy Level

The scoring scenario based on the 'Literacy Level' shows a linear trend from all

considerations (community-wise and overall). The clear trend is a progressively increasing (from 6.34 to 7.05 overall) one with the levelling up of the literacy background. In all literacy

background scenarios, the Rohingya communities (from 6.46 to 7.44) scored higher compared to the Bangladeshi host communities (from 6.16 to 6.85).

Figure 33: Index Scores Based on Literacy Levels



4.2.1.5 Based on Profession

The comparative scenario between the two communities irrespective of their professional background is the same as before where the Rohingya people scored higher than the Bangladeshi host people.

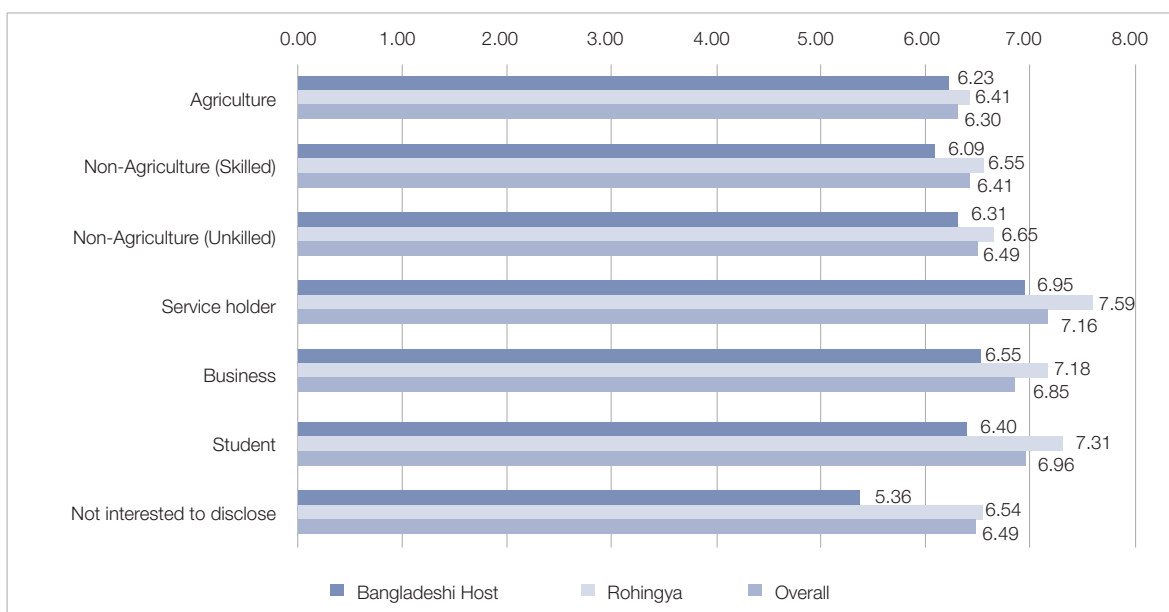
If compared among the different professions, the 'Service holders' scored the highest (7.16), and the people working in 'Agriculture' scored the lowest (6.30) although both scores are in medium category. It can be

assumed that as the people form the poorer socioeconomic backgrounds are the most affected by the Rohingya influx in different ways (labour market, agricultural land, food inflation, etc.) there are ongoing competitions for the limited resources available to this groups which are contributing to their survivalist instincts, and thus the low score.

However, community-wise, non-agricultural skilled job holders from the Bangladeshi host community scored the lowest (6.09) and the service

holders scored the highest (6.95) whereas agricultural job holders from the Rohingya community scored the lowest (6.41) and the service holders scored the highest (7.59). Respondents not interested to disclose their professions are not considered in this comparison as this category cannot be objectively identified as a separate one as there are likely to be mixes in professional backgrounds.

Figure 34: Index Scores for Based on Professions



CHAPTER 5

Conclusion and Recommendations

Conclusion and Recommendations

5.1 Conclusion

As of January 31, 2023, a total of 954,707 Rohingya refugees were documented to be in Cox's Bazar. This sudden addition to the population of Cox's Bazar combined with COVID-19 disruptions, inflation, unemployment, rising crime rates and natural disasters placed significant strain on relations between the host and Rohingya community.

According to the literature, hosting refugees can have both positive and negative impact on the level of peace in the refugee hosting country. While peace indices have been developed at the global and the country level, such indices only exist for selected countries such as USA, UK, Germany, Mexico, Nepal etc. Till date, no such index exists for Bangladesh. Thus, in this study, we create the first Peace Index for Cox's Bazar to get insights on the degree of peace between host and Rohingya communities.

We conducted a descriptive analysis to understand the building blocks of the Peace Index. And, we developed a peace index for the Cox's Bazar region which gives us a good snapshot of the relationships between host and Rohingya

community in Cox's Bazar at a specific point in time (Summer 2023). Further, we obtained scores on a number of dimensions, such as access to basic services, economic opportunities, social dynamics and security for the two groups. Additionally, we determined peace scores by various categories within these groups including location, literacy level, professions and gender.

When developing this Peace Index, we first designed a questionnaire based on extensive review of the literature as well as collaborations with our colleagues at CPJ and BRAC. When creating the index, we created broad themes which were then divided into indicators and further subdivided into items (questions). The four themes that this index is comprised of includes access to basic services, economic opportunities, social dynamics and security. These themes are then further divided into 18 indicators such as access to education, health care and nutrition, ease of formal and informal livelihood, household economic health, social relations with neighbours, attitudes towards outgroups, dispute resolution, personal security, domestic abuse, and disaster concerns to name a few. In what

follows, we summarise the key findings from our descriptive analysis and peace score findings.

Theme 1 focuses on access to basic services such as education, healthcare and nutrition. Indicator 1.1, on the educational background of adults from both communities, shows the Rohingya people lagging behind their host counterparts in terms of their literacy levels. Thus, a higher share among the Rohingya community (62%) said that they could only sign their names as compared to 47% respondents from the host community. Given the sample we surveyed, note that the ability to sign one's name should not be conflated with reading or writing skills. When it comes to incrementally higher levels of literacy such as reading posters or writing short paragraphs, host community members outnumbered their Rohingya counterparts.

Further, this study taught us that the the difference in education practices in the two countries must inform our interpretation of the responses on schooling attainment. For instance, we saw that the Rohingya community reported much lower numbers compared to the host

⁵ GoB - UNHCR Joint Registration Exercise (2023).

⁶ World Food Program (2022); Tayeb (2022); Rahman (2023); Haarsaker (2021).

⁷ IEP (2020), IEP (2022A).

community, when it came to ‘no schooling’. Although one may be tempted to conclude that the Rohingya people are more educated than host members, this is most likely untrue. While formal schooling is prevalent among host community members, religious schooling and informal schooling such as home-schooling/coaching was more prevalent among Rohingya members who grew up in Myanmar. Hence a lower share of Rohingya report having no schooling, since most of them had access to some form of informal schooling.

When it comes to indicator 1.2 on access to education, a large share from both communities (at least 70%) share positive opinion regarding access to schooling and educational resources (private tutors, textbooks etc.)

The indicator on access to healthcare services showed that both communities have relatively good access to basic healthcare services and vaccines, except for medication. However, hosts report better access to basic medication compared to Rohingya; this could be because health centres inside camps only stock some basic medications.

When it comes to access to food and nutrition, at least 90% from both communities report having 3 meals a day. Both groups rely on eggs and vegetables as their

primary source of nutrition; a smaller percentage consume meat or fish regularly. Interestingly, more Rohingya than hosts opine that their nutritional needs are adequately met. Statistics like this remind us that we should be interpreting these results within context; specifically, while the Rohingya compare their current situation to the encounter with genocide in Myanmar, the host community members compare their current reality to how things were before the settlement of the Rohingya refugees in Cox’s Bazar.

Next, theme 2 on economic opportunities explores dimensions such as ease of livelihood, household economic wealth and ease of finding work. The indicator on ease of livelihood revealed that both communities encounter difficulties in accessing funds for work or business needs. Paying speed money to get tasks done was common, particularly in Teknaf, indicating challenges in conducting business activities. The major disparity arose in communication with vendors; specifically, a greater share of hosts state that communicating with partners/vendors is easy (H: 83% vs R: 23%).

The analysis on household economic health showed that the Rohingya are more satisfied than hosts in terms of their financial

needs being met. Specifically, there is greater financial satisfaction among Rohingya than hosts in terms of meeting their financial needs and alternative forms of saving. In fact, a greater share of hosts report having to frequently borrow money (H: 20% vs R: 12%). This disparity could be because for the Rohingya people, the cost of housing and food is largely covered by humanitarian aid thus fostering a greater sense of financial stability. In contrast, the host community, who get no form of aid, may feel more financially vulnerable since they have to utilise their earnings for all their daily needs.

When examining the indicator on ease of finding work, a greater share of hosts say that finding job opportunities is relatively easy (in terms of job search process and networking). Further, both groups agree there are insufficient job opportunities.

Theme 3 entitled “Social Dynamics” explore relations within and outside one’s community. The indicator on social relations with neighbours reveals a generally positive social environment, with high levels of comfort, frequent visits, and mutual assistance among neighbours.

Meanwhile, indicator 3.2 reveals that both groups hold some negative opinions/stereotypes

about the outgroup. For instance, greater share of hosts regard the Rohingyas are lazy and unfriendly; a large proportion of hosts feels that they are losing opportunities to the Rohingya. Meanwhile, a greater share of Rohingya refer to Bangladeshis in a derogatory manner.

When it comes to attitudes towards the outgroup (indicator 3.3), for the host community, level of tolerance towards the outgroup depends on whether the outgroup is narrowly or broadly defined. Specifically, the host community members are more tolerant when the outgroup is not specified. Conversely, when the outgroup is specified to be the Rohingya people, the hosts are found to be less tolerant of social interactions be it socialising with neighbours or intermarriage.

When it comes to dispute resolutions (indicator 3.4), a lower share of Rohingya are satisfied with internal dispute resolutions by community leaders. Further, there is greater dissatisfaction among the Rohingyas regarding resolution of disputes with the host community.

Finally, theme 4 deals with different dimensions of security ranging from personal security to domestic abuse, sexual abuse, drug use and disaster concerns. First, in terms of personal security, both groups report

feeling unsafe after dark, especially in unlit areas. A greater share of Rohingya people report various forms of domestic and financial abuse. When it comes to sexual abuse, a greater share of hosts report incidence of sexual harassment or assault. In terms of petty to violent crimes, a greater share among host community report that they are vulnerable to burglaries, muggings and hijackings. Further, for indicator on drug abuse, more hosts (than Rohingya) report that drug dealing and consumption is prevalent in their community. Finally, the indicator on disaster concerns reveals that a higher share of hosts feel vulnerable to natural disasters such as cyclone, landslides, floods and fires.

To get a quick snapshot of the overall degree of peace of discontentment, we refer to the peace index we calculated for Cox's Bazar. Specifically, the overall composite score for Cox's Bazar is 6.61, signifying a medium level of peace in the region. While the Bangladeshi host communities scored 6.43, the Rohingya communities scored slightly higher at 6.79. Notably, 'Access to Basic Services' and 'Social Dynamics' had relatively higher scores of 8.09 and 8.05, respectively. In contrast, 'Economic Opportunities' and 'Security' received medium scores,

presenting significant opportunities for improvement through targeted interventions.

Ukhiya scored higher (6.88) in peace compared to Teknaf (6.29). In Ukhiya, the Rohingya communities scored higher in most aspects compared to the host communities. However, both communities fall within the medium peace category. Monkhal and Camp 4 in Ukhiya are the most peaceful areas, scoring 7.66 and 7.13, respectively. And, In Teknaf, Kerontoli and Camp 24 are the least peaceful areas, with scores of 5.90 and 5.56, respectively. On the other hand, Male respondents generally perceived higher levels of peace compared to female respondents, except in the aspect of 'Social Dynamics.' An alarming situation was observed among female respondents from both host and Rohingya communities in Teknaf concerning 'Security,' where they scored the lowest.

Scores showed a clear and linear trend, with peace scores progressively increasing with higher literacy levels, ranging from 6.34 to 7.05 overall. In all literacy scenarios, the Rohingya communities consistently scored higher than the Bangladeshi host communities. In addition to that, across various professions too, the Rohingya community outscored the Bangladeshi host

community. 'Service holders' had the highest score (7.16), while 'Agriculture' workers had the lowest score (6.30), albeit within the medium category. It is suggested that the poorer socioeconomic backgrounds of certain groups, particularly those working in agriculture, face competition for limited resources due to the Rohingya influx, impacting their peace scores. Notably, Non-Agricultural skilled job holders from the Bangladeshi host community scored the lowest (6.09), while Agricultural job holders from the Rohingya community scored higher (7.59).

5.2 Recommendations

We put forward some policy recommendations based on our report findings. First, under Theme 1 'Access to Basic Services' both groups reported being quite satisfied with access to schooling; however, we saw that the peace scores tend to increase with literacy level among adults. Based on these findings, greater emphasis should be placed on skills training programmes for both communities.

Second, when exploring Theme 2 on 'Economic Opportunities' both host and Rohingya community members agree that there are lack of job opportunities. Based on our

descriptive analysis, the Rohingya members face more challenges when communication with business partners or vendors. In terms of the peace score, among both communities, 'Economic Opportunities' had a lower score at $\approx 5.5\%$. Thus, when designing labour market interventions, policy makers must focus on both groups so that job access can be increased for both the host and Rohingya people. Further, resources could be devoted to providing entrepreneurship training for both communities.

When examining Theme 3 titled 'Social Dynamics', our descriptive analysis revealed some degree of hostility on both sides. Further, the peace score for 'Social Dynamics' was lower for hosts compared to the Rohingya people. Keeping this in mind, policy makers as well as their strategic partners could design awareness building programmes, for both communities, in order to reduce negative attitude towards the outgroup.

Thirdly, when it comes to Theme 4 on the various dimensions of 'Security', this is another indicator that gets a low peace score of approximately 5.5 to 6 among the two groups. Descriptive analysis reveals the host members often perceive themselves to be more

vulnerable in terms of natural disasters. It is thus important that local authorities take measures to increase the sense of security among both the communities. For example, local authorities could publicise helplines such as 999 and the local police could help to train a 'neighbourhood watch' run by local community members.

Thirdly, we end this report by highlighting that the Cox's Bazar Peace Index 2023 represents a significant breakthrough in shedding light on the state of peace and overall social well-being in the region. To effectively formulate policies and programmes in Cox's Bazar, it is imperative to grasp the intricate local details of peace across different dimensions and within various demographics. Despite certain inherent limitations stemming from structural challenges and potential biases, this study stands as a pioneering initiative within the context of Bangladesh and the prolonged Rohingya crisis.

When reading this report, the reader must take account for the vastly different experiences that shape the responses of the two communities. The Rohingya community's perception is inherently shaped by the harrowing experiences in Myanmar, prompting a unique and tragic lens through which

they view their current situation; hence, they tend to have a more positive view of their current plight. On the other hand, the Bangladeshi host population also compare their present circumstances to the period before the Rohingya refugees; thus, they tend to have a more negative view of their current plight when they have to share their limited resources.

This nuanced understanding is also essential for policymakers and stakeholders in the region. It highlights the necessity of tailored interventions that cater to the distinct needs and challenges of different communities.

Acknowledging the needs to conduct deeper analysis of the data, this report will serve as a valuable tool in all those regards, enabling policymakers to make informed decisions, promote social cohesion, and create an environment favourable to sustainable peace.

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APPENDIX

Table 5: Indicators List

#	Indicator Name	Indicator Question	Scoring	Source
1	Access to Basic Services			
1.1	Education level of respondent			
1.1.1	Education level of respondent	Choose the statement that best reflects your reading and writing ability	1= I can only sign my name. 2= I know most of the letters of the alphabet. 3= I can comfortably read advertisements/posters. 4= I can fill up application forms/official forms. 5= I can comfortably write a short paragraph	Dupuy, K. (2008); IEP (2022); Index, G. P. (2016)
1.1.2	Education level of respondent	What type of school did you attend?	1= Primary/Secondary/Higher Secondary School (Integrated into the formal education stream) 2 = Madrasah (Alia) 3= Madrasah (Qaumi) 4 = Maktab 5=Informal/ NGO School 6 = Home Schooling 7= No Schooling	Dupuy, K. (2008); IEP (2022); Index, G. P. (2016)
1.1.3.A	Education level of respondent	What is the highest class you have completed?	0= No schooling ▪ 1= Class 1 ▪ 2= Class 2 ▪ 3= Class 3 ▪ 4= Class 4 ▪ 5= Class 5 ▪ 6= Class 6 ▪ 7= Class 7 ▪ 8= Class 8 ▪ 9= Class 9 ▪ 10= Class 10 ▪ 11= Class 11 ▪ 12= Class 12 ▪ 13= Degree Pass (3 years) ▪ 14= Bachelor's Degree (4 years) ▪ 15= Master's Degree	Dupuy, K. (2008); IEP (2022); Index, G. P. (2016)

#	Indicator Name	Indicator Question	Scoring	Source
1.1.3.B	Education level of respondent	Please specify the number of years of schooling	0= No Schooling 1= 1 year 2= 2 years 3= 3 years 4= 4 years 5= 5 years 6= 6 years 7= 7 years 8= 8 years 9= 9 years 10= 10 years 11= 11 years 12= 12 years 13= More than 12 years	Dupuy, K. (2008); IEP (2022); Index, G. P. (2016)
1.2	Access to Education			
1.2.1	Access to Education	I feel that my children/ children in my community can easily attend schools/ learning centres.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	USAID et al. (2022)
1.2.2	Access to Education	I feel the quality of education is quite 'good'	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Thompson, 2015)
1.2.3	Access to Education	I feel that my children/children in my community can easily avail private tutors.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(IEP, 2022)
1.2.4	Access to Education	My children/children in my community can easily access relevant textbooks/reading material	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(IEP, 2022)

#	Indicator Name	Indicator Question	Scoring	Source
1.3	Access to Health Services			
1.3.1	Access to Health Services	I can easily consult a doctor for basic healthcare needs and services.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Druce et al. (2019), Mahmood et al. (2017) and Parmar et al. (2019)
1.3.2	Access to Health Services	In terms of both price and availability, I can access basic medication with relative ease.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Druce et al. (2019), Mahmood et al. (2017) and Parmar et al. (2019)
1.3.3	Access to Health Services	It is quite easy for me to get immunization (tika) for my children/for the children in my community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Druce et al. (2019), Mahmood et al. (2017) and Parmar et al. (2019)
1.3.4	Access to Health Services	Getting the Covid - 19 vaccines was a relatively easy process.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Research Team's contribution
1.4	Access to Food and Nutrition			
1.4.1	Access to Food and Nutrition	My family and I usually have 3 meals a day.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	"(Franco et al. 2018); (Messer et al. 2001); (Brinkman & S. Hendrix, 2011); (Martin-Shields & Stojetz, 2018); (Tilman Brück & d'Errico, 2019); (Food and Agricultural Organization of the United Nations [FAO], 2016) (Hendrix & Anderson, 2021, p 9)"

#	Indicator Name	Indicator Question	Scoring	Source
1.4.2	Access to Food and Nutrition	I feel that the food my family and I have , on a daily basis, meets our nutritional needs.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	"Franco et al. (2018); Messer et al. (2001), (USAID et al., 2022, pg 23)"
1.4.3	Access to Food and Nutrition	My family and I eat egg/vegetables at least 3 times a week.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Franco et al. (2018); Messer et al. (2001); Pulfrey (2006); Barron (2013)
1.4.4	Access to Food and Nutrition	My family and I eat meat/fish items at least 3 times a week.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Franco et al. (2018); Messer et al. (2001); Pulfrey (2006); Barron (2013)
2	Economic Opportunities			
2.1	Ease of Formal and Informal Livelihoods			
2.1.1	Ease of Formal and Informal Livelihoods	I/people in my community can easily obtain funds to start a business/for my work.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Mahmoud, Makoond and Naik (2017); Joseph, Katsos and Van Buren (2022); Joseph and Van Buren (2020)
2.1.2	Ease of Formal and Informal Livelihoods	I/people in my community need to pay speed money to get tasks done for my business/work.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	Mahmoud, Makoond and Naik (2017); Joseph, Katsos and Van Buren (2022); Joseph and Van Buren (2020)
2.1.3	Ease of Formal and Informal Livelihoods	I/a family member/ a friend/ an acquaintance faced many obstacles when setting up a business.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	Mahmoud, Makoond and Naik (2017); Joseph, Katsos and Van Buren (2022); Joseph and Van Buren (2020)

#	Indicator Name	Indicator Question	Scoring	Source
2.1.4	Ease of Formal and Informal Livelihoods	I/people in my community find it easy to communicate with business partners and vendors.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Mahmoud, Makoond and Naik (2017); Joseph, Katsos and Van Buren (2022); Joseph and Van Buren (2020)
2.2	Household Economic Health			
2.2.1	Household Economic Health	I am confident that my family's financial needs are always met.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(MARC, 2018)
2.2.2	Household Economic Health	I/my family have sufficient savings in the form of assets/jewellery/cash/other valuables.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Klein and Pettis 2020)
2.2.3	Household Economic Health	I/my family members have to frequently borrow money.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Shahjahan, 2003)
2.3	Ease of Finding Work			
2.3.1	Ease of Finding Work	I find the process of getting paid work to be filled with obstacles.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Sheehan, 1995); (King, 2018)
2.3.2	Ease of Finding Work	I often use my connections/relationships to get work and/or get information about a new work opportunity.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	Sheehan (1995); Bingman (2013)

#	Indicator Name	Indicator Question	Scoring	Source
2.3.3	Ease of Finding Work	I feel that there is not enough work opportunities in my area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	Sheehan (1995); Bingman (2013)
3	Social Dynamics			
3.1	Relationship with Neighbours (within community)			
3.1.1	Relationship with Neighbours (within community)	My neighbours and I visit each other quite often.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Heitmeyer (2009), Pearson et al. (2014) Postive Peace Report (2020) (Positive Peace Report 2022: Analysing the Factors That Sustain Peace - World, 2022); (Institute for Economics & Peace [IEP], n.d., p. 21); (Pandit, 2022);
3.1.2	Relationship with Neighbours (within community)	I go to my neighbour if I urgently need kitchen items (sugar/masala/onions etc.).	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Heitmeyer (2009), Pearson et al. (2014)
3.1.3	Relationship with Neighbours (within community)	I feel comfortable asking my neighbour to take me to the hospital in an emergency.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Heitmeyer (2009), Pearson et al. (2014)
3.1.4	Relationship with Neighbours (within community)	I frequently have disagreements with my neighbours.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	Heitmeyer (2009), Pearson et al. (2014)

#	Indicator Name	Indicator Question	Scoring	Source
3.2	Opinions/ Stereotypes about the Other Group ("other" refers to Rohingya from POV of host community & host community from POV of Rohingyas)			
3.2.1	Opinions/ Stereotypes about the Other Group	I feel that Bangladeshi people/Rohingya people do not work very hard.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Durante, et al., 2017)
3.2.2	Opinions/ Stereotypes about the Other Group	I feel that the Bangladeshi people/Rohingya people are friendly.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Devere, 2018)
3.2.3	Opinions/ Stereotypes about the Other Group	I feel that I/my family are losing out on opportunities because of the behaviour of the Bangladeshi people/ Rohingya people.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Talentino, 2007)
3.2.4	Opinions/ Stereotypes about the Other Group	I/my acquaintances often refer to the Bangladeshi/Rohingya people in a derogatory manner.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Durante, et al., 2017)
3.3	Social Interactions (both inter and intra group)			
3.3.a	Social Interactions-for Bangladeshi Host Community			
3.3.1.a	Social Interactions (both inter and intra group) - for Bangladeshi Host Community	I am ok if my neighbour is someone from the Rohingya community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Ainul et al. (2018); Islam (2020); Joudi (2021); Nambuya et al. (2018); Sengul et al. (2022); Olney et al. (2019)

#	Indicator Name	Indicator Question	Scoring	Source
3.3.2.a	Social Interactions (both inter and intra group) - for Bangladeshi Host Community	I am okay if my son/daughter/relative attends school or plays together with children from the Rohingya community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Scheeder & Guest, 2021); Taufiq (2021); Olney et al. (2019).
3.3.3.a	Social Interactions (both inter and intra group) - for Bangladeshi Host Community	I am ok if my son/daughter/relative marries someone from the Rohingya community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Taufiq (2021); Olney et al. (2019)
3.3.b	Social Interactions-for Rohingya Community			
3.3.1.b	Social Interactions (both inter and intra group) - for Rohingya Community	I am ok if my neighbour is someone from the Bangladeshi community	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Ainul et al. (2018); Islam (2020); Joudi (2021); Nambuya et al. (2018); Sengul et al. (2022); Olney et al. (2019)
3.3.2.b	Social Interactions (both inter and intra group) - for Rohingya Community	I am okay if my son/daughter/relative attends school or plays together with children from the Bangladeshi community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Scheeder & Guest, 2021); Taufiq (2021); Olney et al. (2019).
3.3.3.b	Social Interactions (both inter and intra group)- for Rohingya Community	I am ok if my son/daughter/relative marries someone from the Bangladeshi community.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	Taufiq (2021); Olney et al. (2019)

#	Indicator Name	Indicator Question	Scoring	Source
3.3.4	Views on Social Tolerance	I can easily make friends with people from different cultures and ethnicities.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(USAID et al., 2022, p.7)
3.3.5	Views on Social Tolerance	I can easily make friends with people from different religions.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(USAID et al., 2022, p.7)
3.4	Dispute Resolution			
3.4.1	Dispute Resolution	When there are disputes within my household, we can easily resolve issues by ourselves without going to the authorities.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(USAID et al., 2022, p.37)
3.4.2	Dispute Resolution	When there are disputes between me/family members and community members/neighbours, we can easily resolve disputes by taking matters to the community leaders.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Alam, 2019)
3.4.3	Dispute Resolution	When there are disputes within our community, community leaders do not resolve disputes in a fair/satisfactory manner.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Alam, 2019)

#	Indicator Name	Indicator Question	Scoring	Source
3.4.4	Dispute Resolution	When there are disputes outside the community, I feel that the authorities resolve disputes in a fair/satisfactory manner.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Alam, 2019)
4	Security			
4.1	Personal Security			
4.1.1	Personal Security	I try not to go out in my neighbourhood after dusk because of safety concerns.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Brankamp, 2022), (ALharbi, 2017)
4.1.2	Personal Security	I feel unsafe going out at night if there are less streetlights in my area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Brankamp, 2022), (ALharbi, 2017)
4.1.3	Personal Security	I think it is quite safe for my children/children of the community to wander around the neighbourhood.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Brankamp, 2022), (ALharbi, 2017)
4.2	Domestic Abuse (emotional and physical abuse)			
4.2.1	Domestic Abuse (emotional and physical abuse)	I can state my views and opinions in my household without fear of any repercussion.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Ouedraogo & Stenzel, 2021), (Farmer, A., & Tiefenthaler, J. 1997).

#	Indicator Name	Indicator Question	Scoring	Source
4.2.2	Domestic Abuse (emotional and physical abuse)	Whenever we have an argument, my spouse/my in-law/family members threaten me with divorce/ separation/ estrangement/ abandonment.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Ouedraogo & Stenzel, 2021), (Farmer, A., & Tiefenthaler, J. 1997)
4.2.3	Domestic Abuse (emotional and physical abuse)	My spouse/family member threatens to physically harm me.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Ouedraogo & Stenzel, 2021), (Farmer, A., & Tiefenthaler, J. 1997)
4.2.4	Domestic Abuse (emotional and physical abuse)	People in my community experience physical abuse at the hands of their spouse/ family member.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Ouedraogo & Stenzel, 2021), (Farmer, A., & Tiefenthaler, J. 1997)
4.3	Financial Abuse			
4.3.1	Financial Abuse	I have control over my own earnings/assets/pocket money.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(Cameron, 2014), (Timshel, et al., 2017)
4.3.2	Financial Abuse	My spouse/family members do not consult with me when it comes to making big purchases/family decisions.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Cameron, 2014), (Timshel, et al., 2017)
4.3.3	Financial Abuse	My spouse/ his or her family members force me to ask for money/assets from my family.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Cameron, 2014), (Timshel, et al., 2017)

#	Indicator Name	Indicator Question	Scoring	Source
4.4	Sexual Abuse			
4.4.1	Sexual Abuse	Women/girls of my family are likely to experience sexual harassment or sexual assault in my daily interactions.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Pittaway & Pittaway, 2004), (Milton, et al., 2017), (Banarjee, 2020)
4.4.2	Sexual Abuse	Perpetrator of sexual violence in my community stay unpunished.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Pittaway & Pittaway, 2004), (Milton, et al., 2017), (Banarjee, 2020)
4.4.3	Sexual Abuse	There are many people in my community who have been forced into sex.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Pittaway & Pittaway, 2004), (Milton, et al., 2017), (Banarjee, 2020)
4.5	Crime (Petty to Violent Crimes)			
4.4.1	Crime (Petty to Violent Crimes)	4.4.1: Burgalaries, muggings, and hijackings are a big problem in my neighbourhood.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(IEP, 2022)
4.4.2	Crime (Petty to Violent Crimes)	The act of threatening is highly prevalent in my area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(IEP, 2022)
4.4.3	Crime (Petty to Violent Crimes)	Arguments between two or more people often turn into fights/ physical assaults in my area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(IEP, 2022)

#	Indicator Name	Indicator Question	Scoring	Source
4.4.4	Crime (Petty to Violent Crimes)	The rate of murder is not high in my area.	1= Strongly Disagree 2= Disagree 3= Neutral 4= Agree 5= Strongly Agree	(IEP, 2022)
4.6	Drug Use			
4.6.1	Drug Use	Drug dealing is quite high in my community/ area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(UNDCP, 1995)
4.6.2	Drug Use	Drug consumption is quite high in my community/ area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(UNDCP, 1995)
4.6.3	Drug Use	People in my community frequently get into fights under the influence of drugs.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(UNDCP, 1995)
4.7	Disaster Concerns			
4.7.1	Disaster Concerns	My house cannot withstand against cyclone/storm.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Scheffra, et al., 2019)
4.7.2	Disaster Concerns	My house is highly vulnerable to landslides during heavy rain.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Scheffra, et al., 2019)

#	Indicator Name	Indicator Question	Scoring	Source
4.7.3	Disaster Concerns	Flood and waterlogging causes severe problem to our lives and livelihoods in our area.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Scheffra, et al., 2019)
4.7.4	Disaster Concerns	Fire incidence is not a serious problem in our community.	1= Strongly Agree 2= Agree 3= Neutral 4= Disagree 5= Strongly Disagree	(Scheffra, et al., 2019)

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