



Social network analysis (SNA) of the Rohingya and host communities in Cox's Bazar, Bangladesh

February 2020



Extent of social network This study aims to map and analyse social capital, social networks, power relations and representation structures of Rohingyas (arrived after 2017 and before 2017) and track the information flow that shape coping mechanism in this crisis situation for both Rohingya and host communities.

METHODOLOGY



The study involves both qualitative and quantitative methods.





Male: 47% Female: **53%**



host community

Male: 34% Female: **66%**

Area covered: 🕇 🕇 camps and 🜀 unions in Ukhiya and Teknaf

KEY FINDINGS

Emergency contact

Personal emergency

Family and relatives

79% Rohingyas seek help from family and relatives.



92% of host community contacts their family for support. **Neighbours**

69% Rohingyas considered neighbours as their emergnecy contact.



58% of host community mentioned neighbours as emergency contact.

Social protection and service related issues





75% Rohingyas choose Majhis for social protection.



63% of host Bangladeshi approach Union Parishad members.

KEY FINDINGS

Most trustworthy



58% Rohingyas trust their relatives for exchanging resources and information which is **75%** for host community.



36% Rohingyas trust their neighbours which is only **21%** for the host community.

Key influencers



43% Rohingyas contact their close relatives for advice, support and information.



50% go to their neighbours and **25%** rely on non-relatives.

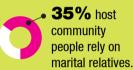


13% reported that expatriate relatives influenced their decisions and opinions on resettlement and voluntary repatriation.



14% go to the Mahjis for personal decision—making.







Another

35%
counts on
blood relatives.



19% host community rely on distant relatives.



15% rely on neighbours for advice and information on personal decision—making.



MAJOR RECOMMENDATIONS



The activities of Humanitarian response should be designed keeping the roles of certain actors (gatekeepers, local influencers, religious figures etc.) in mind.



Ensure all humanitarian responses include social needs assessment. The inclusion of service gaps and vulnerable populations such as the elderly, people with disabilities and females at risk is also important.



Engage youth groups— both males and females— into social activities, peace—dialogues, and community—based advocacy. Empower them to use those networks as community assets and contribute to inter—communal dialogues.