



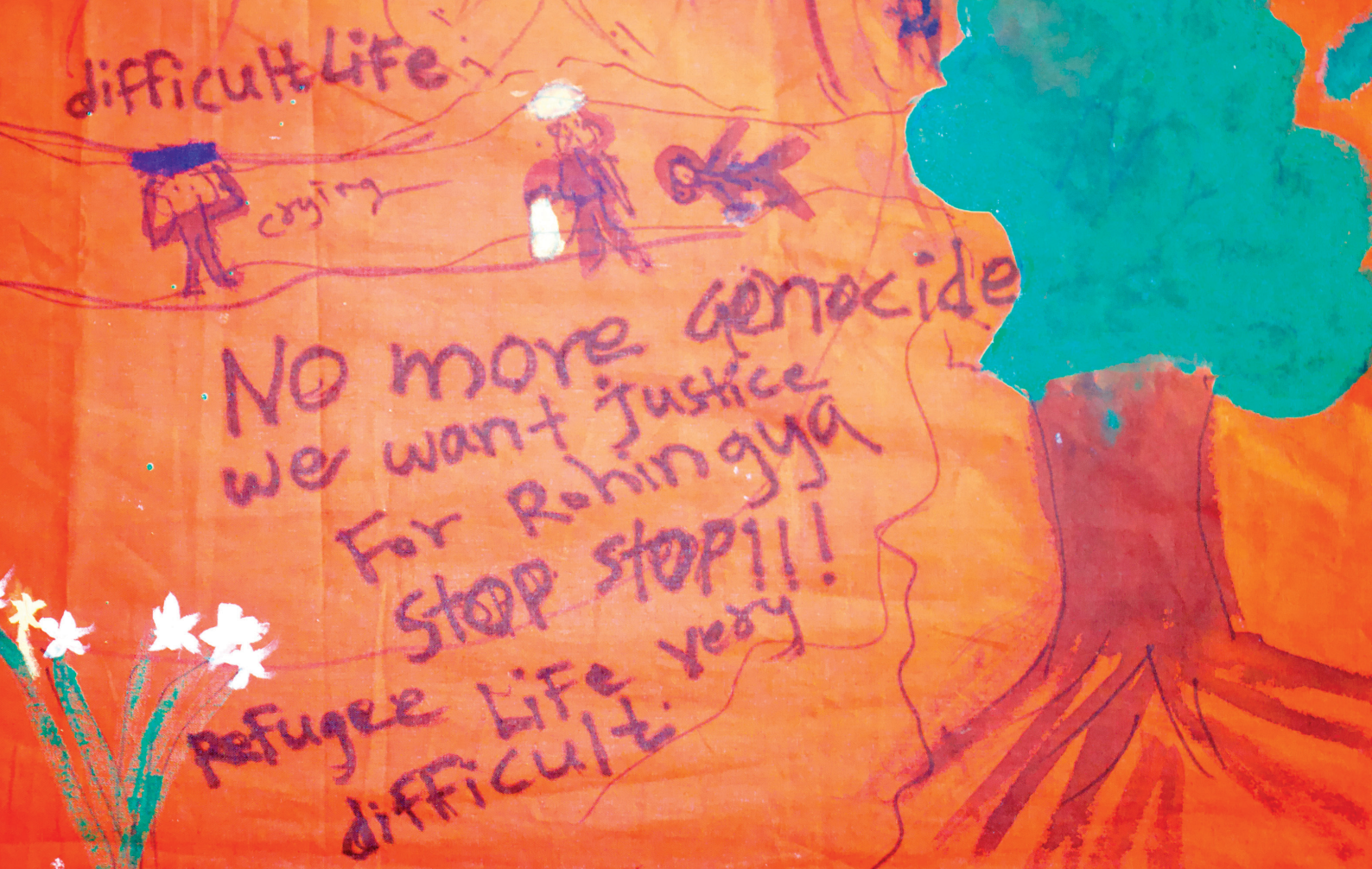
RESEARCH REPORT

Yearning for Our Rights and Longing for Our Homeland

Rohingya Youth Respond to Atrocities

Asia Justice and Rights (AJAR) and Liberation War Museum (LWM)





**Yearning for Our Rights and Longing
for Our Homeland:**
Rohingya Youth Respond to Atrocities

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Cox's Bazar, Bangladesh - April 05, 2019: Rohingya
refugee children on their way to attend class at
a temporary school in Balukhali refugee camp
at Ukhiya in Cox's Bazar, Bangladesh (NAUFAL
ZAQUAN)

PHOTO INSIDE

Nasrin Akter, Dewie Anggraini, Faisal Bustamam, and
Rohingya facilitators

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“The current situation has greatly impacted our lives, causing immense hardship. We are deeply yearning for our rights and a sense of belonging to our homeland.” —PS, male (33)

INTRODUCTION

From May to September 2023 Asia Justice and Rights (AJAR) and the Liberation War Museum (LWM) conducted a series of participatory discussions with young people living in camps in Cox’s Bazar, Bangladesh.

AJAR and LWM have been working to strengthen resilience and empower survivors through human rights education and dialogue. Using participatory approaches, Rohingya refugees take part in storytelling, building their listening and facilitation skills, and strengthening their knowledge of the right to justice.

AJAR and LWM trained 25 young facilitators (13 women and 12 men) on participatory tools to discuss human rights, justice and atrocity response. Most were born in Myanmar and have personally or indirectly witnessed atrocities that occurred in their homeland and have since been driven out of Myanmar to become refugees in Bangladesh.



Subsequently, they reached out to approximately 69 of their peers, facilitating dialogue and documenting emerging themes.

This participatory research had two main objectives: (i) to deepen understanding of the strategies used by young Rohingya refugees to respond to, and recover from, the impact of atrocities experienced in Myanmar; and (ii) to support capacity development of young Rohingya women and men and raise awareness of the root cause of these atrocities. And by so doing, strengthening community resilience and engagement with initiatives that respond to, and prevent the recurrence, of such atrocities. All names have been changed.

CONTEXT

Myanmar, previously known as Burma, is a nation located in Southeast Asia and has a predominantly Buddhist population. The Rohingya, who are primarily Muslims and had a population of over a million in Myanmar at the start of 2017, are among the numerous ethnic minorities in the country.¹ Since the 1980s, members of this ethnic group have faced discrimination and persecution at the hands of Myanmar’s military and other security forces.² In August 2017, widespread military operations were initiated against the Rohingya in Myanmar, resulting in more than 700,000 Rohingya fleeing to neighbouring countries, including Bangladesh.³

On 24 March 2017, the United Nations Human Rights Council (HRC) adopted a resolution establishing the Independent International Fact-Finding mission (FFM) on Myanmar.⁴ The FFM’s mandate was “to establish the facts and circumstances of the alleged recent human rights violations by military and security forces, and abuses, in Myanmar, in particular in Rakhine State ... with a view to ensuring full accountability for perpetrators and justice for victims.”⁵

1 Azeem Ibrahim, *The Rohingyas: Inside Myanmar’s Hidden Genocide* (London: Hurst Publishers, 1st ed., 2016), p. 256.

2 Andrew Selth, “Myanmar’s Armed Forces and the Rohingya Crisis,” *Peaceworks*, no. 140 (Washington, DC: United States Institute of Peace, August 2018), p. 6.

3 International Court of Justice (ICJ), “The Gambia v. Myanmar, Case Concerning Application of the Convention on the Prevention and Punishment of the Crime of Genocide,” Report, 23 January 2020, para. 21. Available at: <https://www.icj-cij.org/sites/default/files/case-related/178/178-20200123-ORD-01-00-EN.pdf> (accessed on 29 December 2023).

4 See paragraph 11 of UN HRC resolution 34/22 (<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G17/081/98/PDF/G1708198.pdf?OpenElement>).

5 *Id.*



The FFM focused on violations in Kachin, Rakhine, and Shan States since 2011, conducting 875 interviews with victims and witnesses. It held over 250 consultations with other stakeholders, and reviewed satellite imagery, documents, photos, and videos. The FFM released a detailed, 444-page report on 18 September 2018.⁶

The FFM report provided an overview of ethnic-based tensions in Myanmar, noting that since independence the Myanmar military – known as the “Tatmadaw” – have used the many ethnically based armed conflicts in Myanmar to justify its power, purporting that there are only 135 “national races,” not including the Rohingya. The report outlined the events of 25 August 2017, which led to more than 725,000 Rohingya fleeing to Bangladesh as a result.

The FFM conservatively estimated up to 10,000 deaths during the “clearance operations” in Rakhine State and described some of those killings. The FFM detailed the serious human rights violations suffered by children in August 2017. Evidence corroborated the “widespread, systematic, deliberate and targeted destruction ... of Rohingya-populated areas across the three townships.”

The FFM concluded that there were grounds to believe serious crimes under international law have been committed, including genocide in Rakhine State, crimes against humanity in all three states, and war crimes in all three states.

Over five years after the mass exodus of Rohingya from Rakhine in Myanmar, there is still uncertainty regarding lasting solutions to the ongoing conflict. The February 2021 military coup in Myanmar exacerbated the situation, threatening the Rohingya’s safety, livelihoods and wellbeing, and denying them their rights and citizenship. Amongst the refugees, young women and men, including adolescents and children, make up some of the most vulnerable groups.

The Cox’s Bazar District in Bangladesh is currently hosting Rohingya refugees in 33 highly congested camps.⁷ According to the report of the United Nations High Commissioner for Refugees (UNHCR), approximately 969,719 Rohingya refugees have sought refuge in the Cox’s Bazar region of Bangladesh as of 30 November 2023.⁸

In June 2022, the UN Secretary General released a report to the Responsibility to Protect (R2P) focusing on protecting young people and children in contexts of genocide.⁹ The report states that although young



6 See Report of the detailed findings of the Independent International Fact-Finding Mission on Myanmar – A/HRC-39/CRP2 (<https://www.ohchr.org/EN/HRBodies/HRC/MyanmarFFM/Pages/ReportoftheMyanmarFFM.aspx>).

7 United Nations High Commissioner for Refugees (UNHCR), “Bangladesh,” Operational Data Portal, 30 November 2023. Available at: <https://data.unhcr.org/en/country/bgd#> (accessed on 29 December 2023).

8 United Nations High Commissioner for Refugees (UNHCR), “Bangladesh,” Operational Data Portal, 30 November 2023. Available at: <https://data.unhcr.org/en/country/bgd#> (accessed on 29 December 2023).

9 United Nations General Assembly (UNGA) “Responsibility to Protect: Prioritizing Children and Young People,” Report of the Secretary-General, Seventy-sixth session, 26 May 2022. Available at: <https://www.globalr2p.org/resources/sg-2022-report/> (accessed on 29 November 2023).

people and children are undoubtedly more vulnerable in these contexts, there are a lack of measures to address the differentiated levels of victimisation and trauma in situations of mass human rights violations. As a consequence, youth are often neglected during atrocities, and are not adequately cared for in the aftermath, with few solutions of reparations and reform that take into account the distinct experiences of young people.

As the military occupation of Myanmar persists, and the Rohingya continue to suffer, estranged from their homeland and stripped of their rights, their need for justice burns even more ferociously. The youth, with clear visions and fond memories of their homeland, and with increasingly restricted freedoms in the camps, strive for better futures for themselves, their families and their communities. As many young Rohingya crave for justice, they also keep courage and hope for better futures.

RESEARCH OBJECTIVES AND APPROACH

In this study, AJAR and LWM have chosen to focus on youth, an especially important demographic in the Rohingya refugee camps. Youth make up a significant portion of the refugee population and more than half are children. Uncovering issues faced by youth in the camps is integral to addressing the challenges facing this significant demographic and ensuring a more positive trajectory for their lives. UNICEF warned of a “lost generation” of Rohingya youth, who have now already passed years without proper education and skills training since the mass exodus of 2017.

In pursuit of understanding the situation of youth, our research considered and integrated definitions of youth provided by the UN and other international benchmarks.¹⁰ This research acknowledges these established standards which guided determining the age range of participants. There are no universally standardised definitions of youth, therefore the research also defined youth based on contextual factors. The majority of the participants were aged between 20 and 30, with the youngest being 18.

At the request of the participants, and recognizing the evolving nature of societal structures and diverse experiences in the camps, some older participants were engaged. This inclusive approach not only considered these international benchmarks, but also ensured the research contributed to the requests of the participants, fostering a more inclusive definition of youth, and a range of voices and experiences within a broader age bracket.



This report synthesises the findings of a series of workshops and follow-up discussions, as part of participatory action research or PAR on atrocity responses designed for youth. [See [Annex 1](#) for a summary of tools developed for this participatory action research.]

Three main questions emerged in analysing the findings:

1. How do young Rohingya women and men understand the atrocities that took place, and continue to take place, in Myanmar?
2. How do they perceive the responses happening at the international level, including the UN Fact

¹⁰ According to the UN, youth are commonly recognised as individuals between the ages of 15 and 25. Other forums such as the European Youth Forum define youth as those between ages 15 and 30. The African Youth Charter considers youth between the ages 15 and 35. Further, the UN Convention on the Rights of the Child defines childhood as extending up to the age of 18.

Finding Mission on Myanmar and follow up, and the International Criminal Court's investigations on atrocities and responses to gender-based violence?

3. How can young Rohingya women and men strengthen community resilience and engagement in atrocity response, and play an active role in preventing the recurrence of atrocities in Myanmar?

A TRANSITIONAL JUSTICE FRAMEWORK

Transitional justice provides a holistic model and approach to justice in contexts of repeated, systemic mass human rights violations and impunity. The model is designed to ensure past injustices are addressed, those affected are recognized, and measures and processes are put in place to prevent similar violations from occurring in the future. The transitional justice model consists of four key pillars, as follows:

- Truth-seeking
- Prosecution
- Reparations
- Non-recurrence

The PAR methodology was designed by AJAR to aid transitional justice processes through individual and group-level sharing, healing and learning.

Truth seeking: PAR methodologies provided opportunities for participants to share their stories, listen to others' stories and begin to uncover the truth of their shared experiences.

Prosecution: Through discussions, participants identified perpetrators and those involved in atrocities that affected them and their loved ones. These young survivors shared their ideal outcomes, and the actions they envisioned could achieve justice.

Reparations: The methodologies provide some recognition and opportunities for peer support that can contribute to healing; participants also envisioned a transformed society.

Non-recurrence or never again: Participants were invited to reflect on factors that preceded and perpetuated atrocities, violence and stigma. In doing

so, they were able to envision an inverse road map, where actors sought to address various contributors that together formed the basis of the atrocity.

In addition, the research approach was informed by recommendations on youth identified in the recent UN report on youth, atrocity response and prevention.

The UN's R2P report (2022) proposes seven key focuses to advance the protection of children and youth from atrocities through prevention, mitigation and minimisation of impact through appropriate atrocity response. These include:

1. Identify and respond to early warnings.
2. Honour commitments for the protection of children and young people.
3. Promote inclusion and socio-economic equality.
4. Value and promote diversity whilst managing intolerance and hate towards differences.
5. Leverage education as an advocacy tool for peace.
6. Pursue accountability for atrocities, such as prosecution of perpetrators who have targeted and victimised youth.
7. Centre atrocity prevention around children and youth.

FACILITATORS AND PARTICIPANTS

Most participants had access to some form of education and were able to read, write and draw. The educational backgrounds of female facilitators differed from their male counterparts. The education level of women field facilitators ranged from grades 3 to 4, with the highest level being grade 10.

Male field facilitators generally had at least matriculation, and a small had higher levels of education, including tertiary education. The majority spoke Rohingya, while only a few were able to speak and write in English.

LIMITATIONS OF THE RESEARCH

Certain issues have escalated in the years following the mass influx of Rohingya to the camps, such as a number of violent incidents, including murders. This is coupled with a decrease in the delivery of basic services to the community. Crowded living quarters, lack of exercise space and limited opportunities for income-generation, especially for women, impact their health and well-being:

"We are experiencing a great deal of unhappiness in the camp due to the increasing prevalence of various diseases. The space in my shelter is quite limited, and I lack access to economic resources." —CF, female (31)

"I am currently experiencing the effects of diabetes. There are five of us in our family including myself, my husband and our three children. One of my children has a disability. I completed my education in Myanmar up to the eighth grade. Here in the camp, we are staying in a crowded shelter with a dirty environment. Currently, none of us are able to earn any income." —HD, female (34)



These conditions, and the need to survive and care for their loved ones and communities, often make it difficult for the Rohingya to commit to ongoing research participation. Those with care-giving responsibilities had only limited participation, as the provision of rations often coincided with workshop sessions. To address this, AJAR added timeslots for workshops to cater to the needs of a wider range of refugees.

Aside from these limitations, education and language barriers added an additional layer of age- and gender-based disadvantage, particularly as women are less likely to have the same education as men. This research may also not capture the sentiments felt by dispossessed youth, as the facilitators self-select, and reach out to their peers who share similar outlooks.

KEY FINDINGS

Truth, recognition and on-going trauma

Key finding 1: Urgent need to develop long-term strategies to engage Rohingya youth in truth-seeking and trauma healing.

Using a community mapping tool,¹¹ participants were asked to identify significant locations in their villages important to their experience of human rights violations. Many young people had either first-hand or indirect knowledge of atrocities that took place in 2017 and at other times.

Young people spoke of their memories of atrocities like murder, rape, genocide, discrimination, restrictions on freedom of movement and religion, decades-long repression, burning of houses and other property, mistreatment, persecution and impunity.

"I attempted to gather information about various atrocities committed, such as rape, arson, and others. Eventually, I was able to collect information on five violations that occurred in the village where I used to live. The incidents took place in 2017 in a dangerous and insecure location." —PR, male (28)

"The participants from two districts - Mee Chaung Zay in Buthidaung and Maungdaw - shared stories of a horrific event in which 500 people were killed." —WK, male (20)

"We came to know that an Independent Investigation Committee reported the horrifying events at the living graveyard in Southern Maungdaw. Fifteen members of a single family were tragically killed, leaving only one surviving member." —PS, male (33)

11 For further information on PAR's "community mapping" tool, see Annex 1.

"I feel the same way. It makes me very sad to reminisce about old memories. I was there with my family, and we left the country to save our lives." —JN, female (28)

"While I was not myself directly harmed, the military victimised my family. The military arsoned our house, bombs falling from overhead. They killed my brother-in-law, a murder we have kept to ourselves. I haven't shared the story of his death with others because my own life might be threatened. The deceased person is my family member." —TC, female (32)

"Members from our group lived in different villages close to each other. Our houses were located in the villages of Mok Para, Shakma Para, Bodo Para, and Haair Para. My house was close to WA's house. Nearby, there was a community hospital, a temple, and a market. There was also a playground. Regrettably, the military caused significant damage by burning both the market and the people's houses." —YF, female (24)

Sharing memories of their homes in Rakhine, led to the retelling by women of atrocities they experienced or heard about.

"My home was in Buthidaung, where we lived together with our big family. [One day] the military took my children and threw them into the river. Another time, the military called us to join in a "meeting" in Funda Parang. It was horrific. Those who came to that meeting were detained, tortured and murdered. According to eyewitnesses, they removed the hijab of (some) of the women by force." —JN, female (28)

"One day, we received a call from the military instructing us to gather at a designated meeting place at 8 pm. I was in the village with around 5 other families. The military surrounded the village, took all the Rohingya males to be detained, and targeted the hijab of a Rohingya female. The activities that night started around 8pm and continued until 3 am." —WA, female (27)

"I witnessed the mass murder which took place at Funda Parang. Rohingya males died mostly due to gunshot wounds or severe beatings, whereas Rohingya women were targeted by having a scarf placed over their heads, which was then used to strangle them until they were unable to breathe." —QS, female (24)

"When the military operations began, I was studying at a school in Buthidaung. During the 2017 attack I was travelling back home on a bus, accompanied by several other male and female Rohingya individuals. We were stopped at Check-Post No. 564 near the army camp. The male soldiers inspected the school bags and searched the bodies of the male students. The male army personnel also confined all the girls within a building at the check-post, where they proceeded to conduct body and bag searches. As the girls came out of the building, tears

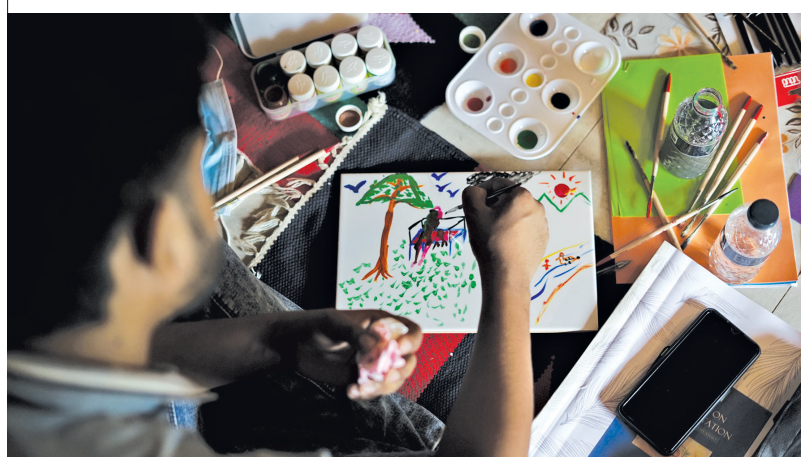
streamed down their faces. Throughout the refugee crisis in Bangladesh, Rohingya women on the streets are subjected to inspections by male police officers in the camp." —MU, male (22)

A male participant observed how gender-based violence not only took place during the conflict, but also after they crossed the border as refugees:

"In 2017, the military specifically targeted women and subjected them to various violations, such as rape, sexual harassment, and sexual abuse. Women were subjected to torture, beaten with the backs of rifles, and had their possessions seized, including livestock and other valuable materials... During my time in the refugee camp, I witnessed a distressing situation where a young woman was compelled to marry a man against her will. She was falsely accused of having a sexual relationship with this individual. However, the woman was already in a relationship with another man." —EZ, male (26)

Key Finding 2: Rohingya youth feel a strong longing for home and nurture memories of better times.

As they recounted atrocities and violence they witnessed and loss they endured, there was a profound sense of sadness and grief. In many respects, memories of their younger years, including their childhoods, left them with a lasting sense of helplessness. Many participants acknowledged the trauma, and recalled many emotions, including shock, fear and numbness.



However, there were positive memories interwoven into their accounts of their homeland, their pasts and their childhoods. For many, Myanmar continues to remain their home despite the atrocities, and a bittersweet longing for a place that once existed emerged, where they experienced many

wonderful memories of play, community and time spent with loved ones. Although they remember traumatic memories, many young people still have a strong and positive connection to their homeland.

“Despite Noapara (Ywar Thit) being a frequently violated location with many unfortunate events, the place holds a special significance for me, as it was a source of happiness and a destination I loved to travel to. ... [other participants] expressed deep emotional ties and memories.” —PR, male (28)

There was tapestry of maps and memories, with conflicting emotions and sentiments emerging amongst the participants.

“I remember our car and big wooden house. We were a wealthy family. We were filled with happiness during that period. We still feel happy when we remember it. I hold this memory dear in my heart.” —JN, female (28)

“One of my fondest memories is from my school days, when I spent time with my childhood friends. This period of my life holds a special place in my heart as my most cherished memory.” —LM, female (24)

“A participant related the story of the military kidnapping her husband in Myanmar before evacuating to Bangladesh. She spent a lot of money to release him. She is afraid if someone from the military knows about what took place, it might affect their lives again. So, she hasn’t shared the story with anyone till now. This is the first time she opened up her untold experience.”

—WA, female (27)

Rohingya youth’s recollections of their formative experiences in their homeland are still very fresh. But the sudden loss of many aspects of their previous lives is in stark contrast to their lives now. That notwithstanding, many young people desire to rebuild their lives in the best way possible.

I have fond memories of my school, high school, and student life, which were filled with many friends. I have a strong desire to continue my studies and expand my knowledge.” —YF, female (21)

Key Finding 3: A traumatic crossing, and on-going difficulties and disappointments in the camps, are eroding young people’s mental health and capacity to hope.

Many young Rohingya can recount the difficult journey they took with their families, fleeing the violence in Rakhine, and arriving to the relative

safety of Bangladesh. In telling their stories, many participants recalled the traumatic journey by boat to Bangladesh.

“After a long journey from Snugana (Thin Ga Net) to Nwaraisong (Nga Yant Chaung), I arrived in Bangladesh. I arrived on foot to catch the boat at the immense river named Fanci. I travelled along the road and came upon Thumara Hill. I stayed there for one day and along with 20 people, we came across a small boat. The boatman charged a fee of 20,000 to 30,000 Kyat per person. The river crossing took 20 minutes for us to reach Bangladesh. Once we were in Bangladesh, we had access to emergency support services and I was able to purchase land at a rate of 1000 taka per square foot. I was feeling sad at that time. It was a fearful 10-day journey to travel to Bangladesh in 2017. During the journey, we had to cross a river and face a big wave, known as Furmahal, even though we did not know how to swim.” —QS, female (24)

“After some difficulties, we finally found a ferry boat and decided to embark on a journey to Bangladesh. During the voyage, Myanmar Border Guard Police began firing their guns at the boats, resulting in some of them sinking. Older individuals, pregnant women, and young children were particularly vulnerable to drowning. Upon reaching Bangladesh, I noticed a large number of people sitting, standing, and forming queues along the coast. It was evident that they were extremely hungry, some on the verge of starvation. After departing from the coastal region, we received assistance from local residents to find the road. The Bangladesh Border Guard Police kindly arranged for cars/vehicles to transport us to the area where the early arrivals were located. We came to know that this area is called ‘Kutupalong.’ —WS, male (22)

“I swam in the river for seven consecutive days. It was dangerous because I did not know how to swim. However, there was no other option as the Tatmadaw operation involved killing and burning down villages. After swimming, we finally found a boat that could take us to Bangladesh. However, it was a truly dreadful experience. The very small boat carried 18 passengers: 5 adult men, 8 adult women, and 5 children. We spent only a short amount of time on the boat before continuing our journey on foot. We walked over the mountain and crossed the border, searching for meals along the way. We all endured health problems including fever, hearing disturbances, and stomach aches. Fortunately, some of the villages we came upon provided us with some food. We received news that boats had sunk, and many people had died. Children and women were swept away trying to cross the Latamka River.” —TC, female (33).

Young Rohingya who have lived in refugee camps in Cox's Bazar for over five years, have been beset by various tragedies, making it extremely difficult to cope. In discussions, young people recounted ongoing daily challenges.

"Currently, we face many challenges residing in the camp. Our living conditions are less than ideal, as we are cramped in small shelters with limited space. The overcrowding poses health risks, as we lack proper sanitation and access to adequate medical services. Additionally, we face adverse weather conditions such as heavy rainfall, storms, and landslides. Furthermore, there is a lack of formal education opportunities, leaving us with only non-formal education options. Disturbingly, there has been a rise in cases of kidnapping, trafficking, and child labour in our community." —QS, female (24)

"Although our faces may display happiness, it is important to recognise that everyone is experiencing internal struggles. No one has recovered. Due to the loss of our homeland, we are currently lacking in essential elements such as truth, justice, shelter, and basic human rights." —FT, male (24)

One theme that emerged was the effort to strengthen the community. Participants emphasised good communications and opportunities to build relationships:

"People are confronted in their minds with the challenge of negativity and a lack of self-confidence. The current conditions in the camp are not conducive for the Rohingya to gather or meet. That said, I provide psychological counselling regarding the rights of both citizens and refugees. People's mindsets play a crucial role in their ability to achieve their goals: I want to encourage them to embrace our love and sense of patriotism for our country. I can facilitate easy access to updated information about the situation in Myanmar and organise cultural festivals within the camps."

—PR, male (28)

A vision for repair and rehabilitation

Key Finding 4: Rohingya youth possess deep reserves of optimism for the future, but need urgent support to nurture their aspirations.

The life of a young refugee comes with uncertainty and instability. In the Cox's Bazar camps, refugees live in extremely difficult conditions. They struggle

to find basic necessities, and constantly worry about their livelihoods, freedoms and living conditions, while the outlook for the future remains bleak.



"We shall suffer long-term effects from the World Food Program's aid cut. Extreme shortages of food, starvation, situations akin to a famine, and mental health issues are what we will have to deal with. The international community has to take the initiative to solve this issue and offer the assistance required to guarantee that the Rohingya refugees' fundamental requirements are provided. Guaranteeing food, shelter, and fundamental needs to all people is a moral obligation." —MP, female (23)

"We need education for adults and children. We need suitable job opportunities to build families' income sources. Also, we need more male and female facilitators to do community engagement work. Rohingya women want more awareness-building sessions to develop their capacity to amplify their voices to ensure rights and justice." —TV, female (24)

"Actually, I feel unsure because I do not see anything in my immediate environment that can help me rebuild my life as it was before. However, I refuse to give up and will continue to try and make efforts to rebuild my life. With some help and support, I believe I can take action: I am determined to enhance my resilience to rebuild my life."

—PS, male (33)

Many young people believe that the most crucial step in rebuilding their lives, devastated by violence, is to provide basic and further education opportunities. Education is crucial for Rohingya youth, as it will equip them with knowledge, values and skills. In addition, it can help them advocate for rights and justice, and prevent behaviour harmful to the environment and the society as a whole.

"The community should actively communicate the importance of education and its benefits to individuals and families. This can be done through promoting literacy campaigns, hosting community events, and engaging with local media." —TC, female (32)

"We lost everything we had in Burma. I always feel tension but after attending this workshop, I'm trying to be more optimistic." —BH, female (25)

"The NGOS should provide more training about human rights, trafficking, justice mechanisms and GBV." —ML, female (32)

Rohingya youth believe that more information and awareness raising must take place within their community. At the same time, barriers to participating in justice processes must be overcome. Mental health and psycho-social support must be provided, and education prioritised.

"We must not forget what happened to us. Recovering from the incidents of violence that occurred in Myanmar is not an easy process for us. Even while we are asleep, we continue to dream about those incidents. Our families are all facing the same problem – the inability to heal the trauma that we all share." —Collective answer from Rohingya participants

Key Finding 5: Urgent need for rehabilitation, focusing on young people's mental health.

Many young refugees experienced or witnessed atrocities as children or adolescents, and many spoke about the long-term impact on their mental health. Some saw the right to rehabilitation as a key step to recovery, both for themselves and their communities.

"It is crucial that we provide mental support to members of our community, particularly those who have directly experienced atrocities such as torture, rape, or witnessing killings. Our aim is to help them overcome the profound impact of these atrocities, which often include trauma, a loss of self-confidence, and a lack of trust. It is important for us to engage in conversations, provide comfort, offer guidance, and impart knowledge to our community, particularly the younger generation." —PR, male (28)

"Exercising the right to rehabilitation involves a combination of legal, medical, and psychological processes. If I believe that I have a right to rehabilitation, I can seek consultation from a legal professional who is experienced in the relevant laws of the country. The law can offer valuable guidance regarding my particular situation and the potential legal remedies that may be available. This may include the care of therapists or rehabilitation specialists who can assess my individual needs and determine the appropriate rehabilitation treatments." —SY, male (28)

By creating space and time for the young Rohingya to connect with each other's stories, whether through common experiences or empathy, there emerged a rehabilitative and reparative-like process in the workshops themselves. These connections with one another are critical to building a sense of community and a shared healing journey.

"Community-led efforts have proven to be effective in improving access to education. One example is the establishment of community learning centres or informal education centres in underserved areas. These centres provide a safe and supportive learning environment beyond traditional school hours, allowing students to catch up on missed lessons or explore new subjects." —MP, female (20)

"First and foremost, I want to provide support to my ethnic minority community to rebuild our lives, and to reinforce the belief in human rights and how to uphold them long term. Doing this work alone is not possible. We all belong to one ethnic group. I hope to educate and raise awareness among my family and neighbours, which will then have a ripple effect throughout the entire community." —PS, male (33)

"[I always] seek emotional support from friends, family, and also supportive organisations. They have the ability to offer guidance, empathy, and assistance in addressing any psychological or emotional difficulties that may arise throughout my rehabilitation journey. They have the ability to track my progress, make any necessary adjustments to the rehabilitation plan, and ensure that I am on track to achieving my rehabilitation goals." —DI, male (26)

Further, some participants said that they found seeking information on how to secure their rights, and engaging in empowering discussions, provided them with much-needed mental support. However, this is always hampered by the realities of life inside the camps.

"It is difficult to undergo rehabilitation in the camp due to the overcrowding conditions and large number of people present." —MU, male (22)

"It is crucial to effectively confront and overcome atrocities and violence. The overarching objective is to empower communities, encourage their active involvement, and foster resilience in the face of difficult circumstances." —SY, male (28)

"A significant number of individuals within our community lack awareness regarding the importance of psychosocial support for mental health and healing from trauma. I myself experience a sense of sadness when I observe individuals who are feeling frustrated." —PS, male (33)

A longing for justice

Key Finding 6: Young people have high hopes for justice which is perceived as a gateway to other rights.

Young Rohingyas are curious about international justice and have taken steps to inform themselves about various reports and mechanisms.

"I agree with the findings of the FFM because they have documented instances where the Burmese military and Buddhist monks have committed acts of violence against our people. These acts include the killing of innocent individuals, the burning of our homes and villages, the confiscation of our property, the revocation of our citizenship, and the horrifying act of raping our mothers and sisters." —NT, male (28)

"I believe that the FFM results contributed to exposing the reality of the violation that took place with us. It is widely known that we arrived in Bangladesh by force and the reason for our stay." —JN, female (28)

"The International Criminal Court (ICC) and International Court of Justice (ICJ) are taking action, but we are uncertain about the potential outcomes and what the future holds for us." —WK, male (20)

"I heard that the ICC called Min Aung Hlaing. He has been repeatedly summoned to appear in court. If he fails to appear in court once more, there is a possibility that an arrest warrant will be issued against him."

—CY, male (21)



However, for many of the participants international criminal institutions and processes such as the International Criminal Court (ICC) were complex and unclear. There was also a sense of scepticism that these mechanisms would hold perpetrators to account or provide meaningful justice.

"The arrest procedure is unclear. The administration of justice cannot proceed if the ICC lacks the authority to make an automatic arrest from any part of the world upon the issuance of the warrant." —DO, female (24)

"While I am aware of the ICC, I am not aware of the FFM report or the IIMM results for the Rohingya. Because of how slowly the legal system operates, I'm concerned."

—TG, female (30)

"On FFM and IIMM, I have no information. I remember seeing Aung Aan Suu Kyi in the courtroom. Regretfully, we are unaware of the original source of further news and do not receive reliable updates." —BF, female (29)

"We are unaware of IIMM and FFM. We briefly heard about ICC. We appreciate the process, but we are not sure if justice would truly be served. We are growing more concerned about our persistent, daily problems. Our interest (and trust) in the procedure is fading away."

—WA, female (27)

"Justice in court alone is insufficient for our needs."

—NT, male (28)

"I believe that the findings of the FFM and IIMM are accurate representations of the truth. However, they fail to bring about any significant change for us. I would like to understand the current state of our justice system."

—CY, male (21)

Several Rohingya youth participants remain hopeful that the legal processes, such as the ICC and International Court of Justice (ICJ), will hold perpetrators responsible for the atrocities against them. Some believe international engagement will restore the constitutional rights of the Rohingya people as citizens of Myanmar, and other rights that have been denied for decades.

"We want a guarantee of the rights and equalities that we have as human beings and be documented to take part within justice mechanisms. We will rehabilitate all those things we lost for decades after repatriation. But in the camp, it's not possible to rehab all those things because we face barriers either educational or concerning livelihoods ...

... We want to have a network built with trust, and involve community-based organisations to take part and provide regular updates regarding what the UN and international community are doing, and [whether they] are truly pushing forward with the justice process or not. [We want] a truth telling committee which advocates for justice and that will represent the whole community at the international level." —TV, female (24)

"Equality is a crucial goal that our community must strive for. It is important for everyone to be actively

involved in promoting positive change and participating in various development projects.” —NT, male (28)

“We have to push the international community to take the perpetrators into legal action for what they have done to the Rohingya community in 2017. We should raise our voices for the atrocities that have taken place with us, and every perpetrator should be taken into legal action according to the law. We will work hard to link with the justice mechanisms.” —MA, female (28)

There are high expectations for justice mechanisms, including assigning them with outcomes beyond their mandates, such as stopping genocide and restoring the rights of the Rohingya.

“If the ICC and the ICJ were to hold the Myanmar government accountable for their actions and put an end to the genocide against the Rohingya people, it would be a significant step towards justice. Additionally, restoring our citizenship by granting us all the rights associated with citizenship, providing access to higher education, and ensuring our freedom would greatly improve our situation.” —WK, male (20)

“We are in need of freedom and the restoration of our citizenship in order to obtain justice. Prior to 2017, there were no instances in which we obtained justice for any acts of violence. Once again, our homeland was targeted by a military attack, compelling us to evacuate. Our community is experiencing a great deal of frustration, as we feel that we lack both a promising future and access to justice.” —PS, male (33)

“My family, community, and I are aware that many people are familiar with the atrocities that were committed against us in Myanmar. However, I believe that only a small number of individuals in our community share the same sentiment as my family and I when it comes to global awareness of the atrocities we have experienced. Regrettably, our situation has remained unchanged for a prolonged period, with no indications of progress.” —FT, male (24)

Despite slow progress and growing frustration, some young people believe that actively pursuing justice is a pathway for recovery for both themselves and their communities.

“I am committed to inspiring and supporting the people in my community by raising awareness about past and ongoing atrocities. Additionally, I will share reports with human rights organizations and other international entities. By doing so, I aim to empower our community to unite and overcome the challenges posed by these atrocities. We can empower communities to develop our own initiatives for social, economic, and political improvement.” —WK, male (20)

“Now, I have gained knowledge about the response to atrocities from AJAR. This enables me to raise awareness among the people in my community and help them develop resilience. I can help promote unity by sharing knowledge with the people of my community.” —ZQ, male (28)

“Starting within the camps, we are bringing forward to the international community the imperative to work for our justice through the physical evidence of people victimised by the Myanmar militaries. We are also conducting community awareness sessions on justice. I believe these kinds of awareness sessions will help us to raise our voices for our justice.” —MA, female (28)

“I believe that a significant number of people around the world are aware of the atrocities we have suffered. Perhaps there are individuals who are unaware. I have learned from my family that we have been experiencing violence for a significant period of time, and it is widely known to the international community. For example, the International Court of Justice (ICJ), the International Criminal Court (ICC), and the United Nations (UN) are aware of the situation involving our family. However, they are not treating us fairly.” —XW, male (23)

“We are in need of justice. The perpetrators should be held accountable and face appropriate punishment, while the victims should be granted their rights and receive support for their recovery. Additionally, rehabilitation should be provided to help the victims reintegrate into society. We require freedom of movement. The Rohingya people have not received proper justice. We have endured atrocities for an extended period of time, starting in the 1970s. Due to the lack of accountability for the military perpetrators in the past, they [the military] were able to continue committing crimes against us.” —NS, male (25)

“We will make sure to document the interviewees and their stories to raise our voices and hunger for justice. We will push the international community forward with our voices to take perpetrators into legal action according to international law. They have committed a huge genocidal influx with the Rohingya community.” —YN, female (20)

Key Finding 7: Reparations and justice include restoring rights—returning home with rights as citizens.

As they hold onto memories of their homeland, Rohingya youth have some of the strongest ties to their homeland. As their experiences were cut short at an early stage of life, they have a strong desire to return. Whilst Myanmar is no longer a place of safety for the Rohingya, it represents opportunities that

they have since been robbed of, including freedom, education and property. Myanmar belonged to them.

"I am currently contemplating the idea of returning to my home country, Myanmar, with the hope of reclaiming my land and house." —LM, female (24)

"If we are able to return to Myanmar and lead a fulfilling life there, it may help us move past some of our past experiences. We have the ability to live a life filled with happiness." —KL, male (27)

"I will rebuild my life in Myanmar once the repatriation takes place and we will work for reparations within the Rohingya minorities. For the rebuilding of our lives, we should first be working for the prevailing rights, justice and safety of the Rohingya." —RV, female (20)

"The future of our children is the first thought that comes to mind when we discuss restoring our life. Since we already no longer have the right to an education, our children shouldn't have to endure it. They represent the Rohingya communities' future. There is no compromise when it comes to our children's right to an education."
—RB, female (32)

"If we are repatriated to Myanmar, we can rebuild our lives based on equal rights like the other ethnic groups. We can apply for higher education, we can have open work opportunities and more. Repatriation ensures our rights, especially regarding equalities and reparations."
—MA, female (28)

The issue of reparations is well articulated by participants. Many people expressed their desire to return home with full restoration of their freedom and human rights, particularly as they play a central role in their ability to heal and recover from trauma inflicted by violence.

"We were deeply upset by the fact that the Myanmar government confiscated everything we had. Our people have been enduring hardships since 1982 and earlier. The previous generation endured hardships for over 40 years. We are victims of an atrocity, but we have not lost hope."
—CE, male (23)

"We will document the atrocities that have taken place against us and push the international community forward to ensure the rights and freedoms of the Rohingya community and other ethnic groups. Once we are repatriated, we will have access to enjoy and rebuild our lives again." —TV, female (24)

"In the refugee camps, it's not possible to rebuild our lives following the atrocities that have taken place in Myanmar, and we are badly traumatised. Moreover, we are just surviving here. So, repatriation is our ultimate solution. If we are repatriated, we will ensure all the rights and transparencies to rebuild our lives again." —YN, female (20)

"We are deeply yearning for our rights and a sense of belonging to our homeland. We desire humanity from both the global community and the Myanmar government, as we feel that the government's treatment of us is dehumanising. We are seeking compensation for the losses we have experienced as a result of military activities directed towards us." —PS, male (33)

As they have been forcibly deported from their homeland, many Rohingya yearn to return home with full rights as citizens.

"Our citizenship was revoked under the 1982 Citizenship Law, which is also referred to as the Myanmar Constitution by some. The current law needs to be revised in order to grant us citizenship and prevent any potential violence targeting our community in the future." —NS, male (25)

"The 1982 Citizenship Law mandates the submission of individual documents of our ancestors in Myanmar. However, in Myanmar, we possess collective records documenting our existence as a whole, rather than having records for each individual ancestor." —PS, male (33)

Others are considering undertaking a risky journey to anywhere in the world that may be better.

"Due to the uncertainty of their lives, some individuals are compelled to leave the camp and seek better prospects in countries like Thailand, Indonesia, and Malaysia. Not everyone will reach their desired destination. If they are unable to deliver the money they have committed, traffickers kill a lot of people. My friend reported that 130 individuals from Camp 3—all from a village called Shilkhari in Burma—, departed to various locations including Thailand, Indonesia, Sri Lanka, and another unknown destination." —CE, male (23)

"I am interested in the concept of mobility. There is a boat available for transportation to any destination of our choice. We need pens for various purposes such as education, writing, academic development, communication, and even peaceful activism. We also need houses to live together in harmony, peace, and with a sense of security." —PR, male (28)

While there is a sense of helplessness in the camps, due to their bleak circumstances, the Rohingya continue to learn about approaches which might dismantle the authoritarian power structures back home, that have allowed victimisation, marginalisation and atrocities to prevail.

"Before we return, it is essential that democracy be established in Myanmar. We should seek assistance from the international community on military law reform."
—WK, male (20)

Never again

Key Finding 8: Gender equality and access to education, including human rights education, is the key to strengthen the role of young people in atrocity response and prevention.

"My treatment inside Burma was inhumane, and the trafficking journey remains my worst memories. When I go to those memories, I can't hold back my tears. I cannot forget. We don't want to face repetition of violation again in future." —BH, female (25)



Young Rohingya involved in this study constantly speak about education. Their main hope is to access on-going education to improve their lives, and their future. Sadly, prospects for education remain out of reach. Since being involved in human rights education, many believe that understanding human rights and accountability is essential to upholding democratic values and preventing the recurrence of atrocities.

"I am actively involved in supporting human rights in order to prevent various forms of violence such as killing, rape, murder, kidnapping, human trafficking, sexual harassment, and other atrocities within our community. My main priorities will be education, knowledge, and skills, which I will pursue in my own unique way. Promoting civic education and active citizen participation is crucial for building a strong foundation against authoritarian regimes. It is important to educate and engage citizens in order to foster a society that is well-informed and actively involved in shaping its own future." —WK, male (20)

"I plan to engage with individuals who are human rights activists and supporters in order to advocate for the restoration of the rights of the Rohingya people, aiming to create a better future for them. I believe that once I am able to return to Myanmar, I can rebuild my life with a sense of safety and security. By engaging in various business ventures, I can earn enough money to sustain myself. Additionally, I look forward to reconnecting with my family, friends, and spirituality in Arakan State. I also hope that engaging in business will help me rebuild my life." —HB, male (24)

"It is important for us to make an effort to attain education within our community. Our younger generation should receive more attention in order to promote peace within our community. Obtaining justice and nationality can be a lengthy process." —CE, male (23)

Young Rohingya are advocating for the right to education for a brighter future. They believe that higher education is critical to asserting their rights and promoting economic growth. However, some participants spoke about their efforts to provide education being blocked:

"We are a diverse group, consisting of young people, the new generation, men and women. Our organization focuses on providing education through English communication courses. Unfortunately, our proposal for an education program was rejected by UNHCR. The reason for this rejection was that the government officers in Bangladesh did not permit us to carry out this activity. They expressed their belief that we are not capable of implementing such a program." —PR, male (28)

According to young people, safeguarding Rohingya human rights includes protection in areas such as the economy, employment, income and welfare.

"I am determined to show the world that the right to rehabilitation is a human right that belongs to all of us. My goal is to educate others about the significance of the right to rehabilitation. In addition, I would like to learn more about the response to atrocities." —ZQ, male (28)

"We can rebuild lives by providing education to our children and community members. As we seek justice, we will also strive to rebuild our lives in the same manner as before. I am confident in my ability to do business due to my prior experience in the field. It will contribute to our economic growth. No country can stand properly without a strong economy." —NT, male (28)

"Education is crucial in preventing acts of violence. Education enables people to gain a better understanding of crime and helps them to avoid engaging in criminal activities. Academic education is beneficial in preventing violence. I will dedicate more time to studying human rights and strive to educate my community about their

rights. Together, we will unite and fight for our rights.”

—PR, male (28)

The participants spoke about gender-based violence (GBV) they experienced during and after the conflict, and in everyday life. The most prevalent forms of GBV included discrimination against women, physical violence, such as beatings, and forced marriages. Ending GBV and discrimination were highlighted as key aspects of healing and non-recurrence.

“When we were children, both boys and girls, we used to play in the river. The boy was a strong swimmer, while the girl was unable to swim due to her dress, and also due to her fear. As the girl entered her teenage years, her parents restricted her from going outside, whether it was for school, worship, shopping, attending ceremonies, or even playing with friends. The parents and relatives are pressuring the girl to get married against her will. During this period of atrocity, we have been experiencing systematic discrimination, violence, neglect of our citizenship, and various other problems.”—QS, female (24)

“Girls were confined to their homes and denied the opportunity to pursue education, as it was justified by the community as a rule or tradition.”—MU, male (22)

“We should begin by acknowledging our fundamental rights, which enable us to strive for improved opportunities and gain an understanding of what we may have lost in the past. Empowering youth and women is crucial as they have the ability to raise their voices and offer valuable guidance on specific situations, including the potential legal remedies that are available.”—WK, male (20)

“Communities should prioritize promoting awareness, enforcing tough laws against sexual violence, educating people about consent, and setting up easily available support services for survivors in order to create a safe atmosphere.”—ML, female (32)

“To put in place safeguards of security against GBV, child protection, education, and health programs are required. We must make our neighbourhoods safe for boys, girls, and women in this community.”—ZL, female (33)

“I believe that a safe environment for women, girls, and boys may be achieved through campaigns, awareness-raising, educational events, safe spaces, policing, health care, child protection measures, monitoring, and reporting.”—WA, female (27)

“(In Myanmar) many from the military committed torture and violence. They beat women, even pregnant women. Many men died. Some military were involved in

rape... (Now) I am contemplating the importance of security and peace, envisioning a world free from persecution and genocide.”—JN, female (28)

They believe that the Rohingya’s story should be known to all Burmese, and across the region and the world. They are dedicated to supporting individuals in their community to speak out about both past and ongoing atrocities. Their goal is to increase awareness among community members, and to assist them in building resilience and promoting unity among the people.

“I am aware that there are individuals who possess knowledge about the truth regarding the Rohingya. However, I have encountered individuals on social media who are unfamiliar with the term “Rohingya.” I have established a strong connection with an American professor through Facebook. I inquired with the professor about whether his students were familiar with the Rohingya. Later, we conducted a Zoom meeting with the students, and I discovered that none of them were familiar with the Rohingya situation.”—UN, male (22)

“As a human rights defender and reconciliation mediator, I am overseeing the operations of a school with a student body of approximately two to three hundred individuals who are actively pursuing their education. I aspire to become a role model for my community when we return to our home country. I will show solidarity with other ethnic groups in Myanmar and work towards creating an inclusive constitution for the country.”—PS, male (33)

RECOMMENDATIONS

During the nine months of participatory action research, young Rohingya refugees reflected on their situation, and came up with many important ideas. Many of the discussions echoed the recommendations made by the UN Secretary General in a report on young people and atrocity prevention, that emphasised the need to work hard in the pursuit of “accountability for atrocities against children and young people; and putting children and young people at the centre of atrocity prevention efforts, including by respecting principles relating to child rights and by leveraging the capacities of children and young people.”¹²

12 UNGA, supra note 1.



Three key recommendations are suggested to be considered:

- (i) **As survivors of genocide and other atrocities, young Rohingya have a special role in preventing recurrence. However, they cannot fulfil this role if their right to education and information remains unattainable.**

Young people are aware that education opens many doors, providing the Rohingya with tools and skills to advocate for themselves and their communities. Specifically, there is a thirst for knowledge for human rights and justice, especially for international justice. This means getting access to education on human rights and the English language. Through language, young Rohingya can participate in international forums and discussions on justice. Some of the Rohingya, particularly young men, benefited from the workshop because of their knowledge of English. While education is difficult to access, the Bangladeshi government and Myanmar's government-in-waiting, and the international community and CSOs, must invest in supporting education and human rights training for Rohingya youth.

- (ii) **With the destruction of culture and community assets, more efforts have to be made to strengthen skills and opportunities for meaningful and gainful work for Rohingya youth in anticipation of reconstruction and community re-building in the future. This includes the capacity to address gender inequality, inclusion and other cultural issues.**

Young Rohingya women and men emphasised the significance of involving community members in efforts to address atrocities, and to envision a better future for themselves. They are dedicated to inspiring and supporting

individuals by raising awareness of past atrocities. Their goal is to increase awareness among community members and to assist in building resilience and promoting unity. Rohingya youth believe that sharing knowledge is crucial for peace. They stress the importance of the wider Burmese population knowing the truth and, once greater awareness is achieved, steps can be taken towards resolution and ensuring non-recurrence.

- (iii) **Develop innovative youth-driven rehabilitation centres for the Rohingya as a mechanism to facilitate psychosocial healing and urgent support for the long journey to fulfil their rights.**

Rehabilitation is essential. After forced displacement, treacherous journeys, the loss of loved ones and living in sub-optimal conditions, the Rohingya require both physical and psychosocial rehabilitation. Rehabilitation programs should be designed and implemented together with the youth. Programs can be developed as precursors to reparative initiatives. Youth can be involved in mapping victims and their families' needs in order to repair their lives, deepen their understanding of their rights and ways to attain effective remedies. Although reparations should be provided by the state and those most responsible, when this is not yet possible, interim measures should be put in place. Youth, as part of the survivor community, can play a strategic role in the process, taking part in reparative initiatives that empower survivors, revive trust and transform relationships between survivors and their communities, and between communities and the state.

CONCLUSION

In the wake of atrocities and the continued persecution of the Rohingya, young people have demonstrated an extraordinary will to fight on and persevere. In the face of impunity and repeated injustices, many young Rohingya continue to hope for a better future. Young Rohingya are working to turn their hopes into action, reflecting on their pasts and looking toward their futures, and the myriad of possibilities that lie ahead. If they have access to education and resources to aid their own personal

journey, young Rohingya have the potential to become formidable human rights defenders and activists, leading their communities and the diaspora to a just and peaceful future.

ANNEX 1: PARTICIPATORY ACTION RESEARCH ACTIVITIES

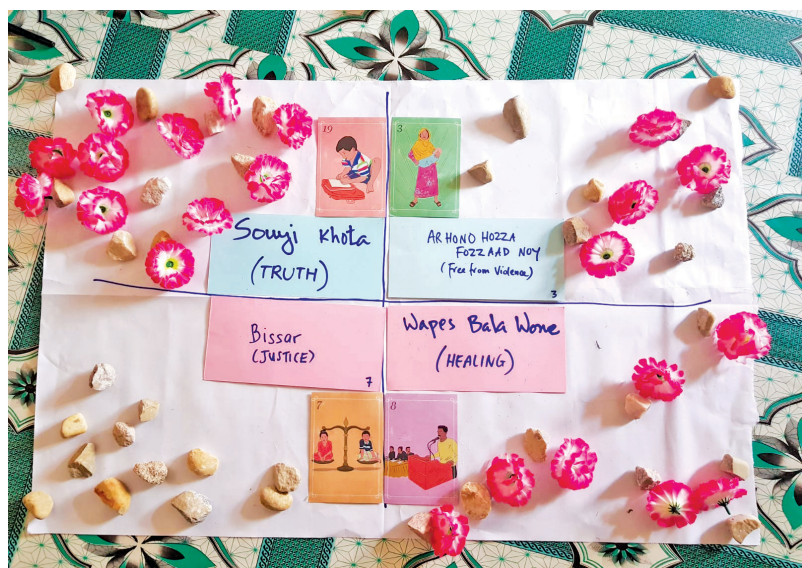
From January to September 2023, AJAR and LWM conducted a series of participatory workshops led by 25 Rohingya youth facilitators, involving 69 participants. Discussions were documented, and the themes and quotes became the main resource of this paper.

This action research employed participatory tools developed by AJAR in both conflict and post-conflict contexts.¹³ They were adapted to the realities of living in refugee camps and tailored to the needs of young people facilitating sessions. Five participatory tools were selected: Community Mapping, Tree of Atrocity, River of Life, Stone & Flower and Mosaic.

The community mapping methodology is designed to collect information about participants' experiences and knowledge about atrocities in their communities. The purpose is to enable young Rohingya, both women and men, to create a community archive documenting atrocities in their homeland. In order to gather experiences and knowledge about atrocities, the topic is approached in stages. Instead of directly asking about incidents involving violence, opening question ask about positive memories of Myanmar. This report includes quotes from the participant, along with explanations of maps created collectively.

Tree of Atrocity is a way to discuss atrocities that took place in Rakhine State and the different forms of violations; the supporters or other actors that played a positive role, as well as a discussion on the root causes.

Stone and Flower is designed to encourage participants to reflect on their rights as victims. These rights include the right to truth, to justice, to reparations and to live free from violence.



River of Life is used for participants to relate their life-stories and reflect on gender-based violence (before, during and after the conflict).

Mosaic is conducted to reflect on the role young people can play in responding to, and preventing atrocities based on human rights. Participants worked in small groups to envision how they would rebuild their lives, based on rights, peace and justice.

	Main Questions	Tools
1	How do young Rohingya men and women understand the atrocities that took place/are taking place in Myanmar?	Community Mapping and Tree of Atrocity
2	How do they perceive the responses that are happening at regional and international levels? For example, "Fact Finding Mission on Myanmar's Report"; the International Criminal Court (ICC)'s investigations on atrocities, including responses to gender-based violence.	River of Life and Stone and Flowers
3	How can young Rohingya men and women strengthen community resilience and engagement in responding to atrocities that have taken place in Myanmar, and play a role in preventing the recurrence of atrocities?	Mosaic and interviews

¹³ See AJAR's Unlearning Impunity Manual series, including "Mosaic: A manual for rebuilding lives and communities after torture" <https://asia-ajar.org/resources/books-research/mosaic-a-manual-for-rebuilding-lives-and-communities-after-torture/> and "Stone and Flower: A guide to understanding and action for women survivors" <https://asia-ajar.org/resources/books-research/stone-flower-a-guide-to-understanding-and-action-for-women-survivors/>

ANNEX 2: FACILITATORS AND PARTICIPANTS

Male: 47 [12 Facilitators, and 35 Participants]

Female: 47 [13 Facilitators, and 34 Participants]

Participants & Facilitators	Male	Female
Born in Myanmar, displaced to Bangladesh in 2017 as children (under 18)	18	13
Born in Myanmar, displaced to Bangladesh in 2017 as young adult (over 18)	29	34
Born in Myanmar, displaced to Bangladesh before 2017	0	0
Born in the camps in Bangladesh	4	0

Formal Education-level

Participants & Facilitators	Male	Female
No access to formal education in Myanmar	0	0
Elementary-level	0	17
Secondary	7	15
Tertiary	4	1 [B.A (History) first year in Sittwe University]
Unknown	36	14