

**Perceptions of Host Community Parents on the Rohingya Influx
Cox's Bazar, Bangladesh**

By

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A thesis submitted to BRAC Institute of Educational Development in partial fulfillment of
the requirements for the degree of
Master of Science in Early Childhood Development

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Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

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1. Source of population
 - a) Lower- and Middle-Class Parents in Cox's Bazar, Bangladesh
2. Does the study involve (yes, or no)
 - a) Physical risk to the subjects - no
 - b) Social risk- no
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 - d) discomfort to subjects- no
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3. Will subjects be clearly informed about (yes or no)
 - a) Nature and purpose of the study- yes
 - b) Procedures to be followed- yes
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 - d) Sensitive questions- yes
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 - g) Confidential handling of data- yes
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 - a) from study participants- yes
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5. Check documents being submitted herewith to Committee:
 - a) Proposal -yes
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Abstract

This research looks at how parents from host communities in Cox's Bazar, Bangladesh feel about the arrival of Rohingya refugees, and how it affects the well-being of their own children. The study uses group discussions and personal interviews to understand what these parents are experiencing and thinking. Many parents talked about stress, changes in school conditions, and the pressure of sharing limited resources. At the same time, they showed concern for the Rohingya families, even while feeling worried about their own children's future. These findings suggest that support programs should consider the needs of both refugee and host children, and involve parents' voices to build more effective and fair solutions.

Keywords: Rohingya refugees; host community parents; child well-being; Cox's Bazar; community stress; qualitative study

Dedication

This thesis is lovingly dedicated to my parents, Muslimer Rahman and Feroza Akther, whose unwavering support, encouragement, and prayers have guided me every step of the way. Their belief in my journey have been the foundation of my strength. To them, I owe all that I am becoming.

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Chapter I

Introduction & Background

1.1 Introduction

The Rohingya refugee crisis stands as one of the most pressing humanitarian emergencies of the 21st century, with far-reaching implications for both displaced populations and host communities. Since August 2017, over one million Rohingya refugees have fled systemic violence and persecution in Myanmar's Rakhine State, seeking refuge in Bangladesh primarily in the Cox's Bazar region. This sudden and sustained influx has reshaped the socio-economic and cultural landscape of the host community, defined as the local population residing in areas directly affected by the refugee settlement (IOM, 2019). Host communities play a pivotal role in shaping the trajectory of refugee integration. Their perceptions, attitudes, and responses influence not only immediate humanitarian outcomes but also long-term prospects for peaceful coexistence. However, these communities are far from monolithic. Experiences and reactions vary significantly across socio-economic strata, particularly among lower- and middle-income families who face heightened vulnerability due to limited financial resilience and restricted access to essential services (Saha & Ghosh, 2020). For the purposes of this study, lower-income families are defined as households earning below BDT 15,000 per month, often reliant on informal labor or daily-wage employment with minimal job security. Middle-income families, earning between BDT 15,000 and BDT 40,000 monthly, typically engage in small-scale entrepreneurship, public sector roles, or semi-skilled occupations (BBS, 2022). These groups have been disproportionately affected by the refugee influx, encountering intensified competition in the labor market, rising costs of living, and increased pressure on public infrastructure such as healthcare, education, and water supply (Hussain, 2024). The arrival of Rohingya refugees has disrupted local employment dynamics, with many refugees accepting lower wages,

thereby undercutting job opportunities for local workers. Simultaneously, humanitarian aid and international attention have often prioritized refugee needs, inadvertently sidelining host community concerns. This imbalance has contributed to growing frustration among economically vulnerable families, who perceive themselves as overlooked stakeholders in the crisis response (Hossain et al., 2025). Families raising young children face particularly complex challenges. Children aged 5 to 8 are in a critical phase of emotional, social, and cognitive development, making them highly sensitive to environmental stressors. In this context, parental perceptions and coping strategies become central to shaping children's understanding of displacement, diversity, and social belonging. Parents' attitudes toward the Rohingya population whether empathetic or resentful can influence not only their own behavior but also the intergenerational transmission of values and biases (Ahmed, 2021). While some parents express solidarity with the refugees, citing shared cultural and religious identities, others voice concern over resource scarcity, economic instability, and perceived social tensions. Media narratives, personal interactions, and community discourse further shape these perceptions, creating a complex mosaic of empathy, anxiety, and resistance (Mohiuddin & Molderez, 2023). This study seeks to explore the nuanced perspectives of host community parents, examining the interplay of economic status, lived experience, and social narratives in shaping their views. By foregrounding parental voices, the research contributes to a deeper understanding of refugee-host dynamics and highlights the importance of inclusive policy frameworks that address the needs of both populations. Ultimately, fostering peaceful coexistence requires a balanced approach one that recognizes the legitimate concerns of host communities while upholding the rights and dignity of displaced populations. As the crisis enters its eighth year, such insights are vital for designing interventions that promote resilience, equity, and shared well-being (Chaudhary & Yousuf, 2022; Hossain et al., 2025).

1.2 Statement of the Problem

Since 2017, the arrival of over one million Rohingya refugees in Bangladesh has triggered profound demographic shifts, particularly in the Cox's Bazar region. This large-scale migration has reshaped the socio-economic and cultural landscape of host communities, introducing both opportunities for cooperation and sources of tension. While shared cultural and religious identities between the Rohingya and host populations may foster empathy and solidarity, the strain on limited resources, competition for employment, and evolving social norms have generated complex challenges for local families (UNHCR, 2020). Lower- and middle-income households are especially vulnerable to these changes. Financial insecurity, limited access to public services, and exposure to media narratives significantly influence how these families perceive the refugee presence. For many, the influx has intensified economic hardship, disrupted local labor markets, and placed additional pressure on healthcare, education, and infrastructure. These stressors shape not only household dynamics but also broader community attitudes toward displaced populations (Saha & Ghosh, 2020; Hossain et al., 2025). Children aged 5 to 8 are particularly sensitive to such shifts, as this developmental stage is critical for forming social and cognitive frameworks. In this context, parental perceptions play a pivotal role in shaping how children interpret diversity, displacement, and social belonging. Parents' attitudes whether empathetic or apprehensive can influence children's interactions with Rohingya individuals and their broader understanding of inclusion and difference (Ahmed, 2021).

Despite the significance of these dynamics, existing research has largely focused on the experiences of refugees, leaving a gap in understanding the perspectives of host community parents. Studies rarely examine how these parents process the socio-economic and cultural changes brought about by the refugee influx, or how their views impact their children's

development and community relations. This gap is particularly pronounced for families from lower- and middle-income backgrounds, whose lived experiences are shaped by intersecting vulnerabilities. This study seeks to address this gap by exploring the perceptions of host community parents in Cox's Bazar. It investigates the factors that shape their attitudes such as economic status, media exposure, and direct interactions with Rohingya individuals and examines how these perceptions influence family dynamics and children's well-being. By foregrounding parental voices, the research aims to contribute to more inclusive policy frameworks that promote mutual understanding and peaceful coexistence between host and refugee communities.

1.3 Purpose of the study

This study aims to explore how parents from lower- and middle-income families in host communities perceive the presence of Rohingya refugees in Bangladesh. It focuses specifically on parents raising children aged 5 to 8 years a formative developmental stage when children begin to internalize social values, norms, and attitudes. By examining parental perspectives, the research seeks to uncover the complex emotional and cognitive responses that emerge in contexts of displacement, including empathy, concern, and ambivalence. The study investigates how socio-economic pressures, personal experiences, and media portrayals shape these perceptions. It pays particular attention to how financial insecurity, exposure to humanitarian narratives, and direct interactions with Rohingya individuals influence parental attitudes. These insights are essential for understanding the broader dynamics of refugee-host coexistence and the factors that foster either solidarity or tension within affected communities (Ahmed, 2021). By foregrounding the voices of host community parents, this research contributes to a more inclusive understanding of displacement-affected regions. It aims to inform policy and community-based interventions that address the needs of both host families

and refugees. In doing so, the study supports efforts to promote peaceful coexistence, strengthen social cohesion, and ensure that developmental programs are responsive to the lived realities of all stakeholders (Chaudhary & Yousuf, 2022; UNHCR, 2025).

1.4 Significance of the study

This study is significant because it centers on the perspectives of host community parents particularly those from lower- and middle-income households regarding the presence of Rohingya refugees in Bangladesh. While extensive research has examined the experiences of displaced populations, the voices of host families have often been marginalized in academic and policy discourse. Yet these families play a critical role in shaping community dynamics, especially through the values and attitudes they transmit to their children during early developmental stages. Parents raising children aged 5 to 8 years face unique challenges in displacement-affected regions. This age group is especially sensitive to environmental changes, and parental attitudes toward refugees can profoundly influence children's social learning, emotional development, and perceptions of diversity. As host communities navigate increased competition for employment, education, and public services, their responses to the refugee influx are shaped by both empathy and economic anxiety. Some families view the Rohingya population through a lens of shared cultural and religious identity, fostering solidarity and support. Others express concern over rising costs of living, reduced access to resources, and perceived neglect by humanitarian aid systems. These divergent perspectives reflect the complex realities of coexistence and underscore the need for inclusive, context-sensitive approaches to refugee response planning.

By foregrounding the lived experiences of host community parents, this study contributes to a more balanced understanding of displacement. It seeks to:

- Inform policy frameworks that address the needs of both refugees and host families.

- Support community-based programs that promote empathy, reduce social tensions, and encourage constructive dialogue.
- Strengthen early childhood education by fostering inclusive attitudes and resilience in children.
- Ensure that host communities are recognized as active stakeholders in humanitarian planning and development.

Ultimately, this research aims to amplify underrepresented voices and promote long-term social harmony. By shifting the focus toward host community perspectives, it offers valuable insights for designing equitable interventions that benefit all affected populations.

1.5 Research Questions

This study seeks to understand how host community parents in Cox's Bazar perceive and respond to the presence of Rohingya refugees, particularly in the context of raising children aged 5 to 8 years. This age group is developmentally sensitive, and parental attitudes during this period can significantly influence children's understanding of diversity, displacement, and social belonging. As such, the research questions are designed to explore both the emotional and practical dimensions of family life in displacement-affected regions. The first research question focuses on how parents describe their daily experiences since the Rohingya influx. It aims to capture the lived realities of families navigating socio-economic shifts, resource scarcity, and evolving community dynamics. These descriptions offer insight into how displacement affects not only material conditions but also emotional well-being and parenting practices.

The second question investigates the perceived benefits and challenges associated with the refugee presence, particularly in relation to children's socio-emotional, physical, and mental development. It explores whether parents view the influx as a threat to their children's well-

being or as an opportunity for fostering empathy and resilience. This inquiry is especially relevant given the growing concerns about educational disruptions, healthcare access, and social tension in host communities (Hossain et al., 2025).

The third question examines the coping strategies adopted by host community parents to manage the impact of displacement on their family environment. It considers how families respond to stressors such as economic instability, limited institutional support, and shifting social norms. By identifying these strategies, the study aims to highlight pathways of resilience and adaptation that can inform future policy and community programming.

Research Questions:

1. How do host community parents raising children aged 5 to 8 describe their everyday experiences in the aftermath of the Rohingya influx?
2. What perceived benefits and challenges do host community parents associate with the presence of Rohingya refugees, particularly in relation to their children's socio-emotional, physical, and mental well-being?
3. What coping strategies do host community parents employ to manage the impact of the Rohingya influx on their family environment and parenting practices?

1.6 Operational Definitions

This research uses several important terms that need clear explanation so readers can easily understand the study and its findings. Below are the key concepts used throughout the thesis.

Host Community Parents

These are mothers and fathers who live in the local communities near the Rohingya refugee camps in Ukhiya and Kurushkhali. They are raising children between 5 and 8 years old and

belong to families with low or middle income. Their lived experiences, parenting practices, and concerns about social change play a central role in this study. These parents are directly affected by the refugee influx, which influences their perceptions and decisions.

Lower-Income Families

Families earning less than BDT 15,000 per month fall under this category. Typically, they rely on informal jobs such as day labor, fishing, or small farming activities, often without stable or long-term employment. Due to limited income, these families face challenges accessing healthcare, education, and nutritious food. These economic struggles can also affect their children's mental and physical well-being and shape their perceptions of the refugee crisis (BBS, 2022).

Middle-Income Families

These are families with a monthly income ranging from BDT 15,000 to BDT 40,000. They might be involved in small trade, private-sector work, or government jobs. Although relatively more stable than lower-income households, middle-income families also experience pressure due to rising costs, increased competition for basic services, and tensions caused by the refugee settlement. Their insights add nuance to the overall understanding of community reactions.

Children Aged 5 to 8 Years

The children in this age range are in a sensitive stage of growth. They begin learning social norms, building friendships, and understanding emotional cues. These formative years lay the foundation for moral reasoning and identity development. How parents manage stress, talk about outsiders (like refugees), and create a safe environment all significantly impact their child's emotional health and worldview (UNICEF, 2023).

Perceptions

In this context, perception refers to the way host community parents view the presence and impact of Rohingya refugees. These opinions may come from direct interaction, media stories, economic concerns, or collective beliefs within the community. Perception is not fixed it evolves over time and is shaped by both internal feelings and external experiences.

Well-being

Wellbeing includes the overall quality of life for children in terms of health, feelings, and relationships. It covers physical needs like food and safety, emotional needs like confidence and happiness, and social needs like friendship and a sense of belonging. Children's wellbeing is closely linked to how their parents handle stress and interact with the world around them (Hossain et al., 2025).

Coping Strategies

These are methods parents use to handle difficulties, especially those caused by the refugee influx. Coping might include changing how they care for their children, seeking help from neighbors or community leaders, or adjusting daily routines. Understanding these strategies helps explain how families respond to new social challenges, maintain their children's stability, and protect their well-being even under pressure.

Chapter II

Literature Review

2.1 Introduction

The literature on refugee-host dynamics has grown significantly in recent years, reflecting the global rise in displacement and its complex social consequences. However, much of this research focuses on macro level policy, humanitarian aid, or refugee experiences, leaving a gap in understanding how host community parents perceive and respond to refugee presence especially in relation to their children's well-being.

This chapter reviews existing studies across several themes: global refugee-host interactions, child development in crisis contexts, socio-economic impacts on host communities in Bangladesh, parental perceptions, and coping strategies. By synthesizing these strands, the review identifies gaps and builds a foundation for the current study's focus on host community parenting in Cox Bazar.

2.2 Global Perspectives on Refugee-Host Dynamics

Across displacement-affected regions such as Jordan, Lebanon, and Uganda, host communities have experienced both solidarity and strain in response to refugee influxes. Studies show that host reactions are shaped by economic pressures, cultural narratives, and political discourse².

- In Jordan and Lebanon, refugee integration policies often reflect strategic interests, including securing international aid, while public perception fluctuates based on media framing and local resource competition.

- In Uganda, despite progressive refugee policies, host communities report challenges in maintaining social cohesion and equitable access to services.
- A policy brief from UCL highlights that social cohesion is not a guaranteed outcome of refugee presence; rather, it depends on local-level dynamics, inclusive policies, and opportunities for interaction between refugees and hosts.

These global cases underscore the importance of context-specific research. While some community's foster empathy and cooperation, others experience tension, exclusion, or resentment often influenced by economic vulnerability and perceived cultural threats.

2.3 Child Well-Being in Crisis and Displacement Contexts

Children who live in areas affected by crisis such as war, displacement, or refugee influx often face serious challenges in their growth and development. These challenges can affect their physical health, emotions, learning, and relationships with others (UNICEF, 2023). Research shows that young children are especially vulnerable because they depend on their parents or caregivers for safety, love, and support. When parents are stressed or struggling, it becomes harder for them to provide a stable environment. This can lead to problems in children's emotional development, behavior, and ability to learn (Miller et al., 2021). A recent systematic review found that children aged 0 to 6 years who were displaced due to conflict often showed delays in language, learning, and social skills. These delays were linked to things like separation from parents, poor living conditions, and lack of access to education and health services. The review also highlighted that parental distress especially when mothers are anxious or depressed can strongly affect how children behave, play, and adjust to new environments (El-Khani et al., 2022). UNICEF emphasizes that mental health support for both children and caregivers is essential in displacement settings. When families receive help such as counseling, safe spaces for children, and access to basic services,

children are more likely to recover and grow in healthy ways (UNICEF, 2023). UNHCR also notes that restoring daily routines, like going to school or playing with friends, helps children feel safe and normal again. These routines are important for emotional healing and building resilience (UNHCR, 2022).

2.4 Socio-Economic Impacts on Host Communities in Bangladesh

The arrival of over one million Rohingya refugees in Bangladesh has created major changes in the lives of host community families, especially those living near the refugee camps in Ukhiya and Teknaf. While the international response has focused on supporting the refugees, many local families have faced new challenges in their daily lives.

One of the biggest issues is job competition. Many Rohingya refugees are willing to work for lower wages, which has made it harder for local workers to find jobs or earn enough money. A study comparing household income before and after the influx found that average income in host villages dropped by 24%, even though Bangladesh's national economy was growing during that time. This shows how deeply the refugee crisis has affected local livelihoods.

Another concern is the rising cost of living. Prices for food, rent, and basic services have gone up in many areas near the camps. Families with low or middle income now struggle more to afford daily needs. Public services like healthcare and education are also under pressure, with more people trying to access limited resources. This has led to longer wait times, overcrowded schools, and fewer opportunities for host children.

Social relationships have also changed. While some families feel empathy toward the refugees, others feel frustrated or ignored. A recent research report found that tensions between host and refugee communities have increased, especially when host families feel

they are not receiving enough support compared to the aid given to refugees. These feelings can affect how parents talk to their children about the crisis and how they interact with others in their community. Overall, the refugee influx has created both economic and emotional stress for host families. These changes are especially hard for parents raising young children, who must balance financial pressure with the need to provide a stable and supportive home.

2.5 Parental Perceptions and Moral Framing

Parents in host communities play a key role in shaping how children understand the Rohingya crisis. Their views are often influenced by personal experiences, social narratives, and the emotional impact of living near refugee camps. These perceptions affect not only how families respond to the situation, but also how they teach children about fairness, empathy, and justice.

Many parents express mixed feelings. On one hand, they recognize the suffering of Rohingya families and feel a moral duty to help. On the other hand, they worry about their own children's future especially when resources are stretched and opportunities seem limited. This tension creates a complex moral landscape where parents must balance compassion with concern.

In conversations with children, some parents use moral framing to explain the crisis. They may describe the refugees as “guests” who deserve kindness, or as “victims” of injustice. Others may focus on the idea of shared humanity, encouraging children to treat everyone with respect regardless of background. These narratives help children develop moral reasoning and social awareness. However, not all parents feel empowered to speak openly. Some fear that expressing frustration or criticism might be seen as insensitive. Others feel excluded from decision-making processes and worry that their voices are not heard. This can

lead to silence or avoidance, which may leave children confused or anxious. Recent studies show that parental perceptions are shaped by education, media exposure, and community dialogue. Parents with access to accurate information and supportive networks are more likely to engage in thoughtful conversations with their children. In contrast, those facing economic hardship or social isolation may struggle to provide moral guidance. Understanding these dynamics is essential for designing programs that support both refugee and host families. By listening to parents and respecting their perspectives, researchers and policymakers can promote more inclusive and empathetic communities.

2.6 Children's Emotional Well-being and Coping Strategies

Children growing up in crisis-affected or displacement-prone areas often face emotional stress that can significantly impact their development and daily functioning. Sudden changes in living conditions such as overcrowding, limited resources, or community tension may leave children feeling unsafe, confused, or anxious (Moulder, 2023).

Emotional well-being in children is closely shaped by their caregivers' responses to stress. Supportive, calm, and consistent parenting helps children build emotional security, whereas parental stress and emotional unavailability can lead to behavioral challenges and psychological distress (Weir, 2023; Moulder, 2023). This is especially critical for children between ages five and eight, a stage where they are still learning to understand and express their emotions.

Practical coping strategies, when modeled and taught by caregivers, can support children's emotional resilience. These include:

- Encouraging children to name their emotions (e.g., sad, angry, nervous)
- Creating space for quiet conversations about feelings
- Using simple stress-relief methods like breathing exercises or storytelling

- Maintaining predictable routines to provide a sense of safety

Children thrive when their feelings are validated and they are met with empathy. Listening attentively and responding warmly fosters a sense of emotional control, helping children feel confident even in difficult environments (Moulder, 2023). In refugee-hosting communities where daily stressors impact both caregivers and children these strategies can improve family relationships and reduce long-term mental health risks. Empowering parents with emotional tools is a key step toward nurturing children's well-being amidst adversity (Weir, 2023).

2.7 Parenting in Crisis Settings: Coping Strategies and Adaptations

In displacement-affected communities, such as those hosting large refugee populations, parenting takes place under conditions of chronic stress and uncertainty. Parents must navigate limited resources, community tensions, and shifting social roles while continuing to provide emotional and developmental support for their children. Understanding how caregivers adapt to these pressures is crucial for designing responsive support systems and improving child well-being in humanitarian contexts. Several studies highlight that in high-stress environments, parents draw on both individual and collective coping strategies to protect and nurture their children. These include spiritual practices, reliance on extended family networks, informal support groups, and adaptive routines that promote stability (Betancourt et al., 2015). For example, mothers may increase storytelling or religious rituals to help children feel grounded, even as external challenges escalate. These culturally embedded strategies often serve as protective factors, buffering the negative impacts of socio-political upheaval on children's emotional health. Adaptation also involves adjusting caregiving priorities. In some crisis-affected families, emotional regulation and discipline may shift to accommodate new realities, such as overcrowding or exposure to trauma.

Research from humanitarian settings in Uganda and Jordan shows that parents often prioritize safety, routine, and moral education over cognitive stimulation during periods of instability (Sim & Bowes, 2020). These choices reflect deeply held values and a pragmatic approach to resilience, shaped by both context and culture. Notably, parental stress is a key predictor of children's emotional distress and behavioral challenges. When caregivers are overwhelmed or unsupported, their ability to model effective coping strategies diminishes (Weir, 2023). Interventions that address parental mental health especially those delivered through community-based platforms have shown promise in improving caregiver-child interactions and overall family functioning. In host communities like those in Cox's Bazar, Bangladesh, where residents face ongoing socio-economic pressure due to the Rohingya influx, parenting practices are in flux. Coping adaptations may include emotional withdrawal, increased reliance on informal networks, or redefined social roles for mothers and fathers. Documenting these experiences through FGDs and IDIs provides a critical lens on how resilience operates within everyday caregiving.

2.8 Community Support and Informal Networks in Displacement Contexts

In displacement-affected communities, formal support systems are often limited or overwhelmed, making informal networks and community solidarity essential for family resilience. These networks comprising extended kin, neighbors, religious groups, and grassroots initiatives play a vital role in buffering stress and promoting emotional well-being, especially for children and caregivers navigating uncertainty. Research shows that community connectedness acts as a protective factor, fostering a sense of belonging and shared responsibility among both refugee and host populations (Sim & Bowes, 2020). In contexts like Cox's Bazar, Bangladesh, host families often rely on informal support systems to cope with the socio-economic strain of the Rohingya influx. These networks may include

mutual childcare arrangements, informal lending circles, and emotional support through religious or cultural gatherings. Informal actors such as neighborhood committees, youth groups, and religious leaders frequently step in to provide essential services where formal institutions fall short. In urban displacement settings, these actors offer dispute resolution, emotional support, and even informal security (Haysom, 2013; Metcalfe & Pavanello, 2011). Their legitimacy often stems from trust and proximity, rather than official recognition, making them more accessible to vulnerable families. Importantly, cross-group friendships and shared cultural activities have been shown to strengthen community solidarity and reduce social tension between displaced and host populations (Frontiers in Psychology, 2023). These interactions foster empathy, reduce stigma, and create opportunities for collective action such as joint celebrations, community savings groups, or shared agricultural initiatives.

2.9 Culturally Responsive Caregiving and Emotion Regulation in Early Childhood

Early childhood is a critical period for emotional development, and caregiving practices play a central role in shaping how children learn to understand, express, and regulate their emotions. In displacement-affected communities, where families face heightened stress and cultural disruption, culturally responsive caregiving becomes especially important. It allows caregivers to support children's emotional growth while honoring cultural values and practices. Culturally responsive caregiving refers to parenting approaches that are sensitive to the child's cultural background, family traditions, and community norms. Rather than applying a one-size-fits-all model, caregivers adapt their strategies to reflect what is meaningful and familiar to the child (Bornstein, 2012). For example, in collectivist cultures, emotional regulation may be taught through group rituals, storytelling, or moral instruction, emphasizing harmony and respect over individual expression. Studies show that when

caregivers validate children's emotions in culturally appropriate ways, children develop stronger emotional resilience and social competence (Lobo et al., 2024). Responsive caregiving marked by warmth, attentiveness, and flexibility has been linked to secure attachment, improved self-regulation, and better mental health outcomes across diverse populations (Mahfouz et al., 2023). In early childhood settings, culturally responsive emotion regulation also involves recognizing how children express distress or joy differently depending on their upbringing. For instance, some children may be taught to suppress strong emotions in public, while others are encouraged to verbalize feelings openly. Teachers and caregivers who understand these differences can create inclusive environments that support all children's emotional needs (Price & Steed, 2016). In host communities affected by displacement, such as those in Bangladesh, caregivers may blend traditional practices with new strategies learned through humanitarian programs or peer networks.

Chapter III

Methodology

3.Methodology

This chapter outlines the methodological framework employed to investigate host community parents' perceptions of the Rohingya influx and its impact on children's emotional well-being. Given the study's focus on subjective experiences, caregiving adaptations, and emotional responses, a qualitative research methodology was deemed most appropriate. The chapter describes the research approach, design, and rationale, followed by details of the research site and participant selection. It then presents the sampling strategy, data collection tools, and procedures. Further sections explain the data management and analysis techniques,

as well as strategies used to ensure credibility, ethical safeguards, and transparency. Finally, the chapter discusses limitations inherent to the study's design and scope. This structured methodology ensures that the research process remains rigorous, context-sensitive, and aligned with ethical standards while capturing the voices and lived realities of host caregivers.

3.1 Research Approach and Design

This study adopts a qualitative research approach, guided by an interpretivist paradigm that emphasizes the subjective meanings individuals assign to their lived experiences. Qualitative methods are particularly suited for exploring the complex emotional and social dimensions of caregiving in displacement-affected communities.

The research is designed to investigate how host community parents perceive the Rohingya influx and its influence on children's emotional well-being. A phenomenological design was selected to capture parents' firsthand experiences, beliefs, and coping strategies, as revealed through naturalistic interactions. This approach allows for rich, context-sensitive data collection that foregrounds participants' voices, making it appropriate for examining nuanced perceptions shaped by sociocultural and political realities. The use of focus group discussions (FGDs) and in-depth interviews (IDIs) enables a flexible yet structured exploration of parental responses, communal resilience, and caregiving adaptations. These methods support a deeper understanding of how host parents interpret and navigate emotional challenges during periods of social stress.

3.2 Research Site

The study was conducted in Cox's Bazar district, located in the southeastern region of Bangladesh. This area has gained international attention due to its proximity to the Myanmar border and its role as the primary host of Rohingya refugees. Since the mass influx in 2017, Cox's Bazar has experienced significant demographic, environmental, and socio-economic changes, making it a critical site for examining host-refugee dynamics and their impact on community well-being.

Data collection took place in selected host communities within Ukhiya and Kuuhkhali in Cox Bazar Sadar, which are among the most affected by the refugee presence. These areas were chosen due to their geographic closeness to refugee camps, high population density, and ongoing exposure to humanitarian interventions. The communities reflect a diverse mix of socio-economic backgrounds and caregiving practices, offering rich insights into how parents navigate emotional and practical challenges in displacement-affected settings. Cox's Bazar is also characterized by limited infrastructure, high poverty rates, and vulnerability to natural disasters such as cyclones and landslides. These contextual factors compound the stress experienced by host families and influence their perceptions of the refugee crisis. The site's complexity provided a meaningful backdrop for exploring how caregiving, emotional resilience, and community support evolve in response to prolonged displacement.

3.3 Research Participants

This study engaged a total of 18 participants from host communities in Cox's Bazar district, specifically from Ukhiya and Kurushkhali Cox's Bazar Sadar upazilas. Within Cox's Bazar Sadar, data collection was conducted in Kurushkhali and Monupara areas, including Ward 8. These locations were selected due to their proximity to refugee camps and their exposure to the socio-economic impacts of the Rohingya influx. Participants were host community

parents of children aged 5 to 8 years, selected through purposive sampling to ensure diversity in caregiving experiences, gender, and socio-economic background. The sample included both mothers and fathers who had resided in these communities prior to the 2017 refugee influx and continued to raise children in displacement-affected settings. Data were collected through two Focus Group Discussions (FGDs), each comprising six participants, and six In-Depth Interviews (IDIs), allowing for both collective and individual insights. All interactions were conducted in Bangla using simplified and respectful language to ensure accessibility and comfort. Ethical considerations were prioritized throughout, including informed consent and confidentiality. The participants' narratives reflected a range of emotional responses, caregiving adaptations, and perceptions of change in children's well-being, shaped by their lived experiences and proximity to humanitarian interventions.

Participants Selection Procedure

3.4 Sampling Procedure

This study employed a purposive sampling strategy to ensure the inclusion of participants with relevant lived experiences and caregiving responsibilities in displacement-affected communities. The sampling focused on host community parents residing in Ukhiya and Cox's Bazar Sadar upazilas, specifically in Kurushkhali and Monupara (Ward 8). These areas were selected due to their geographic proximity to Rohingya refugee camps and their exposure to humanitarian interventions and socio-economic disruptions. The sample comprised 18 participants, including both mothers and fathers of children aged 5 to 8 years. This age range was chosen to capture caregiving perspectives during early childhood, a critical period for emotional and developmental growth. The sampling ensured diversity in gender, socio-economic background, and caregiving roles to reflect the heterogeneity of host community experiences.

3.5 Participants Selection Procedure

Participants were identified through community outreach facilitated by local contacts and social workers familiar with the selected sites. Inclusion criteria required that participants had resided in the host communities prior to the 2017 Rohingya influx and were actively involved in caregiving for children within the specified age range. This ensured longitudinal insight into caregiving adaptations and perceptions of change. Efforts were made to ensure voluntary participation, linguistic accessibility, and cultural sensitivity. All participants were briefed on the study's purpose and provided informed consent prior to data collection.

3.6 Data Collection Tool

Two qualitative tools were used to gather data: Focus Group Discussion (FGD) guidelines and In-Depth Interview (IDI) protocols. Both tools were developed in Bangla and simplified to ensure clarity and accessibility for participants with varying literacy levels. The tools included open-ended questions designed to elicit narratives around caregiving practices, emotional responses, community support, and perceived changes in children's well-being. The FGD guidelines facilitated collective reflection and dialogue, while the IDI protocols allowed for deeper exploration of individual experiences and coping strategies.

3.7 Data Collection Method and Procedure

Data collection was conducted in July 2025 across Kurushkhali and Monupara (Ward 8) in Cox's Bazar Sadar, and selected sites in Ukhiya. Two FGDs were held, each with six participants, and six IDIs were conducted with individual parents. Sessions were scheduled at

times convenient for participants and held in safe, familiar community spaces to foster comfort and openness. All interactions were conducted in Bangla by trained facilitators, with attention to respectful language and non-intrusive questioning. Audio recordings were made with participant consent, and detailed field notes were taken to capture non-verbal cues and contextual observations. The facilitators adhered to ethical protocols, including confidentiality, voluntary participation, and the right to withdraw. Participants were encouraged to share freely, and emotional support was available in case of distress during discussions.

3.8 Data Management and Analysis

Audio recordings were transcribed verbatim in Bangla and translated into English for thematic analysis. Transcripts were reviewed multiple times to ensure accuracy and contextual fidelity. A coding framework was developed based on recurring themes, guided by Braun and Clarke's six-phase approach to thematic analysis. Data were organized into thematic categories reflecting emotional responses, caregiving adaptations, perceptions of humanitarian aid, and community resilience. Patterns were compared across FGDs and IDIs to identify convergences and divergences in parental narratives.

3.9 Validity & Reliability

To enhance validity, triangulation was employed by comparing data across FGDs and IDIs. Member checking was conducted informally during sessions to confirm interpretations. Reliability was supported through consistent use of data collection tools and standardized transcription procedures. Researcher reflexivity and peer debriefing were also incorporated to

minimize bias and ensure analytical rigor.

3.10 Ethical Issues

Ethical approval was obtained from BRAC Institute of Educational Development (BRAC IED). All participants were informed of the study's purpose, their rights, and the voluntary nature of participation. Confidentiality was strictly maintained through anonymization of data and secure storage of recordings and transcripts. Participants were assured that their responses would not be shared outside the research context and that they could withdraw at any time without consequence. Special care was taken to avoid psychological distress. Questions were framed sensitively, and facilitators were trained to respond empathetically to emotional disclosures. No personal identifiers were used in reporting findings.

3.11 Limitations of the Study

This study is limited by its small sample size and geographic concentration in two Upazilas, which may affect the generalizability of findings. The purposive sampling approach, while appropriate for qualitative inquiry, may introduce selection bias. Additionally, the reliance on self-reported data may be influenced by social desirability or recall bias. Language translation from Bangla to English may also result in subtle loss of meaning or nuance. Despite these limitations, the study offers valuable insights into caregiving experiences in displacement-affected host communities.

Chapter IV

Results/Findings & Discussion

4.Findings

Introduction

This chapter presents the findings from six in-depth interviews (IDIs) and two focus group discussions (FGDs) conducted with host community parents residing in displacement-affected areas of Cox's Bazar. The study explored their lived experiences, perceptions, and responses to the socio-economic changes following the Rohingya influx particularly in relation to children's well-being. Through thematic analysis of qualitative data, six core themes were identified. These themes reflect the challenges, emotional adjustments, adaptive practices, and aspirations expressed by participants as they navigated shifting conditions in their households, neighborhoods, and schools.

The thematic discussions provided in this chapter draw exclusively from participants' voices and realities. Direct experiences are described in neutral language, and findings are organized by theme rather than by respondent. This approach facilitates clarity while preserving the authenticity of diverse narratives across demographic profiles.

4.1 Demographic Profile of Participants

A total of 3 mothers and 3 fathers participated in individual in-depth interviews, while 12 participants (6 female, 6 male) contributed to two separate focus group discussions. All individuals were residents of host communities in Ukhiya and Kurushkhali, Monu Para ward

number 8 of Cox’s Bazar district. Most had been residing in the area from their birth prior to the Rohingya influx.

Variable	Description
Gender	9 female, 9 male participants
Age Range	20 to 45 years
Occupation	Day laborers, homemakers, small traders, service holder
Education Level	Primary to Graduation level some with no formal education
Number of Children	Most had between 2 and 4 children
Household Type	Joint and nuclear families
Displacement History	Some of reported relocation since the influx

The demographic diversity provided insights across gendered caregiving practices, financial vulnerabilities, and social roles. Participants were purposively selected to reflect variation in experience, particularly around access to education, livelihood change, and community engagement post-influx.

4.2 Thematic Findings

Based on the qualitative data collected through six in-depth interviews (IDIs) and two focus group discussions (FGDs), six major themes emerged that reflect host community parents’ perceptions of the Rohingya influx and its impact on children’s well-being and family dynamics. These themes are presented below in summarized form:

Theme 1. Economic Strain and Shifting Livelihoods

Host community parents shared that their household finances had become increasingly strained since the arrival of the Rohingya population. Many described losing access to regular

work and experiencing a dropped in income, especially those involved in daily labor, small businesses, or informal jobs. They noted that competition for employment had intensified, and wages had declined. Rising costs of food and essential items added further pressure. Several families mentioned cutting back on school-related expenses for their children, such as transportation and supplies.

1.1: Household Narratives of Economic Strain and Livelihood Change

Participants described how financial hardship affected their daily routines and household responsibilities. Many shared that reduced income led to changes in caregiving roles, with mothers taking on additional responsibilities and fathers struggling to find consistent work. These shifts were often accompanied by difficult decisions regarding food, schooling, and household expenses. Parents spoke about the emotional stress of managing limited resources and the uncertainty of their future livelihoods.

1.2: Job Competition and Declining Income Opportunities

Prior to the influx, many families relied on locally available daily-wage jobs, agriculture, and small trade networks to sustain their households. However, the saturation of the labor market with displaced individuals offering to work for lower wages disrupted this fragile balance. “Rohingya people are started working in our area in a very low price and our work is less day by day.” (FGD 2, 29.06.25) “After work I got 500tk but my home need 600tk every day. So, it is not possible for me to maintain the household cost and it was very depressing.” (FGD 2, 29.06.25). Host parents described waiting for work under the sun for hours, often returning with a fraction of their previous earnings. The unpredictability of income generation began to breed anxiety, leading some families to adopt a wait and manage routine stretching minimal income across days, skipping meals, and deferring non-essential spending.

1.3: Survival Driven Sacrifices in Education

Economic instability forced families to renegotiate their values and practical priorities. Although education remained an emotional and aspirational cornerstone, many participants confessed that school expenses became burdensome luxuries. “My two children could not go to school. How they can go? Income was less we can’t afford school cost.” (FGD 2, 29.06.25). “Our children can’t go to school. Roads are bad, prices are high we just can’t afford it.” (FGD 2, 29.06.25). Uniforms went unpurchased, books were shared between siblings, and children missed classes due to unpaid

1.4: Gendered Burden of Economic Insecurity

Economic pressure did not distribute evenly across household roles. Fathers, traditionally viewed as primary breadwinners, felt their identities shaken by erratic employment and social stigma associated with financial failure. Mothers, on the other hand, became emotional anchors managing shrinking budgets, feeding growing children, and initiating side ventures. “My husband used to find work every day. Now some days he sits idle. We eat less so we can send our children to school.” (FGD 1, 29.06.25). The tension and fatigue that emerged from this unspoken role negotiation added subtle stress to family dynamics, sometimes spilling into decisions around children’s care, schooling, and emotional needs.

Theme 2. Children’s Well-being and Emotional Adjustment

Parents expressed concern about disruptions in their children’s education, emotional responses, and social behavior following the Rohingya influx. Economic hardship led many children to drop out of school or miss classes due to the inability to afford uniforms, fees, or transportation. Emotional changes such as sadness, irritability, and confusion were commonly noted, often in connection with family stress and exposure to tension within the community.

Some children began mimicking unfamiliar speech or behavior, which parents interpreted as signs of peer pressure or identity confusion. In addition, limited access to health services and poor hygiene conditions were reported, affecting children's physical well-being and daily routines.

2.1: Parental Interpretations of Children's Well-being and Emotional Adjustment

Parents from host communities shared personal accounts of how their children's emotional and developmental well-being had changed since the Rohingya influx. Through interviews and focus group discussions, they described concerns such as school dropout, missed classes due to financial constraints, and noticeable emotional shifts including sadness, irritability, and social withdrawal. These changes were often linked to household stress, disrupted routines, and exposure to unfamiliar behaviors in the surrounding environment. Some parents observed their children mimicking new speech patterns or attitudes, which they interpreted as signs of peer influence or confusion about identity. Additionally, limited access to health services and poor hygiene conditions were mentioned as contributing to physical vulnerability. These descriptions reflect the challenges parents face in maintaining stability and care for their children amid broader community disruptions.

2.2: Educational Disruptions and Diminishing Aspirations

Parents spoke of sudden breaks in children's educational continuity, driven by economic hardship, overcrowded schools, and loss of motivation. Withdrawal from formal learning environments was rarely a choice but a consequence of unmet fees, absence of transport, or the need to assist with household work. "My two children could not go to school. How they can go? Income was less we can't afford school cost." (FGD 2, 29-06-25). "Our children can't go to school, they can't go to madrasah, roads are not okay. Going school become difficult." (FGD

2, 29-06-25). Some parents expressed regret over these compromises, especially when children lost interest in academic goals and instead stayed home or supported family tasks.

2.3: Emotional Shifts and Signs of Psychosocial Stress

Parents consistently observed changes in their children's emotional patterns. Reports of sadness, mood swings, irritability, and anxiety were common, especially in families facing intense financial or social strain. "Their emotional changes are seen more than anything... we are just trying to cope with the situation." (FGD 2, 29-06-25) "We talk about this situation every time in front of our children. So, what do you think? It's definitely affecting their physical and mental health." (FGD 2, 29-06-25). "I try to keep my children shielded from outside stress. I've told them to be respectful but cautious." (Interview #6, 18-07-25). Children were described as more withdrawn or influenced by unfamiliar behaviors, leaving parents uncertain about how to interpret or manage these emotional shifts.

2.4: Health, Hygiene, and Physical Vulnerabilities

Household insecurity also impacted children's physical well-being. Some parents noted frequent illness, poor hygiene due to water shortages, or lack of basic health services. "Number one problem in our area is water. It's been 4 or 5 years we are suffering." (FGD 2, 29-06-25). "There's no proper school and madrasa for our children here. Whatever has only for name." (FGD 2, 29-06-25). "Children fall sick more often now... toilets are in terrible condition." (Interview #6, 18-07-25). Basic care routines became harder to maintain in large families, and illness often went untreated due to limited access and affordability.

2.5: Parental Awareness and Limitations in Response

While parents recognized many of these changes, they also described feeling under-equipped to respond. Some shared simple guidance strategies or conversational approaches to reduce children's anxiety. "After listening why those people came, our children were sad. So, I could not tell much... just said they were in problem." (FGD 2, 29-06-25). "Tried to talk with them, but they are just children they do not understand much." (FGD 2, 29-06-25). "As a parent, I believe children learn most from how we guide them at home." (Interview #6, 18-07-25). Parent showed emotional sensitivity and a strong desire to protect their children, though many admitted feelings of helplessness when trying to provide stability or clarity.

Theme 3. Disruption to Social Cohesion and Cultural Boundaries

Participants described a breakdown in neighborhood relationships and a growing sense of social separation between host and Rohingya families. Although some individuals maintained basic civility, a majority reported decreased interaction, limited trust, and concerns about behavioral influence. Differences in cultural practices, competition over local resources, and perceived inequities in aid distribution contributed to emotional distance. Parents voiced a desire to preserve cultural identity, often by discouraging children's interaction with Rohingya peers.

3.1: Parental Responses to Shifting Social Cohesion and Cultural Boundaries

Host community parents shared that neighborhood relationships changed significantly after the arrival of the Rohingya population. Many described a decline in trust and friendly

interactions, replaced by emotional distance and social caution. While basic civility remained in some cases, most participants noted that cultural differences and competition over resources created tension. Parents were especially concerned about the influence of unfamiliar behaviors and language on their children. As a result, many discouraged their children from interacting closely with Rohingya peers, hoping to protect their cultural values and social norms. These responses reflect how broader social disruptions directly shaped parenting choices and community boundaries, revealing a desire to maintain identity and cohesion in a rapidly changing environment.

3.2: Less Social Interaction Between Groups

Participants shared that earlier, neighbors used to visit each other often and children played together freely. Now, many families avoid talking to the Rohingya families living close to them. Parents expressed concern over their children spending time with Rohingya peers, fearing it may influence values or behaviors. “I do not want that my children do friendship with them. So many bad incidents happen, like they fought very badly. Their parents are different.” (FGD 2, 29-06-25). “True. I also do not want my children to learn anything from them. But they are children they do not listen to us.” (FGD 2, 29-06-25). “We don’t mingle much. It’s better not to get involved.” (FGD 1, 29-06-25). “We greet each other, sometimes talk. But there’s a kind of invisible line. We don’t really mix much.” (Interview #6, 18-07-25). These quotes reflect a conscious reduction in social engagement between host and Rohingya families fueled by discomfort, cultural boundaries, and emotional caution.

3.3: Cultural Differences and Fear of Influence

Parents talked about differences in language, routine, and parenting styles between host and Rohingya communities. These unfamiliar traits sometimes led children to mimic speech or behavior that parents found concerning. “Our children were trying to adopt their language as their language is different from us.” (FGD 2, 29-06-25). “Our children got bad habit after becoming friend with those Rohingya people like thifting goods and other bad things.” (FGD 2, 29-06-25). “Their children didn’t learn good thing at all. It’s affecting our children’s mental health as well.” (FGD 2, 29-06-25). “They see what’s happening, hear things... I’ve told them to be respectful but cautious.” (Interview #6, 18-07-25). These experiences led many families to limit external interactions and become more selective about their children’s social circles.

3.4: Tension Over Shared Resources and Support

Some families in the host community felt unhappy after seeing Rohingya households consistently receive support food, shelter, and health services while they themselves were excluded. “We didn’t get any support from government. So many things are going on but not for us only for Rohingya people.” (FGD 2, 29-06-25). “Everything is for Rohingya people. Not any initiative taken for local people and if taken, we didn’t get any of them.” (FGD 2, 29-06-25) This perceived imbalance created frustration and led to a feeling of invisibility among host families, making social repair more difficult.

3.5: Efforts to Maintain Family Boundaries and Values

In response to these shifts, parents described increased guidance at home sharing stories, offering explanations, and using religious or cultural values to reinforce behavior. “After listening why those people came, our children were sad. So, I could not tell much just said

they were in problem.” (FGD 2, 29-06-25). “We tried to talk with them, but they are just children they do not understand much.” (FGD 2, 29-06-25). “Children learn from how we guide them at home.” (Interview #6, 18-07-25). Parents especially mothers described emotional fatigue and uncertainty, but maintained a quiet determination to protect their children’s well-being and cultural foundation.

Theme 4. Parental Roles, Coping, and Communication Strategies

Mothers and fathers shared varying approaches to guiding children through crisis-related challenges. These included shielding children from external stress, enforcing discipline, and offering simplified explanations about displacement and religious values. Some parents relied on FM radio or storytelling to communicate abstract ideas such as safety and coexistence. Others admitted to feeling emotionally exhausted and unable to articulate the situation effectively. Parenting was described as a balancing act between protection and resilience, silence and guidance.

4.1: Navigating Parenthood Through Crisis Coping, Communication, and Emotional Labor

In the face of prolonged crisis, host community parents adopted diverse strategies to support their children and preserve household stability. Mothers often took on the role of emotional buffers shielding children from distressing news, maintaining routines, and using storytelling or religious narratives to foster a sense of safety. Fathers, meanwhile, emphasized discipline and moral guidance, sometimes turning to FM radio or community elders to reinforce values

of coexistence and resilience. Despite these efforts, many parents acknowledged emotional fatigue and uncertainty about how to explain complex issues like displacement and cultural tension. Their coping strategies revealed a delicate balance between silence and engagement, protection and empowerment underscoring the evolving nature of parental roles in crisis-affected settings.

4.2: Communicating with Children in Simple Terms

Parents said they used easy language when talking to their children about changes in the community. Rather than offering long explanations, they gave short instructions or answers that children could understand. Some relied on religious messages or basic moral guidance to help children make sense of their surroundings. “When our children asked about them, we just simply answer that they are in problem their country is not safe for them anymore, that’s why they came here.” (FGD 2, 29-06-25). “After listening why those people came, our children were sad. So, I could not tell much... just said they were in problem.” (FGD 2, 29-06-25). “If children ask something, I answer carefully and keep it short. Otherwise, they become confused.” (Interview #2, 29-06-25). These responses reflect a shared desire to protect children’s emotional balance using simplified explanations and softened narratives.

4.3: Protecting Children from Outside Influence

Several participants explained they were cautious about who their children interacted with outside the home. They discouraged mingling with unfamiliar peers, especially when noticing changes in behavior or speech. “I do not want that my children do friendship with them. So many bad incidents happen like they fought very badly. Their parents are different.” (FGD 2, 29-06-25). “Our children got bad habit after becoming friend with those Rohingya people like thifting goods and other bad things.” (FGD 2, 29-06-25). “I tell my children to stay respectful but not too involved. We don’t know their background.” (Interview #1, 29-06-25). These

choices highlight how families sought to preserve cultural values and reinforce moral boundaries within their households.

4.4: Household Discipline and Role Adjustment

Families spoke about adjusting routines to guide their children more actively. Some added household responsibilities, encouraged focus on tasks, or redirected attention from external distractions. While not always formally planned, these efforts reflected intentional parenting within constrained circumstances. “Our older children do not listen to us much.” (Speaker 4, FGD 2, 29-06-25). “We tried to talk with them but they are just children they do not understand much.” (FGD 2, 29-06-25). “We guide them at home discipline, respect. These things are taught step by step.” (Interview #4, 29-06-25). These quotes underscore subtle struggles in maintaining discipline and adapting parental roles during economic and social disruption.

4.5: Parental Limitations and Practical Support

While parents were emotionally invested in their children's well-being, many admitted limitations due to time, resources, or capacity. Their narratives reveal an earnest attempt to do what was possible, often seeking informal advice or relying on community knowledge. “We didn’t get any support from government at that time... everything going on but not for us only for Rohingya people.” (FGD 2, 29-06-25). “Some program are going on in community but our community leader people were not strong enough so we didn’t get much opportunities.” (FGD 2, 29-06-25). “We try to manage with whatever we have. If things come to our area, we follow. Otherwise, nothing to do.” (Interview #1, 29-06-25). These reflections show how personal limitations intersected with structural barriers, leaving families to rely on resilience and community hope.

Theme 5. Perceptions of Access, Aid, and Institutional Response

A recurring sentiment across interviews was the perceived neglect of host families in humanitarian aid distribution. Participants reported limited or no access to education support, food relief, or healthcare services, despite active presence of NGOs in their locality. This perceived exclusion shaped narratives of injustice, inequality, and marginalization. In contrast, families observed consistent support directed toward Rohingya communities, reinforcing a belief that host parents were "last in line." Dissatisfaction with local governance and leaders was also common, with parents expressing that their voices remained unheard in program planning.

5.1: Host Community Reflections on Aid Distribution and Institutional Engagement

This theme highlights how host community parents perceive the distribution of aid and institutional support in areas affected by the Rohingya influx. Their insights reflect feelings of exclusion, disappointment, and unequal treatment especially when comparing their own struggles to the visible assistance received by displaced populations nearby.

5.2: Feeling Left Behind in Aid Distribution

Many participants expressed that local NGOs and international organizations were actively helping Rohingya families with food, shelter, education, and health support. In contrast, host families especially those living in poverty said they received very little or nothing. This difference created frustration. "Rohingya people were getting help from government and NGO as well, but we didn't get anything." (FGD 2, 29-06-25). "NGOs are everywhere here but nothing comes to us." (FGD 1, 29-06-25). "Everything is for Rohingya people. Not any initiative taken for local people and if taken, we didn't get any of them." (FGD 2, 29-06-25). "I even approached a local NGO once to ask about help with school fees, and they said they didn't have provisions for host families." (Interview #6, 18-07-25). Participants described seeing repeated deliveries of aid to camps while host families remained

overlooked. Mothers in particular emphasized that even small requests like for school items or basic medicine were often ignored.

5.3: Disappointment with Local Institutions

Interviewees described dissatisfaction with government officers and local leaders. Some said promises were made such as new school buildings or clinics but nothing followed. “Some programs are going on in community, but our community leader people were not strong enough so we didn’t get much opportunities.” (FGD 2, 29-06-25). “We didn’t get any support from government that time. So many things are going on but not for us only for Rohingya people.” (FGD 2, 29-06-25). “We try to manage with whatever we have. If things come to our area, we follow. Otherwise, nothing to do.” (Interview #1, 29-06-25) These frustrations were particularly acute among families who had lived in the area for generations. They expressed disappointment that institutions seemed to prioritize displaced populations over local residents who also face hardship.

5.4: Perception of Unequal Treatment in Services

Parents noted that Rohingya families sometimes received quicker attention at schools or health centers, while host children waited or were turned away. “We talk about this situation every time in front of our children. So, what do you think it’s definitely affecting their physical and mental health?” (FGD 2, 29-06-25). “Getting a doctor’s appointment or enrolling your child in school feels more difficult now.” (Interview #6, 18-07-25). Though participants did not blame displaced families directly, they voiced concern over a system that appeared to place host community needs second. These observations led to quiet resentment and raised questions of fairness.

5.5: Calls for Inclusive Support and Participation

Despite feeling neglected, many parents said they still hoped for change. They wanted programs that included both host and Rohingya families and felt their own voices could help improve future decisions. “If everyone is working together, then maybe we can get the solution to our problem. But our unity was weak.” (FGD 2, 29-06-25). “Training, government support, local community leader help everything can help us.” (FGD 2, 29-06-25). “Parents know what children need. We should have a seat at the table when programs are planned.” (Interview #6, 18-07-25). These reflections express not only frustration but also the desire for dignity, participation, and mutual respect from aid agencies and institutions.

Theme 6. Resilience and Aspirations for Structural Change

Despite the challenges, many parents conveyed a desire for long-term solutions focused on education, child protection, and fair resource allocation. Participants called for improved school infrastructure, qualified teachers, clean sanitation, and access to educational materials. They also emphasized the need for inclusive support systems that reflect the shared impact of the crisis across communities. The presence of emotional strength, hope, and adaptive efforts reflected underlying resilience, especially among mothers managing children’s needs in strained environments. Parents expressed regret over these compromises, especially when older siblings were pulled from school to assist with household chores or small income-generating tasks.

6.1: Enduring Hope, Parental Resilience and Aspirations for Structural Change

Amid ongoing socio-political and economic strain, host community parents demonstrated remarkable resilience and a forward-looking mindset. Rather than remaining anchored in

frustration, many expressed a strong desire to improve living conditions not only for their own children but for the broader community. Their aspirations included better access to education, healthcare, and livelihood opportunities, as well as more inclusive governance and equitable aid distribution. Parents emphasized the importance of long-term solutions over temporary relief, advocating for structural changes that would restore dignity and stability. This theme reflects a powerful blend of emotional endurance, practical vision, and civic awareness, revealing how adversity can fuel a collective drive for transformation.

6.2: Hope for Better Education Opportunities

Parents consistently emphasized that education was key to a better future. Even families struggling financially voiced the desire to re-enroll their children in school, underlining the need for accessible and fair education systems. “If school system is developed more, and NGOs or government provide free books and fees then many children can go again.” (FGD 1, 29-06-25). “Our children are talented. Just need chance, good school, and support to continue.” (FGD 2, 29-06-25). “We want better schools, books, teachers not just building names. Give real support so kids can ask questions and learn.” (Interview #1, 29-06-25). Education was seen not only as an individual need but also a collective way to restore community dignity and reduce disparities.

6.3: Requests for Fair Resource Distribution

Participants spoke openly about the need for fairness in aid. Their calls weren’t aimed at reducing support for Rohingya families but to be included alongside them. “Why everything is only for one group? We also live in difficulty. If all get help, then everyone will live peacefully.” (FGD 2, 29-06-25). “Water, toilet, hospital these are not luxury. These are basic

things. We all need them.” FGD 1, 29-06-25). “We’re also living here, also poor, also struggling. If water or toilets are built, they should be for everyone.” (Interview #4, 29-06-25) Parents argued that structural harmony depended on equitable policies and inclusive development efforts across both communities.

6.4: Mothers’ Role in Building Resilience

Mothers emerged as quiet leaders in household resilience navigating daily stress while upholding family routines, norms, and safety. “I always try to manage. Even if money is short, children need to study and eat. That’s my work.” (FGD 1, 29-06-25). “I joined a small group where women talk about problems. We can solve some things together.” (FGD 2, 29-06-25). “I am the one who makes things run at home budgeting, cooking, helping children with school even when we don’t have enough.” (Interview #2, 29-06-25). Some took active roles in informal work and advocacy reflecting agency, empathy, and depth of care under prolonged uncertainty.

6.5: Desire for Participation in Decision-Making

There was strong interest among participants especially parents for inclusion in decision-making spaces. They felt that being consulted would lead to programs that better reflect actual community needs. “They come and make plan for us but never ask us. If they listen first, the plan would be better.” (FGD 2, 29-06-25). Host and Rohingya family both need support but we must sit together and talk. That way we will know what is best.” (FGD 2, 29-06-25) “Parents should be invited maybe once a month to discuss what children need. We can help design good programs.” (Interview #5, 18-07-25) Their vision included joint meetings, open dialogue, and mutual respect laying foundations for collaborative community development.

3. Discussion

Theme 1: Economic Strain and Shifting Livelihoods

The economic strain experienced by host community families emerged as a central theme across both in-depth interviews (IDIs) and focus group discussions (FGDs). Participants described how the arrival of the Rohingya population disrupted their financial stability, particularly for those engaged in daily wage labor, small businesses, and informal employment. Many parents shared that job opportunities had become scarce, and wages had declined due to increased competition from displaced individuals willing to work for lower pay. This saturation of the labor market led to long hours spent waiting for work, with income becoming increasingly unpredictable.

One mother explained that her husband often waited the entire day for sporadic employment, sometimes earning less than half of what he used to. These financial shocks forced families to make difficult decisions such as withdrawing children from school, delaying healthcare visits, and reducing the quality and quantity of meals. These accounts reflect the broader vulnerabilities faced by host families during displacement crises, as noted by Islam, Sultana, and Karim (2021), who emphasize that economic instability can reshape caregiving practices and compromise children's well-being.

A particularly significant insight from the data was the role of mothers in adapting to these challenges. These responses echo findings by Rahman, Hossain, and Sultana (2022), who highlight the central role women play in sustaining household resilience during periods of economic disruption. However, this shift also placed additional emotional and physical burdens on mothers, who were managing both care work and financial responsibilities under growing pressure.

Children's education was often affected by these economic constraints. Parents reported

school dropout, irregular attendance, and reduced motivation among children due to financial stress and limited resources. Yet, despite these challenges, many families demonstrated remarkable adaptability. Participants described strategies such as reusing learning materials, adjusting daily routines, and collaborating with neighbors to share resources. These coping mechanisms reflect what Kim and Pilcher (2023) describe as community led resilience practices born out of necessity that deserve recognition and support in future policy planning.

Theme 2: Children's Well-being and Emotional Adjustment

This theme directly responds to Research Question (c), which explores the challenges parents face in safeguarding their children's well-being in the context of the Rohingya influx. My participants both in interviews and FGDs shared authentic insights into how emotional distress, behavioral changes, and disrupted routines have emerged as key concerns for children in host families.

Ultimately, this theme answers Research Question (c) by showing how economic pressure intersects directly with caregiving decisions, educational sacrifices, and emotional strain within the household. While NGOs and government programs often target displaced populations, host families especially women navigate complex roles with limited institutional support. Their reflections call for more inclusive aid structures, school re-enrollment initiatives, and recognition of informal resilience in social policy. This thesis makes a compelling case for why economic stress must be viewed not only as a financial crisis, but as a developmental threat to young children in host communities. Educational, and physical aspects of children's lives were disrupted under growing community stress and economic hardship.

Parents repeatedly emphasized the struggle to maintain children's regular schooling due to financial constraints. School dropout, irregular attendance, and difficulty accessing learning

materials were mentioned across several IDIs. These findings echo earlier research from Bangladesh (Aboud & Yousafzai, 2015; Rahman et al., 2022) that links economic vulnerability with interrupted educational pathways and limited developmental stimulation at home. Emotional withdrawal and behavioral changes were also common among children in your study. Parents described their children as becoming quieter, more irritable, and less enthusiastic about play or outdoor activities. These signs though not clinically diagnosed suggest psychosocial stress emerging from family tension, instability, and limited peer engagement.

Furthermore, my participants expressed concern about behavior imitation. Parents observed that children occasionally mimicked speech or manners that were unfamiliar to their own cultural context, especially when spending time outside or near Rohingya families. Although families did not identify this as conflict, it sparked parental discomfort and led to protective restrictions on social interaction. Similar reactions are documented in studies on host-refugee relations, such as Haque & Nasrin (2022), which underscore how identity anxiety can influence children's social behavior in mixed cultural zones.

Physical health challenges were also evident. Participants in both FGDs and IDIs shared that hygiene conditions at home were poor, clean water was limited, and medical services were often inaccessible or unaffordable. These conditions deepen educational gaps and compound emotional exhaustion for families already stretched thin. Importantly, my data revealed that parents especially mothers were aware of these changes but often felt limited in their ability to respond. They described giving advice, reinforcing moral guidelines, and discouraging “outside influences,” but also admitted that fatigue, low literacy, and lack of support often silenced more meaningful conversations with their children. Rather than formal communication methods, their efforts relied on instinct and informal guidance shaped by household norms.

This theme highlights how children's well being in host communities is closely tied to family resilience, resource access, and social safety. As my findings show, economic and social stressors manifest in subtle shifts in children's emotional patterns and developmental behavior. These insights align with Skibbe, Hindman & Connor (2022), who argue that children's literacy and emotional development must be understood together, especially in marginal settings. Participants do not speak of mental health in clinical terms but their voices suggest urgency for community-based psychosocial support, inclusive education systems, and safe spaces for children navigating displacement-driven disruptions.

Theme 3: Disruption to Social Cohesion and Cultural Boundaries

This theme responds to Research Question (c) by highlighting how the Rohingya influx affected not only household life, but also broader social relationships and cultural boundaries within host communities. My participants consistently described a weakening of neighborhood bonds, increased emotional distance between groups, and growing discomfort around children's exposure to unfamiliar behaviors and practices. Across interviews, parents shared that interaction between host and Rohingya families was now limited. In earlier years, neighbors would visit each other and children freely played together. Now, families often restrict engagement especially for their children with Rohingya peers. One FGD participant explained that mothers feel hesitant when their children start using words or styles that are unfamiliar within the home, interpreting this as influence from outside interactions. This behavioral concern created quiet tension and led families to implement new rules about social mixing.

These responses echo findings by Haque and Nasrin (2022), who described how cultural insecurity among host families can lead to protective isolation and reinforcement of identity-based boundaries. Your data revealed similar coping behaviors: parents preferred their

children to socialize within trusted circles, and discouraged unmonitored peer contact beyond the household. This was not out of hostility but from a deep-seated concern about preserving values and avoiding confusion in children's speech, habits, and religious discipline.

Participant also shared views on unequal access to aid and resources. In both IDIs and FGDs, families reported seeing Rohingya camps regularly supported with food, shelter, and healthcare while host households, including vulnerable ones, were left unattended. Parents voiced frustration not at displaced families, but at the system that seemed to exclude them. This perceived injustice contributed to feelings of marginalization and further discouraged interaction. Some parents expressed fear that their children might internalize a sense of inferiority or jealousy toward those receiving support. Although the social disconnect was strong, participants also revealed the quiet ways they tried to guide children through this changing environment. Rather than confronting the issue head-on, many relied on religious teachings, household conversations, and moral advice to help children understand boundaries. Mothers, in particular, assumed responsibility for shaping behavior and managing influence without confrontation. This role reflects what Banu and Siddiqua (2020) describe as value-anchored parenting using cultural narratives to create emotional buffers amid socio-political stress. In summary, this theme illustrates how displacement affected not just financial life, but also social cohesion and child identity. Host families responded with emotional caution, cultural preservation, and strategic distancing not from hate, but from a deep desire to protect their children's development. These insights offer valuable direction for inclusive programming that respects local concerns, fosters intergroup understanding, and ensures that host communities feel seen, valued and support with this shared spaces.

Theme 4: Parental Roles, Coping, and Communication Strategies

This theme addresses Research Question (d), exploring how host community parents responded to the challenges brought on by the Rohingya influx and its indirect effects on their children's psychosocial well-being. My field data highlight parents' active efforts to shield, guide, and emotionally nurture their children while managing their own anxieties and social pressures. Across multiple FGDs, mothers described their evolving parenting role as more proactive and emotionally intensive. They often assumed the responsibility of interpreting complex realities for their children such as visible inequalities in aid distribution or shifts in neighborhood dynamics. One participant described how she explains, in simple terms, why some families receive more help than others, emphasizing values like gratitude and self-reliance. This approach, while subtle, aligns with what Islam and Hossain (2021) call "adaptive moral framing," where caregivers restructure narratives to soften the emotional impact on young minds.

In IDIs, fathers emphasized their role as protectors especially in regulating exposure to negative influence. Many shared examples of withdrawing children from certain outdoor activities, limiting interactions with unknown peers, and shifting playtime toward household-based routines. While some of these restrictions stemmed from fear and uncertainty, others were carefully justified with stories, religious guidance, and moral teachings. This balancing act reflects what Akter and Kabir (2020) identified as "culturally contextualized coping," where parents blend discipline with community values to preserve emotional safety.

Participants also reported using spirituality and religious practices as tools for emotional regulation. Prayers, storytelling, and ritual participation were seen not only as acts of faith but also as emotional anchors during social transition. Mothers especially described how reciting verses or sharing religious stories helped children express curiosity, ask difficult questions,

and feel soothed without feeling overwhelmed. These strategies emotionally intuitive and deeply rooted in tradition show how parents coped with the unfamiliar by leaning into the familiar. Importantly, my data did not present parents as helpless or passive. Even under strain, they modeled resilience and agency. Many set new routines around family meals, schoolwork, and bedtime conversations to maintain consistency. Others developed informal peer support sharing parenting advice, school updates, and community news through trusted social circles. This form of relational parenting not only created emotional buffers for children but also empowered caregivers to reaffirm their roles under shifting circumstances. In essence, this theme reveals the quiet strength and resourcefulness of host community parents. Despite limited resources and emotional strain, they actively shaped protective environments for their children through dialogue, spiritual practice, and relational strategies. These insights underscore the importance of recognizing parents as emotional architects in post-displacement contexts. Support interventions must build on this existing agency, offering respectful platforms for dialogue, psychological support, and culturally relevant guidance that complements what families already practice.

Theme 5 : Perceptions of Access, Aid, and Institutional Response

This theme responds to Research Question (d), which explores how host community parents view the support systems around them in the context of the Rohingya influx. The findings show that many parents feel left out of aid programs and believe that their families are not getting the help they need. While NGOs and government agencies are active in the area, host families often feel invisible in these efforts. Parents shared that they rarely receive food, education, or health support, even though they live in the same communities where aid is being delivered. This sense of exclusion has created feelings of frustration and unfairness. Many mothers said they had asked for small things like school supplies or medicine but were ignored. These experiences have made families feel that they are “last in line,” even though

they also face serious challenges. The discussion also highlights how disappointment with local leaders and institutions adds to this problem. Parents said that promises were made but not kept, and that their voices were not heard in planning meetings. This lack of trust in local systems makes it harder for families to believe that change is possible. Even in schools and hospitals, parents noticed that Rohingya families sometimes received faster service, while host children had to wait or were turned away. Although participants did not blame the Rohingya directly, they felt the system was unfair and that their children were being affected emotionally and physically. Despite all this, many parents still expressed hope. They want programs that include both host and Rohingya families, and they believe that their ideas and experiences can help improve future decisions. Their call for dignity, fairness, and participation shows that host families are not just asking for aid they are asking to be seen, heard, and respected.

Theme 6: Resilience and Aspirations for Structural Change

This theme responds to Research Question (f) by highlighting host community parents' forward-looking perspectives despite ongoing hardship. Rather than focusing solely on the impact of displacement, your participants voiced strong aspirations for systemic change particularly in areas that shape children's futures. Their calls were not passive complaints, but rather active expressions of hope, endurance, and civic awareness, especially among caregiving mothers navigating compounded challenges. Across both FGDs and IDIs, parents emphasized the need for education-driven recovery. Calls for improved school infrastructure including safe classrooms, qualified teachers, and clean sanitation were echoed repeatedly. Participants noted that without investment in early childhood and primary education, children in host villages risk falling behind academically and socially. These concerns resonate with

Rahman and Chowdhury (2021), who argue that educational neglect in post-displacement zones reinforces intergenerational inequality. Several mothers suggested that equitable access to books, learning materials, and recreational tools could support not just academic outcomes but also emotional stability and social inclusion.

Participants also articulated a desire for inclusive support systems. They viewed their struggle as part of a shared humanitarian burden not separate from the Rohingya crisis but deeply intertwined with it. Some parents envisioned policies that would extend nutrition, counseling, and child protection services across both communities. This approach was framed not as charity but as justice recognizing the psychological and infrastructural strain shared by all affected families. Ahmed and Yasmin (2022) support such cross-cutting interventions, highlighting that siloed aid delivery can exacerbate division rather than build solidarity. Importantly, this data revealed an underlying current of emotional resilience. Mothers, in particular, demonstrated adaptive parenting practices: creating new routines, managing limited resources with creativity, and using cultural traditions to instill hope. One participant described her effort to teach children values of patience and empathy by linking everyday challenges to religious parables and folk stories. This emotional literacy reflects what Karim and Jahan (2020) term “resilience-through-narrative” where storytelling becomes a vessel for psychological endurance and identity preservation.

Parents’ aspirations extended to voice in policymaking. Several FGDs revealed frustration at being excluded from decisions that affect local infrastructure, education access, and youth programming. Rather than asking for top-down solutions, participants expressed interest in community-based forums, surveys, and child-focused planning committees. These remarks reflect the growing momentum for participatory development, as explored by Islam (2023), who found that rural community inclusion significantly improves program uptake and trust. In conclusion, this theme affirms the quiet strength and civic optimism within host

community parents. They are not only reacting to crisis they are imagining a better system, one rooted in dignity, fairness, and opportunity for all children. These aspirations are not merely “wishful thinking” they are policy-relevant insights that should inform long-term development efforts in displacement-affected regions.

4. Conclusion and Policy Recommendations

4.1 Conclusion

This study explored how host community parents in Bangladesh especially those living near Rohingya settlements understand and respond to the changes brought by the refugee influx, and how these shifts affect their children’s well-being. Through six major themes, the voices of parents revealed not only the difficulties they faced, but also the strength, love, and hope they continue to show every day.

At first, many parents talked about how their daily lives have become harder. Financial struggles, rising costs, and loss of work have made it more challenging to care for their children. These changes have directly affected family routines and emotional stability.

Secondly, the study found that children’s behavior and emotions are shifting. Some parents noticed signs of sadness, confusion, or withdrawal. Others mentioned that children have started copying unfamiliar habits or language. While these changes brought concern, parents didn’t blame displaced families instead, they tried to guide their children gently and patiently. Third, families described how neighborhood bonds are slowly fading. Once-friendly relations have become distant. Parents now limit their children’s playtime with other groups to protect cultural values and identity. This was not out of hatred, but from a quiet effort to preserve what they feel is safe and familiar.

Despite these concerns, mothers especially showed strong parenting roles. They told stories, gave advice, prayed with their children, and used every day routines to teach moral values. Fathers, too, focused on protection and discipline with care. These actions show resilience and emotional effort in managing social stress. The study also found that host families often feel overlooked. Humanitarian aid and support appear to focus mainly on the Rohingya, while vulnerable host children are rarely included. Parents said they don't want to compete they just want their needs acknowledged. They hope for better education, clean classrooms, qualified teachers, and mental health support for their children.

Finally, despite everything, parents expressed hope. They talked about ideas for future improvements and shared dreams of fairness, participation, and better opportunities for all children in the area. Together, these findings show that host community parents are not passive victims. They are active caregivers, emotional guides, and quiet leaders, doing their best to protect and uplift their children. Their voices should be part of any plan or program meant to serve these communities because they know best what their children need.

4.2 Policy Recommendations

These recommendations come directly from the experiences and suggestions of host community parents. They are aimed at government leaders, NGOs, and local stakeholders who want to build more inclusive, fair, and child-friendly solutions.

For Government Institutions

Improve education access for host children: Build more schools, recruit qualified teachers, and make sure classrooms are safe, clean, and welcoming.

Provide mental health and counseling services: Many children feel stressed or isolated. Schools should have trained counselors who can offer emotional support.

Ensure fair distribution of aid: Host families also need food, health care, and educational materials especially in poor neighborhoods. Aid should be based on need, not status.

Support spiritual and moral teaching: Recognize how families use faith and storytelling to guide children, and build programs that respect these traditions.

Create platforms for parent feedback: Parents want to be involved. Government agencies can organize community meetings or surveys to hear their voices regularly. “Without proper support, our children lose confidence. We just want the same care and chance for them to grow well.” IDI participant (June 2025)

For NGOs and Humanitarian Organizations

Design joint programs for host and Rohingya children: This can reduce tension and increase understanding especially in shared play, learning, or awareness sessions.

Include host families in project planning: Avoid treating them as background. Many mothers and fathers have powerful insights that can improve service delivery. Offer culturally sensitive materials. Books, games, and training tools should reflect local stories, language, and values.

Train volunteers and staff on local parenting norms: Respect for religious discipline and emotional guidance is essential for effective work in these communities. Ahmed & Yasmin (2022) highlight that cross-community child protection models are more effective when both refugee and host families are included with equal dignity.

For Community Leaders and Schools

Promote empathy and respectful contact: Schools can organize friendly programs where children learn together with supervision and guidance.

Support informal peer networks among parents: Mothers especially benefit from sharing experiences and advice in small groups or school-led forums.

Recognize fathers' role in child development: Create spaces where men feel comfortable discussing parenting, safety, and values.

Celebrate resilience stories: Communities can share real-life success stories of children and parents overcoming difficulties. This build hope and unity.

5. Timeline

Sl	Activities	May 2025		June 2025		July 2025				August 2025	September 2025	
		Week 2	Week 3	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4	Week 4	Week 2	Week 4
1.	Final draft proposal submission											
2.	Advanced Seminar											
3.	Submission of the final proposal											
4.	Data Collection											
5.	Data Analysis and Report Writing											
6.	Submission of the First Draft											
7.	Submission of the Final Draft											
8.	Final Thesis Presentation											
9.	Final Dissertation (with binding) submission to BRAC IED											

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7. Appendix

Appendix I: In-Depth Interview (IDI) Guideline

Title: Perception of Host Community Parents on the Rohingya Influx

Researcher: Umma Salma

Institution: BRAC Institute of Educational Development (BRAC IED)

1. Introduction

Welcome & Purpose: Introduce myself and explain the study: I want to learn about your experiences as a parent and how the presence of Rohingya families has affected your daily life and your child's well-being. Let them know their insights will help with meaningful research.

Consent & Discussion Rules: Obtain written consent for participation and recording.

Encourage open and honest sharing while ensuring privacy and confidentiality. Remind them: There are no right or wrong answers just individual experiences.

Icebreaker: I will ask the participant about their family how many children they have and their ages.

2. Parents' Daily Experiences Since the Rohingya Influx

1. Can you describe how your daily routine has changed since the Rohingya influx?
2. What are the biggest differences you've noticed in your neighborhood?
3. Has your child talked about the Rohingya families? What have they said?

3. Effects on Families and Children

1. What benefits, if any, has the influx brought to your family or community?

2. What challenges have you faced especially regarding your child's social, emotional, or physical well-being?
3. Have you noticed any changes in your child's behavior, friendships, or learning?

4. How Parents Cope with These Changes

1. How have you explained this situation to your child?
2. What steps have you taken to help them adjust?
3. Have you received any support from the community or schools?

5. Parental Concerns & Support Needs

1. What is the hardest part about discussing this issue with your child?
2. What kind of support would help parents and children during this transition?

6. Suggestions & Closing Thoughts

1. What recommendations do you have for schools or community leaders to better support families?
2. Is there anything else you'd like to share about your experiences?

Thank You & Conclusion

I will thank the participant for their time and insights. I will let them know that they can reach out to me anytime if they have questions. I will assure them that their responses will remain private and confidential.

: ইন-ডেপথ ইন্টারভিউ (IDI) নির্দেশিকা

শিরোনাম: হোস্ট কমিউনিটি অভিভাবকদের রোহিঙ্গা আগমনের বিষয়ে ধারণা : একটি গুণগত গবেষণা

গবেষক: উম্মে সালমা

প্রতিষ্ঠান: BRAC Institute of Educational Development (BRAC IED)

১. ভূমিকা

স্বাগত ও উদ্দেশ্য: আমি নিজের পরিচয় দিব এবং গবেষণার লক্ষ্য ব্যাখ্যা করব : আমি জানতে চাইবো কীভাবে রোহিঙ্গা পরিবারের উপস্থিতি আপনার দৈনন্দিন জীবন ও সন্তানের কল্যাণকে প্রভাবিত করেছে। অংশগ্রহণকারীদের জানানো যে তাদের মতামত গুরুত্বপূর্ণ গবেষণার অংশ হবে। অনুমতি ও আলোচনার নিয়ম: অংশগ্রহণ ও রেকর্ডিংয়ের জন্য লিখিত অনুমতি সংগ্রহ করব। উন্মুক্ত ও শ্রদ্ধাশীল আলোচনাকে উৎসাহিত করুন, যেখানে সবাই নিজ মতামত দিতে পারে। মনে করিয়ে দিব এখানে কোনও সঠিক বা ভুল উত্তর নেই শুধু ব্যক্তিগত অভিজ্ঞতা।

আলাপচারিতা শুরু: আমি অংশগ্রহণকারীর পরিবার সম্পর্কে জানতে চাইব তাদের কতজন সন্তান রয়েছে এবং তাদের বয়স কত।

২. রোহিঙ্গা অনুপ্রবেশের পর অভিভাবকদের দৈনন্দিন অভিজ্ঞতা

১. রোহিঙ্গা অনুপ্রবেশের পর থেকে আপনার দৈনন্দিন রুটিন কীভাবে বদলেছে?
২. আপনার পাড়ায় বা কমিউনিটিতে সবচেয়ে বড় পরিবর্তন কী কী দেখেছেন?
৩. আপনার সন্তান কি রোহিঙ্গা পরিবার সম্পর্কে কিছু বলেছে? তারা কী বলেছে?

৩. পরিবার ও শিশুর উপর প্রভাব

১. এই অনুপ্রবেশের ফলে আপনার পরিবার বা কমিউনিটিতে কি অর্থনৈতিক সুযোগ, নতুন সেবা, বা সাংস্কৃতিক বোঝাপড়ার মতো কোনো ইতিবাচক পরিবর্তন এসেছে?
২. বিশেষ করে আপনার সন্তানের মানসিক, সামাজিক বা শারীরিক দিক থেকে কী কী চ্যালেঞ্জের

মুখোমুখি হয়েছেন?

৩. আপনার সন্তানের আচরণ, বন্ধুতা বা শেখার ক্ষেত্রে কোনো পরিবর্তন লক্ষ্য করেছেন?

৪. পিতা-মাতারা কীভাবে এই পরিবর্তনের সাথে খাপ খাইয়ে নিচ্ছেন

১. আপনি কীভাবে এই পরিস্থিতি আপনার সন্তানের কাছে ব্যাখ্যা করেছেন?

২. তাদের মানিয়ে নিতে আপনি কী কী পদক্ষেপ নিয়েছেন?

৩. আপনি কি কমিউনিটি বা স্কুল থেকে কোনো সহায়তা পেয়েছেন?

৪. এই পরিস্থিতির সাথে মানিয়ে নিতে গিয়ে কি আপনার পরিবারে কোনো ইতিবাচক শিক্ষা বা শক্তি আবিষ্কৃত হয়েছে?

৫. পিতা-মাতার উদ্বেগ ও সহায়তা প্রয়োজন

১. এই বিষয়টি সন্তানদের সঙ্গে আলোচনা করার সময় সবচেয়ে কঠিন দিকটি কী?

২. এই পরিবর্তনের সময় পিতা-মাতা ও শিশুদের জন্য কী ধরনের সহায়তা দরকার—এবং এমন কিছু সহায়তা কি আপনি ইতিমধ্যে উপকারী মনে করেছেন?

৬. পরামর্শ ও সমাপনী কথা

১. পরিবারগুলোকে সহায়তা করতে স্কুল বা কমিউনিটি নেতাদের জন্য আপনার কী সুপারিশ আছে এবং আপনি কি এমন কোনো ভালো উদাহরণ বা প্রচেষ্টা দেখেছেন যেগুলো অনুসরণযোগ্য?

২. আপনি কি আপনার অভিজ্ঞতা সম্পর্কে আর কিছু শেয়ার করতে চান?

ধন্যবাদ ও সমাপ্তি

আমি অংশগ্রহণকারীদের তাদের মতামত শেয়ার করার জন্য ধন্যবাদ জানাবো এবং তাদের জানাবো যে তাদের যদি কোনো প্রশ্ন থাকে তারা আমার সাথে যোগাযোগ করতে পারবে। আমি তাদের নিশ্চয়তা দিব যে তাদের উত্তর গোপন ও নিরাপদ থাকবে।

Appendix II: Focus Group Discussion (FGD) Guideline

Title of the Study: Perception of Host Community Parents on the Rohingya Influx: A

Qualitative Study

Researcher: Umma Salma

Institution: BRAC Institute of Educational Development (BRAC IED)

1. Introduction

Welcome & Purpose: Introduce myself and explain the study: I want to understand your thoughts on how the presence of Rohingya families has shaped your daily experiences and your children's well-being. I will let participants know their insights will contribute to meaningful research.

Consent & Discussion Rules: Obtain written consent for participation and recording.

Encourage open and respectful discussion where everyone's voice matters. Remind them:

There are no right or wrong answers just individual experiences.

Icebreaker: I will ask participants to share their name, the number of children they have, and their ages.

2. Parents' Daily Experiences Since the Rohingya Influx

Can you describe a typical day for your family before and after the Rohingya influx?

What changes have you noticed in your neighborhood or daily routines?

Have your children expressed thoughts or asked questions about the presence of Rohingya families?

3. Benefits and Challenges for Families and Children

In what ways has the Rohingya influx brought benefits to your family or community?

What challenges have arisen, especially regarding your child's well-being (social, emotional, physical, or mental)?

Have you observed any differences in your child's behavior, friendships, or learning due to this situation?

4. Coping Strategies Used by Parents

What steps have you taken to help your child understand and adapt to these changes?

Have you relied on community support or government programs during this time?

What advice would you give to other parents facing similar adjustments?

5. Family and Community Adaptation

Do you think financial challenges have influenced your perspective on the Rohingya influx?

How do parents from different socio-economic backgrounds discuss and approach this situation?

Have you made any adjustments in how you guide your child through these experiences?

6. Addressing Parental Concerns

What concerns do parents face when discussing this situation with their children?

What kind of support educational, social, or financial would help parents navigate these changes?

3. Are there local initiatives or programs that you believe could help support affected families?

7. Suggestions & Closing Thoughts

What recommendations do you have for schools, policymakers, or organizations to support host and Rohingya families?

How can the community work together to address these ongoing challenges?

Is there anything else you would like to share about your experiences?

Thank You & Conclusion

I will thank the participants for sharing their thoughts. I will let them know that they can reach out anytime if they have any questions. I will assure them that their responses will remain private and confidential.

: ফোকাস গ্রুপ আলোচনা (FGD) নির্দেশিকা

গবেষণার শিরোনাম: রোহিঙ্গা আগমনের বিষয়ে হোস্ট কমিউনিটি অভিভাবকদের ধারণা:

একটি গুণগত গবেষণা

গবেষক: উম্মে সালমা

প্রতিষ্ঠান: BRAC Institute of Educational Development (BRAC IED)

১. ভূমিকা

স্বাগত ও উদ্দেশ্য: নিজের পরিচয় দিব এবং গবেষণার লক্ষ্য ব্যাখ্যা করব যে: আমি জানতে চাই কীভাবে রোহিঙ্গা পরিবারের উপস্থিতি আপনার দৈনন্দিন জীবন ও সন্তানের কল্যাণকে প্রভাবিত করেছে। অংশগ্রহণকারীদের জানানো যে তাদের মতামত গুরুত্বপূর্ণ গবেষণার অংশ হবে।

অনুমতি ও আলোচনার নিয়ম: অংশগ্রহণ ও রেকর্ডিংয়ের জন্য লিখিত অনুমতি সংগ্রহ করব। উন্মুক্ত ও শ্রদ্ধাশীল আলোচনাকে উৎসাহিত করব, যেখানে সবাই নিজ মতামত দিতে পারবে। মনে করিয়ে দিব যে এখানে কোনও সঠিক বা ভুল উত্তর নেই, শুধু ব্যক্তিগত অভিজ্ঞতা।

আলাপচারিতা শুরু: • আমি অংশগ্রহণকারীদের তাদের নাম ও সন্তানদের সংখ্যা ও বয়স সম্পর্কে বলতে বলব।

২. রোহিঙ্গা অনুপ্রবেশের পর থেকে অভিভাবকদের দৈনন্দিন অভিজ্ঞতা

১. রোহিঙ্গা অনুপ্রবেশের আগে ও পরে আপনার পরিবারের একটি সাধারণ দিনের বিবরণ দিন।

২. আপনার পাড়ায় বা দৈনন্দিন রুটিনে কী কী পরিবর্তন লক্ষ্য করেছেন?

৩. আপনার সন্তানরা কি রোহিঙ্গা পরিবারের উপস্থিতি নিয়ে কিছু বলেছে বা প্রশ্ন করেছে?

৩. পরিবার ও শিশুর জন্য সুফল ও চ্যালেঞ্জ

১. রোহিঙ্গা অনুপ্রবেশের পর থেকে কি আপনার পরিবার বা কমিউনিটিতে অর্থনৈতিক সুযোগ, নতুন সেবা, বা সচেতনতা বৃদ্ধির মতো কোনো ইতিবাচক প্রভাব পড়েছে?

২. বিশেষ করে আপনার সন্তানের মানসিক, শারীরিক, সামাজিক বা আবেগজনিত দিক থেকে কী কী চ্যালেঞ্জ তৈরি হয়েছে?

৩. এই পরিস্থিতির কারণে আপনার সন্তানের আচরণ, বন্ধুত্ব বা শেখার ক্ষেত্রে কোনো পরিবর্তন লক্ষ্য করেছেন কি?

৪. পিতা-মাতার খাপ খাইয়ে নেওয়ার কৌশল

১. এই পরিবর্তনগুলো বুঝতে এবং মানিয়ে নিতে আপনি কী কী পদক্ষেপ নিয়েছেন?

২. আপনি কি এই সময়ে কমিউনিটি সাপোর্ট বা সরকারি কোনো সহায়তার উপর নির্ভর করেছেন?

৩. অনুরূপ পরিস্থিতিতে থাকা অন্য পিতা-মাতাদের জন্য আপনি কী পরামর্শ দেবেন?

৪. এই পরিস্থিতিতে মানিয়ে নিতে গিয়ে কি আপনি বা আপনার পরিবারে কোনো অপ্রত্যাশিত ইতিবাচক দিক বা শিক্ষা আবিষ্কার করেছেন?

৫. পরিবার ও কমিউনিটির খাপ খাইয়ে নেওয়ার ধরণ

১. আপনি কি মনে করেন আর্থিক চ্যালেঞ্জ আপনার রোহিঙ্গা অনুপ্রবেশ নিয়ে দৃষ্টিভঙ্গিকে প্রভাবিত করেছে?

২. বিভিন্ন আর্থসামাজিক শ্রেণির পিতামাতারা কীভাবে এই বিষয়টি আলোচনা করেন বা মোকাবিলা করেন?

৩. আপনি কীভাবে আপনার সন্তানের সঙ্গে এই অভিজ্ঞতা নিয়ে কথা বলার পদ্ধতিতে পরিবর্তন এনেছেন? এসব পরিবর্তনের কোনো ইতিবাচক প্রভাব লক্ষ্য করেছেন কি?

৬. পিতা-মাতার উদ্বেগ ও সমর্থনের প্রয়োজনীয়তা

১. এই পরিস্থিতি নিয়ে সন্তানের সঙ্গে কথা বলার সময় পিতা-মাতারা কী ধরনের উদ্বেগ অনুভব করেন?

২. এই পরিবর্তনের সাথে মানিয়ে নিতে পিতা-মাতাদের জন্য কী ধরনের সহায়তা (শিক্ষাগত, সামাজিক, বা আর্থিক) দরকার বলে মনে করেন?

৩. আপনার মতে এমন কোনো স্থানীয় উদ্যোগ বা কর্মসূচি আছে কি যা ইতোমধ্যে উপকারে এসেছে?

৭. পরামর্শ ও সমাপনী মন্তব্য

১. স্থানীয় পিতা-মাতা ও রোহিঙ্গা পরিবারের জন্য স্কুল, নীতিনির্ধারক বা সংস্থাগুলোর কী ধরনের পদক্ষেপ গ্রহণ করা উচিত বলে মনে করেন?

২. এই চলমান সমস্যাগুলো সমাধানে কমিউনিটিকে কীভাবে একসাথে কাজ করতে হবে বলে মনে করেন?

৩. আপনি কি এই অভিজ্ঞতা সম্পর্কে আর কিছু শেয়ার করতে চান?

ধন্যবাদ ও সমাপ্তি

আমি অংশগ্রহণকারীদের তাদের মতামত শেয়ার করার জন্য ধন্যবাদ জানাবো এবং আমি তাদের জানাবো যে তাদের যদি কোনো প্রশ্ন থাকে তারা আমারসাথে যোগাযোগ করতে পারে। আমি তাদের নিশ্চয়তা দিব যে তাদের উত্তর গোপন ও নিরাপদ থাকবে।

Appendix III:

Consent Form for Parents (IDI & FGD)

Research Title: Perceptions of Host Community Parents on the Rohingya Influx: A

Qualitative Study

Researcher: Umma Salma

Institution: BRAC Institute of Educational Development (BRAC IED)

Degree Program: MSc in Early Childhood Development

Why This Research Is Being Done

I am conducting this study as part of my MSc degree at BRAC IED. The purpose of the study is to understand how host community parents from lower and middle-income groups view the presence of Rohingya families in their community, particularly regarding child-rearing, social interactions, and community dynamics.

What You'll Be Asked to Do

If you agree to participate, you will be asked to share your personal experiences and opinions about Rohingya families in your neighborhood. This may include talking about how children interact and any changes you've noticed in social life. Your participation will involve either a one-on-one interview or a group discussion, which will take about 40 to 60 minutes.

Potential Risks and Benefits

There are no known risks associated with joining this study. While you may not benefit directly, your insights will help create a better understanding of social integration and may be useful for future policies related to host communities and refugee families.

Your Privacy and Confidentiality

Everything you share will remain strictly confidential. Your name will not be used in any reports or publications. Your responses will be anonymized, and all data will be securely stored on my personal laptop for research purposes only.

Future Use of Information

Some information from this study may be used for future academic research, but it will never include your personal details or compromise your privacy.

Your Right to Decide

Your participation is completely voluntary. You can choose not to participate or withdraw at any time without any penalty or consequence.

If you agree to participate, please sign below:

Parent's Name:

Researcher's Name:

Parent's Signature:

Researcher's Signature:

Thank you for your time and support. If you have any questions, feel free to contact me at:

(Umma Salma)

☎ 01851134871

অভিভাবকদের জন্য সম্মতি ফর্ম (আইডিআই এবং এফজিডি)

গবেষণার শিরোনাম: রোহিঙ্গা অনুপ্রবেশ সম্পর্কে হোস্ট কমিউনিটির অভিভাবকদের

দৃষ্টিভঙ্গি: একটি গুণগত গবেষণা

গবেষক: উম্মে সালমা

প্রতিষ্ঠান: ব্র্যাক ইনস্টিটিউট অফ এডুকেশনাল ডেভেলপমেন্ট (BRAC IED)

ডিগ্রি প্রোগ্রাম: প্রাথমিক শৈশব উন্নয়ন বিষয়ে মাস্টার্স (MSc)

গবেষণার উদ্দেশ্য

আমি BRAC IED-এ আমার MSc গবেষণার অংশ হিসেবে এই গবেষণা পরিচালনা করছি। এই গবেষণার লক্ষ্য হলো নিম্ন ও মধ্যবিত্ত শ্রেণীর হোস্ট কমিউনিটি অভিভাবকদের দৃষ্টিভঙ্গি বোঝা, বিশেষ করে শিশু লালন-পালন, সামাজিক মিথস্ক্রিয়া এবং পারিবারিক পরিবর্তন সম্পর্কে রোহিঙ্গা পরিবারের উপস্থিতির প্রভাব।

আপনার ভূমিকা

আপনি যদি এই গবেষণায় অংশ নিতে সম্মত হন, তাহলে আপনাকে রোহিঙ্গা পরিবারের উপস্থিতি সম্পর্কে আপনার অভিজ্ঞতা, দৃষ্টিভঙ্গি এবং অনুভূতি ভাগ করে নিতে বলা হবে। এতে শিশুদের সামাজিক মিথস্ক্রিয়া ও পারিবারিক জীবনে উপলব্ধ পরিবর্তন সম্পর্কিত আলোচনা অন্তর্ভুক্ত থাকতে পারে। আপনার অংশগ্রহণ একটি ব্যক্তিগত সাক্ষাৎকার (IDI) বা ফোকাস গ্রুপ আলোচনা (FGD) এর মাধ্যমে হবে, যা প্রায় ৪০ থেকে ৬০ মিনিট সময় নিতে পারে।

ঝুঁকি এবং সুবিধা

এই গবেষণায় অংশগ্রহণের কোনো প্রত্যক্ষ ঝুঁকি নেই। যদিও আপনাকে তাৎক্ষণিকভাবে কোনো সুবিধা নাও মিলতে পারে, আপনার মতামত সমাজের একীকরণ ও নীতিগত দিকনির্দেশনা তৈরিতে গুরুত্বপূর্ণ ভূমিকা রাখতে পারে।

গোপনীয়তা ও তথ্য সংরক্ষণ

আপনার সমস্ত তথ্য সম্পূর্ণ গোপনীয় থাকবে। গবেষণা রিপোর্ট বা প্রকাশনায় আপনার নাম উল্লেখ করা হবে না এবং আপনার উত্তরগুলো বেনামী রাখা হবে। আপনার তথ্য আমার ব্যক্তিগত ল্যাপটপে নিরাপদভাবে সংরক্ষণ করা হবে এবং শুধুমাত্র একাডেমিক গবেষণার উদ্দেশ্যে ব্যবহৃত হবে।

ভবিষ্যতে তথ্য ব্যবহারের নীতি

এই গবেষণা থেকে সংগৃহীত কিছু বেনামী তথ্য ভবিষ্যতের গবেষণার জন্য সংরক্ষণ করা হতে পারে, তবে এতে আপনার গোপনীয়তা বা ব্যক্তিগত তথ্যের কোনো লঙ্ঘন ঘটবে না।

অংশগ্রহণের অধিকার

এই গবেষণায় অংশগ্রহণ সম্পূর্ণ স্বৈচ্ছাসেবী। আপনি চাইলে অংশগ্রহণ না করতে পারেন, অথবা যেকোনো সময় কোনো কারণ ছাড়াই প্রত্যাহার করতে পারেন।

আপনি যদি গবেষণায় অংশগ্রহণে সম্মত হন, অনুগ্রহ করে নিচে আপনার স্বাক্ষর প্রদান করুন:

অভিভাবকের নাম:

গবেষকের নাম:

অভিভাবকের স্বাক্ষর:

গবেষকের স্বাক্ষর:

আপনার সময় ও সহযোগিতার জন্য ধন্যবাদ। যদি আপনার কোনো প্রশ্ন থাকে, অনুগ্রহ করে আমার সাথে যোগাযোগ করুন: ☎ 01851134871 (উম্মে সালমা)