



## **From Rohingya to Bangladesh: Prisoners of their own land**

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**This curriculum unit is recommended for: 3rd Grade**

**Keywords:** Culturally Deficit, Poor, At-risk, resistance, fleeing for their homeland, survivors, refugees, expressionism, abstract, art, storytelling, climate change, climate migration

**Teaching Standards:** See [Appendix 1](#) for teaching standards addressed in this unit.

**Synopsis:** This unit will evaluate the people of Bangladesh taking Rohingya refugees in their land and focus on Bangladesh people being affected by natural disaster; “the so-called climate refugees.” These families have experienced mistreatment, such as abuse physically and mentally. To survive, Rohingya people must flee to their neighbor country, Bangladesh. As well, Bangladesh has been a solidarity country to allow them to be in their country, but Bangladeshi people are prisoners of their own land themselves and are affected by climate disasters. Additionally, we will approach these two groups’ lifestyle and what makes them refugees, and prisoners of their own land. Furthermore, the content will be targeted to engage students to be inspired to develop a form of art, expressionism, to reflect the affected people of Rohingya, and Bangladeshi refugees. Expressionism is the demonstration of feelings/emotions that convey the idea of an expression in art. This unit aligns with the North Carolina Visual Arts/literacy standards on how art documents the history of the local community and how artists express personal ideas. In this case, how people from these countries express themselves through art. Additionally, this aligns with advocating for a humanitarian response that develops a sense of empathy, care, and help in students.

*I plan to teach this unit to 33 students in 3rd grade. I give permission for the Institute to publish my curriculum unit and synopsis in print and online. I understand that I will be credited as the author of my work.*

### **Introduction: Bangladesh history, geography, and disadvantages for climate change**

Bangladesh was originally part of Pakistan and was referred to as “East Pakistan” before Bangladesh became an independent country in 1971. East Pakistan endured nine months of war between the Pakistan army and the guerilla fighters which ultimately led to the independence of Bangladesh. It was one of the five provinces in Pakistan at 1,100 miles (1,800 km) of Indian territory.

Bangladesh is surrounded on three sides by India, and is a delta shaped by three rivers: Padma (Ganges [Ganga]), Meghna, and the Jamuna (Brahmaputra) in the northeastern India subcontinent. Together, these rivers make the third largest river in the world (by flow volume, after the Amazon and Congo rivers). They are the main source of environmental disasters/catastrophes in Bangladesh. Additionally, during the era of British colonial occupation of India (1858-1947), Bangladesh was an unreachable frontier in the north of India, just accessible for a distinct culture.

Bangladesh has faced many distinct types of climate change throughout the country’s fifty years of being independent from Pakistan. Typhoons and heavy seasonal rain have helped to create ideal weather conditions which have allowed different variations of the nation’s most exported goods, rice. Although at the time, Bangladesh did not have a typhoon warning system and this caused major flooding, damage to crops and loss of life. The integration of the typhoon warning system has allowed Bangladeshis to thrive in all the extremely varied seasons of the year. Bangladeshis have created unusual ways to cultivate rice through the summer’s heavy rainfall and moderate temperature through the winter season. Tidal River Management is a notable example of their ability to adapt to a rapidly changing climate, and see it as a way of raising land levels to match sea level rise caused by global warming. “By using its experience and existing techniques, Bangladesh is already responding to the likely impacts of climate change.”<sup>1</sup>

The disastrous effects of climate change are felt all over the world. Third world countries like Bangladesh who rely on their exported goods are significantly impacted by the effects of climate change. Climate change will be detrimental for Bangladesh; it’s estimated that by 2050 Bangladesh must invest money to build stronger dikes, cyclone shelters, and Tidal River management to be able to keep up with the rise of the sea levels. Additionally, more floods mean loss of crops, land, and an increment of poverty. “Bangladesh’s leading role and international standing on climate change adaptation is based on rural areas, where most people still live. Dealing with floods, cyclones, crops and sea level rise has been entirely rural and the

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<sup>1</sup> Parmar, Parveen K et al. “Mortality in Rohingya Refugee Camps in Bangladesh: Historical, Social, and Political Context.” *Sexual and reproductive health matters* 27.2 (2019): 39–49. Web.

expertise and understanding of climate change in Bangladesh by the global experts is built on a deep rural understanding.”<sup>2</sup>

### **Demographics**

I am the elementary art teacher at Collinswood Language Academy Elementary School in Charlotte, North Carolina. Collinswood Language Academy is a K-8 Spanish Language Immersion school in the Charlotte Mecklenburg School system. The current enrollment in grades Kindergarten through eighth grade is 785 students. The demographic makeup of our school is 60 % Hispanic, 20% White and 16% African American. 48.5% of our students receive free or reduced lunch. I plan to teach to my third-grade art classes. Current data for the 2021-2022 school year shows 78 students enrolled in this grade. The students are divided among three classes, and I plan to teach the 8-week Curriculum Unit to each class during the same period, in the spring of 2022. As a Special Area teacher, I see my students on a six-day rotation.

### **Rationale**

The context of my unit focuses on Rohingya refugees’ camps in Bangladesh. Also, how climate change has impacted Bangladesh from an environmental, social, and political crisis, an example of the cause of environmental disasters is how “Some floods are being and bring fertility, but others are hugely destructive, and the rivers shift their courses eroding farmland and creating new islands. Cyclones coming north, up the Bay of Bengal, can cause massive damage,” (Roy). Bangladeshi people are trapped as refugees in their own country, being one of the most densely populated countries and being in an area that is flat that makes it more vulnerable to the risk of climate change and environmental challenges. The question is, are these climate changes suitable for Bangladeshi people to keep the people in their own country or are they suitable to be called climate refugees? Bangladesh has provided shelter for Rohingya refugees in a time of great disaster, but being a high-density populated country, more challenges arrived to keep people safe. Furthermore, focusing first on its environmental challenges, the unit will address different parts of the country that are more likely to get flooded. Also, Bangladesh has made progress in education, and health care. However, one of their unfavorable situations is a poor government. “Government and businesses fail to enforce or enact effective measures to mitigate climate change, protect populations and help businesses impacted by climate change to adapt,” (Roy). This is where the unit will focus when it comes to political “climate change negotiations.”

Additionally, the unit will incorporate social changes, emphasizing life in Rohingya refugee camps in Bangladesh. The Rohingya people have been persecuted for decades in their own country, Myanmar, and being declared stateless, making them to flee to neighbors’ countries, such as Bangladesh. They are one of the most targeted and persecuted groups in Myanmar.

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<sup>2</sup> Chaturvedi, Sanjay, and Timothy Doyle. “Geopolitics of Fear and the Emergence of ‘Climate Refugees’: Imaginative Geographies of Climate Change and Displacements in Bangladesh.” *Journal of Indian Ocean region* 6.2 (2010): 206–222. Web.

From my understanding Rohingya people and Arakanese people were in conflict by both taking sides with the British and Japanese. “During precolonial times, the Rohingyas and Arakanese (the remainder of the population in Arakan) lived in harmony. This changed after colonization by the British following the first Anglo-Burmese war in 1825. The rift deepened during the Second World War, when Rohingyas declared their loyalty to the British, while the Arakanese sided with the Japanese.”<sup>3</sup> When the Japanese were in control, they targeted a lot of Rohingya citizens, where an anti-campaign of Rohingyas was declared. Rohingya people have being subjected to violence, abuse, and lack of civil rights. This is one of the reasons why Rohingyas have fled from Myanmar to Bangladesh and live as refugees until now. Histories of colonialism and oppression and inequality shape the relationships and experiences of climate refugees (both Rohingya and Bengali peoples) in Bangladesh.

Rohingyas experience disadvantages such as being stateless, marginalized, and now with lack of solidarity from Bangladeshi people. They face a lack of solidarity because many Bangladeshi people are opposed to accepting more Rohingyas as they believe the growth of this population has led to a lack of resource opportunities, a decrease in wages, and overall, a significant economic effect in Bangladesh. As a result, humanitarian intervention to help Rohingyas by local Bangladeshis has declined. As Khan concludes, “However, within a year, since the last arrival of refugees in 2017, perceptible solidarity and support for the refugees faded away, and resentment against both refugees and humanitarian aid agencies, particularly among the impoverished local population in Cox’s Bazar district, is evident.”<sup>4</sup>

These topics align with the culture of most Hispanics students’ families, African American students’ families, and those whose families come from a foreign country. The focus is to integrate and expand students’ awareness of disadvantaged people in other countries’ experiences, like Bangladesh, and the Rohingya people. Students will be able to identify differences, similarities between their lifestyles and ours, and students will get to examine and reflect on these communities. Students will use their critical thinking to create art as a form of expressionism, to reflect Bangladeshi and Rohingya communities’ disadvantages, and their experience as refugees.

Expressionism refers to art in which the image of reality is distorted to make it expressive of the artist's feelings or ideas (see: Wassily Kandinsky). Expressionism in art is the inner demonstration of what someone has experienced, seen, or felt. Artists use this art term to create art that reflects in a narrative or abstract from their thoughts. These will be part of the visual narration of Rohingya refugee artists who work on murals to narrate their experiences through paint, and to be able to communicate awareness of their living conditions and challenges.

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<sup>3</sup> Milton, A., Rahman, M., Hussain, S., Jindal, C., Choudhury, S., Akter, S., Ferdousi, S., Mouly, T., Hall, J., & Efirid, J. (2017). Trapped in statelessness: Rohingya refugees in Bangladesh. *International Journal of Environmental Research and Public Health*, 14(8), 942. <https://doi.org/10.3390/ijerph14080942>.

<sup>4</sup> Khan, H., & Wern, S. C. (2018). *Power forward*. Salaam Reads.

Additionally, students will explore and analyze Artolution's Community Mural, "where the message is to protect the community and seeking for voices to be heard around the world," (Artolution). Artolution is a non-profit organization based in New York that focuses on artistic responses to global crises. This organization bring the arts as a way of narrative, and humanitarian tool to advocate for refugees. Students will create their own artwork that encompasses the same awareness, to create a painting that shows Rohingyas crossing the river to Bangladesh, so they can have a better life without being persecuted by the militia in Myanmar.

Artolution's website says: "In Bangladesh, we have a passionate team of Bangladeshi and Rohingya teaching artists including those who were affected by the ethnic cleansing of the Rohingya community in Myanmar. In 2020, this talented team demonstrated their commitment to leading Artolution programs despite the new challenges. Our artists quickly responded by creating public health messages with the support of partners like UNICEF Bangladesh, where moveable canvas murals were installed in high foot traffic areas. The murals demonstrated safety measures and protocols aimed at protecting the community." Artolution will be part of their influential inspiration to create awareness through their art. This will engage students to get to advance their learning and appreciation of other cultures.

### **Unit Goals**

This unit will capture these themes in alignment with key readings described below in the Content Research section: How Bangladesh confronts climate change; The multi-vocal voices of refugees; A case study of Rohingya refugees in Bangladesh; Mortality in Rohingya refugee camps in Bangladesh: historical, social, and political power; From solidarity to resistance: host communities 'evolving response to the Rohingya refugees in Bangladesh; Trapped in statelessness: Climate change's impacts on Bangladesh; and Xenophobia and Gender-based Violence among documented discrimination against Rohingya Refugees in Bangladesh. These themes will help teachers and students understand one of the poorest countries and its development, and, why it is a supportive country, since it has helped Rohingya people who have been persecuted in their own country Myanmar. Additionally, after expanding our concept of the experiences of Bangladeshi and Rohingya people, we will focus on the art that they create that helps them to demonstrate awareness of their life circumstances. In sum, we will focus on how survivors have flourished by expressing their traumatic experiences through art murals.

### **Content Research**

The below discussion of key readings establish the importance of climate change in Bangladesh, and how environmental disasters cause lack of resources. These readings also discuss how Bangladesh is a solidarity country that take refugees (Rohingyas) from Myanmar.

**Roy, M., Hanlon, J., & Hulme, D. (2016). *Bangladesh Confronts Climate Change: Keeping Our Heads above Water*. Anthem Press**

Bangladesh being one of the poorest countries have shaped themselves to adapt to environmental disasters. Bangladeshi people have educated themselves to protect themselves, for example, they are building houses in higher elevated areas where they don't get flooded, they have more communication to advice people from cyclones, and have built higher coastal dikes. Higher coastal dikes prevent places from being flooded from the sea. Being a vulnerable country that can flood, challenges will arise for Bangladesh where they have to build stronger houses, take care of their delta that provides a great deal of rice, and have enough shelters for the coming refugees. But will Bangladesh be able to support economically these new arisen challenges? Is clear that Bangladesh don't want to be victims or be called "Refugees," but they are facing more challenges by being populated with Rohingya refugees.

Next, I will address Bangladesh geography. Bangladesh is very prone to get flooded and has a history of being impacted by cyclones. let's talk about the three vast rivers that align/connect with Bangladesh, Brahmaputra, Ganges, and Meghna; they make the largest river in the world. "The Brahmaputra is 3000 km long and provides 56 percent of the total water." This river receives its water from snow or melting glaciers. "The Ganges is 2600 km long and provides 25 percent of the total water. It also receives water from snow and melting glaciers. "The Meghna is 264 Km long and provides 19 percent of the total water. What cause the overflow of water in this river is the nonstop rain. This delta that is Bangladesh, surrounded by rivers is a great fortune for the people of Bangladesh to maintain their crops such as rice, and wheat. The flow of water that the delta obtain with the rivers is very complex. But unfortunately, being a very rich land with great soil, and water supply is not enough for Bangladesh to survive, they are at risk to lose their land, and be submerged in the coming years because of the great water flow that keeps coming to the land, and most of all global warming (climate change). In addition, Bangladesh is facing disadvantages already with extreme weather, so climate change will make things worse for the people of Bangladesh. Bangladeshi people are struggling but making every possible way to keep themselves above water. Additionally, Bangladeshi people, as I stated before, provide shelters to protect people from mayor weather disasters, since Bangladesh have faced mayor cyclones hit in recorded history. "Up to 500,000 people died in the 12 November 1970 Bhola cyclone, making it the deadliest cyclone in recorded history." A lot of people have lost their life, even with available shelters, warnings, and higher coastal dikes is not enough the amount of people that is in Bangladesh and keep coming from neighbors' country is higher to keep them safe.

Furthermore, this is where climate change provokes Bangladeshi people to be "refugees" in their own land. As climate change worsens in Bangladesh, these changes are not enough for some people to emigrate. Unfortunately, environmental disasters are a big factor for people to be unemployed, and to encounter economical disadvantages. This is where people have the need to abandon their houses, and their belongings that have been destroyed by environmental factors. "Bangladesh has had environmental migrants for centuries, although the number is probably rising as population growth pushes people to live in more marginal areas".

Bangladesh is surrounded by a wealthier nation, India, that has a fast growth in economy with the country's goods, technology, and retail. The only thing that India shares with Bangladesh is their trade. Which India should allow Bangladesh refugees. India has controlled its borders

more, even building a wall that has restricted Bangladeshi people from migrating, leaving people without options but to stay in Bangladesh and hope for the best. India government have the theory that allowing people in their country will bring terrorism, diseases, and “infiltration into the country; “the thing is that this fence will prevent refugees to go to India and provoke more tension between these countries. ‘Historically, the Bengal delta’s volatile environment created a rich tradition of migration. Between 1950 and 2001, perhaps 12 million to 17 million Bangladeshis crossed the border into West Bengal. But it has become redundant to talk of illegal migration: Since Bangladesh gained independence in 1971, the only way to migrate legally from Bangladesh to India is to marry an Indian.”

**Chowdhury, Suban Kumar et al. “Multi-Vocal Voices of Refugees: A Case Study of Rohingya Refugees in Bangladesh.” *International sociology* (2021): 26858092199332–. Web.**

The population in Bangladesh keeps growing, being one of the poorest countries in south Asia. Bangladesh receives refugees from neighboring countries such as Myanmar—the so-called “Rohingya people.” As I addressed earlier, Rohingya people have been marginalized in different ways where their human rights have been taken away. Rohingya people have been persecuted for decades and making them flee for their own country to Bangladesh, and other neighbors’ countries. But they struggle to belong in Bangladesh either, because they are still restricted in language, culture, employment, health care, and most of all poor living conditions. “Unsatisfactory human rights conditions include a lack of resources, such as appropriate spaces for the girls, adequate healthcare facilities and schooling, poor physical and psychological care for the refugees and a threat of deportation and fear of physical harassment from refugee men and the locals”. Bangladeshi people do not see Rohingya as refugees but as impostors that want to take part of their land. Rohingya people have little to hope for a new beginning in Bangladesh, they are living in non-humanitarian conditions in “camps” where everything is restricted even their freedom to go outside their camps. Rohingya people live under their past and present trauma of being stateless, and prisoners.

The question is, are their voices heard? Rohingyas are safe now where they are not being killed by Myanmar government, but psychological trauma is left where fear of cultural differences, and resources are lacking in Bangladesh. Additionally, they were welcomed through “Host families” that provided shelters for them, but their differences were stronger where the Bangladeshi people did not want to share their house and food anymore leaving the Rohingya people feeling hopeless of having shelter again. “We leave Myanmar facing the cruelty of the armed forces. However, after coming to Bangladesh we are facing same types of inhuman behavior by the local people.” Bangladeshi people’s behavior can be part of their own life struggles, such as, lack of resources. Bangladeshi people are resistant to allow more refugees in their communities since they face a great deal of disadvantages in their communities as well. They are agencies that helped Rohingya refugees, such as, UNHCR; provided resources for them, but unfortunately the locals are taking away their food resources and anything that these

types of agencies could provide for them. In addition, they are being “deprived for being a refugee.”<sup>5</sup>

**Ansar, Anas, and Abu Faisal Md. Khaled. “From Solidarity to Resistance: Host Communities’ Evolving Response to the Rohingya Refugees in Bangladesh.” *Journal of International Humanitarian Action* 6.1 (2021): 1–14. Web.**

Furthermore, this context was stated before “From solitary to resistance”. This host communities are not being solidarity anymore they are causing more suffering to Rohingyas by taken away what others give them. Once again, disagreements with the locals and refugees can be the result of being Bangladesh refugees themselves. Rohingya refugees attract the help of humanitarian agencies, so is understood that Bangladeshi people is unsatisfied with the little that they have and received from their own land that a disagreement to share resources with Rohingyas is manifested.

However, before these disagreements started local host were the ones helping with resources, shelters, and taking cared of the injured. There was solidarity, and they were familiarizing to their suffering. “For Bangladeshi, especially for the political and urban elites, the Rohingya situation is a painful reminder of Bangladesh’s bloody liberation war. The war and the subsequent refugee situation remain a defining feature of Bangladesh’s national psyche. Bangladeshi people can relate to Rohingyas since they themselves were refugees in India after the “Liberation of Bangladesh” (Khaled). That’s an important reason of why Bangladesh have taking Rohingyas refugees. In addition, being solidary with Rohingyas took a big tool out of Bangladesh, since the population kept growing and more refugees coming in need of help this led to resentment, and lack of essential resources, drop in wages, and health care.

Furthermore, after Bangladesh kept facing deficit in resources it causes a big impact with helping Rohingyas refugees. Competition started happening where their relationship between refugees and local host deteriorated. There’s not much difference between Rohingyas and the locals, since they share commonalties, such as, religion, resources disadvantages, and discrimination.

**Akhter, Shamima, and Kyoko Kusakabe. “Gender-Based Violence Among Documented Rohingya Refugees in Bangladesh.” *Indian journal of gender studies* 21.2 (2014): 225–246. Web.**

Bangladeshi and Rohingya refugees face discrimination when it comes to women’s rights. Rohingya women and girls have experience mentally, and physical abuse in Myanmar. What is understood is that there is a “Maternal mortality”, where a lot of women’s are limited to receive medical attention when needed leading to their death. This is the same case with Bangladeshi women’s that are in disadvantages to get health care, many women’s died of childbirth. When Rohingyas where in Myanmar they were deprived of medical attention, not able to have an

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<sup>5</sup> Parmar, Parveen K et al. “Mortality in Rohingya Refugee Camps in Bangladesh: Historical, Social, and Political Context.” *Sexual and reproductive health matters* 27.2 (2019): 39–49. Web.



education, they had a lot of limitations because the man is the one that must decide for them. This keep happening in Bangladesh, women are abused, and deal every day in a violence environment. “Gender norms in Bangladesh limit girls’ mobility after the onset of puberty, limiting access to education, and livelihoods”. In addition, having no rights and being afraid in a hostile environment with their partners, their life is uncertain. However, violence is present for a few factors, such as, lack of employment, death, and injustice.

## **Instructional Implementation**

### **For Students**

- Reborn in Bangladesh: Starting over in a new country**
- Climate change a driving factor of displacement in Bangladesh**
- The mass immigration of refugees**

### **Introductory Readings:**

“Climate Displacement in Bangladesh,” Environmental Justice Foundation,  
<https://ejfoundation.org/reports/climate-displacement-in-bangladesh>.

Tim McDonnell, “Climate change creates a new migration crisis for Bangladesh,” *National Geographic*, January 24, 2019.  
<https://www.nationalgeographic.com/environment/article/climate-change-drives-migration-crisis-in-bangladesh-from-dhaka-sundabans>

Bangladesh is a densely populated country, and a natural disaster-prone country that have become the main source of climate displacement, and refugees. Cyclones entering rural areas (coastal areas) have affected the way many people live. Flooded coastal areas have displaced families. River erosion, earthquakes, soil degradation, and deforestation are the sources of climate change refugees. “Scientific estimates indicate, of the billion people expected to be displaced worldwide by 2050 by climate change factors, one in every 45 people in the world, and one in every 7 people in Bangladesh, would be a victim.”<sup>6</sup> In addition, a lot of people might need to relocate to different countries such as the UK, and the USA.

Bangladesh faced a displacement crisis where these refugees choose between damaged coastlines and urban slums. These areas are crowded with a dense population of refugees. “Interviews with dozens of migrant families, scientists, urban planners, human rights advocates, and government officials across Bangladesh reveal that while the country is keenly

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<sup>6</sup> “Climate Displacement in Bangladesh,” Environmental Justice Foundation,  
<https://ejfoundation.org/reports/climate-displacement-in-bangladesh>.

aware of its vulnerability to climate change, not enough has been done to match the pace and scale of the resultant displacement and urbanization, toppling any prospect of a humane life for one of the world's largest populations of climate migrants." There is an untidy misplacement that has accelerated because of climate change.

In addition, Bangladesh's delta is less than five meters below sea level, where the country is prone to get flooded every time it rains. But the 28 percent of people of Bangladesh that lives in the prone environmental disaster area have the benefit to have great agriculture, and maritime trade routes. Additionally, the option left is to travel to the capital of Bangladesh that is Dhaka, when climate change hits the coastal areas. However, these people flew to urban slums in Dhaka where poverty is highly apparent. "Dhaka is filled with people who fled their village because it was swallowed by the sea or the rivers," Huq says.<sup>7</sup>

The coming millions will be impossible to absorb." Additionally, moving to "Dhaka" is a life change for migrants. Men get jobs in factories or builders, women get to clean houses, and raise families, but as any transition it has its consequences women get marginalized, for kids to get an education is a luxury, and billings are higher. "Forty percent of the city's residents live in slums like this, hundreds of which are spread across the city. According to the International Organization for Migration, up to seventy percent of the slums' residents moved there due to environmental challenges." With this being addressed, these families that flew to "Dhaka" to have a better life are challenged to faced unsanitary living, and a corrupted money flow.

## **Is Bangladesh a solidarity country for Refugees or a resistance country?**

### **Rohingya refugees in Bangladesh**

#### **For Students**

Bangladesh has expressed solidarity to welcome neighboring refugees in their country until 2017, where a mass of Rohingya people cross the Naf River to start a new beginning in Bangladesh. Rohingya people have been persecuted from their country Myanmar for decades, they have travel to neighbor countries such as Bangladesh, Malaysia, and Thailand. When colonization happened in Myanmar, they were the Rohingyas and Arakanese where they were living civilized this change when the British invasion/war happened, and Rohingyas were loyal to the British, and the Arakanese to the Japanese. "During the Japanese occupation of Burma (including Arakan), the Rohingya population was targeted jointly by both the communalist (Buddhist) Rakhine and the Burma Independence Army, killing 100,000 Rohingya and exiling a further 50,000 towards the border of East Bengal."<sup>8</sup>

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<sup>7</sup> McDonnell, Tim. "Climate change creates a new migration crisis for Bangladesh," *National Geographic*, January 24, 2019.

<sup>8</sup> "All You Can Do is Pray": Crimes Against Humanity and Ethnic Cleansing of Rohingya Muslims in Burma's Arakan State," Human Rights Watch, April 22, 2013.

<https://www.hrw.org/report/2013/04/22/all-you-can-do-pray/crimes-against-humanity-and-ethnic-cleansing-rohingya-muslims>.

After this, and the Burma Independence in 1948, Rohingya have been denied of their rights, and the result of a starting genocide. For this reason, Rohingyas have become stateless, seeking for a new place to call home. Bangladesh have been a helping hand to Rohingya Refugees taking into consideration that Bangladeshi people itself need assistance in their living conditions. Bangladesh have limited resources already but helping Rohingyas remind them of their own experiences, being themselves refugees, and the liberation war of Bangladesh. “For Bangladeshi, especially for the political and urban elites, the Rohingya situation is a painful reminder of Bangladesh’s bloody liberation war.”

However Bangladeshi people, the “locals” have gained resentment to Rohingyas since Rohingyas were getting most of the help by humanitarian aid agencies and the government of Bangladesh itself. With limited resources and being one of the poorest hostesses for Rohingya people, resources are scarce. Additionally, the resentment to keep helping Rohingya refugees by allowing them in their homes or camps is because public services got deteriorated, labor jobs were low for the locals, since Rohingyas were receiving goods, they took the labor jobs with a lower wage than the locals. This and other changes were happening in the coastal areas where things were getting pricier, and their living conditions became difficult. “A large-scale refugee arrival into an area may cause a significant strain on natural resources, causing both environmental and social impacts”. Humanitarian agencies are focused on helping Rohingya refugees than locals, and therefore, resentment and lack of help have attribute to similar living conditions that Rohingyas were experiencing back in Myanmar.

## **Appendix 1:**

3.V.1.2 Understand that artists use their art to express personal ideas.

3.CX.1.2 Understand how art documents the history of the local community.

**3.V.1.2 Art of Bangladesh-Incorporation of Literature** Art in Bangladesh was used as regrowth and visual proclamation of Culture. “A contemporary arts scene began to grow in Bangladesh 20 years after a bloody war of independence separated the country from Pakistan in 1971. Since the 1990s, more artists have graduated from the country’s arts academies and universities, and new art venues have sprouted up. Now art openings happen weekly in Dhaka’s galleries, clustered mostly in Dhanmondi — though getting to them is a challenge in a city of seven million that is choked with traffic.” This is where “Dhaka” grows as the place where art galleries are expanding to reflect on Bangladesh culture, and history. I aim to accomplish the connection that has the arts with the culture, and history of Bangladesh. After, learning about Bangladesh. As well as being a disadvantaged country that is trying to seek awareness through art.

## **3V.1.2 For Rohingya Survivors, Art Bears Witness**

Getting to know Mohammed Nur, Rohingya artist. Theme artwork Balukhali camp. Folk artists create art with a message. After a persecuted life Rohingya survivor paint in murals his story of awful events that led him to be a refugee in Bangladesh, and the uncertain life that he has to face in Bangladesh. “They escaped traumatic circumstances in Myanmar and now live-in harsh conditions. But refugees are creating murals drawn from their flourishing cultural traditions, reborn in Bangladesh camps.”

### **Art Lesson focus on:**

**-Rohingyas crossing the Naf river**

**-For Rohingya Survivors, Art Bears Witness**

**-Rohingyas demonstrate their trauma experiences through Art Murals**

The Naf river is an international river marking the border of southeastern Bangladesh and western Myanmar. Is a transboundary river which is shared between Bangladesh and Myanmar. Being near to the ocean, the water of the river is salty. Also, the water level rises based on the high and low tide from the sea. Keeping similarity with the Bay of Bengal the river has almost same color of the ocean. The Naf River have been the crossing border for Rohingyas to get to Bangladesh. After getting close to Bangladesh they walked through water, and get to the border in Palong Khali, near Cox’s Bazar, Bangladesh. “For thousands of Rohingya Muslims fleeing violence in Myanmar, salvation is a fishing boat. Many are overloaded and the journey through storms is dangerous. 200 people have died in accidents since the refugee exodus began in late August. Reuters takes a closer look at these desperate crossings.”

The boat that they traveled is called “The moon boat” the shape of the boat helps to break the waves. “Made by traditional carpenters using local “shiuri” wood, a typical moon boat is 8 meters long and weighs less than 4 tons. It has a crew of 4-5 fishers. The boats can become unstable if carrying up to 25 passengers”. Usually, a hundred people get on the boat to seek a new beginning, but it comes with a price to travel to Rohingyas pay their life savings, valuables or donors that have helped them to get on the boat. However, boat operators can get detained if the authorities of Bangladesh caught them transporting Rohingyas, many boats are destroyed by the authorities. In addition, the danger of traveling on one of these boats with 100 people in it, is death. Rohingyas have lose their life in their way to freedom to Bangladesh, the boat gets capsized. “On Sept 28, a boat carrying 80 refugees capsized near the Bangladesh coast after a harrowing journey at sea. At least 23 people died and 40 remain missing. The 17 survivors included members of three families who recounted their experience”. Additionally, The Naf River is not a safety route to get to Bangladesh, the travel usually last for two hours but people must travel during dark hours, and to find their destination to the border of Bangladesh can be deadly.

Furthermore, Rohingyas that cannot pay for “The Moon Boat,” they create a raft out of bamboos.” “Using paddles made of bamboo and plastic debris some of these rafts made it to

Shahporir Dwip in Bangladesh, a journey of about four hours,” he added, pointing out that the Naf river estuary between the two countries is about three kilometers wide at this point.”

Students will learn this form of transportation that Rohingya people used, and the challenges that they have to encounter before getting to the border. They will learn that for Rohingya people to be able to get on this boat they also have to lose their lifesavings, and even their dignity. Also, students will look of how different this river is from others, since the water is blue. They will learn this as a source of guidance to assist them when they start drawing/painting the river using one color. They will choose a color that will connect to how they feel about the Rohingyas, and their struggles. This is when the art vocabulary, and the artist Pablo Picasso will be as well introduced. Pablo Picasso in his era of “The Blue Period” he chose blue in his paintings, a monochromatic color that connected to how he was feeling at that time. Pablo Picasso loss his best friend, and he represents his art only using blue, demonstrating he was in grief.

### **Art Lesson**

Brown, Patricia Leigh. “For Rohingya Survivors, Art Bears Witness.” *New York Times (Online)* 2021: n. pag. Print.

### **Rohingyas demonstrate their trauma experiences through Art Murals**

Rohingyas after being able to cross the border to Bangladesh, they live in rough conditions where in their camps they share their experiences through the paintbrush; painting walls, latrines, murals, to create narrative stories of their life. We get to know Rohingya artists refugees; Mohammed Nur, Dildar Begum that tell their stories with the paintbrush. Mohammed Nur communicates in his art the horrors that he lives in his village, witnessing violence cause by the Myanmar military that had led him to flee to Bangladesh. “A week later they crossed the Naf River, the perilous liquid border between Myanmar and Bangladesh. Along with hundreds of thousands of others, Nur and his family set up new lives in ramshackle tarpaulin and bamboo shacks in Kutupalong, what is now the largest refugee settlement in the world — a fraught and densely packed environment seemingly at odds with art”. He has earned his nickname as the “colorful people” that demonstrate life encouraging messages. Nur used to paint secretive it was a way for him to express his traumas. Dildar Begum is a teaching artist that reflects in her artwork equality on gender based. Rohingyas women and Bangladeshi women encountered household violence. Additionally, “Nur”, and “Begum” are notable examples of people that develop their experiences through art.

### **Visual Art standards:**

**3.V.2.3 Create art from realistic sources of inspiration.**

**3.V.1.1 Use art vocabulary, including specific artistic terms.**

**3.CR.1.2 Evaluate the compositional and expressive qualities of personal works of art.**

**Vocabulary:**

- **Monochromatic:** A color scheme using only tints and shades of a single color.
  - Example- Pablo Picasso “The blue period”
- **The Blue Period:** A term used to define the works produced by Spanish painter Pablo Picasso between 1901 and 1904 when he painted monochromatic paintings in shades of blue and blue green, only occasionally warmed by other colors.
- **Silhouette:** A silhouette is an image done by an artist who uses paint or cuts paper to create a person's portrait. Silhouettes are done in profile and highlight prominent facial features like chins, noses, and hairstyles. They look much like shadows. The name is French and comes from a French finance minister, one Etienne de Silhouette, who was known for cutting likenesses of people in profile when he was not busy collecting taxes. (<https://study.com/academy/lesson/silhouette-painting-techniques-artists.html>)

**Objective:**

Create artwork that demonstrates the effect of monochromatic color scheme. Create artwork that demonstrates a silhouette on the figures of your chosen. Create an artwork that demonstrate the “Naf river,” and Rohingyas crossing the river.

**Materials:**

Tempera/Brushes  
Black Construction paper  
Glue  
Scissors  
Drawing paper  
Pencils

**Example of the project using one color and developing their characters crossing the river:**



**3.v.2.3** Students will analyze and discuss the effects of climate change in Bangladesh. This subject will include Bangladesh refugees in their own land, and Rohingya people been refugees in Bangladesh. Students will use as realistic sources of inspiration visual imagery and videos of Bangladeshi people experiencing lack of resources, and in poor living conditions. This will be subjected to talked about Bangladeshi people being refugees. In addition, the theme of Rohingya people being refugees in Bangladesh will be introduced as well to address the challenges of two cultures that have similarities and differences. These subjects will be a source of inspiration for students to create their artwork based on what they have comprehended.

**3.V.1.1** Students will use their art vocabulary when referring to their artmaking. Students are using a monochromatic color of their choice; they are going to be introduced to “Pablo Picasso’ and his art style using only one color in his art. He called this, “The Blue Period” is a term used to define the works produced by Spanish painter Pablo Picasso between 1901 and 1904 when he painted monochromatic paintings in shades of blue and blue green, only occasionally warmed by other colors. Students will use their previous knowledge of Pablo Picasso, and his art presented. Also, students will use this color to create a visual representation of Rohingyas crossing the Naf River, and the challenges/struggles that they encounter when crossing the border. In addition, students will use another art vocabulary, silhouette. They will represent a silhouette in their artmaking by drawing, and painting in different poses Rohingya people crossing the river.

**3.CR.1.2** Students will evaluate the challenges that Rohingya people have encountered, and Bangladeshi people, looking for a better life. They will analyze the visual imagery demonstrate in class and think about a word of how it makes them feel to look at the imagery, and to know what is happening to these people and how does it connect to them. For example, have any of your family members encountered a situation like this, or have there been a time where there

was nothing to eat. The teacher will address the circumstances that these people have experienced.

### **Rohingya crossing the Naf River:**

#### **For Teachers:**

<https://www.nytimes.com/2017/10/25/learning/lesson-plans/teaching-about-the-rohingya-crisis-in-myanmar-with-the-new-york-times.html> This link takes us to experience the struggles and challenges of the Rohingya people when crossing the river or even before getting to Bangladesh. Their life trauma that they must go through in Myanmar.

#### **For Students:**

<https://www.thenationalnews.com/world/asia/watch-drone-video-shows-thousands-of-rohingya-cross-river-to-enter-bangladesh-1.667950>

Here the students can see the amount of people crossing the Naf River. They can reflect on the challenges that is to cross the river with their families.

### **Bangladesh Being affected by climate change:**

#### **For teachers:**

<https://www.dw.com/en/the-floods-are-coming-climate-refugees-in-bangladesh/av-47980190>

here this video shows a very cruel reality of the devastation that has led environmental disaster in the country.

#### **For Students:**

<https://www.youtube.com/watch?v=V3IL6Y1TDHo>

The students get to learn about Bangladesh climate change. The scarcity that is create because environmental disasters.

<b>Teacher: Harlina Vargas</b>	<b>Date: Noviembre</b>
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<p><b>Subject: Art – Lesson plan of the seminar- “Climate Refugees” , focus on Bangladesh, Rohingya Refugees -Climate change in Bangladesh.</b></p>	<p><b>Grade Level:3rd Grade</b></p>
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<p><b>North Carolina State Standards:</b></p> <p><b>3.V.1.2 Understand that artists use their art to express personal ideas.</b></p> <p><b>3.CX.1.2 Understand how art documents the history of the local community.</b></p> <p><b>3.CR.1.2 Evaluate the compositional and expressive qualities of personal works of art.</b></p>
<p><b>I Can Statement:</b></p> <p><b>Students will learn about Bangladesh people taking Rohingya refugees in their land, and how Bangladesh is affected by “climate change”.</b></p> <p><b>Students will learn about climate refugees in Bangladesh, such as Rohingyas, and Bangladeshi people</b></p> <p><b>Students will learn about the history/geography of Bangladesh before it was declared a country.</b></p> <p><b>Students will approach these two countries’ lifestyle and what makes them refugees, and prisoners of their own land.</b></p> <p><b>Students will be targeted to engage students to be inspired to develop a form of art expressionism, to reflect the affected people of Rohingya, and Bangladeshi refugees.</b></p> <p><b>Students will learn Artolution and art center at the Balukhali camp in Bangladesh, where Rohingya refugees, trauma survivors, use the power of the paintbrush to create murals.</b></p> <p><b>Students will create an artwork that demonstrates the effect of a monochromatic color scheme. Create artwork that demonstrates a silhouette on the figures of your choice. Create an artwork that demonstrates the “Naf river,” and Rohingyas crossing the river.</b></p>
<p><b>Connection Tools Used (plan one or two you will use and list)</b></p> <ul style="list-style-type: none"> <li>● <b>2-minute connection-walking around the classroom -expressing their thoughts about what they see. Looking at the teacher's example /asking questions. (video, powerpoint images for classroom discussion) we are discussing the word empathy, after resonating with what they have seen.</b></li> <li>● <b>Pulse Meter - What can you tell about these images? Write a word of how it makes you feel and how it connects to you. Classroom discussion</b></li> </ul>

**Core Action 1:**

**Listening/analyzing the artwork of the artist/ answering questions, discussing in groups, looking for a word the group will explain along with the class. If you were Bangladeshi or Rohingya, how would you feel and what would you do without a home or safe refuge?**

**Climate change-Bangladesh is classified as one of the poorest countries that is facing climate change mortality in a couple of years. their delta is going to be underwater soon. Where do they seek refuge? They are also a solitary country where they have Rohingya refugees in their land.**

**Speaking about the project, the steps of the project, art vocabulary, recognition of the elements taught, and principles in art/design in their artmaking**

## **Core Action 2 Day 1:**

**Explanation of class Objective-Art vocabulary- Introduction of Climate change, Bangladesh, Rohingya refugees, Rohingya artist, Introduction of the artist Picasso, Intro to vocabulary, Application of vocabulary in the artmaking.**

**This unit will capture these themes: How Bangladesh confronts climate change; the multi-vocal voices of refugees; A case study of Rohingya refugees in Bangladesh; Mortality in Rohingya refugee camps in Bangladesh: historical, social, and political power; from solitary to resistance: host communities 'evolving response to the Rohingya refugees in Bangladesh; Trapped in statelessness: Climate change's impacts on Bangladesh; and xenophobia Gender-based violence among Documented discrimination against Rohingya Refugees in Bangladesh. These themes will help us understand one of the poorest countries and its development. Also understand why it is a supportive country, since it has helped the people called Rohingya, these people have been persecuted in their own country Myanmar. Additionally, after expanding our concept of Bangladeshi, and Rohingya people. We will focus on the art that they create that helps them to demonstrate awareness of their life circumstances. As well, to focus on how survivors have flourished by expressing their traumatic experiences through art murals.**

**Objective: 3.v.2.3 Students will analyze and discuss the effects of climate change in Bangladesh. This subject will include Bangladesh refugees in their own land, and Rohingya people being refugees in Bangladesh. Students will use as realistic sources of inspiration visual imagery and videos of Bangladeshi people experiencing lack of resources, and in poor living conditions. This will be subjected to talks about Bangladeshi people being refugees. In addition, the theme of Rohingya people being refugees in Bangladesh will be introduced as well to address the challenges of two cultures that have similarities and differences. These subjects will be a source of inspiration for students to create their artwork based on what they have comprehended.**

**3.V.1.1 Students will use their art vocabulary when referring to their artmaking. Students are using a monochromatic color of their choice; they are going to be introduced to "Pablo Picasso" and his art style using only one color in his art. He called this, "The Blue Period" is a term used to define the works produced by Spanish painter Pablo Picasso between 1901 and 1904 when he painted monochromatic paintings in shades of blue and blue green, only occasionally warmed by other colors. Students will use their previous knowledge of Pablo Picasso, and his art presented. Also, students will use this color to create a visual representation of Rohingyas crossing the Naf River, and the challenges/struggles that they encounter when crossing the border. In addition, students will use another art vocabulary, silhouette. They will represent a silhouette in their**

artmaking by drawing, and painting in different poses Rohingya people crossing the river.

**3.CR.1.2 Students will evaluate the challenges that Rohingya people have encountered, and Bangladeshi people, looking for a better life. They will analyze the visual imagery demonstrated in class and think about how it makes them feel to look at the imagery, and to know what is happening to these people and how it connects to them. For example, have any of your family members encountered a situation like this, or have there been a time where there was nothing to eat. The teacher will address the circumstances that these people have experienced.**

## **Teacher Input or Demonstration**

**(The Naf River) Students will learn this form of transportation that Rohingya people used, and the challenges that they have to encounter before getting to the border. They will learn that for Rohingya people to be able to get on this boat they also have to lose their life savings, and even their dignity. Also, students will look at how different this river is from others, since the water is blue. They will learn this as a source of guidance to assist them when they start drawing/painting the river using one color. They will choose a color that will connect to how they feel about the Rohingyas, and their struggles. This is when the art vocabulary, and the artist Pablo Picasso will be as well introduced. Pablo Picasso in his era of "The Blue Period " he chose blue in his paintings, a monochromatic color that connected to how he was feeling at that time. Pablo Picasso lost his best friend, and he represents his art only using blue, demonstrating he was in grief.**

### **Art Lesson focus on:**

**Rohingyas crossing the Naf river**

**For Rohingya Survivors, Art Bears Witness**

**Rohingyas demonstrate their trauma experiences through Art Murals.**

**The teacher will demonstrate an art example of the river and the Rohingya people crossing the river using one color.**

- 1. Students will draw a sketch with their pencil the elements of their composition; the background -trees, mountains, sky? the river, people (middle ground) the foreground -what will you have in the front, what type of drawing statement?**
- 2. Students will choose their color(monochromatic)**
- 3. Students will use paint or construction paper to create the silhouette of Rohingyas walking the river.**
- 4. Students will finish their project with an art statement (drawing in the front of their artwork to make it unique.**

### **Materials:**

**Tempera/Brushes**

**Black Construction paper**

**Glue**

**Scissors**

**Drawing paper, Pencils**

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