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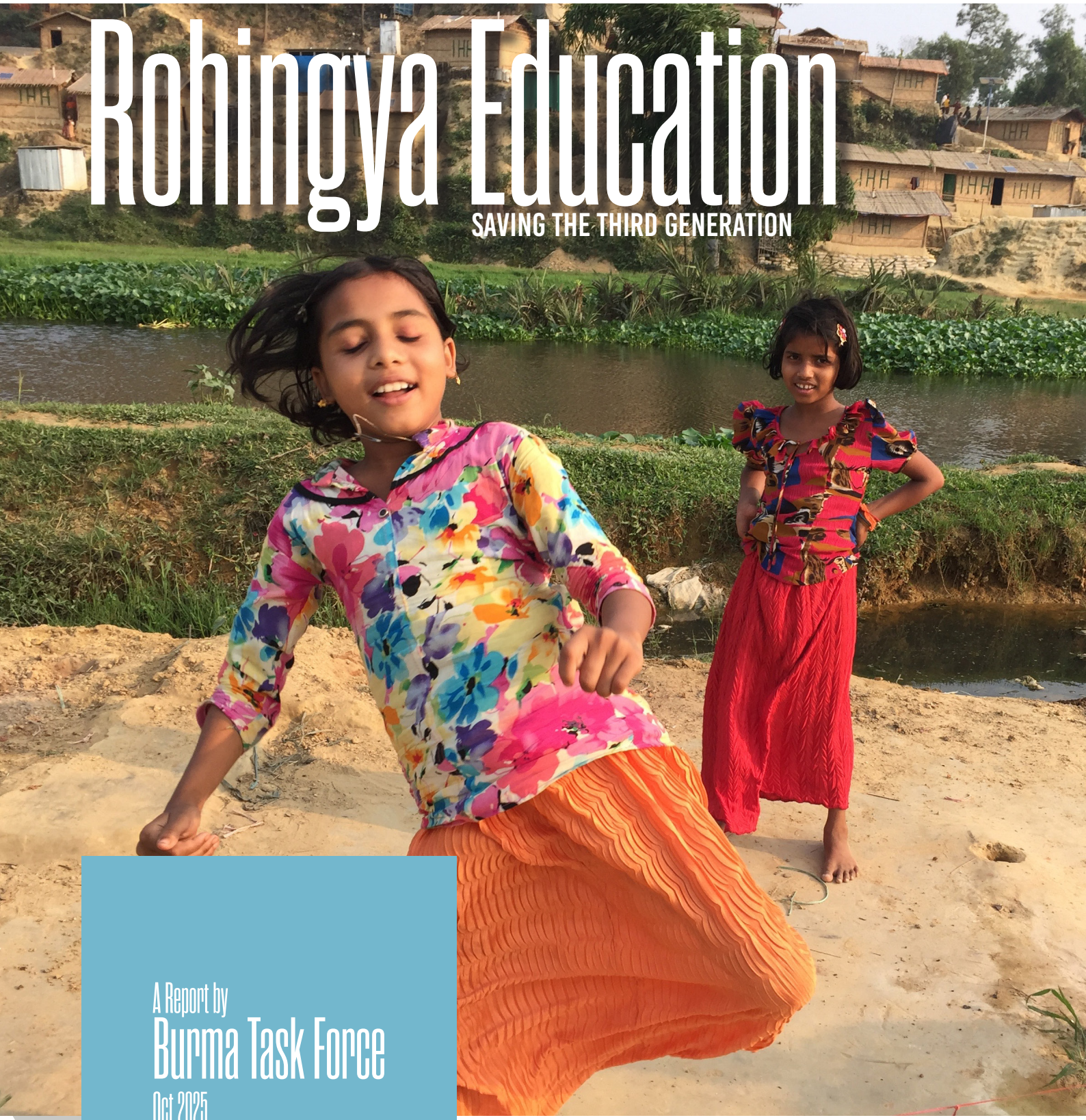
Rohingya Education

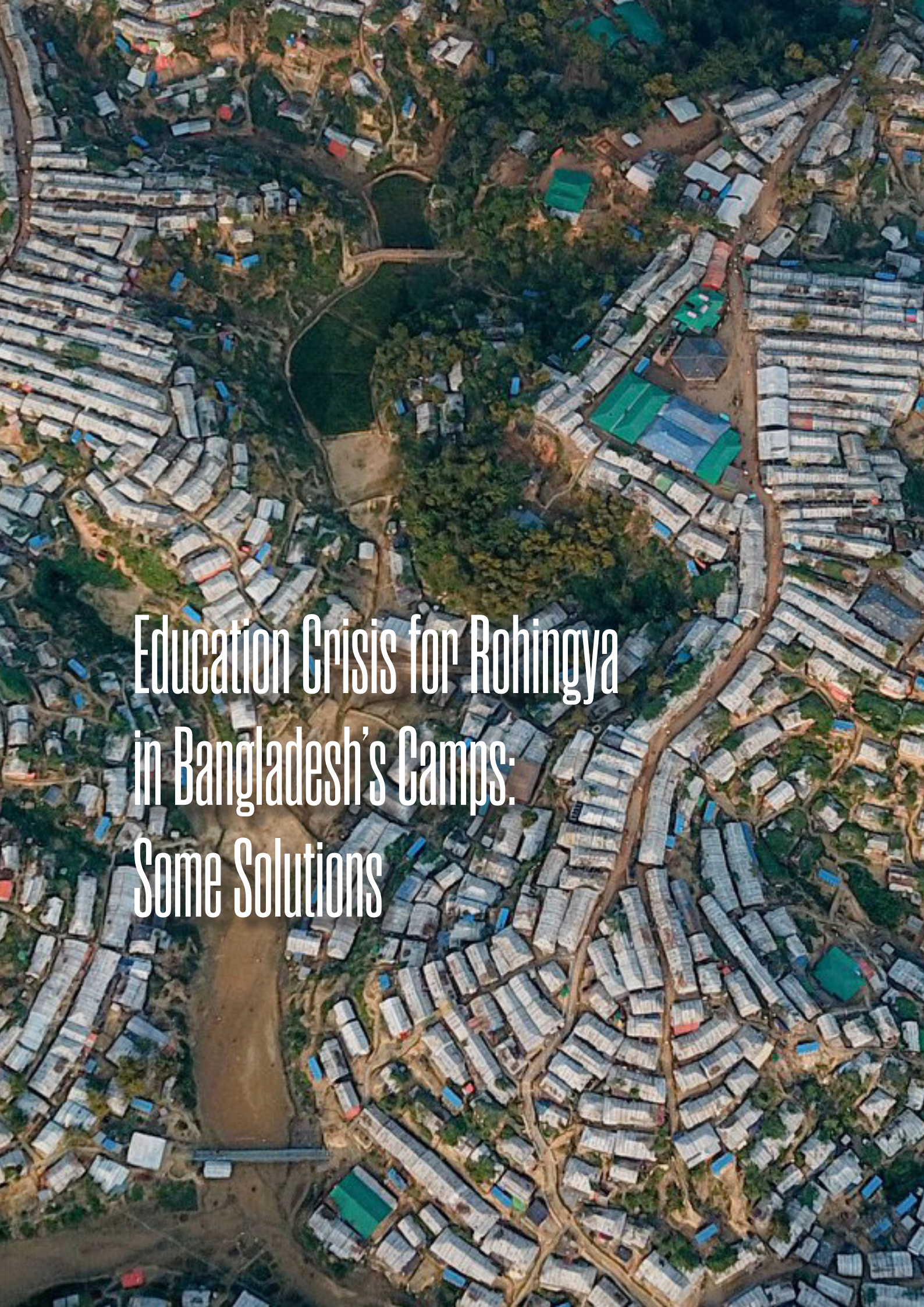
SAVING THE THIRD GENERATION



A Report by

Burma Task Force

Oct 2025



Education Crisis for Rohingya in Bangladesh's Camps: Some Solutions

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27 E. Monroe St. #700, Chicago IL 60603, USA

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PREFACE

God Almighty throughout the Qur'an invites human beings to observe, learn and grow in knowledge. Prophet Muhammad, peace be upon him, made it obligatory for all Muslims, men and women, to educate themselves.

But the Rohingya followers of the Prophet have been consistently denied education. At least two generations of Rohingya were forced to stay illiterate in Burma as they were denied education.

Now, in Bangladesh as refugees, yet another generation of Rohingyas is struggling to learn.

Is it too much to ask Bangladesh, which has been a kind host in accepting these survivors of genocide, to declare categorically that Bangladesh allows Rohingyas to study whatever they wish with no restrictions whatsoever on a full range of educational opportunities?

Bangladesh cares for education. It has the same literacy rate - 79 percent - as that of the United States. We request that Bangladesh not leave Rohingyas behind.

An educated Rohingya is good for himself or herself, for Burma when they go back, and for Bangladesh as long as they stay.

Peace,
Abdul Malik Mujahid
Chair
Burma Task Force USA

About Justice For All – Burma Task Force

Justice For All is a U.S. and Canada based human rights organization defending minorities globally. Its Burma Task Force advocates for Rohingya rights through policy engagement, legal accountability, and humanitarian partnerships. Over the past decade, it has coordinated congressional advocacy, ICC submissions, and international campaigns to end genocide and ensure the rights and dignity of the Rohingya people.

Executive Summary

The current educational crisis for Rohingya in Bangladesh's camps stems from the closure of all learning centers for Rohingya children between KG and 5th grade by UNICEF and Save the Children, which was caused by funding issues. They were sector leaders for education in the Rohingya refugee camps in Bangladesh, responsible for 500,000 children. This crisis augmented an existing educational misfortune for Rohingyas. Even before this shut down, there was no system for issuing a recognizable certificate to Rohingya children for completing an educational program. Nor was there any access to higher education, with Rohingya being barred from attending institutions outside the camps to pursue higher education, and there being no such institutions inside the camps.

This report benefits from a survey of 1,000 Rohingya women living in the camps, developed by Justice For All's Burma Task Force and administered between November and December 2024. We present here a brief summary of the survey's findings.

Concerns for the Quality of Education: Even before these schools were shut down, most Rohingya mothers surveyed were not satisfied with the quality of education. Only 23 percent of the 1,000 mothers surveyed had positive opinions of these learning centers run by UNICEF and Save the Children.

Rohingya Run Schools: A majority of Rohingya mothers with children in school favored Rohingya community-led schools (77 percent), but these schools operate without much resources or recognition by the Bangladeshi government.

Madrasa-Only Parents Are Generally Content: Eighty-eight percent of parents whose children only attend madrasas believe that their children's educational needs are being met.

Education for Rohingya Women: Respondents emphasized the lack of educational opportunities available for women, as well as limited and outdated skills programs. They sought women-only madrasas.

Role of Female Scholars: The female scholars play an important role in the Rohingya community in educating, counseling and advocating for other women.

Current Crisis

The current situation of education in the Rohingya camps in Bangladesh is dire. Due to funding cuts, United Nations Children's Fund (UNICEF) and Save the Children International (SCI) – entrusted by the Refugee Relief and Repatriation Commissioner (RRRC) with overseeing education for the Rohingya in the camps – announced in June 2025 that they would need to close down learning centers, estimating that 6,400 learning centers and 300,000 children would be affected.[1] Cox's Bazar Education Sector in Bangladesh, in collaboration with UNICEF and SCI, has reported that 2,789 learning centers have already closed down, resulting in a decrease of 159,420 Rohingya learners from June 2025.[2] A total of 4,914 teaching volunteers were disengaged due to the facilities being closed.[3]

With the recent school closures, and without immediate alternatives, many children risk being confined to overcrowded 10'x10' shelters or left on the streets, missing critical opportunities to learn and grow. The current crisis requires more people to open schools, and find ways to examine and provide certifications to Rohingya refugees. A lack of certification means that no matter what they study, at whatever level, no recognized entity gives them any certificate to show for their work.

Recent Developments: Establishment of an Examination Board of Rohingya Refugees

Realizing the need to properly organize Rohingya-run schools, recently 60 such schools have come together to form an "Examination Board of Rohingya Refugees." This is an initial step that will succeed more easily if the RRRC provides them patronage.

Background: Historical Exclusion from Education

Historically, the Rohingya have faced prohibitive laws on education. Since 1982, Myanmar has denied Rohingyas entry into educational institutions under the Burmese Citizenship

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1 *Save the Children*, "About 300,000 Children Risk Losing Education as Learning Centres in Rohingya Camps Shut Due to Funding Cuts," June 5, 2025, https://www.savethechildren.net/news/about-300000-children-risk-losing-education-learning-centres-rohingya-camps-shut-due-funding. There are varying numbers that have been reported. See also: *Daily Observer*, "Protest sparks over 1,200 teachers' dismissal in Rohingya camps," June 1, 2025, https://www.observerbd.com/news/528260; Ruma Patel, "School closures push Rohingya refugee children into marriage and work," *Reuters,* August 22, 2025, https://www.reuters.com/world/asia-pacific/school-closures-push-rohingya-refugee-children-into-marriage-work-2025-08-22/; *Save the Children*, "About 300,000 Children Risk Losing Education."

2 Rohingya Refugee Response Bangladesh, "Education," 2025, https://rohingyaresponse.org/sectors/coxs-bazar/education/

3 Rohingya Refugee Response Bangladesh, "Education."

Law.[4] This law stripped them of citizenship. Without legal status, Rohingya children were systematically denied entry into government schools, leading to widespread educational disenfranchisement. Over the decades, the Burmese government's restrictions intensified, leading to bureaucratic barriers, school closures and outright bans on higher education for Rohingya students. As forcibly displaced migrants in Bangladesh, the over 1.2 million Rohingya in Cox's Bazar camps continue to face restrictions on education.[5]

Rise of Religious Education

In response to these historical and systemic exclusions, the Rohingya community turned to religious education through madrasas (Islamic schools). These institutions became the primary source of learning, not only providing religious instruction but also fundamental literacy and numeracy skills. Madrasas also played a crucial role in providing women with access to religious education, who, along with others, were systematically denied access to formal schooling. As the Burmese government continued to deny Rohingya participation in public education, madrasas became the only structured education option available, in addition to fostering community cohesion and preserving cultural identity. This is the reason most Rohingya women who are educated in the camps are alimahs (female Islamic scholars).

This reliance on madrasas for education persisted even after many Rohingya fled to Bangladesh. In the Cox's Bazar refugee camps, where formal schooling remains limited and NGO-run learning centers provide only basic education, madrasas continue to function as the main educational institutions for many Rohingya children.[6] Studies indicate that in the absence of a recognized curriculum, many Rohingya prefer religious schools over NGO-run centers, as they offer a sense of continuity and community cohesion. Among out-of-school children in the camps, 44 percent attend madrasas, a significantly higher rate compared to other educational options.[7] However, because madrasa education is not officially recognized by the Bangladeshi government, Rohingya children lack formal certifications, further restricting their future prospects.

Rohingya Education in Bangladesh Refugee Camps

Prior to 2017, Bangladesh had quietly admitted some Rohingya refugee children into local schools.[8] Following the mass influx of refugees from Myanmar in 2017, however, the Bangladeshi government pressured educators to expel the students on the grounds

4 Burmese Rohingya Organisation UK, "Myanmar's 1982 Citizenship Law and Rohingya," December 2014, https://burmacampaign.org.uk/media/Myanmar%E2%80%99s-1982-Citizenship-Law-and-Rohingya.pdf

5 Sm Najmus Sakib, "WFP monthly ration aid cut to over half will impact Rohingya refugees in Bangladesh, say officials," *Anadolu Ajansi*, June 3, 2025, https://www.aa.com.tr/en/asia-pacific/wfp-monthly-ration-aid-cut-to-over-half-will-impact-rohingya-refugees-in-bangladesh-say-officials/3501682

6 A. Haque *et al*, "Madrasa education in crisis: evaluating educational gaps and solutions for Rohingya and host communities in Cox's Bazar," ERICC Policy Brief, October 2024, https://inee.org/sites/default/files/resources/FINAL%20_%20ERICC%20Policy%20Brief%20_%20Madrasa%20education%20in%20crisis_%20evaluating%20educational%20gaps%20and%20solutions%20for%20Rohingya%20and%20host%20communities%20in%20Cox_s%20Bazar.pdf

7 OCHA, "Education Needs Assessment Brief - Camp 26 - Cox's Bazar, Bangladesh," February 2019, https://reliefweb.int/report/bangladesh/education-needs-assessment-brief-camp-26-cox-s-bazar-bangladesh-february-2019

8 Poppy McPherson and Ruma Paul, "Rohingya 'lost generation' struggle to study in Bangladesh camps," *Reuters*, March 18, 2019, https://www.reuters.com/article/us-myanmar-rohingya-education/rohingya-lost-generation-struggle-to-study-in-bangladesh-camps-idUSKCN1QZ0EA/

of national security.[9] Bangladesh's Refugee Relief and Repatriation Commission (RRRC) instructed headmasters "to monitor strictly so that no Rohingya children can take education outside the camps or elsewhere in Bangladesh."[10] A policy was set in December 2017 by Bangladesh's National Task Force on Rohingya issues, led by the Ministry of Foreign Affairs, that Rohingya children who arrived after August 2017 are only permitted to receive informal education in the camps in the Burmese language based on Burmese curriculum, and were not allowed to learn the Bangla language.[11]

The idea behind this policy was that the Rohingya children would soon return to Myanmar so there was no need for formal education; however, the violence in Myanmar persists more than eight years later.[12] That kind of temporary solution is no longer adequate. Access to education is a right enshrined in international law, including the United Nations Convention on the Rights of the Child (Articles 22, 28 and 29) that Bangladesh ratified in 1990; the International Covenant on Economic, Social and Cultural Rights (Articles 13 and 14), which Bangladesh ratified in 1998; and the Universal Declaration of Human Rights (Article 26).

Eventually, the RRRC chief informally permitted UNHCR to introduce an unofficial English-language curriculum for registered refugee children within the camps, though this initiative only extended to class 8 and lacked formal policy support.[13] Meanwhile, Burmese authorities refused to approve use of the "Myanmar national curriculum" for Rohingya refugees in Bangladesh, preventing these children from receiving certifications or taking national examinations.[14] In November 2021, UNICEF launched the Myanmar Curriculum Pilot to provide Rohingya children with education based on the Myanmar curriculum up to age 14, to help prepare them for their return to Myanmar.[15] Human Rights Watch observed, however, that none of these children "have access to certified, formal primary or secondary education, or to university or college" and it was unclear whether the pilot program would be formally accredited or be scalable to reach the over 400,000 other children in need.[16]

The combination of legal exclusion in Myanmar and restrictive educational policies in Bangladesh has created a profound educational crisis for the Rohingya, with three generations of Rohingya now being raised without access to certified education. An educated Rohingya population benefits Myanmar if they return, strengthens Bangladesh if they remain and empowers the Rohingya themselves in all circumstances.

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9 Adem Carroll, "Let Rohingya Learn: Confronting the Need for Rohingya Education," *Justice For All*, June 21 (2021):20, https://www.burmataskforce.org/wp-content/uploads/2021/06/LetRohingyaLearn_BTFReport_06232021.pdf

10 McPherson and Paul, "Rohingya 'lost generation' struggle to study."

11 Human Rights Watch, "'Are We Not Human?' Denial of Education for Rohingya Refugee Children in Bangladesh, December 3, 2019, https://www.hrw.org/report/2019/12/03/are-we-not-human/denial-education-rohingya-refugee-children-bangladesh

12 "Are We Not Human?"

13 "Are We Not Human?"

14 "Are We Not Human?"

15 UNICEF, "UNICEF: Education milestone for Rohingya refugee children as Myanmar curriculum pilot reaches first 10,000 children," May 1, 2022, https://www.unicef.org/press-releases/unicef-education-milestone-rohingya-refugee-children-myanmar-curriculum-pilot

16 Bill Van Esveld, "A Step Forward for 10,000 Rohingya Refugee Children," Human Rights Watch, https://www.hrw.org/news/2020/01/29/step-forward-10000-rohingya-refugee-children

Field Research in Rohingya Camps in Bangladesh

To understand how Rohingyas themselves view the state of their education, Justice For All conducted a survey in November-December 2024 of Rohingyas in the Rohingya camps in Bangladesh.

The survey data was augmented by a field visit to the Kutupalong camps in December 2024 by a Justice For All delegation consisting of seven staff and volunteers. The delegation engaged directly with refugee women who had participated in the survey and who had agreed to share further personal testimonies. These interviews provide additional insights into the lived experience of Rohingya women in the camps, offering a more nuanced perspective on the specific obstacles they face. This section focuses on their views on education.

To ensure a representative sample, surveyors employed a systematic approach by selecting every tenth dwelling within the camps. At each dwelling, a female household member aged 18 or older was invited to participate. In instances where the selected dwelling was unavailable (e.g., no one was home, or the individual did not meet the criteria), the interviewer would skip to the next dwelling in the sequence.

Recognizing the linguistic needs of the respondents, the survey was translated from English to Rohingya by the interviewers. Responses were then recorded in English for consistency and ease of analysis.

To ensure the integrity and ethical rigor of the survey, all interviewers were trained on ethical research practices. Additionally, they were encouraged to complete the “Ethics in Interviewing” certification available through the Tri-Council Policy Statement (TCPS2).

The Rohingya women who were surveyed consisted of the following demographics:

Age:

- 16-24 (37.5 percent)
- 25-34 (29.3 percent)
- 35-44 (15.4 percent)
- 45-54 (8.2 percent)
- 55+ (3.3 percent)
- Unspecified (6.1 percent)

Marital Status:

Married (59.3 percent)

Single (Never Married) (25.6 percent)

Widowed (8.6 percent)

Divorced (6.3 percent)

Unspecified (0.02 percent)

Children:

Have children (68.6 percent)

No children (24.7 percent)

Unspecified (6.7 percent)

Community-Led Schools
Strongly Preferred Over NGO-Run Learning Centers

The community of women we surveyed expressed an overwhelming preference for community-led schools compared to NGO-run learning centers. Of the surveyed mothers who provided a response to the question on which school provided a better education (720), 77 percent believed that community-led schools (Rohingya-run) offer a better education, while 23 percent felt that NGO-run learning centers are superior. This highlights how many parents trust their community's own schools to educate their children effectively. While some appreciate the formal structure and resources of NGO centers, the preference for community-led schools runs counter to assumptions that NGO-run education is automatically viewed as more legitimate or of a higher quality. Most of the critical feedback about education quality came from parents whose children attend NGO-run learning centers, reflecting deep community frustration with the limitations of NGO-run centers, which is explored further below.

With regards to the responses, it is important to note that the numbers refer to mothers, not individual children. A household was counted if at least one child was enrolled in the respective school type. Some women have multiple children in different schools, and some households reported that their children were too old, out of school or never enrolled. Therefore, these totals do not imply universal schooling across all 1,000 households surveyed. In fact, based on qualitative responses, many households are excluded from this count because their children are now adults or had no access to education at all.

Widespread Uncertainty About Whether Children Are Receiving Adequate Education

Despite the expressed preferences, when asked about their overall satisfaction with their children's education, most respondents answered that they were "not sure." Only 1 in 3 women (37 percent) of the 535 who responded to the question on satisfaction felt confidence that their children were receiving the education they need to succeed. A majority (57 percent) indicated they are uncertain. A small minority (6 percent) gave a firm "No," but combined with the "Not Sure" responses, these data suggest that over 60 percent of respondents lack educational confidence. This uncertainty about their satisfaction is evident across both groups (those whose children attend NGO schools and those in community-led schools). For example, even some who chose NGO learning centers as "better," said that the education is still not adequate. Conversely, others in community-led programs also felt their children are not learning enough to secure a good future, as their

education is “not formally recognized.” This widespread uncertainty is just as serious as outright dissatisfaction, and it represents a key opportunity for policy and programmatic improvement.

Key Concerns Raised by Rohingyas

Mothers provided valuable feedback explaining why they felt the education system is not delivering. Several common concerns emerged:

No Path to Higher Education: A frequent worry was the lack of formal recognition and advancement. Parents note that after attending camp schools, children “will not have any certificate and no chance to step for higher education” (Respondent #12). In other words, even if their children finish the available classes, they cannot progress to higher grades or obtain recognized qualifications. This makes parents feel the current schooling may be a dead end in terms of future opportunities.

Limited Curriculum and Low Quality Teaching: Many parents questioned the quality of what is being taught. Some criticized the NGO learning centers for focusing more on enrollment numbers than learning outcomes. For instance, one parent complained that NGOs “don’t provide good quality of education – they only try to boost attendance by giving biscuits to children, and the teachers are less qualified” (Respondent #48). Another complained their child remained “in the same lesson for months.” This suggests that teaching quality and curriculum depth are seen as poor. In community-led schools, while parents appreciate the initiative and preservation of culture and language, there are concerns about limited resources and informal teaching methods. Overall, parents fear their children are not learning enough skills or content to truly succeed.

In addition, some respondents and interviewees felt the curriculum in the learning centers does not align with the needs of the Rohingya community – compared to the community-led schools – and also expressed a need for Rohingya teachers:

> “Since community led schools are initiated by Rohingya teachers they try to provide good quality of education with the Burmese curriculum and follow the educational system of Myanmar, therefore we feel like our children are now studying like the children used to study in Myanmar. Also the Rohingya teacher always cares for the development of the young generation” (Respondent #12).

While parents whose children attend only madrasa are generally content (nearly all of the madrasa-only parents answered that their children’s education needs are being met, about 88 percent affirmative in this small group), they recognize its limitations in academic content. Even though madrasa-only households are generally satisfied, they still acknowledge the superiority of secular schooling. This underscores a demand among the refugee community for greater access to quality formal education, as many feel that the available learning centers, while better than nothing, still fall short of what their children need to truly succeed.

Access and Continuity Issues: Another concern is that not all children can attend school consistently. Some respondents pointed out that their children were unable to attend any school due to various reasons, such as overcrowding, distance or being too old for the available classes. Especially for older children or those who arrived after 2017, options are very limited. Parents who answered “No” to “getting needed education” often cited that their child simply has no access to regular schooling or can only go to basic literacy classes. This inconsistent access adds to the feeling that

the education system is failing many families entirely.

Resource Constraints: Both NGO- and community-run schools face resource issues. Parents mentioned shortages of trained teachers, educational materials and appropriate facilities. For community-led schools, in particular, everything is informal – classes might be held in cramped shelters with volunteer teachers. NGO centers, while more structured, still have large class sizes and limited grades. These resource gaps leave parents concerned that their children are not receiving the depth and breadth of education they need.

Cultural Relevance: Madrasas also appear to address the concern that some interviewees complained of, which is the changes in culture because of the influence of non-Muslim NGOs. A 29-year-old mother in Camp 12 said, “Our children used to give salam and now they say ‘hi;’ we do not want to lose our culture.”

Language of Instruction: As a Muslim country, Bangladesh understands the norms of Rohingya Muslims, but there were issues related to the language of instruction. One 14-year-old Rohingya girl we interviewed in Camp 5 expressed that in her school, “The English teacher is a local Bangladeshi. I cannot understand him because he uses Bangla language. I need a Rohingya teacher for the English language.”

In summary, survey responses and our interviews highlight that community-led (Rohingya-run) education is more trusted than NGO-run learning centers among Rohingya families. A majority of surveyed mothers who have children in school chose community-led schools over NGO-run learning centers. Whether NGO or community run, however, most families are unsure or unconvinced that the current education systems are equipping their children for the future. They are concerned about their children losing critical years of learning while growing up in the camps and lacking future prospects. There is greater satisfaction with madrasas that allow them to preserve religious identity, while acknowledging its shortcomings in providing formal education. Key issues include the lack of higher-grade schooling or certification, doubts about teaching quality and the fact that many children cannot access a full education.

Education for Rohingya Women

Respondents noted limited and outdated skills programs available to women. Several survey respondents emphasized the lack of educational opportunities for women when they age-out. Interviewees explained that, due to cultural customs, they or their daughters stopped going to school once they reached maturity (upon their first menstrual period):

> "As a woman, I have no way to learn anything useful in the camp."
>
> "We are willing to study but there is no opportunity for girls and women."
>
> "Give women a chance to have education so that they can make income in the future."

They sought alternative education, especially in women-only madrasas. Indeed, one important aspect of the madrasa system is its role in providing women with access to religious education. Unlike formal education, which has been systematically denied to Rohingya girls, madrasas have remained a space where women can study and gain knowledge, even on reaching maturity. This has allowed the emergence of women scholars, particularly wives of imams, who play a crucial role in community organization and leadership. These women serve as trusted figures to whom Rohingya women in the camps can relay their concerns, especially when they are unable to approach majhis (community leaders) or imams directly. The female scholars' influence extends beyond education, as they often mediate disputes, advocate for women's needs and organize community-based initiatives. Their role as both educators and organizers highlights the importance of expanding access to learning for Rohingya women and integrating them into broader community decision-making structures.

Recommendations

Addressing Educational Challenges Faced by Rohingyas in Bangladesh

As new generations grow up stateless and in exile, the absence of accredited education poses a significant challenge to Rohingya self-sufficiency and possible integration into other countries. Addressing this issue requires international efforts to expand formal education opportunities while respecting the community's cultural and religious identity. Ensuring that Rohingya children receive a well-rounded education - combining religious instruction with practical skills - will be crucial in breaking the cycle of exclusion and dependency. Insights from the survey and interviews highlight an urgent desire for improvements – such as formal recognition, expanding curriculum, improving teacher training and creating pathways for students to continue their studies beyond the basics.

Recommendations to Bangladesh Interim Government:

We commend Bangladesh for hosting over 1 million Rohingya. Although Bangladesh is not a signatory to the 1951 Refugee Convention, it is bound by fundamental international human rights obligations that protect refugees from harm and uphold their dignity. The treatment of Rohingya refugees, particularly women and children, must align with Bangladesh's commitments under international law.[17] We call on the Bangladesh government to:

1. **Provide a coherent framework for Rohingya education:** A policy directive from the Chief Advisor could be issued mandating all current providers of education, including the Rohingya community itself, to develop a coherent framework for Rohingya education. This will be vital for raising the funds needed and resolving outstanding issues of educational methods and content – as identified in our research. It can include the following:

    a. Strengthening the high school education of Rohingya students in the camps.

    b. Allowing Rohingya students to pursue higher education in Bangladeshi universities.

    c. Providing an exit pass to those who acquire a scholarship abroad for higher

17 *Convention Relating to the Status of Refugees*, adopted July 28, 1951, entered into force April 22, 1954, 189 UNTS 137, article 33, https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-relating-status-refugees; U.N. General Assembly, *Convention on the Elimination of All Forms of Discrimination Against Women*, United Nations, Treaty Series, vol. 1249, (December 18, 1979): 13, https://www.refworld.org/legal/agreements/unga/1979/en/13757;
Application of the Convention on the Prevention and Punishment of the Crime of Genocide (The Gambia v. Myanmar), International Court of Justice, General List No. 178 (2019), https://icj-cij.org/case/178; United Nations Commission on Human Rights, *Guiding Principles on Internal Displacement*, New York: United Nations Commission on Human Rights (1998), https://www.refworld.org/legal/otherinstr/unchr/1998/en/18487

education.

2. **Implement a Certification System:** Develop an accredited certification system for all levels, allowing Rohingya children to pursue education with meaningful outcomes, enabling them to transition to higher education or employment opportunities.
3. **Allow U.S. Muslim Relief Organizations to Help in Rohingya Education:** U.S. Muslims donate approximately $4 billion in charitable giving annually. However, in the past they were not allowed or encouraged by the Bangladeshi government to assist Rohingya refugees. We ask the Bangladeshi government to streamline and expedite the process of registration so U.S. Muslim organizations can operate in Rohingya camps.

Recommendations for the
Refugee Relief and Repatriation Commissioner (RRRC):

Based on the foregoing, we recommend that the RRRC take the following concrete actions to address the Rohingya educational crisis:

1. **Recognize Rohingya Community-led Schools:** Come up urgently with a system to recognize Rohingya-led community schools, articulating a minimum criteria, and including at least one member of the Rohingya education examination board. Develop an online form for schools to apply. Based on the interviews, issue recognition to the school.
2. **Reallocate the Physical Spaces Vacated by Recently Closed UNICEF-run Learning Centers to Recognized Rohingya Community-led Schools:** Community-led schools are currently operating under significant constraints, including inadequate space and limited resources. Granting them access to the now-available learning center facilities would strengthen these schools, preferred by the overwhelming majority of Rohingya mothers, as well as restore access to education for the 300,000 children affected by the learning center closures. This step represents a practical and urgently needed investment in the future of Rohingya children.
3. **Strengthen the Rohingya-run Educational Board.**
4. **Facilitate Online Education:** Allocate five spaces in each camp where Rohingyas at high school level have access to good internet speeds so they can enroll in online instruction for courses that will provide them skills to become financially independent through remote work. Justice For All will consider funding laptops for such facilities throughout the camps.
   There are several online instruction options available that will benefit Rohingya education. Justice For All has multiple parties in Silicon Valley in the United States (both Muslims and non-Muslim)who have the expertise and willingness to offer Rohingyas online instruction at the high school level. UNICEF also has an online educational program called “The Learning Passport.” It was developed in collaboration with Microsoft. This innovative mobile online/offline learning platform provides children with continuous access to quality education. It is available in the Burmese language as well. At present, it cannot be implemented, as there is no reliable internet service in the camps.

5. **Share 10,000 SIMs through Educators:** RRRC plans to distribute 10,000 SIMs to Rohingyas that will help a great deal if distributed with consideration given to these educational needs.
6. **Use GED as the Primary Certification Method for Rohingyas:** While the best option is for Bangladesh's education system to take up the responsibility of certification of Rohingya refugees, in the interim, we propose a particular system that is widely recognized around the world: the General Educational Development (GED) exam. This exam provides a high-school equivalent credential. It is a US-based entity, which tests people without any regard to how they learn the curriculum, in school or at home.
7. **Introduce the UNESCO Qualifications Passport (UQP):** Developed for displaced peoples who lack credentials needed for accessing higher education, the UQP initiative would be of long-term benefit to Rohingya students. It would ensure that whatever education they receive is properly recorded. If that is not possible, to explore the proposals being discussed by UNICEF for a certificate of participation as an alternative to accreditation.
8. **Facilitate Online Work and Banking:** Allow highschoolers to work online and open bank accounts to earn their own livelihood within camps. This will likely encourage more Rohingya youth to learn skills that can earn money for them.

Recommendations for
U.N. Agencies and NGOs Focused on Education:

1. **Continuously Develop Data on Schools:** UNICEF and Save the Children, which were responsible for the learning centers in the Rohingya camps in Bangladesh, should continuously develop their data on the schools as this seems to have been paused along with the closure of learning centers.
2. **Allocate Funding to Community-Run Schools:** Redirect resources towards training Rohingya teachers, developing curricula and building better learning facilities for community-led schools and religious schools (madrasas). Ensure sufficient educational materials, classrooms and infrastructure.
3. **Strengthen Community-Governed Education Boards and Empower Parents:** Establish a local education board composed of Rohingya teachers, community leaders and parents to oversee school operations and maintain accountability. Establish parent-teacher committees to address concerns and improve educational conditions.
4. **Support Female Organizing and Leadership:** Support female scholars in educating their community and incorporate them into broader community decision-making structures.

Recommendations for
American Muslim Organizations:

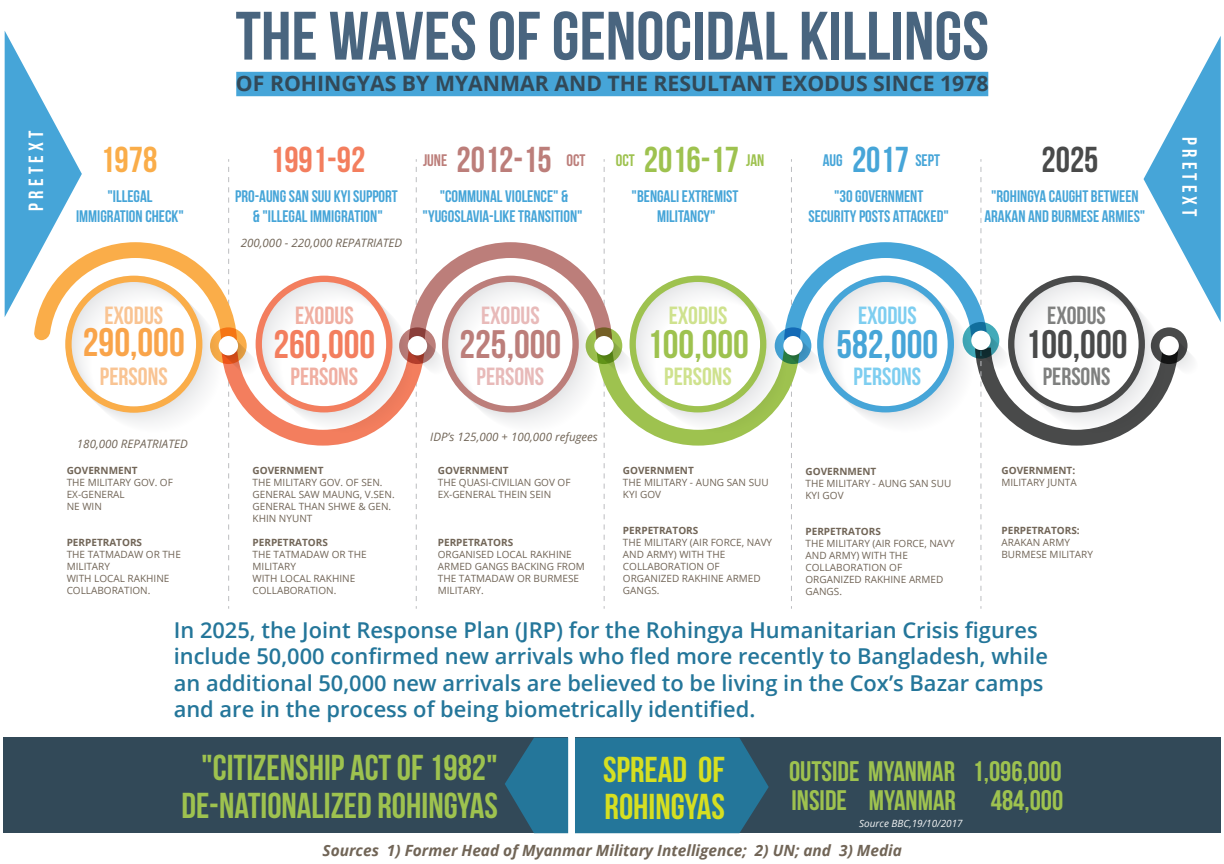
1. **Support Rohingya Schools:** U.S. Muslim relief organizations should fund at least two in-person high schools in the camps and two online schools.
2. **Sponsor GED Certification for Rohingya Students:** U.S. Muslim organizations should consider sponsoring GED certification fees for Rohingya high-school

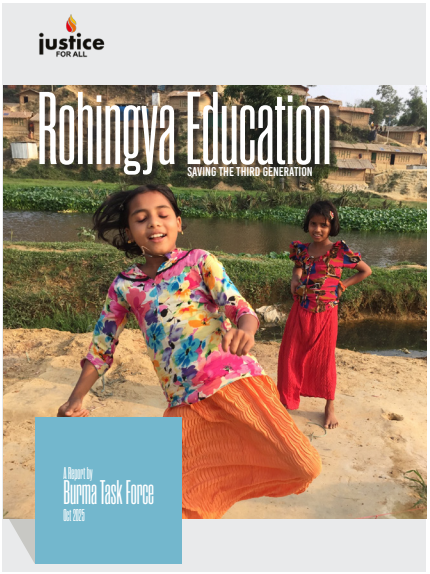
students. Rohingyas live on $12 dollars a month or less, and cannot pay $300 for GED exams, which is the only recourse available at this time.

3. **Hire Rohingya Interns:** U.S. Muslim not-for-profit organizations, as well as businesses, should consider hiring Rohingya homeschoolers as interns to provide them experience for further online work. For as little as $100/month, an internship will give them valuable experience.

Recommendations for Muslim Countries:

1. **Take Ownership of Rohingya Schools in the Camps:** Each Muslim country should fund at least 10 high schools in the Rohingya camps.
2. **Reward With Higher Education Scholarships:** A specific country should award scholarships to those students who graduate from the high schools they run to attend higher education institutions in the respective country. Many Muslim countries have done this for Gaza refugees.
3. **Offer Imam-Khateeb Schools:** Every few blocks one can find a masjid/madrasa in the Rohingya camps. These madrasa graduates can benefit from the systems developed by many Muslim countries that combine religious education with general education. They should open one such school in the camps.
4. **Accept Rohingya Refugees:** At the request of Justice For All, the U.S. and Canadian governments have accepted tens of thousands of Rohingya refugees, who have proven to be valuable citizens. Muslim countries should consider lessening the burden of Rohingyas by accepting some refugees into their country.





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27 E. Monroe St. #700, Chicago IL 60603, USA

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