



YOUTH ENGAGEMENT *with* RELIGION *and* FAITH *in the* 21ST CENTURY

The Role and Reaction of ASEAN Youth: A Case Study of Rohingya

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INTRODUCTION/BACKGROUND

The United Nations defines youth as people in the age-group of 15-24 years. But this is mainly for statistical purposes since 'the meaning of the term youth varies in different societies around the world' and 'definitions of youth have changed continuously in response to fluctuating political, economic and socio-cultural circumstances.' The demographic category is a crucial element of the populations of Southeast Asia (ASEAN). Based on this definition, the five most populous Southeast Asian countries such as Indonesia, Philippines, Vietnam, Thailand and Myanmar, together have over 90 million youth or close to an average of 17 per cent of each country's population. More than half of the population of Southeast Asia is under 30. As youth are brought into community organizations and civic roles that they have traditionally been excluded from, they can participate in local decision-making at multiple levels. This collaboration leads to skill enhancement, confidence building, and ownership that prepare them as they navigate toward adulthood. Through active

participation, young people are empowered to play a vital role in their own development as well as in that of their communities. The UN has long recognized that young people are a major human resource for development and key agents for social change, economic growth and technological innovation.

The young people in Southeast Asian countries mentioned the important roles played by youth in supporting others and being the backbone of any community. The ways youth contribute include promoting peace and socio-economic development of the community and supporting community initiatives on social issues. They are involved in community service activities such as developing and creating awareness within the community about health and hygienic issues. Working with agencies like NGOs, the youth capable to contribute idea and initiate any projects particularly in education field. In this research, the researcher will highlight the NGO that are founded by youth and their involvement in Rohingya issues.

According to Salaam (2012), for over 30 years Rohingya have lived in a limbo of statelessness. They have been driven out of their ancestral land and live largely undocumented in different countries across the world and denied even basic rights that people take for granted. As a result of their stateless condition, the 3.5 million Rohingya live as an invisible people on the margins, and are vulnerable to destitution, human trafficking, and other maladies. Many second and third generation stateless Rohingya live a shadow existence in their host societies and encounter significant obstacles in generating a livelihood and keeping themselves out of poverty.

On 25 August 2020 marks three years since more than 740,000 Rohingya Muslims fled mass atrocities in Myanmar. Today, an estimated 860,000 Rohingya are still living in limbo in the world’s largest refugee camp in Cox’s Bazar, Bangladesh. UNHCR not capable to handle refugees camp alone. Natural disasters have plagued UNHCR relief efforts as many settlements have been dismantled or destroyed. Torrential rain will continue to hit the refugee camps, and the UNHCR needs NGOs particularly from ASEAN countries to gather and to continue providing care.

For that, there are five NGOs will be highlighted in this research which are:

NO	NGO	COUNTRY
1	Persatuan Jaringan Islam Global (Masa Depan (JREC	Malaysia
2	(Aksi Cepat Tanggap (ACT	Indonesia
3	(Global Ehsan Relief (GER	Singapore
4	Humanitarian Networking of the Sheikhul Islam Office	Thailand
5	WeCare	Brunei

On 23th January 2020, the International Court of Justice (ICJ) in The Hague imposed emergency “provisional measures” on Myanmar regarding its actions against and treatment of the Rohingya

minority. To the average person this may sound like incomprehensible legalese. But for many Rohingya, who had long been waiting for the international community to take meaningful action to end their suffering, this was some of the best news they had ever received. The case against Myanmar was brought to the ICJ in November by The Gambia, on behalf of the Organization of Islamic Cooperation (OIC), arguing that the majority-Muslim Rohingya had been subjected to genocide.

With this decision, the United Nations’ “World Court” effectively instructed the government of Aung San Suu Kyi to respect the requirements of the 1948 genocide convention and bring an end to its military’s attacks on the Rohingya. This decision marked the first time that a credible international body said “enough” to the government that for so many decades has abused and oppressed us (United Nations, 2020).

CHRONOLOGY OF VIOLENCE AGAINST ETHNIC ROHINGYA

Myanmar has almost 3.3 million citizens who come from different ethnic groups. One third of its citizens are from the minority ethnic group who dwell the semi-rural areas bordering Thailand, China and India. This ethnic divide has been around since the days of British colonialism where it was institutionalised under the divide and rule policy introduced by the British. Based on this policy, the dominant group occupies the lower lying areas while the minority live near the borders with a different set of rules. This has severed the relationship between the dominant and the minority ethnic groups and the relationship worsened when the Burmese fought for their independence from the British where the Kachin, Chin, Naga and Karen ethnic groups were supportive of the British while the Burmese army sided with the Japanese (Kingsbury, 2014).

According to Patel (2018), during the British colonization era, the British has expanded agricultural land by bringing in Bengalis seasoned workers from the neighbouring region. The influx of Muslim workers increased the population and made them the second largest ethnic group in the Arakan region. This ethnic diversity has led to tension and conflicts. The conflict between the Rohingya Muslims and Rakhine Buddhist has a long history due to the differences in their religion, culture, social norms and traditional practices. The tension between these two ethnic groups has led to attacks, murders, racism and political controlling power.

In regards to the conflict in Arakan, Abu Talib (2008) described the conflict facing the Rohingya ethnic group in Myanmar has been escalating since 1942 when Japanese soldiers attacked Arakan to find the remaining British Indian soldiers and their supporters. This conflict became more apparent after Myanmar gained its independence in January 1948. He asserted that the conflict involved all minority groups which are influenced by the nationalism phenomenon which is said to begin in Europe during the 18th Century. Ethnic tension has gained a wide attention in South East Asia when the plight of this minority group has spread to neighbouring countries like Thailand and Bangladesh (also known as East Pakistan), and this conflict involves Muslims in a large scale (Abu Talib, 2008).

In this regard, the Rohingya do not have any citizenship documents to the several factors including their non-action towards their citizenship registration after 1948 and the failure of the local registration offices in record keeping since 1948. There are also some stories on the cruelty of the Burmese army towards the Rohingyans by forcing them to be labourers to build roads and army camps. They are also treated badly by the majority Arakans who gained the support of the army to confiscate their possessions, murder, rape, rebel and violate the sanctity of mosques. In 1962, the ethnic minorities face increasing discrimination and human right abuse following a military coup. In 1974,

Rohingya denied right to vote. The issue regarding the violence towards the Rohingya has a long history and they have suffered for several decades. Violent incidences that have happened recently is just part of the long history of discrimination against the Rohingya.

This discrimination started during the rule of Ne Win who introduced the Citizenship Act 1982 which does not approve Rohingya as Burmese citizens. The government issued national identity cards to all Burmese citizens. However, the Rohingyas were only given foreigners registration cards. Burmese authority also detained and imprisoned those who are considered as an illegal immigrant. This situation has made the ethnic Rohingya stateless for decades and marked the start of their plight in facing different forms of discrimination and the breach of human rights from the Rakhine ethnic group and the government of Myanmar. In this regard, the Rohingya ethnic group has long faced several series of violence which spanned across generations, and the violence incidence in 2012 was one of the most serious incident on the Rohingya.

The series of violence sparked from the rape and murder of Ma Thida Htew, a 27 years old ethnic Buddhist by several people believed to Rohingya youths on 28th May 2012. This incident has increased the hatred and hostility between the ethnic Rohingya and Rakhine in the area. Subsequently, a group of ethnic Rakhine smashed and killed a total of 10 Rohingya Muslim bus passengers in Taunggup (Patel, 2018). This incidence was the beginning of the acts of violence and violations of the ethnic Rohingya's rights and escalating violence is condone by Rakhine Buddhist monks and the Burmese army. Consequently, the army has conducted a systematic breach of human rights on the ethnic Rohingya by mass killing, live burning, raping, burning homes and other violent actions intended to eliminate the ethnic Rohingya from the Arakan province. This situation can be perceived as ethnic cleansing of the Rohingya by the Rakhine ethnic group.

In this light, the Burmese Government sees this act of terrorism as a conflict between race, but at the same time, the Government also implicitly supported the violent actions of extremists Buddhist against ethnic Muslim Rohingya. Even the stand taken by Aung Sung Su Kyi, the so-called defenders of democracy, seems to support the violent acts performed by Buddhist extremists. This shows how the Burmese government is condoning the ethnic cleansing of the Muslim Rohingya. The ethnic Rohingya not only experienced violence and violations of human rights, but they have also experienced strict controls and economic, social and political restrictions. They are strictly controlled by the guardian of the border known as the Nasaka. The Nasaka is a unit responsible in controlling every aspect of the ethnic Rohingya lives and imposed restrictions to their movement and communications and the Rohingya are required to obtain consents from the Nasaka in organizing weddings and to travel between the cities. To make it worst, they also have paid some bribes in order to obtain this permission.

In May 2015, the police announced the discovery of human-trafficking camps and mass graves in the Thailand – Malaysian border when authorities found dead Rohingya buried in the shallow graves around the area. This illegal act has been occurring in Thailand. However, it was largely ignored by the authorities until the discovery of 32 bodies believed to be ethnic Rohingya in one of the secret camps in Songkla (Utusan Malaysia, June 2015). It found that there were reasonable grounds to believe that a human trafficking syndicate had committed these crimes in Malaysia and Thailand from 2012 to 2015. The report, which focused on the Rohingya, found that there was obstruction of justice when it discovered that Malaysian authorities had destroyed the campsite in Wang Kelian a day after it was found. It added that further investigations were required to determine the extent of responsibility and involvement of Malaysian authorities in the trafficking of these Rohingya and Bangladeshis (The Star, March 2019).

The suffering is not yet done. Violence erupted in Rakhine on 25 August 2017 when Rohingya militants attacked security posts, triggering a military crackdown. Dozens of Rohingya have already died trying to cross into Bangladesh amid a military crackdown in Myanmar's Rakhine state. The retaliation that followed was carried out in methodical assaults on villages, with helicopters raining down fire on civilians and front-line troops cutting off families' escape. The villagers' accounts all portray indiscriminate attacks against fleeing non-combatants, adding to a death toll that even in early estimates is high into the hundreds, and is probably vastly worse (BBC News, September 2017).

THE ROLE AND REACTION OF THE REGIONAL COUNTRIES (ASEAN)

The government's numerous violations have adversely affected people not only in Myanmar, but also in neighboring countries. Around 1991-1992, for the first time, South East Asian countries like Malaysia, Singapore and Indonesia have openly voiced out their protest to Yangon in response to the influx of Rohingya refugees. The conflict surrounding the Rohingya ethnic group becomes more complicated due to the lack of information on the origins of the Rohingya. The Burmese government claims that the Rohingya ethnic group are illegal immigrants as they do not have any legal citizenship documents.

In early 2015, many Rohingya migrants stranded at the Andaman sea in rickety boats off the coasts of Indonesia, Malaysia and Thailand with dwindling supplies of food and water. Also on the boats are thousands of economic migrants from Bangladesh fleeing grinding poverty at home. Initially, the Thailand, Indonesian and Malaysian governments denied these people entrance into their territory. However, after pressure from national and international communities, they agreed to accept

Rohingya refugees. The Indonesia, Thailand and Malaysia made a meeting in Malaysia and resulted in a temporary solution: the Rohingya could be settled for a period of one year. During the crisis, some ASEAN partners did not show much support. China and India looked elsewhere, while Australia faced allegations of paying people smugglers to send the Rohingya back to Indonesian waters (BBC News, May 2015).

The SLORC and SPDC have compiled a horrific and extensive record of human rights violations during their reign over Myanmar. The push factor for this irregular migration is the violations committed by the armed forces, primarily against ethnic minorities, have included extrajudicial and arbitrary killings, rape, torture, arbitrary arrests for political reasons, forced labor, forced conscription into the military, denial of freedom of movement, and tight restrictions on press, religion, speech, and assembly. The pull factor is the potential to find a more conducive environment and better job opportunities in other countries, such as Malaysia, Indonesia and Thailand.

According to the UNHCR report in 2018, Myanmar has produced over 1.2 million refugees and Bangladesh has hosted Rohingya refugees for three decades, there are a total 918,936 Rohingya refugees in Cox's Bazar, 90,634 in Thailand, 40,000 in India, and 150,430 in Malaysia. Millions more have fled Myanmar but are not officially documented as refugees. In addition to being the victim of legal and human rights abuses in Myanmar, these refugees and migrants have placed a considerable strain on the governments of neighboring countries. For instance, Thailand initially accepted thousands of refugees from Myanmar. Since the refugee camps along the Thailand-Myanmar border have existed for over three decades with increasing populations and few signs of progress, the Thailand government has begun to lose patience. Thailand is resisting additional refugee flows, even going so far as to forcibly repatriate some refugees. Despite these problems, ASEAN has refused to address this decades-long exodus (Rahman & Mohajan, 2019).

This problem has spilled over into neighboring countries through the migration of refugees, the trafficking of illicit drugs, and the spread of the HIV/AIDS epidemic. Not only do the government's actions oppress its own people, but they also create destabilizing effects that threaten the peace, security, and prosperity of all of Southeast Asia (Irawan Jati, 2014). As the crisis has developed, international communities, including ASEAN have responded to the crisis. As the main regional organization, ASEAN has been hoped to elucidate the crisis tactically through peaceful means and has been expected to join humanitarian action using a diplomatic approach to other international humanitarian bodies, such as OIC and UNHCR. However, it is obvious that ASEAN's response to the crisis has been limited to diplomatic oration and failed to prevent a wider crisis (Limsiritong, 2018).

On 20–23 June 2019, the 34th ASEAN Summit was held in Bangkok. The summit will provide leaders of the ASEAN member states the opportunity to exchange views on the future direction of ASEAN and its community building process, the implementation of the ASEAN Community Vision 2025 as well as to discuss important regional and international issues. The Meeting also discussed issues related to the situation in Rakhine State. ASEAN will continue to enhance its role in providing humanitarian assistance and supporting repatriation process in Rakhine State (News Straits Times, June 2019).

THE ASEAN YOUTH'S REACTION ON THE VIOLENCE AGAINST THE ETHNIC MUSLIM ROHINGYA

The 12th ASEAN Summit was originally set to be hosted in Cebu in the Philippines in December 2006. The 12th ASEAN Summit's Cebu Declaration Towards One Caring and Sharing Community encourages greater institutional collaboration in

promoting ASEAN awareness particularly among the younger generation and promotes the increased involvement of ASEAN youth and students in national and regional activities to give them an opportunity to make valuable contributions towards the achievement of the ASEAN Community. During the Summit, the Leaders agreed to prepare ASEAN youth for regional leadership and to increase the competitiveness of the peoples of Southeast Asia through education.

The Vientiane Action Programme (VAP) urges increased participation of youth in the productive workforce, and encourages their entrepreneurship and employ-ability, leadership and regional awareness. Priorities for youth cooperation are highlighted in the VAP's section on the ASCC, under the strategic thrusts for "Building a Community of Caring Societies", "Managing the Social Impact of Economic Integration" and "Promoting an ASEAN Identity".

ASEAN cooperation on youth is overseen at the Ministerial level by an ASEAN Ministerial Meeting on Youth which meets once every two years. The implementation of the programmes and activities for youth matters is carried out by the ASEAN Senior Officials on Youth (SOMY), which reports to the ASEAN Ministerial Meeting on Youth (AMMY). The last Ministerial Meeting, the AMMY V, was held in Singapore on 26 April 2007.

Youth cooperation in ASEAN is directed by the Work Programme on Preparing ASEAN Youth for Sustainable Development, which was considered and adopted during the AMMY IV in September 2003. The Work Programme serves as the major channel for pursuing ASEAN cooperation in youth development, and outlines the following four priority areas:

1. Policy Development
2. Promoting ASEAN Awareness and Civic Responsibility

3. Promoting Employability of Youth

4. Information Exchange / Promoting Partnership.

Since that, is the start for ASEAN youth to forge global humanitarian collaboration, together with a new vision: to be a professional global humanitarian institution, based on generosity and voluntary global community. ASEAN youth ability to create a better world civilization. Presenting a world that is comfortable for humanity, a civilized world and has a noble civilization under the auspices of the divine light. This goal will become a reality with the involvement of all countries especially ASEAN countries. ASEAN youth have full confidence, help us to make it happen together.

Therefore, many humanitarian programs were conducted by youth through civil movements and formal associations in several ASEAN countries in order to help the Rohingya refugees. They make collaboration in national and global level. The following youth civil movement were contributed until now:

MYANMAR'S ROHINGYA REFUGEES: MALAYSIA AND THE WAY FORWARD

The United Nations considers the Rohingya as the one of the world's most persecuted minorities. In their own country, Myanmar, they have no access to education and employment and face strong restrictions for travel, marriage and practice of religion. Still recently, hundreds of thousands of Rohingya flee persecution in Myanmar to seek refuge in the neighbouring countries. Many of them risked their lives on smuggler's boats in the Bay of Bengal and Andaman Sea in the hope of reaching Malaysia. Due to the illegal status of refugees in Malaysia, Rohingya children have no access to government schools.

In an effort to assist the Rohingya refugees, JREC was established. JREC stands for Persatuan Jaringan Islam Global Masa Depan and is registered with the Malaysian Registry of Societies. In 2010, the first JREC Rohingya Education Centres was established in Penang. Followed by 2012 in Klang and 2015 in Kuantan (The Sun Daily, May 2015). The official opening of 4th Rohingya Education Centre in Gombak on 2018 and 5th Rohingya Education Centre in Terengganu on 2019.

JREC with the partners, in particular the United Nations High Commissioner for Refugees (UNHCR), Wadah Pencerdasan Ummat (WADAH), ABIM, Global Peace Mission (GPM), Future Global Network (FGN), Majlis Agama Islam Selangor (MAIS) and Zakat Pulau Pinang (ZPP) together providing with the necessary funds and other resources for the running of the schools.

JREC's vision to equip all the Rohingya children in Malaysia with essential knowledge and skills for their futures. JREC want to deliver quality primary education to all refugees Rohingya children in Malaysia. Not only that, JREC want to provide secure and caring centres where the Rohingya children and parents can learn essential life skills. More than that, JREC also want to help Rohingya children and parents become increasingly self-sufficient.

The director of JREC Nur Azlina Abdul Aziz, believes that the education of Rohingya children will improve the self-reliance and self-sufficient of all Rohingya communities in Malaysia. JREC has won the trust and confidence of Rohingya communities and UNHCR's and Malaysian stakeholders' support. The enrolment has grown almost tenfold, the total Rohingya children in Rohingya Education Centres (primary and secondary schools) from an initial 80 in 2010 to 1513 in June 2019. In 2021, due to the Covid-19 crisis, the effect is not just on labour market status but also on education status. The student enrolment decreased, 876 in July 2021.

MYANMAR'S ROHINGYA REFUGEES: INDONESIA AND THE WAY FORWARD

The wave of migration of Rohingya refugees has come unstoppably in the waters of Aceh since late 2015. The violence that engulfs the Rohingyas in Myanmar, such as homicide and arson, has forced some Rohingyas to flee. They are trying to survive by moving to areas they consider to be providing protection. With less decent boats, the Rohingyas migrated to the coast of to Indonesia. The Armed Forces of the Republic of Indonesia have sought to close the refugee entry into the territory of the Unitary State of the Republic of Indonesia in order to safeguard the security of foreign infiltration. Nevertheless, the Indonesian army continues to assist the refugees by providing food and water supplies to the boat. However, the urge of local and international community finally made the Indonesian government open the territory of Indonesia for Rohingya refugees.

One of the Rohingya refugees in Indonesia was built by the Aksi Cepat Tanggap (ACT) Foundation located in Blang Adoe, North Aceh. There are many volunteers from young people who are actively involved in the volunteer mission organized by the ACT. On April 21, 2005, Aksi Cepat Tanggap (ACT) was officially launched legally as a foundation engaged in social and humanitarian fields. ACT is supported by public donors from people who have high concern for humanitarian issues and also company participation through partnership programs and Corporate Social Responsibility (CSR).

Since 2012 ACT has transformed itself into a global humanitarian institution, with a wider range of activities. At the local scale, ACT develops networks to all provinces both in the form of volunteer networks in the MRI (Indonesian Volunteer Community) container and in the form of ACT branch office networks. The range of program activities has

now reached 30 provinces and 100 districts / cities throughout Indonesia.

On a global scale, ACT is developing networks in the form of representative people to prepare ACT offices overseas. The range of global program activities has reached 22 countries in Southeast Asia, South Asia, Indochina, the Middle East, Africa, Indochina and Eastern Europe. ACT's work area on a global scale begins with action in every human tragedy in various parts of the world such as natural disasters, famine and drought, conflict and war, including the suppression of minority groups in various countries.

The great humanitarian crisis must be responded with a great effort too. God willing, ACT will continue to strive for the best endeavors for persecuted Rohingya Muslims through continuous programs such as humanitarian ship, humanity card, integrated community shelter and others.

The humanitarian ship is to ship the humanitarian aid and relief cargo safely and securely. The ceaseless, intense Rohingya crisis has inspired ACT to send food ingredients in a large scale to ensure the availability of food for the victims. ACT sent a humanitarian ship to bring 1,000 tons of rice from Belawan, Indonesia. The ship covered a distance of 3,005 mi or 4,837 km to Bangladesh, which is the largest Rohingya refugee camp. Sea freight is chosen as a shipping option as it enables large-scale transportation of assistance.

Humanity card is a humanitarian program that is designed to facilitate the beneficiaries (Rohingya ethnic) in meeting their clothing and food needs. God willing, at the end of this year ACT will build a large food warehouse in Bangladesh under the name HDC (Humanity Distribution Center). ICS / Intergreated Community Shelter is a humanitarian program in the form of temporary shelter for Rohingya refugees. Some ICS have been successfully established by ACT in several places such as Aceh - Indonesia, Sittwe -

Myanmar and Chittagong - Bangladesh. ACT will build 1,000 ICS in Bangladesh and will pay 10,000 tons of rice humanitarian ship for Rohingya in future.

MYANMAR'S ROHINGYA REFUGEES: THAILAND AND THE WAY FORWARD

According to UNHCR, Thailand hosts approximately 5,000 Rohingya refugees and survivors of human trafficking in Thailand, some of whom are detained in immigration detention facilities or in shelters run by the Ministry of Social Development and Human Security. Due to the lack of regular migration status in Thailand, refugees are subject to arbitrary arrest and detention. For families, this can result in the protracted separation of families. Thailand's efforts to develop a National Screening Mechanism and bring the MOU further into line with international standards will help improve security measures, advance protections, and prevent arbitrary arrests and detentions and other violations. Although Thailand is not a party to the 1951 Convention relating to the Status of Refugees or its 1967 Protocol like Malaysia, the Thai government has repeatedly expressed a commitment to protect refugees in Thailand, including by adopting the Global Compact for Safe, Orderly and Regular Migration and endorsing the Global Compact on Refugees during the UN General Assembly in December 2018 (Asia Pacific Refugee Rights Network Network, 2019).

The Council for Humanitarian Networking of Sheikhul Islam Office also known as the Office of the Chularatchamontri is a local NGO and collaborated with the Thai government to commit in humanitarianism and to take care of various groups of irregular migrants. The Sheikhul Islam Office have asked Muslim communities nationwide to join hands in providing help to refugees escaping war and persecution, particularly the Rohingya people in the region (Bangkok Post, 2018).

Not only that, UNHCR continues its partnership with the Council for Humanitarian Networking of Sheikhul Islam Office to raise awareness in the Muslim community and raise funds for the most vulnerable refugees and internally displaced people who are not able to observe the holy month of Ramadan in their own countries (UNHCR Thailand, 2020).

According to the Chairman of the Council for Humanitarian Networking of the Sheikhul Islam Office, Wisoot Binlath, said that “While the world fights this pandemic, the virus has shown that it does not discriminate. More than 80% of refugees, internally displaced and stateless persons often live in areas that are overcrowded or have weaker sanitation and hygiene systems. As these groups may be especially vulnerable, it is essential that they are included in each country’s COVID-19 national surveillance, response and planning activities.”

On 13th April 2021, UNHCR continues its Ramadan campaign in Thailand for the fourth year in partnership with the Sheikhul Islam Office and the Council for Humanitarian Networking of Sheikhul Islam Office (CHNS) and extends its private partnership with Thai Muslim Trade Association (TMTA) to expand awareness and raise refugee zakat funds and sedekah, to increase protection for refugees and internally displaced people (IDPs) during Ramadan (Destination Thailand News, 2021).

As one of the partners for humanitarian cause, the Council for Humanitarian Networking of Sheikhul Islam Office is supportive of UNHCR’s mission to help refugees. Fund raised from this campaign will allow UNHCR to provide emergency shelter for Rohingya refugees who are residing in areas of high risk of landslides and flooding in Bangladesh.

MYANMAR’S ROHINGYA REFUGEES IN COX’S BAZAR, BANGLADESH: BRUNEI AND THE WAY FORWARD

Due to the lack of funding from the international committees and the United Nations (UN), non-government organisations (NGOs) like WeCare have to step up and provide assistance to these refugees. With the donations collected so far, the NGO is hopeful that it will be able to provide for at least 100,000 Rohingya refugees. Most of volunteer WeCare in the age group of 18-35 and WeCare President also 33 years old.

WeCare or Kami Prihatin was established in October 2016 with aims to provide humanitarian aid to those in need, both locally and internationally. Since its official launching until 2018, WeCare has proudly and successfully executed more than 12 projects; 7 of which were implemented in collaboration with international non-profit organizations such as Shafaq Sham and Hayat Yolu Association of Turkey, as well as PKPU (Pos Keadilan Peduli Umat) Human Initiative of Indonesia. WeCare’s first local project was Misi Kasih, where funds raised were contributed to the usage of patients in Raja Isteri Pengiran Anak Hajah Saleha Hospital.

Before embarking upon international projects independently, in November 2017, WeCare once joined forces with a local non-government organisation, Hand4Hand, in its effort to alleviate the plights of the Rohingya refugees in Cox’s Bazar, Bangladesh. The project objective also to provide water wells and shelter, to visit refugee camps and understand their needs for possible future projects. A total of 2600 food packs, 51 shelters and 60 water wells were funded from this project. The beneficiaries are the Rohingya Refugee living in Balukhali camp and Hakimpara Camp

President of WeCare Muhammad Akmal Hj Marsidi said, they will be organising its second project at Rohingya refugee camp, in Bangladesh during the eid adha in 2020. 'Qurban for Rohingya' project is aimed to raise awareness on the condition of rohingya refugee and also giving opportunities for the Bruneians to sponsor Qurban packs for the families. Wecare is planning to send a team comprised of 4 female members to execute the mission with collaboration of other international NGOs.

With over 40 registered members, WeCare is intent to be the leading NGO in Brunei by 2025.

MYANMAR'S ROHINGYA REFUGEES IN COX'S BAZAR, BANGLADESH: SINGAPORE AND THE WAY FORWARD

Global Ehsan Relief (GER) is a humanitarian aid relief agency a registered NGO in Singapore. They are dedicated to providing humanitarian services in crisis and non-crisis situations to most needy orphans, widows, and destitute, irrespective of race, religion, culture, creed, and geographical boundary. GER aspire to excel in humanitarian relief, providing humanitarian services with the highest level of compassion, professionalism and care under the supervision of a team of professionals from the region and abroad. GER core projects are Care for Orphans, Care for Refugees, and Global Waqf projects.

They vision is the alleviation of poverty, education for all, and for the provision of basic amenities for those in need. With full effort, GER to create a world where charity and compassion produce justice, self-reliance and human development. Dedicated to tackling the root causes of poverty around the world, Global Ehsan Relief is passionate about eradicating the many inequalities around us and committed to the long term development of building a fairer, safer

world. GER aims to provide an ethical service for the collection and distribution of funds in an effective, efficient, transparent and wholly accountable manner.

As part of the emergency efforts, GER contributed a water tanker. Its normally used to provide clean drinking water for 6,000 Rohingya refugees every day - are being used to tackle the massive blaze. They Bangladesh team on the ground has reported that their medical clinic for refugees was engulfed by flames. Currently, GER is preparing an emergency response starting with cooked food (Berita Harian Singapura, 2017).

CONCLUSION

In conclusion, the fellow NGOs and UN agencies will continue to provide lifesaving services for the Rohingya. This work must continue until they can return to Myanmar voluntarily in safety and dignity. Protecting the rights and well-being of these vulnerable Rohingya children and their families has remained ASEAN NGOs top priority again this year. We must re-double our efforts and support peaceful resolutions to the on-going conflict. Rohingya children are counting on us.

The issue of continuing serial violence since the year 1982 by Buddhist extremists to the Muslim ethnic Rohingya. This ancient ethnic violence has been extended as time involvement. The violent acts against an ethnic group by another ethnic group or state is a one of ethnic violence. The ethnic cleansing, mass murder, torture, and expulsion are examples of the ways in violent acts. The tragedy of violence towards ethnic Muslims in Arakan was started three decades ago and the series of violent acts still continuing until now. The Muslim minority in Myanmar almost have been weakly and suffering because of violations of human rights by Buddhist extremists. There are have no get any protection from any parties. The Buddhist extremists and the Myanmar authorities do the

immoral action to Rohingya such as murder, burnt alive, rape and expel from their homes.

The genocide is difficult to prove in a court of law. Despite the UN reports and graphic media coverage of the Rohingya crisis in recent years, Gambia's legal team has a long road ahead to hold Myanmar responsible for genocide. However, the court's order is a good start, as it resolves some of the underlying legal issues for the next phase of the case and aims to protect the Rohingya in the meantime

"Myanmar must take steps to protect its minority Rohingya population" the top UN court unanimously ruled on Thursday (on January 23, 2020). Dr Andrew Fagan, the director of Essex University's human rights centre, said: "The ruling... marks a definitive stage in Aung San Suu Kyi's horrific fall from grace. Her decision to lead her country's case in The Hague served to destroy any hope that she is anything other than a puppet of the Myanmar military. Ironically, her actions in The Hague increased her support at home, but has served to destroy any traces of international credibility she may have retained (Aljazeera, 2020)". Dr Simon Adams, executive director of the Global Centre for the Responsibility to Protect, said: "This is the first step on a path to justice for the Rohingya. I hope that all members of the UN security council will uphold their moral and political obligation to ensure that the provisional measures ordered by the court are fully implemented. Those responsible for genocide are still in power in Myanmar. Justice has been delayed but can no longer be denied (The Guardian, 2020)".

In addition, due to the large demand for migration of Rohingya to third countries, it is difficult to transport or emigrate effectively, resulting in a loophole for those hoping to benefit from this migration. Human trafficking and illegal smuggling has a profound effect on Thailand that includes causes and sources of pressure from various countries

For this reason, fixing this problem Therefore it is very important to lay down the principles The framework is comprehensive and clear to lead to the determination of practices. Strategy and assistance plan Rohingya people are effective and sustainable.

ASEAN continue to strive to do their utmost to improve the situation. To improve the level of effort of ASEAN, the ASEAN should reevaluate its understanding of the consensus and noninterference principle. ASEAN needs to grant a greater mandate to AICHR. ASEAN should join OIC's campaign in defending the rights of refugees at the international level. The Rohingya problem can be resolved if the international community puts pressure on Myanmar to improve the lives of the Rohingya community. Only Burma who can solve the problem.

In the spirit of humanitarian collaboration, through any civil movement or formal association, ASEAN youth invites all elements of society and humanitarian agencies to get involved together. Armed with decades of experience in the world of humanity, they conduct joint education, opening a global partnership network that is a means of togetherness. All ASEAN youth's global programs have become a means of knitting partnerships between various finance assistant institutions, caring communities, artists and public figures who share the same vision for humanity. All of important because this is a world crisis, not an Asian crisis only.

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