

Worldview on Gender and fertility of The Rohingya Community

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Abstract: Currently Bangladesh is facing a momentous Rohingya crisis. Population is the main issue of the Rohingya crisis. More than half of the population is dependent and it is increasing fast because of their higher fertility rate. So, to understand their fertility behavior first we have to know their worldview. After a deep understanding of the population's worldview upcoming schemes on Rohingyas will be successful. The present study attempts to discover the underlying factors that influence the worldview of the Rohingya community regarding their fertility and gender relation. Generally, it seems that religion is the main factor for the fertility behavior of Rohingya. But the study found that religion plays an indirect role in the worldview of the Rohingya community. Survival from extinction, longer family time, culture, security, early marriage, gender discrimination, resistance to contraceptives plays a very important role and have direct impacts on fertility behavior of Rohingyas. Manipulative use of religion, lack of education, less demand from life, living with less support for the above characteristics make the Rohingya Issue much more complicated. And at the end, the social structure of Rohingyas, oppressive government, highly traditional society shapes all characteristics that are responsible for the world view of Rohingya community about fertility. The study is guided by a qualitative research method. The study was conducted based on both primary and secondary data. Case study and FGD are used to collect data.

Key Words: Worldview, traditional society, Population, Fertility Behavior, Rohingya, survival strategy, Fatalistic, religiosity, sexism, patriarchy, Maulana.

I. INTRODUCTION

According to the report of UNHCR 2017, Myanmar is the 4th refugee producing country after Syria, Afghanistan and South Sudan. Bangladesh is the 7th refugee hosting country after Germany, and the number of refugees is 9, 32,200. Recently it crossed 1.1 million Rohingya Refugees in Bangladesh. An estimated 537,000 Rohingya have been driven into Bangladesh [1]. 51% of them are children [1]. The momentum and scale of arrivals make this the world's fastest growing refugee crisis.

So there is no doubt that the Rohingya crisis is the biggest upcoming crisis of Bangladesh. This crisis has multidimensional problems. Every problem has an endless effect on our society. Environmental crisis, social crisis, economic crisis, increasing crime rate and a huge number of dependent populations add new dimensions and make the situation worse than before. But if you think deeply the main crisis is the population. If we don't understand the characteristics of the population then all the schemes we will

take can be failed. So before starting any research we have to know about the population deeply. Then solving the other problem will be easier.

Statement of the problem

In present the biggest crisis of Bangladesh is Rohingya, and the biggest problem of the Rohingya community is there a huge population. Among them almost half of the population is children. More than 60 Rohingya babies were born in Bangladesh refugee camps every day [2]. So in the near future huge numbers of children will be the main problem of the Rohingya crisis. And based on this problem other problems will spread. So it is the demand of time that we should understand why the Rohingya community has such a fertility rate and what the people think about people and life.

Another thing is that children are a more sensitive dependent population. We cannot ignore them and we also cannot use them. So, in recent times Bangladesh government has to take some steps to solve the problem. Through this research we will come to know what thinking, believing and acting process is there. Beside that we can also assume what is going to happen in the near future. And necessary steps can be taken.

II. OBJECTIVES

The present study is an attempt to contribute towards understanding the worldview on gender and fertility of the Rohingya community. The study has endeavored to analyze the in depth thinking feeling and acting system Rohingya community towards fidelity.

1. To know the worldview that means belief, experience, knowledge and activity towards fertility of the Rohingya Community.
2. To identify the socio-economic and psychological reasons behind the fertility Rohingya community.
3. To understand the gender relation that influences the fertility rate of Rohingya people.

III. CONCEPTUAL DISCUSSION

Worldview:

A term used synonymously with World Vision and the German *Weltanschauung*, *worldview* refers to the set of beliefs constituting an outlook on the world characteristics of a particular social group, be it a social class, generation or religious sect. For example, the world view of the 19th

Century entrepreneur is said to comprise individualism, thrift, a sense of family propriety, moral order and moderate religious devotion. Sociologists of knowledge attempt to explain why a particular group holds a particular worldview. However, the analytical problem consists in what justification the sociologist has for putting particular elements into a worldview, for it will never be the case that all members of a group believe all elements of the world view that is ascribed to them [3].

A worldview is the set of beliefs about fundamental aspects of reality that ground and influence all one's perceiving, thinking, knowing, and doing [4].

Fertility:

Fertility is the quality or state of being fertile, in other words, the birth rate of a population. (Merriam-Webster)

Gender:

If the sex of a person is biologically determined, the gender of a person is culturally and socially constructed. There are thus two sexes (male and female) and two genders (masculine and feminine) [3].

Rohingyas:

The Rohingya are an ethnic group, the majority of whom are Muslim, who have lived for centuries in the majority Buddhist country Myanmar. Currently, there are about 1.1 million Rohingya in the Southeast Asian country.

The Rohingya speak Rohingya or Ruingga, a dialect that is distinct to others spoken throughout Myanmar. They are not considered one of the country's 135 official ethnic groups and have been denied citizenship in Myanmar since 1982, which has effectively rendered them stateless.

Nearly all of the Rohingya in Myanmar live in the western coastal state of Rakhine and are not allowed to leave without government permission. It is one the poorest states in the country, with ghetto-like camps and a lack of basic services and opportunities.

Due to ongoing violence and persecution, hundreds of thousands of Rohingya have fled to neighboring countries either by land or boat over the course of many decades [5].

IV. THEORETICAL FRAMEWORK

Sociological imagination helps us to understand how very personal issues like love and romance are shaped by larger social and historical forces [6]. So, for a better sociological understanding sociological theories are obvious.

The present research is about a very personal matter, fertility behavior. There are many micro level indicators that are responsible for fertility behavior of Rohingyas. And some macro level social and historical forces that influence those micro indicators. I have used 4 theoretical approaches to understand the connection between those forces.

1. Clarence Maloney's theory of fertility
2. Liberal feminist approach.
3. Harvey Liberstein's cost-benefit analysis of fertility.
4. Caldwell's theory of inter-generational wealth flow.

1. Clarence Maloney's theory of fertility:

Clarence Maloney and K.M. Ashraful Aziz worked on the fertility behavior of Bangladesh peasant society. They found some reasons behind the fertility behavior. Those behaviors or nature will be considered here as the theoretical base of this research paper. Their findings are given below:

- Maloney found that traditional societies of South Asia have distinct characteristics which influence their fertility behavior.
- Basically the rural, peasant people of Bangladesh are emotional and irrational in nature.
- People depend on God to determine the number of children.
- Number of children is not a matter about which people would usually seek control.
- Number of children is not taught in traditional society.
- Procreation is not considered as a matter to take purposeful action.
- Dependence on God for numbers of children statistically has the highest correlation with religiosity, resistance to use of modern contraceptive, and actual higher fertility, so it is a reflection of tradition and conservatism.
- Shame, honor, abstinence from sex, beginning and end of childbearing, and such matters certainly have an effect on fertility, but the effect is mostly unintentional at the conscious level.
- Cultural norms about moral behavior are more important than its effect on birth intervals and on family size.
- When people actually realize the cost and benefit of children they publicly prefer the religious expectation of behavior, social relation etc. but privately try to apply the norms to family planning.
- People have a mixed belief about free will and fortune. People believe that over some phenomena of life people have no control and some issues can be solved by will power.
- Health considerations and infant mortality play only a marginal role in determination of fertility in Bangladesh.
- The desirability of children's presence is stronger in South Asia than in some other areas.
- A couple with many well-regarded children benefit from social approval.
- Old age security is often not the main motivating need for having a large number of children.
- Pleasure of having small children around, out weight the "rational" estimates based on economic or

security factors of how many children one should have.

- Maloney showed that when there is an open difference of opinion between husband and wife on this matter the husband usually prevails.
- Wife's behavior is regulated by the husband and the religious system affords the husband authority in the family. Against such a background a young wife is not likely to be in discussion which he feels might displease her husband. It was observed in the study area that a young wife in particular has little ability to control her sexual activity or to Limit or space that children she bears. This situation because some social reformers state that in some sense young women's social value is more or less reduced to her reproductive function [7].

Maloney shows many characteristics of Bengali traditional peasant Society that influences their fertility behavior. This paper will try to see that, do Rohingya people have the same characteristics or not? What are the differences between those two traditional societies and what are the similarities? And I would also try to explain why the difference and similarity exist in these two societies.

2. *Liberal feminism:*

Feminism is a doctrine, suggests that women are systematically disadvantaged and advocates equal opportunities for men and women [3]. Behind this gender discrimination, two things play key role, patriarchy and sexism.

As Macionis mentioned, "*Feminism* is support of social equality for women and men, in opposition to patriarchy and sexism. *Patriarchy* is a form of social organization in which males dominate females. *Sexism* is the belief that one sex is innately superior to the other." [8]

Patriarchy provides power to the male to ignore the rights of women. And sexism provides the cultural orientation to legalize that practice. So patriarchy and sexism both are equally important for gender discrimination. So, to solve the problem all branches of feminism use different methods. Some want to change the whole existing structure of society to ensure gender equality. Like abolishing family, capitalism or patriarchy etc. Other feminists want to gradually change society by ensuring women rights in various aspects of life. For example, equal opportunity for education, right to vote, freedom of choice etc.

Liberal feminism is a branch of feminism. It is more liberal in nature than radical feminism or social feminism. Liberal feminism looks for explanations of gender inequalities in social and cultural attitudes. Radical feminism or social feminism sees women's subordination as a part of a larger system or structure. That's why they want to change the whole system or structure that is maintained by capitalism or patriarchy. On the other side, liberal feminist draw attention to

many separate factors that contribute to inequalities between men and women. For example, liberal feminists are concerned with sexism and discrimination against women in the workplace, educational institutions, and in the family. They tend to focus their energies on establishing and protecting equal opportunities for women through legislation and other democratic means. They argued that enshrining equality in law is like a key to eliminating discrimination against women. Liberal feminists seek to work through the existing system to bring about reforms in a gradual way. In this respect, they are more moderate in their aims and methods than radical feminists, who call for an overthrow of the existing system [6].

So, through feminist lenses I want to see here, what is the pattern of patriarchy and sexism in Rohingya community?

3. *Harvey Lieberstein's cost-benefit analysis of fertility:*

Incorporating the cost-benefit analysis of children in his theory, Harvey Lieberstein, in 1953, proposed that the fertility decision of a couple is based on the balance between utility and disutility of an additional child. There are two types of cost and three types of utility. They are:

Utilities

- The utility of the child as a 'consumption good', that is, the child is here considered as a source of personal pleasure to the parents.
- The utility of a child as a productive unit, that is, the child it is expected, would enter the labor force at some point of time and contribute to the family income.
- The unity of a child as a source of security in the old age to the parents or even otherwise.

Costs

- Direct costs in the sense of conventional current expense of bringing up a child according to conventional standard until the child becomes self-supporting.
- Indirect costs, which includes opportunities foregone due the appearance of an additional child, such as the Mother's inability to work, inability to purchase commodities etc.

This theory shows that if benefits of utilities are more than the cost, people become more interested in having a new child. If costs supersede the benefits, then people lose their interest towards an additional child. In a traditional society there are many utilities of children. From household work to income, from social security to social Prestige children have multidimensional utilities. On the other side it has meaning costs, health hazard of mother, poverty etc. Through this theory I will try to see that, do Rohingyas concerned about their cost and benefit for the next child? What kind of utilities and cost are important for them? What kind of utilities and costs are important for males? What kind of utilities and costs

are important for women? Why do they vary from male to female?

4. Caldwell's theory of inter-generational wealth flow:

Thus, according to *Caldwell*, it is the direction of intergenerational flow of wealth in terms of goods and services that determines the fertility levels in any society. As against this, in modern societies, children are economic liability on parents, and wealth flows from parents to children. This explains a low fertility in such societies.

According to **Caldwell**, a reversal in the direction of flow of wealth is a precondition for any decline in fertility levels.

In traditional society, wealth flows from children to parents through money and service. Children help their parents in household work. Adults incomes for the family and also maintain the traditional ceremonies like marriage, religious rituals etc. Children take care of the property of parents. In old age they also take care of their parents.

On the other side, parents take care of their children. They fulfill their basic needs like food, clothes, Healthcare, shelter, education etc. but in traditional society they are not so costly. That's why wealth flows from children to parents.

Through this theory I will try to see where wealth is flowing in which direction in the Rohingya community.

V. METHODOLOGY

Research types

This research is an exploratory and descriptive research in nature because of the characteristics of the research objective and Research question. This research tries to reveal the hindering belief about the fertility and the number of children of Rohingya people. To know the answer of this basic question I have to know their belief about marriage, adulthood, sexuality, education, religion and psychological factors about the number of children.

This is mainly qualitative research. For better understanding I used a diagram presentation of my case studies and FGD.

Data Collection methods

To operate the research successfully I used following methods:

In depth case study:

Case study the in-depth examination of a single is an instance of some social phenomenon, such as a village, a family, or a juvenile gang [9]. Semi structured case study method is applied to collect the data. The research includes some personal information and sensitive issues. That's why personal relationship or report building was important in this study. So the case study method is a comparatively better way to do in depth research in less time.

Extended case methods:

Extended case method is a technique developed by Michael Burawoy [10] in which case study observations are used to discover flaws in and to improve existing social theories.

"To lay out as coherently as possible what we expect to find in our site before entry" (Burawoy et al. 1991: 9). Burawoy sees the extended case method as a way to rebuild or improve theory instead of approving or rejecting it. Thus, he looks for the ways in which observations conflict with existing theories and what he calls "theoretical gaps and silences" (1991: 10). [9]

Focus group discussion (FGD):

Focus group discussion is a form of group interview in which: there are several participants (in addition to the *moderator/facilitator*); there is an emphasis in the questioning on a particular fairly tightly defined topic; and the emphasis is upon interaction within the group and the joint construction of meaning [11].

This research has many important open secrets, sensitive and taken for granted issues. To know or confirm those issues FGD can be a good method. In FGD it will also be clear that, in which subject's people are shy but practices according to the situation.

Study area

Data has been collected from a Rohingya camp called 'Unchiprang Camp'. It is situated in Teknaf Thana, district of Cox'sBazar, Chittagong. This camp was established after the last massacre held upon Rohingya's after 25 August 2016.

Population

The population refers to the group to which the outcome of research can be generalized (Black 1993, p.42). All adults, men and women in the Rohingya community are the population of my research.

On the other word, the universe of units from which a sample is to be selected is called population [12].

Sample size

Sample is a part of a population that represents the whole [8]. I have taken 20 case studies and one FDG with 7 respondents to operate my research. So, the total number of respondents is 27.

Sampling

Sampling is the act, process, or technique of selecting a suitable sample (Merriam- Webster).

"Purposive random sampling "method is used to choose the sample. Sample was purposely selected from adult Rohingya male and females. To collect proper data also consider the background of the respondent. I preferred the respondents who are married and have children.

Data Analysis

Only qualitative data analysis used in this research. To analyze qualitative data theory was used. Several theories of fertility used to explain the collected data. Descriptive analysis, narrative analysis, hermeneutic analyses have been used to analyze the data.

VI. FINDINGS AND DISCUSSION

Throughout the world and history, traditional societies have more fertility rate than modern societies, because of their distinct characteristics. Fertility rate is also different in many traditional societies.

Because they have so many common and uncommon characteristics among themselves based on their religion, economy, education, social structure and gender relation etc. This paper will try to indicate the reasons why the worldview of the Rohingya community is different from other traditional and modern society.

Human behavior is the most complex matter to study because people are manipulative. They change their behavior when they are observed. From the field data it seems that religion is

the main factor for the fertility behavior of Rohingya. But if we think deeply, we will find that religion plays an indirect role for the worldview of the rohingya community. Survival from extinction, longer family time, culture, security, early marriage, gender discrimination, resistance to contraceptives plays a very important role and have direct impacts on fertility behavior of Rohingyas. Manipulative use of religion, lack of education, less demand from life, living with less support the above characteristics have made their perception about surrounding. And at the end, the social structure of Rohingyas, oppressive government, highly traditional society shapes all characteristics that are responsible for the world view of Rohingya community about fertility.

To describe all the reasons about the world view on fertility accordingly, I divided the reasons into three parts.

1. *Micro level determinants.*
2. *Mid-level determinants.*
3. *Macro level determinants.*

A diagram is given below which shows all the determinants that influence the world view on fertility of the Rohingya community.

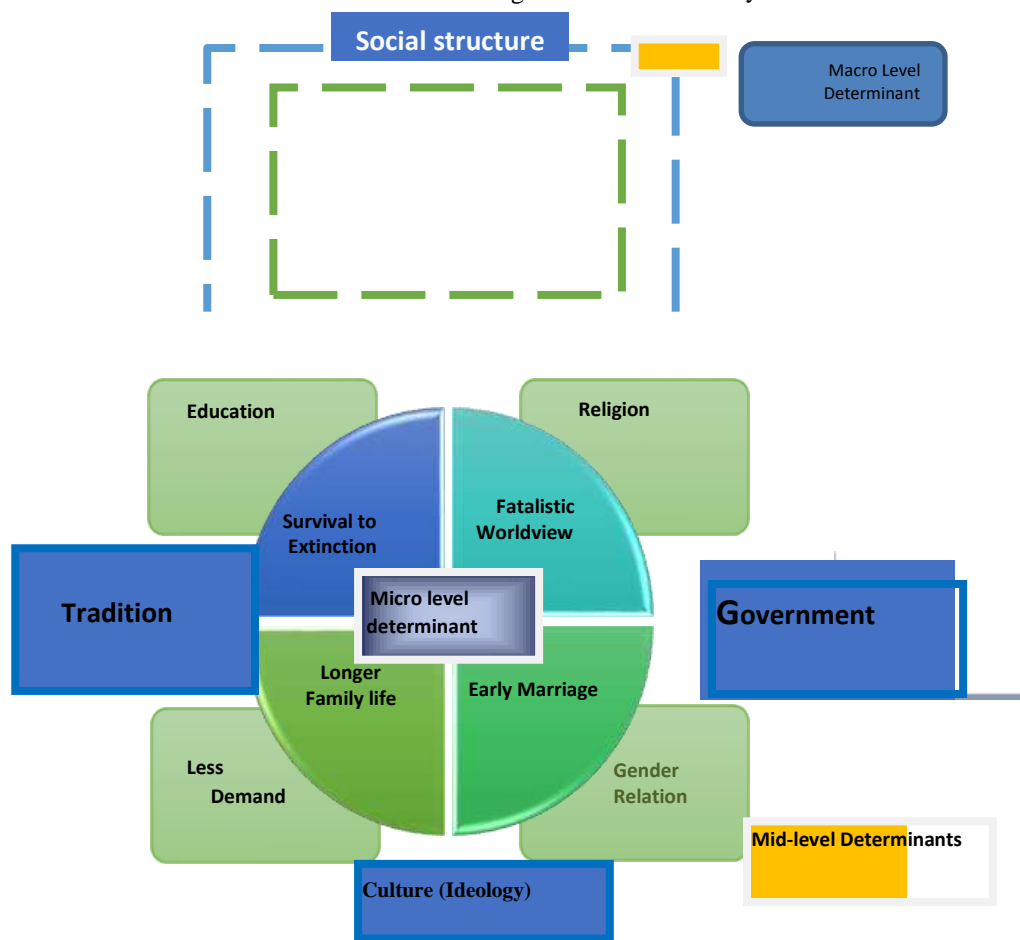


Diagram 1: The diagram shows three levels of determinants that influences the fertility of Rohingyas. These are *Micro, mid and macro*. Micro determinants indicate the pattern of person relationship, husband and wife’s views towards each other and towards their children. Mid- level determinants explain the immediate reasons behind the pattern of micro level determinants. Macro level determinants are the macro reasons behind the mid and micro level determinants.

*Micro level determinants**Survival from extinction:*

People's active Intentional works are as important as people's unconscious unintentional work. It is like people's conscious, subconscious and unconscious mind. Sometimes the subconscious mind becomes dominant, but people don't understand. And they start to act unconsciously and unintentionally.

In the case of Rohingya people, they always relate fertility with their religion. But it is not as simple as it seems. They use or manipulate religion unconsciously and also consciously. From the case study and FGD, it is not directly proved that fertility of Rohingya community is related to Survival strategy. But if we think deeply and a bit indirectly, we can see that there are some symptoms that indicate fertility as a survival strategy.

Most of the male respondents said that the number of Muslims is a big reason to have a large number of children. When many family planning schemes came to the doors they considered it as a plan of non-Muslims. And their only target is to minimize the number of Muslims. We also found from a case study that the government and local Rakhaines had conflicting relations with them. So as a civilian manpower is the biggest power to fight. Maybe that's why Rohingya people are unintentionally conscious about a large number of children, despite their extreme poverty. Beside that we all know about the ethnic cleansing of the Rohingya community and their long history of coercion.

Early Marriage: Longer fertility period

Early marriage is one of the most important factors for having a large number of children. Longer fertility period allows Rohingya people to have more children. Because of marriage people start an early sexual life. Besides that teenagers have more possibilities to conceive than older women. That's why they naturally have more children. Even if they have a 2 or 3 years gap between siblings, that means if they consider the health condition of the mother, the fertility rate will not fall that much.

Most of the female respondents married before 18. On the other side male are married around 20-25.

The reason behind early marriage:

- They were only answering according to their rules but acting according to their understanding. In Burma the government doesn't register or recognize the marriage, if the bride is under 18.
- Almost all respondents said that physical as well as psychological maturity is important for marriage. But when they were asked how they measure maturity, they only depend on their experience and appearance of a person. They actually don't know the importance of number 18.

Early marriage (for both male and females) is a fact of the Rohingya community. Because Rohingya is a very traditional and conservative community. Beside that there is less opportunity to study and build a career in Burma, because Rohingyas are not recognized citizens of Burma. So there is no such reason to delay marriage (both male and female), like other societies who delay their marriage for education or career.

Longer family time:

Rohingya people spend lots of time with their families. Because we know from field data that Rohingya people do not have governmental or corporate jobs. Beside that they lived segregated from other areas of Burma. In Bangladesh they also live within a very small area. In a world they spend a lot of time with their families. And this is because of the social structure or institutional format. Discussion about social structure and institutions is coming up.

So, if they spend a lot of time within their families, it increases the possibility of fertility. In Japan, the fertility rate is almost minus. One of the reasons is people are so busy with their work and have no time for family. In contrast, if we see Rohingya people, family is the most important part of life. Their work, entertainment, duty and other important things are directly related with family. That's why many respondents said that children at the source of their psychological peace.

Surrounding Environment:

Surrounding environment of the Rohingya community is in favor of having lots of children. Most of the people have many children. This encourages them. Proud of having lots of children, shame of having less children also plays an important role for the fertility behavior of Rohingya. Their natural environment is also in favour of having lots of children. People who live closer to the land have more fertility rate than the people who live far from it.

Culture (Ideology):

Culture or ideology is a vast thing. It consists of belief, religion, experience, knowledge, value, Norms and many other things. All those components of Rohingyas' life inferences give a clear view about their fertility. Here some of them are described and others will come accordingly.

Fatalistic worldview:

People who live in crisis or emergency became more fatalistic in nature. We learn from Durkheim's work on suicide that, one type of suicide is fatalistic. This kind of suicide happened when people are in emergency or in extreme oppression. So this situation can be associated with the Rohingya community. They are not in a normal position of life. They are targeted for extinction. That's why they are more fatalistic than many other people. Maloney also showed in his work that the newborn baby is the source of dependence on God. It is the death of children and it's sorrow that make people dependent on God. From the study we see that most of the people are

fatalistic about their food, cloth, everyday goods and also about their children.

Religion:

Religion is one of the most important parts of Rohingya's life. Religion gives them the philosophical base for their thinking and acting pattern. Some people logically use religion and some people manipulate it. Some people act according to religion and some people use religion to justify their action.

In this section we will see how religion influences people's behavior towards fertility.

Number of children:

The 'desired number of children' is not taught in the tradition of Rohingya people. It is not a subject about which one should have purposeful action or seeking control. People like to depend on God about the number of children. Field data shows that more than two third of people depend on God about the number of children. Clarence Maloney's study found that 86% of people depend on God about the number of children. That means the findings are very close.

Resistance to contraceptive:

Resistance to contraceptives is one of the most important reasons for having a large number of children. The respondent said that they are conservative to contraceptive because of religious bindings. Without an emergency they are not willing to use contraceptives.

If we see the previous conversation, it shows that people are less interested in having contraceptives because of property, for small families or for the future of children. Reason behind this conservativeness is religion. They said religion does not permit family planning for such reasons. So here it is also remarkable that ignorance is not the reason for resistance to contraceptives, it is because of religiosity.

But as mentioned earlier, not only religion but also lack of consciousness, lack of responsibility and general relation plays an important role for resistance to contraceptive.

Notion towards abortion and contraceptive:

Rohingya people consider abortion and contraceptive as sin. But the level of sin varies from abortion to contraceptive. And the level of sin basically depends on religious doctrine.

Almost all respondent considered abortion as murder. A few respondents also consider use of contraceptive as Murder. One third of respondents believe that the use of contraceptives is a big crime. Almost half of respondents consider contraceptive as normal or casual sin. That means in an emergency there is no problem to use contraceptives.

From above data it can be concluded that abortion is a mores to the Rohingyas. It is considered an extreme crime. So, after conceive no respondent are willing to have abortion although they have extreme problem with this pregnancy.

Very few respondents also consider use of contraceptive as murder and one third of respondent consider it is a big crime. That means almost half of respondents avoid the use of contraceptives as a big crime.

Rest of the half portion believes the use of contraceptives is a normal sin. In emergencies anyone can use contraceptives. But as we see earlier, lack of consciousness and lack of responsibility resist them to use contraceptives.

Notion about Children:

Clarence Maloney found that children are more likeable in South Asia than other cultures of the world. Though socio-economic, cultural and psychological reasons are important for this attraction towards children, people basically used religion as their source of attraction.

- Most of the respondents considered children as a precious gift of Allah. It is very nice to have lots of children around us. One respondent said that,

"Children are like twinkling paddy in the land. Farmers became happy to see the growing paddy and Allah became happy to His beloved creatures."

- Lots of children mean lots of Muslims. They all will praise Allah. And Allah will be glad to see this.
- Both Girls and boys are equally beloved to their parents. In the field all the male respondents said that they like the girl child then the boy.
- Female respondent mentioned that they equally love both boy and girl children. But some female respondents as well as male respondents complain about the social system that makes our daughter a burden. But the parent's children cannot be a burden.
- But there is some noticeably different importance of both male and female children. Daughters are more careful about the family members than the boys. Family members, especially fathers, find psychological peace in his daughter. And some respondents replied that they even like the grandchildren of their daughters more than the grandchildren of their sons. Male children's importance is that they take the economic responsibilities. So in a different context the importance of male and female children is different but value is equal.

Gender Relation:

Gender relation is another important indicator for the fertility of the Rohingya community. The societies which have stronger sexism have more fertility rates than the societies which have weaker sexism.

Strong Sexism:

From the previous section we see that husbands show lack of responsibility and lack of consciousness towards their wives. Husbands overlook the fundamental rights of their wives.

Field data says that women have no problem with a large number of children if they have enough time spans between their children. But unfortunately they don't get the chance. One thing is the lack of consciousness of both husband and wife. Another thing is that the husband is not willing to have contraceptive or family planning.

Most of the female respondents said that they have lots of physical problems because of the small gap between siblings. That's why they prefer a small number of children. But this decision depends on the husband's decision. But the husband shows lack of responsibility. But here this lack of responsibility is a reflection of gender relation. If the husbands valued their wives, it was impossible to ignore the health hazard of their wives. So this is clear that sexism and patriarchy is the main reason for this lack of responsibility.

Husbands want more children than wives:

Field data says that husbands want more children than wives. Clarence Maloney found that, on average husbands want 4 children and wives want 3 children. In our study, we also found that most of the female respondents wanted 3 to 4 children. But male respondent didn't mention any number. Most of them depend on God and are interested in larger family size.

Husbands are more religiously conscious about larger family size:

From the case studies and FGD we found that male respondents are religiously more conscious about the larger family size. Male respondents were more interested about the quantity of children than the quality. But female respondents are just opposite. Below graph shows the reality:

Field data shows that almost two third of respondents prefer quantity of children than quality; where very few are female respondents. On the other side almost one third respondents prefer quality than the quantity of children, where most of them are female respondents.

That means male respondents want more children than female respondents.

There is a strong provoking factor that deserves people's attention. It is shown that women are more interested about the quality of children. But previously we know that female respondents have no problem having children if there are enough gaps between the children. So, besides the quality of children, the health of the mother is also an important factor to prefer the quality of children than quantity.

Who makes the decision?

Field data shows that more than two third portions of husbands and wives mutually take the decision about the next child. Very few respondents said that the husband takes the decision about the number of children. Only one respondent said that wife influence the decision about the number of children. But if we consider previous data of use of

contraceptives, general relation, lack of consciousness and lack of responsibility, we see that husband's decisions prevail. So this is also a gender issue.

Clarence Maloney also found the same thing in his study.

Living with less demand: least cost of life

Lifestyle deeply influences the belief and action of people. 'Capitalist mentality' that means 'demand for more' is a basic characteristic of modern society. This mentality influences their lifestyle and their belief system. Unlike this, 'traditional mentality' that means 'less demand from life' deeply influences the life of traditional people.

Rohingyas have very little demand from life. They are habituated with living with less. A new additional child is not a big cost for them. If they face some trouble, they consider it as the exam of religiosity. 'sabr' means patience is a big religious deed. If someone has patience in poverty they are considered as a religious deed. This unique characteristic allows them to have more children.

But here it is needed to mention that, this is not only religion that is responsible for their lower living standard. The social structure and government system is also responsible for that. We will discuss it later.

Economic factors:

There are many economic factors related to the number of children. In the traditional society male members are the main source of income. They do outside work and income for the family. But research shows that economic factors are not the prime factor in having more children.

- Most of the respondents said, a wealthy man should not restrict the family size.
- If there how many children, then one can be agriculturist, one can be Maulana (a learned Muslim scholar), one can take up to the family, and one can go abroad.
- In traditional society, women do not involve themselves with direct income. What to do with the household work and also helps the main members of the family in their work. In the previous section it was mentioned that fathers of the family like the daughters more than the sons. So not being an economic entity, daughter gets priority in many cases because of her psychological support to the family.
- Respondents said that parents never give birth for the economical profit. Children are not an economical product. They are precious wealth.
- Some female respondents said that it is better to have a small family if the economic condition of family is not good.
- It is enough to have four children in a family whether they are boys or girls. So it became easy to maintain the family.

From the above quotes, it can be understood that economic factors have influence in the number of families. But it is also clear that economic factors are not only factors for small or large numbers of children. As mentioned earlier the decision of Rohingya people is not so calculated. They don't only calculate their economic benefits to determine the number of children. In one quotation we can see that girls are so important for the parents. But in the social context they are not so profitable. Another quote of the respondent strongly denied the economic reason behind the number of children. But it cannot be denied also, because for a better future and better family structure, some respondents preferred small family size.

Social facts:

Socialization:

Large number of children is an important part of socialization of the Rohingya community. Elder members of the family, like grandmother or grandfather are very fond of grandchildren. They feel proud to raise them. In old age they get a company which is very likeable to them.

Shame and Honor:

Shame and honor is another important fact which influences fertility. In a society where the average fertility rate is 7, parents of two children feel shy. Where average fertility is 2, parents of seven children feel shy and parents of two children feel proud. So this is a very important factor.

One respondent Mr. Jubair said they feel proud with more and more children. And also feel shy with two or three children.

On the other side, discussing fertility behavior publicly is also a matter of shyness. Many female respondents were smiling when they were asked such a personal question.

Macro level determinants:

Traditionality and Irrationality:

Modernity, rationality and calculative lifestyle are a new era of human history where the universe observed a new way of life. Basically modernity and rationality brought some characteristics to the society that changed all parts of society, even the number of people giving birth. The truth is that the "fertility issue" itself is a modern issue, not a traditional one. Traditional Rohingya people are not so worried about this issue.

For example, one character of modern society is thinking about life through numbers. Like, 3 years old is good to start to talk and 4 years to walk, 3 or 4 is perfect number close friendship, 34 is mark of success and 33 is mark of failure, 18 is the appropriate age of marriage and 20 to give birth, 2 children are good and 1 is very good, 4 year gap is needed between two siblings, 57 is the end of work and 60+ is nice to die.

Beside that there are also many other elements that create modernity and rationality. Like, rise of industry, emergence of urban middle class, new lavish lifestyle, getting importance of individuality, breakdown of jointed family, weakening social relations, changing value of religion and so on.

The purpose of the study is not to judge whether modernity or traditionality is good or bad. The purpose is that which society is influenced by which characteristics.

Impact of tradition and irrationality:

This research paper reveals that the worldview of Rohingya people is highly influenced by traditional way of life and irrational thinking. All the core points like marriage, number of children, marriage, education, religion, psychological factors and socio-economic factors, all are influenced by traditional norms and irrational behavior.

For example, as mentioned earlier, in contrast to modernity, Rohingya people do not observe their life through numbers. When the respondent asked about the number of children they couldn't say any fixed number. When they asked about their income in Burma, very few could answer. Only a number mentioned remarkably is 18 for females. But reality is that very few respondents married at 18. Most of them married earlier. That means do the talk like a modern man, but act like a rational person. Because rationality is not the reality they practice. It was the only number imposed by the government.

Besides that, some respondents were eager to have not more than three or four children. But later they have. It is also a sign of irrationality.

Most of the respondents admit that there should be a gap between siblings. But most of them were unable to do that for restriction towards contraceptive, neglecting or uneasiness towards new medical treatment.

The entire respondents are interested in giving their children proper education. But they have no proper planning. Only one respondent mentioned the modern occupations like doctor or engineer as their children's future. List of all were not sure about their children's career.

Social Structure:

Traditionally and irrationality is not the only reason for the worldview of a society. If traditionality and irrationality is the only reason, then all traditional society will be the same. But traditional societies are different from each other. So it is also true in the case of Rohingya and Bengali society. Though Rohingya and Bengali peasant society both are traditional agrarian societies and both have the same religious background, both societies' world view towards fertility is different from each other, only because of the social structure.

Social structure of Rohingyas:

There is not so much information about the social structure of the Rohingya community, because outsiders are not allowed in the land of Burma to examine the situation of Rohingyas.

That's why field data is the main source to personally understand the social structure of Rohingyas.

Rohingyas live in highly traditional agrarian society. Most of the members of the society involved with agriculture. Beside agriculture some people are involved with business. But one thing is notable here is that; Rohingyas live in a highly restricted area. Government has huge control on them. All the social and economic aspects of their life are controlled by Burmese Army. Here is a very brief description of them:

Education:

There are two types of education in Rohingya Muslim community in Burma. One is religious; another is the modern education system.

School:

As the respondent said there are very few schools in their areas. And there are no colleges in the village. Colleges are situated in the towns. But as unrecognized civilians of Burma, Rohingyas cannot go outside their village without the permission of the Army. Moreover, Rohingyas do not get government or private jobs. That's why most of the people are not interested in modern education. Parents who send their children to the schools neither for engaging in Jobs nor for acquiring modern education, as they are not conscious about them. Most of their aim is to send their children abroad or make them expert at cultivation. That's why I only study until School. Inconsiderable numbers of students go for higher studies.

Madrassa:

There are many small to big Madrasas in Rohingya villages. Madrasas are the main education institute of Rohingyas villages. Madrasas are also very reputed among the Rohingya people, as it is a religious Institute. So, almost all children go to Madrasa. Girls get primary education but not higher education. Many male students get higher education. After the graduation they called "Maulana". Maulana is a respectful position in the Rohingya community.

Business:

Businesses are also in control of Burmese Army. Local Rohingya people have to give them Taxes or fulfill the demands to run the business. If a businessman wants to do business outside the village they have to take shelter of local Burmese people.

Occupation:

Because of that oppression Rohingyas are described from different types of occupations. This huge control over the people stopped the emergence of new types of occupations in Rohingya communities.

Rural-urban relation vs home-abroad migration:

As far Rohingyas are restricted to migrate between rural-urban areas they continued to migrate outside the country.

They always migrated from Burma to outside as labour. Some Rohingyas first migrated to Bangladesh then migrated as Bengali to another country. Other Rohingyas migrate directly from Burma to other countries.

So from the above discussion it is clear that the Rohingya community is not like other traditional communities. For example; Bangladeshi village communities get outstanding support for education, production, Healthcare and other civil rights. Rural urban migration between cities and villages creates a huge opportunity for Bangladeshi traditional agrarian society. But in terms of Rohingya community, they were deprived from all those opportunities

VI. THEORETICAL DISCUSSION OF FINDINGS

I operated the research on the base of 4 theoretical backgrounds. Many findings are associated with theory and some are not. They are discussed below:

At first if we discuss Maloney's theory there are many similarities with the findings of Maloney. He found that traditional Bengalis mainly depend on a God about the number of children. It is also true in the case of Rohingya.

That means they are fatalistic in nature. There are also many findings which matches with Maloney's findings discussed in the finding section. But the different findings from Maloney is that the present situation of Rohingya.

Rohingyas fertility behavior is influenced by their survival strategy, security strategy, longer fertility period, family time and more fatalistic worldview. These findings are apart from Maloney.

Secondly, if we discuss the gender perspective we see that the Rohingya Community has many gender issues. We see from the study that Rohingya male are more interested than females to have a large number of children. Male are also religiously conscious about the number of children. But they are not so conscious about the health of their mothers. Though most of the respondents believe that contraceptives can be used if mothers have a critical situation, they don't use it. Many women complain that they don't want any more children but they have to compromise with their husband.

Thirdly, Caldwell's intergenerational wealth flow. We see that Rohingya people live their days with less demand. They have a very low cost life. In Rohingya society, it's believed that wealth flow goes from children to parents. And children have many utilities and have less demand that create less pressure on parents then as usual. That's why they can have more children easily.

Fourthly, cost benefits analysis of Harvey Lieberstein in the research we see that women have more cost than benefit to have a baby. But on the other side, a father has more benefit than the cost for his next baby. Father's only cost is to earn something for a little child. But for mothers it is very difficult to have children in a very short span of time. Beside that

mother rears children. That's why mothers are less willing to have more children.

VII. CONCLUSION

There are basically 3 major contexts behind the world view of the Rohingya community.

1. Rohingyas are a highly traditional, agrarian society.
2. Historically, they are deprived from civil rights, oppressed and captive people.
3. They are Muslims by religion.

This is the actual reality or their life. Their worldview is based on this reality. Because of that reality their worldview is mainly irrational. They have a no calculator view towards life. Their educational base is religion and tradition. The social structure makes them segregated from the outer world. Denying civil rights prevents their development towards modernity. They have very few demands from life and from people. They know how to live with less.

We cannot judge them by our viewpoint. In the past they had no career, in present they don't have and in future they won't have. So they don't have dreams like us, demands like us. So how could their life be like this? Large number of children is not a problem or barrier to their dreams. They have no reasons to delay their marriage. Small number of children or small families will provide no such benefit to their life. So without creating the opportunities we cannot make them work on it. If the world can give them civil rights like education, Healthcare, occupation and freedom then they will willingly come out from this harsh reality.

VIII. RECOMMENDATIONS

After this research I have come to know that we have a lot to know about the Rohingya community. As far we don't know how long they will stay in Bangladesh, maybe Bangladesh and NGOs have to take lots of programs to ensure peaceful coexistence of both Bengali and Rohingya. With this we also have to think about the better future of both the communities. To ensure that there is no alternative to a deeper understanding of those two communities. For that I have some recommendations:

1. This was a mixed method research. But throughout the research I feel that rather than mixed methods research, mixed disciplinary research is more important to better understand a community. The most important part of this research is psychological factors. The factors cannot be understood simply by a sociological viewpoint. If there is a mixed discipline, research consists of Sociology and psychology, which would be better to understand the inner mechanism of the Rohingya community.
2. It is impossible to understand a community's culture without knowing its social structure and background. But because of a disconnected area from the rest of the world we have very little idea about Burma as

well as the Rohingya community. So in depth research on the background and social structure of the Rohingya community is needed for better understanding about this community.

3. Civil rights and equal opportunities are most important not only to improve their socio-economic condition but also their viewpoint towards the world. Rohingyas' highly oppressed and captive society is responsible for their behavior.
4. From the research I found that the weakest part of the Rohingya community is education. They are totally deprived of modern education. Very few of them finished primary education. So education needs Intensive Care.
5. Healthcare and healthcare education must be ensured. Most of the respondents feel the need, but health education on ignorance about healthcare education.
6. Religious education also may be ensured. As people respect religion but don't know the appropriate guideline given by religion. Religion permits birth intervals in a traditional way, but no one knows.
7. Gender relation must have been improved. According to respondents they have mutual understanding with their husbands and wives. But here it is also true that many female respondents needed time for the next child. But they compromise mutually. If male members of the longer community are aware of family planning, then the scenario can be changed. So mother is not the main concern, it is father.
8. For better understanding, Western viewpoints should avoid. Traditional society has its own view. So, maybe some subaltern studies can be more applicable to this term.

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