
| RESEARCH ARTICLE**The Right to Education as a Fundamental Human Right: Legal Gaps and Enforcement Challenges for Rohingya Women and Children in Cox's Bazar, Bangladesh****Mustafa Kamal¹ and Md Ahasanul Kabir²**¹PhD Researcher, Department of Law, International Islamic University Malaysia, Kuala Lumpur, Malaysia²PhD Researcher, Department of Communication, International Islamic University Malaysia, Kuala Lumpur, Malaysia**Corresponding Author:** Author's Name, MUSTAFA KAMAL **E-mail:** mustafak1200@gmail.com

| ABSTRACT

This article critically examines the realization of the right to education for Rohingya women and children residing in the refugee camps of Cox's Bazar, Bangladesh, through the lens of international human rights law and domestic legal governance. The study aims to evaluate the extent to which Bangladesh's legal and policy frameworks comply with its obligations under key international instruments, including the Universal Declaration of Human Rights (UDHR), the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and the International Covenant on Economic, Social and Cultural Rights (ICESCR), in ensuring non-discriminatory and equitable access to education for refugee populations. Methodologically, the research adopts a qualitative socio-legal and doctrinal approach, integrating normative legal analysis with an examination of the practical realities prevailing within refugee camp settings. The study systematically analyses international legal standards, domestic policies, and institutional practices to identify normative and implementation gaps affecting the protection of educational rights. The findings demonstrate a pronounced disjunction between Bangladesh's international legal commitments and the absence of a comprehensive domestic refugee protection regime, resulting in limited enforceability of educational entitlements for Rohingya refugees. The research identifies several intersecting barriers, including policy incoherence, weak institutional coordination, gender-based discrimination, early marriage, linguistic exclusion, and the marginalization of children with disabilities. While non-formal initiatives, including Home Schools and the Learning Competency Framework and Approach (LCFA), have provided partial remedial mechanisms, their legal status remains uncertain, and their sustainability is undermined by inconsistent funding and policy support. The article concludes that the effective realization of the right to education for Rohingya women and children necessitates comprehensive legal reform, harmonization of domestic policy with international human rights obligations, and the adoption of inclusive, gender-responsive, and rights-based educational strategies. It argues that without an explicit legal framework recognizing refugee educational rights, existing interventions will remain structurally inadequate and normatively fragile.

| KEYWORDS

Right to Education, Rohingya Refugees, Human Rights law, Legal Enforcement

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1. INTRODUCTION**BACKGROUND**

The Rohingya crisis is one of the most serious contemporary crises of refugees. Starting in August 2017, more than 700,000 Rohingya Muslims left Myanmar and went to Bangladesh, an already established refugee population in Cox's Bazar (Shohel, 2023; Hossain, 2023). This mass movement has resulted in massive humanitarian crises, such as food insecurity, poor shelter, and insufficient access to healthcare and education (Sultana et al., 2022; Rahman et al., 2022).

The international community has acknowledged education as one of the essential human rights in documents like the Universal Declaration of Human Rights (UDHR), Convention on the Rights of the Child (CRC), and the Convention on the Elimination of All

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Forms of Discrimination against Women (CEDAW) (Islam and Mia, 2024; Dewan and Mridha, 2021). For Rohingya women and children, education is not only a legal right but also a key tool for empowerment, protection, and social inclusion (Nilsen et al., 2023; Rahman, 2023).

Cox Bazar has a socio-legal context with special complexities. Although Bangladesh has demonstrated humanitarianism, the lack of formal refugee laws and policies has posed a hindrance to the actualization of the right to education, especially among girls, children with disabilities, and other vulnerable populations (Rashid et al., 2025; Habib, 2024). The community-based efforts and non-formal education programs are trying to fill these gaps, but legal and structural barriers still exist (Prodip, 2023; Lee and Hoke, 2024).

Timeline of Rohingya displacement and education interventions in Bangladesh

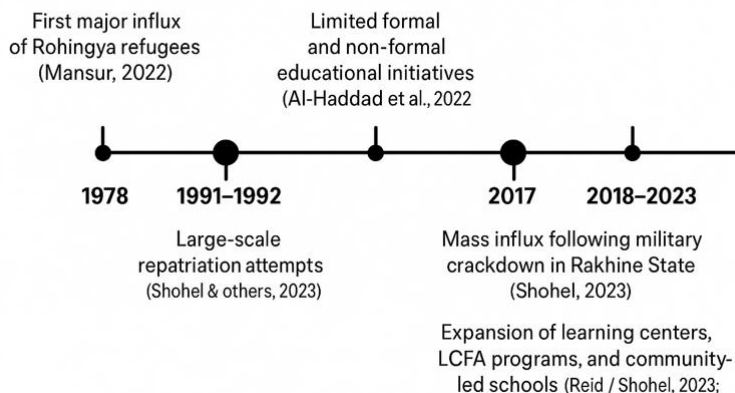


Figure 1: History of Rohingya displacement and education intervention in Bangladesh.

2. PROBLEM STATEMENT

Although there are international commitments and national initiatives, gaps in legislation, policy problems, and enforcement aspects make education inaccessible to Rohingya women and children (Shohel et al., 2023; Rahman et al., 2022). Key challenges include:

- Absence of legally binding laws to protect refugees in Bangladeshi law (Islam and Mia, 2024; Dewan and Mridha, 2021).
- Disagreements between international human rights and local ones (Sultana et al., 2022; Hossain, 2023).
- Gender and age-based obstacles such as early matrimony, social and cultural values, and fewer opportunities for children with disabilities (Rashid et al., 2025; Hossain, 2024; Chowdhury et al., 2024)

3. RESEARCH OBJECTIVES

This study aims to:

- Discuss legal frameworks and human rights requirements that pertain to the education of Rohingya women and children (Islam & Mia, 2024; Dewan and Mridha, 2021).
- Determine the issues of enforcement and obstacles of structural areas in refugee camps (Rahman et al., 2022; Shohel, 2023).
- Discover how Rohingya women and children attempt to gain education (Hossain, 2023; Nilsen et al., 2023; Rashid et al., 2025).

4. RESEARCH QUESTIONS

1. What legal frameworks and human rights obligations exist to protect the right to education for Rohingya refugees in Bangladesh??
2. What enforcement challenges and structural barriers impede the realization of this right?
3. How do Rohingya women and children experience education access within Cox's Bazar camps?

5. SIGNIFICANCE OF THE STUDY

The proposed study is a contribution to the literature on law and law and practice because it critically examines the law-practice gaps (Islam and Mia, 2024; Dewan and Mridha, 2021), serves as an informative element to the policy development (Rahman, 2023; Habib, 2024), and supplies information to humanitarian intervention to enhance educational access to one of the most vulnerable refugee groups globally (Shohel et al., 2023; Nilsen et al.

6. LITERATURE REVIEW

6.1 INTERNATIONAL REFUGEE EDUCATION SITUATION.

Humanitarian education is one of the most acute worldwide issues. Refugee children are confronted with numerous overlapping obstacles that interfere with access to and quality of education. The displacement alone interferes with the continuity of schooling, and a lack of infrastructure, learning resources, and the number of trained educators imposes structural challenges (Al-Haddad et al., 2022; Shohel and others, 2023). Moreover, the curricula might not be culturally or linguistically relevant to the needs of refugee children, which further increases the inequality in education (Shohel, 2023).

Although there are these international structures that believe in the right to education, the application is not even. The marginalized groups, such as girls, children with disabilities, and those belonging to minority ethnic or language groups, have limited access (Shohel, 2023; Al-Haddad et al., 2022). According to the UNHCR reports, worldwide, 63 percent of primary school-age refugee children, and 24 percent of adolescent-age refugees, attend school, in contrast to more than 90 percent of the host population (Ali et al., 2024). These statistics highlight the important need to find specific interventions to overcome structural, social, and gendered barriers in humanitarian education.

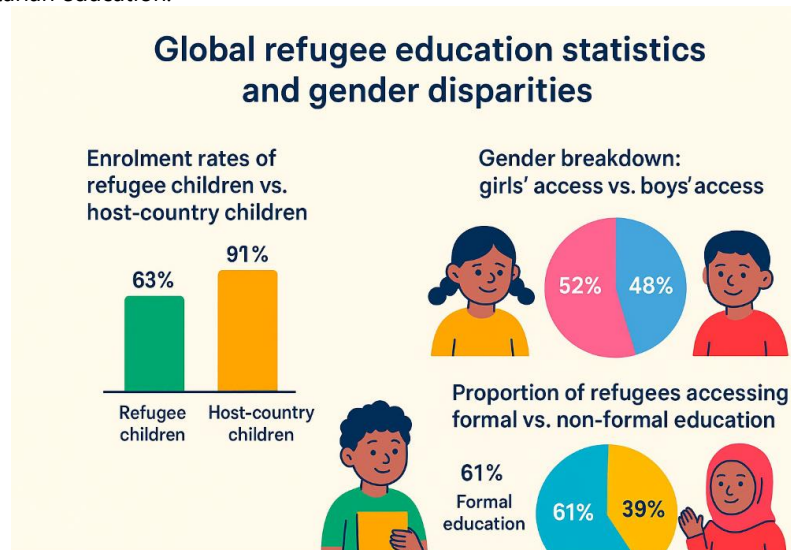


Figure 2: Statistical data on refugee education

These current trends in the world form a critical background to the unique issues of Rohingya children in Bangladesh, and the interaction between policy, gender, and sociocultural settings.

6.2 EDUCATION OF ROHINGYA REFUGEES

The legal and humanitarian factors influence the educational state of Rohingya refugees in Cox's Bazar. Government policies create restrictions to formal education opportunities, inadequate infrastructure, the lack of teachers, and language barriers (Hossain, 2023; Shohel, 2023; Nilsen et al., 2023). Rohingya children are mostly not covered by the formal curriculum as they speak Rohingya or Burmese instead of Bangla, and the lack of recognition of their previous learning also complicates the continuity of education (Rahman et al., 2022).

Non-formal educational programs have thus become a very important alternative. Community-based projects, including Home Schools and Learning Competency Framework and Approach (LCFA), are designed to increase access, especially to children who are out of school (Prodip, 2023; Reid / Shohel, 2023). They not only offer literacy and numeracy education but also offer psychosocial assistance and life skills, as well as protection against exploitation and child labor, thus addressing the polysomatic nature of refugee children (Al-Haddad et al., 2022; Lee and Hoque, 2024).

The issue of gendered barriers has always been a problem in non-formal and community-based education. Girls experience more mobility, pressure in the family to do housework, and they are more exposed to early marriage as a way of ending or disrupting schooling and education (Hossain, 2024; Rashid et al., 2025). Active programs addressing female learners, such as safe spaces, gender-separate classes, and gender-sensitive curricula, have proven to be promising but remain out of reach (Chowdhury et al., 2024; Prodip, 2023).

6.3 LEGAL AND POLICY PERSPECTIVES.

a. *The Instruments of International Human Rights.*

Education is a right that is acknowledged as a basic human right in various international treaties. UDHR supports the right to education of every person, whereas the CRC and CEDAW extend their protection to children and women, respectively, focusing on non-discrimination and equal access (Islam and Mia, 2024; Dewan and Mridha, 2021). The ICESCR compels states to gradually embody the right to education of everyone within their boundaries, such as their marginalized groups. When applied in a unified manner in the context of refugees, the instruments form a legal premise allowing the displaced children to access education without unnecessary limitation or discrimination (Shohel, 2023; Ali et al., 2024).

b. *National Provisions in Bangladesh*

The Constitution and the Education Act of Bangladesh ensure the right to education as an essential right among its citizens, but the refugees are not explicitly covered by these regulations (Rahman et al., 2022; Habib, 2024). Learning centers in refugee camps are supported by government policies, although the lack of resources, inconsistency in administration, and the lack of recognition of non-formal education certificates impede the implementation process (Sultana et al., 2022; Shohel et al., 2023). Although the international commitments imply that Bangladesh should support access of Rohingya children, there are practical gaps in the case of the lack of a formal law on the refugees and limited regulations.

6.4 IDENTIFIED GAPS

Although the problem is addressed on both national and community levels, there are still crucial gaps in making the right of Rohingya refugees to education a reality:

1. Legal loopholes: The national law does not inherently protect refugees in Bangladesh, which means that they cannot enjoy many enforceable rights and that there is no sufficient guidance regarding policies on providing education (Islam & Mia, 2024; Dewan and Mridha, 2021).
2. Gender barriers: Girls are faced with several overlapping barriers, such as cultural barriers, family expectations, and early marriages, which limit access to education (Hossain, 2024; Rashid et al., 2025).
3. Inclusion issues: Children with disabilities and other underrepresented groups are subject to strong barriers, such as low accessibility, untrained teachers, and limited special resources (Rashid et al., 2025; Chowdhury et al., 2024).
4. Implementation gaps: Programs do not work well even where they exist due to funding disparities, monitoring, and inconsistency with legal frameworks (Rahman et al., 2022; Prodip, 2023).

Table 1: The comparative overview of the literature on Rohingya education and legal rights.

Study	Focus	Key Findings	Gaps Identified
Hossain, 2023	Formal/non-formal education	Limited access in camps; need for non-formal programs	Policy implementation gaps
Shohel, 2023	Child rights & education	Gendered and age-specific barriers	Weak legal enforcement
Nilsen et al., 2023	Community-led education	Home Schools improve access	Sustainability challenges
Prodip, 2023	Non-formal learning initiatives	Inclusive approaches during COVID-19	Limited recognition in law
Rahman et al., 2022	Structural barriers	Administrative and policy constraints	Lack of enforceable refugee rights
Rashid et al., 2025	Children with disabilities	Barriers to inclusion	Policy and practice gaps

6.5 SYNTHESIS

The literature proves that although there are formal and non-formal educational programs, structural, legal, and social obstacles still exist to hinder equal access. The right to education is compromised by gender imbalances, the absence of law in a country, and the limited awareness of non-formal programs against Rohingya children. Non-formal and community-run activities are promising, especially when it comes to psychosocial needs fulfillment and inclusivity, which need better legal support and financial sustainability.

The situation in the global context is that these issues are not exclusive to Bangladesh, but the combination of legal loopholes, asylum seeker status, and cultural barriers establishes a unique socio-legal situation in Cox's Bazar. This review demonstrates that more efforts are desperately required to make the educational rights of Rohingya children and girls, in particular, and other vulnerable groups achievable through integrated interventions that entail legal enforcement, policy alignment, and community engagement (Shohel et al., 2023; Nilsen et al., 2023; Habib, 2024).

7. RESEARCH METHODOLOGY

7.1 RESEARCH DESIGN

The qualitative multi-method research design is followed in this study, whereby doctrinal (legal) and socio-legal methods are implemented. Due to the complexity of the research subject matter, the right to education of Rohingya women and children, it is necessary to apply both interpretive and systematic approaches to legal analysis of the existing normative frameworks (Islam and Mia, 2024; Dewan and Mridha, 2021).

Using a qualitative approach is especially appropriate, as the study will concern the insights into experiences, meanings, and institutional practices, without the quantitative measurement of the variables (Hossain, 2023; Shohel, 2023). With this strategy, one can explore:

- The interpretation and practical implementation of the legal provisions in the refugee camps (Rahman et al., 2022; Habib, 2024)
- Lived experiences of women and children under the Rohingya in receiving education (Nilsen et al., 2023; Rashid et al., 2025)
- Institutional, social, and political obstacles that influence the educational enforcement (Sultana et al., 2022; Shohel et al., 2023).

7.2 DATA SOURCES

The information to be used in this research was gathered using primary sources of documentary data and secondary literature that provides an opportunity to get a clear picture of the legal, policy, and social aspects of refugee education.

1. Document Analysis:

- UDHR, CRC, CEDAW, and ICESCR are international human rights tools (Islam and Mia, 2024; Dewan and Mridha, 2021).
- National documents on law and policies: Bangladesh Constitution, Education Act, administrative regulations, and policies regarding refugee learning centers (Rahman et al., 2022; Habib, 2024)
- Reports by NGOs and UN agencies regarding the education and protection of refugees (Shohel, 2023; Sultana et al., 2022).

2. Secondary Sources:

- Interviews and stories on published reports and articles, which offer the analysis of the experience of Rohingya women and children (Hossain, 2023; Nilsen et al., 2023; Rashid et al., 2025).
- Case studies on education provision in Cox Bazar, such as community-based and non-formal education (Prodip, 2023; Reid / Shohel, 2023).

This multi-source methodology allows triangulation of the information, making the findings credible and valid.

7.3 ANALYTICAL APPROACHES

This paper utilizes the descriptive and analytical methodology to look at the intricate nexus of law, policy, and social realities.

1. Descriptive Analysis:

- Gives an in-depth analysis of the current legal and educational system that influences Rohingya refugees (Islam and Mia, 2024; Dewan and Mridha, 2021)
- Overviews policies, administrative systems, and educational initiatives in Cox's Bazar (Rahman et al., 2022; Habib, 2024)

2. Analytical Analysis:

- Critically appraises the gap and inconsistencies in law between international commitments and domestic application (Shohel et al., 2023; Rahman et al., 2022).
- Meditates on socio-legal obstacles to education, such as gender differences, cultural values, and organizational restrictions (Hossain, 2024; Rashid et al., 2025);
- Discovers inconsistencies between policy and lived experiences in refugee camps with respect to formal law (Nilsen et al., 2023; Prodip, 2023) and lived experiences.

The study integrates the doctrinal and socio-legal analysis to ensure that legal norms are placed within their real-life contexts, hence the letter of the law is enclosed and the application of the law.

7.4 PROCESS AND DIAGRAM OF RESEARCH.

The research process can be represented in the following figure:

- Step 1: Data Collection
Gathering of legal documents, policies, reports, and secondary stories.
- Step 2: Doctrinal Legal Analysis.
Review of foreign and domestic legal systems.
Determination of gaps and inconsistencies of legal norms.
- Step 3: Socio-Legal Interpretation.
Analysis will also be conducted on the functioning of the laws and policies in the Bazar refugee camps that Cox comes to.
Evaluation of social, cultural, and institutional obstacles.
- Step 4: Synthesis
Synthesis of findings, legal analysis, and social-legal interpretation to make conclusions and suggestions.



Figure 3: Research Methodology Flowchart.

This graphical interpretation makes it easy to understand the sequence of the research process, the interaction of the doctrinal and socio-legal elements, and the way of integrating the descriptive and analytical methods in order to accomplish the objectives of the study.

7.5 JUSTIFICATION OF METHODOLOGY

The justification of the methodology is clear, as it enables individuals to replicate the research results.

- The qualitative, doctrinal, and socio-legal approach should be combined as it is justified by the fact that:
- The qualitative experiences of Rohingya women and children cannot be categorized by quantitative data only (Hossain, 2023; Shohel, 2023).
- Legal documents by themselves do not indicate the obstacles to effective implementation (Islam and Mia, 2024; Dewan and Mridha, 2021).
- Socio-legal analysis fills the knowledge gap between formal law and the practice of refugee education, offering policy and practice guidance (Nilsen et al., 2023; Prodip, 2023).

Through this multi-method approach, the study will have a holistic approach to the normative legal framework, as well as the experience of the target population.

8. LAWS OF THE RIGHT TO EDUCATION

Under various international and domestic legal provisions, education is considered a basic human right. It is necessary to understand this framework to determine the gaps and enforcement issues confronting Rohingya women and children in Cox Bazar.

8.1 INTERNATIONAL LEGAL FRAMEWORK.

The right to education is clearly defined as a universal human right by international law. Key instruments include:

1. Universal Declaration of Human Rights (UDHR, 1948).

Article 26 provides the right to free education without discrimination and underlines free basic education as one of its pillars (Islam & Mia, 2024; Dewan and Mridha, 2021).

2. Convention on the Rights of the Child (CRC, 1989).

Articles 28 and 29 acknowledge the right of the child to an education and the realization of the potential of the child. States have the duty to provide fair access, also among refugee children (Shohel, 2023; Ali et al., 2024).

3. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979)

Provides girls and women with equal opportunities for education at any level. Article 10 demands that states should free their educational institutions of gender barriers (Hossain, 2024; Rashid et al., 2025).

4. International Covenant on Economic, Social and Cultural Rights (ICS, 1966).

Article 13 acknowledges the right of all persons to education and requires states to gradually embrace access to education without discrimination, including to vulnerable groups, such as refugees (Islam & Mia, 2024; Dewan and Mridha, 2021).

All these tools form an effective voluntary normative framework, under which states are mandated to safeguard the educational rights of the displaced communities, such as the Rohingya refugees. The implementation of these obligations, however, is determined by national laws and administrative systems.

8.2 NATIONAL LAW FRAMEWORK: BANGLADESH.

Bangladesh has signed several international documents, which are relevant to the right to education, yet there are several gaps in the domestic legislation that relate to refugees:

1. Constitution of Bangladesh

- Article 17(1) ensures that education is one of the central values of the state policy.
- Nevertheless, the Constitution focuses mostly on the citizens, and refugees do not receive direct legal protection (Rahman et al., 2022; Habib, 2024).

2. Education Act, 2010

- Introduces free and compulsory primary education among children in Bangladesh.
- It does not explicitly apply to non-citizens (such as refugees), and thus it is not enforceable (Sultana et al., 2022; Shohel et al., 2023).

3. Policy and Administrative Guidelines.

- Refugee learning centers, community schools, and non-formal education programs are activities that work under government guidelines and NGO constructs.
- These policies have a certain structure, though the lack of uniformity in funding, monitoring, and legal recognition poses an obstacle to their implementation (Rahman et al., 2022; Prodip, 2023).

8.3 INTERNATIONAL OBLIGATION- DOMESTIC IMPLEMENTATION GAPS.

Although Bangladesh is a signatory to the international treaties, there are still several loopholes:

1. Legal Gaps

In the Constitution and domestic education law, refugees have not been formally identified, and international obligations cannot be implemented in part (Islam & Mia, 2024; Dewan & Mridha, 2021).

2. Gender-Specific Barriers

Girls cannot receive education because of cultural traditions, early marriage, and even safety issues, even though the programs exist (Hossain, 2024; Rashid et al., 2025).

3. Inclusion Challenges

Children with disabilities and marginalized populations are challenged by the inability to access appropriate infrastructure and a shortage of trained teachers (Chowdhury et al., 2024; Rashid et al., 2025).

4. Implementation Gaps

Programs like LCFA and home schools have not been formally recognized and are restricted from being scaled and sustained (Reid / Shohel, 2023; Nilsen et al., 2023; Prodip, 2023).

8.4 SOCIO-LEGAL IMPLICATIONS

The conflict between international law and the domestic legal systems has some pragmatic implications:

- Even children who are not Rohingya, especially girls, have few educational opportunities despite the humanitarian activities of the state (Shohel et al., 2023; Hossain, 2023).
- The loopholes in the law compromise the accountability of government and humanitarian actors and influence the sustainability and quality of educational programs (Rahman et al., 2022; Habib, 2024).
- Socio-cultural and institutional barriers contribute to vulnerabilities, and those who are vulnerable find it challenging to achieve inclusive education without legal support and harmonisation of policies (Nilsen et al., 2023; Rashid et al., 2025).



Figure 4: Hierarchy of Legal and Policy Frameworks

This scheme shows the legal environment as multi-layered, and the points of gaps between the requirements of international laws, national laws, and local application.

9. SOCIO-LEGAL ANALYSIS

9.1 ENFORCEMENT CHALLENGES

Although education has been declared a basic human right by international and national jurisdiction, it is not well implemented in Cox's Bazar. The Bangladesh government, through the collaboration of the UN agencies and non-governmental organizations, has developed learning centers and community schools. Although these programs are much needed, they are limited by administrative waste, the absence of financial resources, and the absence of a formal accreditation that influences the quality and sustainability of education delivery (Rahman et al., 2022; Prodip, 2023).

Different camps have unequal access to and quality of implementation, as certain centers are more resource-equipped than others (Shohel et al., 2023; Nilsen et al., 2023). The fact that the refugees are not officially recognized by the national law makes the

situation worse because many loopholes in the law allow bypassing the international regulations, including the CRC and CEDAW, which can only be partially applied. Children who are deprived of an opportunity to receive an education do not have a legal standing in this situation (Islam and Mia, 2024; Dewan and Mridha, 2021; Habib, 2024).

9.2 BARRIERS IN THE SOCIAL AND CULTURAL SOCIETY.

Education participation is heavily shaped by social and cultural issues, especially among girls. The lack of mobility, family obligations, and marriage at a young age diminishes the capacity of female learners to be able to study at learning centers regularly (Hossain, 2024; Rashid et al., 2025). The existing social norms, which discourage the involvement of female members of the refugee community, often affect the access to education in the presence of education, which additionally indicates the interdependence of gender and culture in the context of access to education (Chowdhury et al., 2024; Shohel et al., 2023). The language barrier is also an influence on learning outcomes since the instruction is usually given in Bangla or English, which is not known to a significant number of Rohingya children (Hossain, 2023; Nilsen et al., 2023). Such language barriers may decrease the understanding, participation, and retention during formal and non-formal programs.

9.3 INCLUSION CHALLENGES

Children with disabilities and other marginalized groups have high levels of exclusion from educational opportunities. Learning facilities are almost never well equipped to support the needs of children with disabilities, and the educators are not always hired to work with such children (Rashid et al., 2025; Chowdhury et al., 2024). The barriers are also present to students who have a disrupted schooling or trauma-induced learning problems because the current programs are not necessarily structured to support diverse backgrounds (Hossain, 2024; Prodip, 2023).

Home Schools and LCFA programs are community-based programs that have partially helped to fill these gaps by providing customized support to vulnerable learners. Nevertheless, the absence of institutional status and the need to consider external funding expand the scope and the viability of these interventions (Reid / Shohel, 2023; Nilsen et al., 2023; Prodip, 2023).

9.4 STRUCTURAL AND INSTITUTIONAL BARRIERS.

Educational access is also impeded by structural and institutional constraints. Coxsack Learning centres in Coxsack Coxsack lack sufficient theoretical and practical educational resources, which limits learning quality (Rahman et al., 2022; Shohel, 2023). Lack of proper coordination between government agencies, UN agencies, NGOs, and community groups might result in resource wastage and resource inequality (Nilsen et al., 2023). The mechanisms of monitoring and evaluation are also insufficient, and it is not easy to determine the results of learning or program performance, which further restricts the possibilities to fix the gaps and enhance interventions (Prodip, 2023; Shohel et al., 2023).

9.5 ROHINGYA WOMEN AND CHILDREN IMPACT.

The legal, social, and structural barriers are coming together, and their effects on Rohingya children, especially girls, are immense. Disproportionately, educational interruptions restrict empowerment and protection opportunities in female learners (Hossain, 2024; Rashid et al., 2025). Socially disadvantaged and marginalized children, such as those with disabilities, are not always considered, and this continues the relationship of vulnerability and social deprivation (Chowdhury et al., 2024; Rashid et al., 2025). Community-based efforts help to offer partial mitigation as non-formal and psychosocial aid, but they cannot close the loopholes of legal recognition, policy implementation, or sustainable funding (Nilsen et al., 2023; Prodip, 2023).

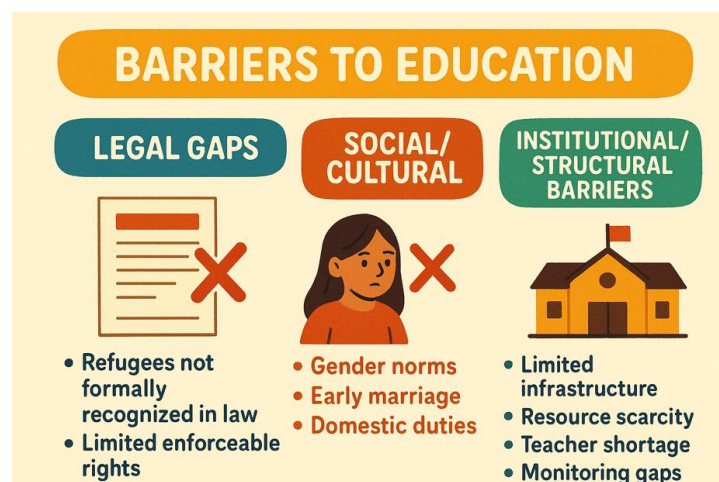


Figure 5: Obstacles in accessing education by Rohingya Refugees.

10. EDUCATIONAL INTERVENTION CASE STUDIES

10.1 HOME SCHOOLS AND COMMUNITY-BASED PROGRAMS.

Home, Schools, and community-based initiatives are now critical in offering education to Rohingya children who are out of school. The programs are arranged by local volunteers and non-governmental organizations and are based on flexible schedules, culturally sensitive curricula, and psychosocial support, enabling children to overcome displacement and trauma (Prodip, 2023; Nilsen et al., 2023). As effective in targeting marginalized groups, they also lack the impact and active involvement because they are dependent on external funding and are not formalized to be a part of the national education systems (Reid / Shohel, 2023; Shohel et al., 2023).

10.2 LEARNING COMPETENCY FRAMEWORK AND APPROACH (LCFA)

The LCFA program is based on competency-based learning, which focuses on literacy, numeracy, and social-emotional progress. It specifically can help girls and marginalized learners to receive a structured education in non-formal settings (Reid / Shohel, 2023; Nilsen et al., 2023). Case studies indicate increased retention and learning outcomes, as well as a greater involvement of the community. Nevertheless, LCFA has not yet become an official institution, which restricts access to education and greater policy incorporation (Shohel et al., 2023; Prodip, 2023).

10.3 NON-FORMAL EDUCATION IN THE CASE OF COVID-19.

In the COVID-19 pandemic, some non-formal methods such as catch-up classes and Home School expansions provided continuity of learning due to the physical centers being closed (Prodip, 2023; Hossain, 2023). These programs involved integration of educational information and psychosocial support in addition to health awareness. Their effectiveness did have the problem of limited access to online materials, a lack of trained teachers, and reliance on parental oversight, which is why the institutional support was necessary in the long run (Hossain, 2023; Lee and Hoque, 2024).

10.4 GENDER-SENSITIVE INTERVENTIONS.

Girls-focused programs have enhanced the level of education by providing girls-only classrooms, community sensitization, and time flexibility (Hossain, 2024; Rashid et al., 2025). Such programs ensure that the number of dropouts is minimized due to early marriages or family commitments. To maintain such interventions, however, the community remains engaged and must support the policies as long as the social norms continue to restrict the educational access of girls (Chowdhury et al., 2024; Shohel et al., 2023).

10.5 MAPPING EDUCATIONAL INTERVENTIONS.



Figure 6: Educational Program types.

The diagram shows the complementary functions of formal, non-formal, and community-led programs with regard to addressing educational needs in Cox Bazar.

10.6 SUMMARY

According to case studies, although formal education has been distant to Rohingya refugees, community-based and non-formal education has become a much more viable option. Home Schools, LCFA, and gender sensitive programs give an inclusive, flexible, and responsive learning environment. Their sustainability, however, is questioned by the insufficient recognition, funding capacities, and their absence from inclusion at the national level.

These illustrations demonstrate that there is a need to adopt adaptive and communal solutions to guarantee the right to education among the marginalized populations, especially girls and children with disabilities (Prodip, 2023; Reid / Shohel, 2023; Shohel et al., 2023; Hossain, 2023; Nilsen et al., 2023; Rashid et al., 2025).

11. CONCLUSION AND RECOMMENDATIONS.

It is important to note that the situations in Cox Bazar need immediate legal, policy, and practical measures to ensure the right to education for Rohingya women and children. Formally, national frameworks should receive legal acknowledgment of refugees to enhance the enforceability of education rights as per the international laws, including the CRC, CEDAW, and ICESCR (Islam and Mia, 2024; Dewan and Mridha, 2021).

Police policies should guarantee sustainable funding and organized planning amongst the government agencies, non-governmental organizations, and UN agencies. It is also important to ensure consistency in the implementation of curricula and teaching standards in order to enhance access and quality of education (Rahman et al., 2022; Nilsen et al., 2023).

Gender-sensitive measures are needed to overcome obstacles for girls. Social and cultural limitations to participation can be reduced by female-only classrooms, flexible learning schedules, and community awareness programs (Hossain, 2024; Rashid et al., 2025).

Children with disabilities and those in marginalized groups should be given priority in inclusive education. These children can be facilitated to be active in the learning process with the help of available infrastructure, trained teachers, non-formal support programs, and Home Schools and LCFA programs (Prodip, 2023; Reid / Shohel, 2023). Enhanced monitoring and evaluation frameworks are also required to monitor the learning outcomes and inform evidence-based policy (Shohel et al., 2023; Hossain, 2023).

The Rohingya crisis demonstrates that legal recognition is not enough. Social, cultural, and structural barriers should also be taken care of. Non-formal and community-based programs have shown themselves to be useful in offering flexible and context-sensitive education, but have been limited in terms of recognition, funding, and sustainability.

Legal reform, coordination of policies, gender sensitivity, and inclusive programming must go hand in hand so as to achieve the right to quality education. The measures will lead to better educational achievement, empowerment of Rohingya women and children, social inclusion, and fulfilling the commitments of Bangladesh under international human rights law (Shohel et al., 2023; Nilsen et al., 2023; Habib, 2024).

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