Accountability Assessment Rohingya Response Bangladesh

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christian aid

গণ উন্নয়ন কেন্দ্র
Gana Unnayan Kendra

Acknowledgements:
Thank you to all the women and men who took the time to be interviewed for this survey, the humanitarian actors providing advice and/or data, and the research team.

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Please note: this report recognises that accountability is a broad process of rights understanding, receiving feedback/complaints and responding. This report focuses primarily on receiving feedback/complaints and to a lesser degree on knowledge of rights. This is because information dissemination is already comprehensively covered by Internews' Information Needs Assessment: Cox's Bazar – Bangladesh, which is highly recommended complementary reading. Additionally, this report is focused on the Rohingya population, but similar consideration must also be given towards the host community. This is increasingly critical as Rohingya-host and humanitarian-host tensions increase. Finally, this report focuses on accountability, but much of the information is also relevant to actors working in protection and similar areas. For example, ensuring protection monitoring mechanisms are actually appropriate and accessible to the population is critical to increasing the likelihood that incidents are identified. Elaborate protection systems will continue to be limited if the basic monitoring mechanisms are ineffective.

This report is related to the humanitarian response following the violent expulsion of over 650,000 Rohingya from Myanmar since August 25th, 2017. It was the world's fastest growing refugee displacement, rapidly escalating to a major humanitarian crisis. The sheer scale and rapidity of the crisis caused immense challenges for the humanitarian response. Data collection for this report was conducted in January, 2018, and the report was written in February, 2018.

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Acronyms

CHS	Core Humanitarian Standard
FGD	Focus Group Discussion
GUK	Gana Unnayan Kendra
KAP	Knowledge, Attitude and Practice
WCFS	Women and Child Friendly Space

Executive Summary

This report provides data and analysis to inform the humanitarian sector on the implementation of accountability systems for the Rohingya camps in the Cox's Bazar area, Bangladesh. Based on a knowledge, attitudes and practice (KAP) survey of 373 people (194 women and 179 men), and a review of accountability pilot projects, the analysis highlights the ineffectiveness of current accountability systems, and explores alternatives that could improve the overall accountability ecosystem. If the humanitarian sector is serious about accountability, then we need to promptly and comprehensively address the issues arising in this report and tailor accountability systems towards Rohingya preferences and practices. The first phase of the response was understandably chaotic, but now is the time to ensure we are accountable to the people that need it most, and that this process contributes to a more adaptive response based on community needs and wants.

The overall message for humanitarian responders is that we need to collectively and urgently improve our current ineffective accountability practices. For humanitarian donors, the message is that you should demand effective accountability mechanisms and be unwilling to accept the perpetuation of current ineffective mechanisms.

Key Findings

Current Accountability Systems are Largely Ineffective: there is an overreliance on complaint boxes and phone lines that are the least preferred and least trusted mechanisms, and are generally unused.

Lack of Awareness: only 16% of women and 25% of men are aware of any feedback and complaints mechanism. Thus, accountability is about more than rolling out systems, it also requires significant orientation for frontline humanitarian workers/volunteers and Rohingya communities.

Major Gender Differences: women and men have very different attitudes towards accountability. For example, women indicated substantially higher demand to provide feedback and different preferences for accountability mechanisms than men. Women's already distinct vulnerabilities in the camps are compounded by ineffective accountability mechanisms.

Many Accountability Barriers: low levels of Rohingya literacy, language differences and cultural norms that restrict many women from public space are some of the main challenges for ensuring effective accountability mechanisms.

Verbal and Face-to-Face Preferences: both women and men indicated preferences for verbal and face-to-face mechanisms, such as meeting with individuals and using voice recorders.

Confidentiality Preferred: over 95% of women and 80% of men reported confidentiality as important for accountability mechanisms. This poses unique challenges considering the concurrent preference for verbal and face-to-face accountability mechanisms.

Low Rights Understanding: only 27% of women and 17% of men report that they understand their rights related to humanitarian assistance. Across many other specific rights' areas, women and men reported varying, but generally low understanding of their rights.

Varied Core Humanitarian Standard (CHS) Results: generally people felt assistance was appropriate (although women less so than men), but people largely felt it was not timely and they lacked influence in decision making: 39% of women and 54% of men felt they had no influence at all in decision making.

Specific Accountability Mechanism Findings

- Complaint boxes are the least preferred, least trusted and most ineffective mechanisms.
- Phone/SMS hotlines are similarly non-preferred, not trusted and ineffective.
- The majhi system is preferred, used and trusted (but does have significant limitations). It also ranks highly because it is the primary known system.
- Voice recorders are preferred, well used and well trusted compared to other systems.
- Face-to-face with NGOs is one of women's more preferred and trusted accountability mechanisms.
- Face-to-face with government/military is one of men's more preferred and trusted accountability mechanisms.

Recommendations

Specific Needs: women and children, especially girls should be prioritised in all accountability systems. They face heightened vulnerabilities compared to men, which are compounded by the least access to accountability mechanisms. Specific consideration must also be given to elderly, people with disabilities and other groups that face specific challenges and acute barriers to accessing accountability mechanisms.

Diversity: diverse accountability mechanisms must be implemented to ensure an effective overall accountability ecosystem and reduce the overreliance on ineffective complaint boxes and phone lines.

Modality: voice and face-to-face accountability mechanisms must be prioritised, such as accountability orientation for people engaging face-to-face, information/ help desks and voice recorders.

Rights: education on humanitarian assistance-related rights must form a major component of accountability efforts in the humanitarian response. Knowing one's rights is an essential precursor for holding humanitarian responders to account.

Location: the location of accountability mechanisms is critical, where women-friendly spaces, cooking spaces and other more accessible spaces for women should be prioritised, in addition to community outreach at the household level.

Orientation: to address low awareness and understanding of accountability mechanisms, orientation for affected populations and humanitarian actors engaging with affected populations is critical to improve the likelihood of use.

Refining Systems: humanitarians must tap into and refine existing accountability mechanisms, with the majhi system being the most obvious. The majhi system is problematic, particularly for women, but it is trusted and preferred by Rohingya.

Complementarity: more equitable systems that operate similarly to the majhi system should be implemented, such as gender-balanced block development committees and Rohingya women community mobilisers focused on accountability. These can overcome some of the distinct issues with the majhi system.

Introduction

Two anecdotes neatly indicate some of the current reality of humanitarians' approach to accountability with the Rohingya population in the current response.

Firstly, during data collection, enumerators reported multiple occasions of respondents crying and thanking the enumerators for listening to them. "This is the first time anyone has listened to us" was a common response from Rohingya interviewees. The vast and rapid scale of the Rohingya crisis has made widespread consultation and community engagement difficult, but six months into the response, the seeming lack of accountability is an indictment on the collective humanitarian response.

Secondly, during the research for this report, humanitarian actors were still rolling out more complaint boxes and phone lines, in one specific widespread case they only had details in English. How is this happening five months into the response? Published in November, Internews' Information Needs Assessment found only 27% of Rohingya are literate and 85% have Rohingya as their first language, yet humanitarians are still rolling out not just text-based, but English language accountability mechanisms, directly imported from vastly different contexts and cultures. This indicates a lack of understanding of the Rohingya population specific circumstances.

The dynamics of accountability are more complex than the two anecdotes above, but they highlight the acute need for the humanitarian sector to consult affected populations to design and implement context-specific accountability systems. This report seeks to provide some of the foundational information with the intention of also encouraging all humanitarian actors to give greater primacy to being accountable to affected populations.

Accountability is about more than anecdotes and a moral imperative, as demonstrated in the Core Humanitarian Standards (CHS). Explicitly as follows:

- **CHS Four:** Communities and people affected by crisis know their rights and entitlements, have access to information and participate in decisions that affect them.
- **CHS Five:** Communities and people affected by crisis have access to safe and responsive mechanisms to handle complaints.

Accountability also cuts across other CHS commitments, such as improving the likelihood of appropriate assistance (CHS One), building on local capacities and reducing negative affects (CHS Three) and contributing to humanitarian learning from experience (CHS Seven). Despite the central importance of accountability, effective systems have been distinctly lacking in the current Rohingya response.

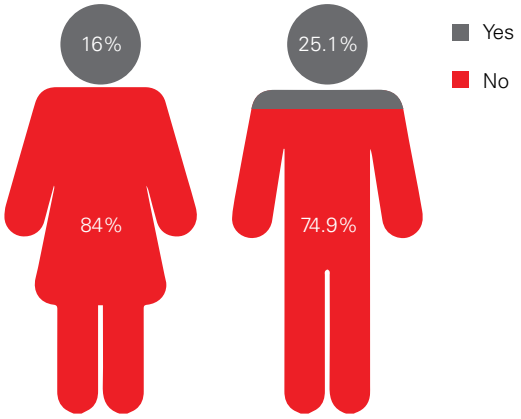
KAP Survey Results

A KAP survey of 194 women and 179 men (373 total) was conducted to better understand the Rohingya population's understanding of and engagement with current and potential accountability systems to complement the findings from the pilot projects detailed later. The results of the KAP survey are striking and should inform the (re) design and roll out of accountability systems for the Rohingya population in the Cox's Bazar area. The survey also includes a section on the CHSs and rights that also provides useful insights. The following are some key points to guide reading the results:

- Each survey question is included exactly as it appeared, followed by the quantitative results and brief narrative analysis.
- All data is gender disaggregated. Overall figures are not included to emphasise the importance of distinct gender dynamics.
- Response options have been simplified for ease of presentation. The full survey is available upon request (contact details at end of this report). It's excluded from the report to reduce the overall report size.
- Under each question in brackets are brief details of how the question was asked, such as (unprompted, can select multiple).
- 'Other' was included as an option where relevant, but has been deleted for the questions where it wasn't utilised.
- Bear in mind that results are perceptions. This is particularly important to consider on questions such as understanding rights. Respondents may indicate awareness of their rights for example, but they may not actually know their rights particularly well, and vice versa.
- Majhis feature very prominently throughout the results, but this must be qualified by the reality that majhis are the most widely (and often sole) known mechanism for accountability. Nonetheless, the significance of their role in the community cannot be ignored.
- All results are indicated in percentages.

Accountability

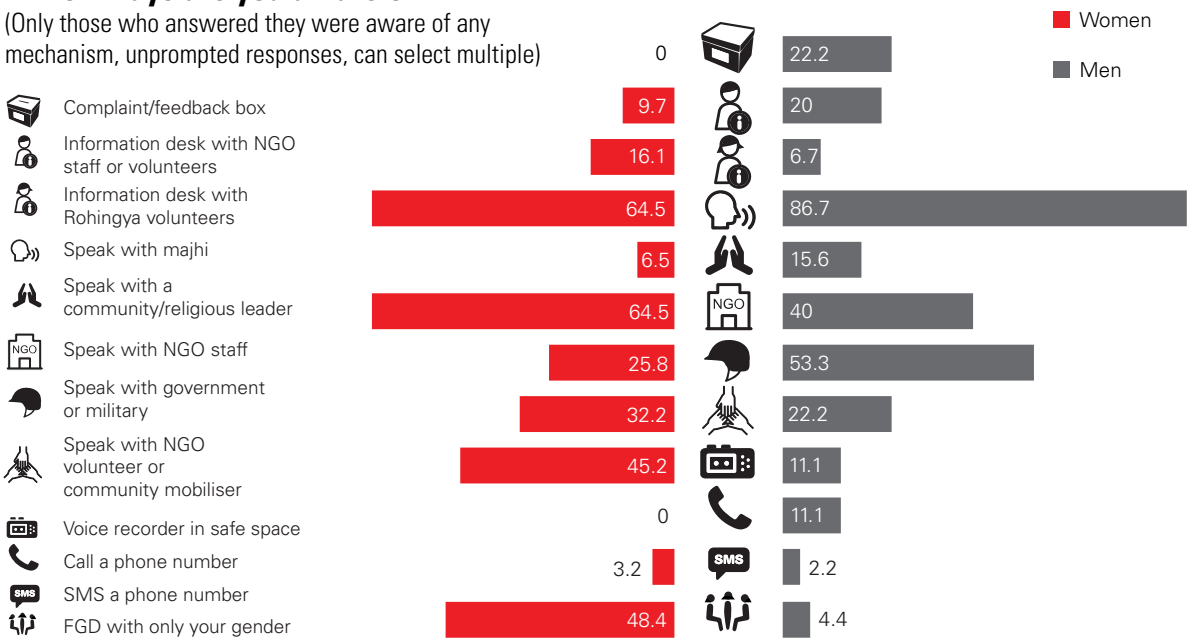
Are you aware of any way to provide feedback/complaints about the humanitarian response?



These clear results have two primary implications: the humanitarian sector needs to substantially expand the rollout of accountability mechanisms, and attention must also be paid to ensuring people are aware of these mechanisms.

Which ways are you aware of?

(Only those who answered they were aware of any mechanism, unprompted responses, can select multiple)

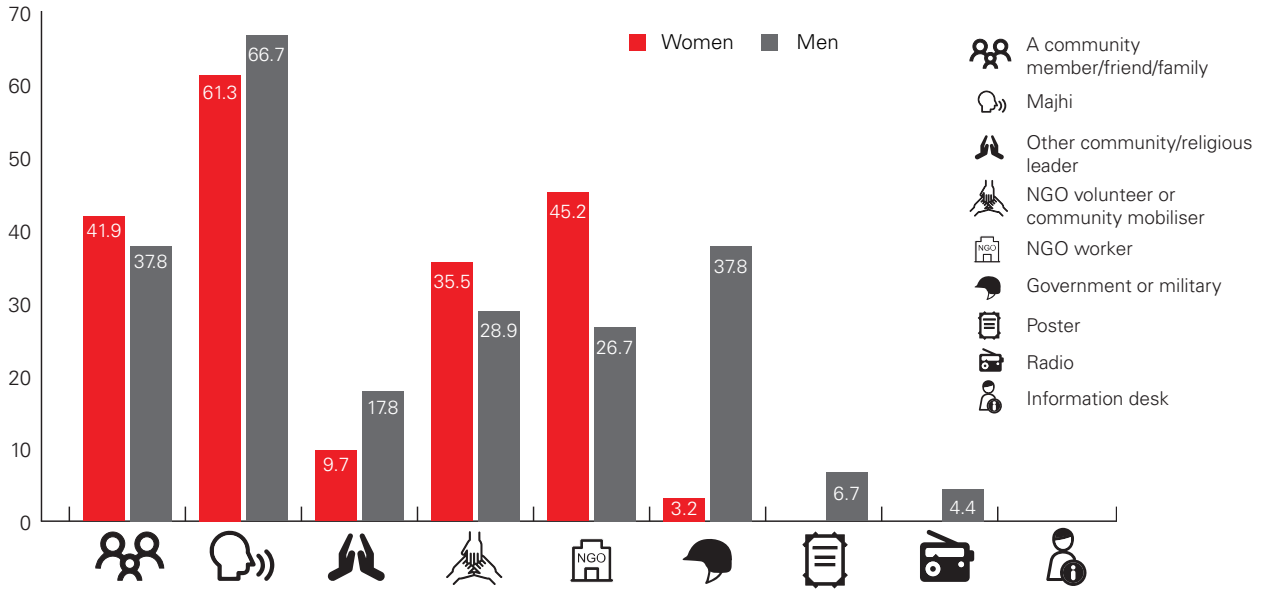


There are major gender differences throughout these responses that require specific attention, while both groups are most aware of face-to-face mechanisms. Voicer recorders were piloted during the survey period in women-friendly and cooking spaces, potentially explaining heightened awareness.

It's important to note that these percentages are only for people that responded that they are aware of accountability mechanisms (16% (31) women and 25.1% (45) men) and not indicative of the broader population.

How did you find out about the feedback/complaint mechanisms?

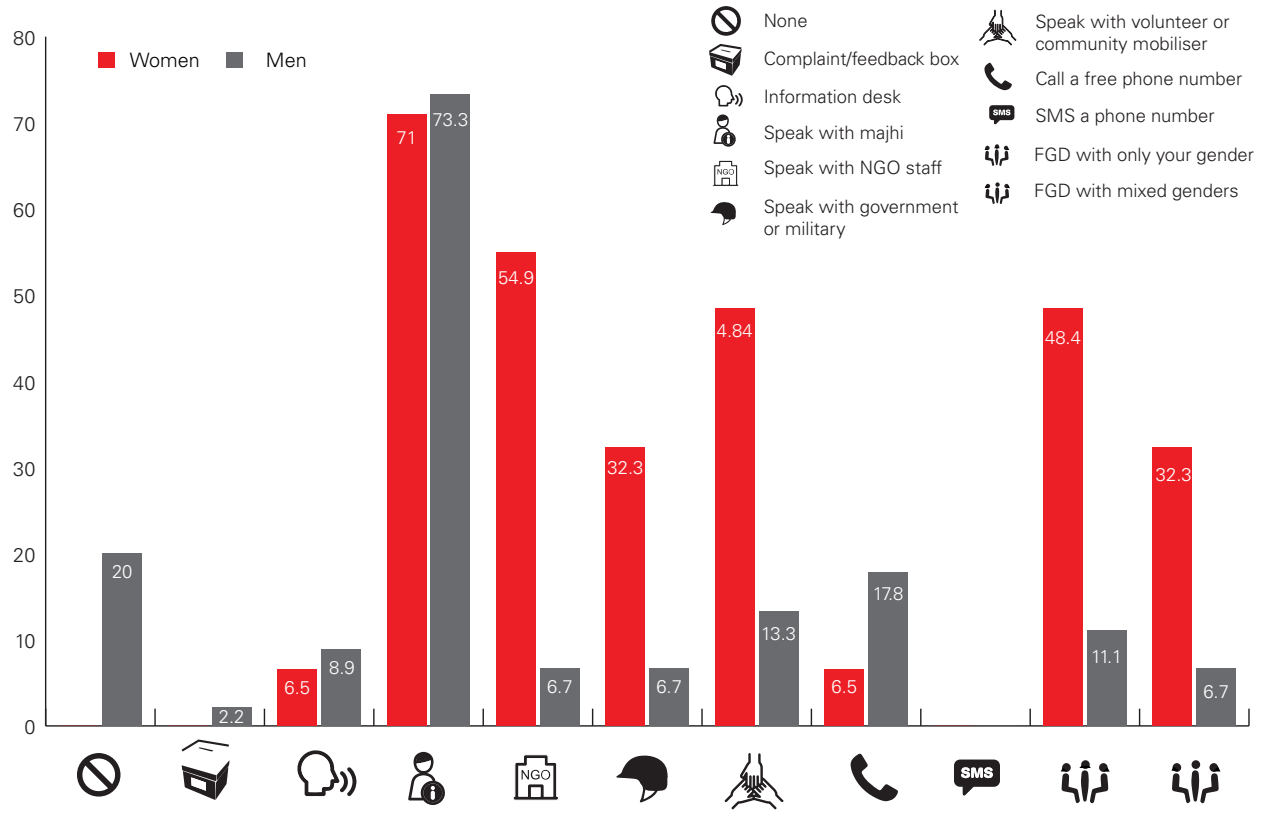
(Only those who answered they were aware of any mechanism, unprompted responses, can select multiple)



These results again highlight the importance of face-to-face communication for both women and men, in this case to become aware of accountability mechanisms.

Which feedback/complaint mechanisms have you used?

(Only those who answered they were aware of any mechanism, unprompted responses, can select multiple)

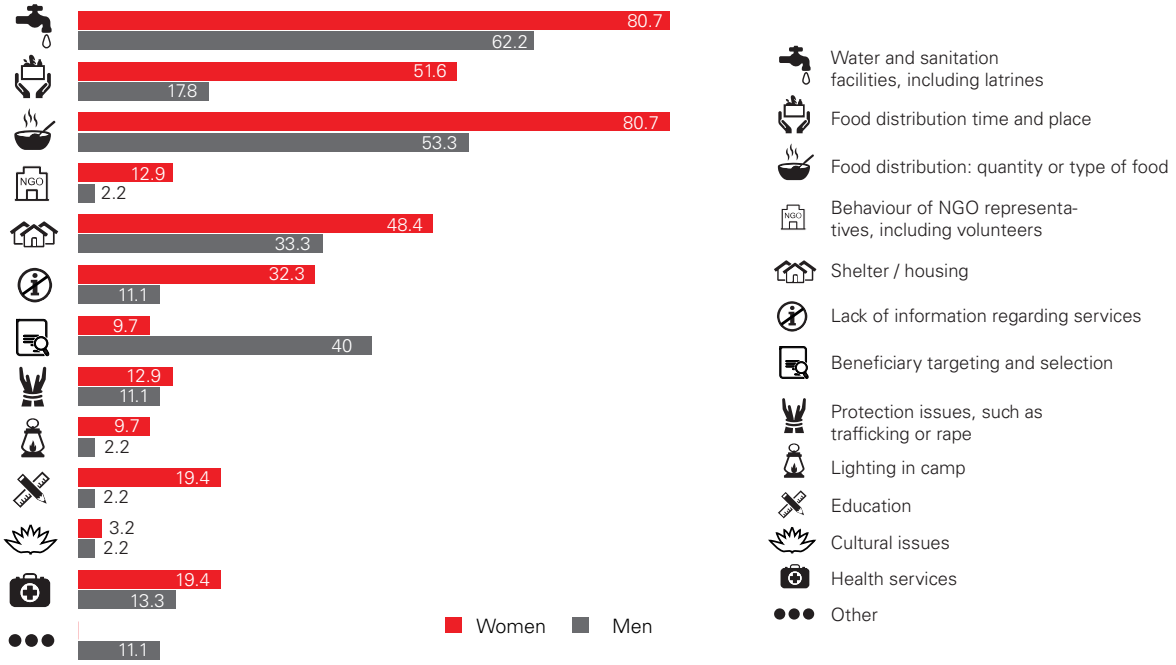


Although the sample size is small because it's only people that are aware of systems, the results show women using accountability systems far more than men. This correlates with women later indicating many more issues they would like provide feedback about.

These results highlight the diversity of issues, both sensitive and non-sensitive that both women and men provided feedback/complaints about, demonstrating a keen interest in engaging with accountability systems.

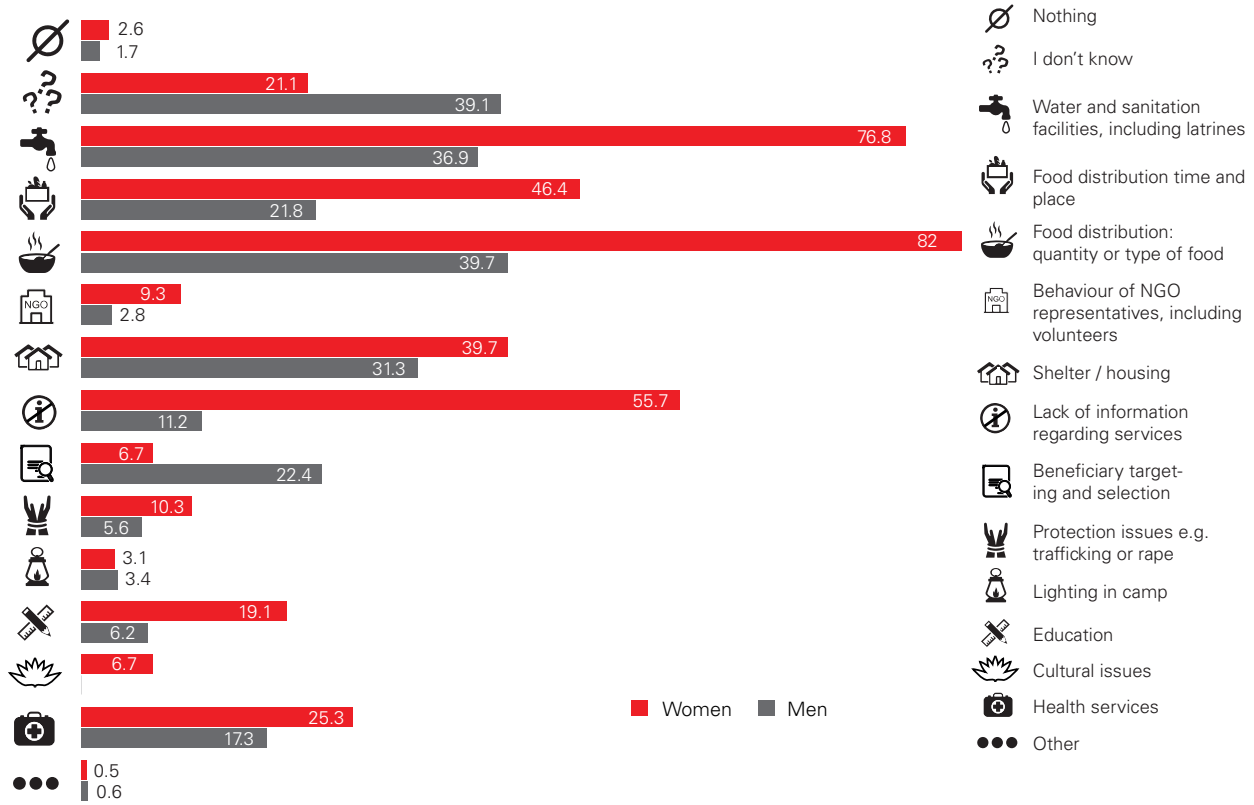
What did you give feedback or complain about?

(Only those who answered they were aware of any mechanism, unprompted responses, can select multiple)



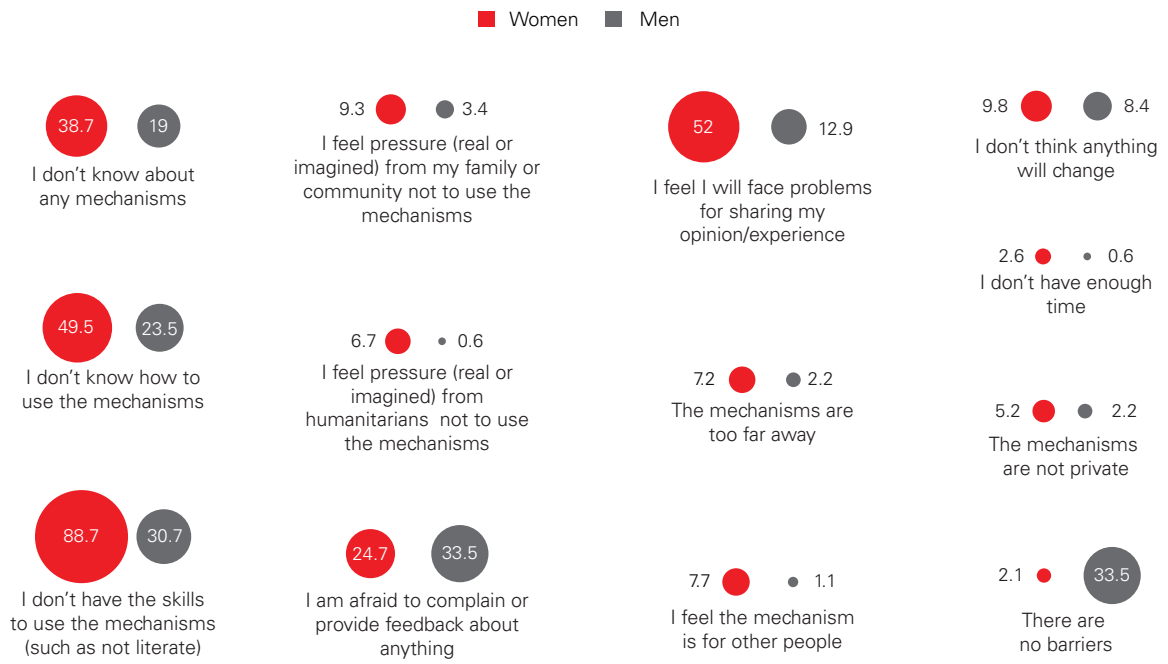
What would you like to provide feedback to humanitarians about in relation to the camp?

(Unprompted responses, can select multiple)



(Back to including all 373 respondents)These results highlight the high demand from (particularly) women and men to provide feedback across many areas of the humanitarian response. This reinforces the importance of having accessible accountability mechanisms, so that women and men can actually act on their interest in providing feedback/complaints.

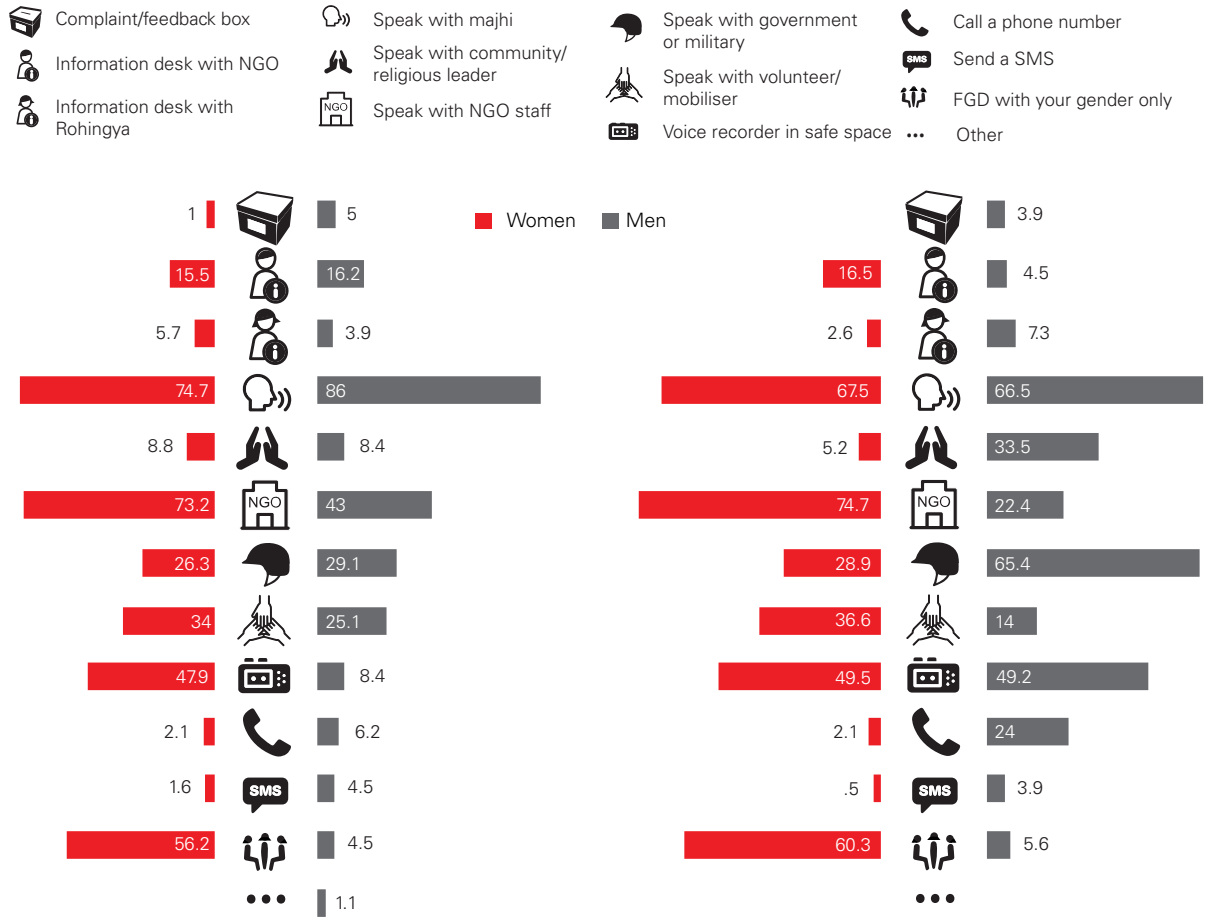
What are the main barriers to using feedback/complaint mechanisms?
(Unprompted responses, can select multiple)



These results show many barriers to accessing accountability mechanisms with women facing disproportionate barriers, particularly in terms of lacking the skills (a staggering 89%) and feeling they will face problems for sharing their opinion/experience (52%). These results are alarming and must inform the design and implementation of accountability systems.

Which feedback/complaint mechanisms would you like available for less sensitive issues, such as problems with water or food?
(Each option explained, can select multiple)

Which system would you like to report serious issues, such as violence against women, corruption or bad behaviour of NGO staff?
(Each option explained, can select multiple)



These are some of the most important results for humanitarian actors to understand and utilise for designing and implementing accountability systems.

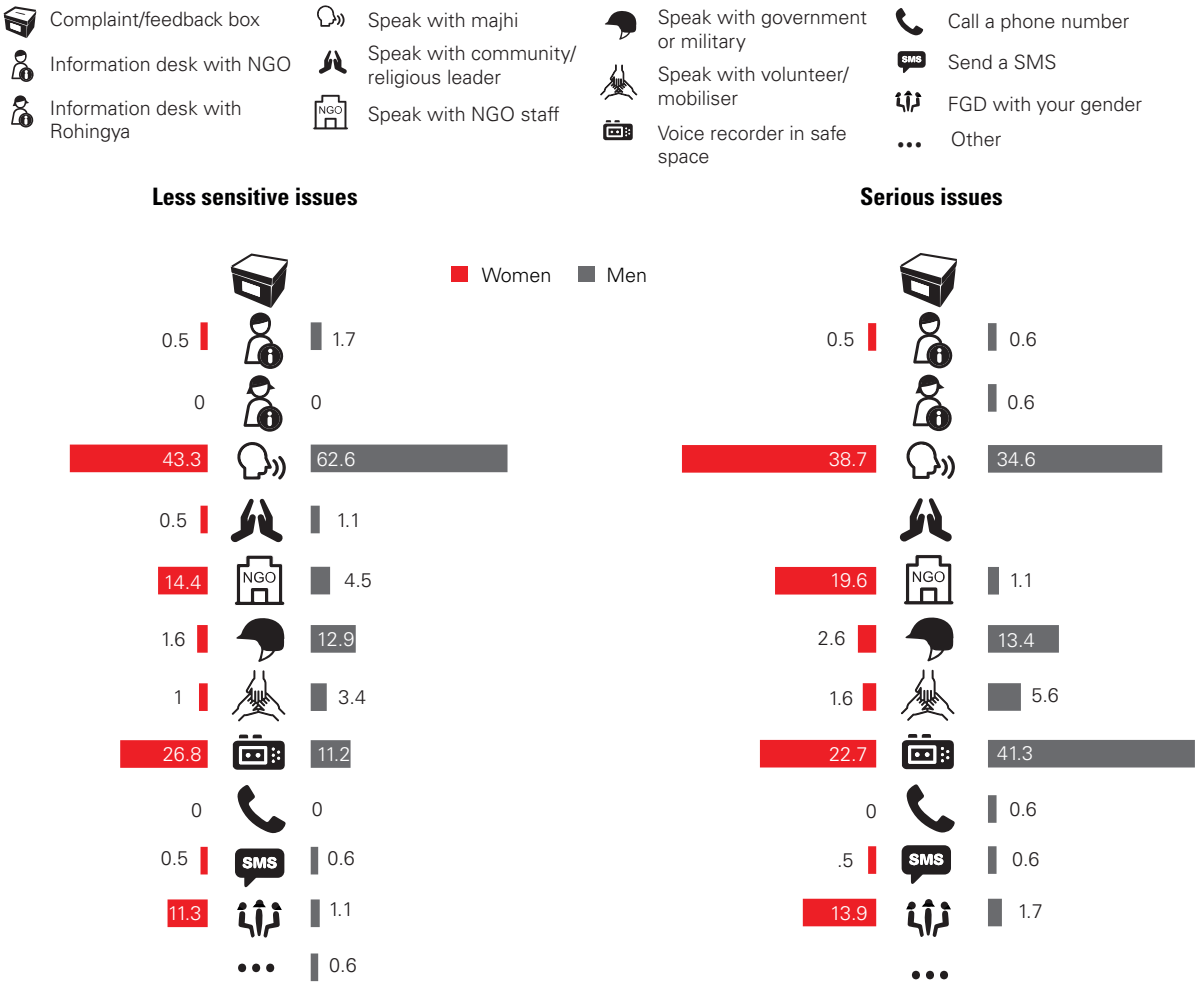
Firstly, complaint/feedback boxes and phone calls/SMS are the least preferred options, yet the current humanitarian response has a heavy reliance on these mechanisms. In the pilot projects, these systems were also ineffective. It's very clear that the humanitarian response requires a major rethink of how to approach and contextualise accountability mechanisms.

In contrast, the results highlight women and men's preferences for face-to-face accountability mechanisms, such as speaking with various actors and using voice recorders. There are also many distinct gender differences, with women generally reporting more interest across the different options. This potentially indicates women's greater interest in providing feedback/complaints than men or having more reason to engage with accountability systems. Considering cultural norms, such as women being more housebound, this makes the importance of accessible mechanisms even more critical to

ensure women have effective pathways to provide feedback/complaints, which must also include door-to-door mechanisms for women that are restricted to the home. These findings are also important to consider for other areas, such as protection monitoring.

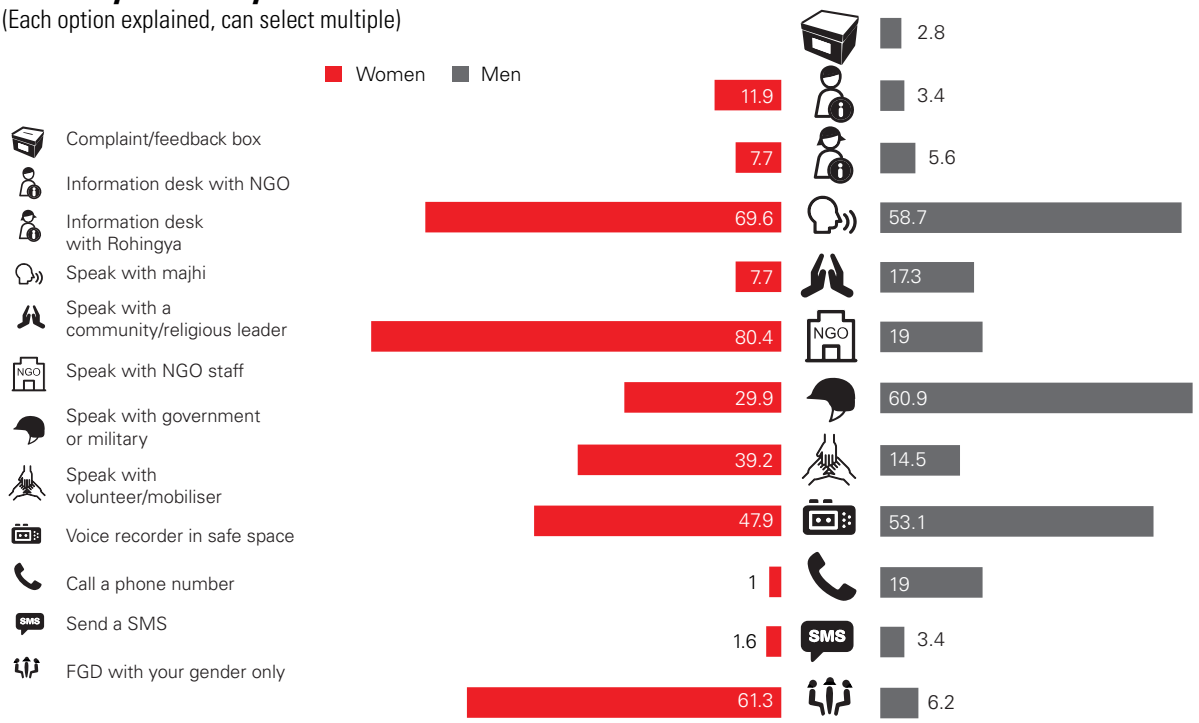
Finally, comparing responses to non-sensitive and sensitive issues, the preference for majhis significantly declines for both genders. For men, speaking with a community-religious leader, speaking with government/military and using a voice recorder all increase substantially, while speaking with NGO staff halves. For women, preferences remain similar for non-sensitive and sensitive issues, aside from the decline in preference for majhis on sensitive issues.

Which would be your number one preference?



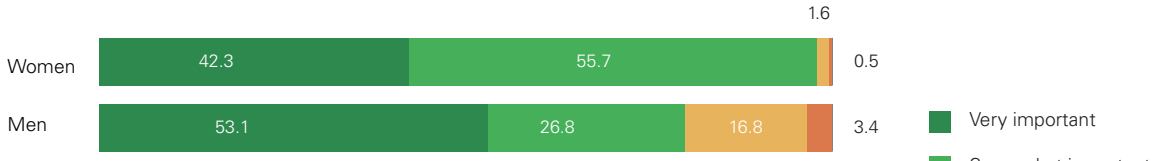
These results are a more striking version of the previous question with pronounced gender differences. For sensitive issues, there is a major decline in speaking with majhis, with voice recorders the second most common selection, particularly so for men. After those top two preferences, women prefer speaking with NGOs or women-only FGDs, whereas men prefer speaking with government/military. Once again, complaint boxes (0%) and phone-based mechanisms (<1%) are not preferred.

Which systems do you trust?
(Each option explained, can select multiple)



These results largely correlate with the preferred mechanisms from the previous questions, such as trust in majhis and voice recorders being high compared to other options. For example, women have high trust in NGO staff and women-only FGDs, whereas men have higher trust in government/military, while voice recorders rank relatively high on trust for both women and men. In that regard, these results reinforce the logic that people prefer using systems they can trust. For humanitarian actors, one conclusion is that accountability is not just about the mechanisms, but also about building and maintaining trust in these mechanisms.

How important is it for you to be able to confidentially provide general feedback or complaints related to the humanitarian response?



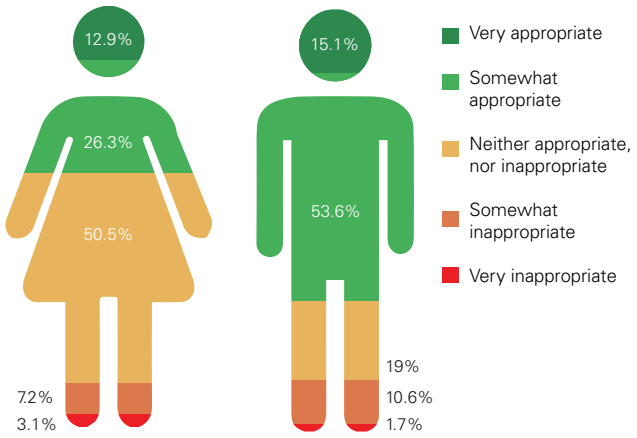
How important is it for you to be able to confidentially report sensitive issues, such as corruption or other abuses?

Very important
Somewhat important
Neither important, not unimportant
Somewhat unimportant
Not important at all

These results are unsurprising, but important, because they highlight a major challenge: Rohingya prefer verbal and face-to-face modes of communication, but those are generally not confidential mechanisms. The humanitarian community needs to adapt to this reality. The results also show that confidentiality is more important for women than men, while there is minimal difference between the importance of confidentiality for non-sensitive or sensitive issues for both women and men.

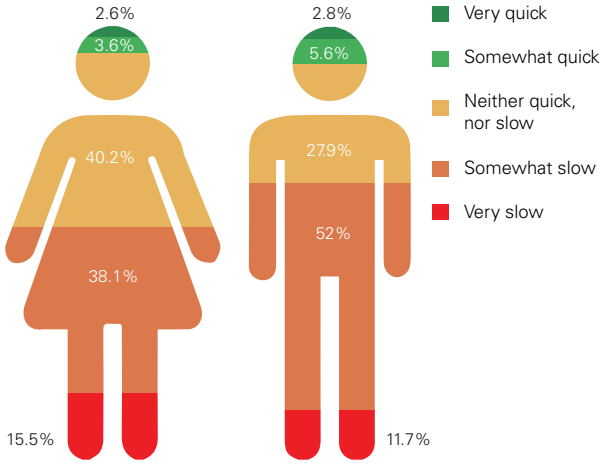
Core Humanitarian Standards and Rights Awareness

How appropriate to your needs is the humanitarian assistance you receive?



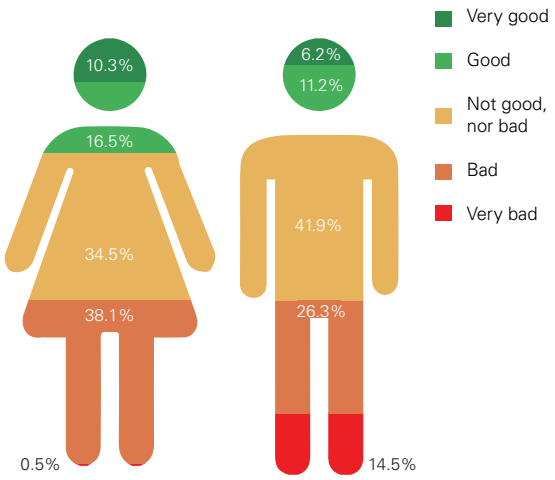
These results are mixed and with clear gender differences: women are less inclined to feel the humanitarian assistance is appropriate than men. This also correlates with feedback provided through the accountability pilot projects with women commonly raising issues relating to lack of appropriate assistance. For example, during the KAP survey and pilot projects, women regularly indicated they wanted prayer mats and burqas – appropriate for improving dignity and social mobility – yet such items have not been part of the response.

How quick or slow is the humanitarian assistance you receive?



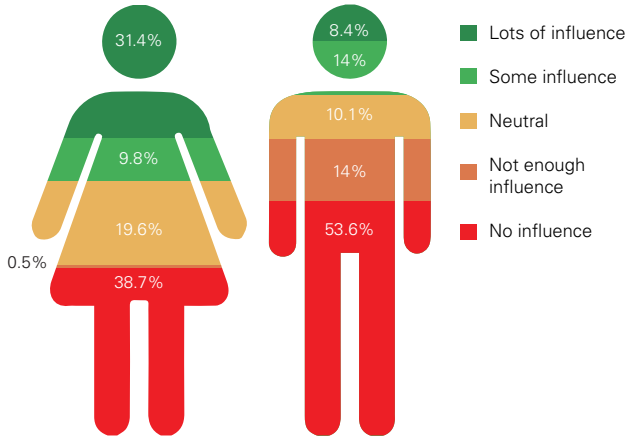
These results are very clear: respondents feel the response has not been timely. This may be explained by the rapidity and enormity of the crisis, but as a CHS, responders need to consider how the sector can be more timely in the delivery of assistance and/or better communicate realistic timelines to affected populations.

How would you rate your understanding of your rights as a displaced person?



The reported poor understanding of rights as a displaced person poses a major barrier to improving accountability. If people don't know their rights, it's very difficult to assert your rights and hold humanitarian actors (and others) to account. Improving Rohingya's understanding of their rights is yet another important area for humanitarian actors to address.

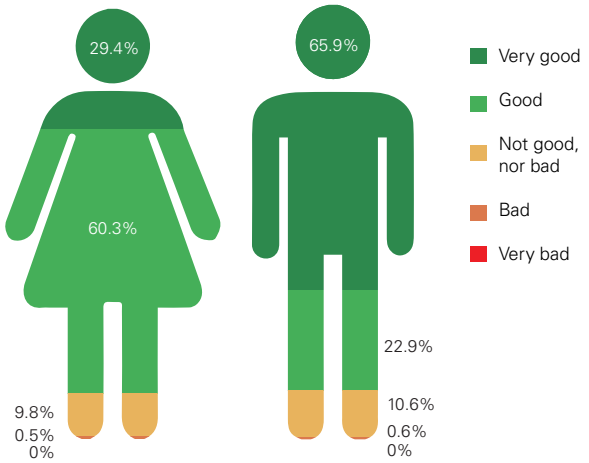
How much influence do you feel you have in decisions about the assistance you receive?



The largest cluster of responses is women and men reporting feeling no influence in decision making about assistance, which is another area the humanitarian sector needs to better address.

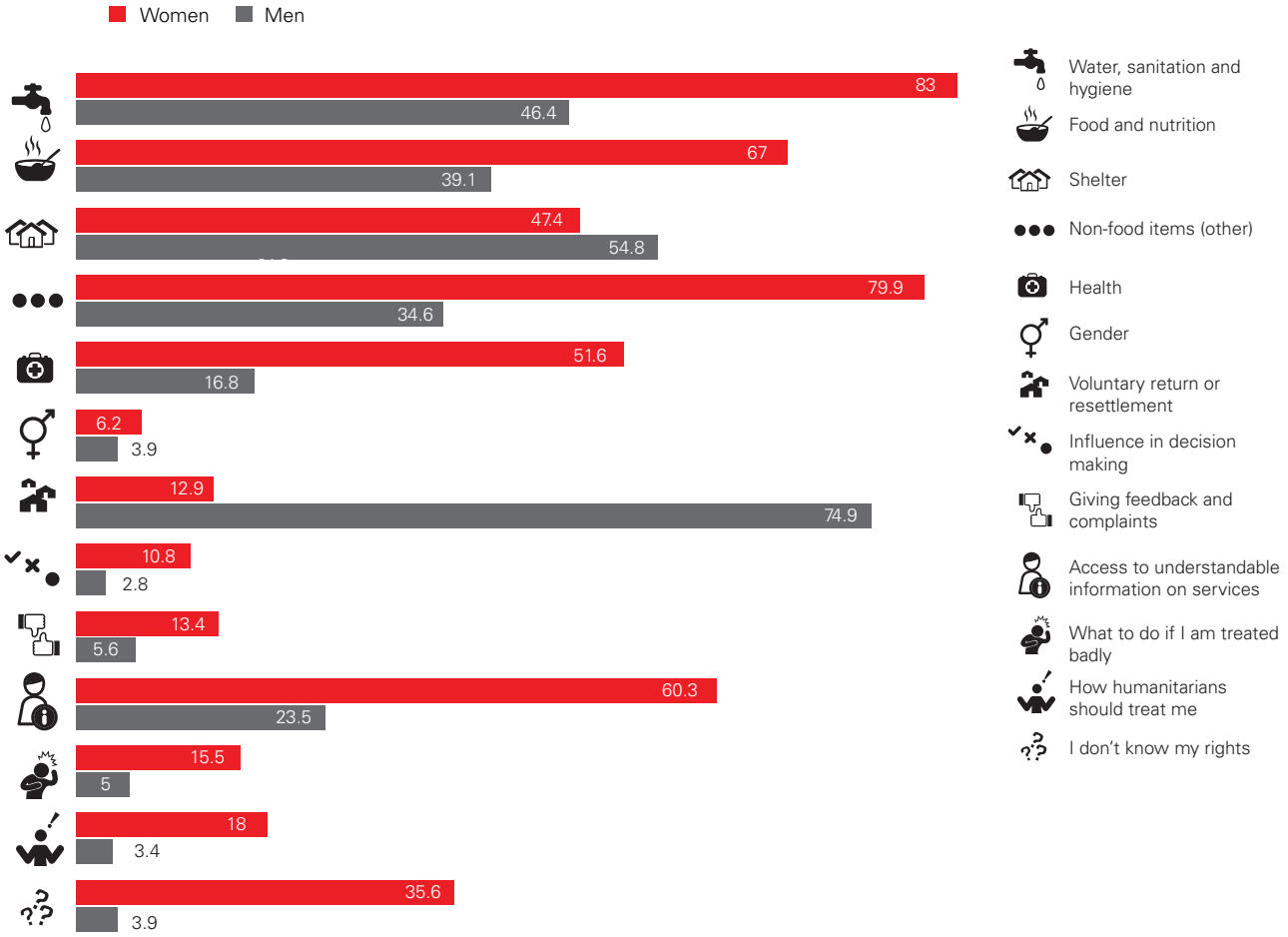
Women are substantially more likely to report feeling influence in decisions about assistance than men, but this should be treated with caution considering the broader cultural context where men generally exclude women from decision making. Therefore, in the more fluid humanitarian context, it is possible women are feeling more influence than usual, while men feel decreased influence.

How are you treated by humanitarian workers?



Despite the many challenges of the response and specifically in relation to accountability, these results indicate that Rohingya still feel they are treated well by humanitarians. Women are not quite as positive as men, but both women and men are positive.

For which areas do you feel you know your rights sufficiently?
(Each option explained, can select multiple options)



There is a lot to unpack here with highly variable results across the many different options. Respondents are more likely to report knowing their rights sufficiently for tangible areas, such as WASH, food and shelter. Less tangible areas such as gender and influence in decision making are very low. There are significant differences between women and men that need to be better understood, such as only 13% of women responding that they know their rights sufficiently in relation to return or resettlement, compared to 75% of men. It's also striking that 36% of women report not knowing their rights compared to 4% of men.

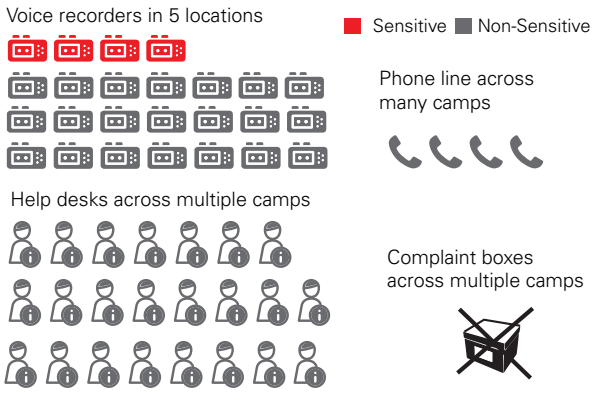
Overall, these results highlight the widespread need for humanitarian actors to have a sustained focus on working to improve the Rohingya population's understanding of their rights. This is critical foundation for Rohingya to be better able to live a dignified life, which is about much more than just accountability.

Pilot Project Results

Alongside the KAP survey, different accountability mechanisms were piloted to see what worked well and what didn't, and to better understand the practicalities of implementing effective accountability mechanisms. The pilots were on a small scale in Jamtoli camp or from data provided by other humanitarian actors. The results succinctly align with the KAP survey results. For example, complaint boxes were highly ineffective, whereas voice recorders were comparatively well utilised. Although other camp contexts vary, the results are arguably applicable elsewhere considering that the population of all the camps are nearly entirely Rohingya, thus facing similar cultural and linguistic dynamics. The humanitarian response does vary in each location, but this is more likely to impact awareness of mechanisms and topics for feedback/complaints, rather than attitudes and practices.

It is important to note that the Rohingya population generally have low levels of formal education, minimal understanding of their rights and an unclear legal status. All of which can further reduce understanding of and engagement with accountability mechanisms.

Use of Stationary Mechanisms Across One-Week Period in January



Voice Recorders

Process:
Voice recorders were established at three cooking spaces and two women/child-friendly spaces (WCFS) for Rohingya to leave voice messages about issues. Volunteers staffing the spaces and some Rohingya at the locations received an induction on the purpose, process and management of voice recorders, including confidentiality.

Results:
In one week, 25 messages were left across the five spaces, including four sensitive/protection issues. Common topics related to food (quantity and diversification), water access on hilltops / water storage, public/personal lighting, prayer mats for women at home, burqas to increase mobility, extra clothes and blankets.

Conclusion: ***Highly Recommended***
The voice recorders were very well utilised compared to other mechanisms and much appreciated at all five locations. Accessibility and confidentiality were seen as critical advantages, particularly for women, considering the locations of the recorders. Orientation, locations and management of the recorders were important. The collection and compilation of data is labour intensive, but considering the system is very well utilised compared to other mechanisms, it is worth the effort.

The voice recorders were used considerably more at the cooking spaces than the WCFSs, which is believed to be due to the cooking spaces having a more informal environment than the WCFSs, where there are many classes and other activities. Considering

location is paramount to ensuring use and reaching specific groups, voice recorders should be rolled out more broadly, such as at information/help desks, health centres and other locations that can also ensure access for men. Disabling play functionality and ensuring a private space to record messages are critical. Voice recorder booths could also be a more advanced option.

Accountability Orientation with Majhis

Process:
Orientation conducted with majhis about the concept of accountability, such as the importance of documenting community perspectives and reporting back to humanitarians, and that there will not be negative repercussions for doing so. Majhis were then requested to document feedback/ complaints and report back after one week.

Results:
Only one of the initial five majhis was met a week later, due to coordination difficulties and phones being off, which is a common reality. This led to a focus group discussion with the one majhi and 10-15 men. The discussion raised important feedback about food, WASH and other common issues. Significant night security concerns were also raised. Further discussions were held with more than five different majhis, where they provided useful insights on different issues, with some explaining that they often don't share concerns because they fear losing humanitarian support.

On the supply side, community members gave examples where they had reported issues to majhis, but majhis told them there was nothing to be done or didn't share the issue with humanitarian actors that may be able to resolve the issue. This wasn't necessarily malicious intent, but rather majhis feeling uncomfortable to raise issues with humanitarian actors.

Conclusion: ***Highly Recommended***
It is beneficial to orientate majhis on accountability, due to their accessibility, and trusted role in the community, as highlighted in the KAP survey. The majhi system is problematic, such as them being unelected leaders, nearly all men and sometimes being the source of problems, but since they will continue to play a significant role in the community, they should be proactively engaged on accountability. They must also be reassured that there will not be negative repercussions for them raising issues with humanitarian actors.

Accountability Orientation with Community Mobilisers and Block Development Committees

Considering some of the issues with the majhi system, it is highly recommended that other actors with significant face-to-face engagement with communities are also oriented on accountability. Community mobilisers being one existing actor, while in Jamtoli camp, newly established Block Development Committees, consisting of elected community members (50% women and 50% men), will also be important actors for accountability.

Information/ Help Desks

Process:
Information/help desks were not piloted because of their existence elsewhere, with one humanitarian actor providing results. Approaches vary, but the desks are generally setup as hubs to provide information, but often also with the capacity to receive feedback and complaints. These are generally located near services, such as food distribution points, or also as standalone information hubs.

Results:
In one week, 23 uses (21 women and two men) were made at multiple help desks located

next to food distribution points. All 23 uses related to nutrition, which is likely connected to the locations of the help desks being near food distribution points. Help desks near food distribution points also benefit from regular high levels of foot traffic.

Conclusion: ***Highly Recommended***
Although information/help desks are primarily for information dissemination, they are also an accessible mechanism for feedback/complaints. It's of critical importance that accountability orientation is provided to the people staffing the information/help desks, so that it becomes an integrated part of the desks, where visitors are aware of the possibility to provide feedback/complaints. Considering the success of voice recorders, they should also be rolled out as part of information desk setups.

Door-to-door Interviews by Volunteers (or Community Mobilisers)

Process:
Orientation was conducted with volunteers on how to conduct an interview and a basic questionnaire was provided focusing on receiving feedback/complaints. Volunteers then spent a day conducting door-to-door interviews.

Results:
The interviews revealed a diversity of issues, such as concerns with food and locations of distribution points, WASH problems, concerns with biased and/or exploitative majhis, and a lack of understanding of how to provide feedback, amongst other issues.

Conclusion: ***Recommended***
As another form of face-to-face engagement, the interviews collected important and useful information, including concerns with majhis that are unlikely to be raised through the majhi system. To avoid potential over interviewing of communities, it is important that interviews are structured, and systems are in place to document all feedback/complaints and feed them into a broader structure that also informs the humanitarian response.

Phone Hotlines (Calls and/or SMS)

Process:
A hotline was not piloted, but data was provided from a humanitarian actor with a hotline. The hotline is operational during working hours, six days a week.

Results:
Over the same week as the help desks, four calls were made to the hotline, all by men. Each call related to food security and livelihoods.

Conclusion: Not to be Relied Upon
Hotlines should not be relied upon as an accountability (and protection reporting) mechanism because they are ineffective. Their utilisation is very low, while the KAP survey showed low interest and trust in hotlines. There are major barriers, such as low awareness of phone numbers, being unable to read the details for which number to call, and not having access to a phone (that actually has credit). They shouldn't be entirely discontinued, but the humanitarian community's belief that they are an effective accountability (and protection reporting) mechanism is incorrect in this context. Other accountability mechanisms are far more effective.

Complaint/Feedback Boxes

Process:
Complaint boxes were not established because they are already prevalent throughout Jamtoli and elsewhere. They are generally established near offices and various sporadic locations.

Results:
During the week period, complaint/feedback boxes were not used at all, despite

widespread prevalence. Complaint boxes are a clear failure, yet continue to be relied upon and even installed five months into the response. Each (empty) box is a reminder that humanitarian actors need to adapt accountability mechanisms to the context.

Conclusion: ***To be Minimised***

Complaint boxes are highly ineffective and should be minimised. They are not being used and considering extremely low levels of literacy and gender norms that restrict many women from public spaces, they will remain inaccessible, particularly for many women. They can play a marginal role as an option and to show a more visible accountability mechanism, but in no way should they be considered as a primary accountability mechanism.

Research Methodology

KAP Survey

- The KAP survey was designed, reviewed and translated following initial community and humanitarian engagement.
- Enumerators were inducted on the survey and interviewing techniques.
- The translated survey was field tested for one day, revised and finalised.
- A total of 373 surveys were conducted in Jamtoli camp: 40-50 surveys per eight blocks with households selected at random.
- 52% of respondents were women and 48% men.
- 2.7% respondents were aged under 15, 26.3% 15-24, 55.2% 24-50 and 15.8% over 50.
- Covering all eight blocks means that a diversity of micro contexts were covered, such as varying proximities to services and food distribution.
- Women enumerators interviewed women and men enumerators interviewed men. Most surveys were conducted privately in households, but due to men being less likely to be at home, some interviews for men were conducted in public spaces.

Pilot Projects

A preliminary assessment was conducted on existing accountability mechanisms in the Rohingya camps based on discussions with communities and various humanitarian actors. The Internews Information Needs Assessment report also provided important background information. Pilot projects were designed according to this initial review and in consultation with communities and humanitarian actors.

Main Research Limitations

- This research only covers Jamtoli camp because that is where Christian Aid and GUK predominantly operate. The camp context may vary to other camps, but the population is similar to that in other camps. Therefore, most of the findings are likely applicable across the broader response. There are some exceptions in the KAP survey, where the prevalence of certain accountability mechanisms will vary in Jamtoli compared to other locations, but this doesn't significantly impact the overall findings.
- Language is a significant issue with enumerators required to translate the Bangla survey into an understandable language for the Rohingya population.
- General understanding of accountability concepts is low amongst the Rohingya population, potentially presenting some difficulties in understanding. Simple language was used to reduce this limitation.

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