

ARAR SOFOR

Our Past, Our Journey, Our Future



ABOUT THIS BOOK

Arar Sofor — Our Past, Our Journey, Our Future began with a simple idea: to create space for Rohingya children, adolescents and young people to tell their own stories through art, photography and writing.

The creative works in this book were first brought together as part of The Rohingya Exodus, an exhibition held in Cox's Bazar in August 2026 to mark nine years of Rohingya displacement. Through drawings, photographs and essays, participants reflected on their homeland, the journeys that shaped their lives, the realities of growing up in displacement, and the futures they continue to imagine.

This book carries those expressions beyond the exhibition.

Across these pages, memories of home sit alongside photographs of everyday camp life. Images of uncertainty are followed by moments of learning, play, culture and community. Essays offer a more personal reflection on what displacement, dignity, opportunity and the possibility of home mean to young Rohingya themselves. Together, these works form a journey from home and displacement to camp life, resilience, dreams and the hope of a future with rights, dignity and belonging.

This is not intended to tell every Rohingya story, nor to speak for an entire community. Rather, it offers a window into how a group of Rohingya children and young people see their past, experience their present and imagine their future.

Some memories are drawn.
Some realities are photographed.
Some hopes are written.

Together, they create Arar Sofor — Our Past, Our Journey, Our Future.

ACKNOWLEDGEMENTS

Arar Sofor – Our Past, Our Journey, Our Future brings together the creative expressions of Rohingya children, adolescents, and youth through art, photography, and writing. The publication grew from The Rohingya Exodus, an exhibition held in Cox's Bazar on 24–25 August 2026 to mark nine years of Rohingya displacement and provide a platform for Rohingya voices, experiences and aspirations.

We extend our sincere appreciation to the Rohingya refugee artists, photographers and writers whose creativity and perspectives are at the heart of this publication. We also acknowledge the **Office of the Refugee Relief and Repatriation Commissioner (RRRC)** for the collaboration and support, and the **Norwegian Refugee Council (NRC)** colleagues who contributed to the exhibition and development of this publication.

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No matter where
I am, my heart
always stays in
my homeland

My hope, my future.

Art: Abdul Sobur/Camp 17

MESSAGE



Nine years of displacement is a long time. For a child, it can mean an entire childhood. For a young person, it can mean growing up with uncertainty about education, opportunity and what the future may hold. Yet the pages of this book remind us that displacement is only one part of a person's story.

Through their artworks, photographs and writing, Rohingya children and young people show us how they remember home, experience everyday life, preserve culture and community, and imagine possibilities beyond their current circumstances. Their work speaks of hardship and uncertainty, but it also speaks of creativity, ability,

ambition, and hope. At the Norwegian Refugee Council, we believe that people affected by displacement should not only be the subjects of humanitarian stories or discussions. They should have meaningful opportunities to express their perspectives and contribute to conversations about the issues that shape their lives.

Arar Sofor – Our Past, Our Journey, Our Future creates one such space.

Bangladesh has provided refuge to Rohingya families for years, while communities in Cox's Bazar have carried an extraordinary responsibility in hosting one of the world's largest refugee populations. As displacement continues, sustained international solidarity remains essential – not only to meet immediate humanitarian needs, but also to invest in formal education, skills, livelihoods and opportunities that allow refugees to build greater agency and prepare for their future. Such investment must never be understood as accepting displacement as permanent or as a substitute for addressing the root causes of the crisis. The ultimate goal must remain a future in which Rohingya can return voluntarily, safely and with dignity – as acknowledged citizens with their rights protected. Until that becomes possible, their voices must help shape the decisions that affect their lives, and the aspirations of a generation of children and young people cannot be placed on hold indefinitely.

I hope this book encourages us not only to look at the images or read the words, but to listen to the voices behind them.

Dipankar Datta

Country Director

Norwegian Refugee Council in Bangladesh

MESSAGE



The Rohingya crisis has now entered its ninth year, placing an extraordinary and continuing responsibility on Bangladesh. Since 2017, the Government of Bangladesh, humanitarian organisations, host communities, and the Rohingya refugees have worked under immense pressure to address one of the world's largest displacement crises. Despite significant challenges, Bangladesh, particularly the people of Cox's Bazar, has demonstrated remarkable generosity, resilience, and humanity.

As we mark the ninth anniversary of the Rohingya exodus, it is important not only to reflect on the challenges of the past but also to reaffirm our commitment to a dignified and sustainable solution. With the support of the Office of the Refugee Relief and Repatriation Commissioner (RRRC), the Norwegian Refugee Council (NRC) facilitated and implemented Art, Essay, and Photography competitions at the camp level for Rohingya children and youth. The selected works were exhibited at the RRRC premises on 24 and 25 August 2026. These creative expressions provide a valuable window into the experiences, aspirations, identity, hopes, and concerns of the Rohingya community.

The commemorative programme also included a high-level Roundtable Discussion on 24 August 2026 at the RRRC Conference Room, bringing together representatives from the Ministry of Foreign Affairs, diplomatic missions, donors, UN agencies, international and national NGOs, media, academia, and Rohingya leaders. The discussion provided an important platform to examine the current humanitarian response and, most importantly, the pathways toward a durable solution.

One of the greatest concerns facing the response today is the gradual decline in international humanitarian funding. As resources continue to diminish, essential services and assistance are increasingly under pressure. While humanitarian support remains vital, assistance alone cannot provide a lasting solution. Greater investment is urgently needed in education, skills development, knowledge, and human capacity building. Such investment is not only essential for dignity and self-reliance during displacement; it is also a critical preparation for the Rohingya people to rebuild their lives when conditions allow them to return home.

Bangladesh has consistently maintained that safe, voluntary, sustainable, and dignified repatriation to Myanmar is the only viable and lasting solution to the Rohingya crisis. The crisis originated in Myanmar, and therefore its solution must ultimately be found in Myanmar. Any meaningful pathway toward repatriation requires an environment in which the Rohingya can return with safety, security, rights, dignity, and opportunities for a sustainable future.

As the tenth year begins, the international community must not allow the Rohingya crisis to become a forgotten crisis. The United Nations, human rights organisations, diplomatic actors, donors, and the wider international community must continue to maintain political and diplomatic pressure on Myanmar and ensure that accountability, human rights, and the conditions for safe and dignified return remain at the centre of international engagement.

This publication stands as a testament to the voices and aspirations of the Rohingya people and to Bangladesh's continued commitment to humanitarian responsibility and a sustainable solution. We sincerely appreciate the support and cooperation of the Norwegian Refugee Council in facilitating and implementing this initiative in accordance with the recommendations and guidance of the Office of the RRRC.

Mohammed Mizanur Rahman

Refugee Relief and Repatriation Commissioner
Government of the People's Republic of Bangladesh

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Seasons and festivals of my homeland.
Art: Shofiqul Islam/Camp 15

HOME

THE PLACE WE REMEMBER



Rohingya culture in Myanmar. Art: Robina/Camp 13

Every journey begins somewhere.

For the Rohingya, home is more than a physical place. It can mean familiar landscapes and roads, family and neighbours, culture and traditions, childhood memories and a sense of belonging.

For many who left Myanmar, memories of home remain vivid. For younger generations, however, home can be experienced differently. Some were very young when their families fled. Others have spent most or all of their lives in Bangladesh and know their ancestral home partly through stories and memories passed from one generation to another.

Years of displacement may change the way a place is remembered, but they do not necessarily erase what it represents.

Home can be memory.
Home can be identity.
Home can be belonging.

And sometimes, home is also the place imagined in a future that has not yet arrived.



My homeland, my memories. Art: Aziz Khan/Camp 2E



A Rohingya craftsman weaves a traditional bamboo basket by hand, preserving skills passed down through generations while sustaining a livelihood in the refugee camp. Photo: Sadek Husein/Camp 17

Culture also travels.

Skills, traditions, and knowledge carried across generations can remain part of a community's identity even when people are separated from the places where those traditions developed. Then there are journeys that begin not with a decision to leave but with the need to find safety.

My homeland. Art: Azida/Camp 8W



THE EXODUS

WHEN HOME WAS LEFT BEHIND



My homeland, my memories. Art: Mohammed Ismail/Camp 17

“To me, displacement is not a word used in writing. It is something I have lived.”

— *Mohammed Hares*

For hundreds of thousands of Rohingya, leaving home was not a choice.

In 2017, violence and persecution in Myanmar forced large numbers of Rohingya to seek safety across the border in Bangladesh.

Behind that displacement are individual journeys. Families left homes, land, possessions and familiar surroundings. People travelled through difficult terrain and crossed borders without knowing how long they would be away or when they might return.

Bangladesh provided refuge, while communities in Cox’s Bazar and humanitarian organisations responded to the immediate needs of those arriving.



Every step carries a story of resilience and hope.

Art: Jannat Ara/Camp 27

Years later, the journey remains part of Rohingya memory.

For some young people, it is something they experienced themselves. For others, it is a story carried by their families. And sometimes those memories appear most powerfully not through explanation, but through images.

A journey that began as an emergency did not end at the border.

For many families, temporary refuge gradually became years of displacement.



The life of Rohingya. Art: Robi Alam/Rohingya youth



My homeland, my memories. Art: Soyedul Amin/Camp 17



My life in the camp.

Art: Mohammed Shah/Camp 12

LIFE IN DISPLACEMENT

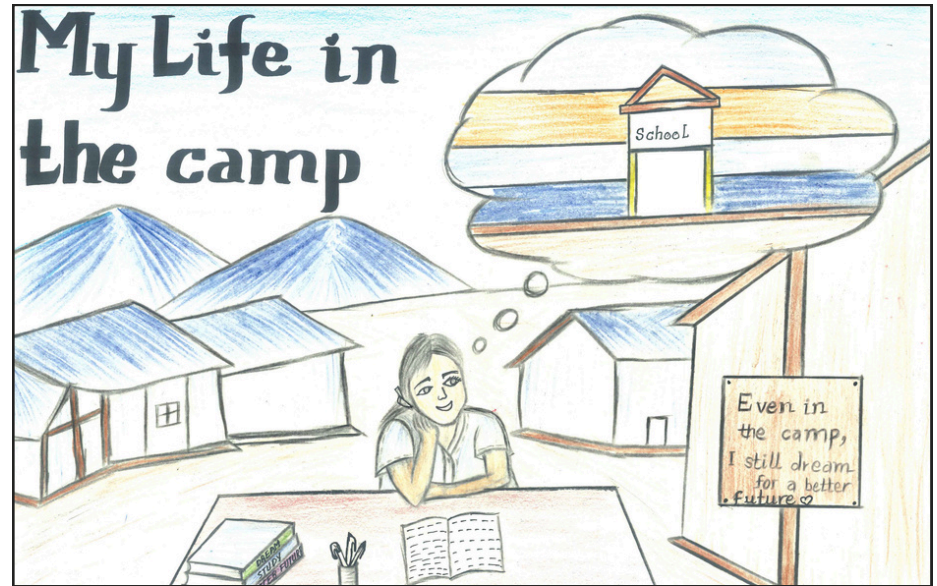
A TEMPORARY REFUGE BECOMES YEARS OF WAITING

What begins as an emergency now turns into a protracted crisis.

Across the refugee settlements of Cox's Bazar, shelters were built, pathways formed, learning spaces opened, and communities developed. But temporary refuge has stretched across years.

For children and young people, time in displacement has particular meaning. Some remember arriving in Bangladesh. Others have spent most of their childhood in the camps. Some were born there.

Still, life does not stop. Children learn and play. Families cook, work and care for one another. Young people form friendships, develop skills and take on responsibilities.



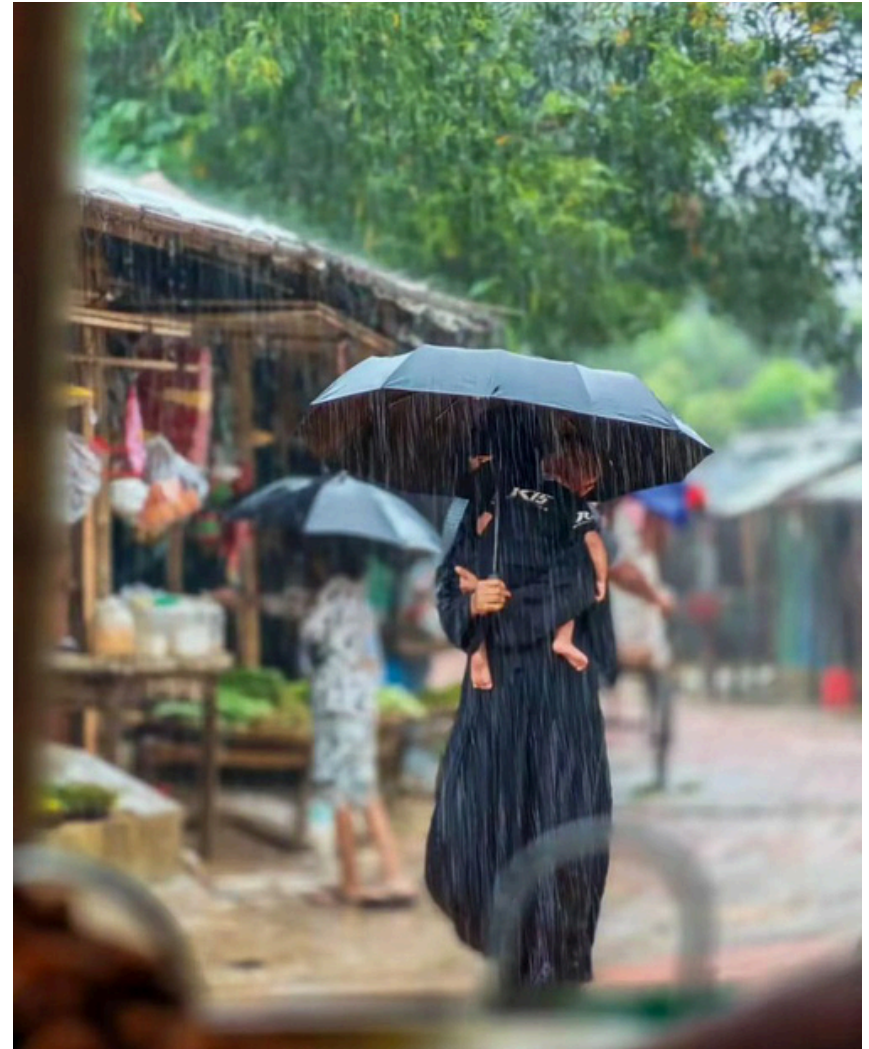
My life in the camp. Art: Muhammed Ibrahim/Camp 1E



Our life. Art: Mohammed Foyes/Camp 13

Communities respond to monsoon rains, fires and other challenges while navigating the uncertainty of prolonged displacement.

Seen from outside, a refugee camp can easily become a landscape of shelters and humanitarian assistance. Seen from within, it contains something much larger: childhoods, relationships, routines, difficulties, celebrations, frustrations, responsibilities and ordinary moments of life.



Life continues in the Rohingya refugee camp amid heavy rains during the monsoon season. Photo: Mohammed Rofique/Camp 1E



Rohingya children walk across a bamboo bridge in the refugee settlements of Cox's Bazar, Bangladesh. Photo: Sayed Nur/Camp 2W

The infrastructure of displacement is also the landscape of childhood. Paths, bridges, shelters, and learning spaces become part of the everyday geography in which children grow. A refugee camp is often described as a place of waiting. But people do not simply wait. They continue living.



My life in the camp.

Art: Mohammed Arfan/Camp 14

“Young people grow up in an environment where opportunities for education, employment and personal development are limited.”

— Mohammad Ahsan Ullah



A group of Rohingya children walks to a Moktob, a religious learning space, in the Rohingya refugee camp in Cox's Bazar, Bangladesh. **Photo: Sohaib/Camp 3**



*A Rohingya man shields himself from the winter chill by wrapping in a blanket at a refugee camp in Cox's Bazar, Bangladesh. **Photo: Sayed Nur/Camp 2W***



*A happy Rohingya boy plays with a puppy in the refugee camp. **Photo: Sona Ullah/Camp 5***

At 70 years old, Abdul Jabbar continues to care for his goats and carry out his daily life in the Rohingya refugee camp in Bangladesh. **Photo: Mohammed Harez/Camp 16**



RESILIENCE: MORE THAN A REFUGEE



The cane-ball (Chinlone) flies through the air as the player leaps to kick it. Each kick is more than sport, it is a dance of resilience. **Photo: Ayub Khan Dkl/Camp 27**

Displacement describes a circumstance. It does not describe everything about a person.

Across the camps, Rohingya children and young people continue to learn, create, play, work, care for family members, and contribute to their communities.

Resilience often appears in ordinary moments: learning something new, preserving a tradition, helping a neighbour, rebuilding after hardship, playing a familiar game or finding ways to create joy.

But resilience should not be romanticised. The ability of people to endure difficult circumstances cannot become a substitute for rights, opportunities or solutions.

The works in this chapter therefore speak not simply about endurance.

They speak about agency.

“We are not only victims of displacement; we are also part of the solution.”

— **Mohammad Ahsan Ullah**



Finding joy along the waterways of the Rohingya refugee camps, two young brothers demonstrate incredible resilience by piloting a makeshift bamboo raft together.
Photo: Ro Sufait Gopher/Camp 11



A Rohingya fisherman casts his net from a handmade bamboo raft, continuing a traditional livelihood in a refugee-camp environment. **Photo: Sadek Husein/Camp 17**



At the Rohingya camp, despite hardships, children show up to class every day, continuing to build a better future for themselves. Photo: Anisul Mustafa/Camp1E



Despite the loss of one hand, a Rohingya man carries a load through the camp. Photo: Ayub Ali/Nayapara Registered Camp

Resilience is not the destination.
It is what people demonstrate while continuing to search for something more: choice, opportunity, and a future.

DREAMS BEYOND THE CAMPS

THE FUTURE WE IMAGINE

Ask a young person about the future and the answer rarely begins with displacement.

It may begin with a classroom.

A profession. A family. A skill.

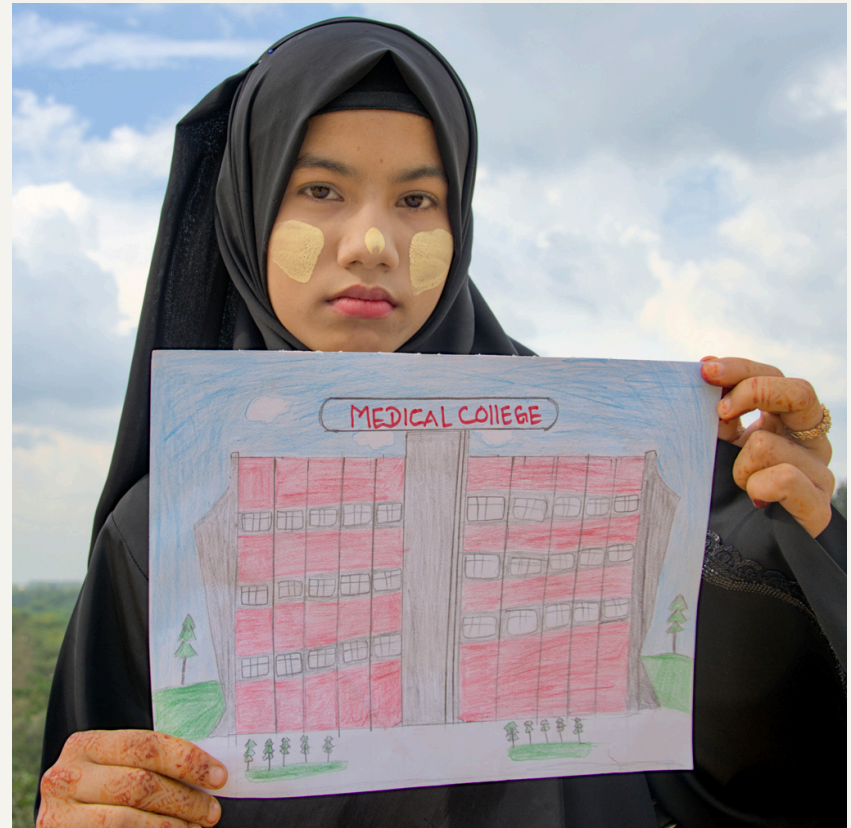
A place where they can feel safe.

An opportunity to contribute.

A chance to make decisions about their own life.

Rohingya children and young people are growing up amid uncertainty, but uncertainty has not erased imagination. Their drawings contain places that may not yet exist. Their photographs capture possibilities in the world around them. Their writing gives language to ambitions extending far beyond the boundaries of the camps.

A generation cannot be defined only by what it has lost. Young people also need the opportunity to imagine what they might become.



Rabiya dreams of becoming a doctor, and her hand-drawn college became a simple expression of her ambition and child's determination to imagine a life beyond the camp.
Photo: Sadek Husein/Camp 17



My hope, my future.
Art: Shohil/Camp 22

My Future

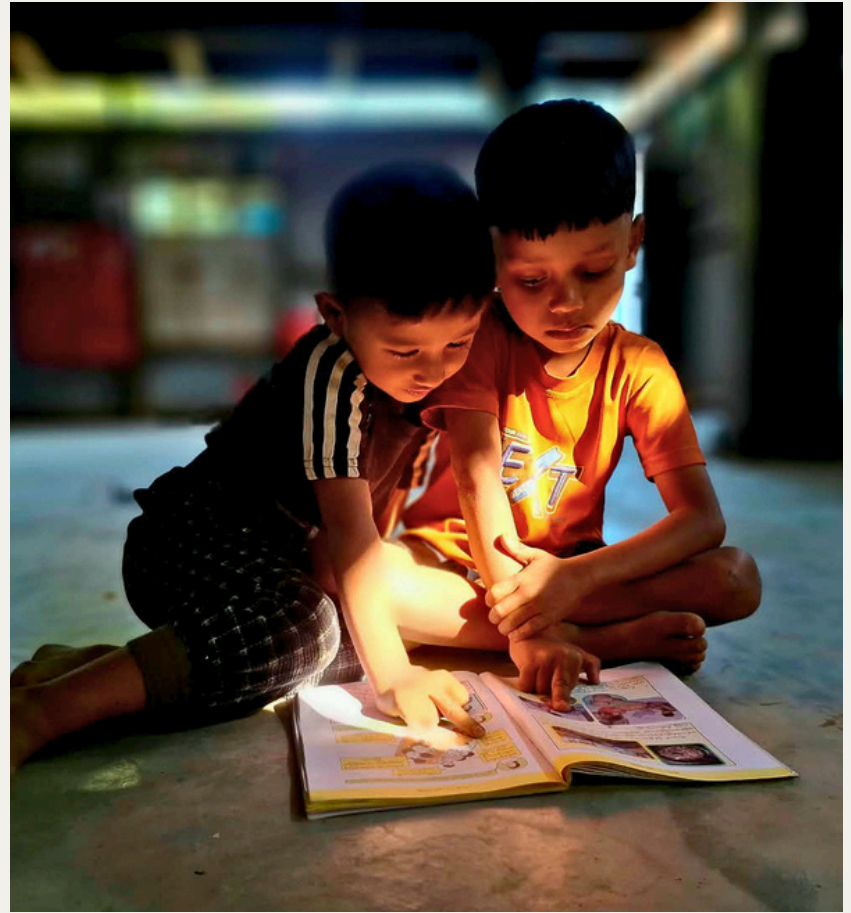
*I want to be a good
Artist

“Rohingya children and youth need opportunities to learn, develop skills, and follow our dreams.”

— Mohammad Ahsan Ullah



Mohammed Faisal, a Rohingya child with a physical disability, studies with the dream of becoming a teacher one day. **Photo: Ali Johar/Camp 1E**



Two young learners sit together at their school, sharing a book and learning side by side. **Photo: TG Azim/Camp 22**



Mohammed Rofiq, a Rohingya boy, gazes toward the horizon, dreaming of a brighter future as his kite flies across the sky above the Rohingya camp in Bangladesh. **Photo: Ayub Ali/Nayapara Registered Camp**

A ROHINGYA VOICE: AN ESSAY ON HOME, DISPLACEMENT AND THE FUTURE

From Displacement to Durable Solutions: Pathways to Home and a Sustainable Future for the Rohingya

When I hear the word "home", I do not think about a house. I think about the place where I first went to school. I think about the place where I ~~learned~~ knew the roads and people around me. I think about the place I had dreams about my future. I was born in Kwandine village and I began my study at our school. Then I continued my study at Bulbun township No.3 High school. I completed grade-10 in Myanmar. But the civil war made me to stop my study. I even dreamed of studying computer science but unable due to the fight. Like many other Rohingya, I also had to leave my country. Now I study in Bangladesh. Sometimes I think about how different my life might have been if I had never been forced to leave. I am still studying and dreaming. I cannot forget what was taken from ~~me~~. That is why to me displacement is not a word used in writing. It is something I have lived.

Life in camp has taught me so many things. It has taught me patience. It has taught me how difficult it is to live without knowing what comes next. I see this closely through my community work as a FIVOB volunteer. When I visit household I meet families dealing with problems that cannot be solved by food or shelter. Parents worry about their children's education. Young people ask what kind of work they will be able to do. Children grow up knowing the word "camp" before they understand what it means to have a home. Students go to school. Young people volunteer. Parents keep working and caring for their families. These small things give me hope that should not be used as an excuse to keep people waiting forever. We need a path forward.

For me the strongest durable solution is voluntary and dignified return to Myanmar. I don't believe that simply sending people back is enough. I want to return to a

place where I can live without fear. I want to return to a place where my identity and rights are respected. I want to return to a place where I can study, work and move freely. The same should be for every Rohingya family. We need citizenship and legal recognition. We need security. We need access to education. We need healthcare and a solution for our homes and lands. If these things are missing, returning would only mean going to the hell. At the time we cannot stop living while waiting for that day. Rohingya students need education. Young people need skills and opportunities. The international community should help create those opportunities. Bangladesh has given us safety, food, place to live, etc... I am grateful for that but the responsibility for our future should not rest on Bangladesh alone.

I don't want my generation to be remembered as the generation that lived in refugee camps. I want us to be the generation that served our community. I want us to be the generation that prepared ourselves to rebuild. My own journey has already taught me that education can be interrupted. A dream does not have to disappear with it. I still want education. I still want to build skills that can help people. I still hope to see a future where Rohingya children do not have to ask why they are refugees. A durable solution to me means reaching a day when a Rohingya family can unlock the door of their home without fear. Maybe I will not see that day. But when I walk through the camp and see a child holding a schoolbook, I feel that we cannot give up. The child deserves more than a shelter and a ration card. The child deserves a home, a future and the chance to choose what comes next.

When I hear the word "home", I do not think about a house.

I think about the place where I first went to school.

I think about the place where I knew the roads and the people around me.

I think about the place I had dreams about my future.

I meet families dealing with problems that cannot be solved by food or shelter. Parents worry about their children's education. Young people ask what kind of work they will be able to do.

Children grow up knowing the word "camp" before they understand what it means to have a home.

— Mohammed Hares

HOME, AGAIN: A FUTURE WITH RIGHTS, DIGNITY AND BELONGING



*A Rohingya adolescent boy gazes through the barbed-wire fence surrounding the camp.
Photo: Ayub Ali/Nayapara Registered Camp*

We return to where this story began. Home.

At the beginning of this book, home appeared through memory: the places people remember, the traditions they carry, and the sense of belonging that displacement has not erased.

Here, home means something else as well.

It means the future – a future in which Rohingya people can live with rights, security, dignity, and a sense of belonging. For those who aspire to return, that return must be voluntary, safe and dignified, with conditions that allow people to live with rights, security and belonging.

For children and young people who have spent much or all of their lives in displacement, questions about the future become increasingly urgent.

How long can childhood be spent waiting? How long can young people be expected to place their ambitions on hold?

My homeland, my memories.

Art: Mohammed Jubair/Camp 15



When I miss my country, my tears don't stop

A ROHINGYA VOICE: AN ESSAY ON HOME, DISPLACEMENT AND THE FUTURE

From Displacement to Durable Solutions: Pathways to Home and a Sustainable Future for the Rohingya

Displacement is not only about leaving a place. It means — leaving behind a home, memories, familiar surroundings, — schools, farms, businesses, neighbours, and a way of life. For the Rohingya, displacement has become a long and — painful experience. Many Rohingya families have spent years living away from our original homes, hoping that one day we will be able to return safely and live with dignity. The dream of going home is still alive, but returning home should not simply mean crossing a border. It should mean having safety, rights, dignity, education, livelihood opportunities, and a real chance to build a better future.

The Rohingya have faced displacement for many years, and a large — number of our families are now living as refugees in Bangladesh. Life in displacement is difficult. Families often depend on humanitarian assistance for basic needs. Young people grow up in an — environment where opportunities for education, employment and personal development are limited. Children may have dreams of becoming teachers, doctors, engineers, businesspeople or — community leaders, but the circumstances around us can make those dreams difficult to achieve. Still, Rohingya people continue to study, work, support our communities and hope for a better future.

For us, home is not simply a piece of land. It is a place where we children can study without fear, where parents can earn a living, where women and girls can live safely, and where everyone can enjoy our rights. Therefore, return must be voluntary, safe, dignified, and supported by security and legal rights.

Education is one of the strongest pathways to a better future. Rohingya children and youth need opportunities to learn, develop skills, and follow our dreams. Livelihood opportunities are — equally important because families deserve the chance to become self-reliant and rebuild their lives.

Rohingya youth, women, and community members should also have a meaningful voice in decisions about our future. We are not only victims of displacement; we are also part of the — solution.

The journey from displacement to a durable solution will not be — easy or quick. It requires patience, cooperation, courage and — commitment from many different sides. But a difficult journey does not mean that the destination is impossible. The Rohingya have shown resilience through years of hardship. We have continued to educate their children, preserve their culture and support one another despite difficult circumstances.

From displacement to durable solutions, the pathway is built on safety, rights, education, livelihoods, participation and dignity. If these foundations are created, the Rohingya can move beyond simply surviving and begin rebuilding their lives. Their future should not be defined only by the suffering of the past. With the right opportunities and support, the Rohingya can — become active contributors to a peaceful, stable and sustainable society. The dream of home is not only a dream of returning to a place — it is a dream of returning to a life of dignity, belonging and hope.

It requires patience, cooperation, courage and commitment from many different sides. But a difficult journey does not mean that the destination is impossible. The Rohingya have shown resilience through years of hardship.

Displacement is not only about leaving a place.

It means leaving behind a home, memories, familiar surroundings, schools, farms, businesses, neighbours, and a way of life.

The journey from displacement to a durable solution will not be easy or quick.

— Mohammed Ahsan Ullah

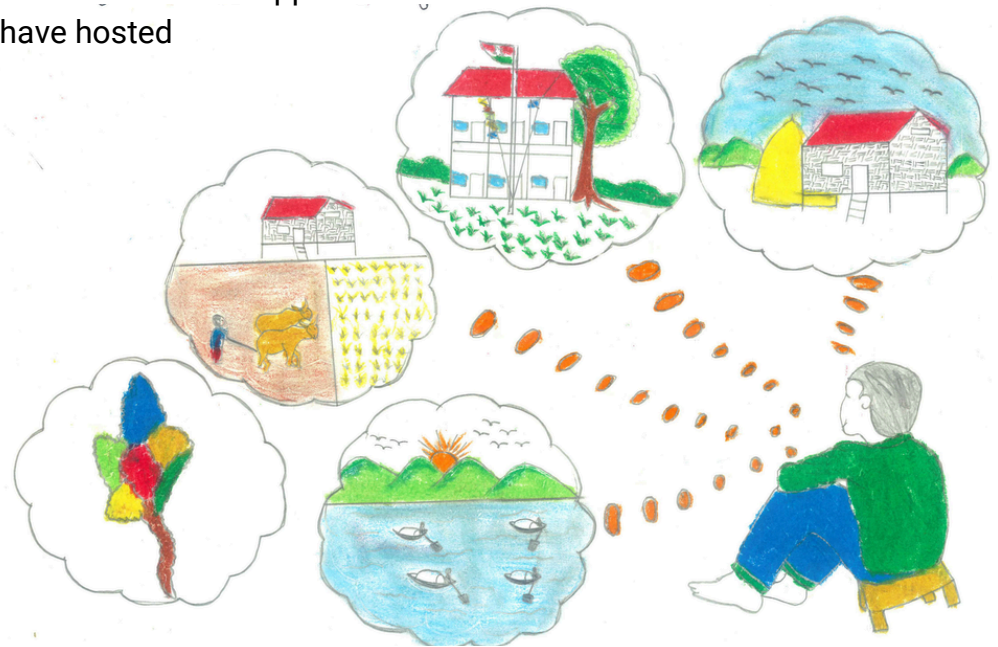
THE JOURNEY CONTINUES

The works collected in these pages began as individual expressions: a drawing made by a child, a moment framed by a young photographer, a thought written in an essay. Together, they tell something larger. They tell of places remembered and journeys made. They show life continuing through years of uncertainty. They reflect creativity, responsibility, and strength.

And they insist that displacement should never be the only story told about a generation. The future of the Rohingya cannot be determined by young people alone. It requires conditions for safe, voluntary and dignified solutions, continued international engagement and sustained support for both Rohingya refugees and the communities that have hosted them in Bangladesh.

But young people must have a place within conversations about that future. Their perspectives matter. Their aspirations matter. Their voices matter.

Arar Sofor — Our Past, Our Journey, Our Future — is still being written.



My homeland, my memories. Art: Mostakima/Camp 16

ABOUT THE EVENT

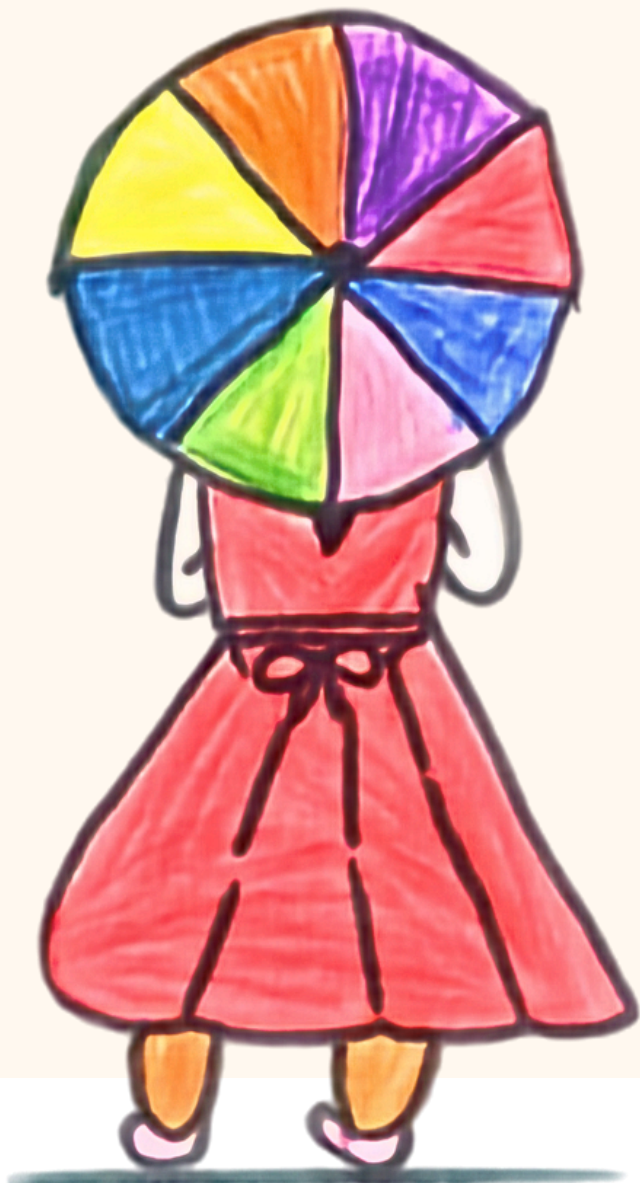
The Rohingya Exodus: Challenges and the Future of this Protracted Crisis was held on 24–25 August 2026 in Cox’s Bazar, marking nine years of Rohingya displacement. The event brought together representatives from the Government of Bangladesh, diplomatic missions, UN agencies, humanitarian organisations, academia, media, and the Rohingya community to reflect on the protracted crisis, reaffirm international solidarity, and encourage continued engagement towards sustainable solutions.

Competition	Theme	Participants
Art Competition	Voices through Art: Arar Sofor (Our Past, Our Journey, Our Future)	Children, Adolescents & Youth aged 8–15 years and 16–25 years
Essay Competition	From Displacement to Durable Solutions: Pathways to Home and a Sustainable Future for the Rohingya.	
Photography Contest	Framing Our Resilience; Building on Hope.	All age categories

Alongside a high-level roundtable, an art, photography, and essay exhibition created a space for Rohingya children, adolescents, and youth to share their experiences through their own creativity. Their works reflected memories of home, everyday life in displacement, resilience, aspirations, and hopes for the future.

The event provided an opportunity to bring policymakers and Rohingya leaders into the same space, recognising that conversations about the future must reflect the perspectives and aspirations of those living through displacement. **Arar Sofor – Our Past, Our Journey, Our Future** grew from these creative expressions, carrying their voices and stories beyond the event.





Art: Shomima/Camp 15

ARAR SOFOR

—— OUR PAST, OUR JOURNEY, OUR FUTURE ——

Nine years of displacement.

Countless stories of loss, resilience, and hope.

This book brings together the creative expressions of Rohingya children, adolescents, and youth through their artworks, photographs, and essays. Their words and images reflect memories of home, the journey of displacement, life in the camps, strength in the face of challenges, dreams for the future, and hopes for a durable solution.

Arar Sofor — Our Past, Our Journey, Our Future is more than a collection. It is a testament to a community's enduring spirit and a reminder that their stories deserve to be seen, heard, and remembered.

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