The Role of Civil Society Organizations in Women's Empowerment

A Case Study of the Kachin IDP Women in Mai Ja Yang, Kachin State, Myanmar

Lahpai Nang Sam Awng

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The Consortium of Development Studies in Southeast Asia has drawn on primary postgraduate research undertaken for theses from the master's programs of Asian Institute of Technology's Master of Science in Gender and Development Studies (MGDS), Chiang Mai University's Master of Arts in Social Science (Development Studies) (MASS); and the Chulalongkorn University Master of Arts in International Development Studies (MAIDS). Scholarships for the students of CDSSEA has been generously provided by the International Development Research Centre (IDRC) of Canada. With a diversity of academic approaches (gender studies, political science, social sciences), the individual works of this collection have in common a focus on the increasing interconnection and regionalization of the five mainland Southeast Asian countries (Myanmar, Thailand, Laos, Cambodia and Vietnam), and examine these exchanges and encounters within the context of the Greater Mekong Sub-region (GMS).

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RCSD
The Regional Center for Social Science and Sustainable Development
Chiang Mai University

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Series Foreword

The Regional Center for Social Science and Sustainable Development (RCSD) at Chiang Mai University has extended its publication program to include Master's dissertations from The Consortium of Development Studies in Southeast Asia (CDSSEA). The CDSSEA series covers mainland Southeast Asia: Myanmar, Thailand, Cambodia, Laos and Vietnam, and regionalization, development encounters and exchanges within the Greater Mekong Sub-region (GMS).

The CDSSEA program brings together resources and expertise from three of Thailand's leading institutions offering Master's degrees in development studies: Chiang Mai University's Master of Arts in Social Science (Development Studies) (MASS); Chulalongkorn University's Master of Arts in International Development Studies (MAIDS); and the Asian Institute of Technology's Master of Science in Gender and Development Studies (MGDS). Although the Consortium's program focuses on the relationship between development studies and social sciences, each of the programs has a different emphasis. The Chiang Mai degree focuses on social sciences and anthropological perspectives, with research interests in environmental and resource management, food security and local livelihoods, labour migration and trans-border issues, ethnicity and development, health, tourism, and agrarian transitions. Chulalongkorn's program concentrates on the political dimension of development, including democratization, human rights, conflict resolution, international and civil society development organizations, community development and globalization. The Asian Institute of Technology focuses on the relationships between gender and development—including women's rights, civil society, and gender dimensions of urbanization and industrialization.

The CDSSEA program has a practical dimension, building leadership capacity in mainland Southeast Asia's regional development, bringing together postgraduate students, encouraging debate, and promoting the rethinking of development alternatives in such areas as social equality, justice and participation, environmental and economic sustainability, and community development. In this regard, a major objective is to develop the knowledge and skills of development practitioners and to enhance the quality and effectiveness of policy-making and its implementation in the region.

The publications in this series—selected from the CDSSEA Master's program—are designed to express this diverse range of interests in development studies and regionalization, and to emphasize the relationships between empirical and theoretical research, policy-making and practice.

Victor T. King, Senior Editorial Adviser,
Consortium of Development Studies in Southeast Asia series

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Abbreviations

CEDAW	Convention on Elimination of Discrimination Against Women
CSO	Civil Society Organization
GBV	Gender-Based Violence
GCA	Government-Controlled Area
IDP	Internally Displaced Person
INGO	International Non-Government Organization
KBC	Kachin Baptist Convention
KIA	Kachin Independence Army
KIO	Kachin Independence Organization
KWA	Kachin Women's Association
KWAT	Kachin Women's Association Thailand
KWPN	Kachin Women's Peace Network
LNGO	Local Non-Government Organization
NDF	National Democratic Front
NGCA	Non-Government-Controlled Area
NGO	Non-Government Organization
NFI	Non-food items
OCHA	UN Office for the Coordination of Humanitarian Affairs
RANIR	Relief Action Network for IDPs and Refugees
SIDA	Swedish International Development Cooperation Agency
UNDP	United Nations Development Programme

UNFC	United Nationalities Federal Council
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Emergency Fund
WASH	Water and Sanitation Hygiene
WFP	World Food Programme
WPN	Wunpawng Ning Htoi

Glossary of Terms

IDP	Internally displaced person: someone who has been forced to move within their own country as a result of conflict or environmental disaster. "IDPs have entitlement as citizens according to customary laws of the state, unless their own government does not respond to their needs, in which case it is necessary for the international community to provide assistance for their wellbeing" (Kälin, 2005).
Refugees	Forced migrants who migrate out of their country and usually get protection from the country of asylum as well as from the international community (Turton, 2002).
Yuan	Chinese currency used in some parts of Myanmar

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Lahpai Nang Sam Awng

Chapter 1

Introduction

Problem statement

In 2011, after a lengthy cease-fire, hostilities resumed between the Kachin Independence Army (KIA) and the Myanmar military. This was a continuation of long-standing violent conflict between ethnic armed groups and the Burmese (Turnell, 2012) during which serious human rights violations and crimes against humanity have taken place (Quintana, 2011). Between 2011 and 2013 the conflict resulted in more than 100,000 people becoming internally displaced persons (IDPs) (OCHA, 2013).

The IDPs live in both government- and non-government-controlled areas, with the majority in the latter. There are camps in both Kachin and Shan States, and along the China-Burma border. Currently, the government is slowly responding to the IDP issue. China has refused to give IDPs humanitarian assistance and has denied entry to Kachin refugees (Yun, 2012).

From the perspective of international human rights law, forced relocation and displacement is against the principle of non-discrimination, as are crimes against humanity and abuses of human rights that cause people to flee from their homes, with the loss of shelter, land, basic protection, and livelihoods. The Kachin IDPs have suffered not only property loss but also loss of cultural heritage, support of families and community networks, and a sense of belonging to their native place. Women and children have been especially severely affected due to their gender and age. There have been many cases of sexual assault.

During the early stages of the Kachin conflict, a handful of local civil society groups and the Kachin Independence Organization (KIO) responded to the emergency. However, it was not possible for them to deal with the total number of people displaced with the meager resources at their disposal, which came mainly from community contributions. Eventually, national and international NGOs, faith-based organizations, INGOs and UN humanitarian agencies joined the relief effort. UNICEF, the World Food Programme (WFP) and UNHCR led by the UN Office for the Coordination of Humanitarian Affairs (OCHA) arrived for the first time in December 2011. Women's issues were not much addressed at that time due to the focus on other elements of the humanitarian crisis. And the local groups did not have the resources or the experience to deal with the women's empowerment process.

The empowerment of IDP women is crucial since armed conflicts can have considerable and disproportionate impacts on women, who suffer specific risks and vulnerabilities because of their gender (Gardam & Charlesworth, 2000). Women who flee mostly have children and the elderly among their responsibilities. They have to carry their property with them. Finding adequate food and ensuring the security of their family are unaccustomed new roles that they are forced to take on.

They are at risk of gender-based violence, and especially sexual violence by soldiers as a weapon of war, and the imposition of patriarchal models of social control by local power holders. Kachin women are particularly vulnerable due to their traditional subordinate role as housekeepers and care-givers. In both the government- and non-government-controlled areas, women make up more than half the population - 55% as against 45% for men (Shelter Cluster, 2013).

Empowerment is a common theme of civil society organizations working with women in IDP camps. They have a variety of programs to empower women, e.g. through "training and giving assistance in order to restore confidence and give support to overcome the vulnerability of conflict" (Kachin Women's Association Thailand – KWAT - coordinator 2014, June). The CSOs have access to most of the IDPs in non-government-controlled areas along the China Burma border.

This research aims to identify the roles of CSOs working on empowerment for IDP women, to find out how much impact they have had on women living

in the IDP camps. The research will explore the extent to which women who have been trained by the CSOs are empowered and in what ways they deal with gender challenges and gender problems. As there has been little or no research done on Kachin women in conflict, this research, analyzing women's empowerment during displacement, should help to fill a gap in our knowledge.

Research questions

The main research questions of this study are:

- How do Kachin IDP women, as a gender, experience displacement?
- What roles do CSOs play in helping to empower Kachin IDP women?
- To what extent do CSOs empower Kachin IDP women, taking into account UNHCR guidelines on women's empowerment in the context of human security?

Objectives

- To report and study the Kachin women's gendered experiences during displacement.
- To understand the role of CSOs in the gender empowerment of IDP women.
- To explore whether CSO programs are indeed helping to empower IDP women and to strengthen human security

Conceptual framework

To meet the objectives of the study, this research takes into account internal displacement, four types of human security, and four types of gender empowerment in accordance with the UNHCR guidelines on the protection of refugee women (UNHCR, 2001).

Women's empowerment, human security and the roles of CSOs are interrelated in the conflict zone since the CSOs are mainly targeting women. Addressing human security can give a clear picture of which aspects of security are the main concern for the women, and can bring into focus the CSOs' work on the women's needs. CSO assistance can help empowerment programs that

push for broader social changes, where empowerment for women can lead to positive outcomes for the community, for example by raising women's incomes and thus increasing their contribution to the economy; by reduced fertility rates; and by higher levels of education for women so that they can take a greater role in the decision-making process.

Internal displacement

Internal displacement is when people are forced from their homes but remain within their own country (OCHA, 2010). Displacement can be classified by its four main causes:

1. armed conflict
2. generalized or human rights violence
3. man-made or natural disaster; and
4. deliberate policies or practices of arbitrary/development-induced displacement (South, 2008).

Armed conflict is most applicable to this study.

Human Security

For many years "security" has been identified as a national security issue, whereby states maintain their sovereignty by military means. In other words, as an exclusive phenomenon of concern about state power rather than concern for people (Alagappa, 1998). Human security is based on the "idea that the individual or community must be one of the referent points in answering the question of security for whom, of what, and by what means" (Evans, 2004). In 1994, the Human Development Report listed seven main categories of threats to human security, of which five are relevant to this study (the other two are "food" and "environmental"). See Table 1.

Type of Security	Definition	Examples of Main threats	CSO role in helping empowerment
Economic security	Job security	Unemployment, unstable, insecure income, poverty	Income generating activities, basic management skills, finance planning training
Health security	Available services of basic health care system, treatment and prevention	Lack of access to basic health care, deadly infectious diseases	Reproductive health and family planning
Personal security	Physical protection; security from physical violence, rape, child abuse, ethnic tension, crime	Violence, rape, crime, child labor, ethnic tension	Gender and basic violence training
Political security	Respect for and promotion of basic human rights	Human rights abuses	Capacity building, political awareness training, human rights training
Community security	Freedom from danger or threats to family, group, ethnicity, organization	Tensions, such as religious, inter-ethnic or identity-related	Legal protection mechanisms

Table 1: Human Security: Definitions, Main Threats and CSO Empowerment Role

The connection between economic security and women in conflict refers to income security, generally attained through productive and remunerative work, and gender. This economic security is further related to health security since health is difficult to address without an economic guarantee. The conflict has had a huge psychological impact on the women especially in terms of gender-based violence, even in the camps. Political security mainly focuses on the violation of basic human rights. Lastly, community security can be determined by whether or not women are able to address the issue of sexual violence and have genuine community access and empowerment.

Civil Society Organizations (CSOs)

"A wide range of organizations which are often differentiated in terms of geographic scope, substantive issue area, and/or type of activity. Any such organization that is not established by a governmental entity or intergovernmental agreement…" (Betsill & Corell, 2001). They include non-government organizations (NGOs) which can be either local (LNGOs) operating inside the country with or without registration with the government; or international (INGOs) operating through Memoranda of Understanding (MoUs) with the government. In 2010 there were an estimated 214,000 community based organizations and some 270 apolitical LNGOs with varying social missions in Myanmar (Steinberg, 2010). When the conflict started in 2011, the government was blocking international humanitarian aid to Kachin state, leaving underfunded local CSOs struggling to assist the IDP population.

Empowerment

Empowerment is the final outcome that will be examined. It will be measured both in individual and community terms. Women may be individually empowered and able to make individual progress in their lives with the assistance of CSOs. When individuals group and organize, they are able to make progress in the community, for example by participating as women in decision-making and becoming knowledgeable about gender equality.

According to UNHCR practical guidelines, empowerment is "A process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power. They then raise their awareness of participation in their communities, in order to reach a level of control over their own environment (UNHCR, 2001)".

There are four dimensions of women's empowerment, which are further discussed in the literature review. These are:

1. Access: Equal access to goods and services
2. Conscientization: The process of becoming aware that gender roles and unequal relations are neither part of a natural order, nor determined by biology
3. Mobilization: Increased ability to assemble and meet together to organize and establish networks
4. Control: Balancing power between men and women (UNHCR, 2001:5)

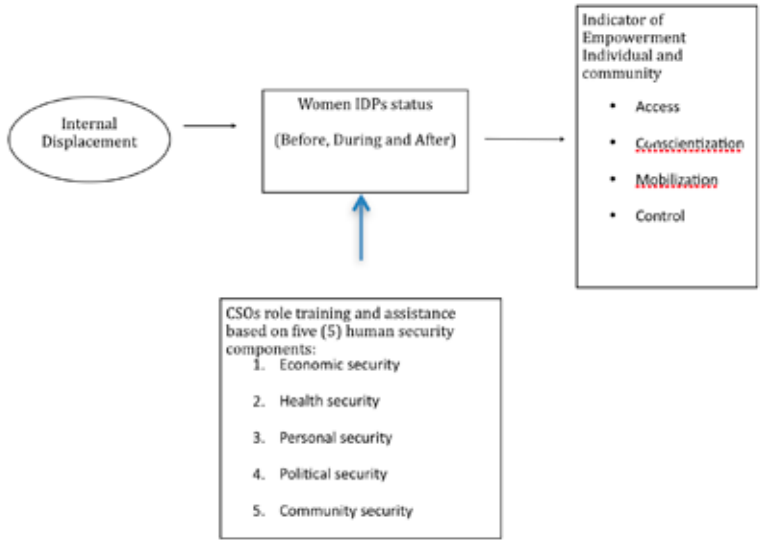

Figure 1: Conceptual Framework

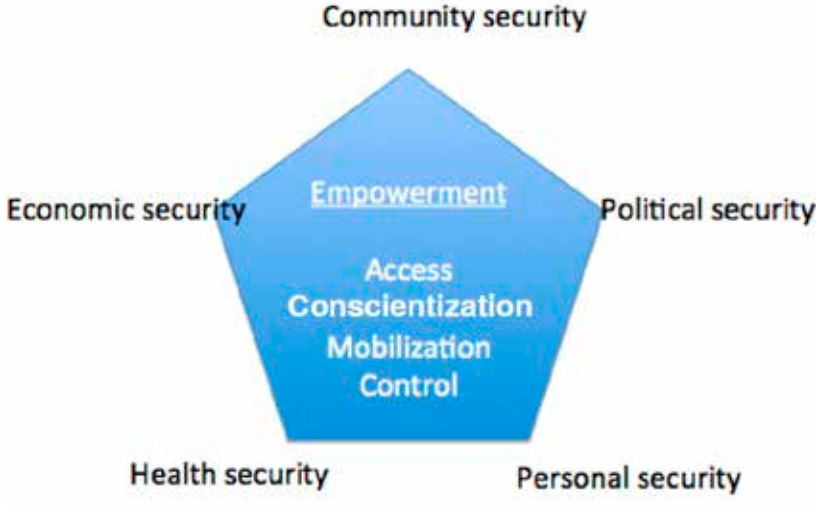

Figure 2: The link between the four concepts of Empowerment and five dimensions of Human Security

Research Hypothesis

That civil society groups have entered the affected areas and given training to contribute to women's empowerment, to enable them to acquire more mobility, resources, and opportunities for leadership, to get a role in the community and the ability to make decisions at the individual, family, and community level.

Methodology

Research Site /Location Selection

The area of research is the Pa Kahtawng IDP camp in Mai Ja Yang, which is located on the edge of KIO/KIA territory in Burma, bordering the People's Republic of China. Mai Ja Yang is considered the second stronghold of the KIO. Most of the inhabitants depend on the environment such as the community forest and natural resources for growing a variety of fruits and vegetables (Wanasanpraikhieo, 2008). After the Chinese closure of Kachin refugee camps on their side of the border, the town began hosting IDP camps, and the KIO has been left to manage the growing IDP population. In Mai Ja Yang, there are three IDP camps: Pa Kahtawng with 3,214 persons, Nhkawng Pa with 1,604, and Dum Bung with 612 (OCHA, 2013).

Pa Kahtawng Camp is more accessible than other camps to surrounding communities and to CSOs such as the Kachin Women's Association (KWA), Kachin Baptist Conventions (KBC), Metta and Karuna Social Services, and other local NGOs. It is interesting to examine how the CSOs cooperated to give humanitarian assistance to Pa Kahtawng Camp before the government granted permission for the UN and INGOs to carry out cross-line missions in August 2013. In Pa Kahtawng Camp, CSOs have been providing protection training and capacity building sessions on the empowerment of women, and as a result women's groups and community networks have been established.

Data collection

Field observation, in-depth interviews, semi-structured and key informant interviews, focus group discussions and case studies were used. A qualitative method was used to collect information about different empowerment strategies among women living in the IDP camps.

Primary Data

Key Informants

To collect first-hand data and testimonies, key informants were interviewed. The key informants included:

- IDPs: camp committee members, Garaja (community support network) leaders, women leaders, an IDP weaving and handicraft individual, church leaders, and a previous village leader. Of the 30 respondents, 20 were married women who had participated in women's empowerment training, and 10 were men.
- KIO Department: Head of IDP camp management team, soldiers (living in the camp), and health officials in charge in the camp.
- CSOs: Head of KWA, staff from WPN, KWPN Coordinator and KWAT staff.

Focus groups

Focus group discussions were used to hear from IDP women in a more informal environment. In combination with participant observation, this approach can be used to learn about groups and their patterns of interaction, providing quick answers and more information. The participants were grouped in peer groups - men and women of different ages, and youth. The researcher was able to cross-check the information from different group discussions.

Case studies

There were three case studies. In-depth qualitative interviews were used to obtain data in order to understand the work of the CSOs in empowering the IDP women. Three cases were chosen according to the different categories of women who undertook the training: a woman involved in camp committees; a widow; and the wife of a KIA soldier. Informal and off the record methods were used for the convenience of the interviewee.

Selection of the CSOs

The role of CSOs has become crucial as regards gender empowerment since this is not considered "urgent" humanitarian assistance. The CSOs selected were the Kachin Women's Peace Network, Wunpawng Ning Htoi (WPN), the

Kachin Women's Association (KWA) and the Kachin Women's Association Thailand (KWAT).

Field observation

The researcher observed the structure of the camp administration, particularly how many women were involved in decision-making, as well as the safety conditions of the women. The researcher lived in the camp for 2 weeks and attended the WPN health training as a non-participant observer. The research is focused on empowerment and a close look is taken at individual women and their communities to see whether they were using the training course recommendations.

Secondary Data

The research relied on previous research and analysis from human rights groups, civil society organizations, independent reports and UN documents, as well as available and relevant updated news from the media.

Scope of the study

The study shows the current situation of Kachin IDP women in the camp, as individuals, in the family and in the community, and their social level; and evaluates the efficacy of the existing humanitarian program. Empowerment is measured based on women's current situation against their situation before reaching the camp. The study focused on the economic, health, gender and capacity training. The research does not cover all the training and assistance programs in the camp, but rather those which help to answer the research questions.

Limitation of Study

As this research targets only one out of 123 IDP camps, it cannot represent all of the over 100,000 IDPs. It is to be hoped that others will carry out more research in the future.

Issues such as domestic violence and sexual assault are still hypersensitive for the community and it was not possible to do in-depth interviews on those topics.

IDP interviewees were chosen randomly, of different genders and ages. The interviews were conducted in three languages: English, Burmese and Kachin.

Significance of Research

Since 2011 many researchers would have liked to investigate this issue, but conditions are unfavorable for foreigners and even Burmese due to the difficulties of transport, security and language. Local community sensitivity to identity issues compounds the difficulties. As a result, information has not reached the outside world. Traditional male-dominance is deeply rooted in Kachin culture, but most of us fail to see how gender roles are transformed due to conflict and how women have become empowered by CSO training. Since this research focuses on empowerment for women, and since Myanmar is one of the countries which has ratified the Convention on Elimination of Discrimination Against Women (CEDAW), it is hoped that it can contribute to the possibility of greater empowerment.

Ethical issues

This study required direct information from informants. Therefore, the researcher needed to ensure that the participating individuals and informants were treated with respect and sensitivity. The information collected was used solely for this research. Maintaining confidentiality was a first priority and pseudonyms were used for all informants. All interviews, surveys, and other instruments used in the research were designed in such a way that participants were not embarrassed or asked to do anything that might make them feel uncomfortable.

Chapter 2

Literature Review

The Kachin

Kachin state has an area of 89,041 square km, and is located between China in the east and India in the west. Its capital is Myitkyina. The Kachin were always independent before the arrival of the British. "The Kachins have never been slaves, and were never tributary to anyone. The Chinese and the Burmans never in reality ruled the hills" (Hanson, 1913).

"Kachin" is the collective identity of six different linguistic groups: Jinghpaw, Lisu, Rawang, Lhaova (Maru), Lachik(Lashi), and Zaiwa (Azi). The Kachin trace descent patrilineally and each individual inherits the name of their father's family, which Kachin people call Htinggaw (household name). There are five main families, and strict rules about who can marry whom. For example a chief (Du Wa – an inherited status) can only marry the daughter of a chief; and a man can never marry a woman with the same surname (Lintner, 1997).

Gender construction of Kachin women's role

The hard life of women in Kachin society starts at birth. The birth of a girl is regarded as a misfortune (Hanson, 1913). When a son is born, on the other hand, the family receives a Kachin sword in recognition of the honor. If asked how many children he has, a Kachin will always give the number of boys - the girls don't count (Mya, 1961).

Traditionally, men are considered superior to women and it is assumed that women will carry most of the burden of work in and around the home. From an early age girls are trained to do household chores - taking care of their younger siblings, cleaning house, fetching water and firewood, pounding rice - while boys are free to do what they want.

Most rural Kachin think that sending a boy to school is beneficial but they cannot find any reason to send girls – it is enough that they can follow the daily routine of pounding rice, cooking, cleaning, weaving etc.

Women do not get reasonable compensation if an unwanted pregnancy occurs. Lan Fellowes-Gordon, who spent several years in the Kachin hills, pointed out that before the arrival of the Christian missionaries, Kachin youth enjoyed considerable sexual freedom, and when a girl became pregnant there was no obligation for the boy to marry. Most of the cases were settled by gifts of money or cows to the girl's family (Gilhodes, 1996). A girl who becomes the mother of an illegitimate child is disgraced. This affects the girl's family as well. The girl has a poor chance of marriage and loses face in the community. The child grows up normally and is not ill-treated, but is always called a bastard (Mya, 1961).

Marriage

Daughters are regarded as "saleable" property by the family, and are bought with a 'price', thus becoming the property of the husband's family. A Kachin man never says "I have taken a wife"; his family always says "We have married a woman," meaning that they have paid the price for her and she belongs to them (Mya, 1961).

Most marriages are arranged. A love marriage is rare for a girl unless she is strong willed. All relationships are reckoned from the male side; the woman's identity is lost the moment she unites with her husband and his family, although her surname does not change.

In days gone by, after negotiating the bride price, the groom side would give the dowry, which might include cattle, jewelry, gongs, guns and money, with only token gifts being given to them in return. The marriage price would be higher if the bride was a chief's daughter (Lintner, 1997). Nowadays the dowry is paid in cash rather than kind.

Since the responsibility for the young woman is assumed by the husband's family, there is no need for her family to provide for her, which means that only sons inherit. The youngest son always inherits the house. This is because the older sons usually get married first, and leave to set up house in another village (Hanson, 1913).

A wife has no right to make decisions; she is not free to go where she wants and must not complain. If she complains that she has too much work to do, the husband will remind her of the high price he had to pay for her when they married. She must bear a substantial number of boy children in order to be granted a worthy status in old age.

One of the social expectations in the old days was that every Kachin girl should know how to weave, as the Kachin wear home-woven clothes. A mother would teach her daughter her special design or colorful pattern for the Kachin skirt. If the girl was not skillful in weaving, she was not considered a good housewife. Kachin women paid a lot of attention to their costume, and according to Hanson, they are "second to none in Burma when it comes to artistic weaving and embroidery". In modern times, there are fewer Kachin women weavers.

Customary justice system related to sexual assault

According to customary law and traditional values, the rape of a married woman is considered a very serious offense. If the perpetrator is caught in the act or soon after, "he may be killed by the husband or relatives, and Kachin law will not touch them for killing the wrongdoer" (Hanson, 1913). However, since traditions have changed over time, the rapist is now made to pay a heavy "hpaga" (fine) as compensation. The rape of an unmarried girl is not considered as seriously, and the amount of the fine is usually less.

Armed conflict in Kachin State

The central Burmese government's authority has never reached out to all the country's borderland regions, including some of the areas now controlled by Kachin armed groups (Smith 2007). In 1885 the British noticed that Kachin territory was geographically important as a buffer zone between China and India (Woodman, 1962). British Foreign Office documents acknowledged that Kachin tribes occupying the hills between Burma and China had long been

independent of both states (Woodman 1962: 283). The British granted a level of autonomy to the traditional Kachin chiefs and administered them as the British Frontier Service in 1922, while lower Burma was governed by the Viceroy of India (Charney, 2009). When during World War II General Aung San and his fellow patriotic Burmans allied with the Japanese to fight the British, the ethnic leaders felt they were receiving "second-class" treatment from the Burman leaders (Smith, 2007). The Kachin and Burman people experienced British and Japanese rule differently. Gravers (1999) claimed that today's Burma ethnic conflicts are deeply rooted in the different experiences created by colonialism. General Aung San called for the ethnic leaders to have "Unity in Diversity" as a way to heal ethnic differences, and in 1947 signed the Panglong Agreement with the Shan, Kachin and Chin leaders to build a federal democratic union with full autonomy for ethnic states (Smith 2007).

The political situation became more complicated in 1961, when the U Nu government announced the state religion as Buddhism. This led non-Buddhists to believe that they had lost their rights, and the Kachin withdrew support for the federal government established under the Panglong Agreement.

From 1962 to 2010, a military government ruled. Ceasefire agreements between ethnic armed groups and the government were agreed starting in 1989. In 1994 the KIO signed such an agreement, leaving political issues to be discussed with the next elected government. Throughout its struggle, both in the ceasefire and non-ceasefire period, the KIO also made agreements with other ethnic rebels and alliances including the Democratic Alliance of Burma, the National Democratic Front (NDF), and United Nationalities Federal Council (UNFC). The main goal was to pressure the military to restore the federal democratic government with greater autonomy for Kachin State. During the 17 years ceasefire from 1994 to 2011 the KIO actively participated in the military-led constitution-drafting process. The KIO together with 12 other ethnic groups demanded amendments of the draft to bring it more into line with a federal democratic system, and to give autonomy to the ethnic states (Zaw Oo & Win Min 2007).

In 2011 the 17-year ceasefire agreement broke after the KIA rejected the government's order to transform themselves into a "border guard force". They also claimed that the regime's 2008 Constitution lacked federal democratic principles and equal political rights for ethnic minorities as set out in the

Panglong Agreement. In June 2011 the new government led by President Thein Sein resumed fighting against the Kachin in northern Myanmar near the Chinese border. The government began daily attacks, causing initially some 70,000 refugees to flee their homes. Later the number of internally displaced persons increased to 100,000, living in camps located in both government- and KIA-controlled areas (UNHCR, 2014).

Internal displacement

Internal displacement issues are increasing worldwide, especially in Southeast Asia, and Myanmar in particular, due to continued armed conflicts and human rights violations. Currently Myanmar is home to 498,500 IDPs. This includes 143,000 in Rakhine State; 5,500 in Mandalay Region (Meikhtila); 100,000 in Kachin and northern Shan States; 250,000 in the South-East (southern Shan, Kayah, Kayin, and Mon States; and Bago and Tanintharyi Regions) (IDMC Global Statistics 2011). The government is failing to admit to the large number of IDPs.

The Myanmar government does not recognize or support IDPs fleeing armed conflicts, which have forced many Myanmar citizens to migrate to neighboring countries. China is the only neighboring country that has ratified the 1951 Refugee Convention although it still lacks domestic refugee legislation (Watchlist on Children and Armed Conflict, 2009). Since fighting was resumed in 2011 the number of displaced persons has risen to more than 100,000.

It is important to differentiate between refugees and IDPs. Refugees are also forced migrants, but they migrate out of their country and usually get protection from the country of asylum as well as from the international community (Turton, 2002). Article 1a of the 1951 convention relating to the status of refugees (CRSR) describes a refugee as a person "Who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, unwilling to return to it" (Zimmermann, 2011).

Although the definition of IDPs is similar to that of refugees they have a different characterization of what displacement entails (Deng, 1998). Aside from natural disasters, in most cases IDPs do not obtain international protection specific to their plight, since they remain in their home country and the country's government is accountable for them. Nevertheless many governments, especially in developing countries where the phenomenon of internal displacement is large, are normally not able or do not have adequate resources to protect and assist IDPs. In some cases governments have no interest in supporting the displaced population since they are the cause of the displacement. This is the main reason why IDPs are often more vulnerable than refugees (Weiss & Korn, 2013).

IDP Women's Needs

Much internal displacement comes as a result of prolonged conflict and violence within a country. Indeed, as Walter Kälin, the Representative of the Secretary General on Human Rights of Internally Displaced Persons, has noted: "IDPs are often the main victims of conflict [and they] often have specific needs."(Javeriana, 2008). This is particularly true for vulnerable groups such as women, children, and the elderly and disabled. Females in particular present a challenge for the humanitarian community – an estimated 80 percent of internally displaced populations are women and girls (Buscher & Makinson, 2006).

In 1951 UNHCR pointed out that refugee women need special protection because of their gender - protection from manipulation, sexual and physical abuse, exploitation, and discrimination. They need empowerment to facilitate eradication of these problems (Tomasevski, 1991). The experiences and needs of women in conflict and in a refugee situation are becoming increasingly recognized. Women experience conflict and refugee situations differently from men, facing specific problems that require a specific response.

United Nations Security Council Resolution 1325 (2000) called for "the prosecution of crimes against women, increased protection of women and girls during war, appointing more women to UN peacekeeping operations and field missions, and ensuring that more women participate in decision-making processes at the national, regional, and international level." (Cohn, 2004). The Resolution reiterates the importance of women accounting for half the representation at leadership- and decision-making levels, and in humanitarian assistance. Women have to be empowered to take these roles.

An assessment of women's needs in IDP camps expressed grave concerns about major unmet needs among female IDPs across both government areas and areas beyond government control (KWPN, 2013). The assessment found violence against women and girls to be an area of critical concern; particularly as it related to water, sanitation, hygiene, shelter, and livelihoods. The study found poorly designed shelters and washing, shower and toilet facilities to be enablers of violence against women and girls, and identified urgent needs for sanitary napkins and warm clothing. Women were also found to be facing significant sexual and reproductive health problems.

Human Security

Security means protecting a person or a thing from danger (Thabchumpon, 2011). Traditional security has been based on the protection and maintenance of state sovereignty, but now there is more emphasis on human-centric security. In 1994, the Human Development Report listed seven main categories of threats to human security. To analyze the problems of IDP women in Kachin State, four of the seven main components have been selected: economic security, health security, personal security and political security.

Human Security for Women in Armed Conflict

Human security has led to the demand that individuals need to feel secure—this refers to the notion of "freedom from fear," which in turn calls for political, civil, and judicial reform, and "freedom from want", or socioeconomic security, entailing development initiatives to combat poverty and hunger (King & Murray, 2001).

An important aspect of the "freedom from want" paradigm is the connection between economic insecurity, which refers to income security generally attained through productive and remunerative work, and gender. Economic security is related to health security since without economic guarantees, health problems are difficult to address. Feminism's conception of security and insecurity is distinctive in that its core concern is the marginalization of women in society, whether in a domestic or an international setting.

Economic Security

Most of the world's population is poor and women are the poorest of the poor (Leatherman, 2011). This is because most women in the global south face structural barriers; most do not have property, or rights to land ownership, inheritance or other forms of wealth. This applies to Kachin women where only the men of the family inherit property and women are considered as the property of the husband's family. If a Kachin woman's parents give her property, it contributes to the wealth of the husband's family.

During armed conflict women are particularly vulnerable to economic crises where they may have to increasingly depend on men as breadwinners due to unemployment and low wages. Women who are de facto heads of household may suffer even more severely as they often lack employment skills and opportunities. The World Bank has issued recommendations which included recognizing the position of women in economic activity, in economic distress situations, and in the social structures of the family, community and at national and political levels (World Bank, 1998). The European Union and G-8 countries have also recognized women's economic independence and structural stability as important components in conflict prevention efforts (Newman & Richmond, 2006). Economic destitution, combined with a lack of employment opportunities, leads many women to become more vulnerable during and after conflict.

In their new geographic areas most IDPs lack income and job opportunities because of their unfamiliarity with the new area and its inhabitants, or about trading or other relevant business there. Some women and girls have been forced to marry Chinese men or have suffered other forms of human trafficking (Lut, 2013).

Civil society organizations are trying to help the economic situation of Kachin women by organizing weaving teams, handicraft production and other sorts of money-earning activities. However, it is crucial to reach all the IDP women, and most of those activities lack market space, which leads IDP women to choose to work in China under exploitative conditions (Ninghtoi, 2012).

To facilitate women's empowerment it is necessary to address women's economic status. Women are limited from accessing financial services at home and in the community, but nevertheless, evidence suggests that women's social and economic status can shape their ability to influence peace settlement processes

(McKay 2004). Improving female schooling and offering greater employment opportunities for women has been shown, for example, to have a direct and immediate effect on both fertility rates and infant mortality (Cain 1984).

Health Security

Lack of access to adequate medical care is a problem for women in a conflict area. Women often suffer particular types of reproductive problems and emotional trauma as a result of the conflict or as a direct result of rape or other sexual abuse. A 1994 study in Liberia found that during the conflict there more than 50% of women had been victims of sexual violence and reproductive health problems (Cockburn, 1999).

Health security is a crucial concern for IDP women in Kachin State. The KWPN Assessment Report found that the vast majority of women's health problems in the camps were related to Sexual and Reproductive Health (SRH). The key SRH issues include vaginal symptoms (ulcers; itching; white discharge), and uterus and cervical problems (pain, swelling, collapse, edema and bleeding). In border and remote camps there are premature births, and deaths of prematurely born babies. Pregnant women have to gather fire wood, fetch water, go down the mountain to wash clothes and bathe, and also carry rice bags because the men are away (Kachin Women Peace Network, 2013).

A number of the SRH-related problems described were related to not being able to access contraception and medicine. This was partly due to the unavailability of contraception or service providers. Lack of clean water and hygiene products such as soap and sanitary napkins are main reasons for many of the symptoms described. Furthermore, the women in IDP camps do not dare to speak up about their needs for health-related issues due to cultural mores. And in their situation as IDPs, these feminine needs were not at the top of their list of survival needs when they were struggling to get enough food (Kachin Women Peace Network, 2013).

Personal Security

Regarding security for women, the Beijing Platform for Action sought to address such issues as violence against women, forced abortions, female genital mutilation, sexual harassment, domestic violence, and many other inequalities (UN Women, 1995). Most conflicts share common characteristics:

the state apparatus is weakened or has collapsed totally; the distinction between the military and the civilian fields is blurred. And as men face the choice of whether to flee or fight, women have to take on responsibilities and roles that they were not prepared for by the traditional gendered pattern of behavior. Sexual violence against women is used as a strategy of war. Women and children make up the majority of refugees and internally displaced persons. As a result, human security or the protection of civilians has become a major focus for international intervention and assistance (Gupta, 2012).

When rape and ethnic cleansing are used as instruments of war, it is not sufficient to think just in terms of national and territorial security (Gupta, 2012). Security is a multi-dimensional concept and security threats include not only war and international violence, but also encompass domestic violence, rape, poverty, gender subordination and ecological destruction (Sjoberg, 2009).

During the ethnic conflict women's bodies often represent boundaries that maintain the purity of a particular group. Refugee and internally displaced women and girls may be subjected to rape and sexual violence in temporary shelter camps. Therefore, personal security concerning IDP women will mostly apply to sexual violence during displacement. It has been found in the Rwandan as well as in the Bosnian war that a large number of displaced women were raped. During the civil war in Sierra Leone from 1991-2001 64,000 IDP women were the victims of sexual violence (Heyzer 2004).

The silence on sexual violence relates to the economic, social, cultural and political power structures of patriarchy (Leatherman, 2011).

Sexual violence during armed conflict does not develop in isolation from the society. Pre-existing socioeconomic and cultural norms shape gender relationships. In armed conflict, rape is more systematic. Speaking about sexual violence is taboo for discussion in the IDP community.

Political Security

According to a protection assessment report, there are high levels of threats when the internally displaced persons visit their home villages, often looking for their farm crops and houses which had been destroyed (OCHA 2013). The camp committee has to record the movement of IDPs for protective reasons. The camp committees provide official documents if an IDP is falsely

arrested, to prove that they are a registered IDP. Some IDPs in the government-controlled area have been accused of being members of the Kachin armed group and have suffered torture while being interrogated.

For the women, political security relates mostly to human trafficking. The Government of Myanmar prohibits sex and labor trafficking through its 2005 Anti-Trafficking in Persons Law, but this problem has intensified in Kachin state since the start of the conflict in 2011. Many women have been trafficked to China as brides or domestic workers and for prostitution (Kachin Women Association in Thailand, 2013).

Community Security

Most people create security within their sociological groups, such as family, community or organization, or racial or ethnic group - organizations which share the same cultural identity and values. These groupings can provide mutual material and emotional support. In the wider sense, community security refers to cultural dignity and to inter-communal peace within which an individual lives and grows (Wri, 1994). Threats to community security are family breakdown, loss of traditional language and culture, ethnic discrimination and strife, genocide and ethnic cleansing (Bajpai, 2000); fear of multiregional conflicts, internal conflicts, unfavorable traditional practice, ethnic discrimination (Thabchumpon, 2011).

Mostly security is assessed in a wider sense by the physical security of the community. Most community members see a lack of respect for national law and human rights as a threat to security (Rouw & Willems, 2010). Community security is a socially based phenomenon, based on shared knowledge, ideational forces and a dense normative environment (Ngoma, 2003). Community identity and norms are key to securing a community. "The sense of security in the community can make for peaceful change in the population" (Deutsch, 1991). But traditional community security can also preserve oppressive traditional practices - for example employing bonded labor and slaves and treating women particularly harshly (UNDP, 1994).

In this study community security will not refer to securing one's own community from others but rather from people within the same community with the same knowledge, culture and tradition. In the case of sexual and gender-based violence, the victim's suffering can be exacerbated by unfavorable

traditional practices, which can impose limitations on and isolate the victims, who become vulnerable. Community security is still challenging for women living in the camp. The justice system currently in operation there is not fair to victims. There is an urgent need for reform - not within the norms but within the law, which needs to provide legal protection for victims.

CSO Humanitarian Responses to Women

According to the World Bank, civil society refers to non-governmental and not-for-profit organizations that have a presence in public life. It expresses the interests and values of members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations (World Bank, 2009). There is thus a wide array of civil society organizations: community groups, non-government organizations (NGOs), labor unions, indigenous groups, charitable organizations, faith-based organizations, professional associations and foundations.

The growing strength of civil society organizations, particularly in the implementation of humanitarian responses during conflict, has played an important advocacy role in the advancement of women. However, the needs of women continue to be viewed as a minor aspect within humanitarian interventions as a whole. Although international organizations, NGOs and CSOs have recognized the significance of women's experiences with respect to internal conflict, such analyses have generally been limited to the implications of violence against women, and economic problems that affect women.

The UNHCR Handbook for the Protection of IDPs points out that it is important to create a legal framework and develop a national policy towards IDPs (UNHCR, 2010). International women's groups have emphasized the importance of education and training as a means to change attitudes about women's roles in society, and to encourage women to transmit peaceful values to their families and communities. The CSOs' role is important in training IDPs, promoting empowerment and addressing needs. Neither the KIO, Myanmar Government nor the NGOs have any legal protection mechanisms for IDPs. Empowerment is a bottom-up process, which IDP women can make use of to protect themselves.

Women activists have recommended that gender sensitive programs should be instituted for international and regional peacekeepers and that more women should be incorporated into peacekeeping forces and into security and monitoring missions in order to improve women's security during armed conflict situations (McGrew et al., 2004). In Sri Lanka, for example, camp administration structures, comprised of committees and camp leaders, did not include any women; as a result, many of the particular needs of women were never considered (De Silva, 1985).

Providers of humanitarian assistance for IDP women should encourage opportunities through education, training and leadership initiatives, such as allowing women to have more management authority within the camps. In that way, civil society can more effectively address women's needs while simultaneously providing women with improved skills that can translate into new opportunities in the post-conflict stage. Women unquestionably can play significant and complicated roles during and after internal armed conflict. Empowerment through CSO training is essential, and gender awareness becomes essential to the survival of society.

The CSOs working inside the Pakahtawng Camp are locally established and were formed with the help of the communities in that geographical area. They have existed for a few years and are working on local community projects. Most of the CSOs referred to were established after 2011, and are working mainly to respond to the IDP humanitarian crisis. KWA, KWAT and KWPN are providing training including capacity building, gender-based violence, vocational, small business, as well as handicraft training to empower the IDP women.

Gender Empowerment and Indicators

> The economic, social, cultural and political conditions that remove the power of women and girls have to be reversed. For this to happen, women must be economically independent of men. They must have social security so that they are not forced to work in underpaid and exploitative environments. They must have control as to when and how many children they have. They need to participate fully in the decisions that

> affect them and their families. And they need to have full access to gender-sensitive basic and continuing education, including sexual education (Theis, 2004).

Empowerment is important for development as it helps to determine the extent to which women can gain education, and seek health care and family planning assistance (Mason, 2003). Women are the most marginalized part of the population in every single country in the world (Sen & Grown, 1988).

Empowerment is difficult to define as it is a multi-dimensional process. However, several definitions have been accepted: "It encapsulates a woman's ability to take charge of things in general and their own lives in particular;"; it is "the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them,"; and "Women's empowerment involves gaining a voice, having mobility, and establishing a public presence," (Malhotra & Schuler, 2005).

Marilee Karl defines Women's Empowerment as:

- "Awareness building about women's situation, discrimination, and rights and opportunities as a step towards gender equality.
- Collective awareness-building provides a sense of group identity and the power of working as a group.
- Capacity building and skills development, especially the ability to plan, make decisions, organize, manage and carry out activities, to deal with people and institutions in the world around them.
- Participation and gender control and decision-making power in the home, community and society
- Action to bring about gender equality between men and women" (Karl, 1995).

However, the situation is different in conflict situations. Therefore, the study will focus mainly on empowerment as defined by the UNHCR outline: "A process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power. How they raise their awareness in terms of participation in their communities, in order to reach a level of control over their own environment" (UNHCR, 2001).

For women's empowerment there are five factors and the first four will be used for the purpose of this study. The fifth factor (gender equality mainstreaming) is not used as an indicator but is explained below.

Access

Access refers to the idea that displaced women should enjoy equal access with men to goods and services, which increases a woman's overall security. To understand access as empowering, one must examine the social, political and economic context of a population. Access alone does not meet empowerment needs but is an important dimension of the empowerment process.

Conscientization

Conscientization is the process of becoming aware that gender roles and unequal relations are neither part of a natural order, nor determined by biology. Gender roles are typically conveyed through everyday messages in government policies, law, mass media, school textbooks, and religious and traditional practices. They are socially constructed, and can be altered. They often limit the choices or roles of particular social groups (e.g. men should not look after children; women should, but should not participate in elections).

For this training to be effective, the trainers need to be very careful of their approach. Cultural and traditional beliefs impose limitations. Bringing awareness of gender equality, divorce or domestic violence can cause conflict. Trainers - especially when they are non-Kachin – may have insufficient awareness of local traditions or the issues facing Kachin women. Cultural insensitivity can discourage women's full participation.

Some women misunderstand gender training and consider it as a tool to exert power over the men. This creates many problems. Men feel threatened if gender analysis teaches that women should be given positions in camp decision-making. KWAT sometimes needs to change the training titles having to do with gender.

Mobilization

Individual women at home are unlikely to make much progress in challenging traditional assumptions. Mobilization is the process of women

meeting together to discuss common problems, very often leading to the formation of organizations and networks that lobby for the recognition of women's rights. Through mobilization, women identify gender inequalities, recognize the elements of discrimination and oppression, and devise collective strategies to challenge policy or culture.

Control

Control refers to a balance of power between women and men, so that neither is in a position of dominance. It means that women have equal power alongside men to influence their own destinies and that of society at large.

Gender Equality Mainstreaming

Gender equality mainstreaming is both a strategy and a process for transforming gender relations. It ensures that the different interests, needs and resources of displaced women and men, girls and boys, are taken into consideration at every step of the refugee cycle, in UNHCR protection activities as well as in program design, planning, implementation, and monitoring and evaluation. It requires active consultation with displaced women, men and youth in all aspects of UNHCR's work.

Kachin women do not have equal opportunities and are increasingly becoming second class citizens. This is problematic and disempowering: women are excluded from participation at the decision-making level; their voices are missing from the Myanmar government and the ethnic armed groups. Women's experience of the war differs significantly from that of men. While men were fighting the war, there was a dramatic increase in the number of single female-headed households, with women assuming responsibilities for the welfare of their families and communities. During the transitional period violence against females often not only continued but actually increased due to the return of combatants, lack of social security such as housing and jobs, and post-traumatic stress issues.

Recently some women's organizations in Myanmar have been focusing on changing norms of gender and violence as well as advocating for political change, and the inclusion of women and ethnic minorities at all levels of leadership and decision-making. They are running gender-mainstreaming workshops for male-dominated organizations, and intensive training programs for young women, preparing them to take up positions of leadership in political bodies.

Chapter 3

Kachin IDP Women In Mai Ja Yang

This chapter will answer research question number one – "how do Kachin IDP women experience gender in displacement?" - based on interviews with 30 IDPs living in the camp. It will also provide an overview of the research side of the study.

Becoming Displaced

When the war broke out in 2011 the intensive fighting forced thousands of villagers to flee. Most of them took shelter in the non-government-controlled areas. They often had to sleep in the forest while trying to reach an IDP camp. Transportation had been cut off so they were travelling on foot. Some IDPs who were sheltering in China were forced out by Chinese soldiers.

> While we were residing in Loije, near Lai Yin (on the China side of the border), the Chinese came and destroyed our temporary tent after three days of staying there (Interview, Mrs. Ja Pan, June 2014)

Women were the first to leave as they feared sexual violence from the military, especially the Myanmar troops. An example: in October 2011 Sumlut Roi Ja, mother of a 10-month-old infant, was abducted, gang raped and murdered by Myanmar soldiers near her village. The Myanmar army is known to commit human rights violations against civilians in the ethnic wars, and women are the target of sexual assault.

Conflict situations are extremely dangerous for women, who need to flee their villages as soon as they can. Men for the most part remain in the village to tend to rice or vegetable fields and look after property. Consequently, IDPs are mostly women with children, and old people. With the added responsibilities women end up being more vulnerable to attack. Ms. Ji Mai from Sin Lum village talked about her experience:

> I was with my four children in the jungle carrying the house stuff and rice on my back since I was worried that we could not have anything on the way. We needed to walk for three nights and 4 days to reach the camp. On the way children got tired and they slept without having lunch and dinner; one place to another place took one day to walk. And sometimes we needed to run at midnight. Some of the families lost their members since there was no road, no one had been there and could find the way in the forest. That was a terrible moment at the time; even though we needed help we could not get any help from others since they also felt the same way as we do. We even forgot to cry since we were too tired of walking and worrying about losing the children. We felt many difficulties at that time. (Interview, Mrs. Ji Mai, June 2014).

Many women interviewed in this study have been abandoned since their husbands were killed by the Myanmar military or recruited as soldiers in the KIA, or left for China to find better opportunities. Traditionally Kachin women's roles are in the home taking care of the children and the household, while men provide the financial support. With the conflict drawing the men out to fight, the women are forced to be responsible for making money to support the family, but without the requisite training or skills.

Pa Kahtawg IDP Camp is located in Mai Ja Yang town, on the road from Mai Ja Yang to Laiza. It is the nearest camp to Mai Ja Yang town, which is only 2.5 km away. It is also adjacent to the Nam Wa Hka river which divides Pa Kahtawng village from China.

Overview of Mai Ja Yang Town

Mai Ja Yang is in the eastern Sinlum mountains in Kachin state, and shares its eastern border with China's Yunnan province. Mai Ja Yang is under the administration of the KIO, and is its second largest city. After the ceasefire agreement was signed with the Myanmar Government in 1994, Mai Ja Yang was rapidly developed as a border trading center along with Laiza, which is the capital of the KIA-controlled area. Mai Ja Yang has hotels, market, casinos, theaters, and check points, and has been profoundly impacted by the expansion of the market-oriented economy. Most people depend on the border trade and fewer inhabitants are farming. People living in Mai Ja Yang also have connections with KIA soldiers and KIO staff. Mai Ja Yang is home to a number of CSOs such as Wunpawng Ning Htoi (WPN) and the Kachin Women's Association (KWA) - especially the women's organizations that are committed to increasing the political and civil rights of women in Kachin society (Kamler, 2014).

Since the conflict resumed in 2011 and especially since the Chinese closure of Kachin refugee camps along their side of the border, the town has become host to several IDP camps. As fighting intensified, the number of IDPs increased rapidly, and the KIO has been left to manage the growing IDP population — men, women and children who have had to flee their homes after their villages were burned or attacked by the Burmese military. Around Mai Ja Yang there are three camps namely: Pa Kahtawng with 3,105 IDPs, Nhkawng Pa with 1,604, and Dum Bung with 612 (OCHA 2013).

Mai Ja Yang is not only a safe place for Kachin living in the KIA's Eastern division, but is also strategically and politically important to both the KIA and Burmese military. The town is a few kilometers from Loi Je, home of the Burmese Army's 321st Battalion. It is also in proximity to the KIA's 3rd Brigade Headquarters area, part of the KIA Eastern division army. It is in the frontline for both armed groups.

Pa Kahtawg IDP Camp

Before the camp was established Pa Kahtawng village had twenty households. Pa Kahtawng Camp is on the flat side of the village and began with 5 households on 29 September 2011. After intense fighting between the KIA and the Myanmar Army, the camp grew to 567 households with 3,214

inhabitants (1,777 females and 1,437 males) from 89 villages, residing in temporary shelters. The Jinghpaw ethnic group are the majority, while there are one or two other households such as Chinese and Shan. Most were previously engaged in taung ya (hill cultivation).

Pa Kahtawng Camp is divided into three distinctive locations: upper, middle and lower, each divided into eleven household groups. The lower zone is the main section, and as well as IDP shelters has a boarding house for students, two primary schools, a committee house, a clinic and a church. It is the only zone to have electricity. In the middle zone, which is 5 minutes' walk from the lower zone, new shelters have been built to ease the high density population of the lower zone. The upper zone is a 10 minute walk from the middle zone and has 120 households, a church hall, and a primary school. Just beside the upper zone is the KIA's 3rd Brigade Headquarters. Houses in all the 3 zones are temporary buildings. People have been staying there for more than 2 years.

Myanmar has not recognized the Kachin IDP situation; Pa Kahtawng Camp is not acknowledged as an IDP camp and it is left to the KIO government to manage the thousands of IDPs and arrange where they can live. In order to do this, the KIO acquired land from local people.

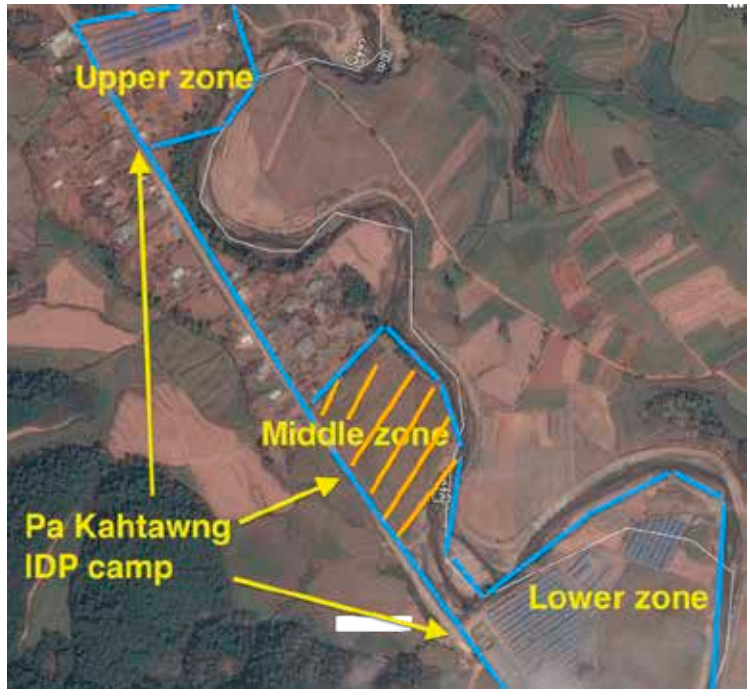

Figure 3: Pa Kahtawng Camp zones location *(source: Google map 2014)*

Camp Administration

Since Pa Kahtawng village is under the control of the KIA, the camp itself comes under the management of the KIO's IDP and Refugee Relief Committee (IRRC). The camp's Main Committee (MC) is the highest decision-making body. It is headed by the Camp Chief, Zau Bauk, who was appointed by the KIO. The Main Committee is followed by household groups and 11 subcommittees:

- Women's
- Health
- Traditional Culture
- Religion
- Security

- Food and Livelihood
- Education
- Environmental and WASH (Water and Sanitation Hygiene)
- Logistic
- Anti-trafficking
- Anti-drug.

Each sub-committee is composed of 5 to 7 people.

There are 13 positions in the MC. Each sub-committee appoints one person and the women's committee contributes two. The MC works together with the IRRC, the KIO as well as the UN and CSOs. The 11 household group committees cooperate between the camp committees and are elected by people living in the respective groups. If there are issues which cannot be solved at the household group level the cases are brought to the MC for resolution.

The selection of the Main Committee members varies: the Education Committee elected the previous headmaster of the village school; the Health Committee elected nurses or health assistants; while the Traditional Culture and the Women's Committees elected members through a public voting system. All members of the Main Committee attend training in camp management.

Sub-committee	Responsibility
Women committee	Manage women's issues
Health committee	Health related problem and references to Mai Ja Yang Hospital
Traditional Culture committee	Marriage and Justice for rape cases
Religion committee	Religious affairs
Security committee	Protect the camp
Food and Livelihood committee	Livelihood program work with CSOs and NGOs
Education committee	Education curriculum and related programs
Environmental and Clean Water and Sanitation Hygiene committee (WASH)	Camp upkeep, maintenance, bathrooms and toilets
Logistic committee	Logistic for receiving humanitarian aid

Anti-Trafficking	Stop trafficking and work with KWAT
Anti-Drug committee	Stop drug use

Table 2: Responsibilities of Camp Sub-committees
Source: Field work (June-July 2014)

CSOs in Pa Kahtawng Camp

Pa Kahtawng Camp receives assistance from INGOs, LNGOs and CSOs. UNHCR is mainly responsible for the food rations and education. LNGOs like Myetta and Shalom are providing cash grants, and support for the WASH program. Faith-based organizations like the Kachin Baptist Convention and Karuna Myanmar Social Services support Camp Coordination Management and non-food items. WPN carries out protection training, supports health, nutrition, women's programs and community support groups. Bridge Foundation supports environment, sanitation and vegetable farming, and has built a center for women's weaving. The UN provides food, mainly rice, beans, cooking oil, and salt twice a month. And local NGOs and CSOs in addition to training provide other food stuffs such as potatoes, onions, and dried beef and fish.

In Pa Kahtawng IDP Camp, CSOs have been striving to empower women in different ways, using different approaches and different mechanisms, and implementing different kinds of program. The four main types of CSO training are: income generation; health; gender; and anti-human trafficking. The main CSOs to offer training are the Kachin Women's Association (KWA), Kachin Women's Association Thailand (KWAT), Wunpawng Ninghtoi (WPN), and Kachin Women's Peace Network (KWPN). The KWA and other CSOs and local organizations are carrying out different programs to empower women. They are finding different ways to access IDP women in non-government-controlled areas along the China-Burma border. The CSOs in this research aim to empower women through "Training and giving assistance in order to relieve the conflict trauma, restore confidence and enable them to speak out or solve their issues" (KWPN coordinator 2014, June).

The Camp Women's Association

Although some of the CSOs working inside the camp strive towards gender equality and gender concerns in all of their work, issues specific to women's needs are always directed to the Women's Association in the camp. The Women's Association in Pa Kahtawng Camp is strong, and is represented by a sub-committee of the MC. It was formed in 2012 with the help of KWA. Currently there are 12 members in the group who are working to improve gender equality. The Women's Association is not considered important inside the camp because most of the leaders of the household groups or camp management committees are men, who tend not to be attentive to women and children issues especially those related to security, for example in the toilets or showers.

> While men decide women's issues, mostly they cannot understand. For example, in the case of rape, they don't know how women feel, how they feel unsafe and discouraged and feel small. Therefore women need to help women because they understand their feelings. That's why the women group needs to be in the camp. Most of the population in the camp are women and children. (Interview, Mrs. Htu Nu, 25. 6 2014)

Indeed women make up more than half of the camp population and take care of the children. Most of their husbands have died or gone to the frontline. The security of women is a concern of the Women's Association, and they have been pushing to set up a shelter to create a safe environment. It is not possible to make all the temporary, makeshift, dwellings – which include tents – secure. The Association is asking for a place to be allocated, to be secured and run by the Association, where those women who need help can stay. The Association needs to request a particular place, and get approval from the MC. Such a facility would help to reduce the incidence of sexual assaults.

The Women's Association needs to struggle against Kachin traditional norms. The Kachin traditionally discriminate against women; whatever the men say, the women follow.

> When giving education about gender, at first the camp leading committee didn't understand and thought women were demanding more for their side. Actually the thing is the women and men have the same equal rights. In the house, in the past, they saw women as the ones who cooked rice, but

> now the men understand and they participate in the domestic work, and help each other. For the ones who do not understand, there is conflict between them in the house. Because the traditional norms are the main challenge for us when we talk about women's rights. (Interview, Mrs. Htu Nu, 25.6.2013)

Another reason for the need of a Women's Association in the camp is related to decisions when judging sexual violence. If a girl is raped, unfortunately most of the community looks down on her. And since the camp management committee is mostly men, they have a tendency to ignore these cases or give very light punishment. There needs to be a Women's Association inside the camp to protect the women.

> We had a case where two women were raped by soldiers while they were being recruited. We were able to manage the case and we had the right to say what was right or wrong since we were given that authority. We gained a lot of trust from the community. (KWA interview, 29 June 2014)

This is precisely the value of having the Women's Association. Their voice is strongly needed especially in the judgment of sexual violence cases within the camp.

Violence Against Women and Girls

If the MC is comprised entirely of men, which it usually is, they will mostly ignore such cases or only give very light punishment to the perpetrator. Therefore, it is necessary for the Women's Association to have a formidable voice and membership on the MC and particularly the Traditional Cultural Committee which adjudicates these issues. It is important to send a strong message to violent sex crime offenders that they will not be tolerated and will be punished to the full extent of the law.

By following traditional customs, women victims are not treated fairly. For example if a woman is sexually violated by her husband against her will and wants to divorce, she would have to pay double the price of her wedding dowry. Most of the decision-makers are men and do not generally side with the woman, and wouldn't understand the reasons why she wanted to divorce.

The Women's Association needs to have an official presence during such cases. If not, the judges (men) will generally decide in favor of the men. This adds to women's vulnerability because if there is little or no punishment then there is little or no deterrent to further attacks. Women are less likely to speak up and endure the embarrassing ordeal of a rape trial and its graphic detail if they know there is little chance for justice.

The researcher found that the assistance programs lack enforceable protection for women's safety; more legal training is needed to address this issue. Protection of women needs to move up to be a main concern on the agendas of humanitarian groups and the MC.

Handling of Sexual Violence Cases by the Camp Committees

Sexual violence cases are adjudicated by the Traditional Culture and Women's committees. However, if the case is complicated and is unresolvable by those Committees, the case is moved up to the MC. Since Pa Kahtawng Camp is in the KIA-controlled area Myanmar law does not apply. However, CSOs are educating the MC and the Traditional Culture and Women's committees about Myanmar sexual violence laws to enable them to manage the cases fairly. The KWPN is advocating a victim-centered approach instead, because under Myanmar law only light punishments are given to the perpetrator and people do not regard rape as a serious crime.

Living Conditions in the Camp

There are a plethora of challenges that the Kachin IDPs face living in the camp. Witnessing the armed conflict has enormous negative impacts on the social, economic, and political aspects of their lives. They have had to flee from their homes, land and property to live without basic shelter and protection, and a total loss of income. They suffer the loss of cultural heritage, support of families and community networks and a sense of belonging to the place where they live.

Many issues may be similar to those of a normal community, but many difficulties are exacerbated due to the characteristics of living in a refugee camp. A major issue is limited space since each house is shared by two families. Conflicts are all too common. Houses are bunched together with no locks or security for belongings. They have low tin roofs and the walls are made of soft wood – both of which allow for a great deal of outside noise. The kitchen is

shared. Since it is easy for anyone to get into the house there is a likelihood of theft. The shared open bathrooms are unsafe for women especially at night. During the rainy season diseases can spread easily, and there is a growing population of rats.

Due to the ongoing war the IDPs do not dare to go back to their villages. The number of IDPs is increasing so there are the additional challenges of overcrowding. Zau Bawk, the Camp Chief, remarked:

> As we come from different backgrounds, it is hard to deal with some people. We have no freedom and most people from the IDP camp are jobless. We don't have land. Some women do weaving but it cannot earn very much income. Most of the women are doing jobs to earn money since in this camp we have a regulation that each 15 days men need to volunteer to provide security for the frontline.

Since the IDPs have no regular livelihoods they are completely dependent on humanitarian organizations, constituting a destitute and underemployed population with all of the social problems that come with a lack of meaningful daily structure. Due to camp security IDPs cannot come and go as they please; they must report to go outside, for example to leave for China or another area.

The only employment available in the camp is camp maintenance which pays 50-70 Yuan a day. Few people are willing to work for that money. Most would rather spend their time roaming from house to house, or sometimes just sitting and watching the days go by. People feel that there is no future. They cannot go back to their villages, and because they are not legally considered "refugees" they do not qualify for reintegration, repatriation, or resettlement to a third country.

Personal Security

Since most of the husbands are away working or fighting in the war, the women are vulnerable to violence. They face threats on many fronts because there is little to no regulation in terms of protection for women. They are at risk especially at night; the housing is not secure and the outdoor bathing and toilet facilities are at a distance, along paths which are unlit.

The women don't have sufficient food and shelter to make the family stable. And without husbands they have sole responsibility for finance, domestic work and other social matters, and the children's education and health.

Even when the husbands are present the wives are still burdened with the many extra responsibilities of camp life - camp responsibilities coupled with the care of parents from both sides of the family. Since the husband doesn't get a daily income, the woman is responsible for both household work and being the breadwinner. She can't take care of her husband as much as in the past, and in consequence may become the victim of domestic violence.

The fear of sexual violence is a major concern for women. If a woman's husband is absent there is a certain insecurity that goes with that, along with the fear of new surroundings. Women are most vulnerable during the day when they are working outside the camp, when they can face sexual harassment from male workers and employers. Most sexual violence cases are not reported due to the lack of a reporting mechanism and the fear of further victimization (Le Sage & Majid, 2002)

Even after the CSO gender training, culturally it is still a challenge for the women to speak up about gender based violence because of societal and family consequences. The CSOs also invite men for gender training to explain a woman's situation in the camp. The training gives awareness to better understand gender roles and gender based violence in order to change the social norms. Continual training is necessary because it will take a long time to change the cultural norms. Women need to be strong and to speak up in the home and in society at large in order to make progress.

Women can go to the Women's Association and/or community support network and share their stories and the training they have attended. However, in the community and family, women themselves are not empowered, and have difficulty mobilizing others. Currently, women do not have equal opportunity to participate in the camp decision-making bodies. Their inability to reach the empowerment level of decision-making is their greatest challenge.

The IDP women's situation is further constrained by living in the non-government-controlled area. They do not receive comprehensive aid packages as they would in a government camp, which include not only food but health, legal, and psychosocial counseling. The current counseling is low quality since

the counselors have little training, although they do provide encouragement and prayers.

Economic Security

Women living in an IDP camp have little access to income generating activities. Training programs in microfinance and income generation are urgently needed to generate income, increase knowledge, and gain further independence from a culture that may be holding them down. Small businesses could benefit the whole camp, creating a small economy with an interchange of products and ideas. In Pa Kahtawng Camp, the eastern KWA organized people to knit sweater skirts. Many women wanted to join, but they did not have the resources to start a business. There was nevertheless a lot of competition to be accepted and participate in the training, and currently 35 women are doing knitting and earning money.

Microfinance opportunities would open up good opportunities for camp women's prospects to earn for their families. Being productive and creative can produce a sense of achievement, with empowerment as its end product.

Apart from knitting, some women work as daily paid workers on the China side. As daily workers, they earn 30-50 Yuan. The jobs include harvesting sugarcane and medicinal plants, spreading chemical pesticides and working on banana plantations. Working as a daily paid worker is difficult and tiring for women who still have the job of taking care of their families. Rain or shine, forced overtime and low pay can take their toll. They face exploitation because they lack official documents. Language barriers make it nearly impossible to get the normal labor wages (Lut, 2013). Women laborers are doubly exploited by the employers, as they are paid less than men and are sexually harassed. For example, if men receive 70 Yuan women only get 50. Most employers want men so women need to work as hard as men to get called back. Some of the women suffer miscarriages due to exposure to pesticides. Chinese employers are subject to little labor regulation and have little loyalty to workers. A worker who misses a day will probably be replaced. Daily laborer work is male dominated, and women need to make sure of their security since most of the laborers are male. Traveling to day-labor jobs outside the camp is also restricted for security reasons; women cannot travel freely and it is difficult to find a job outside.

It can be said that IDP women are able to access income and know where to find jobs. Nevertheless, beyond access, the inequality of the daily wages and danger of sexual violence in the workplace pose significant risks for women who want to earn for their families. Because of the risk, most women just stay at home and look after the children. Even though women are made aware about the gender role in the family, they do not put their knowledge into practice. Even in the case of women earning income, spending decisions are still mostly made by the husband.

Health Security

At Pa Kahtawng Camp there is one clinic with three nurses serving 3,214 inhabitants (OCHA, 2013). Women and men have equal access to health care. In the camp malaria, diarrhea and skin allergies are common. For women there is prenatal and postnatal care as well as delivery assistance. There is also family planning, contraceptives and protection against STDs. Occasionally, WPN provides a doctor and nurses that conduct training for parents on nutrition for infants up to adolescence. WPN has also received valuable support from the Kachin Women's Association of Thailand for health-related programs in the form of water purification pills, mosquito nets and hygienic products, some provided by the UN.

The IDPs feel that the clinic is insufficient because of a scarcity of medicines and staff. The reason for this medicine shortage may be the camp's proximity to Mai Ja Yang - with a referral from the camp clinic IDPs can go to the hospital there.

Most the women who contributed to this study learned to utilize healthcare services as a result of attending the health training. Women's awareness of their health and their ability to access basic health care has improved considerably. In some cases women have been able to persuade other women to use family planning. Nevertheless, the Kachin culture is still strong and makes it challenging to use family planning because it conflicts with the cultural notion that a baby is a gift from God. Some women who want to use contraception need their husband's approval. It is a serious issue that women are not able to have control over their bodies as regards the number of children.

Political Security

Political security means the respect, promotion and protection of basic human rights. IDPs living in the Pa Kahtawng Camp have constantly suffered human rights violations contrary to international and domestic law. Villagers were displaced for the most part due to fear of human rights violations. The systematic targeted attacks of the Myanmar military on civilians in the civil wars have been widely documented (Smith & Human, 2012).

The blocking of international humanitarian aid violates the rights of displaced people. Another problem is uncertainty in aid delivery. The international organizations have made a series of visits to non-government-controlled areas, including Pa Kahtawng. However, their visits have been sporadic and they were usually unable to confirm their next visit and what aid would be provided. While this was due to constraints that are largely out of their control, it has made coordinating with UN agencies difficult. The UN has not been able to provide basic necessities to all the families in non-government-controlled areas, and CSOs have to make good the shortfall.

Most importantly, the Myanmar government has not officially recognized the country's IDPs and the KIO government has no policy for their protection. Therefore IDPs are constantly facing protection risks for their physical security (Lut, 2013). The researcher saw that IDPs were being denied the political right to vote in the 2015 nationwide election. Most of the participants in the interviews were uncertain about their situation living between the two governments and most believed that if they had the chance to vote they would. IDPs living in Pa Kahtawng were not able to participate in the 2014 Myanmar nationwide census. At the time of writing it was unclear whether they could vote in the election in 2015. Most of the camp management committees will not allow the IDPs to vote due to security reasons.

Above and beyond the political insecurity that all the IDPs share, women's rights are not observed inside the camp. Women are allowed to take part in training and have equal access to food and other necessities. Following empowerment training women gain a greater rights awareness and share their perspectives with the Women's Association and Community Support Network. This can also lead to individual empowerment. Trained women empowered at the individual level are still a small minority of the female population. A key reason is that most women have little time – or lack spousal permission - to attend the training. The work of the home, children and husband and sometimes

parents is often all consuming. Women have to take responsibility at home and can only participate when the husband is away or their children are at school or being taken care of by other women. Thus the majority of women are not given the tools of empowerment, and the collective lacks a potent political voice.

Community Security

Insecurity can lead to a breakdown of the community and especially in an IDP camp this can be threatening to women. The Kachin traditional security and justice systems are particularly unfavorable towards women in sexual and domestic violence cases.

According to respondents there are no sexual assault cases at all in the community. This incredible response is probably because Kachin people find it inappropriate to talk of such matters. However, when the researcher asked how the camp manages such cases, IDPs replied that there was community justice. This reflects that Kachin IDPs living in the camp do consider sexual and domestic violence as a serious problem, but before bringing the case to public notice they try to resolve it behind closed doors to avoid the scandal and give the outward appearance of a calm and peaceful community.

But handling the cases in this way does not benefit the victim, and contributes to the fragile security situation of victims (Rouw & Willems, 2010). If the victims can access the system, but the system does not afford them protection, the access is of no value.

Community security would be greatly enhanced if women were able to participate in greater numbers in the committees and in the judgment system especially for women victims. This would bring a greater feeling of overall personal security. And only after the community is secure, will it be possible to bring development and peace inside the community (Ngoma, 2003).

The main problem in addressing community security is that locally trusted actors, such as the camp chief and camp committee members, are not willing to address the problem. The actors potentially able to do so are perceived as being too far away, both in geographical and social terms. Although the community often indicated a good relationship with the local chief, they did not regard him as effective in mitigating insecurity. The connection between

community security and control is a topic largely ignored in CSO empowerment programs and is relatively unexplored in academic literature.

It has been said that community safety is possible only with voluntary cooperation and interactive participation with the people living in the community (Fujii, Yoshiura, & Ohta, 2005). Hence, the IDP population need to be aware of gender-based violence and sexual assault and to prohibit those practices, through actions of people's organizations and through legal action (UNDP, 1994). Community security, including trust within the community, is an effective form of crime prevention and makes the community safer. If trust does not exist, there is little possibility of solving these problems (ABC/wires, 2013; Whine, 2011). Only legal protection from sexual, domestic and gender-based violence can ensure community security.

Conclusion

The conflict has had an enormous impact on the people of Kachin State, and the women's experiences are often exclusive to their gender. Conflict makes the lives of women extremely challenging and forces them to face the most severe vulnerabilities. Above and beyond the basic needs which all displaced people share, women face specific vulnerabilities such as the threats of sexual violence either manifested or perceived, exploitation and unequal access to goods and services when uprooted and forced to migrate, and the added responsibility of taking care of children and the elderly.

The camp Women's Association and Garaja were founded by CSOs and are advocating for gender equality, women's rights, and women's empowerment through political participation, with the ultimate aim of convincing women that they have the right to speak up about injustice.

Arriving at an unsafe camp where few adaptations have been made with women in mind, mostly because the camp's political structure is almost exclusively run by men, it is clear that women are facing a slew of economic, political, personal, health and security injustices.

Chapter 4

Role of CSOs in Women's Empowerment

Introduction

This chapter will look at the role of civil society and how it empowers Kachin IDP women. It will look at four CSOs and see to what extent they ameliorate empowerment levels of Kachin IDP women, based on the UNHCR guidelines. Three case studies will examine whether the women concerned were truly empowered by the training.

The four CSOs studied in this research are Wunpawng Ning Htoi (WPN), Kachin Women's Association (KWA-Eastern division), Kachin Women's Peace Network (KWPN), and Kachin Women's Association Thailand (KWAT).

Wunpawng Ninghtoi (WPN)

Wunpawng Ninghtoi (WPN) translates as "Light for the people" in Kachin and was established by local community leaders in 2011 in Mai Ja Yang. Its aim is to provide assistance to civilians displaced by conflict. WPN currently serves 11 IDP camps in Myanmar and China with a total of 2,173 households and 10,259 IDPs. The organization undertakes nine activities including the Women's Program in Pa Kahtawng Camp. WPN is also working with KWAT and providing Health, Family Planning and Nutrition training.

With international assistance WPN has become a logistic organization able to get aid into dangerous and difficult to reach areas. In 2012 WPN developed into a more structured organization by forming a steering committee, and decided to establish itself as a civil society organization for the IDPs.

Vision, Mission, Objectives of WPN

- **Vision**: People have the right to live with dignity (UDHR, 1948).
- **Mission**: To assist displaced civilians in accessing food, clean water, health care, shelter and education.
- **Objectives**: To provide the effective delivery of humanitarian aid to displaced people in need. By delivering humanitarian assistance and coordinating social programs, WPN seeks to improve the lives of displaced people both in short and long term.

WPN Structure and Programs

WPN has a main steering committee and six operational teams each focused on addressing their respective tasks. See figure 4.

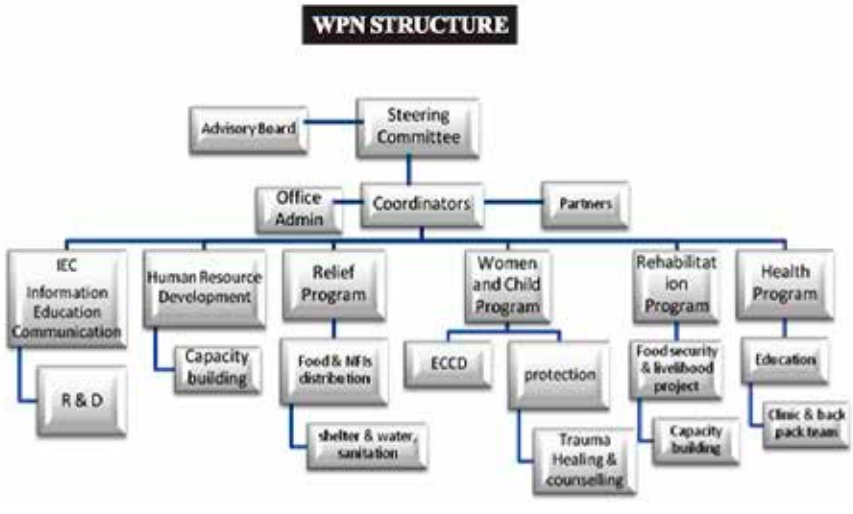

Figure 4: WPN Structure (Source: field work June-July 2014)

WPN's Strategies on Women's Empowerment

Women's Association

In late 2012 the WPN started the camp Women's Association in Pa Kahtawg IDP Camp, which is currently functioning strongly. WPN believes that through income generation women can live with greater dignity and can preserve traditional handicraft making. Eventually when they go back to their villages they will be able to be more independent and will be able to pass on their new-found knowledge to their respective communities.

In 2014 the Women's Association started to work with KWPN on a gender and domestic violence program. Two Women's Association staff members were trained by KWPN as field monitors to document gender-based violence cases.

Women Gaining Empowerment through training

Prior to the start of the Women's Association, WPN collected data about women's interests. As a result they have been running training on soap making, fruit decoration, handicraft making and hair cutting. In each of the training programs, 30 IDP women can attend in three rotations. They make soap once every 3 months.

The WPN believe it is important for women to have an income. Earning money provides a level of independence and dignity. When women become displaced and reach an IDP camp, they lack skills and become dependent on humanitarian aid. Dependence can translate into weakness and personal decline. In addition they have been traumatized by the brutal realities of war, with the loss of their homes and loved ones, and haunting memories of their houses burning and their children and relatives dying. Many lose confidence and feel guilty about surviving. But with training they start to have some daily productive structure, and to feel good about the new skills they are acquiring. Through training they become aware of what they can still do regardless of their IDP status - living productively again, recognizing their capacities and finding a way forward for their lives.

> From the WPN's training they gain new knowledge, for example, they did not know how to make soap at first, but

> now they are aware what chemicals need to be put in, and they have created a new product. There is a real difference between the women who attend the training and those that don't. (WPN women program, June 2014)

The Women's Association targets the personal development of each individual. There are success stories of women becoming energetic and working to earn money to improve their lives.

Community Support Network (Garaja)

In 2013 WPN led the establishment of the Community Support Network (Garaja) inside Pa Kahtawng Camp, with 11 household groups and mostly women members. Previously, in 2012, the Shalom Foundation, a LNGO, had introduced a trauma healing program jointly with WPN. Although the program is no longer delivered by the Shalom Foundation due to lack of financial support, WPN continues it not only to heal mental illness but also to help IDPs address personal and family needs.

Garaja is a space where people can come, share, and serve as a volunteers to help others. It creates a greater feeling of community and helps people to escape from the depression prevalent in an IDP camp. Just getting out and doing something every day gives people a necessary sense of purpose.

> Garaja members need to attend training twice and after that each group starts functioning well in the camp. Garaja is needed to deal with suicidal tendencies after displacement. Old people soon die due to depression. When people are in a bad way taking care of them can encourage them; talking with them is essential as well as being humanitarian aid. People feel really safe and attached to the community when Garaja is there. (Garaja, 30 June 2014)

In the Pa Kahtawng Camp, Garaja has become a strong community network which creates a sense of togetherness. If Garaja was not there the community could easily fall apart, with increased crime and emotional suffering. But with Garaja IDPs are able find common ground and to understand what is good and bad, so they learn how to behave in a camp setting in order to avoid social conflict.

WPN Cooperation with KWPN Gender Training

In the camp, gender roles and relationships are still an untouched issue for most of the CSOs. Before gender training, WPN helps to select participants based on their level of knowledge and awareness. It is has been proven that IDPs with low awareness of gender and GBV issues tend to cause problems in the community. Therefore, selecting participants is important. Most members of the Main Committee are selected for the obvious reason that they are likely to be involved in sensitive cases. Gender training is hosted by KWPN in cooperation with WPN. As the Women's Program works closely within the camp, they know how people will reflect on the training and take the knowledge and apply it.

The Women's Association is aware that gender knowledge can be challenging and needs time to resonate. Due to a low level of awareness and traditional beliefs, Kachin people's understanding of gender issues is normally limited. Association staff meet with the community and hold informal discussions about gender roles in Kachin society. In Pa Kahtawng Camp there is a case manager and the staff work as field monitors for gender-based violence cases.

WPN Joint Strategy Team

In 2013 the Joint Strategy Team was formed by CSOs and national NGOs to ensure an efficient and effective humanitarian response to the most urgent needs of people affected by the conflict in Kachin and Northern Shan States (OCHA, 2013). The 2013-2015 strategy plan aims to facilitate a process of shared vision and effective coordination among local NGOs so that overlapping of activities is reduced and gaps minimized. This strategy seeks to promote more cooperation and sharing of information, knowledge, and facilities. It also aims to reduce donor-driven policies and to maximize the use of international cooperation opportunities using locally owned common strategies.

As the conflict and its related humanitarian situation are unpredictable, the strategy plan has been drawn for the short, middle and long term in order to provide minimum humanitarian standards of assistance. Currently the strategy team is starting to assist 139 IDP camps, with an IDP population of 150,000, by providing: WASH, NFI, Education, Food Nutrition, Shelter, Health, Livelihood and Protection, where the LNGOs are operating, in both GCAs and KCAs (OCHA, 2013).

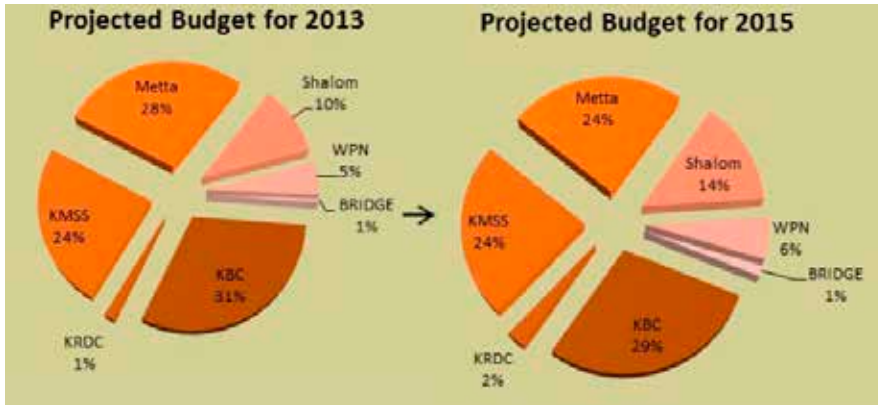

Figure 5: 2013-14 Joint Strategy Team Project Budgets

Calculations are estimated over a total population of 150,000 IDPs.

Sector	Priority	Potentially Targeted Population	Needs to cover	% of estimated budget required
WASH	High	70,000	Water supply, hygiene promotion, hygiene kits, semi permanent	9%
NFI	Low	50,000	family kits, proper clothing	1%
Education and training	High	50,000	temporary learning space, teachers, subsidy for teachers, teaching learning materials, teachers training (ECCD & CCA)	7%
Food-nutrition	High	100,000	cash grant, rice, cooking oil, salt, pulse, blended food for children under two years and elders	54%
Shelter	Medium	40,000	renovation and maintenance, construction of shelters (to international standards)	9%
Health	Medium	150,000	Family healthcare, medicine support for common illness, health education, trauma healing, referral mechanisms	5%
Livelihood	Medium	16,000	skill trainings for income generation, small grant for income generation	10%
Protection	High	150,000	Child protection child friendly space, CFS kits, parental education training (home based) CFS volunteers, protection, support for separated, unaccompanied and vulnerable children, women protection, trafficking	5%

Table 3: Priority Sectors and Key Project Activities
(Source: 2013-15 Joint Strategy Team)

Kachin Women Association (KWA-Eastern Division)

The Kachin Women's Association was established in 1987 at Pa Jau Mountain under the leadership of the KIO. The main objective is to free women from cultural oppression and empower them in order to bring development to all Kachin people. KWA is different from other non-government organizations since it needs to follow the rules and regulations of the KIO.

KWA Vision

1. Free Kachin women from the oppression of a feudal system and give them the freedom and right to express thoughts, speech and action.
2. Enable Kachin women to work for the development of the Kachin homeland and Kachin people
3. Unite all Kachin women, regardless of ethnicity, religion and status.
4. Raise the education level of Kachin women and children.
5. Protect the rights of Kachin women and children and provide them with adequate healthcare.
6. Preserve the Kachin cultural heritage through teaching women to respect and love traditional costumes, handicrafts and textiles, allowing them to maintain their identity and dignity.
7. Empower Kachin women by raising their awareness of developments in the international community through political, economic and social communication.

Programs and Activities

KWA runs pre-school centers in the KIA headquarters and in four other districts. It provides health education and medicine to parents of children under five. It runs training schools for sewing, hand crafts, textile design and weaving and also farming to preserve Kachin cultural aspects. It also provides for the development of local communities, and holds an annual meeting for all Kachin women. From 2013 in the Pa Kahtawng camp, KWA has been helping to teach sweater skirt knitting, and currently 49 women have completed the training. KWA also helps by renting sewing machines to women who lack the resources to buy one. Women can now earn for their families. In addition, KWA together with KWAT (Kachin Women's Association Thailand) has been organizing to

celebrate International Women's Day and Stop Violence Against Women Day, as well as Anti-Human Trafficking Day. They also sponsor awareness seminars and training in the camp.

KWA Focus on Women Empowerment

Economic Activity for IDP Women

It is KWA's vision that Kachin women learn weaving both as a source of income and to preserve traditional weaving patterns. KWA is now in charge of the merchandizing of sweater skirts and handicraft products to Myitkyina and China. KWA would like to establish a group income-generating program, but due to the shortage of funds, KWA can undertake only the individual weaving program in Pa Kahtawng Camp.

KWA considers income generation as empowerment, since women can make good use of their earning skills for most of their lives while also learning new things about their culture, and being encouraged to preserve traditions. The women's empowerment is the income that comes from producing hand crafts, that preserves tradition while providing substantial financial support for the families.

Kachin Women Peace Network

The Kachin Women's Peace Network (KWPN) is a Yangon-based CSO formed in 2012 that currently offers gender and women's leadership training to IDP camps in Kachin state. Currently, the KWPN gender-based violence program has run for 6 months, training camp management committees, humanitarian actors, women's committees and men. KWPN also organizes case managers and field monitors who report gender and domestic violence cases to get a more accurate account of the actual incidents that are occurring. The KWPN also strengthens its networks with other CSOs such as WPN and KWAT.

Vision

The meaningful participation of Kachin women in building a peaceful and just society for Myanmar.

Objectives:

1. To create a space amongst members for expressing women's concerns.
2. To upgrade the capacity of KWPN members and Kachin women related with peace issues.
3. To raise women's concerns with key stakeholders and decision makers at the national and international level.
4. To build a network with national and international organizations.

Program and Activity

Currently KWPN is running two programs: the Gender-Based Violence (GBV) program, and Network Strengthening. For the Gender-Based Violence Training, KWPN uses training methodology such as Group Discussion, Exploring Issues, Case Studies, Presentations, Games, Role Plays, Video Discussion, and Scenario Activity.

The curriculum of the basic Gender and GBV Awareness for Camp Management Committees is as follows:

- Gender Stereotyping
- Gender Norms and Gender Discrimination
- Sex and Gender
- Gender Roles and Gender Needs
- Identifying Gender Needs in the Camps
- Gender and Power
- Concept of Intersectionality
- Gender Based Violence and Response
- Human Rights and Women's Rights
- CEDAW
- Gender Mainstreaming

KWPN has provided training for the Camp Management Committee and has a case manager in three IDP camps in Mai Ja Yang and Laiza as a

pioneer program. The job of the case manager is to record sexual violence and domestic violence cases in the camp and to report the number of incidents to KWPN. GBV is still sensitive, and most victims don't want to report it due to the social stigma that they will face. So far, KWPN has given three training courses on gender based violence within 6 months, and women leadership training twice (with partner organizations to improve their capacity). Both can be called empowerment training for women.

KWPN Strategies on Women's Empowerment

KWPN identifies empowerment as:

> Empowerment for the women in IDP camps means that they dare to speak out about their stories and their communities. Power within the community, increased self-confidence and power to raise up the community and change the social norms. It can't be done as a one-off exercise - we need to do it continually over the long term. (KWPN interview, 14 June 2014)

The biggest challenge in providing gender awareness is that it conflicts with social norms and beliefs. Changing attitudes takes time. The KWPN is aware that training on its own is not enough, and that they need to use the local context to make gender issues accepted in the wider community. For example, the Kachin treasure their children and their wellbeing. Their emotional health depends a lot on the parents, and so mothers and fathers need to have the same authority in the family. If things are not put in the local context when discussing gender and equal rights for women, people will not accept the teaching. During training, KWPN adopt a participatory approach, and believe that if women are confident then they can solve their own problems.

KWPN strongly advocates to the Camp Management Committee, and humanitarian actors. Due to cultural barriers, women in the camp are vulnerable to sexual violence. Most of the rape cases are not decided in favor of the women and Kachin culture does not have norms for rape cases in customary law. This is in direct violation of women's rights both domestically and internationally. KWPN confirms that in inaccessible areas where the formal legal system does not exist, the law should be victim-centered and gender-sensitive in order to give justice.

> When a rape case happens, the society still believes that the victim needs to marry the rapist, or that money should be provided, and the victim should be relocated to another camp. Therefore, the women's committee and main committee as well as the victim need to be aware of the GBV problem and how to solve it. (KWPN interview, 14 June 2014).

The KWPN's 2012 survey about the conditions facing women in IDP camps resulted in not only the Camp Management Committee but also CSOs working inside the camp having greater concern for the women. When the war broke out humanitarian agencies provided shelter and food, but lacked any gender sensitivity. KWPN works with the humanitarian agencies to give gender awareness and to target the Camp Management Committees (Kachin Women Peace Network, 2013).

Kachin Women Association Thailand (KWAT)

The Kachin Women's Association Thailand (KWAT) was formed in 1999 in Chiang Mai in order to respond to the social, economic and military exploitation of various minority ethnic groups, including the Kachin of northern Burma. At first, KWAT sought to organize and unite Kachin women in Thailand in order to collectively achieve positive change and empowerment for them. Subsequently they started actively working for women in Myanmar especially in non-government-controlled areas of Kachin State, aiming to eliminate discrimination and to empower women's decision-making and political participation, from local to international level. Current KWAT projects include research, capacity building, anti-trafficking, health, and migrant worker justice.

The anti-trafficking program started in 2006 and has been providing training in the Pa Kahtawng Camp for two years. The training is mostly about raising awareness on human trafficking. The objective is to reduce the numbers of trafficked persons and to protect them legally. The project area consists of crisis areas Laiza and Mai Ja Yang, because of the shared border with China where so many trafficking incidents occur.

KWAT Strategies for Women's Empowerment

The anti-trafficking program runs three activities: Prevention, Protection and Prosecution. Under Prevention, there is awareness training, hand-out

leaflets, and a domestic violence program, as well as outreach discussions both personal and informal with IDPs in the camps. With partner organizations, KWAT does an exchange program and works together with the community in order to expand its network since KWAT is not yet a registered organization in Myanmar. For all its activities KWAT focuses mostly on prevention. KWAT said that traffickers usually come directly to the IDP camps and sell people in China.

Under Protection, KWAT gives emergency support to victims including shelter, food, trauma counseling, health care and informing relatives. When victims want to prosecute a case KWAT registers the case in the KIO government court and refers it to KWA with suggestions and guidelines. The Kachin generally do not know how to access the legal system, so KWAT works on legal advocacy for victims using Myanmar law. The KIO government does not have laws and regulations for human trafficking.

Training is given since it is better to promote Prevention and save people before trafficking happens. In Pa Kahtaw camp, anti-human trafficking awareness training and discussions are given twice monthly. Since most of the participants are women, and it develops capacity for women, it helps to protect them from trafficking. In KWAT's "Pushed to the Brink" report, most of the documented cases of trafficking concerned women who were sold to China. There may also be men, but it is mostly women who approach the crisis support center, and they are more vulnerable because of the demand by Chinese men for women to marry.

In Pa Kahtawng Camp, KWAT initiated conversations with the Camp Management Committee and was permitted to run a training course. KWAT suggested that the camp have a community support network or a women's group for trafficking cases, because this would make it easier to track the cases. Mostly, KWAT trains camps to support Prevention. Previously KWAT came up with a plan, but now they are consciously listening to the IDPs and constructing training with their suggestions at the forefront. For KWAT, training and discussion is seminal in preventing human trafficking. Many people don't really know in detail how the human trafficking cases happen and who to inform, since they don't know about the law related to trafficking and its processes. KWAT also educates people about domestic violence in the Prevention stage and discusses how it is linked with trafficking. Sexual and domestic violence can lead to trafficking in manifest ways.

KWAT also gave comments on the judgments for rape cases and trafficking cases which are conducted mostly under customary law.

> Sometimes, it is not fair, for the rape case in the customary tradition it says "hpraw jatsan" which means by bathing the victim you already clear away the need for punishing the perpetrator. In some cases, the customary law judge asks the rapist to pay money and if the rapist is rich it is really easy to finish the case. It is the same with trafficking; when we judge according to customary law, it is not considered as a big deal. For example, the trafficker can pay some money to end the case or kill one pig for the victims. (KWAT interview, 12 July 2014).

KWAT is educating IDPs to think twice, even if the victim wants the money. And KWAT also compares this with Myanmar law. For the camp management committee, KWAT wants to give them awareness training comparing the law from Myanmar with how the case is managed locally. However, sometimes the members do not come, but just send assistants.

KWAT is training women about personal and political security, which can empower them.

Case Studies of IDP Women

Three women with different experiences were chosen in order to provide potential answers to research questions. All of the women were given pseudonyms in order to ensure confidentiality. The selection was based on the significant experiences of the women and their role in their community. They have all attended CSO training, and spoke of how it has changed their lives.

Case Study 1 - Hkawn Nu

The interview was conducted at Hkawn Nu's home in the lower part of Pa Kahtawng IDP Camp, Mai Ja Yang. Hkawn Nu is 37 years old from Lawdan village and is in charge of the Women's Association for Pa Kahtawng Camp as well as being involved in the camp's main committee. She is a strong woman and very passionate about her work. During the visit, she was knitting a Kachin

sweater skirt for sale. Unlike other women in the camp she is quite busy with her community and family work. She is the mother of 2 children and in addition to the Women's Association is also involved with the anti-trafficking and anti-drug committees as well as the UN Protection Women's Program. She has attended the training courses of KWAT, KWA, KWPN and WPN.

When she was young, she attended the middle school in Lawdan till she was 16. After that she was recruited as a KIA Kachin traditional dancer. After 7 years, in 2001, she left and served in the church youth committee. Later on, she married and had 2 children. When asked about her experience of how she moved to the camp and became a woman leader, she explained:

> When the war started in June, we hadn't moved yet and KIA soldiers were in our village. In November, KIA suggested we should move since the Burmese army was getting closer day by day. Most of the time we could hear the guns. So we relocated from Lawdan in November, 2012. We spent 4 days traveling in the forest; finally we arrived in Semine Par camp. After living there for five months, we moved to Pa Kahtawng camp. After I reached there I was appointed to be the women's leader of the camp. (Interview, 23 June 2014)

She explained further that when the IDPs moved to Pa Kahtawng camp, the eastern division of the KWA educated and encouraged the women to learn about gender issues. After years under the guidance of KWA, the Women's Association has come to learn and address the needs and issues of women in the camps. The process is slow, but many women have been empowered with knowledge of these important issues that directly affect their lives.

Additionally, Hkawn Nu explained that it was essential for there to be a Women's Association in the camp since the Kachin women's traditional role is only to listen and follow the instruction of the husband. As a lead person in the Women's Association, she expressed her feelings about the Association as a place where women can share and discuss issues with other women who do not attend training courses.

> The Women's Association is very important because for issues which men can't address we are able to take action. For example, our area now is near the border, so trafficking cases

> are likely to happen. In such cases, we can gather information easily and are able to stop it. (Interview, 23 June 2014)

Her perspective on the training available in the camp is that it widely benefits the community and families, as the IDPs gain practical knowledge which can address essential needs. In her daily life, she applies what she has learned from the training, and has become more patient in dealing with children and neighbors. She said that her life has changed significantly after all the knowledge gained from the training.

Hkawn Nu understands her empowerment as opening up about the difficulties in the community or in the family.

> Staying in the camp, health, food and income all are difficult for us living in this situation. Some families even broke up due to displacement, so women share their difficulties and are able to stand up. I can share my difficulties more to find the solutions. (Interview, 23 June 2014)

Just like Hkawn Nu, the women need to work since every meal needs to be bought. Women usually get 30-50 Yuan income for a whole day's (temporary) work. Hkawn Nu's husband is away serving in the conflict, so she is the homemaker, child-rearer, and primary earner through knitting and weaving.

> I never learned about sweater knitting in my village, I just learned it in the camp. It gives me some income for my family and my husband has a good impression about this income. In the past, I didn't know how to weave and my husband was disappointed, since I didn't have any income and had problems in taking care of my children. Later he seemed to know that I am the only one who takes care of the children. (Interview, 23 June 2014)

Hkawn Nu commented that women feel generally safer living in the camps in the KIA controlled area since their main concern is fear of violations by the Myanmar military. Women have been gang raped and killed by Myanmar soldiers. Another reason is that the Women's Association as well as many other organizations are concerned about women's issues in the camp. If sexual violence

occurs victims can inform the Women's Association and discuss solutions with the Camp Management Committee. If the case has further complications they will transfer it to the KWA eastern division office.

When the researcher asked whether women have the same rights as men in the camp she told me that there are still many obstacles. She noted that there are only 2 women on the Main Committee out of 13 members. The camp leaders are appointed. Some women's issues like rape and sexual violence are not taken care of properly and only decided under customary law behind closed doors. There is discrimination against women, since men's understanding of this issue is superficial, but the Women's Association does help to prevent violations and discrimination.

Although the situation is still oppressive, the women are learning about their rights and standing up for their recognition.

> When I started to understand about women's rights, I felt we have the same rights as men. According to our Kachin traditions or customs, women are second-class and have to listen to their husband or parents-in-law's words after they get married. (Interview, 23 June 2014)

Hkawn Nu understands that discrimination against women is not good and is a sign of narrow-mindedness in the community. Currently some women are involved in the leadership which is a vast improvement coming from almost zero decision-making power. Even though there are still many prohibitions according to customary traditions, now most of the activities and groups in the camp are open to women. Furthermore, women now speak out as well. She feels that these are direct results of extensive gender-based training.

Case Study 2 - Ritha

Rihta is 57 years old and is responsible for coordinating the Women's Association, Garaja (community support group) and the Health Committee. She has attended training sponsored by KWA, KWPN and WPN. She is Catholic and is now living with her daughter and grandsons, and is one of the most respected women in the community. For Ritha, this is not the first time she has faced displacement. In 1992, when the Burmese government and KIA were at war, she fled her village with her family. She shared some of her experiences:

> During our time of displacement in 1992, there were no international humanitarian groups coming and the government regarded the KIA as an anti-government group. Therefore, no one helped us. We needed to find food in the jungle, such as collecting wild vegetables or fruits and some medicinal plants, which we exchanged for rice in China. In 1996 when there was a ceasefire agreement, we were able to go back to our village. During the time we faced displacement, I lost my second son and daughter to malaria. (Interview 27 July 2014)

Ritha's difficulties did not end, since after her family went back to their village her husband was killed in 1997. Her struggles to support her children began again. In 2011 she found herself again displaced as the result of another war.

Ritha is a very strong woman and does not feel disappointed with her life. She mentioned that the reason she is so active in the community is because of her past suffering in displacement. For example if she had known how to heal people, she could have saved her two children. This encourages her to be actively involved in any NGO training, since she does not want see families suffer.

> Since attending the training, my capacities have improved, as I know how to manage my family, how to deal with the community and am able to share this with other people, as I am really active in sharing what I have learned. I feel courage and I feel important myself since I am a representative of the community. (Interview 27 July 2014)

The training helps her to understand women's rights and health. She shares the knowledge with others and this teaches her to be patient and proficient in dealing with the community. She is able to talk about her life's difficulties in and out of displacement, and how she coped and dealt with the reintegration of her village after the conflict was over.

Ritha is more passionate about the health program maybe because of the loss of her children. This training is provided by KWAT and WPN.

> In the family, it benefits us: how to live a healthy lifestyle, not to get infections, and that we need to boil water to drink, so

> it makes me aware and we are able to share this and remind each other. It makes us more attached to people and get to know each other and we are able to put questions to the trainers and give suggestions to them and they also take action. In the past, I dared not speak to the trainer since we were afraid. Now after attending training, we have a better relationship with the trainer as well. (Interview 27 July 2014)

Ritha worked hard and was able to become a community representative. She feels herself more self-confident and willing to share what she has learned with others. Sometimes not all people can access the training, but Ritha made the effort to share with others what she had learned.

Her perspective on the training is that it is important for women, since they are taking on the entire responsibility for the household while the husband is away, caring for the children and elderly as well as being the primary earner. Without these strong women the family would cease to exist. Ritha's interest in health includes family planning and the husbands who are starting to agree and discuss this together with their wives. Therefore, women learn how to protect their bodies against unwanted pregnancy and disease. She agrees that the training is giving women knowledge and improving their health and lives.

Ritha confirmed that there have been some successes in the camp regarding health. Her village Ura Zup was very far from the clinic and hospital, and she feels privileged to be near a clinic. Ritha has finished training on taking care of infants, mothers and children under five, and the WPN health education training. She now feels confident taking care of patients when there are no nurses at the clinic.

Ritha is using what she has learned in the health training and sharing it with others. Post health training villagers know to boil water for purification. In the camp, the clinic provides minimum healthcare so hygiene is very important so as not to spread illness. There are adequate toilets, but diarrhea is prevalent, so washing hands is stressed particularly for children. Health and hygiene are important in the camp, and when people return to their villages they will have good information to maintain health in their daily lives.

> When disease comes (e.g. diarrhea), it spreads easily. So we use what we have learned and prevent it from happening by

> informing each house how to prevent it. Most of the disease transmission is through children. Regarding the health care training, there is sharing among people. The camp is so crowded and it is easy to spread disease especially in the rainy season. (Interview 27 July 2014)

She said that in the camp all people have access to health care, but most think that the clinic is inadequate for the needs of an overcrowded camp. IDPs use their own money to buy medicine outside the camp. And due to the lack of nurses IDPs tend to go to Mai Ja Yang private clinic or WPN clinic.

Ritha is involved not only in health related issues but also in anti-trafficking. As a result of training she is now able to identify the telltale signs of human trafficking. She experienced one case when a girl was sold to the China side. The Women's Association along with Garaja discovered the stranger in the camp and reported that person to the Household Group. In the end the girl was saved from the hands of traffickers and the perpetrators were jailed.

> I didn't have knowledge in the past. Like with trafficking cases, I didn't know how to discuss things in a meeting, how we could address the cases, and how to lead the women's group in the camp. Now I dare to speak out more. (Interview, 27 July 2014)

The training given to Ritha is what has led to the greatest improvement and Ritha is acutely aware that training should target women because as a group or individually they rarely if ever get the right to decide. Women are presumed to be of a lower class; this is an important reason for women to speak out. They do not participate in the decision-making process, so they need to upgrade their capacity. She believes that if one day there is an independent Kachin State, women need to be involved at all points to evolve a state of equality that is fair and just, since men alone cannot build up the nation.

> Women need to know they have the same rights as men, and if women can live equally in the camp, they will do the same in their village, township administration, and in the whole state and the country. (Interview 27 July 2014)

Ritha is also the leader of Garaja. After she comes back from any sort of training, she and Garaja members take information from household to household and share what they have learned by formal and informal discussion. Ritha said she better understands how to deal with people and now is taking care of one lady since she is getting old, and feeding her. Currently Garaja helps widows or women whose husbands have never come back from China; they need to be identified and given training to get them back on their feet.

Ritha, as a result of intense community activity, was invited into the camp's Main Committee and elected as a representative for the Women's Association. She feels that all people regardless of gender need to have the same right of expression. Before the training and influenced by culture she thought women should be silent and follow the decisions of men. She now feels that discrimination against women is unfair, underestimates women's ability, and blocks them from speaking out in the community. Ritha is hopeful and believes that the position of women will gradually change over time.

Case Study 3 - Nang Bawk

Nang Bawk is from Lawdan village and is the wife of a KIA soldier, and currently part of the knitting program of KWA. She and has been living in Pa Kahtawng Camp for 2 years.

She said there were many problems before her family reached the camp. After fleeing her village, they spent one night in Nam Hpet Krung, two nights in Kadaw and ten days in Mazup Pa. They arrived and stayed for five months at the temporary shelter camp in Se Mai Pa. And then they settled at Pa Kahtawng Camp.

> While in the temporary shelter camp in the rainy season, the water came in and most of the family fell sick. I took care of my children. My eldest daughter nearly died; she was sick for 2 months with malaria. I carried the household stuff on my back and took care of my children. On the way my children got tired and they slept without having lunch and dinner, one place to another place takes one day to walk. And sometimes we needed to run at midnight. Some of the families lost members since there was no road, no one had been there and they had to find their way in the forest. That was a terrible

> moment at the time. Even though we needed help we could not get any from the others since they felt the same way as we did. We even forgot to cry since we were too tired of walking and worrying not to lose our children. We faced many difficulties at that time. (Interview, 25 July 2014)

After reaching Pa Kahtawng IDP camp, she started learning sweater knitting in November 2013, and now she is taking the knitting trainer role and helping the community with what she has learned. She can make women's skirts with different designs. She says that it is not too difficult to learn and those who are really talented can make 2 skirts in a day; but since she is not that good, she can only knit 1 in a day which is equivalent to 25 Yuan per day. She said for the training fees, women need to finish knitting 30 skirts. KWA provides the material for the sweaters. Nang Bawk had bought a new machine on June 2014 with the money she had earned knitting. Before that she was a daily paid worker on the China side. As a daily worker, she earned 30-50 Yuan but she felt it was more difficult than knitting, and tiring since she needed to work from morning to night as well as working overtime, and all to get paid less.

In her family, Nang Bawk is the only breadwinner since her husband does not receive money for being a soldier. During heavy fighting between the armed groups he was away on the frontline for 5 months. She further explained that her family has little or no money to maintain sustenance and she also needs to support her daughter who studies in Myitkyina. But with the income from hand crafts the family is able to survive and her daughter can continue to study.

Nang Bawk is able to make friends through the training courses and has learned a lot, and can teach others. As an earner, she feels she can work more, trust herself and be able to create more new designs. She feels that her community benefits from her ability to earn some money, which she will be able to do in her village when she goes back. She can also pass on the knowledge to her children.

Nang Bawk mentioned that there are huge differences between when she first reached the camp and now:

> When I first arrived at the camp, I felt hopeless. But now I am busy making sweater skirts and it makes me feel that I spend the day meaningfully. After I learned how to weave, even

> though it is not much money, we can calculate how much we will earn for the day and the month and the daily income we have. (Interview, 25 July 2014)

During her stay in the camp, Nang Bawk attended a KWPN gender training course and her life changed. She wanted to share this new-found knowledge, despite being generally shy. People saw something in her and asked her to continue with training, which raised her community status. She has taken on greater responsibility that benefits the community and her family and which has given her self-confidence. She likes to share her thoughts with other people, and dared talk about them at meetings. As people trusted her and let her attend the training, she has gained knowledge and this has opened her eyes. Even though she is now an IDP, people believe in her and selected her to participate in the training.

The gender training helped her in daily life since there were problems in her family, and now she was able to solve them. She has an improved relationship with her husband and the community. She came to understand that when women and men have equal rights in making decisions, it improves community and family life.

It pleases her to see women sitting and having a voice in committee meetings. Women can speak out about what they feel is the truth. When she hears the women now, it seems they have the position and space to speak out, and are no longer to be looked down on and ignored. However, in the camp, there are still violations and discrimination in some families

It is amazing that she is able to be so involved in the community when everyday she needs to attend to family obligations such housekeeping, knitting for money, taking care of the children and also hunting for firewood, which is scarce so she has to go farther and farther to find it. Even when she has a chance to attend courses the worries of the home linger. Nonetheless, she believes that this training is reshaping her life and encouraging her to work to a new standard in her community.

> The good thing about the training is that we can learn new things and open our eyes. It provides an opportunity for us. If something happens, we know how to solve the problem, and whom we need to inform. (Interview, 25 July 2014)

Nang Bawk revealed some of her thoughts on politics as an IDP woman. She understands that she has suffered human rights violations as a result of the war. She did vote in 2010, but now the community leaders and camp management committee strongly influence the IDPs on their voting (i.e. who to vote for and whether to vote). People will follow their decision. Living in the camp, she is under the control of the Camp Management Committee.

When asked about women's needs in the camp, she quickly responded that there is too little women's participation; she herself has yet to participate in camp committee meetings. Men are the majority of representatives on the camp committee and they make most of the decisions. Hence she still feels a high degree of discrimination in the camp, and still questions why there are so few women on the committee when they are clearly the majority of the population.

The Role of Civil Society Organizations

Throughout the field experience it was clear that the humanitarian assistance given to the NGCAs has become the responsibility of CSOs, who cooperate with the local NGOs to provide support in the camps.

International humanitarian assistance is less available for the IDPs in NGCAs because Myanmar has blocked their aid allegedly for security reasons (South, 2012). So the local CSOs deal with daily survival, livelihood, education, and basic healthcare needs. The local CSOs were under enormous pressure to address the urgent humanitarian crisis arising out of the armed conflict where tens of thousands of IDPs were displaced in a short period of time starting from June 2011 (Rip, 2014).

Some CSOs are small and have little experience and few resources to effectively deliver assistance in an emergency situation. In spite of these disadvantages local CSOs are important because they know the local context and situation (Rip, 2014). They have the knowledge and skills in getting access to the areas where IDPs are taking refuge from the fighting, including areas where access is difficult. For example, during the time of displacement in 2012, when the people fled to Sae Mine Pa, it was WPN that opened the way for humanitarian assistance.

CSOs operating in border areas have been joined by local and national NGOs and faith-based organizations. The National NGOs such as Karuna Myanmar Social Services, Shalom Foundation, Metta Development Foundation, and Kachin Baptist Convention (KBC) do not have offices in non-government-controlled areas since they have been working in government areas on development projects during peace time. Nor do they have good knowledge of the local situation. However, they do have considerable experience in planning, programming, budgeting, funding, reviewing and evaluating the delivery of humanitarian assistance.

When the humanitarian crisis surfaced in Kachin and northern Shan, these organizations and civilian departments of KIO were the ones to plunge into action to assist the tens of thousands of IDPs flocking together in a short space of time. Some of the groups teamed up to form Wunpawng Ninghtoi (WPN). At the same time Relief Action Network for IDPs and Refugees (RANIR) was formed as a relief coordinating body encompassing all the local organizations and civilian departments of KIO (Rip, 2014).

> 'Local civil society organizations have the capacity to provide an earlier response to a humanitarian crisis in times of emergency. This is very important and it is their unique strength,' said a local relief coordinator from Kachin Baptist Convention (Rip, 2014)

As an early priority to deal with the emergency situation the local CSOs introduced capacity building initiatives. This was followed by camp management training, and humanitarian principle training, which were conducted just months after the conflict. CSO members attended their own capacity building training as well as that organized by international partners. The CSOs have developed to their full capacity through work experience and experience gained through consortium relief work with INGOs and UN humanitarian agencies. They have been able to act as a means to channel international funds to beneficiaries and increase their own skills in the process.

The only disadvantage that they have is their lack of legal status. Most of the CSOs are not registered, so it is difficult for them to raise resources to fund their activities. The WPN coordinator affirmed that lack of money is one of the major concerns for local organizations delivering assistance to IDPs.

International organizations, particularly the UN agencies, cannot fund and work with the local organizations since they have not been officially cleared to work by Myanmar (Interview with WPN coordinator, 20 June 2014).

Many interviews were carried out to gain an understanding of the role of CSOs in providing humanitarian assistance in the IDP camps. Most programs and assistance are provided by CSOs in collaboration with local NGOs, a method that is more effective in creating more appropriate conditions for the IDPs.

Successes and Failures of CSOs on Empowerment

The research shows that the programs and assistance given by the CSOs are effective in working to empower women and to help them to deal with the conditions they live with in the camp. Case Study 3 showed how Nang Bawk was able to learn skills to earn an income from knitting. The WPN's Women's Program provides training in hand crafts and soap-making, which also garners financial support for women and their families.

Through learning about gender, human rights and the anti-trafficking issues, many women have been empowered to speak up and demand their rights. The program is provided by KWAT and supported by international donors. Kaw Mai explained how the trafficking training helped women to become more empowered in the camps,

> Empowerment is when women learn and gain knowledge which enables them to address their rights. Women before did not dare speak out but now they can speak in the training courses and ask questions. Since we are living in the border area we need to know what the human trafficking process is. (interview with Kaw Mai, 12 July 2014)

Women gain confidence after training. It increases their knowledge and helps them to cope with the conflict situation after three years of displacement. Since the CSO projects started the number of women camp representatives has increased. Women are now skillful in dealing with the organizations that support them. They are aware of their rights and know how to get what they need.

More than ever the IDP women are willing to participate in the training. By helping each other, they can relieve their stress. At meetings they have time

to discuss what they have learned and experienced in training as well as in the sector activities in which they are involved. They feel significant after receiving and passing on the knowledge from the training, and the result is that they are highly regarded in and by the community.

Obstacles for CSOs

The Protection Survey Report of November 2012 identified that there are still IDPs not registered and essentially missing or unreachable as they are hidden in the jungle. Most humanitarian aid is reaching the big IDP camps while other scattered IDPs or small camps are not getting enough. There is clearly an unequal distribution of humanitarian aid and support. There are some overlaps and more aid is going to the government-controlled area compared to the KIO controlled areas.

One big obstacle that all the CSOs have faced while cooperating on projects with INGOs, is that INGOs have limited access due to lack of government sanction; INGOs and UN agencies do not have unrestricted humanitarian access and cannot cover the basic needs of IDPs especially in non-government-controlled areas. Local actors are the only ones to access IDPs in the most difficult areas, helping them to develop coping mechanisms and maximize local capacities. Local groups need to spend a lot of time and energy on relationships and processes, which are task- and project-oriented, rather than on overall strategy.

When war broke out again and IDPs needed to flee a second time, CSOs failed to follow up on projects and did not have urgent emergency funding for the people in need.

CSOs are not eligible to apply directly for UN Emergency Relief Funds since they are not Myanmar registered organizations. They need to link up with a registered organization in order to receive funding. Since most of the CSOs were established only recently, most have inadequate staff, technical support and fund-raising capability in dealing with INGOs. For the most part CSOs are facing continuous funding shortages and are unsure of future assistance.

Security for the CSOs is at best superficial. Both KIA and Myanmar have failed to take the necessary steps to protect the staff of the organizations who are delivering emergency humanitarian aid. This definitely causes a delay

in the flow of aid, and the accumulated stress of the staff is becoming evident, putting at risk not only their health, but also their work.

Increasingly there is a need for livelihood programs for IDPs. The humanitarian crisis has had a paralyzing effect on their society, which will in turn affect future generations if the hostilities continue. And with the increasing threat of human trafficking, humanitarian aid needs to address the specific needs of different vulnerable IDP groups.

When CSOs work in the KIO government area, the KIO needs to be informed and the CSOs need to follow the necessary procedures (for example in the gender related workshops). They need to be cautious about training titles and CSOs are acutely aware that there are still cultural challenges when speaking of gender.

Apart from giving food and humanitarian assistance, there is a dire need for psychological services for all that goes along with experiencing war as an IDP (gender vulnerability, witnessing death of family and strangers on a wide scale, and displacement in general). There is also a need to implement local protection mechanisms; training by itself is not enough.

To What Extent is Aid Effective?

The programs and assistance given by the CSOs are effective in the camp. Many humanitarian agencies are trying to collaborate to relieve the impact of the conflict in the emergency period. Long-term provision of aid is questionable for the IDPs. During the Kachin conflict, a handful of local civil society groups and the KIO responded actively in the earlier emergency period and tried to cover the total number of people displaced with the resources they had in hand, which were mainly received from community contributions.

Women are learning skills and turning them into income. Of the 30 interviewees, 17 women and 6 men are out earning while the remainder are tied down in their families. Women are earning just like men in a maybe more diversified manner and in a variety of sectors as seasonal workers, hand craft weavers and soap production.

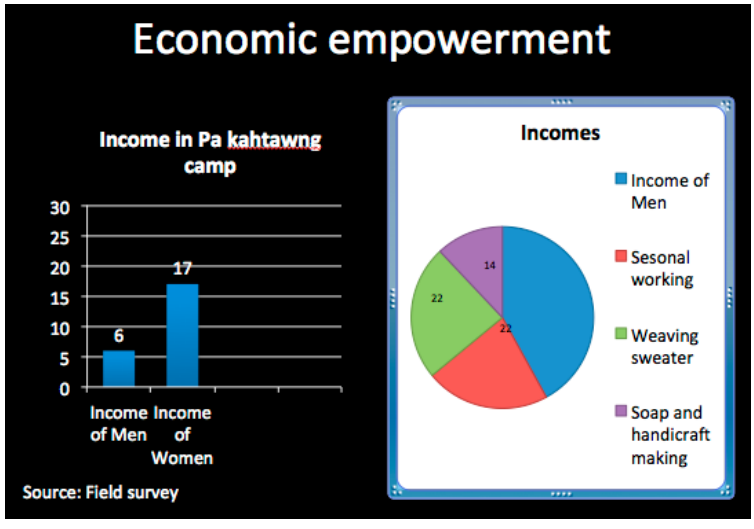

Figure 6: Women's Economic Empowerment

Women's Health Improvement

From the interviews and case studies the health problems are usually seasonal. During the field visit, diarrhea and malaria were the most prevalent. However, due to the health assistance and training from the CSOs, there has been widespread health improvement. Figure 7 shows that due to training IDP people have a greater awareness of their health and greater ability to promote prevention. Specifically related to family planning, out of 30 IDP women interviewed, 25 are now using family planning services and contraception. It can be said that IDP women are now conscious about this issue and able to access it.

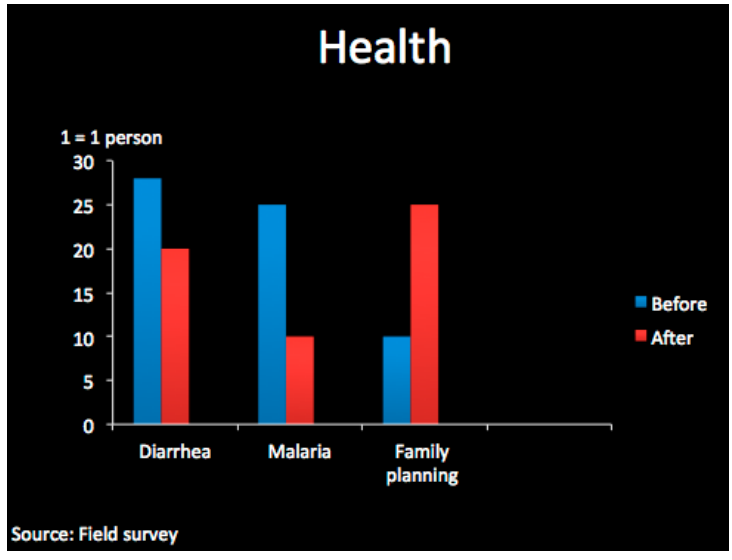

Figure 7: Health Improvement

Women's Empowerment Improvement

Gender training, human rights and anti-trafficking training by KWAT and KWPN have made women more knowledgeable about their rights and gender roles in the community. The empowerment of IDP women is crucial, since the armed conflict can have considerable and disproportionate impacts on them, as they suffer specific risks and confront specific vulnerabilities because of their gender. In an interview with a KIA soldier, he commented:

> Women's empowerment is needed. It is important in this civil war. When men fight for freedom, encouragement from the women is needed. Women can give encouragement when they are empowered, and women need to know politics as well" (KIA soldier, 29 June 2014)

The CSO gender training is educating women, but the challenge is to move the agenda into society at large. It is difficult to establish equality in Kachin society. In the patriarchal camp committee there are few men who have an understanding of gender issues. Therefore, CSOs are giving gender awareness training to the whole community not just the women. According to the

researcher's observation of women who attended the training, they have improved their knowledge and understand that women and men have equal rights in the family. They also get involved in the women's association and community support network, which are encouraging the women in the camp to be able to deal with problems. There are many reasons why some women cannot participate in the training, since they need to look after the home and family. The CSOs provide training to empower women in gender, economics, human rights and health education. The women start to become aware of their rights, for example that they do not need to marry a person who committed rape or sexual abuse. They share with other people what they have learned in the training. However, they still have little voice in the camp committee when it comes to sexual violence and the victim's rights. The 30 interviewees said that gender roles and women's rights awareness have improved. However, the involvement of women in the Camp Committee has seen the least amount of improvement since there are only 2 women on the 13-person camp committee.

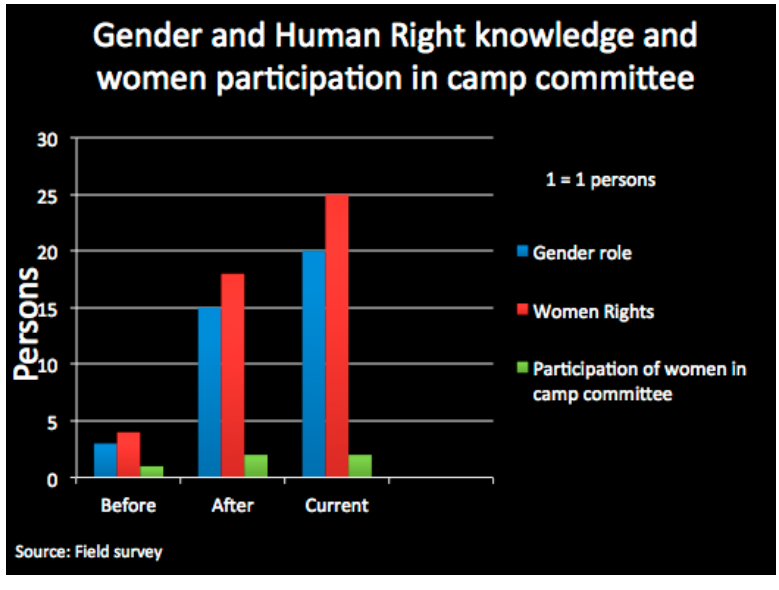

Figure 8: Gender, Human Right Knowledge and Women's Participation in Camp Committee

Conclusion

Relating CSO training to the UNHCR guidelines of empowerment, the WPN is focusing mostly on equal access to food, and assistance for women; KWA is focused on income which can improve women's lives; CSOs like KWPN and KWAT are providing training on gender to help women's struggles within the camp. In short, CSOs are helping to empower by giving knowledge so that women can become aware of their capacity as women both personally and economically. Their awareness is heightened and they are sharing information with other people. They have access to individual groups and committees. But they have little voice in what happens in the governing Camp Committee, and if there is sexual violence they have little influence to advocate for the victim. CSOs are not able to change all the traditional values concerning the role of women in the home and family. Many Kachin people are reluctant to support change. Traditional attitudes are a major barrier, and culture continues to be a significant influence on a large proportion of women.

Chapter 5

Analysis And Conclusions

Overview

The 2011 conflict brought untold challenges to the women of Kachin. After the trauma of fleeing from home they were faced with specific gender challenges such as the threat or the reality of sexual violence, abuse and rape, and physical abuse and exploitation, while having to take care of home, children and the elderly, and the extra role of becoming the sole family bread winner.

CSOs are helping to empower women through gender awareness training and training in marketable skills. But Kachin culture on gender issues is a major problem. CSOs cannot change the traditional values concerning women's roles; the women's groups will need to take the lead if progress is to be made there.

Women Empowerment Progress

Access

Women have equal access to food, shelter and medical care, although in order to use family planning and contraception services they may need to get approval from their husbands, so this access is conditional to some extent.

They lack equal access to the decision-making process in the Camp Management Committee. In consequence their security needs are not taken

into account: they are vulnerable especially at night using open showers and toilets reached along unlit paths.

They lack equal access to the Kachin customary justice system which fails to ensure just punishment for sexual violators, or to provide any deterrent.

Women do not have equal access to training: CSOs offer training regardless of gender, but overlook that women's access is limited by the call of their domestic responsibilities. Unawareness of cultural sensibilities may also limit access; Kachin women may eschew gender training if it means they have to explore their personal lives with non-Kachin trainers.

CSOs have provided some women with access to economic activities through training in marketable skills. These women are earning money, but are not empowered to decide how to spend it. During 3 years of conflict, only 35 out of 1,777 females have had this training. The rest of the women find jobs outside the camp where they risk sexual assault in the workplace.

Conscientization

The gender training has made women aware that the current state of gender relations can change. As they learn more about rights and gender roles, they start to become aware of the vast inequalities in gender relations and responsibilities. This is to some degree changing attitudes, and women who become more aware will press for a more democratic system in the election of Camp Committee Members.

CSOs invite men to attend the gender training to gain an understanding of the women's situation in the camp and of gender based violence, to try to shift the social norms. But it is still a challenge for women to speak out about sexual violence. Victims are afraid of the potential consequences for speaking out which may lead to retribution from their husbands as well as a lowered status in the community.

Gender training needs repetition because it takes a lot of time to change attitudes. Women are becoming aware of their rights and gender roles, but still need to be encouraged to exercise them in their home and community lives. CSOs need to do more on gender awareness with both men and women to begin to shift the culture.

Mobilization

Women are able to assemble and form women's networks. Garaja helps the community advocate and address the needs of individual women. Garaja shares updated information about the camp and offers a venue for the discussion of women's issues. Garaja has improved in advocacy and is able to evaluate training courses and share knowledge with the community especially information about women's rights and violations against women, including human trafficking.

However, the way the women mobilize for training is still based on Kachin culture.

> If women want to attend training Garaja women will look after their children. But in some families their husbands may not let them go, so the women need to sneak out to attend the training. Women are eager to come to the skills training, from which they can make money (Interview with Hkawn Nu, 26 July 2014)

It is challenging for women to mobilize given this state of affairs: a woman can be partly mobilized, but for taking care of the children and carrying out household tasks she gets the help of others, instead of asking her husband.

Currently women are aware of their rights and roles in the family. Women who are aware mobilize other women. But because women do not have equal representation in the Camp Committee they are still faced with a high level of political insecurity.

Control

This was the area in which the least amount of progress had been made. Decision-making in the home, community and society is limited for women. Although women are empowered individually and within their own women's groups, women's issues are yet to be an important issue at decision-making levels.

> The equality of men and women will not be achieved since the Kachin culture still prevents it (Interview with Hkawn Nu, 23 June 2014).

The limitation of control for women according to Kachin culture is one of the main challenges for individual women and groups inside the camp. The low number of women at decision-making levels fails to provide a voice for the female population. The committee has 3 women out of 14 members. No woman has yet been elected camp leader or included in the security sector because women are not seen as capable of being good leaders.

KWPN feels that educating the community on issues such as gender and gender-based violence and gender roles can lead to a cultural shift.

> Having women's voices heard in the community is very important and this can be accomplished through them being elected to the Camp Committee. Some women may have an education but lack the confidence. We are working to build women's self-confidence so that they will be able to be leaders for their people. What we have achieved is that women are now able to be represented in meetings where women were never invited before. (KWA interview)

Even though in some cases women have become the primary earner for the family, the money is still controlled by the husbands.

In order for change to happen, not only women but also men need to learn more about gender roles. When asked what prevents the women from being more empowered, Bawk Nu, the leader of the camp's Women's Association stated:

> If we want to change things, we firstly need to plead to the KIO then to the Kachin Relief and Development Committee (KRDC), and recommend that women be made committee representatives. In the camp election, KRDC didn't make it mandatory for women and men to have equal rights so there are less women on the committee than men. We need someone to push these issues (Bawk Nu Interview, 12 July 2014)

There needs to be advocacy to the KIO for women's involvement in the decision making processes of the camps.

Discussion

Kachin women in Pa Kahtawng Camp face a number of serious problems: lack of financial support, unshared domestic burden, lack of representation on the camp's main committees, and the physical and psychological challenges of living in an IDP camp. Many have essentially lost their futures. They have difficulty envisaging leaving the camp.

Because the humanitarian aid is not enough they need to earn money to buy food. Employment opportunities are limited. Most of the IDPs fear finding work in a new place and are not allowed to go far beyond the camp. CSOs have assisted some women through vocational training programs such as weaving, hand crafts, soap making

Returning to their home villages is still nearly impossible and living in China is even more challenging since they do not have the proper documents.

CSOs have provided training on gender and women's rights, as well as legal support for trafficking and rape cases. IDP women's empowerment is also fortified by emotional and psychological support from the Women's Association and the Garaja community network.

The CSO programs are empowering and assisting women to face the challenges in the community by improving their capacity; by education of both men and women on gender and human rights; by income generation programs; and by support to increase women's role in the camp's decision-making process.

IDP women still lack gender equality, political power and personal security. The challenges are deeply entrenched in culture and camp structure. The men are not conscious of gender equality and not willing to think about it. They might allow women to mobilize but not to control. Women have gained greater knowledge about health security, but the reality of using family planning and contraception is difficult at best.

Women support groups in the camp are strong and able to share and evaluate what they learn in training. But training alone is insufficient since the benefits will evaporate in the outside environment if they are not supported. Support groups are crucial to encouragement towards empowerment. Women are starting to get authority to manage small money decisions, but for larger matters they still need to yield to their husbands.

KWAT considers that giving positions to women has improved in the camp, and even in the army, but there is still a long way to go to gender balance.

Conclusion

The research has answered these three questions:

- How do Kachin IDP women experience gender and displacement?
- What are the roles of CSOs in empowering Kachin IDP women?
- To what extent do CSOs empower of Kachin IDP women according to UNHCR Guidelines on Women's Empowerment and Human Security?

Based on the three case studies, interviews with key informants and personal observations, the researcher has come to the following conclusions.

Life in an IDP camp is difficult for both men and women due to overcrowding, poverty, lack of freedom to travel and many social problems such as violence, depression and drug and alcohol abuse. Women face specific challenges and conditions due to their gender, from the time they flee their villages and after they arrive at a camp. Kachin women were homemakers who did not work outside the home and were held accountable by their husbands. They were the sole domestic worker in the household and never had the same status in the family as the men. During and after the conflict women were subjected to sexual assault and rape by Myanmar soldiers, and many were human trafficked to China. They were isolated without any husband/male support while fleeing their villages with children and elders in tow, while the men stayed behind to fight.

When they finally reached a camp they encountered the double burden of family/home care and earning an outside income to feed the family. Food rations were not enough. Women's issues are not a priority in the community as there are many other crucial issues which need handling. The Camp Management Committee is male dominated and women's issues are largely ignored. Due to the breakdown of the community structure women have faced an increase in the threat of sexual violence. Women in Pa Kahtawng IDP Camp lack most of the seven dimensions of human security.

The research concludes that women in Pa Kahtawng IDP camp are individually empowered by income generation, health knowledge and increased

awareness of gender and women's rights. But empowerment is limited, mostly for cultural reasons. Since women are unable to be in positions of power within the camp management system their rights are not taken seriously by the men in charge. This has been clearly documented and many groups are working to change the system. Women's groups in the camp are striving towards increased participation and representation at management levels.

The hypothesis that the CSO program and training can make progress towards women's empowerment is supported in the sense that women in the camp are individually empowered. Women have acquired greater mobility and resources to take up leadership positions, but empowerment is limited. Consequently, the findings do not support the hypothesis in its entirety.

Recommendations

The findings produce a number of implications for international organizations, CSOs and the Camp Committee Members.

1. The CSO programs such as the income generation and gender and women rights training should receive increased support from international humanitarian organizations through funding, staff resources and more training.
2. CSOs working closely with the camp committee and KIA authorities need to follow through and support an increase in the number of women representatives at the camp's decision-making levels.
3. It is important for IDPs to be made aware of gender issues, gender based violence and women's rights. This will provide a level of consciousness for protecting both women and men, further enhancing the safety and well-being of all IDPs.
4. The CSO training focus needs to move from individual empowerment to empowerment at community level. Educating both men and women on gender awareness should enable this goal to be achieved.
5. CSOs need to be more aware of women's issues and not just focus on project implementation.

6. The Camp Committee needs to pay more attention to human security perspectives, especially for women. It would surely help if women were more equally represented on the camp committees.
7. The KIO, international humanitarian agencies and stakeholders should cooperate together in providing humanitarian assistance without delay to IDPs.

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Appendix A: List of Interview

List of interviews: persons in target in IDP Pakahtawng camp

No.	Name	Occupation
1.	Mrs. Ja Pan	Married Woman
2.	Mrs. Bawk Ra	Married Woman
3.	Mrs. Nu Nu	Nurse
4.	Mrs. San Tsawm	Nurse
5.	Mrs. Nang Seng	Sweater Weaver
6.	Mrs. Ja Nan	Sweater Weaver
7.	Mrs. Tawng Nu	Sweater Weaver
8.	Mrs. Ja Lat	Garaja Member
9.	Mrs. Nang Awn	Garaja Member
10.	Mrs. Ja Mai	Soap making
11.	Mrs. Hkawn Ja	Soap Maker
12.	Mrs. Htoi Lu	Women's Association Member
13.	Mrs. Htu Ti	Women's Association Member
14.	Mrs. Seng	Daily Worker
15.	Ms. Lu Lu Awng	Daily Worker
16.	Ms. Ji Mai	Wife of KIA soldier
17.	Ms. Bawk Seng	Not involved in the training
18.	Ms. Lu Tawng	Not involved in the training
19.	Ms. Hkawn Ja	Teacher
20.	Ms. Kaw Mai	Involved in the training
21.	Ms. Lasham Kai	Involved in the training
22.	Mr. Ba Mai	Daily Worker
23.	Mr. Wun Li	Daily Worker
24.	Mr. Pau Sa	Church Leader (Baptist)
25.	Mr. Naw Tawng	Church Leader (Catholic)
26.	Mr. Hka Li	Former Village Leader
27.	Mr. Ying Hkaw	Former Village Leader
28.	Mr. Bawm Ying	Teacher
29.	Mr. Lawt Awng	Not involved in the training
30.	Mr.Tang Ja	Not involved in the training

List of interviews: Key informants

No.	Name	Organization
1.	Mrs. Htu Nu	Women's Association
2.	Mrs. Bawk Nu	Women's Association
3.	Mr. Zau Bawk	Camp Chief
4.	Mr. Naw Tawng	Camp Committee
5.	Mr. La Htoi	Camp Committee
6.	Mrs. Ra Sam	WPN Coordinator
7.	Mrs. Nu Nu Mai	WPN Women's Program
8.	Mrs. Ja San	WPN Garaja Team
9.	Mrs. Put Zin	KWA Leader
10.	Mrs. Htang Nu	KWA Leader
11.	Mrs. Ja Lung Seng	KWA Sweater Weaving Trainer
12.	Mrs. Nang Lu	KWPN
13.	Mrs. Hken tsawm	KWPN
14.	Mrs. Ah tsawm	KWAT Anti-Human Trafficking
15.	Ms. Lu Hkam	kWAT Anti-Human Trafficking
16.	Mr. Zau Sam	Head of IDP Camp Management Team
17.	Mr. Zau Seng	Soldier (living in the camp)
18.	Mr. Brang Mai	Health Leader for the camp

Appendix B: Questionaires For Targeted Key Informants

I. Purpose: Identify Gender Experiences

Source: From IDP (women-20, Man-10)

Basic Personal questions:

Age

Marital status

Education

Number of children

Birthplace

Occupation

Personal monthly income

Household income

Hobbies/pastimes

In-depth personal questions;

Where are you from?

How long have you been in the camp?

Discuss your family background?

In general, can you tell me more about yourself?

What is the camp structure? (Camp Committee Members)

How many households are there? (Camp Committee Members)

What ethnic groups are living in this camp? (Camp Committee Members)

When did CSOs begin working in the camp? (Camp Committee Members)

What were the major occupations of the IDPs? (Camp Committee Members)

II. Purpose: Identify the Roles of the Four CSOs

Source: CSO Staff Members (10)

What are the Vision, Mission and Objectives of your project?

When did this project first begin and how long will it continue?

How long has your organization been working in the camp?

What programs is your organization implementing?

What is your organizational structure?

What are the greatest challenges in providing assistant /training in the camps?

Can you explain in depth the programs that your organization is running?

Before starting a program does your organization conduct a survey?

What activities are still continuing in the camp?

How many training does your organization conduct in a year?

Which trainings are considered as gender empowerment?

Self-help shelter (who has access to the shelter? And how often can they return?)

III. Purpose: Defining Empowerment

Source: CSO Curriculum and Documentary

How does the organization define "empowerment" in assistance and training?

What tools and approaches does your organization use in your program?

Where and how do you apply empowerment approaches in your training activities?

How do you decide which program have an empowerment theme? Why and why not do your projects applying empowerment in your training activities?

Was your organization trained to use empowerment tools?

How do you ensure that IDPs are actually being empowered through your project activities?

Source: IDPs

1. Do you feel that your participation in trainings contributes to your empowerment? Why? Why not?
2. Do you feel more empowered since you have been involved with this organization?
3. Has your participation with organizations or training had any effect on your relations to your family and/or community?
4. Do you feel more connected to the community?
5. Do you feel that you have become an important part of the community?
6. Do you feel more out spoken on problems in the home and/or community?
7. How would you define "empowerment"?
8. Do you feel empowered in both the community and at home? Why/Why not?

IV. Purpose: Examine the effectiveness of the training and assistance

Source: NGO reports, Interviews with Staff Members

1. Do you think empowerment approaches in the project are effective? If so, why? And If not, why?
2. What are the constraints of applying empowerment tools in project design?
3. Are IDPs willing to participate in project activities?

Source: IDPs

1. After trainings did you see any change in your life such as getting a role in the community, income improvement, and/or capacity development?
2. Did your capacity level improve?
3. Did the CSOs only choose educated people to attend the trainings?
4. What constraints did you face to be involved?

V. Purpose: Examine CSO and IDP Women's Empowerment Achievements

Data and Source: CSOs reports, NGO Staff Interviews

1. What are the strengths of using empowerment tools in your project activities?
2. How these empowerment approaches effective not only for the project but the community at large?
3. Can you recount any success stories in the lives of IDPs after receiving training and assistance?

Respondents: IDP

1. What changes did you see in your life before and after the training?
2. Can you recount any success story as a result of trainings and activities?
3. Do you feel like the trainings were good for you? Why?
4. Did you feel that your self-esteem was affected? In what way?
5. What do you feel contributes or does not contribute to good self-esteem?
6. What kinds of particular changes have you seen in your life and community?
7. Do you still continue to practice what you have learned after training? Why?

VI. Purpose: Analyze Gender Empowerment Changes based on Economic, Health, Personal, Political Conditions Before and After Project

Data and Source: IDPs, Focus Group, and 15 random villagers from each village (Male=10, Female=20), 3 case studies

General information

1. How many trainings they attended? What were they? In what way did they participate?
2. Were they able to participate in monitoring and evaluation of training activities? How? Their roles? Their satisfaction?
3. Their experiences before and after being involved in training activities
4. Perceptions of each respondent towards training

Access

Economic

1. Do you have a job?
2. Currently, how much do you earn per day/ per month?
3. Can you access the economic activities as equal as men? If not why?
4. How was the Income Generation Group established?
5. Why would you like to access it? you can access to be part of it?

Personal:

1. Have you witnessed violence in the camp?
2. If yes, can you access the community justice system?
3. Do you feel safe living in the temporary camp? Why?
4. Are you free from spousal violence? If not, where will you turn for help?

Political:

1. Are you knowledgeable about your legal rights?
2. Are you and your husband legally married or are you common law?
3. Do you have knowledge of the political system?
4. Did you exercise your rights to vote? (2010, 2015)
5. Are you involved in the decision making process in the camp after the training?

Health:

1. What kind of health facility is found in the camp?
2. What kinds of diseases occur in the camp?
3. Can you access healthcare for your personal benefit?
4. Are there enough doctors and nurses?

Conscientization

Economic:

1. Does your husband work?
2. Is your husband's perception different when you can earn money?
3. Do you and your husband share your incomes in common?
4. Who pays the children's education?
5. Are you still doing all the household chores?

Personal:

1. Are you now aware of your gender role? How?
2. What is your perception towards gender role?
3. Do you know women's needs in camp?
4. Does your husband agree with that?
5. Is gender-based violence happening?
6. Does your husband respect you?

Political:

1. Are your perceptions different as a result of knowing your basic rights?
2. Any practices change your life?

Health:

1. Does your husband agree with family planning?
2. Do you have ability to make child bearing decisions (i.e. use contraception)?

Mobilization

Economic:

1. Have you made economic progress?
2. How often is the income generating meeting?
3. Describe your relationship with income generation committee (Why/ why not?)

Personal:

1. Do you have access to social spaces in the community?
2. Are you involved in any social spaces in the community?
3. What subjects are discussed?
4. Do you know of illegal violations against women? How?

Political:

1. What political roles have you taken in the community and outside?
2. Are you able to exercise your rights in a way equal to men?
3. Is there any self-help group? If yes, how frequent?

Health:

1. After you attend health trainings do you share this knowledge with your community?

Control

Economic:

1. Do you have control over your income?
2. Does your husband work?
3. Do you and your husband share your incomes in common?

4. Who pays for the children's education?

Personal:

1. Is there any violence within the camps?
2. Do you have any control over decision-making in the home?
3. Do you any have control over sexual relations?
4. Has your husband or community ignored the violence against women issue?

Political:

1. Have you ever been invited to a meeting that was not previously open to women?
2. Do you still feel discrimination against women?
3. Does your community understand and allow women to exercise their rights?

Health:

1. Do you think that health training had an effect on your family life? How?
2. Perception of each respondent towards health training.

Field Observation

I. Purpose: To see how the communities can get empowered by the implementation activities of the project

The author participated and observed the implementation processes of the CSOs' trainings, meetings and village meeting for mini participatory planning exercise. Also to experience the living and socioeconomic conditions of the communities, a field visit and interviews and informal talks with random respondents were conducted.

Appendix C: Pa Kahtawng Idp Camp And Idp Pictures

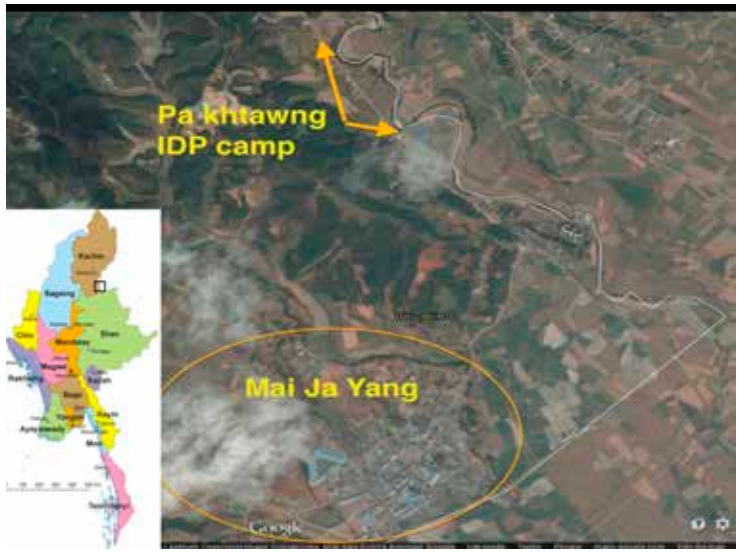


Figure C.2: Pa Kahtawng IDP Camp (Lower and middle zones)

Figure C.3: Garaja Women helping with WPN food distribution;
Figure C.4 An IDP woman carrying firewood

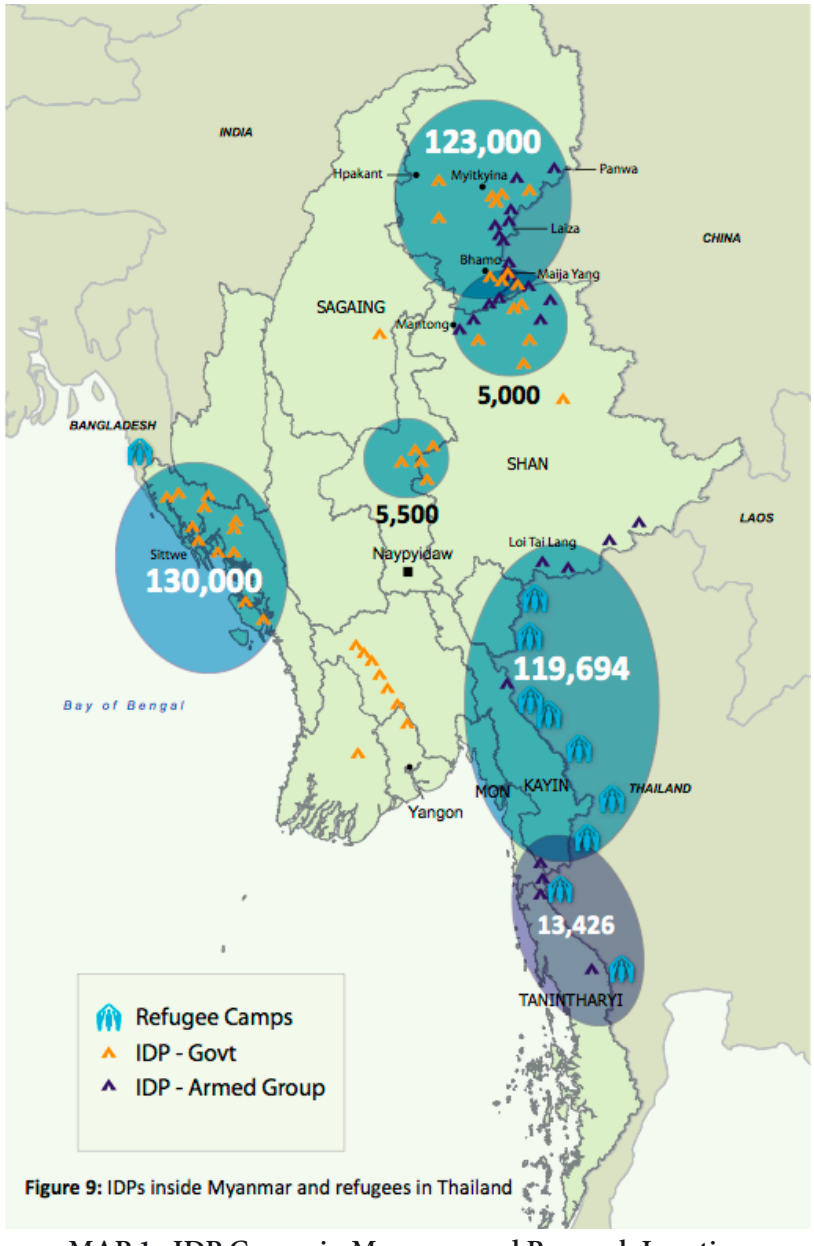
Figure C.5: Weaving Training by KWAT

Figure C.6: Men taking leisure time

Figure 7: The upper zone camp

Figure C.9: Camp Clinic

Figure C.10: Health Education Training



MAP 1. IDP Camps in Myanmar and Research Location
Source : Deciphering Myanmar's Peace Process, 2014

The Role of Civil Society Organizations in Women's Empowerment

A Case Study of the Kachin IDP Women in Mai Ja Yang, Kachin State, Myanmar

Lahpai Nang Sam Awng

Women in conflict situations face specific vulnerabilities such as rape, sexual, physical and mental abuse, exploitation and inequality in decision-making. This research tries to identify the role of civil society organizations (CSOs) working to empower women in Pa Kahtawng IDP camp in Mai Ja Yang, an area of Kachin state, Myanmar, not under government control. This research delved into how CSOs have been working to build capacity for women's development through training on gender, health, income generation, and women's rights, but have reached different levels of success. Kachin women face numerous obstacles to their empowerment, as they still encounter entrenched cultural influences in their family and larger community dominated by men.

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