

The Roles of Civil Society Organization in Women's Empowerment: A Case Study of
the Kachin Internal Displaced Women in Mai Ja Yang Town, Kachin State,
Myanmar

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บทบาทขององค์กรภาคประชาสังคมในการสร้างความเข้มแข็งให้สตรี: กรณีศึกษากลุ่มผู้หญิงพลัดถิ่นชาวคะฉิ่นในเมืองแม่ใจยาง รัฐคะฉิ่น ประเทศเมียนมาร์



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ลาห์ไป นัง ชัม ออง : บทบาทขององค์กรภาคประชาสังคมในการสร้างความเข้มแข็งให้สตรี: กรณีศึกษา กลุ่มผู้หญิงพลัดถิ่นชาวคะฉิ่นในเมืองเม็ยเจียง รัฐคะฉิ่น ประเทศเมียนมาร์ (The Roles of Civil Society Organization in Women's Empowerment: A Case Study of the Kachin Internal Displaced Women in Mai Ja Yang Town, Kachin State, Myanmar) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: นฤมล ทับจุมพล, หน้า.

ความขัดแย้งทางชาติพันธุ์ระหว่างกองกำลังเพื่ออิสรภาพคะฉิ่น (เคไอเอ) และรัฐบาลพม่าตั้งแต่เดือนมิถุนายน 2554 ส่งผลให้มีผู้พลัดถิ่นภายในประเทศมากกว่าหนึ่งแสนคน (Internally Displaced people, IDPs) ซึ่งลี้ภัยอยู่ตามแนวชายแดนประเทศจีน-พม่า (ยูเอ็นเอชซีอาร์, 2557) ทั้งนี้รัฐบาลพม่าไม่ได้ให้การช่วยเหลือทางมนุษยธรรม อีกทั้งยังยับยั้งการเข้ามาขององค์กรช่วยเหลือระหว่างประเทศในการเข้าถึงกลุ่มผู้พลัดถิ่นภายในประเทศเหล่านั้น องค์กรภาคประชาสังคมท้องถิ่นจึงพยายามที่จะสนับสนุนกลุ่มผู้พลัดถิ่นภายในประเทศ เพื่อประคองความเป็นอยู่โดยให้การช่วยเหลือและการอบรมที่จำเป็น

สิ่งที่ผู้หญิงคะฉิ่นประสบในสถานการณ์ความขัดแย้งมักเกิดขึ้นอย่างจำเพาะเนื่องจากลักษณะทางเพศสภาพ โดยผู้หญิงได้เผชิญกับความเปราะบางบางประการ เช่น การประทุษร้ายทางเพศ การข่มขืน การประทุษร้ายทางร่างกายและจิตใจ การกดขี่ และความไม่เท่าเทียมในกระบวนการตัดสินใจ งานวิจัยชิ้นนี้มีจุดประสงค์เพื่อศึกษาบทบาทขององค์กรภาคประชาสังคม (CSOs) ในการให้ความช่วยเหลือด้านการส่งเสริมบทบาทผู้หญิงในฐานะผู้พลัดถิ่นภายในประเทศ ในสถานการณ์ความขัดแย้ง โดยการศึกษาใช้กรอบความคิดเกี่ยวกับ การเข้าถึง การทำให้มีสำนึก การรวมกลุ่ม และการสร้างสมดุล ตามแนวทางที่ระบุไว้ของ ยูเอ็นเอชซีอาร์ (ยูเอ็นเอชซีอาร์, 2544)

งานวิจัยชิ้นนี้สนใจศึกษาผู้หญิงใน ค่ายอพยพของผู้พลัดถิ่นภายในประเทศ พา คา ฮอง (Pa Ka Htawng) ในพื้นที่มาจายัง รัฐคะฉิ่น ประเทศพม่า ซึ่งพื้นที่ดังกล่าวไม่ได้อยู่ในเขตความควบคุมของรัฐบาลพม่า งานวิจัยชิ้นนี้ได้ใช้วิธีวิจัยเชิงคุณภาพ รวมถึงการสัมภาษณ์ผู้ให้ข้อมูลหลัก การสนทนาแบบกลุ่ม และการศึกษาแบบบรรยายกรณี

การศึกษาครั้งนี้แสดงให้เห็นว่าองค์กรภาคประชาสังคมได้ให้การอบรม และการสร้างเสริมศักยภาพผู้หญิงอย่างต่อเนื่อง นอกจากนี้ได้มีการก่อตั้งเครือข่ายช่วยเหลือชุมชนในค่ายอพยพ ผู้หญิงจึงมีศักยภาพเพิ่มขึ้น ในระหว่างการพลัดถิ่นจากความขัดแย้งเนื่องจากการให้การสนับสนุนขององค์กรภาคประชาสังคม ซึ่งโดยส่วนใหญ่ผ่านการอบรมเกี่ยวกับ เพศสภาพ สุขอนามัย การสร้างรายได้ และสิทธิของสตรี เพื่อที่ผู้หญิงสามารถแสดงบทบาทได้ในชุมชน อย่างไรก็ตาม เนื่องจากการครอบงำโดยผู้ชายตามวิถีทางวัฒนธรรมอย่างต่อเนื่อง ผู้หญิงชาวคะฉิ่นต้องประสบกับอุปสรรคต่างๆ ในระบบความสัมพันธ์เชิงอำนาจแบบครอบครัวยุคใหม่ ในระหว่างกระบวนการพัฒนาศักยภาพ

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KEYWORDS: INTERNALLY DISPLACED PERSONS / WOMEN'S EMPOWERMENT / HUMAN SECURITY / CIVIL SOCIETY ORGANIZATION / KACHIN

LAHPAI NANG SAM AWNG: The Roles of Civil Society Organization in Women's Empowerment: A Case Study of the Kachin Internal Displaced Women in Mai Ja Yang Town, Kachin State, Myanmar. ADVISOR: ASST. PROF. NARUEMON THABCHUMPON, Ph.D., pp.

The ethnic conflict between the Kachin Independence Army (KIA) and Myanmar civilian government from 2011 June has resulted in more than 100,000 internally displaced people (IDPs), who are taking shelter along the China-Myanmar border (UNHCR, 2014). Moreover, the government is not providing humanitarian assistance and has even blocked international organizations from reaching the IDPs. Local civil society organizations (CSOs) are trying to support the IDPs to maintain their livelihoods by giving them necessary training and assistance.

Women's experiences in conflict situations are often unique to their gender. Women face specific vulnerabilities such as the threats of sexual abuse and rape, physical and mental abuse, exploitation and inequality in decision-making. The purpose of this research is to identify the roles of civil society organizations (CSOs) working on empowerment for IDP women during the conflict. The empowerment of IDP women is assessed using four main concepts: access, conscientization, mobilization and control, as defined by UNHCR guidelines (UNHCR, 2001) and link with the human security concept which include of Economic, Health, Political, Personal and community security. In each dimension of security the thesis will look the empowerment indicator to analysis.

The area of research is focusing on the women in Pa Kahtawng IDP camp in Mai Ja Yang, an area of Kachin state, Myanmar, which is not under government control. The research uses qualitative methods, including interviews with key informants, focus group discussions and case studies.

This research shows that the CSOs have been continuously giving trainings and providing capacity building for the development of women. But in most cases, the women have been reach to the different level of empowerment by the civil society organizations (CSO), mostly through training on gender, health, income generation, and women's rights. However, Kachin women face numerous obstacles to their empowerment, as they still encounter power relations in the family and community because of the continuing domination of men due to culture and tradition.

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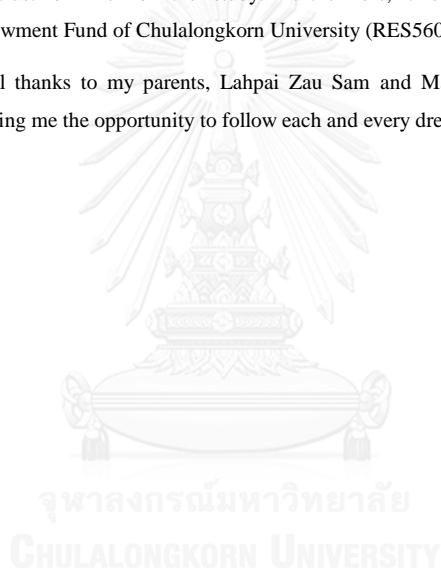
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CHAPTER 1

INTRODUCTION

1.1 Problem statement

In the landmark year of 2013, the new civilian government of Myanmar took action related to the cease-fire agreements with the ethnic minority insurgencies in order to have a political dialogue in peace building, but the nationwide peace process has failed due to disagreement over the political agenda with the Kachin Independence Army (KIA). Since 2011 June, during these three years, conflict between the KIA and the government have resulted in more than 100,000 internally displaced person (IDP) (OCHA, 2013).

The recent war is a continuation of the long standing conflict between the ethnic armed groups and the Burmese military (Turnell, 2012). Mr. Tomas Quintana, the Special Rapporteur on Human Rights in Myanmar, has acknowledged that serious human rights violations and crimes against humanity have taken place during this conflict (Quintana, 2011). The IDPs live in both government and non-government controlled areas, with the majority staying in the latter. There are camps in both Kachin and Shan State, including along the China-Burma border. Currently, the government is slowly responding to the IDP issue. The neighboring country China has refused to give humanitarian assistance to the IDPs and has pushed out Kachin refugees entering China (Yun, 2012).

According to Walter Kalin, the definition of an internally displaced person is important because it is not a legal definition like that of a refugee. He says that internally displaced persons have entitlement as citizens according to the customary laws of that state, unless their own government doesn't respond to their needs, in which case it is necessary for the international community to provide assistance for

the well being of the internally displaced persons (Kälin, 2005). From the perspective of international human rights law, forced relocation and displacement is against the principle of non-discrimination, as are the crimes against humanity and abuse of human rights that caused people to flee from their homes, the lack of shelter and basic protection and loss their land, and lack of income generating livelihoods, which have caused extreme vulnerability among this group of people. They 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. Especially women and children have been affected severely due to their gender and in many cases have suffered in relation to sexual assault.

During the Kachin conflict, a handful of local civil society groups and Kachin Independence Organization (KIO) departments and committees demonstrated their responsive action in the earlier emergency period in the conflict situation. However, it was not possible for them to cover the total number of people displaced with the resources they had in hand, which were mainly received from community contributions. Later, national NGOs, faith based organizations, INGOs and UN humanitarian agencies joined the relief effort and UNICEF, WFP and UNHCR led by UNOCHA arrived for the first time on December 12, 2011. But, the women's situation has been less addressed, due to focus on on the other humanitarian crises. Also, the local groups themselves did not have resources in hand and they did not have experience in dealing with the women's empowerment process.

The empowerment of IDP women is crucial since armed conflicts can have a considerable and disproportionate impact on women, as they suffer specific risks and vulnerabilities because of their gender, which are different experiences from their male counterparts (Gardam & Charlesworth, 2000). Women who flee mostly have children and the elderly added to their responsibilities, and carry their property with them. Moreover, finding adequate food and ensuring the security of their family are a new non-traditional role in their life.

Another aspect of insecurity includes gender-based violence and especially sexual violence by armed actors as a weapon of war and the imposition of patriarchal models of social control by local power holders. In addition, the conflict caused the Kachin women to be more vulnerable due to their traditional roles as managing the use of natural resources, being caregivers and carrying out domestic work. In all the government controlled and non-government controlled areas, women make up more than half of the population, with women representing 55%, while men are 45% of the population (Shelter Cluster, 2013).

Empowerment is a common theme of civil society organizations working with women in IDP camps, and they are doing different programs to empower women. They can access most of the IDPs from non-governmental controlled areas along the China Burma border. Some of the CSOs aim to empower women through “ training and giving assistance in order to restore confidence and give support to overcome the vulnerability of conflict” (KWAT coordinator 2014, June).

Therefore, this research aims to identify the roles of civil society organizations (CSOs) working on empowerment for IDP women; and find out how much impact has been made for women living in the IDP camps. There are some women’s empowerment programs for the IDP women in the camp, so that it can be ascertained whether the CSOs’ role of gender empowerment can help to empower women. The research will explore furthermore how women who have been trained with CSOs get empowerment and in what ways they deal with the issue of gender problems in IDP camps. Unfortunately, there has been only a little research done on Kachin women in conflict, so that this research analysing women’s empowerment during displacement can contribute to the gap in knowledge.

1.2 Research questions

The main research questions of this study is

- How do Kachin IDP women experience gender and displacement?
- What are the roles of CSOs in helping empowerment of Kachin IDP women?

- To what extent do CSOs increase empowerment of Kachin IDP women in taking into account of UNHCR guidelines of women empowerment and human security?

1.3. Objectives

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

1.4 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 (UNHCR, 2001) guidelines on the protection of refugee women and taking into account CSO training and assistance, which target the status of women and should result in their empowerment.

In this study, women's empowerment, human security and roles of CSOs are interrelated in the conflict zone since they are mainly targeting women as a referent object. Addressing human security can give a clear picture of which aspects of security are the main concern for the women and can bring more attention to the CSOs work in focusing on the needs of IDP women. The CSOs assistance can help in empowerment programmes that push for broader social changes. Then, empowerment for women can lead to positive outcomes for their community. Such positive outcomes include higher income as they can contribute more to the economy, reduced fertility rates, and higher levels of educational capacity for the women, so women are able to take a greater role in the decision making process, which will be explained more in the Chapter 2 literature review.

1.4.1 Internal displacement

Internal displacement is when people are forced from their homes but remain within their own country (OCHA, 2010). Displacement can be divided into four main types which are 1) armed conflict displacement, 2) generalized or human rights violence, 3) man-made or natural disaster and 3) a deliberate policy or practice of arbitrary displacement/ development-induced displacement (South, 2008). In this kind of research the armed conflict displacement is applicable.

1.4.2 Human Security

Human security has been identified as national security for many years, whereby states maintain their sovereignty through their military. In other words, it is an exclusive phenomenon of concern about state power and leaving out concern about people (Alagappa, 1998). Evans pointed out that 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 the year of 1994, the Human Development Report listed seven “main categories” which are “threats to human security”(Team, 1994).

The seven components of human security can be defined as 1) personal security, 2) political security, 3) economic security, 4) health security, 5) food security, 6) community security, 7) environmental security (UNDP, 1994). In analyzing the situation of the IDP women in Kachin State, the first four components will be used, since the environment, community and food are not directly related to the women’s empowerment scheme of the CSOs’ program. Economic security, health security, personal Security, political security and the community security will be used to analyze the available empirical data. The connection between economic insecurity and women in conflict refers to income security generally attained through productive and remunerative work, and gender. This economic security is further related with health security since health is difficult to address without an economic guarantee. The conflict has had a huge impact on the women and their personality especially in terms of gender based violence, even in the camps. Political security mainly focuses on the

violation of their basic human rights, which are the impacts on the women due to the long-term conflict. For the community security, it can be determined that whether women are able to redress the issue of sexual violence and are able to control the community which can related with the control indicator of empowerment.

1.4.3 Civil Society Organizations (CSOs)

In the broadest sense, a CSO refers to an organization which is not under the government, and does not earn profit. Other definitions include: "... a wide range of organizations which are often differentiated in terms of geographic scope, substantive issue area, and/or type of activity," and "Any such organization that is not established by a governmental entity or intergovernmental agreement..." (Betsill & Corell, 2001). NGOs can be grouped into three categories: the first would be local NGOs or LNGOs operating inside the country with or without registration with the government; and secondly international NGOs or INGOs operating through Memoranda of Understanding (MOU) with the government; and finally government controlled organizations, which aim to promote the government's policy goals. The definition of CSOs is included under the local non-government organizations. According to David Steinberg in 2010, there were an estimated 214,000 community based organizations (CBOs) and some 270 apolitical LNGOs with varying social missions in Myanmar (Steinberg, 2010). When the conflict started in 2011, the government was not responding, and was even blocking the international humanitarian to Kachin state ¹, but local CSOs tried to assist the total population of IDPs.

Table 1 Human Security, definition, examples of threats and CSO training

Type of security	Definition	Examples of Main threat	CSO role in helping empowerment
Economic security	Job security	Unemployment, insecure income, poverty	Income generating activity, basic management skill and finance planning training
Health security	Available services of basic health care system, treatment and prevention	Lack of access to basic health care system, deadly infectious diseases	Reproductive health and family planning

¹ <http://bnionline.net/index.php/news/mizzima/11122-burmese-government-blocks-aid-to-kachin-war-refugees.html>

Personal security	Security from physical violence, rape, war, child abuses, ethnic tension, crime	Violence, rape, crime, child labor, ethnic tension	Gender and basic violence training
Political security	Respects, promotes and protects basic Human rights	Human rights abuses	Capacity building, political awareness training , Human rights training
Community security	Free from dangers or threats to a family, group, ethnic, organization	Tensions, such as religious, inter-ethnic or identity-related	Legal protection mechanism

1.4.4 Empowerment

Empowerment will be the final outcome to be examined. Empowerment will be measured both in individual and community terms because women may be individually empowered and be able to make individual progress and achievements in their lives with the assistance of CSOs. When each individual groups together, they are able to make progress in the community, such as by participating as women in decision-making and becoming knowledgeable about gender equality. This is the result of when women are empowered and able to influence in the community. Therefore the women's interest and well-being has been considered and paid attention to.

Empowerment: According to the practical guidelines to empowerment of UNHCR, it is described as “A process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power, and 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:

Access-equal access to good and services

Conscientization: women's and men's awareness of gender roles

Mobilization: women increase their ability to meet together to establish organization and networks

Control: Balancing the power between men and women (UNHCR, 2001:5)

Figure 1 Conceptual Frame Work

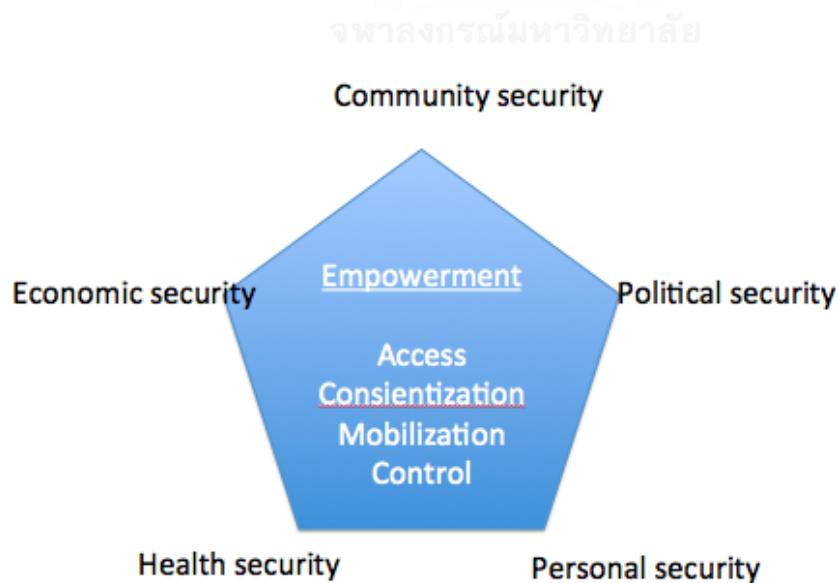
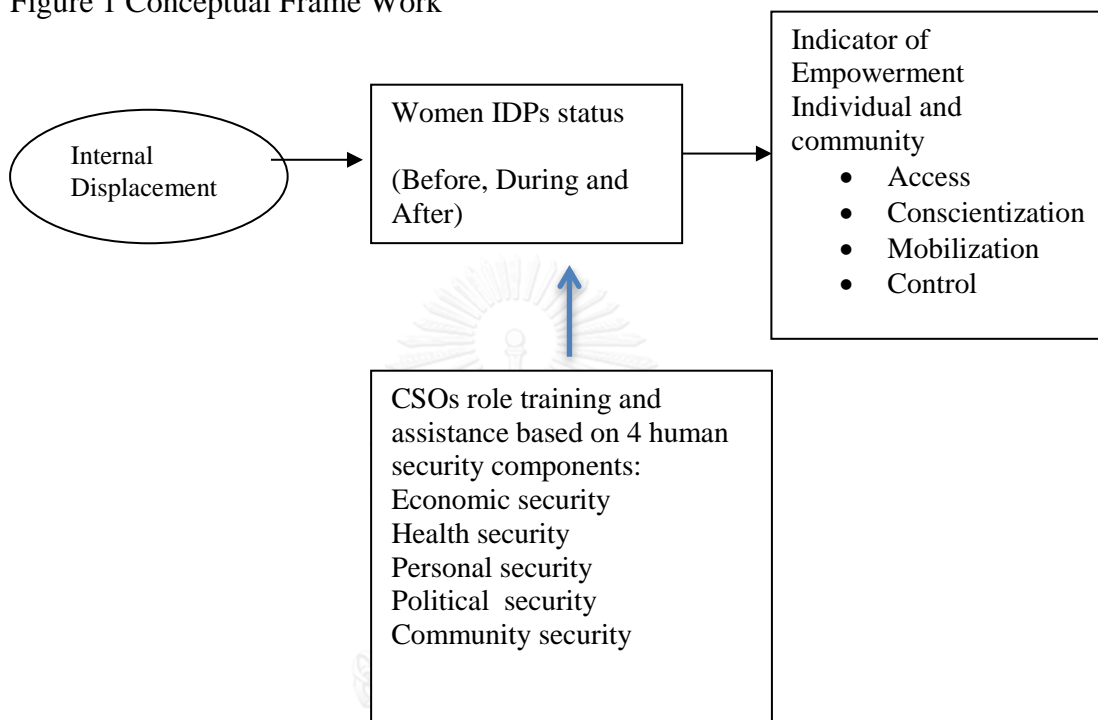


Figure 2 The link between 4 concept of Empowerment and 5 dimensions of Human Security

1.5 Research Hypothesis

Due to conflict, civil society groups have become involved and entered the affected areas and given trainings, which have contributed to women's empowerment, enabling women to acquire more mobility, resources, and opportunities for leadership. Therefore, women can get a role in the community and are able to make decisions at the individual, family, and community level.

1.6 Methodology:

1.6.1 Research site /location selection

The area of research is focusing on the women in Pa Kahtawng IDP camp in Mai Ja Yang² which is located on the edge of the 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 people who are in that town depend on the environment such as community forest and natural resources and growing a variety of fruits and vegetables (Wanasanpraikhieo, 2008). After the Chinese closure of Kachin refugee camps along the Chinese/ Burmese border, the town began hosting IDP camps, and KIO has been left to manage the growing IDP population. In Mai Ja Yang, there are three camps namely Pa Kahtawng camp with 3,214 IDPs, Nhkawng Pa camp with 1,604 people and Dum Bung is a home for 612 IDPs (U. C. T. i. Myanmar, 2013).

However for this research, Pa Kahtawng camp is targeted to analyze women's empowerment in the camp since it can access the help of surrounding communities and CSOs, such as the Kachin Women's Association (KWA), Kachin Baptist Conventions (KBC), Metta and Karuna Social Services, as well as some local NGOs, which is more than other camps. 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 giving protection trainings and capacity

² <http://raypagnucco.com/mai-ja-yang-3/>

buildings sessions on the empowerment of women, and women's groups and community networks have also been established.

1.6.2 Data collection

To collect the data, field observation, in-depth interviews, semi-structure and key informant interviews, focus group discussions and case studies will be applied. To conduct this study, a qualitative method is used to collect information about different empowerment strategies among women living in the IDP camps of Mai Ja Yang.

1.6.3.1 Primary Data

a) Interview sample

To collect first-hand data and testimonies, key informant interviews were carried out to the IDPs, camp committees and CSOs working inside the camp, CSOs chairpersons and workers, Church leaders, Previous village leader, KIO staffs. Moreover, 30 IDP people were interviewed, including 20 women who are married, youth, teachers, and participants from women's empowerment trainings and 10 males who are living in the camp. The key informants selected for this case were asked to identify how they see empowerment in the IDP camp. The key informants are as follow

IDP

Camp committees

Garaja (community support network) leaders

Women leaders

IDP weaving and handicraft individual

Church leaders

Previous village leader

KIO department

Head of IDP camp management team

Soldiers (living in the camp)

Health-in-charge in the camp

CSOs

Head of Kachin Women's Association

Staffs from WunPawng Ninghtoi

Coordinator of Kachin Women Peace network

Staff from Kachin Women's Association Thailand

b) Focus group discussion

A focus group discussion method was used to learn from IDP women in more natural conversation patterns than typical interviews. In combination with participant observation, this can be used for learning about groups and their patterns of interaction. This method can give answers quickly and increase the gathering of information by talking with several people at once. The participants are grouped as peer groups such as men, women and youth with different ages. Furthermore, the researcher has a chance to cross check the information from different group discussions from various groups. Focus groups contain 5 to 7 members each. In this research, 4 focus groups consisted of the garaja women, soap making women's group, women learning weaving and women who attended training.

c) Case study

3 in-depth case studies of IDP women are used to answer the research question. In depth qualitative interviews were used to obtain data in order to understand the work of CSOs in empowering lives of the IDP women. Three cases are chosen according to the different categories of women who joined the training of CSOs. The women who have been joined are the women who involve in the camp committee, a widow and the wife of KIA soldier. During interview, informal and off the record methods are used for the convenience of the interviewee.

d) Selection of the CSOs

The organizations are selected according to the criteria that they are civil society based organizations helping Kachin women's empowerment in the Pa Kahtawng IDP camp in Mai Ja Yang. The role of CSOs has become crucial especially for the organizations working for gender empowerment since this agenda is left out of urgent humanitarian assistance. At present the most active civil society organizations, such as 1) Kachin Women's Peace Network, 2) Wunpawng Ning Htoi (WPN), 3) Kachin Women's Association (KWA) 4) Kachin Women's Association Thailand (KWAT), are selected.

e) Field observation

To access more rich information from the ground field observation is applied. The researcher observed the structure of the camp administration particularly how many women are involved in decision making in the community as well as the safety conditions of the women. Mostly the research is based on empowerment; a close look is taken at the individual women and their community to ascertain whether they have been using the activities that they were trained in by the CSOs. The researcher lived in the camp for 2 weeks with IDPs and attended the health training of WPN as a non participant observer.

1.6.3.2 Secondary Data

In addition to field-based interviews and information collection, the research relied on previous research and analysis from human rights groups and civil society, independent reports and UN documents as well as available and relevant updated news from the media.

1.6.4 Scope of the study

The scope of the study shows the current situation of Kachin IDP women in the camp, at the individual, family, community, social level and evaluates the effects of the existing humanitarian program in the camp. Empowerment is measured based on

women's current situation in the IDP camps and before reaching the camp. Many of the women interviewed needed to be involved with CSOs' training so the main training focused on this study is economic, health, gender and capacity training. This research does not cover all the training and assistance programs in the camp, but rather uses the programs to answer the research question to meet the objective of the study. 20 IDP women and 10 men are selected for the study and 3 case studies are conducted to understand the women's situation in the camp. While on the ground the researcher went to three zones to conduct the interviews.

1.6.5 Limitation of Study

As this research targets only one camp out of 123 IDP camps, it cannot represent the over 100,000 IDPs due to limited time and only finding some relevant case studies. However, this provides an opportunity to future researchers who are interested in the same topics and would like to carry out more in-depth research. Additionally, the researcher was aware to build trust with the community and spend time in order to find out the gender problems in the camp. However, the gender related issues like domestic violence and sexual assault are still sensitive for the community therefore, it was not possible to do more in-depth interview on that topic.. Additional, the interviews with IDPs were chosen randomly, with different sex, gender and age. The interviews were conducted in three languages English, Burmese and Kachin.

1.7 Significant of research

Since the civil war in Kachin State started in 2011, lots of researchers would like to conduct research on this issue, but due to the difficulty of transportation, security and language barriers, conditions were unfavorable for foreigners and even Burmese to do research, since the local community are sensitive to the identity issue. As a result, this information has not reached the wider academic world. In addition, the IDPs have lost their livelihoods, and rehabilitation to normal life is challenging for relief teams. Furthermore, the traditional construction of a male-dominated society is deeply rooted in Kachin society. However, most of us forget to see how gender roles are transformed due to conflict and how women become empowered by CSOs

training. Since this research focuses on empowerment for women and 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 empowerment.

1.8 Ethical issue

Regarding the ethical issue, this study requires direct information from informants. Therefore, the researcher needs to ensure that the individuals and informants participating and selected in this study are treated with equal respect and sensitivity. The researcher's ethics and honesty are highly valued, and the information collected in any cases or situations is purposefully used only for this research. Maintaining confidentiality is the first priority and pseudonym are used for every informant. The contributions by all informants are highly appreciated. Last but not least, interviews, surveys, and other instruments used in the research must be designed in such a way that all the participants are not embarrassed or asked to do something that might make them feel irritated.

CHAPTER II

LITERATURE REVIEW

The review of the literature is relevant to the research question and the objective of the study. The literature reviews come from a variety of sources to show what research has already been done on the research topic. By studying the existing literature on related research topics, it can be noted if there is a gap in knowledge. Therefore, a literature review was carried on the following topics: the Kachin, gender construction of Kachin's women role, IDP women's needs, the five types of human security situation of women, CSOs humanitarian response in Kachin state and gender empowerment.

2.1 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, and its capital is Myitkyina. Kachin have never been under any control before the arrival of 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).

The Kachin is a collective identity of six different linguistic tribes. They are Jinghpaw, Lisu, Rawang, Lhaova (Maru), Lachik(Lashi), Zaiwa (Azi). Even though there are kinship systems established in each group, they can easily relate with each other. The Kachin trace descent patrilineally and each individual has to inherit the name of their father's family, which Kachin people call *Htinggaw* (household) name, which is how they identify themselves in public. A variety of *Htinggaw* groups are in these three main categories of kinship systems: 1. *Khaphu Kanau* (Like big brother and little brother relationship); 2. *Mayu* (Bride side); 3. *Dama* (Groom's side). This kinship system in Kachin society serves as a cohesion pillar among the different linguistic groups and also signifies the unique identity of the Kachin people .

Kachin society has only five big ruling families (lineage), namely Maran, Lahtaw, Lahpai, Nhkum, and Marip. For marriage, traditional customs are strictly adhered to and the possibility of choice is limited, as the Marip take wives from Marans, Marans from N Hkums, N Hkums from Lahpais and Lahpais from Lahtaws, Lahtaws from Marips. The chief (Du Wa) can only marry the daughter of a chief. The status of Duwa is not created but inherited by the sons of the family. These days, the Mayu-dama match-making system and the rank of choosing the marriage is not use much often however a man could never marry women with the same surname and due to the population increase and one clan is improve to have two clans as his Mayu (Lintner, 1997).

2.2 Gender construction of Kachin women's role

Literature has shown that the hard life of being women in Kachin community starts from the birth of a girl, which is regarded as a misfortune (Hanson, 1913) and when a son is born, the family receives a Kachin sword for recognition of honor, presuming that he will carry on the *hting gaw* (household). It can be seen when asking a Kachin how many children he has, he will always give the number of boys, but the girls are not worth mentioning (Mya, 1961).

Traditionally, men are superior to women and it is assumed that women will carry most of the burden of work. Therefore, girls are trained as early as possible to do some household chores or to take some responsibility in performing daily routines. At an early age, girls take care of their younger siblings, help with the household chores, and fetch water and firewood. Girls need to help in the "Taung Ya" farm and pound rice for whole family while the same age boys get freedom to do what they want.

Most of the rural Kachin think that sending a boy to school is beneficial but they cannot find any reason for the girl to attend school, as they consider that the daily routine of pounding rice, cooking, cleaning, weaving and other handicrafts is enough

for her. Furthermore, women become subject to sexual relations and 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. Instead of taking responsibility, most of the cases were finished with giving money or cows to the girl's family (Gilhodes, 1996).

When a young girl becomes the mother of an illegitimate child, she is under disgrace from her society. This affects the girl's family and the girl herself, who 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).

2.2.1 Marriage

The girl is regarded as the "saleable" property of her parent, and is bought with a 'price,' becoming the inseparable property of her husband's family. A Kachin man never says, "I have taken a wife," his family always put it, "We have married a woman," meaning that they have paid the price for her and she belongs to them (Mya, 1961).

This system belongs to all the Kachin and most marriages begin with arranged marriage. A love marriage is rare for a girl unless the girls have a strong mind. All relationships are reckoned from the male side; the woman's identity is lost the moment she unites with her husband and his family. However, a significant thing in Kachin culture is, after the women get married her surname does not change. For example, if Maran Kaw (the eldest daughter of a Maran family) marries with Lahpai Gam (the eldest son of a Lahpai family), the children will follow under the Lahpai surname but the woman's Maran Kaw surname does not change and people will still call her the same name, except that she will be called the wife of Maran (Maran Jan).

In previous days, for marriage, after negotiating the amount of price for the women, the Dama (Groom side) would give the dowry, which included cattle, jewelry, gongs, guns and money, with only token gifts being given to the Dama in return, making a long-lasting relationship. The marriage price could be higher when marrying with a Duwa (chief)'s daughter (Lintner, 1997). In present days, the amount of dowry is different and most of the Kachin give money in cash rather than animals.

Since the responsibility for the young woman has been assumed by the *Dama* into which she has married, there is no need for the *Mayu* to provide for her, which means that inheritance follows only the male side of the family. All sons may inherit moveable property, but it is the youngest son who gets the house. This custom stems from the fact that the older sons usually get married first, leave home and move to another village where they establish new households (Hanson, 1913).

The wife has no right to make decisions; she may not go anywhere and may not complain. If the wife ever complains she has too much work to do, the husband always reminds her of the heavy price he had to pay for her in the marriage. Therefore through marriage, the woman becomes part of the property of the husband's family. Only if she can bear a number of boy children in her family will she be granted a worthy status in old age.

One of the social expectations in the old days was every Kachin girl must know how to weave as the Kachins wear home-woven clothes. The mother taught her daughter her special design or colorful pattern for the Kachin skirt. Most of the clothes were home-woven. If the girl was not skillful in weaving, she was not considered as a good housewife. Kachin women paid a lot of attention to their costume, and according to Hanson, they are "Second to none on Burma when it comes to artistic weaving and embroidery". Women's hand made products or handicrafts are sold in the fifth day market (Hanson, 1913). Because of the changing of the times, in the present day, there are fewer numbers of Kachin women who can do weaving.

2.2.2 Customary justice system related to sexual assault

According to the customary law and traditional values, the rape of married women 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 him for killing the wrongdoer” (Hanson, 1913). However, since the traditions have changed over time, the rapist is made to pay a heavy “hpaga” (fine) as compensation. The rape of an unmarried girl is not considered as a serious crime, and the amount of fine can be less than for a married women. This traditional custom of the Kachins can be seen as part of their patriarchal society.

2.3 Armed conflict in Kachin State

The central Burmese kingdom’s authorities never reached some of the borderland regions of the country, including some Kachin armed groups’ controlled areas (Smith 2007). In 1885 the British noticed that the Kachin territory was geographically important as a buffer zone between the two powers (Woodman, 1962) which were China and India. British Foreign Office documents acknowledged that Kachin tribes occupying the hill ranges between Burma and China have 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 Viceroy from the British India Office (Charney, 2009) . When General Aung San and his fellow patriotic Burmans allied with the Japanese to fight the British Alliance force, the ethnic leaders felt they were receiving “second-class” treatment by Burman leaders (Smith, 2007). At that time, 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. Therefore General Aung San called for the ethnic leaders to have “Unity in Diversity” as a way to heal ethnic differences and signed the Panglong Agreement with the Shan, the Kachin and the Chin leaders to build a federal democratic union with full autonomy to ethnic states (Smith 2007). Burma enjoyed a short-lived democratic parliamentary between 1948 and 1962.

The complex political situation started when the Kachin armed group was established on October 25, 1960, after the U Nu government announced the state religion as Buddhism, as the Kachin people stopped believing in the government administration system, established after the federal union was agreed upon in the 1947 Panglong agreement. Between 1962 to 2010, the military government ruled over Myanmar. Cease fire agreements between ethnic armed groups and the government were made starting in 1989. And then in 2011 the new government led by President Thein Sein, broke the cease fire agreement which was agreed upon by the former military government and the Kachin ethnic armed group in 1994, resuming fighting against the Kachin who are living in the northern part of Myanmar, northern part of Shan, near the China border on 9th June 2011. Because of the abrupt internal conflict, thousands of internally displaced people fled to refugee camps which are located in the government controlled area as well in the Kachin Independence Army controlled area (Hlaing, 2005).

KIO made a ceasefire agreement with the military government in 1994 while leaving political issues to be discussed with the next elected government. Throughout its struggle, both in the ceasefire and non-ceasefire period, KIO also made agreements with other ethnic rebels and alliances including the Democratic Alliance of Burma (DAB), the National Democratic Front (NDF), and United Nationalities Federal Council (UNFC). The main goal was to pressure the military government and restore the federal democratic government with greater autonomy to Kachin State. During its 17 years of ceasefire from 1994 to 2011 the KIO actively participated in the military-led constitution-drafting-process, attending the National Convention, which was boycotted by the democratic icon Aung San Suu Kyi's National League for Democracy and ethnic political parties. The KIO together with 12 other ethnic groups demanded amendments of the draft to be more in line with a federal democratic system and to give autonomy to states (Zaw Oo & Win Min 2007).

The seventeen-year ceasefire broke down and fighting between the Kachin Independence Organization and the government resumed in June 2011 after the Kachin Independent Army disallowed the government's order to transform into a

Border Guard Force and it claimed that the regime's 2008 Constitution lacked federal democratic principles and equal political rights for ethnic minorities based on the Panglong Agreement. With the reason of securing a Chinese hydropower project, the government broke the ceasefire agreement and began daily attacks, causing initially about 70,000 refugees to flee their homes. Later the number of internally displaced persons increased to 100,000, who are living in camps (UNHCR, 2014).

2.4 Internal displacement

According to the International Organization for Migration (Perruchoud, 2004)

“Internally Displaced Persons (IDP) is defined as the persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border”.

Internal displacement issues are gaining importance worldwide. Southeast Asia is the place where a significant number of IDP are rising day by day and Myanmar, due to its continued armed conflicts, is still one of the main countries where the number of IDPs is increasing. Internal displacement is an involuntary or forced movement that occurs within national borders. This movement is mainly caused in Myanmar by armed conflicts and violation of human rights. Currently Myanmar is the home for 498,500 people in total who under the title of IDP. 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; Bago and Tanintharyi Regions) (IDMC global static,2011). The government is failing to admit to the large number of IDPs.

The Myanmar government does not recognize or support the IDPs in armed conflicts, which makes their situation even more difficult. Due to the lack of policy provision, the armed conflicts have forced many Myanmar people 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). Recently, after the ceasefire agreement between Myanmar's government and the Kachin Independence Army (KIA) was broken in 2011, the numbers of displaced persons are more than 100,000.

Most theories which deal with IDPs are constructed on the concept of refugees, changing their focus towards migration within the country. However, this is the important fact to make differentiation on the refugees and IDPs. Refugees are also forced migrants, since they migrate outside of the country. They usually get protection from the country of asylum as well as the protection of 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, is 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, is unwilling to return to it” (Zimmermann, 2011).

Although the definition of IDPs is similar to that of refugees and even though both groups are considered forced migrants, IDPs have a different characterization of what being a refugee 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 do not have interest in supporting the displaced population since they are actually the cause of displacement. This is the main reason why internally displaced persons are often even more vulnerable than refugees (Weiss & Korn, 2013) In this research, the targeted group is

forced migrants who were forced to leave their homes due to armed conflict and brutal human rights abuses.

2.5 IDP women's needs

Much of 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 – it is estimated that about 80 percent of internally displaced populations consist of women and girls (Buscher & Makinson, 2006).

In 1951 UNHCR outlined that refugees women need special protection depending on their gender; they need protection against manipulation, sexual physical abuse and exploitation, and protection against sexual discrimination. With threats of violence and rape, they must be empowered to facilitate eradication of this problem (Tomasevski, 1991). Therefore, the significant experiences and needs of women in conflict and in a refugee situation are becoming increasingly recognized. Women experience conflict and the refugee situation differently than men, facing specific problems therefore requiring assistance that responds accordingly.

The 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). This source reiterates the importance of women being half the representation at leadership levels, decision-making levels, and in humanitarian assistance. In order to do so, women must be empowered to take these roles. It has been experienced in the past that in doing so, violence against women and violence all together will diminish. This source supports that

empowerment of women is essential to have their voices heard and presence made in powerful positions and decision-making.

An assessment of women's needs in IDP camps, found grave concerns and major unmet needs among female IDPs across both Government areas and areas beyond Government control (Kachin Women Peace Network, 2013). The assessment found violence against women and girls to be an area of critical concern; particularly as it relates to water, sanitation and hygiene (WASH), shelter, and livelihoods. The study found poorly designed shelters and WASH facilities to be enablers of violence against women and girls, and identified sanitary napkins and warm clothing to be urgently needed. Women were also found to be facing significant sexual and reproductive health problems.

2.6 Human Security

The meaning of security is to protect a person or something from danger (Thabchumpon, 2011). Traditional security has been based on the protection of state sovereignty and maintaining state authority within the state boundaries. However, the dimensions of security have been changed into human centric security. In the year of 1994, the Human Development Report listed seven "main categories" which are the "threats to human security". To analyze the IDP women in Kachin State, four of the seven main components have been selected. These include: economic security, health security, personal Security, political security. They will be explained using available empirical data.

2.6.1 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. The concept of "freedom from want" refers to socioeconomic security making development initiatives essential as they focus on combating poverty and hunger (King & Murray, 2001).

An important aspect in 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. This economic security is further related with health security since without economic guarantees, health is difficult to address. Feminism's conception of security and insecurity is therefore distinctive in that its core interest is the marginalization of women in society—whether in a domestic or an international setting. The paradigm of “freedom from fear” which refers to women in conflict mainly will be used in this study in relation to personal security and political security.

2.6.2 Economic security

Most of the population of the world is poor and women are the majority of the poor, with the poorest of the poor being women (Leatherman, 2011). This is because most of the women in the global south face structural barriers; most do not have property, or have rights to land ownership, inheritance or other forms of wealth. This also applies to the Kachin women's situation since the man of the family gets to inherit property while women are considered as the property of the other family. If the parents give property, it will contribute to the wealth of the other family, there will be no benefit for their family. Girls are considered as unworthy since after their marriage they must leave their family for their new home with their husband and never become the head of the house, even if they are single for their entire life. When women get married, they are considered as the property of their husband's family again.

Women are particularly vulnerable to economic crises during conflict, where women may more depend on male breadwinners due to unemployment and lower wages. Women who are heads of households may suffer even more severely as they often lack employment skills and opportunities. A World Bank report of 1998-1999 issued recommendations which included recognizing the position of women in economic activity and economic distress situations, in the social structures at the family, community and national levels and in political lives (S. World Bank, 1998). The European Union and G-8 countries have also recognized the importance of women's

economic independence, development policies 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.

When the conflict started in 2011, people needed to flee from their lands, making them lose all their property. Till now, most of the IDPs lack income and job opportunities, since they fled from other areas and don't know information about trading or other relevant business in the new area. Some women and girls have been forced to marry Chinese men or have suffered other forms of human trafficking (Lut, 2013).

Civil society organizations like the Kachin Women's Association and Wunpawng Ning Htio are trying to help the economic situation of Kachin women by organizing weaving teams, handicraft production and other sorts of financial activities. However, it is crucial to reach all the IDP women, and most of those activities lack market space, which makes the IDP women choose to work in China under exploitative conditions (Ninghtoi, 2012).

Therefore 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. Therefore, improving female schooling and greater employment opportunities for women has been shown, for example, to have a direct and immediate effect on both fertility rates and infant mortality.

2.6.3 Health security

During conflict, lack of access to adequate medical care is a problem for women in the conflict area. Women often suffer particular types of reproductive problems and emotional trauma as a result of the conflict in general or as a direct result of being

victimized by rape or other sexual abuse. A 1994 study of women in Liberia, found that more than half of the women who had been victims of sexual violence and reproductive health problems during the conflict (Cockburn, 1999).

Health security is a crucial concern for the IDP women in Kachin State. The vast majority of women's health problems in the camps in the KWPN assessment report are 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, deaths of prematurely born babies, and pregnant women having 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 pills as required. This was regarded to be partly due to the unavailability of contraceptives or service providers for proper management. Lack of clean water and hygienic 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 issue due to their cultural upbringing. Besides, in their situation as IDP, they could not ask for the things they need since there are more important things they need for the survival such as rice and food (Kachin Women Peace Network, 2013).

2.6.4 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 (Declaration, 1995). Most of the conflicts share some common characteristics. The state apparatus is weakened or has collapsed totally and the distinction between the military and the civilian fields is blurred. As the adult men often face the choice of either fleeing or fighting, women may 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 just not sufficient to think of security in terms of national and territorial security alone (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. Moreover, refugee and internally displaced women and girls may be further 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 Rwanda war that a large number of women displaced were raped, as well as in the Bosnia and Herzegovina and Croatian war. In Sierra Leone during civil war in 1991-2001 64,000 IDP women were the victims of sexual violence (Heyzer & Director).

The silence on sexual violence relates to the economic, social, cultural and political power structures of patriarchy. Patriarchy is a hierarchical social order countered on dominant or hegemonic forms of masculinity. Patriarchal institutions depend on hegemonic leadership and sexual violence is a runaway norm (Leatherman, 2011), meaning that the first are on the types of violence and second its targets, third on the agency and fourth is the loss of neutrality and safe space.

Sexual violence in conflict does not develop in isolation from the society, preexisting socioeconomic and culturally shaped gender relationships. The extent of gender-based violence includes various forms of human rights violations, such as rape, domestic violence, sexual assault and harassment, sex trafficking, and harmful traditional

practices ranging from female genital mutilation, early marriage and bride inheritance to honor killing. In armed conflict, rape is more systematic and speaking about sexual violence is a taboo for the IDP community.

2.6.5 Political security

The conflict has caused increased violence, which directly impacts women's security. In Kachin state, the majority of IDPs are taking refuge in non-government controlled areas (NGCA) because of security reasons. According to a protection assessment report, there are high levels of threats while the internally displaced persons visit their villages often looking for their farm crops and houses which were already destroyed (U. C. T. i. Myanmar, 2013). The camp committee has to record the movement of IDPs for protective reasons. The camp committees provide official documents if the IDP are arrested with false accusations, to prove they are IDPs. Some IDPs in the government controlled area have experienced accusations of being members of the Kachin armed group and suffered torture while being interrogated.

The persistent feeling of insecurity in the internally displaced person is due to personal experience at the time of fleeing their villages and directly witnessing the fighting, destruction of their villages and houses and loss of their relatives and friends. For the women, political security relates 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 a bride or domestic worker and for prostitution (Kachin Women Association in Thailand, 2013).

Furthermore the economic, social and political issues are impacting long-term development goals in the context of internal armed conflict. Despite the impacts of the armed conflict on women's lives, the changing circumstances between before, during and after conflict, can promote expanding opportunities and improve the status of women within the economic, health, personal and political spheres of society.

2.6.6 Community security

Human are not living as an individual but living in a community or society. Most people create security in their group, such as in the family, community, organization, racial or ethnic group, which has the same cultural identity and same values, so can give practical support to each other. In the wider sense, community security refers to cultural dignity and to inter-community peace within which an individual lives and grows (Wri, 1994). The threats to community security are: breaking down of the family, collapsing of traditional languages and cultures, ethnic discrimination and strife, genocide and ethnic cleansing (Bajpai, 2000). Therefore, a community by threatening another community can increase the insecurity of the community.

Community security is the security from membership in a group such as a family, community organization, racial or ethnic group, which provides practical support. The indicator of community security is the fear of multiregional conflicts, the fear of internal conflicts, protection from unfavorable traditional practice, abolishment of ethnic discrimination (Thabchumpon, 2011).

Mostly the security is assessed by the wider sense of physical security of the community.

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

In this study community security will not refer to securing one’s own community from the otherness but the same people who are living in the camp within the same

community, share the same knowledge, culture and tradition, however in the sense of sexual violence and gender based violence, the victim could suffer more due to unfavorable traditional practices, which can impose limitations on and isolate IDP women victims, who become vulnerable groups. Therefore, community security is still challenging for the women living in the camp. The justice system which is currently used by the IDP camp is not fair for the victim and there is an urgent need of reform to the community justice system not within the norms but within the law, providing legal protection for the victims. This community security paradigm is necessary to relate between the human security and empowerment of the women. It is also a way to control the level of crime and prevent the sexual and gender-based violence.

2.7 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, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations (World Bank, 2009). Civil society organizations (CSO) therefore refer to a wide array of organizations: community groups, non-governmental organization (NGOs), labor unions, indigenous groups, charitable organizations, faith-based organizations, professional associations and foundations.

The growing strength of civil society organizations, particularly in implementation of humanitarian responses during conflict has played an important advocacy role in advancing the promotion of women. However, the needs of women continue to be viewed as a minor aspect within humanitarian interventions. Although international organizations, NGOs (non-governmental organizations), 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.

According to the UNHCR handbook for protection for IDPs, support for the training for IDPs is important to create a legal framework and develop national policy towards IDPs (UNHCR, 2010). In addition, 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 family and communities. Thus the CSOs' role is important to assist the training of IDPs in order to give effective protection, promote empowerment and address IDPs' needs. However, the KIO and government as well as NGOs don't have any legal protection mechanisms for the IDPs, Nevertheless, 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 (McGrew et al., 2004). Therefore, international and regional actors should promote the participation of women in recruitment and implement gender awareness programs in order to improve women's security during armed conflict situations. 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 (Cenwor & Sri, 1985).

Therefore, it is necessary for providers of humanitarian assistance for IDP women to encourage opportunities for women through education, training and leadership initiatives, such as allowing women to have more management authority in the camp. In that way, the civil society can more effectively address women's needs while simultaneously providing women with improved skills that can be translated into new opportunities in the post-conflict stage as women play significant and complicated roles in internal armed conflict. Empowerment through CSOs' training is essential, and gender awareness becomes essential to the survival of society.

Regarding CSOs who are working inside Pakahtawng camp of Mai Ja Yang, they locally established and were formed with the help of the communities around that area. These CSOs are locally based, have existed for a few years and are working on local community projects. Most of the CSOs which will be discussed further were established after the conflict in 2011 and are working mainly to respond to the humanitarian crisis of the large number of IDPs. Moreover, they have been able to demonstrate responsive action to the emergency humanitarian situation and have given training to the IDPs.

Concerning women's empowerment, the KWA, WNP, KWAT and KWPN are giving training for women, which includes capacity training, gender-based violence, vocational training and small economic skills training, as well as handicraft training to empower the women in the IDP camps.

2.8 Gender empowerment and indicators

Gender mainstreaming and women's empowerment are discussed in many sources. A few key points will be provided to give a general idea of the literature. In the thesis of Joachim, he gives the definition of women's empowerment as follows;

“Empowerment; 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 from men, have social security so that they are not forced to work in underpaid and exploitative environments, Control when and how many children they have, participate fully in the decisions that affect them and their families, have full access to gender-sensitive basic and continuing education, including sexual education” (Theis, 2004).

Empowerment is important for development as it helps determine the extent to which women can gain education, seek health care and contraceptives, and have freedom to determine child-bearing etc, (Mason, 2003). Women are the most marginalized group of the population in every single country in the world.

Empowerment is difficult to define as it is a multi-dimensional process. However, several definitions have been accepted to define empowerment, including “It encapsulates a women’s ability to take charge of things in general and their own lives in particular;” 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 and 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 of women’s empowerment is different in a conflict situation than in a normal situation. Therefore, the study will mainly focus on women’s empowerment as defined by the UNHCR outline. There are 5 factors, but only the first four factors will be chosen for the purposes of this study. The fifth dimension (gender equality mainstreaming) is not used as an indicator but will be mentioned below. The definition and indicators of empowerment are as follows:

Empowerment: “A process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power, and raise their awareness of participation in their communities, in order to reach a level of control over their own environment” (UNHCR, 2001).

Access: Access refers to the idea that displaced women should enjoy equal access with men to goods and services, which increase 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 not part of a natural order, nor determined by biology. Gender roles are typically conveyed through everyday messages in government policies, law, the mass media, school textbooks, and religious and traditional practices. They often reflect systematic discrimination against a social group that limits choices or roles (for example, men should not look after children, women should not participate in elections). Empowerment entails the recognition by men and women that the subordination of women is imposed by a system of discrimination which is socially constructed, and can be altered.

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 women's organizations and networks and public lobbying 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 problems.

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 power alongside men to influence their destiny and that of their society.

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.

For Kachin women in particular they are not getting equal opportunities and are increasingly becoming the second class in society. This is problematic and disempowering for women because women are excluded from participating in the decision making level and their voice is missing from the Myanmar government or the ethnic armed groups. Furthermore, women's experience of the war differs in significant ways from that of the men. When the men are fighting the war, there has been a high rise in single-headed female households, with women assuming responsibilities for the welfare of their families and communities. During transitional periods violence against women and girls often not only continues but also actually increases due to the return of combatants, lack of social security such as housing and jobs, and post-traumatic stress issues.

In regards to empowering women, recently for Myanmar, some women's organizations have been focusing on changing norms of gender and violence as well as on advocating for political change, and including women and ethnic minorities at all levels of leadership and decision-making. As such, 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. Although there are many academic definitions of empowerment, it is a main priority of the thesis to determine how the CSOs support the empowerment of women and how the women in the camp define empowerment. This study seeks to examine how the CSOs are helping Kachin internally displaced women's empowerment in Mai Ja Yang.

CHAPTER III

KACHIN IDP WOMEN IN MAI JA YANG

3.1 Introduction

This chapter will answer research question number one: how do Kachin IDP women experience gender in displacement based on interviews with 30 IDPs who are living in the camp. It will also provide an overview of the research side of the study. As mentioned above, this research focuses on the area of Pa Kahtawng Camp in Mai Jan Yang, controlled by KIA, on the China-Burma border, and the findings collected during the field research period will be described here. In order to provide a comprehensive answer, the findings are divided into two main categories, which are the research side overview and the experiences of IDP women before and after living in the camp in relation to human security and empowerment concepts.

Overview of Mai Ja Yang town

Mai Ja Yang is in the eastern part of the Sinlum mountain range in Kachin state. Mai Ja yang is under the administration of KIO, and shares its eastern border with China's Yunnan province. It has become the second largest capital of the KIO. After the ceasefire agreement was signed with the Myanmar Government in 1994, Mai Ja Yang was rapidly developed as a border trading centre 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 impacted by the expansion of a market oriented economy. Most of the people depend on the border trade and fewer people are carrying out farming livelihoods. People living in Mai Ja Yang also have connections with the KIA soldiers and KIO staff. Mai Ja Yang is also home for a number of CSOs such as Wunpawng Ning Htoi, and the Kachin Women's Associations (KWA), It is especially women's organizations which are committed to increasing the political and civil rights of women in Kachin society (Kamler, 2014).

After the conflict in 2011 and especially the Chinese closure of Kachin refugee camps along the Chinese/Burmese border, the town has become host to 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 down or attacked by the Burmese military. Around the Mai Ja Yang area, there are three camps, namely Pa Kahtawng camp with 3,105 IDPs, Nhkawng Pa camp with 1,604 people and Dum Bung, which is a home for 612 IDPs (U. C. T. i. Myanmar, 2013).

Mai Ja Yang not only is a safe place for Kachins who are living in the eastern division of KIA, but is also politically important for the KIA and government troops. Since the town is only a few kilometers away from Loi Je, where the Burmese army 321 Battalion is based, and is also close to the KIA's 3rd Brigade headquarter area, part of the Eastern division army of KIA, it is a frontline position for both armed groups.

3.2 Pa Kahtawng IDP camp

Pa Kahtawng IDP camp is one of the camps inside Mai Ja Yang district and is located on the road from Mai Ja Yang to Laiza. Pa Kahtawng is the nearest camp from Mai Ja Yang town, which is only 2.5 km away. It is next to the river named Nam Wa Hka, which flows from east to west and divides the China side (Nawng Ang) from Pa Kahtawng village.

Before the camp was set up, there was already a village of Pa Kahtawng, which was composed of 20 households. Pa Kahtawng camp is on the flat side of the village and was established first with 5 households on 29 September 2011. After intensive fighting between KIA and the Myanmar government, currently Pa Kahtawng has 567 households with 3,212 inhabitants from 89 villages, who are residing in temporary shelters. There are 1,777 females and 1,437 males. . The Jinghpaw ethnic group are

the majority group, while there are one or two households of non-Jinghpaw such as Chinese and Shan in the camp. Most of them were carrying out Taung Ya (hill cultivation) as their previous occupation.

Pa Kahtawng is divided into 3 distinctive locations: the upper part, the middle and lower part. Those zones are divided into 11 household groups. The Lower zone is the main section, and apart from IDP shelters, it has a boarding house for students, two primary schools, a committee house, clinic and church. Only IDPs living in the lower part can get electricity, since 2 November 2012. In the middle zone, which is located 5 minutes away from the lower part, new shelters have been built to ease the high density population in the lower camp. Even though they hadn't named the household groups, the IDPs had started moving. The third location, which is the upper zone, is 10 minutes' walk from the middle part. The upper zone is composed of 120 households, 1 church hall, and 1 primary school. Just beside the upper zone, the KIA's 3rd Brigade headquarter is located. Houses in all the 3 zones are temporary buildings, but people have been staying there for more than 2 years.

Till now, the Myanmar government has not recognized the Kachin IDP situation. Therefore, Pa Kahtawng camp is not acknowledged as an IDP camp and only the KIO government is managing the thousands of IDPs and arranging where they can live. In order to arrange a location for the thousands of IDP, the KIO government negotiated with the local people and bought some of their lands for the IDPs to live on. Thus, Pa Kahtawng IDP camp was established in the middle of villages, which are close to the border.

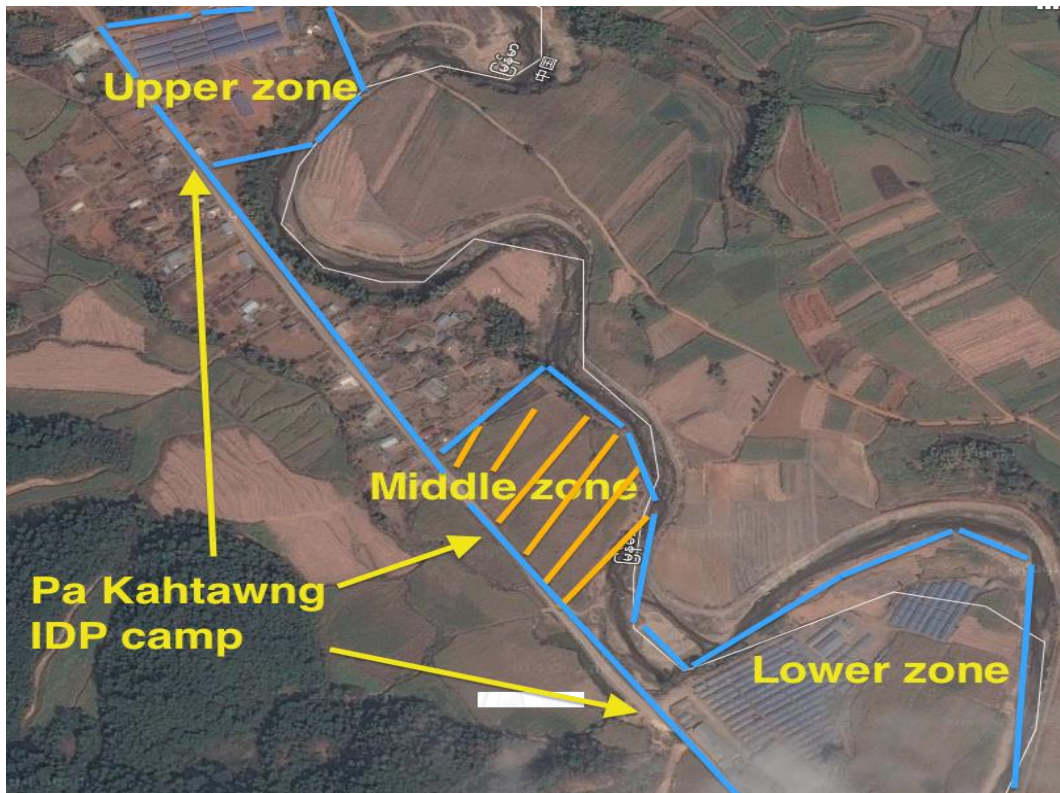


Figure 3: Pa Kahtawng Camp zones location (source: Google map 2014)

3.2.1 Camp Committee

Since Pa Kahtawng is under the control of the KIA government, the camp itself comes under the management of the KIO administration, under the IRRC. The camp has one main committee and Zau Bawk is the camp chief, who was appointed by KIO. Occasionally, KIA officials come to the camp and check in twice a month.

There are many committees under the main committee in the camp, each with their own work responsibilities. The main committee of the camp is the highest level body for the entire camp, and there are also household group committees. There are 11 sub committees under the main committee, namely the Women's committee, Health committee, Traditional culture committee (marriage and justice for rape cases), Religious committee, Security committee, Food and livelihood committee, Education committee, Environmental and Sanitation WASH committee, Logistics committee,

Anti-trafficking, and Anti-drug committee. Each sub-committee is composed of around 5 to 7 people.

There are 13 positions in the main committee, since each sub-committee contributes 1 person to the camp management committee, and the women's committee contributes two people. The main committee collaborates with the IRRC and KIOCC as well as the UN and CSOs. The 11 household group committees cooperate between the camp committees and are elected by people living in their household groups. If there is a problem which is hard to deal with by the household group leaders, those cases are brought to the main committee to solve the problem.

The selecting of the committee members is different with each committee. For example, the education committee elected the previous headmaster from the village school; in the health committee the nurse and health assistants are elected; for the traditional culture committee as well as the women committee's, members are elected through a public voting system. All people from the main camp committee need to attend training in camp management.

Figure 4: IDP camp Administration



Table 2: Responsibilities of Camp Committees

Source: Field work (June-July 2014)

Types of sub-committee	Responsibility
Women committee (S-W)	Manage women issues
Health committee (S-H)	Health related problem and referee to Mai Ja Yang Hospital
Traditional culture committee (S-T)	Marriage and justice for the rape case
Religious committee, (S-R)	Religious affairs
Security committee, (S-S)	Guard the camp
Food and livelihood committee, (S-F)	Livelihood program work with CSOs

	and NGOs
Education committee, (S-E)	Education curriculum and related program
Environmental and clean WASH committee (S-Wash)	Environmental cleaning and the toilets
Logistic committee (S-L)	Logistic for humanitarian aids
Anti-trafficking (S-Anti-trafficking)	Control the trafficking and work with KWAT
Anti-drug committee (S-Anti-Drug)	Control of using drug

3.2.2 Handling of sexual violence cases by the camp committees

During the field visit, the researcher was told by the IDPs that there had been no sexual violence or rape case in the camp. This might be because most of the time, sexual violence remains an all too often unspoken problem and people are sensitive about letting such news be spread. However, the researcher sought to identify, if there was a case, how decisions would be made to get a fair judgment. In the camp, sexual violence cases are judged by the traditional culture committee and women's committee, but if the case is complicated and can't be solved by those committees, the main committee needs to solve the problem.

Since Pa Kahtawng camp is in the KIA-controlled area, for rape cases the laws of the Myanmar government do not apply. However, CSOs are also educating the camp management committee and traditional culture and women's committees, about the sexual violence laws from Myanmar in order to manage the cases fairly. The KWPN is advocating a victim-centered approach to be used during the judgment, since under customary law, only light punishment is given to the perpetrator and people will not take rape as a serious case.

The researcher found out that the programs in the camps still lack protection for women's right, therefore many legal programs are still needed to be run in the camp to address this. Protection of women is a main concern, as well as factors like food and shelter, and also needs attention from humanitarian groups and the camp

management committee, who should become aware of this issue, and take that kind of problem seriously.

3.2.3 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. The LNGOs like Myetta and Shalom are providing cash grants, and support the WASH program. Faith-based organizations like the Kachin Baptist Convention and Karuna Myanmar social services support camp coordination management (CCCM) and non-food items, and WPN carries out protection training, and supports Health, Nutrition, and Women's programs and community support groups. Bridge supports environment sanitation and vegetable farming, and has built one center for women's weaving. Food distribution from the UN is done twice per month, mainly providing rice, bean, oil, and salt, and local NGOs and CSOs assist other food items, like potato, onion, dried beef meat and dried fish as well as trainings in the camp.

In Pa Kahtawng IDP camp, the 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 kinds of CSO trainings are income generation training, health training, gender and anti-human trafficking training. The main CSOs who are giving the above-mentioned trainings are the Kachin Women's Association (KWA), Kachin Women's Association Thailand (KWAT), WunPawng Ninghtoi (WPN), and Kachin Women's Peace Network (KWPN). The Kachin Women's Association (KWA) and civil society and local organizations are carrying out different program to empower women. They are finding different ways to access the 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).

3.2.4 Women’s association in the camp

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 is very strong in Pa Kahtawng camp and is represented as a sub-committee of the larger camp committee.

The women’s association was formed by the help of KWA, in 2012, inside Pa Kahtawng camp. Currently there are 12 members in the group, who are working to improve gender equality in the camp. The women’s association is considered to be important inside the camp because most of the leaders of the household group or camp management committees are men. They are not interested in addressing the issue of women and children in the camp, especially in relation to security, for example in the toilet, or shower place.

“While men decide for the women’s issue, 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 understands 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)

It is true that women make up more than half of the population of the camp and take care of the children, since most of their husbands have died or gone to the frontline. Therefore, the security of women is a concern of the women’s association, and they have been pushing to set up a shelter for each family. If not, women feel unsafe sexually, and domestic violence will increase.

The women's association said there is still GBV happening in the camp. However much awareness is raised about gender and human rights, the women's association still needs to struggle with the traditional norms of Kachin society, since 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 why there needs to be a women's association in the camp is related to decision-making when judging sexual violence. If a girl is raped, most of the community look down on her, and if the camp management committee are men, they will mostly silence the case or only give very light punishment. Therefore, it is necessary to have a women's association inside the camp to protect women victims.

When solving the rape cases in the camp, most of the cases are dealt with in the traditional way. For the rape cases, the women's association needs to give suggestions and opinions, and help decide, as according to traditional customs, mostly the women victims are not treated fairly. For example, when sexual violence happens and if the women wants to divorce, she needs to pay double the price of her marriage dowry. This is because under traditional customary law, most of the decision-makers were male and didn't understand the reasons why these women wanted to divorce.

Therefore, the women's association needs to be present during such cases. If not, the men will decide whatever they want and there will be no justice, which will make the victims more vulnerable, and make them silent about most of the cases. Thus, it is

very different when the women's association is there and when it is not. The women's association can raise the alert when a sexual violence case, whether big or small, needs to be addressed, and can provide information as well as judge the case fairly.

The women's association is aware that there is a difference between women's and men's access to rights in the camp due to Kachin traditions, under which women never get the same rights and opportunities. Even in the leading role of the camp, the percentage of women is still low, and it is mostly dominated by men. Even though women manage every detail in the house, the husband still have the decision-making power. Now, since the men need to go into the army, the women manage so many cases and they are getting a chance to decide. However, they do not have any official decision-making authority like the camp management committee.

3.2.5 Community Support Network (GARAJA)

The Community Support Network (Garaja) was founded by WPN in 2013 and there is one group in each of the 11 household groups. The community support network is a social space for displaced people not to feel isolated, to have more connection with the community, share their stories and information as well as helping each other. This support group is important because during displacement people suffer mental trauma, as some of them lost their family members during fighting and have nothing in their hands because they left their homes, land and property. In order to overcome this suffering, people need to encourage and help each other to be able to bear their difficult situation. This kind of activity is essential for the IDPs, apart from humanitarian aid.

The Garaja is not receiving any funding from WPN or other organizations since it is a community self-help group and maintains the Kachin tradition carried out by our ancestors in the past. Garaja members believe that this kind of precious attitude needs to continue, and that providing for the needs of others can make people happy.

“For example, if someone nearby your house is sick, you just go and help to do mac ka long (the traditional way of healing a high fever) which can help them. If they don’t do this, they might not know the sick people will die, So there is no need to pay money and all you need to do is to give your time and support what you have.”
 (Garaja interview, 30 June 2014)

In the Pa Kahtawng camp, most of the Garaja members are willing to spend their time for other’s needs, like cooking food and sharing it, babysitting for the many children of neighbors. IDPs who reached the camp first help the newcomers, like giving rice, oil and any kitchen utilities they have; they give support from each family, and some families who can afford a motorbike can buy vegetables and share what they have with others, and when someone gets sick they inform the nurse to give medical care at home. People gather together and collect firewood for the pastors and they collect some money to support the students who cannot afford to go to school.

They also deliver information about the trainings and the food distribution times and become like good friends each other. It was witnessed by the researcher that they help according to the abilities they have and are helping each other in a real way without financial resources. The IDPs who receive help from Garaja appreciate it, and it restores their confidence to live in the IDP camp.

Garaja is open to women and men, but most of the members are women and it can be considered as a form of women’s empowerment since women have the ability to do something good for others even in during difficult times. It also shows how, regardless of no financial support, women are committed to contribute in babysitting, and cooking for neighbors when they have free time. Also, chatting and sharing information enables them to get to know each other better and become good friends as well as become connected with the community. Since Garaja members are mostly in different households in the camp, they are able to manage, since they know in detail what is happening around them, and people feel really safe and attached to the community when Garaja is there.

The successful aspects of Garaja are that the women stand for the people and community and are committed to helping each other. Even though it might not be a big success in the life of the women who are involved in the training, it has a huge impact on the community. The Garaja members are busy with their life in the camp as well as doing good for the community, such as negotiating for family matters, informing about drugs and trafficking cases when they are able to identify them, and encouraging and helping address the needs in their surrounding community members.

3.3 Internally Displaced Persons women experiences

Due to the abrupt internal conflict, thousands of internally displaced people have fled to the IDP camps, which are located in the government controlled areas as well in the Kachin Independence Army controlled areas. All the IDPs had a hard time during displacement since they lost their local livelihoods. However, women are more vulnerable during the condition of displacement, starting from in their villages until when they are staying in the camp, which will be discussed as follows.

During the war broke out in 2011, the intensive fighting forced villagers to migrate to the places where they felt safe. As a result, most of the villagers took shelter in the non-government controlled areas, since they are geographically, socially and politically related to the KIA or KIO.

Most IDPs had to sleep in the forest while on the way to reach the IDP camp in NGCA as the transportation had been cut off and most of them had travelled on foot. Some IDPs who were sheltering on the China side were forced to be displaced again since the Chinese government did not allow them to shelter there. Mrs. Ja Pan mentioned that “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 3 days of staying there” (Interview, Mrs. Ja Pan, 23.6.2014).

When the war broke out, women were the first to consider fleeing their village as they feared sexual violence mainly committed by Myanmar military troops. One

example is Sumlut Roi Ja, a mother of a 10-month-old infant, who was abducted, gang-raped by Myanmar military personnel and murdered near her village in October 2011. The Myanmar government commits human rights violations against civilians in the ethnic war, and women are the target of sexual assault and rape. This case is not the only case of sexual abuse against ethnic women by the military during the conflict in Kachin State.

Therefore, the conflict situation is threatening the life of women, who need to flee their village as soon as they can. Mostly, for men, they remain in the village to take care of the rice or vegetable fields and look after their property. Thus, the IDPs are mostly women with children and old people. Many women are vulnerable and have more responsibility to take care of the rest of their family members. Ji Mai from Sin Lum village, talked about her experiences:

“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 not to lose the children. We felt many difficulties at that time.” (Interview, Mrs Ji Mai, 27.6.2014).

Many women interviewed in this study have been left alone since their husbands had been killed by the Myanmar military or recruited as soldiers in the Kachin Independence Army, or often husbands, if not fighting in the conflict, 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 left in a position in which

they are then forced to be responsible for making money to support the family with no training of skills or knowledge to do so.

3.3.1 Living condition in the camp

The overview of living conditions in Pa Kahtawng Camp comes not only from the case studies but also from the key informant interviews and focus group discussions, as well as observations from living and visiting in the camp for 2 weeks. There are many problems that the Kachin IDPs are facing while living in the camp. Witnessing the armed conflict has enormously negative impacts to the social, economic, and political sphere of the local people. People have fled from their homes, lack shelter and basic protection, and have left their lands, and lack income generating livelihoods and assets. This creates a situation of extreme vulnerability for that group of people. They suffer 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.

Many issues might be similar with those of a normal community, but many difficulties are worsened due to the characteristics of the camp. A major issue is space, which is very limited, since one house needs to be shared between two families and all the houses are very closely connected, which causes inconvenience and conflict with others. Every house is made with a low ceiling made from a blue tin roof; the walls are made with soft wood and the kitchen is shared. Since the houses are not yet made into proper shelters, it is easy to get into the house without the knowledge of the house owner and theft is likely to happen. Furthermore, people need to share the open bathroom and toilets, which are unsafe for the women at night. During the rainy season diseases can spread easily and the growing numbers of rats in the camp is one of the major problems the IDPs are facing.

Due to the ongoing fighting between the KIA and Myanmar government, the IDPs do not dare to go back to their village since there is no guarantee for the security of their lives. Moreover, the number of the IDPs is increasing and overcrowding of people

coming from different places causes other social problems. Zau Bawk, who is in the camp committee, mentioned:

“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 and for livelihood, we don’t have land. Some women do weaving but it cannot earn very much income. Most of the women are going to do 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.”

Therefore, the IDPs cannot carry out regular livelihoods due to the lack of space since the camp itself is located in the middle of Pa Kahtawng village. This situation makes the IDPs more vulnerable since they need to depend on humanitarian organizations for food and other necessary aid. Due to the security of the camp, IDPs are not allowed to leave often outside and people need to inform when they leave to China, government controlled areas and non-government controlled areas.

One of the main problems in the camp is lack of activity, and the only thing people can do is daily labor, for which they get 50-70 Yuan a day. However, still the number of people who are working is low, and most people are jobless and spending their time roaming around other houses, sometimes just sitting and watching the days go by. Mostly people feel that there is no future for their life and they cannot enter China to find work and settle down, nor can they go back to their village because the peace process is still fragile and they fear for their life when they meet with Myanmar soldiers. Since they are IDPs, they are different from refugees, so reintegration and repatriation, or resettlement to a third country, is not available for them. Many people desire to go back and live in their own places but the delay of the peace process is making them stay longer in the camp.

3.3.2 Difficulties of women in the camp

3.3.2.1 Personal security

After the women reach the IDP camp, there are many problems that the Kachin IDPs are facing. Women's roles in Kachin culture are to remain as a caretaker and stay at home to look after the children and family as well as bear the household responsibilities. The men often leave the home and find work in order to support the family.

While living in the temporary camp, women feel worried since their husbands are not there and at any time they can face threats again since the camp is not properly established yet and there is no protection for women. For example, using the toilet at night is not safe for the women since the toilets are 5 minutes away from the camp shelter and no lights have been provided for going there. In order to take a shower, women need to travel a few meters and the place is outdoors so it is not safe when having a shower. The houses are only temporary shelters so are not safe for the women.

The difficulties of women in the camp are: the situation makes them vulnerable since they don't have sufficient food and shelter to make the family stable. For example, during displacement, before they reach the IDP camp, they need to manage their family. Another thing is the husbands are not with them and women need to consider finances, domestic work and other social matters, and the children's education and health.

Sometimes, women need to take care of their family at the same time as the community and do not have a chance to take care of themselves. They are responsible for taking care of the children and parents as well as parents-in-law. Since the husband doesn't get a daily income, it affects the women, as she is responsible for both household work and taking the breadwinner role. Furthermore in that situation,

she can't take care of her husband as much as than in the past. Thus the women become the victims of domestic violence and are beaten.

In the camp, the fear of sexual violence is one of the major concerns for women living there. If a woman's husband is not with her, she feels insecure due to the surroundings. While women are working outside camps in the day they are most vulnerable since they can face sexual violence from male workers or employers. Most of the time 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 though this research did not find direct evidence of violations against women, the researcher was able to carry out informal discussions with CSO staff and learned that gender based violence is still occurring in the camp. Moreover, women have no right to deny sex to their husband since the Kachin custom dictates that the women who get married are the belongings of their husbands and if the women want to divorce, they need to pay double the amount of her dowry. This shows that women are limited from accessing the customary justice system in the camp, and even if they can access it, the decision is not fair for them. Furthermore, in the case of sexual assault cases, women are more likely to be vulnerable to violations from the perpetrator and the culture.

After the CSO gender trainings, it is still a challenge for the women to speak up about GBV in the community since they are afraid of later consequences, which can harm their lives, and need to be afraid of their husbands. Therefore, CSOs also invite men for gender trainings and occasional meetings to understand the women's situation in the camp. The CSOs gender trainings are giving awareness to better understand gender roles and gender based violence in order to change the social norms, so that when all people in the camp become aware, it will reduce the gender based violence in the camp. Thus, gender training is in need, and it needs a certain amount of time to change attitudes. In this case, women seem to be conscious about their rights and become aware about the gender role in the family, however, in dealing with the family level, women are afraid to demand their rights. Therefore, even though individual

women become aware of their rights and gender roles, it is still crucial to apply this in real life.

Women might go to the women's association and community support network and share their stories and training they have attended. However, in the community and family, women themselves are not fully empowered, and cannot mobilize others. Furthermore, currently, women are not equally given opportunity to participate in the camp committee and the women committee members are not getting a chance to make decisions. This shows that Kachin IDP women living in the camp are not able to reach the empowerment level of control, which is the biggest challenge for them.

The IDP women's situation is constrained by living in the non-government controlled area, since comprehensive packages are not provided which include health, legal, and psychosocial support, such as counseling. The current counseling is not enough since the trainers just teach for a short time ; currently they give encouragement, pray, and avoid words which could harm the victim.

3.3.2.2 Economic security

Regarding economic security, staying in an IDP camp without opportunities to access an income is a specific problem for women and it leads them to become more vulnerable regarding self-reliance as well as having economic consequences. The IDPs based in Kachin state have profound challenges to their well-being. Thus, women's programs are needed in camps since the majority of the people are women and they need to do something to generate small income, which will benefit them both financially and in terms of knowledge. Another thing needed is an income generation group and microfinance program, which have not been established yet and which can benefit the whole camp and enable money to circulate in the camp. In Pa Kahtawng camp, the eastern KWAT organized people to knit sweaters, and many women wanted to join the training, but they don't have capital to start a business. Due to the large population of the IDP camp, there was a lot of competition to be

accepted and participate in this skills training. Currently 35 women in total are now doing knitting and earning money.

Apart from knitting, some of the women work as daily paid workers on the China side. As a daily worker, women earn 30-50 Yuan. The jobs include harvesting sugarcane, picking chinese medicine leafs, spreading chemical pesticides and working in banana plantations, mostly on the China side. Working as a daily paid worker is difficult and tiring for women, since they need to work no matter whether it is raining or sunny; they also have to work overtime and are paid little. In the research of Zau Lut, it mentioned that IDPs are facing labor exploitation because they don't have official documents like passports or ID cards, and language barriers makes it impossible for them to get the normal labor wages (Lut, 2013). Women laborers are doubly exploited by the employers, as they are paid less than men and sexual harassed by employers. For example, if men get 70 Yuan, women only get 50 Yuan, since the Chinese employers do not pay women equally, and most of the employers want men so women need to work hard to be employed again. Some of the women suffer miscarriage due to the inhalation of pesticides. For Chinese employers, there is no labor policy controlling them and those women get no compensation from the employer and if she is not coming for the job for a day, her place is taken away by others. While working as a daily laborer, women need to make sure of their security since most of the laborers are male and sometimes they get insulted by their co-workers or the employer. Traveling outside of the camp is also restricted due to the security reasons of the camp. Therefore, women cannot travel freely and it is rare to find a job outside.

In relation to economic security, it can be said that women are able to access income and know where to find it and what to do. Nevertheless, beyond access, the inequality of the daily wages and danger of sexual violence in the workplace pose risks for women who want to find income for their family. Mostly due to the reasons of risk, most of the women end up with looking after their children and staying at home without jobs. That is the reason why, even though women are conscientizedn about the gender role in the family, they cannot put this into practice. Even in the case

of women who earn an income, the decision is still mostly made by the husband, which proves that women cannot have control over the decision of managing income.

3.3.2.3 Health security

Relating to health in the camp, there is one clinic, and three nurses have been taking care of health related issues. Women and men have equal access to health care. Depending on the season, different diseases occur, such as in the winter, malaria and sneezing are common during most of the months; diarrhea and skin allergies are also common. For women with prenatal and postnatal care as well as assisting with delivery. Occasionally WPN provide health care service such as doctor and nurses and holding training on nutrition program for children under the age of two and adolescent training. WPN has also received valuable support from the Kachin Women's Association of Thailand for health related programs. Furthermore, the women need for the health care such as the sexual related health problems and the availability of contraceptives or service providers for proper management are function in the camp. Moreover, medicine for clean water, mosquito net and hygienic products such as soap and sanitary napkins are provided in joint with WPN and UN.

However, the IDPs feel that the clinic is insufficient since it doesn't have enough medicine and staff. One reason may be because the IDP camp is near Mai Ja Yang town and with the recommendation of the camp clinic, IDPs can go to Mai Jang Yang hospital. Most of the women who contributed to this study have been using family planning after they attended health trainings. Therefore, by saying that they can access the health care that they need for themselves. Women have become aware of their health and the ability to access basic health care has improved in the camp. In some case, women are able to persuade to use the family planning to other women and discuss with the camp nurse during the health training. Nevertheless, the Kachin culture is still strong and it makes conflict with the using of the family planning since some of the women assume that using contraception does not conform to their culture and they believe that having a baby is a gift of the God. For some women who want to

use contraception, they need to get approval or discuss this with their husbands. It is a serious issue that women are not able to have control over making decisions about using contraception or family planning as well as the number of children they want to get, which depends on their husbands.

3.3.2.4 Political security

Political security means respect for, promotion and protection of basic human rights. However, the IDPs living in the Pa Kahtawng camp are suffering from violation of their rights under international humanitarian and human rights law. Due to the fighting between the Myanmar military and KIA government in 2011, villagers have been displaced and left their homes. Most of the Kachin IDPs fled due to the fear of human rights violation. The systematic targeted attacks of the Myanmar government towards civilians have been widely documented in the Kachin civil war. (Smith & Human, 2012).

Furthermore, the blocking of humanitarian organizations to provide humanitarian assistance violates the right to live of people in displacement. Another problem is the inefficiency in delivery of necessary aid by the international humanitarian agencies. They have been able to make a series of visits to non-government controlled areas, including Pa Kahtawng, but their visits have been sporadic and almost every time they came they were unable to confirm when their next visit would be and what aid would be provided. While this was due to constraints that are largely out of their control, it has made coordinating with the UN agencies difficult. As the UN has not been able to provide basic necessities to all the families in non-government controlled areas, CSOs need to assist with food and provide other essentials which have not been received from the UN.

Most importantly, the Myanmar government has not recognized the IDPs inside the country and also the KIA government has no policy for the protection of the IDPs. Therefore IDPs are facing protection risks of physical security (Lut, 2013). It has been observed by the researcher that IDPs are being denied their political rights 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 believe that if they have the chance to vote they will do so. During the 2014 nationwide census in Myanmar, IDPs who were living in Pa Kahtawng were left out from participating, therefore it is unclear whether they can vote in the election in 2015. Most of the camp management committees will not allow the IDPs to vote due to security reasons.

On top of political insecurity that all the IDPs share, women's rights are not fully granted inside the camp. Women are allowed to equally take part in the trainings and access to food and other necessary aid equally to their male counterparts. After the training, women become aware of their rights and are able to share their perspectives to the women's association and community support network. This can also lead to individual empowerment of the women. Those women who have been through the training courses might be empowered at the individual level but still women who are trained are the minority of the entire population of IDPs. A key reason is because women have to take responsibility at home and women can only participate in training when the husband is away or their kids are going to school or taken care of by other women. Therefore, in spite of some women being empowered, the majority of women are not empowered in the community, and which means women not able to reach the control level.

3.3.2.5 Community security

Community insecurity might lead to a break down of the togetherness of the community and making the women more insecure. The traditional security system and local norms are threatening to a particular group due to the unfavorable justice system. As the Kachin are still practicing the customary system for the sexual violence and domestic violence cases, this could make the women victims more vulnerable.

According to the respondents, for sexual assault cases, people are saying this is not happening in the community. It might be because Kachin people are uneasy to talk about this and sexual violence is still taboo for them. However, while the researcher is asking how to manage the cases, people are willing to talk about this and are saying they already have community justice. This reflects that Kachin IDPs living in the camp still consider sexual and domestic violence as a serious problem and before bringing cases to the public most of them try to finish the case behind the scenes in order to make the community respectful, and make it seem there are fewer numbers of crime and no violence.

In fact, finishing the cases in this way doesn't benefit the victim, so community security can then be seen to contribute to the fragile security situation of victims of sexual assault. As large scope of insecurity can conflict with the people in the community and future challenges are seriously vulnerable to the group of people (Rouw & Willems, 2010). For example, if the women victims are able to access the customary system, but the system itself is not giving protection to the system, in that case, the ability of access to empower women is not possible. Therefore, without the access, the another level of conscientization, mobilization and control are not likely to achieve.

Thus, strengthening community security could help the empowerment of the women. The increase of participation of women in the camp committee can achieve the control level of empowerment, as community security is granted since women are able to make a fair judgment for the women victims and victims also feel secure by seeing a large number of women in the committee. Therefore, 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 the fact that locally trusted actors such as the camp chief and camp committee members are not able to address the higher spectrum of insecurity, whereas the actors potentially able to do so are perceived to be too far away, both in geographical and social terms. Interestingly, the

community did often indicate a good relation with the local chief whereas they did not judge him to be effective in mitigating insecurity. Nevertheless, the connection between the community security and control is a larger omitted topic among the CSO empowerment program and is relatively unexplored in academic literature.

It has been said that (Fujii, Yoshiura, & Ohta, 2005) community safety would only be possible by voluntary cooperation and interactive participation with the people living in the community. Hence, the IDP population need to be aware of gender based violence and sexual assault and prohibit those oppressive traditional practices, through actions of people's organizations and through legal action. (UNDP, 1994) Community security, including trust from the community, is an effective form of crime prevention and makes the community safer. If trust doesn't exist, there is no possible way to solve these problems (ABC/wires, 2013; Whine, 2011). Only legal protection for the prevention of sexual and gender-based violence as well as domestic violence can ensure community security. Therefore, the CSO programs can increase the capacity of individuals to make choices and lead to personal empowerment.

3.4 Conclusion

The 2011 conflict has had an enormous crucial impact on the people living in Kachin state. However, women's experiences in conflict situation are often unique to their gender. Moreover, conflict makes the lives of women doubly worse and forces them to face the most severe vulnerabilities. Further, on top of the basic needs which all displaced people share, women face specific vulnerabilities such as the threats of sexual abuse and rape and physical abuse, exploitation and unequal access to goods and services, when they are uprooted and forced to migrate, with the added responsibility of taking care of children and the elderly.

In the camp, the women's association and Gararaja were founded by CSOs and are trying to advocate for gender equality, women's rights, to help each other's needs in the camp, and to persuade women they have the right to say what is right or wrong in the camp and gain trust from the community.

This chapter shows the experiences of women during displacement, especially related to gender, before arriving at the camp. It can be said that women face insecurity in their personal life, but need to take care of the rest of the family. Furthermore, the camp itself is not a secure place for women, because after they arrive at the camp women face gender inequality since the conditions and structure of the camp have not been adapted to women's needs. It has been shown that women are facing difficulties economically, politically, and related to personal, health and community security

Based on the camp structure the gender issue is already a problem, since in the camp most of the men hold the power. Another individual difficulty of women in the camp is financial, as all the families in every camp are living in a difficult situation and the husbands go to the front line. Even though food is provided by UN agencies and CSOs, women still worry about it.

CHAPTER IV

ROLES OF CSOS IN WOMEN'S EMPOWERMENT

4.1 Introduction

This chapter will look at the role of civil society and how they empower Kachin IDP women, by looking at 4 organizations and to what extent the CSOs increase empowerment of Kachin IDP women, taking into account the UNHCR guidelines of women's empowerment. In this chapter the CSO structures, their work and programs, 3 women's case studies are used to explain how the CSOs' trainings are empowering their lives and to identify whether women have been empowered after dealing with the CSOs.

4.2 Civil Society Organizations' structure

As noted above, there are numerous organizations providing humanitarian assistance in Pa kahtawng camp. Due to the relatively short time spent in the field and the large number of programs present, an in-depth exploration of the women's empowerment program was conducted. 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).

4.2.1 Wunpawng Ninghtoi (WPN)

Wunpawng Ninghtoi (WPN) means "Light for the people" in the Kachin language and was established by local community leaders on June 14, 2011 in Mai Ja Yang, with the aim of providing assistance to civilians displaced by conflict. WPN currently has been looking after the 11 IDP camps in Myanmar and on the China side, with a total of 2,173 households and 10,259 IDPs. There are 9 activities that the organization is undertaking, which are child protection, education, food security and livelihoods, WASH/Shelter, Nutrition, Family tracing and reunification (FTR),

Health, Women's program, and Community support program (Garaja). Presently in the Pa Kahtawng camp, regarding women, WPN runs the women's program. Regarding the Health program, WPN is working with KWAT and giving health, family planning and nutrition training in the camp. The targeted group for the WPN is the vast majority of the IDPs living in the camp.

The background of WPN

WPN is a civil society organization established during the conflict between the Myanmar military and Kachin Independence Army (KIA) on 14 July 2011. Before the organization was established, people gathered together in May Li Awng's house with the Eastern Women's Association in Mai Ja Yang and discussed what was needed for the displaced civilians and what they could do to help. Later on, the idea came to establish a volunteer based organization to help the displaced persons. WPN was established with local representatives from the Baptist and Catholic Churches, local youth, local women's groups, members of the local village committee and NGOs. The NGOs that participated in the creation of WPN were Bridging Rural Integrated Development and Grassroots Empowerment (BRIDGE), Life Vision Foundation, Pan Kachin Development Society (PKDS), Kachin Women's Association (Eastern Kachin State) and the Kachin Women's Association Thailand (KWAT). The organization started running with funding from the KWA Eastern division and donations from individuals and overseas Kachin alliances as well as nearby organizations. During the time the organization started, there was no adequate funding available and all WPN members needed to work as volunteers and contribute their time at the KWA office.

After the immediate increase of the IDP population due to the intensified fighting at the end of 2011, WPN became well recognized by international and national organizations since WPN was able to arrange and transport emergency aid to the communities in need using an alternative way. WPN also developed into a more structured organization in 2012, on April 9, and formed a steering committee, deciding to establish itself as a civil society organization for the IDPs. WPN keeps networking with the organizations that were involved in pioneering the WPN. As

WPN needs to do humanitarian work in the non-government controlled IDP camps, they have also developed a good relationship with the eastern division of KIO. Most of the programs from WPN were developed as well with the cooperation of CSOs, NGOs and INGOs. Currently WPN's main donors are UNOCHA (Education), Save the Children International (Support), UNICEF (Children's Protection/FTR), OFDA (Nutrition, WASH, Support) SIDA (WASH.KG, FOOD).

Vision, Mission, Objectives of WPN

- **Vision:** People have the right to live with dignity (UDHR, 1948)
- **Mission:** To assist displaced civilians in order to access 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 the present and over the long term.

WPN Structure and Programs

WPN has a main steering committee and six operation teams each focused on addressing their respective tasks.

The Vision Steering committee – consists of five people who oversee WPN's entire organization. Based on the needs of work, the committee reviews, revises, monitors and evaluates. The steering committee meets monthly to manage and plan WPN's ongoing operations.

Advisory Board-WPN's advisory board consists of community members and representatives of other NGOs who support WPN and continue to give advice.

Operation team- The operation team is the main part of WPN, which operates with 67 staffs and volunteers. It manages WPN's daily operations, including logistics and coordination in these 3 years. One time every two months, the team meets with the board committee to discuss the problems that they face and exchange updated

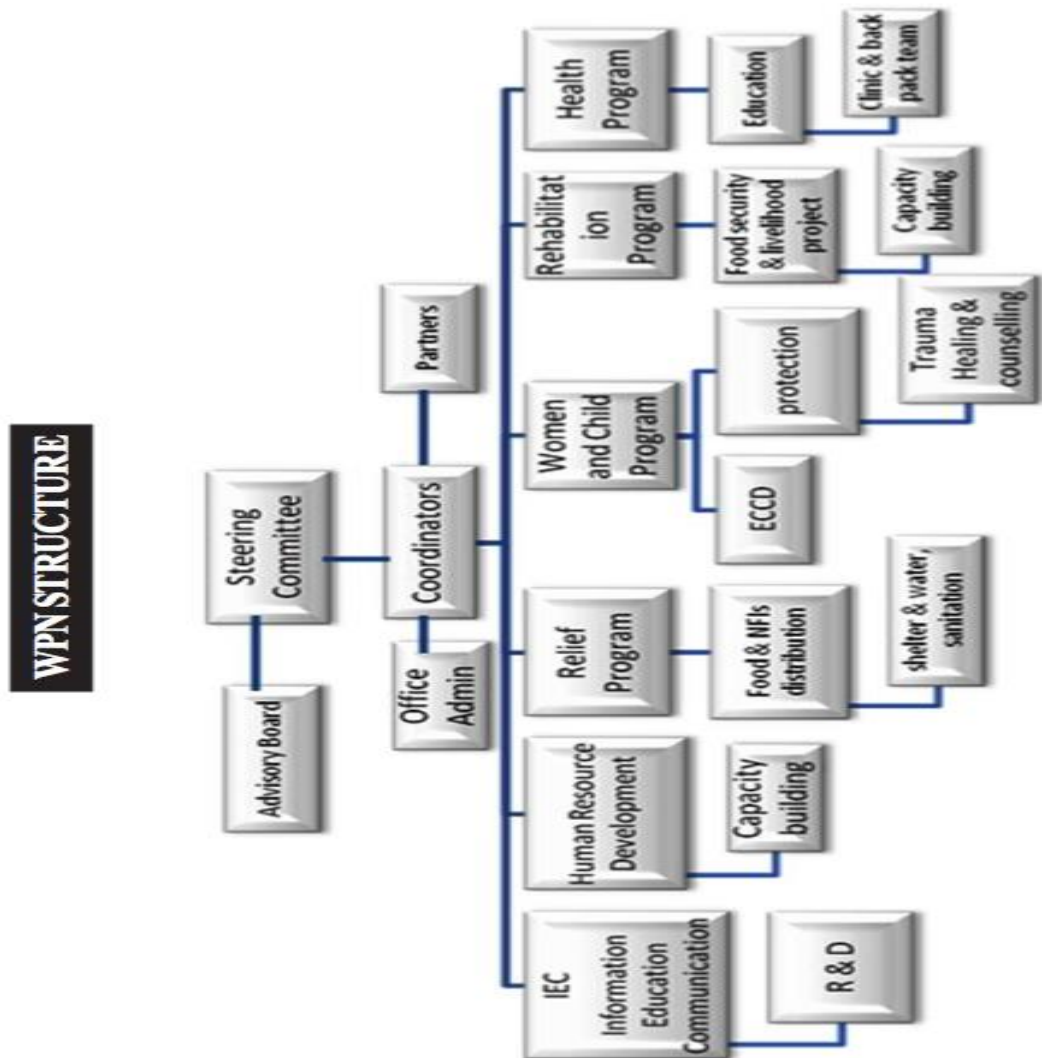
information about the IDP camps. One time every month, the operation team has a cross cutting session so that each and every sector's staff can get an update of the other sectors' work. The operation team consists of seven teams, which are mentioned below.

Table 3: Sectors and Responsibility of WPN

Sector	Responsibility
Relief and distribution team	<ul style="list-style-type: none"> • Distributes rice, cooking oil, salt, potatoes and occasionally vegetables twice a month. • WASH sector and assists with drinking water and toilet facilities, building the toilets and distribution of detergent and wash related itinerary. • Provides shelter tools to the camps (tarps and other materials for building and maintaining shelters) • Coordinates with local landowners and authorities to establish camps and shelters.
<u>Health team</u>	<ul style="list-style-type: none"> • Consists of six nurses, and one doctor • Provides basic medical care for camp residents • Women with prenatal and postnatal care as well as assisting with delivery. • Health education for all the camps twice in one month • Special nutrition program for children under the age of two. • Collaboration with Kachin Women's Association of Thailand and Save the Children • Clinic in Mai Ja Yang where IDPs can access additional health care if they get referral letters from the camp or when the camp clinic is overcrowded.
<u>Community operation</u>	<ul style="list-style-type: none"> • Publication of the WPN activities and work • The documentation team updates lists of camp residents including

	<p>births and deaths.</p> <ul style="list-style-type: none"> • Records the displaced people's testimonies • Videos and reports to be used for advocacy for humanitarian crisis
<u>Protection program</u>	<ul style="list-style-type: none"> • Child protection – More than half of the population in the camps is under 16 and our childcare team assists with their needs. • Help displaced youth to cope with difficulties and solve their problems, organizing social activities for young people in the camps, guidance and counseling for children, provide risk awareness training, including what to do if they find themselves in a conflict zone. • Psychological support team—counseling services for those who have been traumatized or psychologically impacted by recent events and assist patients on the path to recovery. This team was transformed later into the community support (Garaja) group; consists of IDPs who help each other's needs.
Education	<ul style="list-style-type: none"> • ECCD, Gender, Capacity building and boarding school. • distributing books and other school supplies for these students • WPN anticipates that more unaccompanied young people will continue to come to Mai Ja Yang in the coming months and our organization is looking into ways to fund the creation of additional dormitories for students and unaccompanied minors.
Mobile team on every camp	<ul style="list-style-type: none"> • In those 11 camps, WPN staff are staying and closely examining the situation of the IDPs. • From 2012 September regularly reports back to the steering committee on the progress of each camp. • Guiding people to work with different groups and villages
Food and livelihood security	<ul style="list-style-type: none"> • Agriculture • Animal husbandry • Women's program

Figure 5: WPN structure



Sources: Field work (June-July 2014)

4.2.1.1 WPN's schemes on women's empowerment

4.2.1.1.1 Women's program

One specific program of WPN is the women's program, which started in November 2012, and is functioning strongly in the camp currently. WPN believes that through income generation women can live with dignity and they can preserve traditional handicraft making. Even when they can go back to their village, they will be able to stand on their own with this knowledge and deal with the community and teach and share with each other. Further, the women's program started to work together with the KWPN on a gender and domestic violence program from April 2014. Two staffs of the women's program were trained by the KWPN as field monitors to document the gender based violence cases.

4.2.1.1.2 Women gaining Empowerment in their ability

Before starting the women's program activity, WPN firstly collected data about what the women in the camp were interested in. Till today, the women's program has been doing training in soap making, fruit decoration, handicraft making and hair cutting, according to the IDP women's interests. In each of the trainings, 30 IDP women can attend. The activity now carrying on is making soap once every 3 months.

The WPN believe that it is important for women to have a financial income, since after they earn money their ability increases, and they can live with dignity, which conforms to WPN's objectives. When the women became displaced and reached the IDP camp, they did not have enough capacity and spent their time sitting and receiving the food that humanitarian agencies provided. Moreover, IDPs are traumatized, since their houses were burned, and their children and relatives passed away, and those memories are still with them and they remember all these events and cry. Some lose confidence and feel guilty to carry on living. It was witnessed that through training women become aware about what they can still do regardless of their IDP status, and it encourages them to lead their lives normally again. Now they realize their capability and it serves as an achievement for their whole life.

“From the WPN's training they gain new knowledge, for example, they do

not know how to make soap at first, but now they are aware what chemicals need to be put in, and they have even created a new product. There is a real difference between the women who attend the training and those that don't, since the people know how to deal with the group.” (WPN women program.21 June 2014)

The women's program is targeted at personal development of each individual women. There are some success stories, that after the women's program began running in the camp, women have become energetic to earn money and work, and the money they get, they can use to improve their difficult situation. And they always are willing to spare their time to attend trainings.

4.2.1.2 Community Support Network (Garaja)

WPN led the establishment of the Community Support Network (Garaja) inside Pa Kahtawng camp in 2013 among 11 household groups, and most of the members are women who were interested and came to the group. Initially in 2012, February-December, the Shalom Foundation (LNGO) introduced a trauma healing program as a joint program together with WPN. Unfortunately, the trauma healing program stopped functioning due to the lack of financial support for the program. Although the program is no longer coming from the Shalom Foundation, WPN is continuing to carry it out, not only to heal mental illness but also to help IDPs address each other's individual and family needs.

In an interview with a responsible person of Garaja, it was mentioned that Garaja is the space where people come and share as well as help each other in order to connect more with the community, and escape from depression.

“The Garaja members need to attend the training two times and after that each group starts functioning well in the camp. The Garaja is in need since after displacement, people might have the desire to commit suicide. For the old people, they die really fast due to depression. When people are in a serious condition, taking care of them can encourage them; talking with them is an

essential need aside from 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 and all members are ready to help each other, and share information, which makes the whole community restore a sense of togetherness. If Garaja was not there the community would be massive, crime would be likely to happen and the mentality of the people would be damaged. But in Garaja, people can find common ground and it also enables them to understand what is good and bad so people know how to deal with each other in the camp to avoid the social conflict. For example, if a girl was trafficked to the China side, when she returned to the camp, normally people would look down on her. But Garaja gives encouraging words and provides necessary things to the victim and even advocates and fights against discrimination in the community, so that the victim feels safe to live in the community.

Garaja has been working successfully in Pa Kahtawng camp regardless of not receiving financial support from WPN or any other organizations.

“Actually all the WPN programs give funds to other sectors. However Garaja did not get any funds, because we have been advocating to the people that that this kind of helping each other is the Kachin tradition, and to preserve the tradition, we need to help each other. We worry that if IDPs depend on funding, it won't be as successful as today and people will only help when the funding is available.”(Garaja, 30 June 2014)

4.2.1.3 WPN cooperates with the KWPN for the gender training

In the camp, gender roles and relationships are still an untouched issue for the most of the CSOs. WPN helps to do the selection of the participants on the basis of their knowledge and awareness before the gender training. It is has been proven that if IDPs who are not aware are invited for gender and GBV training, they makes problems in the community and family. Therefore, selecting participants is important and most of the time the people from the main committee are selected for the training.

In the camp, gender trainings are hosted by KWPN in cooperation with WPN. As the women's program is working closely in the camp, they know how people would reflect on the training and take the knowledge and apply it in reality.

The women's program of WPN is aware that gender knowledge is different and difficult, and needs time. Due to their awareness level and traditional beliefs, normal Kachin people's understanding of gender is different. Therefore, an understanding of gender is needed, and occasionally, WPN women's program staff meet with the community and hold informal discussions about gender roles in Kachin society. Particularly in Pa Kahtawng camp, there is a case manager and the WPN women's program works as field monitors for the gender based violence cases. It has been confirmed that till today there have been no sexual and gender based violence cases happening in the camp yet.

4.2.1.2 WPN in Joint Strategy team

In the year of 2013, the joint strategy team was formed by CSOs and national NGOs to ensure an efficient, impactful and quality humanitarian response, and to address the most urgent needs of people affected by the conflict in Kachin and Northern Shan States (M. Myanmar, 2013). The strategy is for 2013-2015 plans 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 among other resources as appropriate. It also aims to reduce donor-driven policies and maximize the use of international cooperation opportunities using locally owned common strategies.

Joint Strategy Team members are Bridging Rural Integrated Development and Empowerment (BRIDGE), Kachin Baptist Convention (KBC), Kachin Relief and Development Committee (KDRC), Kachin Women's Association (KWA), Kachin Development Group (KDG), Karuna Myanmar Social Services (KMSS), Metta Development Foundation (Metta), Shalom Foundation and Wunpawng Ninghtoi (WPN), which is the only CSO in the team. Since the conflict started, members of

the Kachin community, including church organizations, Kachin living abroad and some Kachin business figures, have generously donated financial and material assistance for the displaced people. However, as the conflict has lasted longer than initially expected and funds are running short, the capacity of the Kachin community remains limited. International agencies and UN have very limited access in the conflict affect area. Therefore, the joint strategy is an attempt made by the organizations involved to have a common understanding of how the response should be designed, strategized, targeted, and managed.

As the conflict and its related humanitarian situation are unpredictable, the strategy has been drawn for short term, middle and long term plans in order to provide the minimum humanitarian standards of assistance for IDPs. Making that plan also avoids the overlap of humanitarian activities, unmet humanitarian needs, and funding shortages. Currently the strategy team is starting to assist 139 IDP camps, with an IDP population of 150,000, and provide WASH, NFI, Education and training, Food Nutrition, Shelter, Health, Livelihood and Protection where the LNGOs are operating, in both GCA and KCA (M. Myanmar, 2013).

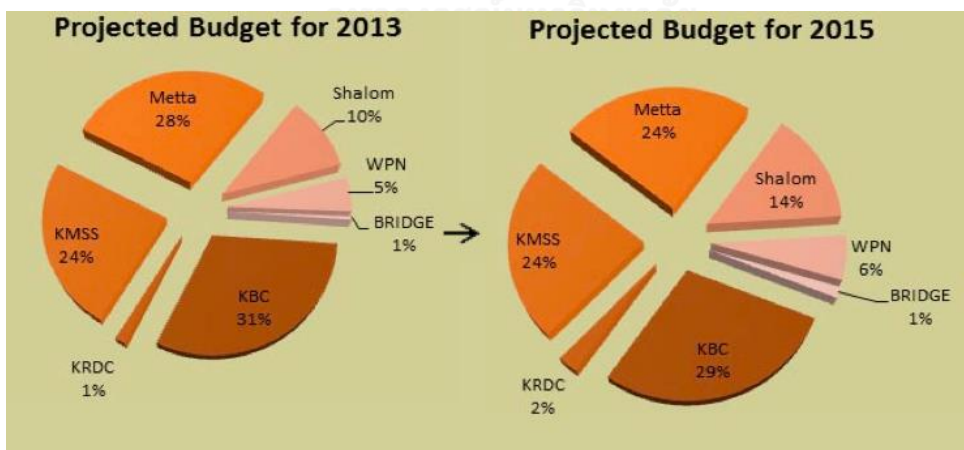


Figure 6: The Joint strategy team Project budget for 2013 and 2014

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 4: Priority sectors and Key project activities (Source: Joint Strategy team 2013-2015)

4.2.2 Kachin Women Association (KWA-Eastern Division)

The Kachin Women's Association was established on August 19, 1987 at Pa Jau Mountain under the leadership of the Kachin Independence Organization (KIO). The main objective is to free women from cultural oppression and empower them in order to bring development for all Kachin people. KWA is different from other non-government organizations since they need to follow the rules and regulations of KIO. KWA mainly has four main divisions, which are east, west, north and south divisions across the non-government controlled area of Kachin state. The headquarters of KWA is in Laiza, and under the KWA-Eastern division, there are five districts namely Mai Ja Yang, Bamaw, Lwe Je, Lam Pa, Shwegu, Sinlum. For the Pa Kahtawng IDP camp, the KWA-eastern division formed the Women's Association inside the camp in 2012. KWA is also one of the founders of WPN and it networks closely with other CSOs like KWAT and KWPN.

Visions and Mission of KWA-Eastern division

Since the times of their ancestors, Kachin women have traditionally been disempowered in all aspects of life, particularly within their communities and have been oppressed under feudal cultural systems. Therefore, the targeted group of KWA is Kachin women and they do the implementation of the program.

Vision

- 1-To free Kachin women from the oppression of a feudal system and to give women the right to freedom of thought, speech and action
- 2- To enable Kachin women to work for the development of the Kachin homeland and Kachin people
- 3-To unite all Kachin women in every corner of the Kachin homeland, regardless of their ethnicity, religion and status.
- 4- To raise the education level of Kachin women and children
- 5-To protect the rights of Kachin women and children and to work to provide them with adequate healthcare.
- 6-To 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-To empower Kachin women by raising their awareness of developments in the international community through political, economic and social communication.

Activities and Program

KWA runs pre-school centers in the KIA headquarters and in four other districts, provides health education for the parents of children under five and medicine, runs a sewing training school, makes handicrafts, does farming, textile design and weaving to preserve Kachin culture, also provide the development of local communities, as well as conducts regular visits to the community, and holds an annual mass meeting of Kachin women. From 2013, in the Pa Kahtawng camp, KWA has been helping to teach sweater knitting in the camp, and currently 49 women have learnt knitting in the training. KWA also helps to rent knitting machines to some women who can't afford to buy the machines yet. Now women can earn individually for their family by knitting the skirts. In addition, KWA has been organizing to celebrate International

Women's Day and Stop Violence Against Women Day, as well as Anti-Human Trafficking Day in the camp together with KWAT (Kachin Women's Association in Thailand), giving awareness seminars and training in the camp.

4.2.2.1 KWA focus on women empowerment

4.2.2.1.1 Economic activity for IDP women

Currently, KWA is helping to teach sweater knitting in the camp. In early 2013 they started with only 12 machines and after a while KWA managed to buy 18 using money earned from sweater selling in Myitkyina and Mai Ja Yang. With that money, KWA is able to train women again in the camp and currently there are around 49 women who have learnt knitting. Now women can earn individually for their family and are lending the knitting machines to those who can't buy the machines yet.

It is KWA's vision for Kachin women to learn weaving, from which they can earn income, and preserve traditional patterns. Now KWA is in charge of the selling the sweater skirts and handicraft products to Myitkyina and China. KWA wants to have a group income-generating program, however currently due to the funding, KWA can only undertake an individual weaving program in Pa Kahtawng Camp.

KWA considers income generation as empowerment, since women can make good use of this for their whole life and they learn new things which didn't know about in their villages. Many women are encouraged and at the same time preserve our tradition. The women's empowerment is the economic income within them. And the family is more supportive even when she can find a little income and this makes a big improvement.

4.2.2.1.2 Women's Association in the camp

KWA organized the setting up of the women's association in the camp in 2012 and considers that it is important to have a women's association inside the camp because most of the leaders of the household groups or camp management committees are men.

One of the women in charge of KWA said:

“In the case of the KIA government, most of the decision makers are men. So they don’t understand how women feel. For example, when there is a rape case, 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 there needs to be a women’s group in the camp and most of the population in the camp are women and children.”(KWA interview, 29 June 2014)

Another reason there needs to be a women’s association in the camp is related to decisions when judging sexual violence. If a girl is raped most of the community look down on her and when the camp management committee are men, they mostly silence the case or only give very light punishment. Therefore, there must be a women’s association inside the camp to protect the women victims.

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

The KWA is aware that women and men do not get the same rights in the camp. Due to Kachin traditions, women are not getting the same rights and opportunities. It can be witnessed in the leading role of the camp, where the percentage of women is still low and most are dominated by the men. In every house women manage every detail of the house, but the husbands still have the decision power. Due to the conflict the men need to go to work for the army, so the women get the opportunity to manage and get a chance to decide. However, they do not have any official decision-making authority like the camp management committee.

4.2.3 Kachin Women Peace Network

The Kachin Women's Peace Network (KWPN) is a Yangon-based CSO formed in 2012 and currently giving gender training, and women's leadership training to the IDP camps in Kachin state. Currently, the KWPN program of gender based violence has run for 6 months in the IDP camps, and target training to the camp management committee, humanitarian actors, women's committee and men in the camps. KWPN also organises case managers and field monitors who can record secretly back on the gender and domestic violence cases in order to know how many incidents are taking place in the camp. As a network organization the KWPN also strengthens its networks with other CSOs such as WPN and KWAT.

Vision

Vision: The meaningful participation of Kachin women in building peace and justice in Myanmar society.

Objective

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
3. To raise women's concerns with key stakeholders and decision makers at national and international levels
4. To build a network with national and international levels

Organization structure

The organizational structure is a network structure. There is an operation team and project team. The management committee is at the top of both teams and gives the guidelines for the organization. Currently KWPN has one coordinator, 3 staff and 15 members in the management committee. For giving training, they invite trainers from NGOs or who are familiar with the gender issue.

Program and activity

KWPN is running two programs currently, which are the gender based violence program (GBV) 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.

As for the training contents for basic Gender and GBV Awareness for the Camp Management Committees, the curriculum of the program 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 Inter-sectionality
- Gender Based Violence and how to respond to GBV
- Human Rights and Women's Rights
- CEDAW
- Gender Mainstreaming

In the camps currently, KWPN has done a 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 work of the case manager is recording the sexual violence cases and domestic violence cases of the camp and secretly informing back to KWPN in order to know how many incidents take place in the camp. Still GBV is sensitive for all, and most people don't want to reveal it due to the social stigma that they will face. So far, KWPN has given three trainings on gender based violence within 6

months, and given women leadership training two times with the partner organizations to improve their capacity. Both can be called empowerment training for women. Since KWPN is a network group, it has partner organizations, and carries out network strengthening within KWA and KWAT.

4.2.3.1 KWPN schemes on women's empowerment

KWPN identifies empowerment as:

“Empowerment for the women in IDP camps means that women dare to speak out about their stories and their communities. Power within, increased confidence inside and power to, for the community. Then Power with, with the group, then we can change the social norms. So it can't be done just one time, we need to do it continually and our life long.” (KWPN interview, 14 June 2014)

Furthermore, the biggest challenge while providing gender awareness most of the time, is that it conflicts with the social norms and beliefs. Gender awareness needs time and attitudes can't really change overnight. The KWPN is aware that training only is not enough, therefore, they need to use the local context to make gender be accepted in the wider community. For example, the Kachin treasure their children most in their lives. The children's wellbeing, and emotional health depends on the parents, and so mothers and fathers should have the same authority in the family. If things are not put in the local context when discussing directly about gender and equal rights for women, people would not accept the training. During trainings, KWPN go with a participatory approach, and believe that if women are confident then they can solve their problems on their own, therefore, women should be empowered individually.

KWPN advocates about GBV not only to the women but also to the camp management committee, humanitarian actors and women's committee. Due to the cultural barriers, women are always vulnerable, especially in the case of rape. For example, most of the rape cases are not decided in favour of the women and Kachin

culture does not have norms for rape cases in customary law, which violates women rights. KWPN confirm that in very inaccessible areas, where the formal legal system does not exist, at that time the local customary 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 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 survey in 2012 about the women’s needs in IDP camps resulted in not only the camp management committee but also the CSOs working inside the camp having to be concerned about gender sensitivity towards women who are living in the camp. When the war broke out, the humanitarian agencies came and gave shelter and food, but those projects were not gender sensitive targeted projects. Even though they gave shelter there was no gender sensitivity. Therefore, KWPN also works with the humanitarian agencies to give gender awareness and target the camp management committees (Kachin Women Peace Network, 2013).

4.2.4 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 the 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 Kachin women and children in Thailand. After that, KWAT started actively working for women inside Myanmar especially in non-government controlled areas of Kachin state and aims to eliminate discrimination, and empower women’s decision-making and political participation from a 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 it has been doing training in the Pa Kahtawng IDP camp for two years in order to decrease human trafficking and protect the victims in legal ways. The trainings are mostly about giving awareness on prevention of human trafficking. The objective is to decrease the numbers of trafficked persons and protect them legally. This project targets to women and men. For the project area, Lai Za and Mai Ja Yang area are crisis areas, because of the shared border with China so trafficking cases most often happen there.

4.2.4.1 KWAT schemes on women's empowerment

The anti-trafficking program runs three activities, which are prevention, protection and prosecution. Under Prevention, there is awareness training, giving leaflets, and a domestic violence program, as well as outreach discussions, personal and informal discussions, with IDPs in the camp. 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 activities, KWAT focuses more on prevention, since it is better to prevent a case before it happens, and becomes complicated. KWAT said most of the time traffickers come to the IDP camp and sell people on the China side.

Under protection, KWAT gives emergency support to the victims, including shelter, necessary items and basic needs. Food and trauma healing, health care and medical check ups, and informing relatives are the essential things that KWAT is working on. When some of the victims want to address the case, KWAT finds a way to register the case in the KIA government court and refers it to KWA and give suggestions and guidelines. Under Prosecution, people don't know how to access the legal system, so now KWAT is doing advocacy about Myanmar government law, since the KIA government does not have laws and regulations for trafficking cases.

Training is given since it is better to do prevention and better to save people before trafficking happens. In Pa Kahtaw camp, anti-human trafficking awareness training and discussions are given 2 times every month. Since most of the participants are

women, and it develops the capacity for the women, at least it can protect them from trafficking. In KWAT's "Pushed to the Brink" report, most of the documented cases of trafficking were 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 Kahtaw camp, KWAT talked with the camp management committee and observed their problems then ran the training. KWAT suggested to the camp to 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 them to support prevention activities, like sharing information. In the previous time, KWAT needed to come up with their own plan. Now, they listen to the requests of the IDPs and prepare the training. For KWAT, training and discussion are important in the camp since, even though people might have heard about human trafficking issues, they don't really know in detail and don't know how the human trafficking cases can likely happen and who to inform, since many people don't know about the law related to trafficking and the process of trafficking. KWAT also educates people about domestic violence in the prevention stage and discusses how it is linked with trafficking. Sexual and domestic violence can cause trafficking in many ways.

KWAT also gave comments on the judgments for rape cases and trafficking cases, which are done 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 punishment to 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 as 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).

Therefore, KWAT is educating the IDPs to consider and encouraging them to think

twice, even if the victim wants the money. And KWAT also compares this with the law of the Myanmar government for the punishment of the perpetrator. For the camp management committee, KWAT is considering to advocate to them more and give awareness training comparing the law from Myanmar with how the case is managed locally. However, sometimes they do not come, but they just send some of their assistants to come to the meeting. KWAT is education women through training about personal and political security, which can empower women in the camp

4.3 CASE STUDIES of IDP women

Three women with different experiences were chosen for in depth case studies in order to find out the answer of the research questions. All the women were given a different name in order to ensure confidentiality. The selection of the case study is based on the significant experiences of the women and their role in their community. They have attended the CSOs' trainings and spoke about how it has changed their life.

4.3.1 Case study Hkawn Nu(23.June.2014)

The interview was conducted on 23 June 2014 at Hkawn Nu's residence 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, which can be seen throughout the interview meeting. During the time of the visit, she was knitting a Kachin sweater skirt for her personal income. Unlike the rest of the women in the camp, she is quite busy with her community work and personal life as the mother of 2 children and in charge of the women's association, and further she is involved in the anti-trafficking, and anti-drug committee as well as the UN protection women's program. Furthermore, she has attended trainings by all CSOs, including 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 and served there for 7 years.

From July 2001, she quit her job in the KIA army and served in the church youth committee. Later on, she got 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 move yet and KIA soldiers were in our village. In November, KIA suggested we should move since the Burmese army was getting closer to us day by day and most of the time we heard the guns shooting. So we relocated from Lawdan in Nov 9, 2012. We spent 4 days traveling and 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 Kachin Women’s Association (KWA) came, educated and encouraged the women in the camp since the women did not know much about women’s issues and lacked experience. After years under the guidance of KWA, the women’s association in the camp has learned a lot and knows the women’s needs in the camp and their issues and is able to address them. The process is slow, but now many women in the camp know about women’s issues.

Additionally, Hkawn Nu explained that there needed to be a women’s association group in the camp and it was essential for the IDP women since the Kachin women’s traditional role is only to listen and follow whatever the husband said. As an important person in the women’s association, she expressed her feelings about the women’s association group, which can share and discuss issues with other women who do not attend trainings.

“The women’s association is very important in the camp 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 happen. In that case, we can gather the information easily and are able to stop it.” (Interview, 23 June 2014)

Her perspective on the trainings available in the camp is that they widely benefit the community and families, as the IDPs gain knowledge which can practically address essential needs in the camp. 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 changed significantly after being involved in the training; she has gained more knowledge.

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 sharing my difficulties more to find the solution.” (Interview, 23 June 2014)

Just like Hkawn Nu, mostly in the camp, the women need to work since every meal needs to be bought. Women get usually 30-50 Yuan income for a whole day’s work (temporary job). For Hkawn Nu, mostly her husband is not at home, since he needs to serve as a civilian soldier in the frontline, and she has become the one who takes care of the house. Most of the men in every family need to go to the KIA for 15 days service and after her husband left, she is now having the responsibility to earn the income for her family, and to manage herself to use it. At the same time, she does the domestic work as well as looks after children, and does knitting for some income. However, Hkawn Nu said:

“I never learned about sweater knitting in my village, I just learned it in the IDP camp and it also gives me some financial 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 only the one who takes care of the children.” (Interview, 23 June 2014)

Hkawn Nu commented that the women feel safer living in the camps in the KIA controlled area since the main concern is they are afraid of the violations from the Myanmar military especially because women have been gang raped and killed by the Myanmar soldiers. Another reason is the women's association as well as many organizations are taking care of and are concerned about the women's issues in the camp. Regarding sexual violence in the camp, there have not yet been any cases. If it happens, they can inform the women's association in the camp and discuss with the camp management committee to solve the problem. If the case is big, they will transfer it to the eastern division office of KWA.

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 said that there are only 2 women in the main committee out of 13 people in total, The camp leaders are appointed. Therefore, some women's issues like rape and sexual violence are not taken care of properly and only decided with customary law and behind closed doors. So she needs to be in the camp and can't travel outside. There is no strong discrimination against women, since men understand this issue superficially, but also the women's association prevents violations and discrimination from happening.

Although the situation still oppresses women's rights, the women are learning about their rights and stand up for the recognition of their rights.

“When I started to understand about women's right, 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 got married.” (Interview, 23 June 2014)

Hkawn Nu understands that discrimination against women is not good and is a sign of narrow-mindedness among the community and people. Currently in the camp, women are involved in the leading level, which seems to be an improvement since in the past they didn't invite women to participate in the camp committee meetings as well as some important decision-making meetings. Even though there are so many prohibitions according to the customary traditions, now most of the activities and

groups in the camp are open for the women, and women dare to speak out as well. She feels these are the benefits from the trainings.

4.3.2 Case study: Ritha

Rita is 57 years old and is responsible for coordinating the women's association, community support group (Gara Ja) and health committee in the camp. She has attended the trainings of KWA, KWPN and WPN. She belongs to the Catholic religion and is now living with her daughter and grandsons, and is one of the most respected women in the community. For Rita, this is not the first time she has faced displacement. In 1992, when the Burmese government and KIA started fighting, She fled from 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 acknowledged 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 in the forest and some medicinal plants in the forest, which we exchanged in China, then we could get rice. 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 due to malaria.” (Interview 27 July 2014)

Rita'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 started, and then after the armed conflict in 2011, she faced for the second time displacement in her life.

Rita is a very strong woman and does not feel disappointed with her life; she is actively involved in camp activities. She mentioned that the reason why she actively wants to be involved in the community is she had been suffering a lot in the past. For example the hospital and clinic were far away, and 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 other people's children to be like her family.

She mentioned her experiences of training:

“Since attending the training, my capacity has 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 to share 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 trainings help her to understand women's rights and health. She further shares with others and it teaches her how to be patient and good at dealing with the community. She is able to discuss about her life's difficulties, from the start when she fled from her village in 1992, how she coped, and after the conflict finished, how she went back to her village and how she needed to survive with her family.

For Rita, she is more passionate about the health program, which is provided by KWAT and WPN. She explained the benefits of the health program:

“In the family, it benefits us: how to live a healthy lifestyle, not to get infections, and 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 even not to 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)

As Rita is working hard and able to become a representative of the community, she feels herself more important and willing to shares what she has learned in the training with others. Sometimes not all people can access the training, but Rita takes the responsibility to share with others what she had learned in the training.

Her perspective on the training is that it is important for the women, since women are taking the care-giving role for the family, children and elderly and are taking care of the money and managing the whole house; without women, the family can't move forward and develop. For reproductive health, in the camp family planning is taught and the husbands are starting to agree and discuss this together with their wives. Therefore, women should know how to live and how to protect their body as learned in the training, and the trainings are helping women in gaining knowledge and improving their health.

Rita confirmed that there have been some successes while living in the camp regarding health. Her village Ura Zup was really far from the clinic and hospital. She felt that in her life now it is a success that the clinic is near. Rita now has finished the trainings on taking care of infants, mothers and children under age five, and the WPN health education training, and she feels confident herself as when the nurses are not at the clinic, she has been informed how to take care of sick people.

Rita is using the health training and sharing it with others, because health is important in the camp, and when people go back to their village, she considers it will help them develop. After the health training, people know to boil water to drink and children are aware about washing their hands. In the camp, for health, there is a clinic and minimum health care is provided and adequate toilets, however the spreading of diarrhea is still prevalent.

“When disease comes, it spreads easily to the community and houses eg. diarrhea. So we don't let it happen and inform each house 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 in the rainy season.” (Interview 27 July 2014)

She said all people in the camp have the right to health care, but people think that what the clinic provides is not enough and mostly they buy medicine from outside.

Due to the lack of nurses in the clinic, IDPs mostly go to the Mai Ja Yang private clinic or WPN clinic.

Rita is not only involved in the health related training, she is also involved in the anti-trafficking training, where she has learned different experiences and gained knowledge. After the anti-trafficking training, she can identify what the trafficking process is. She experienced one case when a girl was sold to the China side and the women's association and Garaja looked for who was a stranger in the camp and they found someone from the household group. Finally the girl was safe from the hands of the traffickers and they were able to get back the girl and put the men in the jail.

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

The training given to Rita is what has led to the most improvement and she is aware that training should target women more because women never get a right to decide and women are presumed to be of a lower class than their male counterparts; they do not even participate in the decision making process, so women need to upgrade their capacity. She believes that if one day, there is an independent Kachin state, women need to be involved at all starting points, since men alone can't 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)

After learning different knowledge from trainings, Rita was invited into the camp's main committee and elected as a representative for the women's group. She feels that women and men have the same right of expression. Before the training, she thought women should be silent and follow the decisions of men. Now, she feels that

discrimination against women is an underestimation of women's ability and blocks them from speaking out in the community, which she considers unfair. However, Rita is not giving up hope and believes that the positions will gradually change over time.

Furthermore, Rita is the leader of Garaja. After she comes back from any sort of the training, she and Garaja members discuss this household to household and share what they have learned in the training by formal and informal discussion. Rita said she understands more people and now she is currently taking care of one old lady since she is getting old and feeds her food. Garaja is a form of group established by WPN to help each other in the camp. Currently Garaja helps the widows or the women whose husbands have never come back from the China side; they need to be listed and trainings held for them, to guide them mentally.

4.3.3 Nang Bawk

Nang Bawk is the wife of a KIA soldier, and currently involved in the knitting program of KWA, where women learn to knit and have the opportunity to gain income and support their family. She is from Lawdan village and has been living in Pa Kahtawng for 2 years.

She disclosed that there were so many problems before her family reached to Pa Kahtawng Camp. After fleeing from her village, her family needed to spend one night in Nam Hpet Krung, two nights in Kadaw and 10 days in Mazup Pa before reaching Se Mai Pa, where she stayed in a temporary shelter camp for 5 months, and finally she got to reach Pa Kahtawng. She described this:

“While in the temporary shelter camp in the rainy season, the water came and most of the family members 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 their 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 help from others since they also 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 the 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 trainer role in the knitting training and helping the community with what she has learned in the past. She can make women’s skirts with different designs. She says that it is not too difficult to learn and for those who are really talented, they 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 in a day. She said for the training fees, women need to finish knitting 30 skirts and KWA provides the material for the sweaters. For the machines, women can buy them or give 2 months installment to KWA for 2,500 Yuan. 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 work over time and get paid less.

In her family, Nang Bawk is the only breadwinner since her husband does not get paid from his job. During heavy fighting between both armed groups, her husband needed to be in the frontline and had not come back home for 5 months. She explained that people in the camp don’t have enough money and especially she needed to support her daughter who was in Myitkyina for her studies. Since her husband was a soldier he couldn’t provide much for the family. Under these conditions, her husband seems happy that she can earn money.

Nang Bawk is able to make friends through the training and has learned a lot of knowledge and can teach others as well. Due to the earning of money, she feels she

can work more, trust herself and be able to create more new designs. Not only she herself and her family, she feels that her community feels the benefit from that she can earn little money and can do it in her village when she goes back, also she can pass 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 and 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 I get, we can calculate how much we will earn for the day and month and the daily income we have.” (Interview, 25 July 2014)

During her stay in the camp, Nang Bawk has been in a gender training of KWPN one time. She said after the training she would like to share to other people about what she thought and dared talk about in the meeting. It benefitted her, since previously she was really shy to participate in meetings. As people trusted her and let her attend the training, she has gained knowledge and it has opened her eyes. Even though she is now in an IDP camp as an IDP, people believe in her and selected her to participate in the training, which also has made her into a more important person and she can take responsibility, which benefits the community and her home.

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

She is happy to see that women can sit and decide in the committee meeting. Women can speak out about what they feel is the truth in the meeting. When she hears the women right now, it seems women have the position and space to speak out, and now they are not at the tail end. However, in the camp, there are still violations and discrimination in some of the families

Sometimes, she can't attend the trainings, since there are so many needs in her house, like knitting to have money, making food for the children, taking the children to places, and doing the household work, as well as collecting the firewood. Even if she goes, she still worries for her family, and has less interest in the training. Nonetheless, Nang Bawk believes that training shapes her life day by day and encourages her to deal with different people she works with.

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

Nang Bawk revealed her thoughts on politics, since she is an IDP woman, which is related to politics. Regarding political rights, she understands the civil war and that she has suffered human right violations. She voted in 2010, but from now on it would depend on the community leaders and camp management committee. If they don't want the whole camp to vote, people will follow their decision. Living in the IDP camp, she is under the control of the camp management committee. Even when IDPs are going somewhere outside of the camp, they need to get permission. She feels it might be because many people are trafficked to the China side, so the camp committee follows this regulation.

When asked the question about women's needs in the camp, she quickly responded that there is less women's participation in the camp, since she herself hasn't participated yet in the camp committee meetings, in which men are the majority of the representatives of the camp committee and they make the majority of the decisions, which seems to be challenging. Therefore she feels the discrimination among the camp, and still questions why there are fewer women in the camp committee.

4.4 The Role of Civil Society Organizations

Throughout the field experience and interviews in the field it was clear that the humanitarian assistance given in the NGCA has become the responsibility of CSOs, who cooperate with the local NGOs to provide IDP support in the camp.

International humanitarian assistance is less available for the IDPs in NGCA because the government of Myanmar has blocked humanitarian assistance and claims that this is due to security reasons for the international humanitarian and UN agencies (South, 2012). Therefore, the local CSOs deal with daily survival needs and livelihood, education, and standard health care for the IDPs. The local CSOs in the border area working on IDP issues have only existed for a couple of years and some of them are newly formed groups working on the present humanitarian crisis. It was really crucial for the CSOs to address the urgent humanitarian crisis arising out of the armed conflict where tens of thousands of IDPs were displaced in a short span of time starting from June 2011 (Rip, 2014).

Some CSOs are rather small and do not have much experience and resources to effectively deliver assistance in an emergency situation. In spite of these disadvantages, CSOs are important because they know the local context and situation well (Rip, 2014). They have knowledge and skills in finding alternatives to get access to the areas where IDPs are taking refuge even at times of intense fighting and blockages of routes. For example, during the time of displacement in 2012, when the people fled to Sae Mine Pa, it was WPN which pioneered in providing humanitarian assistance, such as food and health, to IDPs, so that many families felt safe and many lives were saved.

All the 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 (KMSS), Shalom Foundation, Metta Development Foundation, and Kachin Baptist Convention (KBC) do not have offices in non-government control areas since they have been working in government areas on development projects during peace

time and do not have good knowledge of the local situation. However, they have considerable experience in planning, programming, budgeting, reviewing and evaluating, and receiving financial assistance from international donors.

When the humanitarian crisis surfaced in Kachin state and northern Shan state, these organizations and civilian departments of KIO were the ones to plunge into action to assist tens of thousands of IDPs flocking together in a short span of time. Some of the groups teamed up to form a relief team called Wunpawng Ninghtoi (WPN) – actively providing assistance to the IDPs till today. 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)

To deal with the emergency situation, as an early priority the local CSOs had introduced capacity building initiatives. This was followed by camp management training, and humanitarian principle training, which were conducted just months after the conflict. Members of the CSOs attended capacity building trainings organized by themselves as well as by international partner organizations. The CSOs have developed to their fullest capacity through work experience as well as the experience gained through consortium relief work with INGOs and UN humanitarian agencies and 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 they have right now is their illegal status. International organizations, particularly the UN agencies, cannot fund and work with the local organizations since they do not have proper registration with the ministries concerned of the government (Interview with WPN coordinator, 20 June 2014). Since most of these CSOs are not registered, this makes them weak in organizational financial resources. WPN coordinator affirmed that lack of financial resources is one of the

major concerns for local organizations while delivering assistance to IDPs.

Many interviews were carried out to gain an understanding of the role of CSOs in giving humanitarian assistance in the IDP camps. It must be understood that the majority of the programs and assistance are provided by the CSOs in collaboration with the local NGO and this method is more effective in creating more suitable conditions for the IDPs.

4.4.2 Success and failure of CSOs on empowerment

The research shows that the programs and assistance given by the CSOs are effective in working to empower women and help them to deal with the conditions they have lived with in the IDP camp. Case study 3 of Nang Bawk showed how she learned how to knit and was able to learn a skill which would make it possible for her to have an income. The Kachin Women's Association (KWA) provides training for women and the knitting machines. Also, the WPN's women's program is giving training in handicraft and soap making, which makes money to support women and their families.

Through learning about gender, human rights and the anti-trafficking issue, many women are more able 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 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 and it increases their knowledge. It also helps them to cope with the conflict situation after 3 years of displacement. After CSO projects started, the number of women representatives has increased. Women know how to live happily within the community and know how to deal with organizations

who support them, and they know what their needs are and how to address them.

Moreover, the IDP women are willing to participate in the camp trainings. By helping each other, they can release their own stress. They have a meeting time to discuss what they have learned in the training as well as the sector activities they are involved in, and they can share their experiences with others. They feel important after getting training, and after gaining some knowledge, they are more looked up to by the community.

4.4.3 Obstacle for the CSOs

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

INGO and UN agencies do not have unrestricted humanitarian access and cannot cover the basic needs of IDPs especially in non-government control areas. Local actors are the only ones to access IDPs particularly in the most difficult areas; helping them to develop coping mechanisms and maximize local capacities. Local groups need to spend much time and energy on relationships and processes, which are task and project oriented, rather than an overall strategy.

One big obstacle that all the CSOs have been facing is while cooperating on projects with INGOs, since they have limitations and limited sectors. At the time when war broke out again and the IDPs needed to flee a second time, CSOs failed to follow up on projects and they did not have urgent emergency funding for the people in need.

On their own, CSOs are not eligible to apply to the UN directly for Emergency Relief Funds (ERF) since they are not registered organizations under the Myanmar

government policy. Therefore they need to join with one registered organization and get the funds. Since most of the CSOs were only established recently, they have inadequate human resources and technical support in dealing with the INGOs and in fund raising. Most of the time, CSOs are also facing funding shortages, and are unsure of future assistance from the donors.

The other thing is security for the CSOs staffs; safety is an issue in conflict intensive areas. Both KIA and the Myanmar government fail to take responsibility to protect the people who are delivering emergency humanitarian aid to the IDPs. It causes a delay of aid to the IDP areas, and accumulated stress in staff is becoming evident, putting at risk not only their health, but also the work.

There is an increasing need for livelihood programs for IDPs. The humanitarian crisis is having a paralyzing effect in the society, which will affect also future generations if conflict continues. Also there is an increasing threat of human trafficking to China, with this becoming a very high risk at the moment. Humanitarian aid should address the specific needs of different vulnerable IDP groups according to their specific vulnerabilities.

When CSOs have been working in the KIO government area, they need to inform them and follow their procedures (for example in the gender related workshops). They really need to be careful about the title of the training and furthermore, CSOs have become aware that there are still challenges related to gender roles in the camp. Apart from the giving food and humanitarian assistant, there is need for the mental health training. It is also needed to implement local protection mechanisms, and training only is not enough.

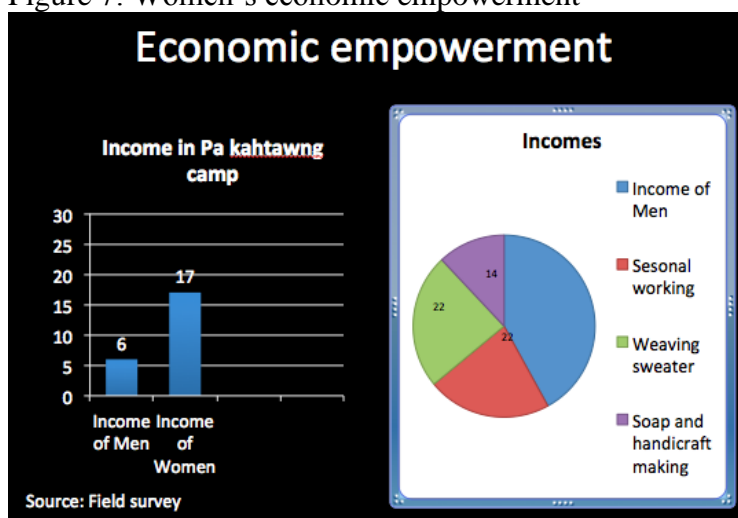
4.5 To what extend

The programs and assistance given by the CSOs are effective in the camp. Moreover, many humanitarian agencies are trying to collaborate to relieve the impact of the conflict in the emergency period. However, long-term provision of aid is questionable for the IDPs. During the Kachin conflict, a handful of local civil society

groups and Kachin Independent Organization (KIO) departments have demonstrated their responsive action in the earlier emergency period in the conflict situation and tried to cover the total number of people displaced with the resources they had in hand, which were mainly received from community contributions. Even though WPN is involved in the Joint strategy team with the other LNGOs in order to avoid overlapping in activities and resources for urgent matters, the strategy team has only been established for a few years and how far it can go is still unpredictable.

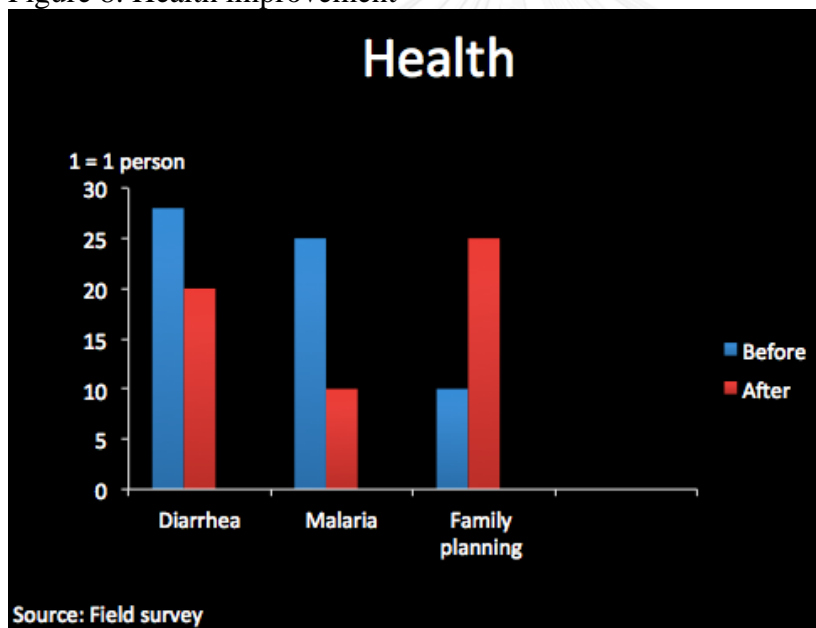
Furthermore, CSOs understand local values, far more than the NGOs. For example in the gender trainings, CSOs first do a survey and select the people for the training. Therefore, the results from the trainings show that women are helped on an individual basis to deal with the conditions of their lives in the camp. Women are learning how to knit and are able to learn a skill which would then make it possible for them to have an income. The Kachin Women's Association (KWA) provides training for women and knitting machines. Also, the WPN women's program is giving training on handicraft and soap making, which makes money to support women and their families. From the 30 informants, the research has been resulted that 17 of women can do economic income while only 6 men have the income. Moreover, women can earn the money from the variety of sectors, which are working as a seasonal workers, weaving sweater skirts and making the handicraft and soap.

Figure 7: Women's economic empowerment



For the health program in the camp, from the interviews and from the case study, the health problems depend on seasonal diseases. During the field visit, diarrhea and malaria were the most common diseases in the camp. Due to the health assistance and training from the CSOs, there has been widespread health improvement in the camp. This is shown in figure 7 below, meaning that IDP people are more aware of their health and able to do some disease prevention. Specifically related to women's health is the availability of family planning in the camp. During interviews, out of 30 IDPs, 25 IDPs are using family planning and contraceptives, so it can be said that IDP women are conscious about this issue and able to access the women-related health care in the camp.

Figure 8: Health improvement

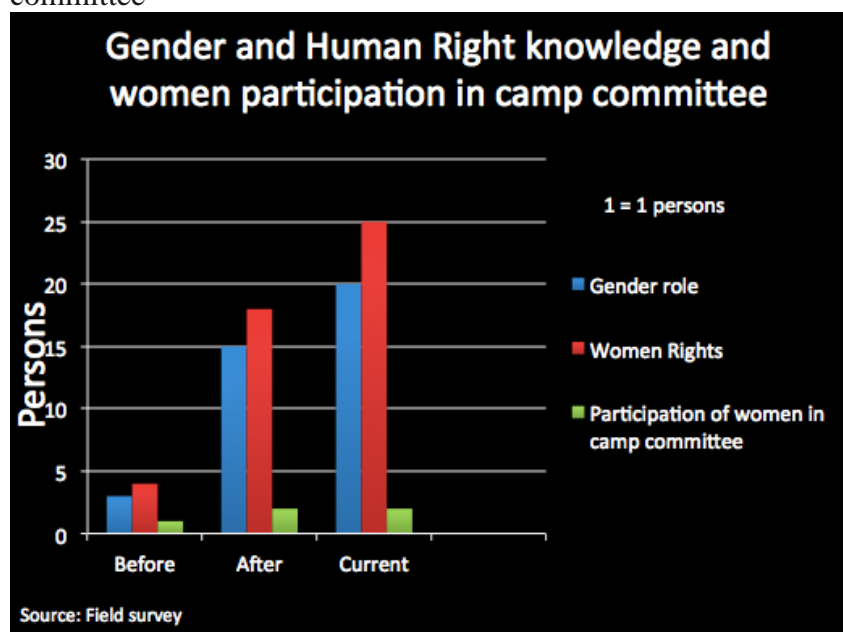


Furthermore the gender training, human rights and anti-trafficking trainings by KWAT and KWPN make the women more knowledgeable about their rights and gender roles in the community. The empowerment of IDP women is crucial, since the armed conflicts can have considerable and disproportionate impacts on women, as they suffer specific risks and confront specific vulnerabilities because of their gender, which are different experiences from their male counterparts. In a short 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 trainings are widely educating the women who attend the training. However, it is difficult to establish equality in the society. In the camp committee, patriarchy is still being practiced, and there are still few male counterparts who have an understanding of gender in the camp. Therefore, CSOs are giving awareness to the community. According to the researcher’s observation of women who attended the trainings and those who did not, women who attended the training have improved their knowledge and understand that women and men have equal rights in the family. They also understand gender and get to know the wider public, and get involved in the women’s association and community support network, which also is encouraging the women in the camp to be able to resist difficulties. There are many reasons why some women cannot participate in the trainings, since they need to look after children and do household work. The CSOs are giving training to empower women in gender, economics, human rights and health education. For example, they start to become aware what their rights are, and they don’t need to marry a person who committed rape or sexual abuse. They start to become aware and share with other people what they have learned in the training. However they cannot influence the camp committee if sexual violence happens, so it is not sure how they can manage to stand on the victim’s side. Based on the 30 informants, the gender role and the aware of women right in the camp have been improved in comparing the different circumstances before, after and current. However, the involvement of women in the camp committee maintain the least improvement since only 2 women have been involved in the rest 13 camp committee.

Figure 9: Gender, Human Right knowledge and women participation in camp committee



4.6 Conclusion

To sum up the CSO trainings in related with the UNHCR guideline of empowerment, the WPN are more focusing on the equal access for the food and assistants for the women. KWA is more focus on the financial income which can improve the better life for the women. The rest CSO like KWPN, KWAT are giving training on the gender to able to struggle difficulties in the camp. Therefore, CSOs are helping in empower in giving knowledge for the gender and economy so that women start to aware their capacity and gender knowledge of what is their right are and they don't need to marry the person of rape or sexual abuse, they start to aware and share with other people. They can access in the group together, however they cannot control which is in the camp committee if there is sexual violence happen, not sure how they can manage and stand for the victim side. Therefore, 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 the gender role of the women. Therefore traditional attitudes are a major barrier and culture continues to be a significant

influence on a large proportion of women. There are reasons why the women cannot participate in the training, since they need to look after children and do household work.



CHAPTER V

ANALYSIS and CONCLUSION

5.1 Introduction

The chapter will summarize the finding of the three research questions and it will analysis the study. The finding of the study which come from the three research questions and based on the finding on the women empowerment and CSOs what they can do under the UNHCR guidelines and five dimensions of human security to answer whether women are empower by training and can make progress in their life and community.

5.2 Summary of the study

As it has been found out that the 2011 conflict bring the Kachin women to face specific vulnerabilities such as the threats of sexual abuse and rape and physical abuse, exploitation and with the added responsibility of taking care of children and the elderly. During and after war time, most of the husbands are not in the family, therefore, women need to take two roles, where they become the bread winner of the family as well as care givers.

The experiences of women during displacement, especially related to gender, before arriving at the camp and after staying in the camp have found out that women have some progress in their lives by the help of CSOs. The CSOs are giving economic training and gender awareness in order to cope with the difficulties of women life in the camp. Women are able to form the women's association and Gararaja by help of CSOs and able to make the good progress for their lives and help each other's needs in the camp.

Therefore, CSOs are helping in empower women in giving knowledge for the gender and economy so that women start to aware their capacity and gender knowledge. CSO can only make progress for the women individual CSOs are not able to change all the traditional values concerning the role of women in the home and family. It is because based on the camp structure in adding with the Kachin culture the gender issue is already a problem, since in the camp most of the men holds the power of making decision in the household and community level.

5.3 Analysis of women empowerment

Empowerment

The literature review on **Empowerment** by UNHCR is a process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power, and raise their awareness of participation in their communities, in order to reach a level of control over their own environment (UNHCR, 2001). According to UNHCR, there are four dimensions of women's empowerment, and further discussed in the literature review are **Access**, which means the equal access to good and services, **Conscientization**, when women and men become aware of gender roles, **Mobilization**, which is women's ability to meet together to form organizations and networks, and finally **Control**, which is balancing the power between men and women (UNHCR, 2001:5). In this chapter, the level of empowerment will be discussed according to the five dimensions of Human security, and it will be identified whether women are empowered in which level.

5.3.1 Access

Access means the right of women to access services, which are mostly made available equally to men and women in the camp. This research found out that both men and women receive the same amount of food and supplies. The trainings in the camp are open for women and men, but one limitation to women's access to goods and

services comes from their responsibilities in the home. Some women who may be interested in becoming involved in the activities and programs provided by CSOs may not be able to do so due to their responsibility for their home and family. According to traditional gender roles, for the most part the responsibilities of the home and family still rest with the women. It is obvious that in the camp that men are able to spend more leisure time with each other while women are responsible for cooking, collecting water, taking care of the house and nurturing children.

In term of access, most CSOs have been focusing more on the service-provision projects and neglecting the women's right to access. It can be a controversial issue for the Kachin women IDPs living in the camp, since women cannot decide about their right to get access, only when the CSOs provide this. It also makes the IDP women dependent on the CSOs' service-provision projects, and they lose their capacity to be aware of their rights. Based on the UN guidelines, the CSOs can argue that they have given equally to the IDPs regardless of the different gender, however they consider more about providing services rather than right to access.

In addition to the CSOs' projects, they have not doing proper surveys about the women who are more in need while they are working in the camp. This may cause them to fail to gain trust from the women in the camp, as IDP women are not satisfied and will always feel that CSOs have been taking advantage of their life. Therefore, CSOs need to ensure the women have the right to access equally to men, not just from the service provider's side. This can be considered as access. CSOs need to implement structures towards gender equality in their program objectives.

Regarding gender sensitivity among humanitarian actors, some local and international NGOs are not aware of gender sensitivity as they only focus on project implementation and don't have knowledge about gender. For example, they know how to build toilets and how many are needed, but don't know where the toilets should be built in order to provide security for the women. This reflects women's vulnerability due to humanitarian work. Furthermore on the gender training, CSOs are not aware about bringing non-Kachin people to give training. Women feel unsafe to

explore their personal life in front of non-Kachin and most of the time they stop participating in the training.

In relation to economic security, women are getting help from the CSOs working inside in the camp. However, out of 1,777 females only 35 women have been trained during these 3 years of conflict, which shows that few numbers of women can access the economic activities in the camp. The rest of the women are finding jobs outside the camp regardless of facing sexual assault in the workplace. The women who get job opportunities with the help of CSOs are earning money by sweater skirt weaving. However, during the interview, most of the women confirmed that when they get money, they need to discuss with their husbands where to use it, and this makes women powerless in decision-making for the family. In a few cases, women can make decisions when the husbands are away or if they are widowed women. Therefore, in economic activity, few women can achieve the individual level of access.

Regarding personal security, it is assumed that after the Kachin women reach the IDP camp, they would feel safe. However, in reality, women feel full of worry since their husbands are not with them, and as there is no protection for women in the camp, women could face the threat of sexual violence while using the toilet at night and showering in the open outdoors as well as sleeping in the temporary shelters. If women become the victims of domestic violence, the key informants said that they can access the Kachin customary justice system and the punishment would depend on the nature of the crime. It shows that in the camp, a proper protection system and justice for the victim women is unclear since the customary system itself fails to ensure just punishment for the perpetrator.

Related with community security, the researcher found out that in most of the sexual violence cases, the camp committee manages the case. It is sure that since the numbers of women are still few in the camp committee, most of the cases are secretly dealt with by paying some amount of money. Therefore, the women victims get unfair treatment by the decision of the camp committee. Thus, it can be concluded women

who are victims can get access to customary justice, however, the cases are dealt with unfairly.

In relation to political security, due to the fighting between the Myanmar military and KIA government in 2011, people faced displacement and fled due to the fear of human rights violations. Furthermore, inefficiency in delivery of necessary aid in KIA controlled areas, including Pa Kahtawng, has made the IDPs vulnerable. As the Myanmar government has not recognized and has no policy for the protection of the IDP, they are facing protection risks of physical security (Lut, 2013). It is also unclear whether the IDPs will have political rights to vote in the 2015 nationwide election because during the 2014 nationwide census in Myanmar, IDPs who were living in Pa Kahtawng were left out from census collection.

In relation to health security, women have equal access to health care as male counterparts. Apart from the seasonal diseases like malaria and sneezing, diarrhea and skin allergies, women can access care for sexual-related health problems and contraceptives or family planning which are available in the camp to respond to women's need for health care. However in order to use family planning and contraception in the family, women need to convince or get approval from their husbands, because according to the cultural perspective, using contraception is against nature and a baby is considered a gift of God. Therefore, women can get access to necessary health care in the camp, but still they face conditions in using this health care .

5.3.2 Concientization

Concientization is the process of consciousness of being aware of gender roles and of the fact that women have equal roles, and equal rights to decide according to her will. Thus empowerment is possible since empowerment entails the recognition by men and women that the subordination of women is imposed by the system of discrimination which is socially constructed, and can be altered. In the camp, both men and women are being educated on issues such as gender. The CSOs have been

responsible for the gender training and already have trained the camp committee members, the security groups, and women's group and men in the camp.

For personal security, gender awareness is still small-scale within the camp, since the KWPN are the group who established the project in 2013 funded by Trocaire, an international NGO. During an interview with a program coordinator of the KWPN about how much the program had done so far for gender awareness in the camp, she mentioned

“We have done the training in 6 camps and trained the camp leader, management committees, women in the camp as well as men and now we have case monitors and field monitors for sexual violence cases in those camps” (interview KWPN)

This shows that the CSOs have been giving training to different people in order to achieve the objective of their program. It has also been learnt that for the gender awareness training, the trainer really needs to take care of the way they advocate to and approach the IDPs. Cultural and traditional beliefs put limitations on the training and CSOs need to be aware about the condition of people. For example, if the training emphasises more domestic violence, people will not listen to it, and will not come to the training again. It can cause conflict with the camp committees when the CSOs give awareness of gender equality in the issue of divorce and domestic violence. Sometimes, the trainers themselves are not aware about the local situation and the issues facing Kachin women. Especially when the trainers are non-Kachin, women feel insecure to share their stories.

Regarding political security, as the women gain knowledge about equal rights and gender roles from the training, they become aware of gender roles and aware that the imbalance of responsibility is changing and is freeing women to have more time to attend activities that they are interested in within the camp. After they have some amount of capacity, then women are able to be involved in the decision making process in the camp. For example if a rape case happens in the camp, women can access the common law justice system and the women's association in the camp can attend the judgment meeting and are able to address what should be done for this case.

Women who go to the gender trainings are more aware of inequality in the camp and demand to have a voting system to get elected not by appointment since most of the camp committee are appointed and not only men. Therefore the CSOs training of gender can empower women to become aware of the gender roles as a socially construction norms which can change.

However, the Kachin culture is still a challenge for the women, and they are still thinking to take care of the mother's duty and that they are not supposed to be the leader of men, and even if women become leaders, they cannot make proper decisions.

Lasham Kai, who is involved in the gender training, explained the gender roles in the camp:

“The Kachin tradition makes women live according to their culture. Women are only to stay at home and cook for their husband and children. Girls have to respect their older and younger brothers and learn the household work since they were young. This is the gender role in our community and in the camp. Moreover when the women work and earn money, they still need to do the household chores continuously, as well as earning a living.” (Lasham Kai, 14 July 2014)

It has been learnt that the social construction of gender and inequalities are all around in the camp. These become a limitation making women remain constrained by the culture. Therefore, the CSOs need to do more with both men and women to become aware of gender and then be able to begin to change the culture.

In relation to health security, women have become aware of their health and the ability to access basic health care has improved in the camp. In some cases, women are able to persuade other women to use family planning and discuss this with the camp nurse during the health training. Most of the women who contributed to this study have been using family planning after they attended health trainings. Therefore, women are aware of the health care that they need for themselves.

In relation to economic security, women are aware that they have a capacity to find an income. They can earn from weaving skirts and work as daily workers outside. However, in terms of family decision-making, Kachin culture is still putting men in charge of the family and having the right to make decisions regardless of whether women become the breadwinner of the family, which can be witnessed from the case study 1 and 3 of women who earn the money for their family by sweater weaving, however they are also responsible for the domestic work and taking care of their children. It actually gives women a double burden of responsibility and makes them vulnerable.

As for community security, it is still a challenge for the women to speak up about GBV in the community since they are afraid of later consequences, which can harm their lives, and need to be afraid of their husbands. Therefore, CSOs also invite men for gender trainings and occasional meetings to understand the women's situation in the camp. The CSOs' gender trainings are giving awareness to better understand gender roles and gender based violence in order to change the social norms, so that when all people in the camp become aware, it will reduce the gender based violence in the camp. Thus, gender training is in need, and it needs a certain amount of time to change attitudes. In this case, women seem to be conscious about their rights and become aware of the gender roles in the family, however, in dealing with the family and community level women are afraid to demand their rights. Therefore, individual women become aware of their rights and gender roles, but it is still needed to apply it in their real life.

Even though this research did not find direct evidence of violations against women, the researcher was able to carry out informal discussions with CSO staff and learned that gender based violence is still occurring in the camp. Moreover, women have no right to deny sex to their husband since Kachin custom dictates that the women who get married are the belongings of their husbands and if the women want to divorce, they need to pay double the amount of her dowry. This shows that women are limited to access the customary justice system in the camp, and even if she can access it, the

decision is not fair for her. Furthermore, in the case of sexual assault cases, women are more likely to be vulnerable to violations from the perpetrator and the culture. This makes the women vulnerable in terms of community security.

5.3.3 Mobilization

Mobilization is a process in which after the women have become aware of the gender roles in the community, then they can participate in activities. After the training, women are empowered and they are able to share, advocate and meet with other women. As the women's association in the camp and the Garaja (the community support group) are the strongest groups within the camp, it shows that women are able to come together into groups and have been able to mobilize into forming women's networks. The community support network is able to help the community back and address the needs of each individual woman. Therefore, personally women can access the social spaces in the community regardless of whether they are involved members or outsiders. The Garaja examines mostly the updated information of the camp and women's issues are mainly discussed and information about the camp is shared. The group has improved in advocacy and can evaluate the trainings which some of them attended and share some knowledge with the community, such as about women's rights and violations against women. In an interview with Garaja, it was explained:

“Having once in a week discussion, women have been offering their time for other women. So they can identify who needs help and find women to be involved in the program. Now even they prevent the human trafficking cases and women know where they can go for help.” (Interview with Garaja, 14 July 2014)

Women are able to be mobilized in their community and group, however, the research has found out that the method of mobilization of Kachin women is still based on Kachin culture. In interviewing with Hkawn Nu, the head of the women's association in the camp, about how women can participate easily in the training, she answered:

“Women can keep their children with the help of Garaja women. But in some families, their husbands may not let them go, so women need to sneak out to

attend the training. Women are eager to come to the skills trainings from which they can make money” (Interview with Hkawn Nu, 26 July 2014)

This shows that when women want to go for the training, the other women need to take care of the children, meaning they still accept the role of carrying out domestic work according to the culture. Therefore, women can be partly mobilized, but for taking care of the children and carrying out the household tasks, she gets the help of others, instead of asking her husband to take care of the children. And most of the time, it was witnessed by the researcher that women attending the trainings bring their children to the training.

Therefore, in relation to personal security, the women are grouping together to establish a network, helping each other and sharing information to increase their capacity and solve together the problems they have to face in the camp. However, they are mobilized under the limitations of the culture, because if women were mobilized more, the household chores would be divided with their husband to take care of the children and do household work, which the husbands are not ready for.

Furthermore, in terms of political security, currently women are aware of their rights and roles in the family. Women who are aware mobilize other women not equally given opportunity to participate in the camp committee. The women committee members are not getting a chance to make decisions, which shows that Kachin IDP women living in the camp are facing with political insecurity in their community.

Regarding economic security, some women who have been trained by the CSOs are able to find an income inside the camp, but many women are left out from this activity. Additionally, due to the absence of an income generating group, women in the mobilization stage are not empowered. In relation to health security, due to the CSOs' health training, women know that they are able to access the health care they need and share this information in the women's group. This shows that they are able to be mobilized in terms of health security.

In relation to community security, women are not at the level of sharing about victims of sexual violence cases with the women's association in the camp or the Garaja (the community support group). This is because the sexual violence cases are still a sensitive issue to talk about in the community. As there is less women's representation in the camp committee, it shows that women might be able to come together and mobilize into forming women's networks, however for community security, women are not able to provide security for the victims of violence since in the camp there is no available safe house or protection.

5.3.4 Control

UNHCR defines control as a balance of power between women and men, so that neither is in a position of dominance. It means that women have the power alongside men to influence their destiny and that of their society. The research found that this was the area in which the least amount of progress has been made and in the 5 dimensions of human security women are least empowered. Based on the findings, the participation in decision-making power in the home, community and society is limited for women in the camp since men still control the power. Although women are empowered individually and within their own women's groups in areas noted above and relating to access, mobilization and concientization, women's issues are yet to be an important issue at the community and decision-making levels within the camp. Only in case study 2 of Rita, who is a widow, was she able to control and make decisions within her house but not in the community.

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

It is said that according to Kachin culture women will never get the same opportunity as men and the limitation of control for women is one of the main challenges for individual women and groups inside the camp. One of the main reasons is that the low number of women who are present in the decision-making level in order to provide a voice for the female population in the camps. The committee elected 3 women, out of 14 camp main committee members, and women have not been elected in the

position of camp leader or included in the security sector due to the perspective that women are not capable of being a good leader. This also makes the community insecure since the women victims cannot get sexual violence cases addressed, and the camp committee would give gender insensitive judgments on the case. If there was more women representation in the camp committee, the judgment would be reasonable and they could also create a safer environment for the women, for example, by relocating the toilet and shower place.

It is not solely women who are aware of this problem and advocating for change. Some men in the camp also feel strongly that women's representation is lacking at decision-making levels. KWPN feels that educating the community on issues such as gender and gender based violence and gender roles can lead to change one day. She also stresses the importance of women being represented in the camp administration. She explained,

“Having women’s voices heard in the community is very important and this can be accomplished through them being elected on 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. But now the achievement is that women are able to be represented in meetings where women were never invited before.”(KWA interview)

In the control level, women have less control than men in the camp due to the fact that the vast majority of the decision-making power is in the control of men, which affects community security.

For economic security, even though women have become the breadwinner of the family, still the money is controlled by the husbands. Many women who were interviewed and who are attending camp meetings are aware of this problem. It is because of the culture and camp structure that men become superior to women. Women who earn money expressed that they know they can earn money but feel they cannot control the decisions of husbands, and they agree with their husbands' decision. Therefore, on an individual basis, women were being empowered to deal with the conditions they were living in within the structure of the IDP camp by the help of CSOs trainings, but they still cannot control their income.

In relation to health security, as mentioned above, women need the approval of husbands in order to use family planning and contraception, which makes them vulnerable. In other words, if the husbands do not agree with using contraception, the women are not able to do so.

Regarding personal security, the Kachin traditions and culture are still alive and women are expected to stay in their homes and take care of the children, however trainings like gender and sexual violence trainings convey how it is possible for women's duties to change and for men and women to share household responsibilities. Therefore, obstacles are being facing at the household level, since according to Kachin tradition in the family, men still have the control over their family and that affects the community, where the women are still thinking that they need to take care of the kids.

In terms of political security, women have become aware of their rights from the trainings and by discussion with the women's association as well as the community support group. As a result, women would like to apply for selection as camp committee members, and take part in the decision making process, however it is not possible for this to happen in the camp. Therefore, in the camp political insecurity is still prevalent.

The empowerment program by CSOs has reached a certain level, since women are empowering each other and in groups, but not with the whole community that includes the men. Men run the management of the camp and make all the decisions. The CSOs and people from the camp are aware that things are not easy to change but slowly over time people's mindset will change. Therefore, in order for change to happen, not only women but also men should be part of the training to learn about gender roles. When asked what prevents the women from being more empowered, Bawk Nu, the leader of the women's association in the camp stated that:

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

Therefore, in order to let women have the ability to control external factors, such as husbands, the camp committee, and community, there should be bottom up advocacy towards the KIO government to get attention for women's involvement in the decision making process of the camp.

5.4 Discussion

According to UNHCR guidelines, CSOs focus more on the access, mobilization and conscientization, since in those areas, CSOs can actively be involved according to their role under the UNHCR guidelines. However the Kachin women who are living in the Pa Kahtawng camp have conditions in their lives that make them vulnerable, which can be found in the case studies, such as lack of financial support, domestic burdens still with them, not enough women representatives in the camp's main committee and the fact that living in the camp is still challenging for the women, physically, emotionally and psychologically.

Conditions to earn a livelihood are not available and the people always mention that the humanitarian aid is not enough. Most of the people are scared of finding work and are not allowed to go far beyond the camp. Returning back to their village is still impossible and living on the China side is even more impossible since they don't have documents. People have lost their future and still can't imagine how many years they need to live in IDP camps.

The objective of understanding how the CSOs programs help gender empowerment of IDP women in order to deal with the conditions within the conflict zones and while living in the camp has been answered. The CSOs have been assisting the women through vocational training programs such as weaving and handicrafts, soup making and education on gender and women's rights, as well as legal support for trafficking cases and rape cases. IDP women also circulate the empowerment by receiving emotional and psychological support from the women's association and garaja community network.

The CSO programs are empowering and assisting women to be able to face the challenges in the community. Examples of ways in which women are given power to change their lives are the following: improving their capacity, education of both men and women on gender and human rights, income generation programs, and support to increase women's role in the camp's decision making process.

In order to identify the empowerment scheme based on the UNHCR guidelines, the empowerment of the women is examined through 4 main indicators provided by UNHCR; access, conscientization, mobilization and control.

On access, research found that in some parts women are able to get equal access to the training and services in the camp. Women are reached equally for food, shelter and medical care. The area in which women are disempowered is access to the decision making process for the camp management committee. The case studies prove that women are only allowed to participate in small numbers in the main committee and decision making is still not granted to them.

On conscientization, women and men are equally trained to be aware of gender roles and gender based violence from CSO trainings such as by the KWPN. Many women interviewed in this research showed that women have increased their knowledge of women's rights and gender issues, which can be considered as their individual empowerment.

On mobilization, women in the camp are able to mobilize and come together to form a women's association and Garaja community support network in the camp. These networks have been successful in the wider public lobbying for women's rights, which contributes to women's empowerment. Cultural reasons are seen to block women accessing some services such as social programs and the women's group, since women need to be breadwinners for the family and do the domestic work at the same time. Therefore in this case, gender roles have led to women having too much responsibility to be able to leave home.

On control, women were least empowered in terms of control on a community level and some parts of the household level. At the household level, women need to discuss where to use her income with her husband, and at the community level, men dominate the majority of decision-making positions in the camp, which has led to women not being taken care of seriously. Many women involved in the committee and the staff from CSOs also expressed this to be the main challenge to women's empowerment.

The finding on the experiences of displacement and feel gender inequality, get help on the mostly on economic livelihood on the economic security, however they still lack of the issue of the equality, political issue and sexual violence which is personal security is still challenging for the women which is based on the structure of the camp. The males are not conscious about gender equality and they might allow women to mobilize but not control. Women might gain knowledge about health security compared in the past by the help of CSOs, but the reality of using family planning and contraception in their life is difficult. Those insecurities contribute to community insecurity because women are not represented at the community level and it can cause vulnerability for the victims of sexual violence when deciding on cases.

It has been confirmed that women support groups within the camp are strong and able to share and evaluate the information they learn in trainings. If only women are empowered, it is insufficient since the environment can pull them down if they are not supported. So the supporting group members are united and have the same common ground, and encourage each other to achieve empowerment. Women are starting to get authority to manage small matters, in deciding about spending money, but for larger matters she still needs to discuss them with her husband.

However, the vast majority of the IDPs do not fully understand gender roles and IDPs still understand gender wrongly and consider it as a tool to exert power over the men and create too many problems in the camp. For Kachin still practice patriarchy and are still sensitive on the topic of gender. Especially men feel insecure, if gender analysis teaches that women should be given positions in camp decision-making.

Therefore, sometimes KWAT need to change the training title and other topics connected with gender. KWAT thinks that giving positions to women has improved in the camp, even in the army, but for gender balance there is still a long way to go. Women might feel safe in living in an IDP camp in a KIA controlled area, however due to the structure of the camp they are facing violations inside the camp. The men inside or outside of the camp, and all the leaders of each household group and camp management committee are not educated widely on sexual violence and protection of the women. Even in the case of domestic violence, when the men beat their wives they can inform and explain how the domestic violence affects the children.

5.5 Conclusion

The research has answered three questions:

- How do Kachin IDP women experience gender and displacement?
- What are the roles of CSOs in helping empowerment of Kachin IDP women?
- To what extent do CSOs increase empowerment of Kachin IDP women in taking into account UNHCR guidelines of women's empowerment and human security?

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

Life in the camp is difficult for men and women, such as overcrowding, poverty and lack of freedom to travel and many social problems such as violence, depression and drug and alcohol abuse. Women face specific problems and conditions due to their gender, both in the previous days before displacement and inside the IDP camp. For Kachin women are only the domestic workers in every household and never have same the position as men in the family. Furthermore, women become the victims of sexual assault and rape by the Myanmar soldiers as well as are trafficked to the China side. Many women are forced to flee their village, taking responsibility for children and elders while men stay in the battlefield to fight.

Women when they reach the camp have a double burden for the responsibility to take care of the family and earning an income since feeding the family is based on food

rations which are not enough to feed well all family members. Women's issues are not a priority in the community as there are many issues to deal with and since the camp management committee is fully dominated by males, they just focus on those issues. Due to the breakdown of the community structure, women are presumed to face an increase in the threat of sexual abuse and rape. According to the five dimensions of human security, women face most of the insecurities in the camp.

However, according to the empowerment indicator, women are individually empowered by learning about gender and human rights and women rights, due to many efforts to raise awareness among both men and women in the camp. Women are also able to learn skills in order to generate income for their family, which contributes to their individual empowerment. However, this progress of women's empowerment does have limitations, as the male dominated camp management does not prioritize women's issues and often does not bring attention to women's needs, which may be neglected when making decisions in cases of sexual abuse and violence against women.

The research concludes that women in Pakahtawng IDP camp are individually empowered by income generation and health trainings, and have increased knowledge of gender and women rights. Many of these trainings are given by CSOs such as WPN, KWPN, KWA, and KWAT. The IDP women are able to stand in the women's association and garaja community support network. Women's empowerment however is limited due to cultural reasons such as Kachin traditional gender roles as well as male dominance in decision-making levels. As women are unable to be in positions of power within the camp management, it has led to women's issues such as women's right not being taken seriously or being held as an important matter. This however is recognized and many are working to change this and striving towards an increase in women's representation at management levels.

The hypothesis that the CSO programs and training can make progress towards women's empowerment is answered and supported by the research findings in the sense that women in the camp are individually empowered. Women have acquired

more mobility and resources, and taken up leadership, however, the empowerment is limited at the community and household level, therefore the findings don't support entirely the hypothesis.

5.6 Recommendation of the study

The findings have a number of implication for both international organizations and CSOs working inside the camp, and for the camp committee members.

- 1) The women's individual empowerment is the main finding of the study. The CSO programs, such as income generation and gender and women rights training should be provided with increased support by the international humanitarian organizations through funding, resources and training.
- 2) The CSOs should closely work with the camp committee and KIA authorities in order to support an increased number of women representatives in decision-making levels within the camp.
- 3) It is important for the IDPs to become aware of gender and gender based violence and women's rights. By doing this, protection will be granted to both women and men for their safety, and the well-being of IDP women can be taken care of.
- 4) The CSO trainings which are focusing on individual women's empowerment should also focus on the community level. Through education of both men and women in the IDP camp on gender awareness, this goal may be easily achieved.
- 5) CSOs should be more aware of the issues of the women and not only focus on project implementation.
- 6) The camp committee members need to ensure human security perspectives for the women. It would be an advantage if the women are equal in number to men in the camp committee.

7) The KIO, international humanitarian agencies and stakeholders should cooperate in providing humanitarian assistance without any delay for the IDPs.



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APPENDIX



จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

APPENDIX A: List of Interviews

List of interview: persons in target in IDP Pakahtawng camp

No.	Name	Occupation
1.	Mrs. Ja Pan	Married women
2.	Mrs. Bawk Ra	Married Women
3.	Mrs. Nu Nu	Nurse
4.	Mrs. San Tsawm	Nurse
5.	Mrs. Nang Seng	Sweater weaving
6.	Mrs. Ja Nan	Sweater weaving
7.	Mrs. Tawng Nu	Sweater weaving
8.	Mrs. Ja Lat	Garaja member
9.	Mrs. Nang Awn	Garaja member
10.	Mrs. Ja Mai	Soap making
11.	Mrs. Hkawn Ja	Soap making
12.	Mrs. Htoi Lu	Women association member
13.	Mrs. Htu Ti	Women 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 involve 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	Previous village leader
27.	Mr. Ying Hkaw	Previous 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
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List of interview: Key informants

No.	Name	Organization
1.	Mrs. Htu Nu	Women association
2.	Mrs. Bawk Nu	Women 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 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	Soldiers (living in the camp)
18.	Mr. Brang Mai	Health in charge in the camp

APPENDIX B : QUESTIONNAIRES FOR TARGETD KEY INFORMANTS

I. Purpose: To 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 u stay in the camp?

Please discuss your family background?

In general, please tell me more about yourself?

How 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 the CSO work come to this camp? (Camp committee members)

What were the major occupations of this IDP? (Camp committee members)

II. Purpose: To identify the role of CSO (4 CSO)

Source: CSO Staffs (10)

1. What are vision, Mission and objectives of your project?
2. When did this project start function and how many years already?
3. How long the organization working in the camp?
4. What are the sectors and activities that your organization is implementing?
5. What is your organization structure?
6. What are the most challenges in providing assistant /training in the camps?
7. Can you tell me more on the program that your organization running?
8. Before start the program do your organization do survey?
9. What activities are still continuing in the camp?
10. How many training they do in a year?
11. Which training are consider as gender empowerment?
12. Self-help shelter (who can access to the shelter? When they can go back?)

III. Purpose: Defining empowerment

Source: Curriculum and Documentary review CSOs staffs

1. How do the empowerment define in your organizations assistant and training?
2. What tools and approach does your organizations use in your program?
3. Where and how do you apply empowerment approaches in your training activity?
4. Why and why not your project is applying empowerment in your training activities?
5. Did you get training to use empowerment tools?
6. How do you ensure that IDP are actually being empowered through your project activities?

Source: IDP

1. Do you feel that your participation in the training contribute to your empowerment? Why? Why not?

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

IV. Purpose: To examine the effectiveness in the training and assistance

Source: NGO reports, Interview with staffs

1. Do you think empowerment approaches using in the project effective?
2. If so, why? And If not, why?
3. What are the constraints you face while these tools applying in the project?
4. Are the IDPs willing to participate in your project activities?

Source: IDPs

1. Did you see any changes in your life such as getting a role in the community, income improvement, and capacity development after the training ?
2. Does your capacity level improve?
3. Does the CSOs choose only educated people to attend the trainings?
4. What are the constraints you face while involving ?

V. Purpose: To examine empowerment achievements by CSOs and also IDP women

Data and Source: CSOs reports, Interview

Respondents: NGO staffs

1. What are the strengths of using empowerment in your project activities?
2. How these empowerment approaches are effective not only for the project but also for the communities?
3. Is there any success story in the lives of the IDP after getting training and assistance?

Respondents: IDP

1. What do you see changes in your life before and after the training?
2. Is there any success story in your life by the training and activities?
3. Do you feel like there training is good for you? Why?
4. Do you feel that you have high self-esteem?
5. What do you feel contribute or does not contribute to good self-esteem?
6. What kind of particular changes in your life and your community?
7. Do you still continue to practice what you have learned after training? Why?

Purpose: To analyze the gender empowerment based on economic , health, Personal , Political condition changing before and after the project

Data and Source: IDP and focus group: and fifteen random villagers in each village (Male=10, Female=20), 3 case study

General information

1. How many trainings they attended? What are they? How they participated?
2. Are they able to participate in monitoring and evaluation of training activities? How? Their roles? Their satisfaction?
3. The experiences of them before and after involving in training activities
4. Perception of each respondent towards training

Access

Economic

1. Do u have job?
2. How much u earn per day/ per month now?
3. Can u access the economic activities as equal as men? If not why?
4. How the income generation groups establish?
5. Why you can access to be part of it?

Personal:

1. Is there any violence within the camps?
2. If yes, can u access the community justice system?
3. Do you feel safe in living in the temporary camp? Why?
4. Are you free from spousal violence? If it happened to whom u will go for?

Political

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

Health

1. What kind of health facility in the camp?
2. What kinds of diseases are occurred in the camps?
3. Can u access for you health?
4. Is there enough doctor and nurses?

Conscientization

Economic

1. Does your husband work?

2. Is your husband perception change when you can earn money?
3. Do u share your income with your husband and your husband shares with his income?
4. Who pay the children education?
5. Are you still working for the household chore?

Personal

1. Do you now aware of your gender role? How?
2. What is your perception towards gender role?
3. Do you know women's need in Camp?
4. Does your husband agree on that?
5. Is still gender-based violence happens?
6. Do you get self-respect from your husband?

Political

1. How is your perception after you aware of your basic right?
2. Any practices change your life?

Health

1. Is your husband promoting the family planning?
2. Do u have ability to make child bearing decisions, use contraception?

Mobilization

Economic

1. How far the economic progress on you?
2. How does often the meeting on the income generating activity held?
3. Relationship with income generation committee (Why and why not?)

Personal

1. Do u have access the social spaces in the community?
2. Are you involved in any other social spaces in the community?
3. Which things are mainly discussed?
4. Do you know violation against women? How?

Political

1. Which roles have you represent for your community and outside?
2. Can you initiate your rights as equal to men?
3. Is there any self-help group? How often the meeting going on?

Health

1. After you attend health training, do you share with you community?

Control

Economic

1. Do u have control over your income?
2. Does your husband work?

3. Do u share ur income with ur husband and ur husband shares with his income?
4. Who pay the children education?

Personal:

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

Political

1. Do you invited for the meeting where never invited to women?
2. Do you still feel the discrimination against women?
3. Do your community understands and respects the women rights and allow exercising?

Health

1. Do you think that health training effect 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 will participate and observe the implementation processes in the CSOs training and meeting or village meeting for mini participatory planning exercise and To know the living condition and social economic condition of the communities. Field visit and talk with random respondents to know their social economic conditions

APPENDIX C: PA KAHTAWNG IDP CAMP and IDP pictures



Pa Kahtawng IDP camp (Lower and middle zones)



Garaja women helping in WPN distribution of food



An IDP woman carries firewood



Sweater weaving training by KWA



Men are taking leisure time





The upper zone camp

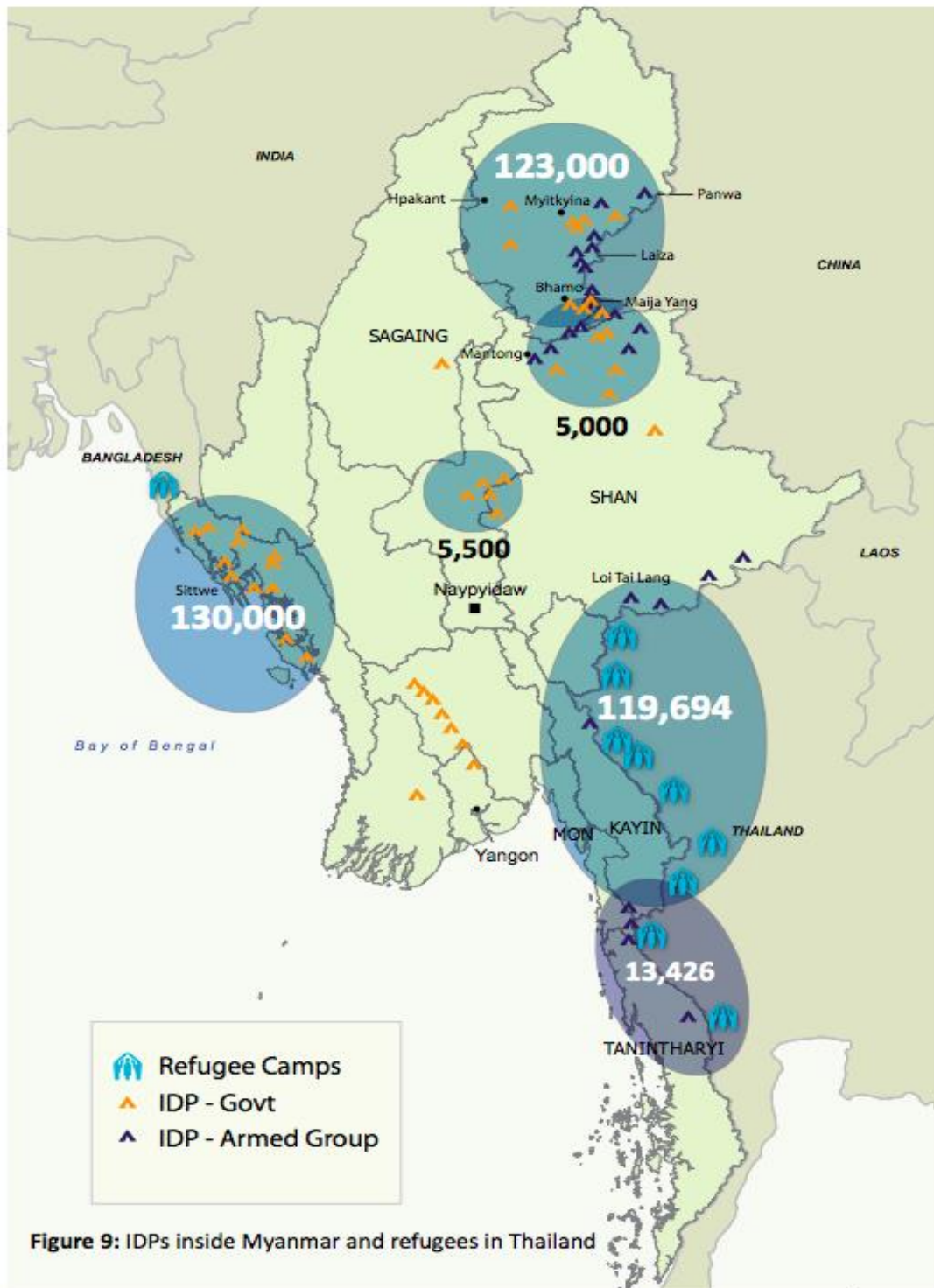


Camp clinic



Health Education training

MAP 1. IDP camps in Myanmar and research side location



Source : Deciphering Myanmar's peace process, 2014

VITA

Lahpai Nang Sam Awng is the first born of the family and she has 2 younger brother and sister. She was born in Yangon, Myanmar on 1 February 1991. Ethnically, she is a Kachin and completed her Bachelor of Arts, majoring in English literature in 2011. Shortly after graduation from her study, she was recruited by Hong Kong based, Asian Human Rights Commission (AHRC) for 1 year internship. After, finished her internship, she worked another year with the same organization as Liaison officer back and forth to Myanmar and Hong Kong. At the same time, she was interning with Legal Aid Performance center, which is the partner organization of AHRC. During working, She got a chance to enroll in the Master of Arts in International Development Studies (MAIDS) program at Chulalongkorn University, Bangkok, Thailand.

