

June 2017

LIFE ON HOLD

Experiences of women displaced by conflict in Kachin State, Myanmar



trócaire



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by the European Union

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List of acronyms and abbreviations

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AGIPP	Alliance for Gender Inclusion in the Peace Process
CEDAW	Convention on the Elimination of All Discrimination Against Women
CSO	Civil Society Organisation
EAG	Ethnic Armed Group
EAO	Ethnic Armed Organisation
FGD	Focus Group Discussion
GBV	Gender Based Violence
GCA	(Myanmar) Government Controlled Area
GEN	Gender Equality Network
IDP	Internally Displaced Person
IMC	International Medical Corps
IRRC	International Refugees Relief Committee
JST	Joint Strategy Team
KBC	Kachin Baptist Convention
KCA/NGCA	KIO-Controlled Area/Non (Myanmar) Government Controlled Area
KIA	Kachin Independence Army
KIO	Kachin Independence Organisation
KMSS	Karuna Mission Social Solidarity
KWA	Kachin Women's Association
KWAT	Kachin Women's Association Thailand
KWPN	Kachin Women Peace Network
KWU	Kachin Women's Union
MIMU	Myanmar Information Management Unit
NGO	Non-Governmental Organisation
NSPAW	National Strategic Plan for the Advancement of Women
SHRF	Shan Human Rights Foundation
SPDC	State Peace and Development Council
SWAN	Shan Women's Action Network
UN	United Nations
UNFPA	United Nations Population Fund
UNSCR	United Nations Security Council Resolution
VAW	Violence Against Women
WHO	World Health Organisation
WLB	Women's League of Burma
WON	Women's Organisations Network
WPN	Wunpawng Ninghtoi

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EXECUTIVE SUMMARY

This research report was commissioned by Trócaire and Oxfam as part of the Durable Peace Programme Consortium. It brings together the voices, and memories of conflict of internally displaced women in Kachin State,¹ as well as their hopes and priorities for peace. In this research, female participants from 12 different camps in both government-controlled areas (GCA) and KIO-controlled/non-government controlled areas (KCA/NGCA)² openly share their feelings and needs. The women explicitly requested to be heard.

This qualitative study provides an overview of the contextual situation of the Kachin conflict since 2011, and highlights the importance of women's inclusion in the Myanmar peace process, within the framework of the international and national policies on gender equality and women's rights.

The research team focused attention on women categorised as 'internally displaced persons' (IDPs) as a group that, so far, has been neglected in studies, policies and actions related to the Kachin conflict. We elaborated the specifics of the conflict-related experiences that internally displaced women in Kachin have faced in the years since the conflict resumed in 2011, and the challenges they deal with in their daily lives. We hope to contribute to an in-depth understanding of these women's diverse experiences of conflict and their related needs.

*"Even if there is safety in the camp, we are still expecting to go back home. Even if there are discussions for peace, we can continue to hear the sound of guns. I pray that all the ethnic people are free from all kinds of oppression."*³

The interviews and group discussions showed that women have a complex understanding of 'peace': they not only mean the absence of conflict and violence but also peace for their families and for each individual. Women pay strong attention to the wellbeing and happiness of individuals and especially of their children as a necessary condition for peace.

The findings in this report feature experiences of loss: loss of family members, children, husbands, homes, and of everything the women owned before the conflict disrupted their lives. Violence, particularly physical and sexual violence against women, is heavily present in the past and present lives of the women. With this report, we aim at preventing the loss of the last thing that still remains to them: their hope to restore a life in dignity.

The report also assesses the exclusion women experience from receiving relevant information related to conflict and peace — and hence, their exclusion from negotiation and decision-making processes. We engaged women to reflect on their role as active participants in the peace process and share here what contribution internally displaced women in Kachin State could make towards peace-building at all levels, including the family, the community and the IDP camps.

We found that women are strongly interested in actively participating to shape the peace process, not only for their own interests and needs, but also for their families and their communities. Women are waiting to be given a chance to participate and contribute with their knowledge and skills to the rebuilding of their communities in the areas affected by conflict.

SUMMARY OF MAIN FINDINGS

This summary contains the major findings of internally displaced women's experiences of the conflict, their current living situation in the IDP camps, and their hopes and aspirations for the future. The recommendations were developed based on the research findings to address the needs of internally displaced women in Kachin and to support a more inclusive and gender-just peace process overall.

PAST — Experiences of conflict

Next to losing all their belongings, nearly every female participant recounted the loss of their husband, children or other relatives due to killings or illness experienced during and after the armed conflict.

In most families, women bear the major responsibility for taking care of family members, including children, elderly people and sick people, and often said they were overwhelmed by the situation.

Most participants shared cases of sexual violence that were committed by 'uniformed soldiers' belonging to varying armed forces present in Kachin State. Rape of women and girls of all ages, from young girls to women of over 70 years, was the most frequently mentioned form of violence against women.

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*"[We] were running into the forest for survival. We left all of our properties such as livestock, motorbikes, seeds and other material. Living in the jungle made our faces turn yellow and for a month our newborn baby didn't get the sunlight he needed."*⁴

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Women felt threatened by the constant possibility of becoming victims of violence. The participants also said there was “no justice” for women victims of violence.

Most women had either directly experienced physical violence, sexual violence or forced labour, or witnessed the occurrence of violence, torture, rape, forced labour or arbitrary detention of a close relative, extended family member, neighbour, or villager by ‘uniformed soldiers’.

Many stories of internally displaced women centre around the loss of their land, property and various belongings they had before the conflict reignited in 2011.

Many women reported giving birth while they were hiding in the jungle without any medical support or midwifery services, as well as the illness and death of children.

PRESENT — life in IDP camps

While IDP camps provided a safe place for the women and their families, and gave them the chance to live in a community without fear of being attacked, many participants said they had lost hope for their lives and for their future.

“Who shall give encouragement to the young children who feel depressed? When will this war stop that is killing our lives? ... Is it possible to live your life as a human being in grief and sorrow?”⁶

Women expressed high levels of sorrow about the past experiences, deep sadness and feelings of depression. They disclosed that children also often showed signs of depression, sadness, sleeping problems and behavioural disorders.

Many participants reported the frequent occurrence of domestic violence in various forms, particularly physical violence between couples, beatings by husbands, rape cases by close family members, yelling, and many other forms of physical, sexual and psychological violence.

Most women reported a lack of health care, particularly maternal health care in the IDP camps.

Most participants claimed that the sanitary facilities in some camps were not sufficient for all IDPs.

The majority of participants were facing water shortages in their camps and lacked firewood to cook rice.

All participants stated that space in the shelters was very small and making life difficult due to lack of privacy.

Most women were deeply worried about interruptions to school education and the lack of possibilities for their children to develop during their stay in the camps.

Women valued living in a community where they had the opportunity to attend church services, live in peace and receive enough food and shelter to survive.

Some participants had a chance to participate in trainings offered by NGOs, which were highly appreciated and supportive of their awareness raising and education.

FUTURE — hopes and aspirations for peace and return

Participants did not have specific knowledge about topics discussed during the peace negotiations or the further steps envisaged in the process. Some participants were not sure whether women had the right to participate in the peace process.

“We should found a women’s peace group in the camps and elect our leader for that group. Then we can share and discuss information related to the peace process with the other IDPs”⁷

Most women clearly requested to be involved in discussions related to the peace process. They emphasised that only women knew about other women’s needs and interests, and that women needed to be part of all processes related to peace building and reintegration.

All participants stated a high interest and need to receive more regular information via radio, video, television, talks, meetings, and newspapers, and to participate in training to receive basic understandings of political concepts, the political system and human rights.

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All participants requested the withdrawal of military troops currently stationed in or near their home villages, in order to ensure a safe return for IDPs.

The participants considered themselves unable to return to their livelihoods without the support of aid agencies, since major infrastructure in the villages had been destroyed along with their homes and livelihoods.

Women demanded justice for women who were survivors of sexual violence, especially survivors of rape, and for women who were killed in the armed conflict.

The participants stated the importance of forming and participating in women's groups to share information, experiences and discussion of peace and conflict-related matters.

The women said they would like to create networks with other internally displaced women to raise their voices collectively and to foster cooperation with relevant actors working in the peace process, for example through community based organisations, faith based organisations, NGOs and INGOs.

SUMMARY OF RECOMMENDATIONS OF THIS RESEARCH REPORT

To address women's needs in IDP camps

1. Support income-generating activities for internally displaced women in humanitarian programmes.
2. Establish sufficient and comprehensive services for survivors of GBV, especially but not limited to psychosocial services for survivors of sexual violence.
3. Raise awareness and information on sexual and reproductive health among adults and adolescents.
4. Increase awareness and information on health care and social services, and improve access to these services for women and children.

5. Create information programmes on the peace process targeted at women through appropriate communication channels.
6. Establish appropriate feedback and complaint mechanisms in the camps, specifically for women and girls.
7. Raise awareness on silent 'social problems', including sex work and trafficking of women and girls, especially among communities, youth, local leaders and NGO workers.
8. Support the establishment of women's groups in the camps and women representatives to strengthen the collective voice of women and allow for improved participation in decision making at the community and camp levels.
9. Involve internally displaced women in planning for resettlement, return and rehabilitation.
10. Strengthen capacities of local women's civil society organisations (CSOs) to improve outreach and support for women and women's groups in the IDP camps.

To support an inclusive and gender-just peace process:

11. Enhance cooperation with government stakeholders for establishing effective women's support services, including access to justice for survivors of GBV.
12. Include the issues of GBV and gender equality in peace negotiations and in political dialogue.
13. Advocate for the political recognition of conflict related GBV and for legal accountability.
14. Support the operationalisation of UNSCR 1325 and related resolutions through joint efforts of the Myanmar Government, international actors and local civil society organizations, for example in consultation meetings and dialogue forums and through joint capacity building activities.
15. Support integration programmes of IDPs and cohesion with host communities through the involvement of women's groups.

16. Systematically collect and use sex- and age-disaggregated data for all aspects of policy development and program design related to populations affected by the conflict.

For further details on each of these recommendations, please refer to chapter four, Conclusions and recommendations ♦

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1. *We use the term 'internally displaced women' throughout this report and wherever possible trying to avoid 'IDP(s)' or 'women IDP(s)' as participants expressed negative perceptions and connotations of the term, which they view a discriminatory label. (For more details on the discussion, please see chapter 5.2.6.) However, the use of the term IDP(s) could not be avoided in all instances, given that the participants use it as the description of their own status. We do not intend to replicate any negative, disturbing or deprecating implications with the use of such terms. Instead, we hope to promote a constructive reflection and the usage of dignified, neutral terms without discriminatory connotations for vulnerable groups.*
 2. *Throughout this report, the term 'GCA' is used to refer to Government (of Myanmar) controlled areas and 'KCA/NGCA' to refer to KIO-controlled/non-government controlled areas in order to be conflict sensitive.*
 3. *Female participant from Bhamo sharing her personal experience, Bhamo, 14.12.2015.*
 4. *Participant from Pa Kahtawng, 21.12.2015.*
 5. *The term 'uniformed soldiers' was chosen by participants as the common denominator for perpetrators of any armed group and ethnic identity. For more details on this important discussion, please see p36.*
 6. *Participant from Pa Kahtawng, 21.12.2015.*
 7. *Focus Group Discussion (FGD), Bhamo, 14.12.2016.*



PURPOSE & RATIONALE OF THE STUDY

Few reports by humanitarian and civil society actors in Myanmar have addressed the needs and vulnerabilities of internally displaced women in Kachin State.⁸ While these reports highlight the challenges faced by women, Trócaire identified the urgent need to gather in-depth knowledge of the experiences of this target group in order to build evidence that can serve as advocacy to support practical and policy changes for the benefit of women and whole communities.

The rationale of this study stems from the premise that women's specific interests and needs, both during and after the conflict, will only be taken into account if equal participation and representation of women in the peace process is realised. However, despite the close intersection of participation and representation of women's interests and needs, women's mere participation has not proven a guarantee for the realisation of gender equality and women's rights. Thus, wider awareness and clear understanding of internally displaced women's experiences, needs and interests is crucial to advocate for substantive gender equality and create a gender-transformative peace process.

To learn about internally displaced women's experiences of conflict in Kachin State, this research was implemented in a way so as to understand both collective as well as individual experiences that lie in the memories of female community members. Overall, this research produced a great wealth of information, stories and experiences of conflict as well as a catalogue of the needs, hopes and priorities for peace of the internally displaced women, who generously participated and disclosed their thoughts and feelings to us. It also showed the strong need and desire of the female communities in the Kachin conflict areas to be heard and considered in both political decision-making and the design of humanitarian and development interventions.

We hope that we can uphold our promise: to make the women's stories be heard and to contribute to a deeper understanding of their lives in the past and their wishes for the peaceful future. We also hope that this information will be used by governmental stakeholders and humanitarian actors in their interventions to find gender-sensitive and efficient solutions for these women and their communities. ♦

8. See the most targeted published report on the subject GEN/KWPN (2013), *Women's Needs Assessment in IDP Camps, Kachin State*.

Note to the reader

This report contains the voices of women from various IDP camps in Kachin State. We do not claim to state historical facts nor to assess the historic, political or legal validity of any of the claims made by the participants, as comprehensive independent investigations and procedures would be needed to verify these claims.

All participants were very eager to participate in the research and share their personal and collective experiences, memories and ideas. All the information provided in this report has been freely consented to and permitted for publication by the participants.

Please note that some of the findings as reported through the voices of the women may be disturbing to the reader.



BACKGROUND

2.1 WOMEN, PEACE AND SECURITY AGENDA IN MYANMAR

The Geneva Conventions adopted by the international community in 1949 laid the foundations of international humanitarian law attempting to establish humane standards of warfare. This includes its First Protocol of 1977 focusing on the protection of victims of international armed conflicts, as well as the Second Protocol of the same year, relating to the protection of victims of national armed conflicts. While these constitute the general grounds to legally address conflict-related GBV, the United Nations Security Council Resolutions (UNSCR) 1325, 1820, 1880, 1889, 1960, 2106 and 2122, which were drafted and agreed from early 2000 onwards, constitute a more specific set of international instruments for the involvement of women in the peace agenda and the prevention of GBV during conflicts. These resolutions, created on the highest international level, are of legally binding character to the signing member states of the UN.

UNSCR 1325 of the year 2000 and UNSCR 1820 of 2008 were the first resolutions of the Security Council to recognise the need for the increased participation of women in peace building, the prevalence of GBV during conflicts, and the use of sexual violence — mostly against women — as a tactic of war.⁹ These documents constitute ground-breaking commitments by the international community. UNSCR 1325 represents a watershed agreement, which, in its logic and language, also focuses on women as the most frequent and most heavily affected victims in times of war and conflict. UNSCR 1820 went even further by acknowledging that rape and other forms of sexual violence can constitute war crimes, crimes against humanity, and possibly genocide. According to the Resolution, member states should “... comply with their obligations for prosecuting persons responsible for such acts, (to) ensure that all victims of sexual violence, particularly women and girls, have equal protection under the law and equal access to justice.” The importance of ending impunity for such acts as part of a comprehensive approach to seek “sustainable peace, justice, truth, and national reconciliation” was highlighted by the Security Council.¹⁰

The International Criminal Court, which formally stands outside of the UN system, categorises sexual violence as a possible breach of the Geneva Conventions, and thus as crimes against humanity and war crimes to be prosecuted under international criminal law. UNSCR 2122 of October 2013, the latest resolution on this topic,¹¹ recognises the insufficiency of the implementation of international legal commitments and urges UN

member states to strictly investigate and prosecute perpetrators while eradicating the culture of impunity surrounding these crimes. It further emphasises the importance of fostering cooperation with women's organisations and local civil society. It recommends member states "develop dedicated funding mechanisms to support the work and enhance capacities of organisations that support women's leadership development and full participation in all levels of decision-making, regarding the implementation of resolution 1325 (2000), *inter alia* through increasing contributions to local civil society."¹²

International humanitarian law applies in situations of armed conflict by prohibiting the use of torture and is binding for the Government of Myanmar, as it is signatory to the Geneva Conventions I-III. Myanmar has been a state party to the Geneva Conventions since 1992 (with the exception of Geneva Convention IV, which relates to the Protection of Civilian Persons in Time of War). However, the country did not sign the additional protocols, namely the First Protocol of 1977 relating to the protection of victims of international armed conflicts and the Second Protocol of the same year on the protection of victims of national armed conflicts.¹³

The Government of Myanmar has also signed the CEDAW, the international Convention on the Elimination of all Discrimination Against Women, along with the Beijing Platform for Action, both in 1997.^{14,15} It did not ratify the additional protocol of the convention, which is the legal instrument required to allow individual redress in the case of violations stated in the convention. Without having adopted the additional, though optional, protocol to CEDAW,¹⁶ both international frameworks cannot be used for access to remedy by other governments, but not by individuals seeking redress. As Myanmar has not ratified these legal instruments, the opportunities for GBV survivors to seek legal redress, access support mechanisms — especially health care, psychosocial services and trauma healing during and after conflicts — and to continue their lives in peace remain theoretical.

In recent years, Myanmar has been listed as one of the countries suspected of state-sponsored sexual violence against civilians, as seen in a report by the UN General Secretary to the UNSC in 2012, which acknowledged the "widespread perpetration of rape by Government armed forces."¹⁷ The CEDAW Committee on Myanmar expressed its concerns over widespread domestic violence and sexual violence — including rape, torture, forced labour — as well as mental violence, which reports say has been accompanied by a "culture of silence and impunity."¹⁸ According to the Myanmar

Constitution (Art. 20b, 293, 294, 319, 445), military courts have exclusive jurisdiction over cases involving military personnel, including those related to human rights abuses, resulting in a lack of transparency and accountability for civilians seeking justice.¹⁹

Due to their increased vulnerability and lack of mobility in conflict areas, women and children are reported to be suffering most from the lack of access to justice mechanisms. Civil society has reported that, in most cases of conflict-related GBV, the perpetrators do not face any judicial or military punishment for crimes against women committed in Myanmar's conflict areas.

The Government of Myanmar and the military are the major actors directly responsible for the implementation of the resolutions including UNSCR 1325.²⁰ While the former military regime, in power until 2011, claimed that the "necessary mechanisms have been put in place towards the protection of human rights of women and children" to fulfil its obligations under international law,²¹ civil society and most notably women's organisations maintain a different position on this matter. In fact, civil society actors have repeatedly hinted at the insufficiency of the national mechanisms and the urgent need to implement the international legal framework including operationalising the UNSCRs on the national level. An important step towards this would be the drafting of a National Action Plan on UNSCR 1325 to clearly define responsibilities and actions needed in the respective conflict areas.²² Women's organisations have suggested addressing the existing inequalities through a combination of temporary measures, such as the appointment of gender, peace and security advisors in the formal peace architecture and the institution of mandatory quotas to ensure a minimum participation of women.²³

Furthermore, as recommended by the Universal Periodic Review (2015),²⁴ victims of such crimes should be directly consulted in discussions about the impact and remedies of such violations, at the same time allowing for transparent, independent investigations and prosecutions of such crimes. This would also warrant changing the constitutional provisions which grant the military impunity for human rights violations, and bringing cases involving the military from courts-martials into the civilian court system.

2.2 WOMEN'S INVOLVEMENT IN MYANMAR'S PEACE PROCESS

Article 348 of Myanmar's Constitution contains a general statement of non-discrimination for any citizen "based on race, birth, religion, official position, status, culture, sex and wealth."²⁵ However, various legal provisions create obstacles for women's equal participation and representation in political positions and in decision-making. The requirement that 25% of seats of the legislature are reserved for representatives of the military of the Republic of the Union of Myanmar, a traditionally male-dominated body, builds a structural limitation for women's equal participation in Myanmar's legislature.²⁶ The predominance of the military in the political system has also resulted in the exclusion of women in many other areas of political decision-making.

Despite the government's adherence to the UNSCR 1325, women's participation in quantitative and qualitative terms, related to and relevant for the peace process, is dramatically lower compared to men's involvement. On national and local levels, women's multiple interests and needs are not adequately being considered in the negotiation processes for peace, reconciliation and resettlement.²⁷ This gap has been reported for the processes of both government and ethnic groups. Even though a few individual women have been admitted to participate in meetings and peace talks, their involvement remains on a rather random and arbitrary basis, despite calls from civil society for a quota of 30% of women to be represented in all aspects of the peace process.²⁸ (Notable exceptions are Ja Nan Lahtaw and Nang Raw Zahkung from the Nyein (Shalom) Foundation, who both served as formal technical advisors during the ceasefire negotiations.)

The currently relevant bodies involved in the peace process with respect to the geographical focus of this research, namely the Kachin Independence Organisation (KIO), the Kachin State Government and the Kachin legislative bodies (Kachin State Hluttaw, People's Assembly and the State Assembly), share the similar feature of being male-dominated. Even though the figures of female representatives have increased since the latest elections in November 2015, the levels of women's participation in all legislative bodies are still low. On the side of the state executive, the cabinet of the Kachin State Government comprises 14 men and no women.²⁹

Apart from the political arena, also the prevailing socio-cultural systems in Myanmar provide limited possibilities for women to engage in formal politics, particularly to access, implement and influence policy and decision-making processes.³⁷ Social and cultural norms in Myanmar are clearly defining which behaviour, discussions and even ways of thinking are appropriate for women or men — mostly resulting in specific restrictions on women in Myanmar society.

In traditional Kachin society, women are usually responsible for taking care of the family and managing household chores while contributing large amounts of time to agricultural production on family plots. Men, who are typically seen and formally registered as the heads of households, often engage in income-generating activities outside of the house, mostly in the agricultural sector or in other productive sectors, such as construction or transportation.³⁸ Men also play an elevated role in community decision-making and political activities, while women are traditionally excluded from both.

On the household and community levels, these gender roles in turn influence gendered decision-making processes on the political level, including those related to conflict and peace. As a study conducted by Gender and Development Initiative (GDI) found, “approaches of peace processes in Myanmar are widely failing to address the contextual issues behind gender relations and women’s marginalisation in peace-building

	2010		2015	
	Men	Women	Men	Women
Electoral body ³⁰				
Kachin State Hluttaw (Kachin State Assembly) ³¹	36	2	31	5
		(SNDP, USDP) ³²		(NLD, USDP, LNDP, KSDP) ³³
Kachin State Representatives elected to Pyithu Hluttaw (Lower House, House of Representatives) ³⁴	12	0	17	1
Kachin State Representatives elected to Amyotha Hluttaw (Upper House, House of Nationalities) ³⁵	17	1	10	2
		(UDPKS) ³⁶		

Table 1 Sex-disaggregated data of members elected to parliamentary houses in 2010 and 2015 in Kachin State. *Sources: Farrelly (2012), adopted by N. Pistor for data on 2015.*

and post-conflict reconstruction.”³⁹ In the absence of a clear target on gender in the peace process, the root causes of GBV and the exclusion of women appear far from being understood, acknowledged and addressed in Myanmar’s peace process.

2.3 CONTEXT OF THE CONFLICT IN KACHIN STATE

Kachin State covers the most northern areas of the Republic of the Union of Myanmar and is home to about 1.44 million people. Kachin State borders India and China in the north, Shan State in the south and southeast, and Sagaing Region in the south and southwest. Shan and Kachin are the two largest states in Myanmar by geographic area. Approximately a third of the population in Kachin live in urban centres, while about two thirds of the population live in rural areas. The two most important urban centres are Myitkyina, the state capital, and Bhamo, near the border of Shan State.⁴⁰

The State used to be governed as a “specially administered frontier region” under the British colonial regime. The roots of the conflict in Kachin State lie in the early striving of the Kachin ethnic people for higher autonomy from centrally administered Burma,⁴¹ expressed and formally laid down in the Panglong Agreement of 1947. Soon after the agreement was signed and the conclusion of the British colonial era in 1948, the military increased its presence in ethnic areas such as Kachin State, leading to further restrictions on the autonomy of Myanmar’s ethnic minorities. The formation of Ethnic Armed Groups (EAGs), including the Kachin Independence Army (KIA) in 1961, can be seen as a response to these restrictions.⁴² The clashes in Kachin State and northern Shan State mostly related to disagreements over territorial borders, the quest for sovereignty, land use disputes and extraction of natural resources, and continued until 1994, when KIA signed a ceasefire agreement with the Armed Forces of The Union of the Republic of Myanmar.⁴³

Following a 17-year ceasefire in Kachin and Northern Shan states, armed conflict emerged once again in June 2011 in the context of a controversial economic development project (the construction of the Myitsone hydropower dam). Another contributing factor was the government’s denial of political party registration applications lodged by the Kachin State Progressive Party and the Northern Shan State Democratic Party

Kachin IDP camps

Women (>18)	18,600
Men (>18)	15,700
Elderly women (>60)	2,900
Elderly men (>60)	2,000
Girls (<18)	19,200
Boys (<18)	19,300
Total	77,700

Table 2 Breakdown of IDPs in Kachin State in early 2015. Please note that the sex- and age-disaggregated figures are available only for 60% of the IDP population: *UNOCHA Humanitarian Bulletin 2015, Issue 3, March 2015, p.12.*

(Kachin State), leading to a lack of representation for Kachin people in the 2010 general elections.

When the KIA officially declared war in June 2011, the military and EAGs blamed each other for the ceasefire's breakdown. Since then, the deployment of 'uniformed soldiers'⁴⁴ in Kachin and Northern Shan States has increased, along with armed conflict and continuous (re)displacement of civilians.⁴⁵ The number of IDPs has grown considerably, accounting for approximately 100,000 people as of November 2015.⁴⁶ Women and girls constitute the majority of IDPs. Most of them have lost their homelands, and have lived in temporary shelters supported by humanitarian aid since 2011.⁴⁷

A few studies conducted by NGOs suggest that women's and children's needs and interests have so far been rather neglected in the humanitarian agenda,⁴⁸ while more information and data is being collected on the household level overlooking gender-specific aspects and needs. About half of the IDPs are residing in camps inside the GCA; the other half reside in KCA/NGCA, where access for humanitarian aid agencies is even more difficult.⁴⁹ In the absence of a ceasefire agreement between the 'uniformed soldiers' present in Kachin State, an agreement to "undertake relief, rehabilitation and resettlement of internally displaced persons" was signed in late 2013.

Despite the emergence of civil society actors to support humanitarian responses and deliver aid to meet the needs of people living in the conflict areas, in particular of IDPs, the same civil society actors frequently claim to be excluded from significant participation in the peace talks and in negotiation processes. As the duration of displacement increases, civil society actors report growing anxiety among the population related to the return of IDPs. ♦

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9. UN (2000) and UN (2008a).
 10. UN (2008b).
 11. UN (2013).
 12. UNSCR 2122 (2013), para. 7 (b). *The continuation of unaccounted sexual violence in contemporary wars and conflicts, such as those in South Sudan or Syria, provides sad evidence of the inefficiency of these international instruments. Despite the existence of these international frameworks, rape and other forms of sexual violence*
 13. See the texts of the Conventions and additional protocols: <https://www.icrc.org/en/war-and-law/treaties-customary-law/geneva-conventions> [accessed 4 February 2015].
 14. UN (1979). CEDAW represents one of the most important international frameworks for the advancement of women's rights and the achievement of gender equality.
 15. *The Beijing Platform for Action was formulated during the 4th World Conference on Women in Beijing, China, in 1995. It highlights the need for action of the signing parties in line with human rights standards.*
See: <http://www.un.org/womenwatch/daw/beijing/platform/plat1.htm#framework>
 16. For the full text of the optional protocol, see: <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N99/774/73/PDF/N9977473.pdf>
 17. UNSC General Assembly (2012), p.12.
 18. UN (2008c), p.6; ADB (2012).
 19. Union of Myanmar/Ministry of Information (2008); *The Burma-Myanmar UPR Forum* (2015); WLB (2014).
 20. For the translated versions of UNSCR 1325 in Burmese, Jinghpaw and seven other ethnic languages, see: <http://womenofburma.org/un-security-council-resolution-1325-in-burmese-and-other-ethnic-languages/> [Accessed 4 December 2016].
 21. WLB (2006).
 22. *From the latest (combined 4th and 5th periodic) government report on CEDAW, specific actions to draft the National Action Plan are not visible, UN CEDAW (2015b). To compare, see the shadow report of WLB (2016), p.17f.*
 23. GEN/Global Justice Center (2016), p.11f.
 24. *The Burma-Myanmar UPR Forum* (2015).
 25. Union of Myanmar/Ministry of Information (2008).
 26. AGIPP (2015), p.12.
 27. Farrelly (2012).
 28. AGIPP (2016), p.2.
 29. Quoted from: GEN/Global Justice Center (2016), p.37.

30. Abbreviations: National League for Democracy (NLD); Union Solidarity and Development Party (USDP); Lisu National Development Party (LNDP); Kachin State Democracy Party (KSDP).
31. The figures exclude four elected ethnic affairs representatives (4 male ministers in 2015) and the military appointed MPs (13 persons) amounting to a total of 53 MPs in the 2015 elections.
32. Shan Nationalities Democratic Party (SNDP) and Union Solidarity and Development Party (USDP).
33. Of these five female MPs in the Kachin State Hluttaw elected in 2015, two are from NLD, one from USDP, one from LNDP and one from KSDP.
34. See: www.pyithuhluttaw.gov.mm and the list compiled by Myanmar Times: https://docs.google.com/spreadsheets/d/1euEmCCPaLT2UvFdLhJrznIDPx_cue4teB6EMmozoU/edit?pli=1#gid=56222309 (last accessed 30 Jan. 2016).
35. *Ibid.*
36. Union Democracy Party of Kachin State.
37. Harriden (2012).
38. GEN (2015), p.73ff.
39. Salai Isaac Khen/Muk Yin Haung Nyo (2014).
40. Myanmar Information Management Unit (MIMU) (2013).
41. Burma, the former country name, is used in this paper when referring to the time before the enactment of an official name change in 1989. For later historical references, the official name of the Republic of the Union of Myanmar, or the shorter Myanmar, is used throughout this text.
42. Lorch/Roepstorff (2013), p. 2.
43. KWAT (2014), p. 11.
44. As mentioned in the Executive Summary, in this report the term 'uniformed soldiers' is used as the common denominator for perpetrators of any armed group and ethnic identity. This term was chosen by participants themselves.
45. The KIO stated in 2011 that their forces had reached about 50,000 soldiers in five brigades, including female soldiers. See: Kachin News (2011).
46. UN (2015a), p.6.
47. The Asian NGO Network on National Human Rights Institutions (2014), p. 19. Total IDP numbers are constantly changing due to ongoing conflict.
48. See KWPN/GEN (2013); Bacchin (2012).
49. UN (2015a), p.6.



RESEARCH FINDINGS & ANALYSIS

The research found that the conflict has created a harsh disruption of women's usual livelihoods, along with those of their families and their communities at large. For most women, life seems to be 'on hold' since they were forced to flee from their villages to the IDP camps.

The interviews and group discussions showed that women have a complex understanding of 'peace': In the women's perception, peace includes both the absence of conflict and violence on the state level as well as peace within families and each individual. Women pay strong attention to the wellbeing and happiness of the individual, and especially of their children, as a necessary condition for peace. Many narratives of the participants show the traumatising events of the conflict are being reflected in the increasingly violent interactions on the household and family level. In the words of one participant:

"When I think about my family, I feel like blood splitting out of my heart. Even if there is peace, I feel like we can never have peace in my family. I feel very scared of my husband now. I do not dare to meet him. I do not want him to come back. These are all the effects of the war. I am nostalgic about the family that we had before the war. I want to go back there. Will it happen again? Who knows this?"⁵⁰

The women drew strong links between physical and mental peace, which are both seen as indispensable aspects of peace. The women showed a more inward-looking perspective of peace and conflict, which might well be related to their household and care taking responsibilities in the families and societies. This perspective expressed in the women's voices and ideas needs to be included for the creation of an inclusive and sustainable peace process.⁵¹

While the participants openly shared various experiences of conflict — mostly stories of displacement, loss, violence and death, suffering and despair, hunger and health related problems — the participants also highlighted a number of positive developments. They emphasised, for example, the importance of the support received through local and international aid agencies, and mostly mentioned the benefits they saw through participating in trainings and educational activities. The women were also eager to share their experiences and ideas for a peaceful future and they clearly requested to be more strongly involved in the ongoing and future peace process.

The following chapter contains the detailed findings and suggestions from the internally displaced women participating in the research, including their needs and priorities. It is followed by conclusions and recommendations in chapter four.

3.1 THE PAST — INTERNALLY DISPLACED WOMEN'S EXPERIENCES OF CONFLICT IN KACHIN

The women's experiences of the 'past' refer to their lives prior to living in the IDP camps. Most participants' testimonies focus on traumatising events during the re-emergence of the conflict after the ceasefire ended in 2011, when they had to flee their homes and search for shelter. Many participants, especially the elderly women, also experienced many years of conflict before 1994. Several women recounted contributing actively to the reconstruction of their homes, schools and churches in the villages during the ceasefire period, only to see them destroyed again in the recent conflict.

3.1.1 Across the ethnic divide

The experiences of conflict of the Kachin women in both GCA and KCA/NGCA reveal similar experiences, hardships and difficulties for all women affected by the conflict, including women from all participating ethnic groups and sub-groups.

A major divergence, however, relates to the identity of the perpetrators of violence: participants from different ethnic groups laid blame at different sides of the armed conflict in Kachin State. At first, the women blamed the 'other side' for committing crimes and being responsible for their pain, hardships and losses. After realising that the experiences of all women were similar, independent of their ethnic group and location, the participants showed a remarkable ability to accept that despite belonging to 'the other group', they had suffered similar experiences. The women concluded that it would be best to talk about 'fighting parties' or 'uniformed soldiers' instead of blaming the Armed Forces of the Republic of the Union of Myanmar or the Kachin Independence Army.

This suggests the potential capacity of the women for reconciliation and solidarity, and their ability to empathise with women from other ethnic groups, based on their shared experiences and similar hardships. Even though their ethnic identities are different, in this case the interviewed women managed to overcome an ethnic divide and see the similarities of their experiences, allowing them to jointly discuss their shared needs and hopes for a peaceful future.

3.1.2 Trauma from the flight

All participants shared memories of having to run away from their homes in the villages when the conflict broke out. Many participants shared multiple experiences of flight starting as early as 1963, when the first Kachin war began, up to the recent recommencement of the conflict in 2011, at the end of a 17-year ceasefire. The women experienced extreme hardships during the transitional time of living in the jungle during flights that lasted for days, weeks, and often months without food, housing or blankets to sleep under. Single mothers had to take care of children and some women fled with as many as eight children on their own to stay in the jungle for an indefinite period of time. The conditions during the flight were overall described as excruciating and terrible: many recounted being plagued by illness while in the jungle, with insects in particular posing great health risks. According to several reports, a number of young children and older people died during the escape.

All participants had strikingly vivid memories of the flight they experienced when the conflict started in their villages. Depending on their village of origin, most women reported the start of the armed conflict as being in July 2011; in some cases, the participants remember the start as being in May 2011.

*“In 2011 May, the war started to happen. It was in Mansi Township, Si Sit Gyi group, Hka Chin village. ...when the children were attending school. It [the bombing] took about half an hour.”*⁵²

“When the war happened between the KIA and the government, the students were attending school at that time (in our village), so we had to hide in the trench. A bomb from the Burmese army hit the head of a girl who was attending fourth standard and she died. Because of this bad situation, we all fled from the war like dogs and pigs running to different directions. The school for children was stopped and the farmers also had to leave their farm without finishing them. Their households were destroyed. Some died while fleeing from the war in the forest.”⁵³

Most participants had not been warned of the armed conflict in their townships and were entirely unprepared when bombs fell and soldiers marched into the villages.

3.1.3 Loss of relatives during the flight

Many families were separated during the flight, and some lost contact with their family members, such as their children or husbands, without knowing whether or not they were alive.

Elderly and sick people in particular had to be left behind in the villages, as they could not run themselves and support for transportation was lacking. Many women expressed sadness and feelings of guilt for not being able to support all members of their family, and for having to leave some family members behind. Many participants agreed that it was highly unlikely that any of the people left behind in the villages survived the conflict.

“There were a lot of elderly who could not run and they died left behind in the villages.”⁵⁴

Nearly every participant recounted the loss of their husband, children or other relatives due to killings or sicknesses experienced during and after the armed conflict. In most families, the women bear the major responsibility for taking care of family members — including children, elderly and sick people — and often stated they felt overwhelmed by the situation.

“My husband was serving in the military and he was sent to civilian prison for three years. After he left the military we got married. In 2008, he was serving as a village chief. He was captured by the KIA on the 28 April 2012, accused of being a military spy. He was killed. Because of the jealousy from others, our family was separated and [he was] killed. At that time, I was breastfeeding my baby and taking care of my four other girls. I was in real hardship. I was afraid of further problems and asked for help from the Township Chief administrator.”⁵⁵

3.1.4 Gender Based Violence / Sexual violence against women

Most research participants shared experiences of cases of sexual violence that were committed by ‘uniformed soldiers.’⁵⁶ Rape of women of all ages (from young girls to women of over 70 years) was the most frequently mentioned form of violence against women, including gang rapes. Some of these cases resulted in the death of the victims.

“The war started on 9th June, 2011 with defensive military force. The villagers from Hkapra village were hiding and one woman was dragged away on the 7th December 2011. She was raped and her body was abandoned nearby the village. Two (female) teachers from Kaung Hka were killed on 19th of January 2014. Another elderly woman, 73 years old, was raped on 19th of April, 2014.”⁵⁷

“A woman who had just had a baby was raped and tortured (on 09 June 2011). Many young women were raped and killed.”⁵⁸

Cases of rape and other forms of sexual violence often remain unreported. Most survivors stay silent about what happened to them, either out of shame or for fear of being shunned by their communities. Despite this, many participants shared that they knew many Kachin women who were raped and that many children were born without knowing who their fathers were.

Several participants were victims of physical attacks themselves, and had been subject to beatings and shootings during their flight. The fear of being killed was often present in the past and is still manifested today. Women felt threatened by the constant possibility of becoming victims of violence. The participants also said there was “no justice” for women who had been violated. They clearly stated the need for justice and for a response to cases of violence against women to be discussed in the peace process. Participants expressed feelings of fear accompanied by panic attacks when they saw soldiers in the cities or near the camps. Even though these memories were often many years ago, they still appeared very vividly in the women’s memories and continued to affect their everyday lives with sadness, worry and depression.

According to UNFPA in Kachin State, currently the main types of reported GBV cases are related to domestic violence (including physical, psychological and sexual violence in the home by partners) as well as rape and attempted rape: “The majority of the reported cases concern adult women. Perpetrators are members of community, army, and members of the extended family or neighbours/local leaders.” About 50% of cases of sexual violence were reported from female survivors under 18 years.⁵⁹

The Women and Girls Centres supported by UNFPA and run by Metta Development Foundation in the GCA and KWPN in the KCA/NGCA are the first (and often only) places where women and girls can go to report their cases. These centres are considered safe places where women and girls can receive qualified support, especially emotional support for domestic violence survivors, but also further referral including legal support if requested. However, only very few cases of GBV were referred to receive legal support.⁶⁰ According to information provided by UNFPA, more than 4,500 women and girls accessed the Women and Girls Centres in 2015.

Most women knew of the Women and Girls Centres in the vicinity of their camps and their services, including psychosocial counselling and group therapy offered by trained social workers employed by the centres. They expressed being thankful for these services but faced limitations in accessing them related to transportation. A few women also mentioned negative reactions and even rejections by their husbands when they wanted to visit the centres. As a result, some women preferred not to disclose their visits to the centres to their husbands.

3.1.5 Experiences of violence, torture, rape and forced labour

Most women had either directly experienced physical violence, sexual violence or forced labour, or witnessed the occurrence of violence, torture, rape, forced labour or arbitrary detention of a close relative, extended family member, neighbour, or villager, mostly by military soldiers as well as by soldiers of EAOS.

“My husband got arrested when he was coming back from the farm on 21st November 2013. His tongue, ears, teeth, eyes were cut, and his neck and hands were also tied tightly. They brought him back to us ... on 8th December 2013. Then we moved to the IDP camp.”⁶¹

Nearly all participants were mourning over the loss of a close family member who died in the conflict or a friend or neighbour, who was tortured, beaten, raped or forced to work in slave-like conditions.

“Whenever we met [with ‘uniformed soldiers’] we were tortured. In — village, women were drowned in a big clay pot with water and asked many questions. Also pregnant women were questioned and that is why we had to flee. ... They filled the pot with water and pushed their heads into it during the questioning.”⁶²

Many people, both men and women, especially from the KCA/NGCA, were reportedly used as forced labour by having to work as porters for the ‘uniformed soldiers’.

“My son is very clever and he had the plan to get married and build a house with wood and other collected material. But then the civil war started we all had to flee to China. My son had to work as a slave and broke his hands. I feel so sorry for him as until now he could not get married.”

3.1.6 Fear of violence and death

Fear of being killed, tortured, raped and hurt was one of the major recurring topics discussed by the women.

“When we were living in the village, we were always afraid as the situation was not good. We were worrying all the time when we would have to flee from the conflict again.”⁶³

Death was a frequent theme in the discussions; either in the memories of the women who have lost close family members or villagers, or in the women’s fears of being killed themselves or their children being killed.

3.1.7 Loss of land and property

Many stories of internally displaced women centre on the loss of their land, property and all kinds of belongings that they had before the conflict re-emerged.

“[We] were running into the forest for survival. We left all of our properties such as livestock, motorbikes, seeds and other material. Living in the jungle made our faces turn yellow and for a month our new-born baby didn’t get the sunlight he needed. Uncountable days... that we were passing with grief and sorrow.”⁶⁴

After the people fled from their villages, most of their livelihoods had been destroyed and property and other assets were lost.

“On 09 June 2011, when the war started in our village, we had to go live in the bushes. The children got sick while we were living in the forest. We had to leave all our belongings at home. We lost our cows, buffaloes, pigs and chicken. The military battalion took everything from the village. Not even the donation money was left. They took clothes, blankets, the cupboard, videos, shelves, and not even the truck was left. The battalion took it all. All the villagers arrived in the IDP camp with bare hands.”⁶⁵

Most households, and particularly women who are rarely engaged in income-generating labour, depended on their farmlands for growing subsistence agricultural crops. With the loss of these lands and related properties, most women currently do not see any possibility of regaining an independent lifestyle and living in dignity again without the support of humanitarian assistance.

3.1.8 Reproductive / Health care problems

Many women reported giving birth while they were hiding in the jungle without any medical support or midwifery services. Many participants also reported women losing their babies during delivery in the jungle, along with frequent miscarriages.

“Some started bleeding and got miscarriages.”⁶⁶

Most women reported illnesses of children and other family members during their flight, such as diarrhoea and other communicable diseases, as well as injuries in the jungle.

3.2 THE PRESENT — CURRENT SITUATION OF INTERNALLY DISPLACED WOMEN IN KACHIN: LIFE ON HOLD

This chapter examines the present time, examining women’s current lives in the IDP camps. It is characterised by multiple aspects of hardship and dependency on humanitarian aid, and an absence of peace. The overarching perception the participants shared was one of waiting to return to their home villages and restart their lives.

3.2.1 Feeling safe, but poor and hopeless in the camps

While the IDP camps provided a safe place for the women and their families, and gave them the possibility to live in a community without fear of being attacked by ‘uniformed soldiers’, many participants disclosed that they had lost hope for their lives and for their future.

*“We have lost so much. We do not have any hope for the future.”*⁶⁷

*“[Our] children’s lives are wasted.”*⁶⁸

A few stated that religious faith and belief in God were the major forces keeping them alive. Having lost their family members, homes and belongings, and not knowing when they could return to their home villages, contributed to general feelings of hopelessness and of being lost.

*“Because of the war we had to flee, we have lost our home and all our property. We are lagging behind to develop our community. We are lagged behind in so many ways. Also the children’s characters are different now.”*⁶⁹

Many women were plagued by unanswered questions, relating to the loss of close family members whose dead bodies could not be found, but also relating to the insecure futures of their children.

*“Who shall give encouragement to the young children who feel depressed? When will this war stop that is killing our lives? ... Is it possible to live your life as a human being in grief and sorrow?”*⁷⁰

3.2.2 Trauma and depression: “Our lives are lost”⁷¹

Women expressed high levels of sorrow about their past experiences, deep sadness and feelings of depression. Participants frequently mentioned mental health problems, feelings of “madness” and “almost becoming crazy”.⁷² Some women mentioned that they wish to just pass the daytime by sleeping, in light of the hardships they were facing. Some women explicitly stated they were suffering from trauma.⁷³

Life on hold

Experiences of women displaced by conflict in Kachin State, Myanmar

"We suffer from our traumatic feelings more than from the other difficulties." 75

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“There are more and more trauma problems among IDPs. At the end, [some] fell sick and went to the hospital where the doctor told them that they were sick because of lack of sanitation. Some [doctors] do not understand that they [IDPs] feel like dying there. There are tears in our eyes. If we collect the tears in our eyes it might be like an ocean.”⁷⁴

They disclosed that also children often showed signs of depression, sadness, sleeping problems and misbehaviour, and that parents were not able to take proper care of them.

Women expressed feelings of guilt and sadness of having to leave older or sick family members at home when the conflict broke out and they were forced to leave the villages.

“If I talk about my feelings when I arrived in the IDP camp, I had lost my home, the livestock, all utensils, my clothes and other things. I could not take anything with me and I do not feel safe. My heart is still beating but I have a heart problem. I feel like my body is weakening. I do not have any strength in my body anymore. I am becoming very thin and others are looking down on me when I go to church. Because of the [lack of] food, I am weak and I have started to be sick very often. We are poor in terms of food and shelter, clothing and we are very worried. Our lives are lost.”⁷⁶

Many women also reported recurring physical pain from time to time from their injuries acquired during the conflict. Living in the camps for several years has steadily increased feelings of hopelessness and depression among many women.

3.2.3 Restriction of movement

Participants felt that their movement was restricted to remaining in the camps as it was considered too dangerous to move outside. Frequent experiences of violence and death, especially of GBV, were reported in relation to women attempting to return from the IDP camps to their villages to collect belongings or check on property they had left behind.

3.2.4 Domestic violence in the IDP camps

Many participants reported the frequent occurrence of domestic violence in various forms, particularly physical violence between couples, beatings by husbands, rape by close family members, yelling, and many other forms of violence.

Participants shared rape cases of close family members happening in the camps:

“A stepfather raped his stepdaughter. The camp committee expelled him from the camp.”⁷⁷

Also inside the camps in the KCA/NGCA, sexual violence including cases of trafficking, rape and domestic violence were frequently occurring according to the participants. In the male dominated society and among the male camp managers, women were typically held responsible if they had been raped, for both domestic as well as conflict-related sexual violence.⁷⁸

“The camp management committee punished the women who were raped. They thought rape cases were women’s faults, that women did not behave well, and did not wear suitable clothes in front of men.”⁷⁹

In other cases, where frequent violence was reported by a husband against his wife, both husband and wife were expelled from the camp and had to move to a different camp. The increased stress of poverty and lack of livelihoods was mentioned as the major factor pushing many men into drinking alcohol and taking other drugs which would then trigger violent behaviour against women.

“Men use alcohol and other drugs and then always beat their wives and abuse them verbally by using dirty words.”⁸⁰

Living without work and income created high levels of frustration that were expressed in frequent arguments and fights among married couples. In these circumstances, the role of men as the head of household and provider for the family became damaged and could possibly find an expression in violence against women.

“There are many cases of domestic violence. ... They get into arguments and the families break up. Men also drink alcohol and beat their wives because they cannot earn money and take over the leading role in the family.”⁸¹

Frequently, the participants stated experiences of being beaten, hit, and yelled at by their husbands during the time they had been living in the shelters.

“My husband had a painful experience during an air strike and was hit by heavy artilleries from a helicopter in the battlefield. Due to that experience, his body is with us but he has a trauma from that time. He is always suspicious against me, and he attempted to kill me with a knife on my neck. He slaps and hits me. Then, the neighbours always have to save me in this situation. I am very much afraid of my husband. I do not want to see his face anymore. All of our family members suffer from the war and I suffer more than other people because I even had to flee away from my own husband.”⁸²

Participants also highlighted “immoral behaviour”, i.e. frequent cases of adultery of their husbands with other women inside of the camps as very problematic. Relationships between married couples were often turning stressful and violent as spaces in the shelters were too small and close to the neighbours’ compartments to allow for privacy.

3.2.5 Reproductive health care problems in the camps

Most women reported a lack of health care, particularly maternal health care, in the IDP camps. Even though governmental health care in GCA was offered for free, transportation charges to the health facilities (hospitals or clinics) could not be borne, resulting in women being unable to access the health facilities.

Women reported frequent miscarriages in the camps:

“There are many pregnant women having miscarriages, some have stillbirth and some babies die just after delivery.”⁸³

Furthermore, participants stated that many pregnant Kachin women felt pressured by government health staff to undergo caesarean surgeries. In their perception, the main reason for this was that hospitals could charge higher fees (around 180,000 MMK) for Caesarean surgeries instead of the standard fees for natural birth (50,000 MMK).

“In 2013, we were being pushed to have operations when we became pregnant. ... They told us, ‘If you do not have an operation, we will not cure you when you have other sicknesses.’”⁸⁴

Many women needed prolonged health care after the surgeries, resulting in additional costs that they were unable to cover. The duration of recovery was also longer after a caesarean section, hence they had to wait longer before being able to resume their lives, carry things, and take care of family responsibilities.

Kachin women expressed deep mistrust towards governmental health care facilities:

“I believe that operating on the pregnant women when they give birth is the policy to eliminate Kachin people.”⁸⁵

These claims and perceptions about selective medical advice and treatment discriminating internally displaced Kachin women by governmental health facilities demonstrate the participants’ wider mistrust towards the government in general.

According to local NGOs supporting IDPs in the KCA/NGCA with programmes related to health care, water and sanitation, existing services for most internally displaced women were insufficient. Many participants in the GCA expressed positive outcomes resulting from trainings on health care, sanitation, nutrition and other topics that were being provided by (I)NGOs. Such statements were not obtained by participants in the KCA/NGCA. More research would be needed to map and assess the availability, access to and quality of health care services in the KCA/NGCA.

3.2.6 Concerns for children's education and development

Childcare and children's education presented great concerns for the women. Most were deeply worried about the interruption of their school education and the lack of opportunities for their children to develop during their stay in the camps.

*"Children are lagging behind in education. We have difficulties in terms of money and there are bad influences in the neighbourhood of the camp for our children. We, as parents, are worried about our children and this has added another burden on us."*⁸⁶

Even though basic school teaching is free of charge for the IDPs living in the camps, parents still have to pay for tuition and exam fees, school material, and school uniforms. Sometimes bribes were requested by teachers in return for not excluding children living in IDP camps from their classes.

*"We also have to pay the fees to the school and it is very difficult for me. My children are still young. None of my children can support me yet. The eldest son is 12 years old and I have six other children under him."*⁸⁷

Since living conditions in the shelters are challenging, with little space and limited hours of electricity, many children face difficulties in doing their homework and, as a result, sufficiently following lessons during school classes.

*"The children cannot study well. We miss food and there is no way to make money. Since we cannot wear clothes like other people, we feel small and like we are not the same like others."*⁸⁸

Children living in IDP camps often perceived discrimination from members of their host communities linked to their "IDP status" and a life in poverty. They shared with their mothers that they felt "looked down upon". The mothers observed reluctant behaviour of many children to attend school. Integration of these children living in the IDP camps with children from the host communities was described as challenging.

A woman highlighted how living situations were linked to children's hampered education:

*"The rooms are small and we cannot use water as much as needed. In the last hot season, it was really hot. The children could not study well. We have poor food and we don't have jobs. ... [Many] children became sick and could not continue their education. They could not wear the same clothes like other people or eat like other people. They were looked down and we feel like we did not meet the standard."*⁸⁹

Participants in the KCA/NGCA confirmed that they were obliged to pay school fees, which put an additional economic burden on families with school children.

*"IDP students need to pay school fees if they want to attend school in Mai Ja Yang. School fees are 70 yuan [about 12 USD] for high school, 60 yuan [about 10 USD] for secondary and 50 yuan [about 9 USD] for primary school students. If the students attend the school in the camp, they only need to pay 50 yuan and receive school uniforms, exercise books and bags."*⁹⁰

3.2.7 Discrimination and lack of dignity

Women from ethnic minority groups who participated in the research revealed multiple factors of discrimination including: their gender, ethnicity, their 'IDP status' and finally being poor and dependent on humanitarian aid.

Most women expressed that they felt labelled as 'IDP' and that the 'IDP status' was depriving them of living a life in dignity and self-sufficiency.

“We feel very sad because of discrimination. For example, when we go to the market, people say ‘Oh, they are from the IDP camp! In the hospital, they tell us we should go to the clinic in the IDP camp. Also in the school, we face the same [mis]treatment.”⁹¹

Some women from various camps felt discriminated against when seeking health care in government facilities. They said that even though most services were provided free of charge for IDPs, several patients recounted having to pay for medicine — either because they needed special medication, their treatment included operations that were not provided for free, or because the medicine was not available or insufficient. In these cases, some participants explained that they could not afford the medication or treatment, or were trying to procure the drugs from outside of the camps.⁹²

Frequent experiences of discrimination and lack of integration in the host communities were exacerbating the perceptions and fears of internally displaced women.

“Local people look down on IDPs and if something happens, they always blame IDPs. They do not treat us well. ... IDPs do not get the same labour as local people. For example, local people can earn 60 yuan but they would give only 40 yuan to IDPs saying that ‘If I did not give you work you would have no other job so you must thank me.”⁹³

“We are being hated by them.”⁹⁴

Having lost all their property and assets made them dependent on donations and left them with extremely limited possibilities to regain their former life status. Mothers expressed concerns about their children growing up with continuous aid donations which could lead to protracted dependencies later in their lives.

“The children are growing up in the IDP camp, with provisions from other people. They might get used to depend on other people when they grow up.”⁹⁵

In addition to that, most women are registered as ‘dependents’ in the family registration cards, highlighting the fact that household work is unpaid and unvalued labour in Myanmar. Nearly all internally displaced women participating in this research listed themselves as ‘dependents’.

A few women who had participated in sewing, baking, weaving or other vocational trainings could generate a basic income. Women in the KCA/NGCA who participated in such trainings were able to earn about 300–500 yuan (about 46–77 USD) per month. However, many projects offered by local NGOs had limited scale and not many women could participate.⁹⁶ Women’s responsibilities to take care of children were related to as critical impediments, particularly for single mothers, to generate income.

“It is very difficult to make money with small children and I have a lot of mouths to feed.”⁹⁷

3.2.8 Water shortages and sicknesses

The majority of participants are facing water shortages for drinking and washing in the camps, as well as a lack of firewood.

“Water is not enough for all IDPs. So we need to collect [it] at night while others were sleeping.”⁹⁸

The basic provisions received in the camps were not sufficient for all, and children in particular suffered under these conditions. Many participants said that sickness often spread fast as a result of crowded shelters.

“After arriving at the camp, most of the children got sick with diarrhoea and flu.”⁹⁹

Participants in the KCA/NGCA described a number of health problems, mostly related to unsafe water, inappropriate sanitation facilities in the camps and the easy spread of sicknesses in the shelters due to proximity of people and a lack of hygiene. In particular, the water used by women for consumption in the families was often unclean and causing health problems. Pregnant women were quoted as suffering most from water-related diseases.¹⁰⁰

“We get skin diseases because the water is not clean. The water we use in the camp has yellow colour and a lot of trash in it. Sometimes, we do not dare to use it, but we have no other option.”¹⁰¹

Other frequent sicknesses pointed out were tuberculosis and malaria. Elderly people were often suffering from hypertension and other diseases, and found the living conditions unbearable during the hot season. Medicine was scarce and not sufficient for all IDPs.

“The clinic in the IDP camps cannot provide enough medicine, so when we go to the hospital, they tell us we should take the medicine from the IDP camp. It takes a long time in the hospital, but then they do not have enough medicine. So we need to go buy the medicine outside with our own money.”¹⁰²

3.2.9 Lack of space and electricity

All participants stated that the space in the shelters was very small and making life difficult. Intimate space for couples was non-existent because the walls between the shelters were too thin.

“Parents cannot provide a separate room for newly-wed couples. Before my son got married, the room was enough for us because the two sons could sleep together. But after the elder son got married we needed another bed for the couple. If she was female and single she could sleep with the mother [but not as a married couple].”¹⁰³

Children faced difficulties to complete homework for school or to study due to the lack of space, light, and extreme heat. Mosquitoes and other insects were frequently plaguing the families.

Women further reported that spaces for cooking were very limited. In many camps, kitchen spaces are shared under the same roof where families sleep. The fire from the firewood ovens produces smoke, causing health problems such as coughing and eye pain.

In some camps, electricity was not available for several months; other camps provided electricity but IDPs were asked to pay the electricity bill.

“In the camp, we have to pay the electricity bill since 2015 even though we have no money and not even enough food to eat.”¹⁰⁴

While the lack of electricity affects all inhabitants in the camps, women face the additional responsibility of carefully looking after their children if candles are being used to light the shelters. As candles were not provided for free, it was challenging for the mothers to afford them, and to help their children do homework or prepare for school in the evening hours.

3.2.10 Lack of sanitary facilities (toilets and washrooms)

Most participants claimed that the sanitary facilities in some camps were not sufficient for all IDPs. Some camps provided only a few toilets for many hundreds of people resulting in long queues in the mornings — this was especially the case in Shwe Zet camp, where participants stated having only 10 toilets for the more than 400 people living in the camp.¹⁰⁵ Elderly people also reported difficulties in using the washrooms, as well as lack of privacy and safety.

Women felt particularly disadvantaged, as in some camps there were no separate toilets for women and men, and no facilities to change sanitary napkins during menstruation. The toilets do not provide any facilities for such needs and causes waste management problems, resulting in the toilets frequently being obstructed or out of order.

3.2.11 ‘Social problems’ in the camps: Cases of thefts, violence and prostitution

Given the difficult living situations in the camps, ‘social problems’¹⁰⁶ were continuing to arise, including alcohol abuse (especially by young men and boys), thefts, violence, aggressive behaviour, and sex work of young girls from the IDP camps with men from the host communities. Clashes with host communities, caused for instance by cases of theft or misbehaviour, were frequently reported. The topic of sex work proved particularly difficult for key informants to disclose, revealing elevated

needs for awareness raising on this existing taboo in the communities. A key informant highlighted:

“Gangster groups of boys are being formed, causing problems with the village communities, especially they are stealing phones from mobile shops or even motorbikes. Some of them are being sent to prison.”¹⁰⁷

“Young girls work as prostitutes, as young as 13 years old. They are teenagers, and they don’t have support in the educational process. They cannot concentrate on their studies, so they make friends with other men from outside the camps. They exchange contacts via mobile phones and at some point, they become sex workers or work in KTV and massage parlours.”¹⁰⁸

Young men often used their mobile phones to download pornographic videos and share them among their peers. Such behaviour was also seen as contributing to a decline of moral behaviour and disrespectful treatment of women and girls.¹⁰⁹

According to key informants, most of these ‘social problems’ were caused by the lack of livelihoods or jobs and limited access to education for adolescents, and accordingly the need for income. Misbehaviour and limited discipline among young people, as well as declining obedience by children, were seen in connection to the lack of overall living standards of the young and old in the camps.

3.2.12 Positive aspects highlighted by the participants

The participants also described aspects of their lives inside the IDP camps in an appreciative way and highlighted a few positive developments. Women valued living in a community where they had the opportunity to attend church services, live in peace and receive food donations and shelter to survive. Some participants had a chance to participate in trainings offered by INGOs and NGOs, which were highly appreciated and supportive of their awareness and education.

Most women agreed that the creation of women’s groups, community groups and self-help groups in some IDP camps were helpful for the

women to find a place to discuss the everyday challenges of living in the camps in the conflict areas and to mutually support each other.

Trainings and educational initiatives provided by several aid agencies were highlighted as very important, especially those concerning hygiene, livelihoods, cooking and other basic knowledge. The participants reported their wishes for more opportunities to learn.

All participants expressed great gratitude towards the support received through international and national aid agencies and the church.

“We feel safe even if it is not our real home. The children can continue their education here as well. We also received a lot of trainings from the organisations — things we never knew before. We learn about how other people wear their clothes, how to prepare food, how to live and behave socially. And we learn how to communicate with other people. We are thankful that a lot of organisations helped us. Since we are close to the hospital, we can go to the hospital easily. Even if we are discriminated by the people from the city, I do not care as long as we can go back to our village one day. We hope that the political situation will be better soon.”¹¹⁰

The women particularly related to the benefits of women’s support programs offered by various NGOs including awareness raising talks on GBV, health and hygiene:

“We are also thankful to Metta and the Cherry House for the GBV awareness training. We learned about women’s rights and how we can get involved. It is releasing stress for women. ... I did not know about the others’ experiences and I learned some things I did not know before.”¹¹¹

However, the women also claimed that their needs and interests should be taken more into consideration in the management of the IDP camps and in all discussions of the peace process.

3.3 THE FUTURE — HOPES AND ASPIRATIONS FOR PEACE AND RETURN

The participants offered long lists of needs and aspirations for the future. The following chapter provides a summary of the most frequently stated priority matters that need to be addressed urgently for internally displaced women in Kachin.

3.3.1 Safe return to the villages

All participants requested the military troops currently stationed in or near their home villages to withdraw to ensure the safe return of IDPs to their villages. Women feel restricted in their freedom of movement due to the constant threat of sexual violence by ‘uniformed soldiers’.

“For us, security is the most important issue. In our village, we are not safe. It seems like we need to bring a man whenever we need to go out from our home. Sexual violence can occur anytime where soldiers are. ... Therefore, we want all big brothers [soldiers] to move away from our villages. ... It is not safe to go home as long as they are there.”¹¹²

Furthermore, land mines needed to be cleared from the villages, paddy fields and farmlands in order to provide physical safety.


3.3.2 Addressing and compensating cases of sexual violence against women

The topics of sexual violence were most frequently requested to be included into the peace process and negotiations. Women demanded justice for women who were survivors of sexual violence, especially survivors of rape, and for women who were killed in the armed conflict. Statements such as “we want the rape cases to be solved”¹¹³ show an urgent need for investigation and transparent legal processes.

The participants repeatedly expressed being dissatisfied with the lack of rule of law, the perceived impunity of perpetrators and the lack of compensation for women who had been sexually assaulted in the armed conflict.

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“Women need to be given the opportunity to take over leadership in the political and religious arena.” ¹¹⁴

Given the lack of information about the legal system and options for redress, the women were not able to specify the necessary remedies. However, their expressions of anger and desperation reveal a strong need for accountability and redress.

Furthermore, the women expressed solidarity for other women who had experienced sexual violence and perceived the sexual violence as a threat and intimidation of their ethnic group.

3.3.3 Income-generating activities and empowerment

The participants expressed the urgent need for income-generating opportunities in order to independently manage household needs. While this was requested as a crucial aspect in the resettlement process, all participants stated that the current lack of livelihoods and income-generating work represented one of their major concerns. Income would also be needed to purchase agricultural tools, new seeds and livestock that had been lost, destroyed, killed or stolen during the conflict.

Some women had participated in trainings for sewing, clothes design, food production, farming and cattle raising. The women stated their desire to have improved skills that can be used for productive activities.

3.3.4 Women's participation in the peace process

Women clearly requested the need to be involved in the peace process. They reiterated that only women were sufficiently informed about women's needs and interests, and women needed to be part of all processes related to peace building.

Receiving detailed and clear information on the developments related to the peace process is an essential prerequisite for women to raise their voices and participate in decisions. The church could constitute an additional important channel for informing, educating and empowering internally displaced women about the peace process as most IDPs were regularly visiting the church services.

3.3.5 Rebuilding of infrastructure in the villages

The participants considered themselves unable to return to their pre-conflict livelihood sources without the support of aid agencies, the major

infrastructure in their villages had been destroyed along with their homes and livelihoods. Houses, churches, schools, health care centres, roads, and basic infrastructure (water and sanitary facilities) need to be rebuilt in the villages to allow the villagers to resume their lives.

3.3.6 Continuation of food provisions and non-food items for women

Given the lack of income and livelihood opportunities, the women stated the need to receive continued support with food and non-food items after their return to the villages for a certain amount of time. Attention should be paid to providing special nutrition support for pregnant and post-natal women, as well as elderly people. The participants estimated that such provisions would be needed for another two to three years after their return. Sanitary items for women were entirely lacking in some camps.

3.4 KNOWLEDGE OF INTERNALLY DISPLACED WOMEN ON CONFLICT AND THE PEACE PROCESS IN KACHIN

The level of knowledge about the ongoing peace process of most internally displaced women was overall very limited and related to general information received from public announcements. Women had knowledge of a few meetings of ethnic leaders of KIO with the Myanmar government to discuss the peace process. Further, they knew about the nationwide ceasefire process and that the KIO, among other EAGs, had not participated in signing the agreement. However, participants were not clear about the meaning of the Nationwide Ceasefire Agreement for Kachin State, since it had not been signed by KIO. The participants' general knowledge on political events and processes was very general and informed by limited media sources.

Participants did not have any specific knowledge about topics discussed during the peace negotiations or the further steps envisaged in the process.

It was unclear to some participants whether women had a right to participate in the peace process.

The participants also claimed they were deprived of their basic rights as citizens to vote in the 2015 general elections.

*“No one came to ask and discuss about whom to vote.
When others voted in the 2015 election, [we] IDPs did not
have a chance to vote.”¹¹⁵*

Since women are often excluded from public meetings, discussions and decisions in the IDP camps, they generally have less access to information than their male counterparts.¹¹⁶ Women participating in this research were dissatisfied with the amount and frequency of the information received. Most women receive information about events related to the conflict and peace process via radio transmission and public announcements via loudspeakers. The most frequently listened radio programs were Laiza FM, Voice of America, Radio Free Asia and Radio Veritas Asia (RVA).¹¹⁷ Television was used less frequently as it is available only in some public places. In the KCA/NGCA, participants received updated information from a KIO leader visiting Mai Ja Yang after a political dialogue meeting with the Myanmar government took place.¹¹⁸ Such information is often being spread among families by word of mouth. Newspapers were cited less frequently as a source of information.¹¹⁹ Many women stated that they were not used to reading and writing even though they were literate. Important news was sometimes shared during prayer services in church.

All participants stated a high interest and need to receive more regular information via radio, video, TV transmissions, talks, meetings, and newspapers. They also emphasised the need to receive trainings to build up a basic understanding and knowledge of political concepts and notions, the political system and human rights. The trainings and educational meetings provided by the NGOs and INGOs for some of the research participants were mentioned as important sources of information and support. Participants reiterated the need both to continue receiving such information and for awareness raising workshops.

3.5 CONTRIBUTIONS OF INTERNALLY DISPLACED WOMEN TO THE PEACE PROCESS IN KACHIN

Several possibilities were suggested for how women could contribute to the peace process. The participants reflected on their roles and contributions on the individual, family and community (IDP camp) level.

On the individual level, women saw the need to increase their own awareness and understanding about basic human rights, political and legal concepts and processes, as well as to get improved access to information and updates on the peace process:

“We need to raise awareness about women’s empowerment and women’s rights. ... Women need to gain knowledge so we can build up a peaceful new generation and society. Right now, the situation for women is that we are not even aware of our rights and what violence is. Often, we don’t even know that we are being violated. This is just the beginning that we are starting to understand.”¹²⁰

Improved knowledge was the precondition for women to be included in peace processes and to actively participate.

“Every woman should learn about the law. If women know their rights, they will be able to persuade men to include women in political matters.”¹²¹

On the level of family and community in the IDP camps, women saw their role as maintaining and establishing peaceful relationships among community members and contributing to a mindful and devoted atmosphere during the peace process. Women saw their strength in their ability to foster unity among community members and to encourage others.

A crucial role women identified for themselves was to instil peaceful behaviour in the younger generation by teaching the children, family members and communities about peacefulness. The participants reiterated the connection between peace on the individual or family level and peace on the community or political level: that only if peacefulness can be restored in the families could sustainable peace be achieved in the society.

Sharing information was perceived as an important responsibility of the women who were keen on improving their knowledge about ongoing political processes to gain improved understanding and to be able to pass the information onto others.

Women recognised the need to “create opportunities for women to participate in the peace process”,¹²² through the formation of collective groups where women could raise their voices jointly, and find a chance to equally participate in the male-dominated peace process. The participants clearly stated the importance of forming and participating in women’s groups to share information, experiences and discuss peace and conflict-related matters. These groups could enable them to jointly raise their voices and share their needs when leaders delivered updates about the political situation.

“We should found a women peace group in the camps and elect our leader for that group. Then we can share and discuss information related to the peace process with the other IDPs.”¹²³

The cooperation with local women’s groups and the establishment of women’s groups as sub-committees of the camp management committees were discussed as important steps to ensure women’s inclusion in decision-making on the camp level. The participants further raised interest to create networks with other groups of women to support information sharing among various groups outside of the camps.

The women said they should be given space to become ‘leaders’ of their communities and play a more significant role in political and religious decision-making, particularly in the negotiation processes for peace. Women recognised both the need for higher quantitative participation and for representation of women’s interests and needs in the decisions made at community level, camp level and at higher, political levels. In some of the group discussions, the participants articulated the desire for an equal chance to participate in the political processes and were eager to take on leadership roles, which they felt they did not currently have.

“Women who are courageous should also be part of the peace process. If these courageous women are in the dialogue, they can present women’s issues.”¹²⁴

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*“Women are capable to
become leaders.” ¹²⁵*

Some participants emphasised the importance of a minimum quota of women to participate in every stakeholder meeting and in organisations related to the peace process. Important gender-relevant topics are being left out of the discussions such as reproductive health care and GBV, and needed to be addressed by women representing internally displaced women to ensure their needs are being met.

“Women are excluded in the peace process. In none of the discussions, the topic of gender-based violence is mentioned.”¹²⁶

“Women [need to] participate in the peace process because women only know all the details of what women needs are.”¹²⁷ ♦

50. Participant from Myitkyina, 08.12.2015.
51. A few reports conducted by local NGOs working in Kachin State also indicate different understandings of the meaning of peace, different needs resulting from their experiences during the conflict, and due to their roles and positions in the society as either a woman or a man. See: KWAT and GEN (2013), *Women's Needs Assessment in IDP Camps, Kachin State; Gender and Development Initiative*, (Unpublished report, 2014).
52. Participant from Mansi township, Bhamo, 12.12.2015.
53. Participant from Bhamo, 12.12.2015.
54. Participant in Bhamo, 12.12.2015.
55. Participant from Bhamo, 12.12.2015.
56. GBV, particularly sexual violence against internally displaced women, has increasingly been reported by NGOs, activists and the media. The lack of public data on GBV in Kachin State makes it difficult to research on this topic, which is mostly viewed as a social taboo. Since the late 1990s, and more systematically since 2000, CSOs have started to report on GBV and particularly sexual violence in the context of the conflict in Kachin and Northern Shan States. Most of these cases are reported in connection with the armed forces. See *International Human Rights Clinic* (2014), p.77.
57. Participant from Bhamo, 12.12.2015.
58. Participant from Lana Zupja, 23.12.2015.
59. Information provided by UNFPA referring to the GBV Working Group, January 2016.
60. Information from UNFPA, January 2016.
61. Participant from Pa Kahtawng, 21.12.2015.
62. Participant from Bhamo, 12.12.2015.
63. Participant from Bhamo, 12.12.2015.
64. Participant from Pa Kahtawng, 21.12.2015.
65. Participant from Bhamo, 12.12.2015.
66. From FGD, Myitkyina, 08.12.2015.
67. Participants from Myitkyina, 08.12.2015.
68. Participant from Bhamo, 12.12.2015.
69. Participant from Myitkyina, 08.12.2015.
70. Participant from Pa Kahtawng, 21.12.2015.
71. Participant from Bhamo, 12.12.2015.
72. Participant from Myitkyina, 08.12.2015.
73. Participant from Myitkyina, 08.12.2015.
74. Participant from Myitkyina, 08.12.2015.
75. Participant from Myitkyina, 08.12.2015.
76. Participant from Bhamo, 12.12.2015.
77. FGD, Myitkyina, 08.12.2015.
78. Key informant from local NGO, Mai Ja Yang, 21 Dec. 2015.
79. Key informant interview in Mai Ja Yang, 21.12.2015.
80. FGD, Myitkyina, 08.12.2015.
81. Key informant interview in Mai Ja Yang, 21.12.2015.
82. Participant from Myitkyina, 08.12.2015.
83. FGD, Pa Kahtawng, 21.12.2015.
84. Various participants from Bhamo expressed this perception, 12.12.2015.
85. Various participants from Bhamo, 12.12.2015.
86. Participant from Myitkyina, 09.12.2015.
87. Participant from Myitkyina, 08.12.2015.

88. Participant from Bhamo, 12.12.2015.
89. Participant from Bhamo, 12.12.2015.
90. Participant from Pa Kahtawng, 21.12.2015.
91. Participant from Bhamo, 12.12.2015.
92. Participant from Myitkyina, 08.12.2015.
93. Participants in Lana Zupja, 23.12.2015.
94. Participant from Myitkyina, 08.12.2015.
95. Participant from Myitkyina, 08.12.2015.
96. NGO representative in Mai Jar Yang, 21.12.2015.
97. Participant from Myitkyina who is mother of seven children, 08.12.2015.
98. Participant from Pa Kahtawng, 21.12.2015.
99. From participant in Mai Ja Yang, in Pa Kahtawng, 21.12.2015.
100. According to participants from Pa Kahtawng, 21.12.2015.
101. Participants from Lana Zupja, 23.12.2015.
102. From FGD, Bhamo, 12.12.2015.
103. Participants from Lana Zupja, 23.12.2015.
104. Participant from Lana Zupja camp, 23.12.2015.
105. Other participants from Pa Kahtawng camp, Robert camp and Lana Zupja camp also reported similar problems.
106. The term "social problems" was used by several key informants to describe thefts and prostitution. This wording hints at a lack of awareness on the severity of such acts that are defined as crimes in the Myanmar Penal Code.
107. Key informant from faith-based organisation, Bhamo, 14.12.2015.
108. Key informant from faith-based organisation, Bhamo, 14.12.2015.
109. Key informant from faith-based organisation, Bhamo, 14.12.2015.
110. Participant from Bhamo, 12.12.2015.
111. Participant from Bhamo, 12.12.2015.
112. Key informant in Bhamo, 13.12.2015.
113. From FGD in Bhamo, 12.12.2015.
114. Collective group work, Bhamo, 14.12.2015.
115. Participants from Pa Kahtawng, 22.12.2015.
116. See the comparison of information between women and men living in the IDP camps in Oxfam (2016), p.22. This baseline also found that non-IDPs had more regular access to information than IDPs. IDPs in the GCA had more regular access to information than those in the KCA/NGCA.
117. Key informants and participants from Bhamo, 12.12.2015.
118. Participants from Pa Kahtawng, 21.12.2015.
119. For more information on how IDPs get information on public issues from each type of media, please see Oxfam (2016) p.24.
120. Key informant in Myitkyina, 08.12.2015.
121. Participants from Bhamo, 12.12.2015.
122. FGD, Bhamo, 14.12.2015.
123. FGD, Bhamo, 14.12.2016.
124. FGD in Bhamo, 14.12.2016.
125. Participants from Bhamo, 12.12.2015.
126. FGD in Bhamo, 14.12.2016.
127. Participants from Myitkyina, 08.12.2015.



CONCLUSIONS & RECOMMENDATIONS

The following conclusions and recommendations are geared towards addressing women's current needs in the IDP camps and supporting a more inclusive and gender-just peace process.

4.1 To address women's current needs in IDP camps

Support income-generating activities for internally displaced women in humanitarian programmes.

Due to women's lower status in the Myanmar society, most internally displaced women in Kachin State face the quadruple discrimination of being women, belonging to an ethnic minority, being economically dependent and finally, being 'IDPs'. The lack of livelihoods and related income-generating possibilities of IDPs was found to be one of the vital challenges for all participants of this study. All women are eager to work for their livelihoods and to contribute to their own and their community's economic development. Programmes supporting IDPs should particularly include strategies to enhance women's productive activities to break the cycle of dependency and enable women to live a self-responsible, self-sufficient life in dignity.

Establish sufficient and comprehensive services for survivors of GBV, especially but not limited to psychosocial services for survivors of sexual violence.

To address the trauma and depression many conflict-affected internally displaced women are experiencing, long-term psychosocial support is needed. Special support services for survivors of GBV, and particularly sexual violence should be offered. Since domestic violence in the camps was reported frequently, services should be designed in an inclusive way which encourages behavioural changes among male members of the communities, while at the same time providing psychosocial support for affected women.

The existing Women and Girls Centres were highly praised by the participants of this study. It is recommended to continue and upscale these services to reach significant numbers of women in need of support services. Services should be extended also within the IDP camps or with mobile teams regularly visiting the women, girls and male members of the communities in the camps to offer services in the camps.¹²⁸

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Targeted training programs for enhancing capacities and competencies of staff in the centres are needed.

Coaching and supervision for the social workers should be considered as some might be affected by primary or secondary effects of the conflict themselves.

Raise awareness and information on sexual and reproductive health and rights among adults and adolescents.

Many internally displaced women, girls, men and boys are lacking basic knowledge about sexual and reproductive health. Support services should target both women and men, as well as youth, to raise their awareness around these important topics.

Access to education needs to be improved and provided free of charge to all children and youth living in IDP camps. This should be coupled with additional support to further marginalised IDPs.

Increase awareness and information on health care and social services and improve access to the services for women and children.

Information about the availability of services needs to be disseminated widely to reach women and girls in the IDP camps.¹²⁹ Camp management committees, women's groups, religious and cultural leaders need to be strongly involved in cooperating to gather and share information on support services for survivors and the whole communities.

The barriers to accessing these services, including practical barriers (such as lack of transportation, care taking of children, time constraints), strategic barriers (such as social and cultural norms, including for example the negative attitudes of men preventing women from accessing services), as well as invisible barriers (such as stigmatisation and shame associated with being affected by violence), need to be taken into account in the design of the services and minimised.

Create information programmes on the peace process targeted at women through appropriate communication channels.

Enabling women to be well informed and to better understand political events and processes related to peace can contribute to building up self-confidence, realistic expectations and a sense of community

among women in the camps. Specific radio shows should be designed in ethnic languages particularly to inform women at appropriate times, for example in the early morning or late evening hours, about relevant topics including women's rights, GBV, children's education and basic political concepts.

Establish appropriate feedback and complaint mechanisms in the camps, specifically for women and girls.

Women and girls need to be given realistic opportunities to voice their concerns and needs, and provide feedback to humanitarian actors without being biased or even endangered. Such mechanisms should be anonymous and situated in a safe environment in order to function effectively. Elected representatives of women's groups could be responsible for communicating the women's feedback to the camp management and discussing the needs with NGOs and other actors supporting the camps.

Raise awareness on silent 'social problems', including sex work and trafficking of women and girls, especially among the communities, youth, local leaders and NGO workers.

Even though various actors reported frequent occurrences of internally displaced women involved in sex-work, the issue remains highly stigmatised and labelled a 'social problem' by both communities and NGO workers.¹³⁰ Due to the stigmatisation of (mostly female) sex workers, the topic is not openly discussed in society. Initiatives to respond to the growing problem seem insufficient. Awareness raising programmes should be designed targeting adolescents living in the IDP camps (both male and female) and the wider community to address the increasing occurrence of sex work in and around IDP camps. Information on support services for internally displaced women engaged in sex work should be provided combined with trainings on alternative livelihood opportunities. Key actors, including the church, police, important governmental stakeholders, NGOs and women's groups should be included in discussions to raise awareness, share information and create viable strategies to address these problems.

Support the establishment of women's groups in IDP camps and women representatives to strengthen women's collective voice and allow for improved participation in community and camp-level decision-making.

Women's groups at the camp level are an effective catalyst for bringing together women's voices and supporting their capacity building and empowerment. The members of these groups should receive support (awareness, knowledge and skills) to effectively function as women's representatives in the camps. The groups should be allowed to play a decision-making role in camp management and decision-making. Such groups would give women strength and unity, and provide for more opportunities to raise their voices in the peace process through informed knowledge sharing and moral support. Networking and cooperation with women's groups in the host communities could further support the integration of women's groups across ethnic divides and contribute to sustainable peace building.

Involve internally displaced women in planning for resettlement, return and rehabilitation.

Spaces should be created for representatives of internally displaced women to participate in planning processes for the resettlement, return and rehabilitation of IDPs. These spaces should ensure that the topics of GBV, women's safety, women's rights, equal sharing of household responsibilities, equal rights to tenure security, women's equal involvement in the reconstruction of livelihoods and women's financial independence will be included in the planning process, along with appropriate actions designed for the sustainable realisation of women's rights. Where married couples are being supported to register for and get titles to their land, joint titling of both spouses should be supported.

Strengthening capacities of local women's CSOs to improve outreach and support for women and women's groups in the IDP camps.

Women csos in Kachin should be supported through technical and financial support. Networking among existing women's organisations should be supported to foster the potential for higher collective leverage. Spaces for the active participation of representatives of women's organisations and groups should be provided consistently in all consultation meetings, peace discussions and negotiations to allow for a more inclusive peace process and long term development in Kachin.

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4.2 To support a more inclusive and gender-just peace process

Enhance cooperation with government stakeholders for establishing holistic women's support services, including access to justice for survivors of GBV.

Cooperation with relevant government stakeholders to effectively respond to cases of GBV, including domestic violence, within the camps needs to be significantly improved in ways that ensure survivors of violence are protected and supported. Currently, cases of GBV are rarely reported for multiple reasons, including lack of awareness of the women of their rights and fear of repressive actions against the survivors, and secondary stigmatisation of victims. Training of social workers, health staff, camp committee members and religious leaders, as well as male and female police officers, is needed to raise awareness on the issue of GBV, improve the standard of reporting and responding to GBV cases, and to ensure urgently needed safety and access to justice for affected women and girls.

Include the issues of GBV and gender equality in peace negotiations and in political dialogue.

The topics of GBV and gender equality, including women's equal participation, need to be prioritised by all actors involved in the peace talks and negotiations at the highest political level. This should include implementing the NCA commitment to a minimum 30% gender quota in the political dialogue around peace negotiations. Women's representatives should be invited to share women's needs and interests, and to advocate for legal accountability and transparency.

Advocate for the political recognition of conflict-related GBV and for legal accountability.

Recognition by the government and 'uniformed soldiers' of the occurrence and prevalence of GBV is a necessary precondition for enabling systematic legal investigations of conflict related GBV and sexual violence. An explicit public discussion is indispensable for reconciling the trauma of many of the affected women and for building sustainable, gender-equal peace in Kachin.

The challenges of the current legal system, with its separate judiciaries for military and civilian cases, need to be openly discussed and addressed if higher levels of transparency and legal accountability are to be achieved.

Support the operationalisation of UNSCR 1325 and related resolutions through joint efforts of the Government of Myanmar, international actors and local civil society organizations, e.g. in consultation meetings and dialogue fora and through joint capacity building activities.

The Government of Myanmar, together with civil society, needs to strongly engage in joint efforts to operationalise UNSCR 1325 and its sister resolutions UNSCR 1820, 1880, 1889, 1960, 2106 and 2122, with the aim of increasing women's participation peace building actors as well as preventing and responding to violence against women in conflict affected areas. The cooperation of the relevant actors could be fostered, for example, through consultation meetings and dialogue forums in combination with joint capacity building activities.

The formulation of a National Action Plan to implement the UN Resolutions is one possible urgently needed initiative that has yielded positive impacts in other countries, for example Nepal¹³¹ and the Philippines,¹³² where National Action Plans have been developed through collaborative efforts of the government with non-government actors.

Other necessary means to promote women's equal participation and eliminate conflict-related GBV are to:

- ◆ Develop and implement a strategy to mainstream gender into the review process of defence and security policies, including in military rules and procedures;
- ◆ Explicitly link the implementation of the UN resolutions in the field of Women, Peace and Security with guidelines that clarify how the key priorities of No. 10 and 11 (Violence Against Women; Women and Emergencies) in the Myanmar National Strategic Plan for the Advancement of Women (NSPAW) will be implemented;
- ◆ Clarify responsibilities of state and civil actors related to the actions needed to implement these policies;
- ◆ Allocate the necessary budget and other resources needed to implement the activities by the government and civil society actors.

Support integration of IDPs and cohesion with host communities through involvement of women's groups.

Programmes to strengthen 'social cohesion' are needed to increase peaceful dialogue between host communities and IDP camps.

This could be done by organising joint cultural events and celebrations, and creating spaces for socio-cultural dialogue. Church services, currently conducted separately for IDPs and host communities, should be organised and arranged communally where possible. Community-level peace-building initiatives should be supported, especially through group activities with women's groups in the host communities. Specific trainings in negotiation skills, communication, and public speaking can produce leverage for women to be involved and heard.

Systematically collect and use sex- and age-disaggregated data for all aspects of policy development and program design related to populations affected by the conflict.

All policies and programmes of humanitarian actors need to systematically collect sex- and age-disaggregated data and indicators to have a sound evidence base and monitor the progress towards achieving equality and inclusion of women, particularly internally displaced women in conflict-affected areas. ♦

128. Interview with staff of Cherry House, Bhamo, 07.12.2015.

129. Information shared by UNFPA and GBV Working Group in Kachin State, January 2016.

130. Interview with staff of Faith Based Organisation, Bhamo, 09.12.2015.

131. Government of Nepal, Ministry of Peace and Reconstruction (2011). This plan includes a specific action plan where goals, objectives, indicators, actions, responsible actors and a time frame for each action are defined along the five pillars of Participation; Protection and Prevention; Promotion; Relief and Recovery; Resource Management; and Monitoring and Evaluation.

132. Government of the Philippines (2009), clearly defining actions, actors, results, indicators and time frames for the implementation of actions.

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ANNEX: METHODOLOGY

To learn about the experiences of conflict and the hopes and priorities for peace of internally displaced women in Kachin State, we applied a mix of qualitative research methods to gather data from internally displaced women living in various IDP camps in Kachin State.

The research was performed in close cooperation with Trócaire's local staff and built on the programs of the consortium partners. The Women and Girls Centres operated by Metta Development Foundation with the support of UNFPA were chosen as the locations to conduct two-day workshops with Kachin women, who were invited from various IDP camps in the respective areas (Myitkyina and Bhamo in the GCA, and three further camps in the KCA/NGCA). The first day of the workshops focused on internally displaced women's experiences of the Kachin conflict and their current situation, while the second day focused on their hopes and priorities for peace.

6.1 The research team

The research was conducted by a team of experienced researchers led by an international consultant with multiple years of research experience in Myanmar, a local researcher with extensive grassroots experience working with Kachin women in conflict areas and an interpreter-cum-research assistant (knowledgeable in Jinghpaw, Burmese and English). The research methods and questions were designed jointly by the team members and discussed with local staff at the Women and Girls Centres run by Metta Development Foundation, where most of the workshops were conducted. Systematic documentation tools were used to ensure that all relevant information was captured and kept for analysis of the data. Some of the group work and FGDs were recorded to support the data analysis. Trained social workers and counsellors working in the Women and Girls Centres actively supported the workshops and offered individual and group counselling for participants after the research.

6.2 General information about research participants

The research was conducted in collaboration with the local partner organisations — Metta Development Foundation, Nyein (Shalom) Foundation and KWPN — and began after initial discussions and information sharing meetings in Yangon. The field research was conducted in Myitkyina and Bhamo for the GCA, and in the proximity of Mai Ja Yang (Lana Zupja

and Pa Kathawng) for the KCA/NGCA. A total of 107 internally displaced women living in 12 different IDP camps in both GCA (ten camps) and KCA/NGCA (two camps) participated in the research. The number of camps visited in the research was lower than in the GCA due to significant travel restrictions and logistical challenges to reach and contact the camps and IDPs. Nevertheless, the number of internally displaced women who participated was nearly equal with 57 women in the GCA and 50 women in the KCA/NGCA.

Among the participants in the GCA, the vast majority of 45 women were from Jinghpaw (one of the Kachin ethnic groups), along with four women from the Lisu tribe (all Christian Baptists), two Myanmar (both Buddhists), two Shan (both Buddhists), and four who identified themselves as Shan-Bamar (all Buddhists). The participants ranged from 20 to 71 years of age, producing an average age of participants in the GCA of 41.3 years in Myitkyina and 41.7 years in Bhamo. Most participants (93%) were married and only four were single. Most women from Myitkyina had been living in the IDP camps for five years; most women from Bhamo had been living in the camps for four years, except for seven participants who had been living in the camps for two years. None of the participants had a job and a related income; all stated they were dependent on husbands, parents or donations (humanitarian assistance).

In the KCA/NGCA, 33 women were Jinghpaw, 15 women were from the Zaiwa tribe, one woman identified as Christian Shan (married with a man belonging to the Lisu tribe), one woman was from the Ta-ang ethnic group (Christian, married with a Kachin man). The participants' age ranged in Pa Kahtawng from 21 to 70 years, with an average age of 42.2 years, and in Lana Zupja from 25 to 68 years, with average age of 38.5 years.

Nearly all women in Pa Kahtawng Camp (20 out of 22) had been living in the camp for four years, and two had been living there for three years. In Lana Zupja camp, nearly all women (27 of 28) had been living in the camp for over four to five years, while one woman stated that she lived in the camp for three and a half. All women who participated in the research in Pa Kahtawng and Lana Zupja camp were married, and most had children. All women were dependent on their husbands with neither income generating activities, nor formal or informal jobs.

Including the key informants and staff of organisations who were consulted for the research, a total of 141 persons (131 female and 10 male) were involved in the research.

	IDP Camp	Area	Women
1	Manhkring	Myitkyina	11
2	Shwe Zet	Myitkyina	7
3	San Pya KBC	Myitkyina	2
4	Du Mare	Myitkyina	3
5	AD 2000	Bhamo	6
6	Robert camp	Bhamo	6
7	Lisu camp	Bhamo	5
8	Mu Yin camp	Bhamo	6
9	Yo Gyi camp	Bhamo	5
10	Htoi San camp	Bhamo	6
11	Lana Zupja	Mai Ja Yang	28
12	Pa Kahtawng	Mai Ja Yang	22
	Total		107

Table 3: Participants from different camps in both GCA and KCA/NGCA.

6.3 Principles of the research

The overall research and methodology applied in this research was guided by the following principles:

- ◆ **Community-based:** The research tools were designed in a way of engaging the participants from the communities. The research was conducted by local researchers familiar with the target groups, their living situations and contexts. The tools were intended to create a non-hierarchical working and research atmosphere where the community played an active part in the research. Peer-to-peer research tools were used engaging participants as leaders of group discussions to generate authentic research findings. The discussions were conducted in an open style which invited all participants, young and old, to have a say if they wished. The mix of collective group tools and spaces for individual sharing of experiences enabled the women to choose whichever way they preferred for sharing their experiences and ideas. The research also made use of the skills and abilities of

the participants, for example in team building exercises or during moments of reflection and recreation.

- ◆ **Collective and interactive:** The tools applied in the workshops were sometimes of a collective and sometimes of an individual design, allowing women to choose a collective exercise to feel the comfort of a group or to share openly or privately about their individual experiences, needs and hopes. Individual sessions and counselling were offered to all participants, especially those who showed interest in receiving support from the Centres. The collective work produced a side effect of generating closeness between the participants and strengthening their informal networking capacities.

All the tools applied were designed to be interactive, engaging the women participants mentally and physically through talking, writing, drawing and even dancing. The workshops also attempted to create an enjoyable space and time for the participants.

- ◆ **Diverse and bridging generations:** The research gave high importance to including a variety of Kachin women from different IDP camps. Women of different generations above the age of 18 were invited to learn about the experiences of younger, adult and older women. Sharing and comparing their experiences helped them to better understand the interests and needs of other generations and foster attitudes of mutual support.
- ◆ **Precise and thorough, from the participants' perspectives:** Despite the diversity of tools applied, our research was designed to be precise and thorough. The study focused on the voices and views of the participants through qualitative research. We engaged in understanding the meaning of the participants' concepts, words and feelings that they shared, and put emphasis on looking at the answers from their local perspectives.

6.4 Research methods

The first day of the two-day workshop focused on learning about internally displaced women's experiences of conflict. The second day focused on learning about their hopes and priorities for peace.

The following methods and tools were applied in the research:

1. Interactive methods for small and medium sized groups: brainstorming, time-line writing and drawing, FGDs, peer-to-peer interview groups, storytelling, world café method;
2. Visualisation tools such as writing and drawing techniques and games (ice-breakers);
3. Semi-structured interviews with camp management, key informants and consortium partners;
4. Individual conversations as well as individual/group counselling sessions for interested participants led by trained social workers and counsellors;
5. Participant observation;
6. Systematic documentation of research, including pictures of workshops and creative outputs by participants.

6.5 Psychosocial support for participants

Choosing the Women and Girls Centres (Aye House in Myitkyina and Cherry House in Bhamo) as the workshop locations allowed for the discussions to be in a trustful and safe environment, where the participants/interviewees felt comfortable to share their views, experiences and feelings. Building a positive atmosphere and sense of trust was of the utmost importance for later discussions and interviews.

Based on previous research experience and information from field workers in Kachin State, there was a high probability that participants would share experiences related to GBV and sexual violence. We expected that the participants would remember and relive difficult moments, events and experiences during the conflict. Hence, the workshops were supported by the social workers and the staff of the Aye House and Cherry House, who were already known and trusted by many of the internally displaced women. This research was planned and implemented in accordance with international standards for research (as developed by WHO for victims of human trafficking), ensuring a safe place and offering counselling opportunities where available. Social workers offered psychosocial counselling and follow-up support based on the needs and wishes of the participants during and after the workshops to avoid re-traumatisation and to support the women and girls in coping with their experiences.

6.6 Selection of research locations

The research was conducted in both GCA and KCA/NGCA to cover a wide range of participants and to provide a complementary picture of experiences and priorities for the future of internally displaced women in both areas.

In the GCA, the field research was conducted in two locations in Myitkyina and Bhamo. The workshops were held in the Women and Girls Centres established by Metta Development Foundation with the support of UNFPA where psychosocial support for internally displaced women and girls is being offered (the 'Aye House' in Myitkyina and the 'Cherry House' in Bhamo). With the support of the social workers, we invited internally displaced women from various camps in the two areas to have a wider variety of participants living in different camps.

In the KCA/NGCA, camp locations were selected with the expertise of the consortium partners according to the following criteria:

- ◆ The camps should be possible to reach for the national researchers and guarantee their safety;
- ◆ They should allow for a certain geographical divergence and variety regarding the population living in the camps;
- ◆ The camps should not have been previously overloaded with research to avoid approaching interviewees/participants fatigued by research projects.

Based on these criteria and the knowledge of the consortium partners the camps in Pa Kahtawng, N Hkawng Pa and Dum Bung were selected. These are focus camps for KWPN's support project comprising a majority of Kachin people, including the sub-groups of Lisu and Zaiwa.

6.7 Research topics and questions

The research tools and exercises were designed along the following lead questions:

A. Experiences of conflict ('looking back') —day 1

What are internally displaced women's and girls' major experiences during 4 years of the conflict?

Were there also any positive developments in the last 4 years living in the camps?

B. Status quo related to the conflict ('present time')

How has the conflict influenced women's/girls' current living situation?

How do women/girls receive (and how much/which) information about the peace process/conflict situation?

How are women/girls being involved in the peace talks, e.g. in consultation processes, negotiation, feedback mechanisms?

How have women's/girls' views, needs, priorities been considered in the peace process/ceasefire talks? (Positive and negative examples).

C. Hopes and priorities for peace ('looking into future') —day 2

What are women's/girls' hopes for the future? How do women/girls imagine their life to be?

Clarify women's understanding of peace and other concepts, wishes, hopes.

How can these hopes and needs be met?

How could women contribute to the peace building process? In the family/ household level, camp level, political level?

What are women's/girls' needs and priorities that should be integrated in the peace process/ceasefire talks?

What are important points/topics that are being left out of the current political discussion so far but that need to be addressed in future?

6.8 Documentation of research

A detailed documentation of the research was crucial to collect as much information as possible. We focused on three major elements to document the information:

- ◆ Findings and results from the FGDS and group exercises;
- ◆ Information about the processes of discussion to complement the findings from the FGDS and group exercises by looking at what was said by whom, when, how and possibly why;
- ◆ Participant observation to provide details about the circumstances and side-information related to the interviews and FGDS. For example, body language, voices, room, atmosphere by/of the participants, breaks, silence, feelings, any extra information.

The documentation during the research was done through note-taking, supported by prepared documentation sheets, collection of discussion outputs and group exercises on flip charts, recordings of selected FGDS, and photographs. Documentation was done in either Jinghpaw (Kachin), Burmese or English, and later translated into English for means of data analysis and report writing.

6.9 Analysis

The analysis of the data collected during the fieldwork was done through a combined approach. We systematically coded the group discussions and semi-structured interviews conducted with key informants and experts (see the complete list of all interviews and group meetings in the annex). The coded field notes and transcripts were categorised, interpreted and summarised. ◆

List of meetings and interviews

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Name	Organisation	Gender		Position	Place	Date	
		F	M				
Government-controlled areas							
1	Mae Sabe Phyu;Sarah McCan	KWPN;Trócaire	2	Director;Development Programme Manager	Trócaire office Myitkyina	15.10.2015	
2	Naung Latt;Ningli Hkawn	ConsultantKWPN	2	Researcher;Interpreter / research assistant	Trócaire office Myitkyina	04.12.2015	
3	Hka Ra	Trócaire	1	Admin, Logistics officer	Trócaire office Myitkyina	07.12.2015	
4	Staff of Aye House Myitkyina	Metta Development Foundation	3	Centre Manager, staff	Aye House, Metta Development Foundation, Myitkyina	07.12.2015	
5	Workshop with women in Myitkyina	Various IDP camps	23	IDPs	Aye House, Metta Development Foundation, Myitkyina	08.12.2015	
6	Lionel Laforgue	UNFPA	1	Programme coordinator	UNFPA office, Myitkyina	08.12.2015	
7	Workshop with women in Myitkyina	Various IDP camps	(23)	IDPs	Aye House, Metta Development Foundation, Myitkyina	09.12.2015	
8	Camp management and women's group representative of Shwe Zet Camp	Shwe Zet Camp	3	1	Management and women's group	Shwe Zet, Myitkyina	10.12.2015
9	Ja Seng Hkawn Maran	Member of Kachin State Parliament, KWU	1	MP and Director	KWU, Myitkyina	10.12.2015	
10	Pamela Di Camillo	IMC	1	GBV Programme Coordinator	IMC office Myitkyina	10.12.2015	
11	Hka Li	KBC	1	Leader of Development Dept.	KBC Myitkyina	11.12.2015	
12	Staff of Cherry House, Bhamo	Metta Development Foundation	3	Centre Manager, Response officer,Volunteer	Cherry House Bhamo	11.12.2015	
13	Workshop with internally displaced women in Bhamo	Various IDP camps	34	IDPs	Cherry House Bhamo	12.12.2015	

Name	Organisation	Gender		Position	Place	Date
		F	M			
14 Staff of Cherry House, Bhamo	Metta Development Foundation	(3)		Centre Manager, Response officer, Volunteer	Cherry House Bhamo	12.12.2015
15 Camp management Li Su camp	Li Li Su camp	3		Management and women group	Li Su camp	12.12.2015
16 Workshop with internally displaced women in Bhamo	Various IDP camps	(34)		IDPs	Cherry House Bhamo	14.12.2015
17 La Roi	KMSS	1		Head of Diocese	KMSS Bhamo	14.12.2015
18 La Ring	KMSS	1		Leader Bhamo Diocese	IDP location AD 2000	15.12.2015
Kachin/Non-government controlled areas						
19 Camp management Pa Kahtawng	Pa Kahtawng Camp	2		Camp management	Pa Kahtawng Camp	19.12.2015
20 Office manager	IRRC Eastern Division	1		Office manager	Mai Ja Yang	19.12.2015
21 Workshop with internally displaced women in Pa Kahtawng Camp	Pa Kahtawng Camp	22		IDPs	Pa Kahtawng Camp	21.— 22.12.2015
22 KWAT staff	KWAT	3		Health Program manager	Mai Ja Yang, KWAT office	21.12.2015
23 KWA leader	KWA	1		Leader	Mai Ja Yang	21.12.2015
24 Ms. Mary Tawm	WPN	1		Director	Mai Ja Yang	21.12.2015
25 Mr. Sham Seng Hpung	IRRC	1		Secretary	Pa Kahtawng	22.12.2015
26 Workshop with internally displaced women in Lana Zupja camp	Lana Zupja Camp	28		IDPs	Lana Zupja	23.— 24.12.2015
27 Mr. Lahkang Seng Kawn	IRRC	1		Secretary	Lana Zupja	23.12.2015
Total		131	10			

