

Conflict Impacts on Gender and Masculinities Expectations on People with Disabilities in Kachin State **A Rapid Assessment**



international
alert



KACHINLAND
RESEARCH CENTRE

Dan Seng Lawn
Jana Naujoks

Conflict Impacts on Gender and Masculinities Expectations on People with Disabilities in Kachin State: A Rapid Assessment



USAID
FROM THE AMERICAN PEOPLE



Published in December 2018

Kachinland Research Centre (KRC)

CR 97, Shatapru Quater, Myitkyina, Kachin State, Myanmar

Facebook: Kachinland Research Centre

Email: kachinlandrc@gmail.com

International Alert Myanmar

71, Building C, Shwe Pyi Aye Condo, Shwe Pyi Aye Street, Sanchaung Township, Yangon, Myanmar 1111

Web: www.international-alert.org

Email: info@international-alert.org

Acknowledgements

The authors would like to thank the individuals, organisations and officials in Kachin state who kindly shared their insights for this research and facilitated access to their networks and beneficiaries. We acknowledge the vital role of the colleagues who worked on the data collection and the coordination for this project: Naw Tun Aung, Ja lawt Aung, Hkawng Tse, Htu Ra and Hong Hkong, the logistical support from Mu Say, and the overall supervision and guidance at all stages of this project provided by Myat Thandar Ko and Henri Myrntinen.

We are grateful to the review and feedback on earlier drafts of this paper by the participants at the validation workshop. The analysis and any errors remain the responsibility of the authors.

This research was kindly funded by U.S. Agency for International Development's (USAID) Leahy War Victims Fund, administered through the Kan Lett programme by DAI. The opinions expressed in this report are solely those of Kachinland Research Centre and International Alert, and do not necessarily reflect the opinions or policies of the donor.

About the authors

Dan Seng Lawn
Director
Kachinland Research Centre

Jana Naujoks
Interim Country Director
International Alert Myanmar

Table of Contents

Page No.

Abbreviations	1
Executive summary.....	2
1. Introduction	5
2. Research design and limitations.....	7
2.1. Research Objectives	7
2.2. Research Design	7
2.3. Limitations	11
3. Key research findings.....	12
3.1. Gender expectations and challenges	14
3.2. Stigmatisation and Discrimination	17
3.3. Livelihood	20
3.4. Safety and Protection	24
3.5. Attitudes towards Peace and Conflict.....	26
4. Conclusion and Recommendations.....	29
5. Annexex.....	34
Annex 1 Research questions.....	34
Annex 2 Overview of Interviews conducted.....	35

Abbreviations

CSO	Civil society organisation
DPO	Disabled persons' organisation
EAO	Ethnic armed organisation
FGD	Focus group discussion
GOM	Government of Myanmar
IDPs	Internally displaced person
KDG	Kachin Development Group
KBC	Kachin Baptist Convention
KIA	Kachin Independence Army
KII	Key informant interview
KIO	Kachin Independence Organisation
KMSS	Karuna Myanmar Social Services
KRC	Kachinland Research Centre
MWD	Man/men with disabilities
PWDs	Persons with disabilities
SGBV	Sexual and gender-based violence
WWD	Woman/women with disabilities

Executive summary

In Myanmar there is increasing awareness that gender is important in governance, in understanding conflict and building peace. Since women are often missing in formal settings, programming on ‘gender’ has frequently translated into a focus on ‘women and girls’, usually as conflict victims contrasted with men as perpetrators of violence. The ‘other side of gender’, i.e. the experience of men and boys in conflict, is less well understood from a gender perspective at the global level and even less studied in the conflicts in Kachin state in Myanmar.

Conflict-related violence, whether through landmines or armed violence, and the attendant lack of access to medical services, increases the numbers of people living with disabilities yet they tend to be missing from the voices consulted by policy- and decision-makers. While the majority of combatants are male, so are high numbers of conflict casualties and victims, yet the impacts of conflict on men’s experiences and vulnerabilities are little understood. This rapid assessment sought to address this gap by assessing the conflict impacts on gendered expectations on people with disabilities, with a particular focus on masculinities. This is important because gender-blind approaches to provide services to persons with disabilities (PWDs) may miss important dynamics, and because the voices of PWDs have been missing from discussions around peace and conflict.

Based on 161 interviews and six focus group discussions (FGDs) conducted with men and women with disabilities and 19 key stakeholder interviews in government- and Kachin Independence Organisation (KIO)-controlled areas, including the capitals and internally displaced persons (IDPs) camps, the rapid assessment found current services at the most basic level, informed by neither a gender nor a socially created disabilities perspective. Such an approach is urgently needed, requiring capacity-building of service providers and camp volunteers, but also of the PWDs themselves. This should include modules on basic gender equality, disabilities awareness and discussion of the conflict impacts.

Gender expectations and challenges: The conflict made it more difficult for men and women living in IDP camps in general to perform the conventionally assigned gender roles within the family and the community: to protect and provide for the men; to care for the children and community for the women. It is particularly challenging for displaced men and women with disabilities. Barriers to getting married were a particular concern for PWDs, and vulnerability of female PWDs, especially girls, to sexual harassment in the camps.

Conflict impacts range from the devastating loss of limbs or organs through landmines or conflict-related violence, to large-scale displacement due to fighting. Displacement has broken the coping mechanisms and income-generation systems of men and women with pre-existing disabilities, negatively impacting on family dynamics and exacerbating domestic violence. Better-structured and coordinated support is urgently needed to improve mobility in

IDP camps, where lack of walking paths and inadequate sanitation facilities form significant barriers for PWDs' coping mechanisms and dignity.

Psycho-social issues: Men with disabilities and their families reported common mental health problems, depression, despair, in the face of the economic challenges and inability to live up to masculinity expectations. The interviewers heard frequently about challenges related to family unity and threats of family breakdown under the pressures. Tailored and dedicated support to address these are needed.

Veterans with disabilities face specific struggles: As soldiers, they would have been living up to the ultimate masculinities ideals of protecting their family and community. They may be used to the social respect accorded to this position, or to their guns. For former combatants who lost limbs in sacrifice to the greater ethnic good, the change in status to somebody requiring support may be especially challenging, particularly where their service and sacrifice may not be sufficiently recognised. While they continue to receive salaries, their mental health was a particular concern requiring support. Current mechanisms of segregating recently maimed veterans are exacerbating isolation and trauma, and better integration into PWD communities could be much more supportive of adjusting to new realities.

Livelihoods: The conflict and displacement have had a devastating impact on PWDs' incomes and occupations, and due to the impairments they face more difficulties in finding alternative incomes. Earning an income was a mechanism for both men and women with disabilities to prove themselves to their families, earning respect alongside the income. While the current provision of assistive devices and monthly cash support is a vital lifeline to PWDs, more consistent and comprehensive support is needed to enable them to earn income with dignity where possible. This support should be adapted to the severity of the impairments and seek to equip the PWDs with the skills and resources to earn their livelihood where possible, rather than provide one-off donations in the charity model. PWDs whose impairments are so severe that they cannot do so should be supported with sustained financial support to ensure their physical and psycho-social needs are met.

Discrimination: Apart from veterans with disabilities, PWDs of all ages, and even the children and family members of PWDs, encounter discrimination and stigmatisation rooted in ignorance and fear. There is a great need – and great potential for beneficial impact – for awareness raising on how disabilities and gender inequalities are socially constructed, that disabilities are neither contagious nor the fault of the person with disability. Civil society but also church and education institutions should play a key role in this. This effort should involve transforming rigid gender norms around masculine and feminine roles to focus more on individual qualities of tolerance for diversity, inclusion, compassion, kindness, courage, mutual support and continuous learning from each other. For those who can overcome the conventionally accepted gender roles and expectations by embracing more open gender roles, the family

environment has become more stable and harmonious, despite a lack of income opportunities and the challenges of displacement.

In the current **peace process** in Myanmar, there is a need for an inclusive peacebuilding approach that offers all citizens including PWDs space and agency to contribute towards long-lasting peace. In order to formulate an inclusive approach, the stakeholders could explore opportunities to engage with PWDs in community-based peace and reconciliation processes. PWDs must be a part of a positive peace in the future in Kachin, their needs met and their voices heard. They have a right to receive information about the peace process to IDP camps and through disabled persons' organisations (DPOs), and DPOs should explore mechanism for feeding back concerns or support mobility-impaired members to participate in peace-related discussions, where they want to participate.

1. Introduction

Since the adoption of United Nations Security Council Resolution (UNSCR) 1325 on Women, Peace and Security in 2000, there has been an increasing awareness that gender is important in understanding conflict and building peace. Since women are often missing in formal settings, programming on ‘gender’ has frequently translated into activities or research focused on ‘women and girls’, usually as conflict victims contrasted with men as perpetrators of violence. This kind of stereotypical understanding of gender in relation to conflict is problematic. The ‘other side of gender’, i.e. the experience of men and boys in conflict, is less well understood from a gender perspective at the global level and even less studied in the conflicts in Kachin state in Myanmar. In relation to conflict, men, like women, are often victims of the conflict and not necessarily always perpetrators of violence. While the majority of combatants are male, so are high numbers of conflict casualties and victims, yet the impacts of conflict on men’s experiences and vulnerabilities are little understood. How conflict changes the gender expectations on men is a topic that has been neglected in research on the relationship between conflict and gender to date.

Conflict-related violence, whether through landmines or armed violence, and the attendant lack of access to medical services, increases the numbers of people living with disabilities. However, they tend to be missing from the voices consulted by policy- and decision-makers. In Kachin state, this is partly due to a lack of mechanisms for them to participate in the peace process, reduced mobility, and partly due to lower educational and income level. These factors combine to hinder their voices reaching decision-makers or the wider public. According to the 2014 Census, the 4.6% of the population of Myanmar that live with disabilities tend to have lower literacy, school completion and labour force participation rates compared to the national average.¹ Mobility and speech impairments form barriers to the participation of these conflict victims in needs assessments and dialogues about peace and conflict.²

This study aims to enhance understanding of this issue in Kachin state in Myanmar in relation to the conflict that resumed in 2011 after the breakdown of the 17-year ceasefire between the Government of Myanmar (GOM) and the Kachin Independence Army/Organisation (KIA/O), the largest armed group in Kachin. The armed conflict in Kachin state is deeply entrenched in political grievances over ethnic and religious identity issues, which led to the founding of the KIA/KIO in 1962. Before the armed rebellion, Kachin had been the most

1 Disability Statistics in Myanmar: Highlight from 2014 Population & Housing Census, Presentation given at United Nations Headquarters, New York, 9 March 2017, <https://unstats.un.org/unsd/statcom/48th-session/side-events/documents/20170309-2L-Khaing-Khaing-Soe.pdf>

2 In the case of Kachin, the first needs assessment was undertaken in 2016 by the Kachin Development Group. This shows how PWD issues have been neglected in the general discourse.

peaceful state in the Union of Burma since Independence. The KIA/KIO subsequently engaged in continuous active fighting with the Tatmadaw. Intermittent and abortive peace talks in the 1970s and 1980s failed to reach a ceasefire agreement.

The end of the Cold War, however, brought a change in the general political milieu of Myanmar, both within the Tatmadaw leadership circle as well as among ethnic armed organisations. Kokang (MNDAA), National Democratic Army Kachin and United Wa State Army agreed ceasefires with the military government in 1991, and the KIA splinter group, Kachin Defense Army, a year later. In this new political climate, the KIO leadership negotiated and reached a ceasefire agreement with the then military government in 1994 with a clear demarcation line between the two sides. The ceasefire lasted until 2011, when war resumed after a series of skirmishes in the Mali-Dabak hydropower areas.³ Since then, thousands of civilians have had to flee from their home villages. By September 2018, 98,000 IDPs remained in camps in government-controlled and KIO-controlled areas, 14,000 of them displaced in 2018.

This research did not set out to provide a general needs assessment for PWDs living in IDP camps. It is intended to be a rapid assessment of the impacts of conflict on PWDs from a gender perspective, with special consideration of expectations of masculinity. In so doing it did not treat PWDs as a homogenous category. The research sought to gauge gender differences in the experiences and expectations of men and women with disabilities; the intersectional differences between different men that disabilities would seek to recruit. WD based upon their income level; the differences between veteran PWDs and civilian PWDs. This study includes a rapid assessment of those providing services for PWDs and their approaches. The issues addressed include livelihoods, how the conflict changed gender expectations, stigmatisation and discrimination, safety and protection issues, and PWDs' attitudes towards peace and conflict. This is important because gender-blind approaches to providing services to PWDs may miss important dynamics, and because the voices of PWDs have been missing from discussions around peace and conflict.

The report has been structured as follows: this introductory chapter outlines the rationale of the research and its significance; the second chapter states research objectives, research design and its limitations; the third chapter elaborates the key research findings on how the conflict has impacted PWDs' gender expectations and the consequences for livelihoods and attitudes towards peace; the final chapter summarises the key research findings and draws policy recommendations for stakeholders and policy-makers.

3 D. Seng Lawn, A critical review of development policy and processes in Kachin state (1994–2010): Development from above, Unpublished Paper, Myitkyina: Kachinland Research Centre, 2017

2. Research design and limitations

2.1. Research objectives

- a). To understand the impact of conflict on gender dynamics among persons with disabilities.
- b). To improve the understanding of how the socialisation of masculinities impacts Kachin men and boys living with disabilities both in an IDP camp setting and in the community.
- c). To draw recommendations to humanitarian, conflict and peace-building practitioners on implementing more inclusive, comprehensive and gender-equitable approaches in their work.

2.2. Research design

The research focuses on questions related to gender and conflict, dynamics of PWDs, mapping of service providers, and attitudes to peace and conflict. These overarching questions are framed in a way that they can generate information on how the conflict impacts on gender expectations, especially on masculinity, livelihood, and understanding of peace and conflict. See Annex 1 for the research questions.

Methodology:

The research employed qualitative research methods consisting of semi-structured key informant interviews (KIIs) with service providers, authorities and male and female PWDs, and structured FGDs with male and female PWDs.

The field research data collection team was trained in masculinities, gender, disabilities, peace and security at the end of August 2018. In this training the first three days focused on the key concepts of gender, masculinities and conflict, drawing on International Alert's prior research in southern Shan and Tanintharyi. This was followed by a day of disabilities awareness training. Kachinland Research Centre (KRC) and Alert then worked together to elaborate the research questions, interview questionnaire and research methodology and agree which key stakeholders to interview. The research questions were piloted at Jan Mai Kawng school for the Blind (Myitkyina) in early September and revised before the next step in data collection.

The research data collection was carried out by the KRC field research team between 12 September and 27 October 2018 in a rapid assessment approach. Geographically, the research was conducted in two areas under Ethnic armed organisation (EAO) (KIO) control, namely Laiza and Mai Ja Yang along the Sino-Myanmar border, and three areas under GOM control: Bhamo, Myitkyina and Waimaw. Please see Annex 2 for more detail on the IDP camps

and key stakeholders interviewed.

The field research team completed a total of 166 interviews: 141 interviews with PWDs, 6 FGDs and 19 KIIs (see Table 1). In total, 45% of the PWDs interviewed were female (64 women with disabilities) and 55% were male (77 men with disabilities).

Table 1: Locations and types of interview

Location	KII	FGD	Key Stakeholders
Laiza	50	3	8
Mai Ja Yang	7	1	4
Bhamo	9	1	1
Myitkyina	46	1	4
Waimaw	29	0	2
	141	6	19

Figure 1: Age of the informants

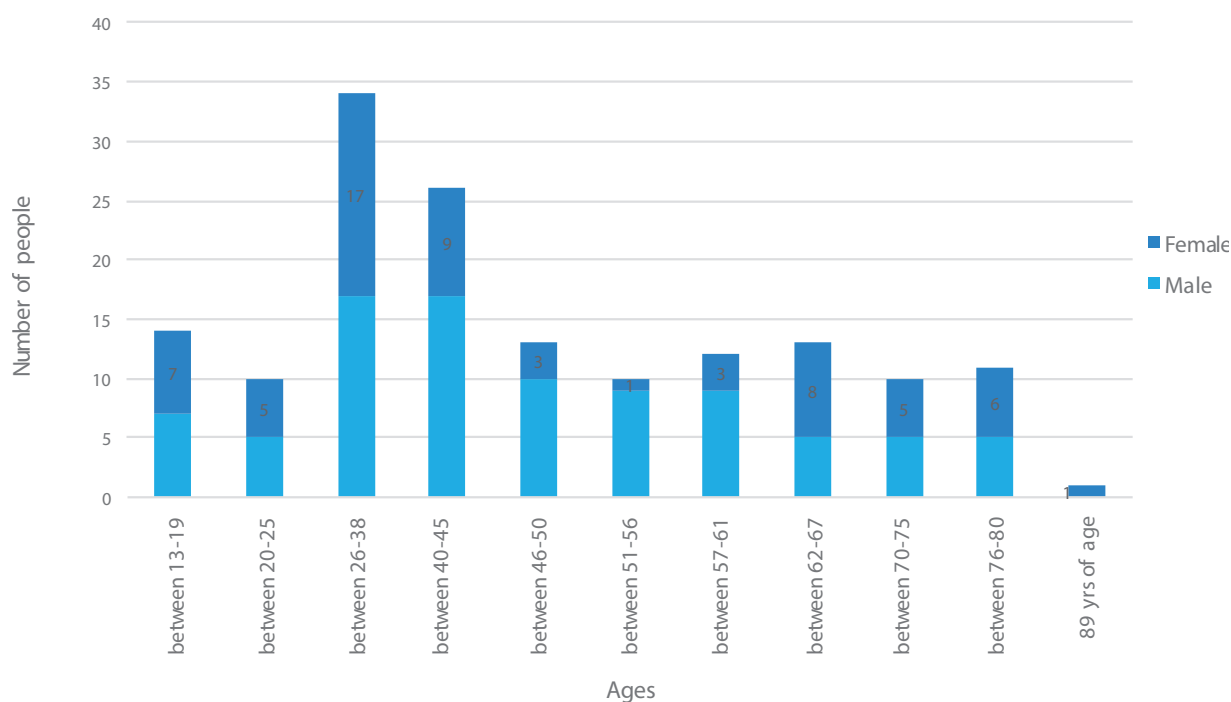


Figure 2: Location of interviews

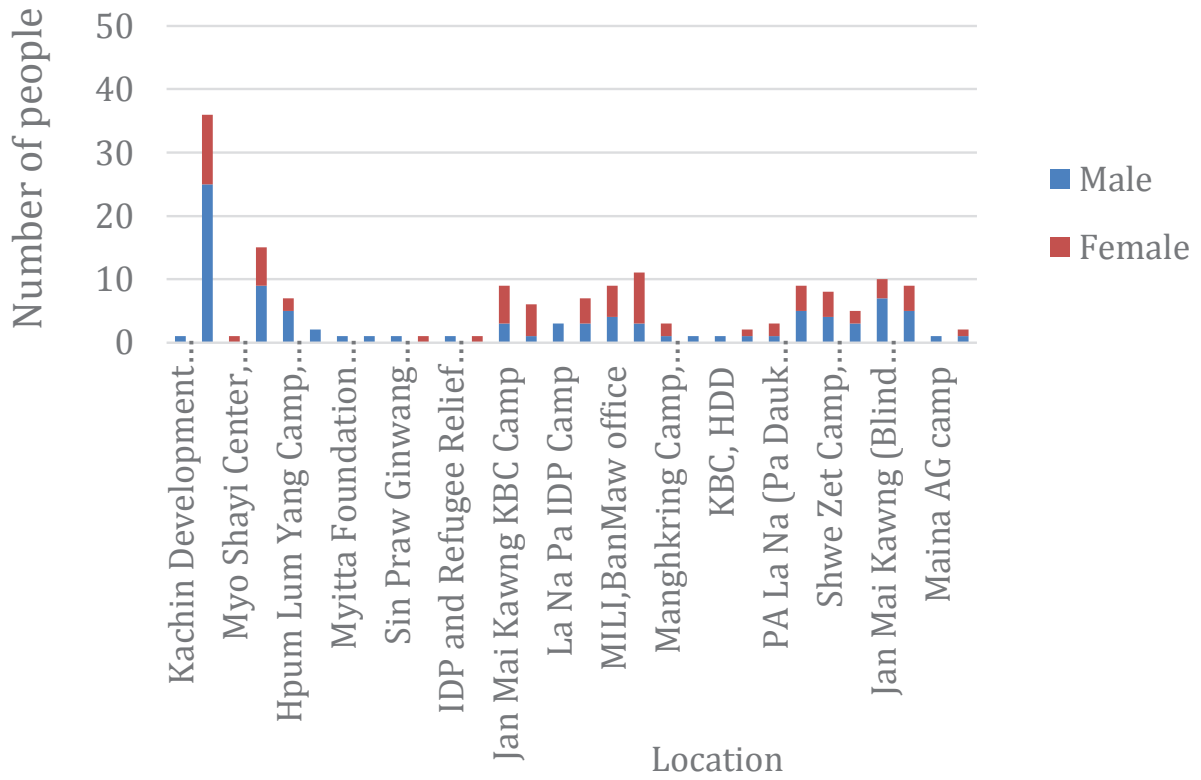


Figure 3: Key stakeholders with CSOs, DPOs and authorities

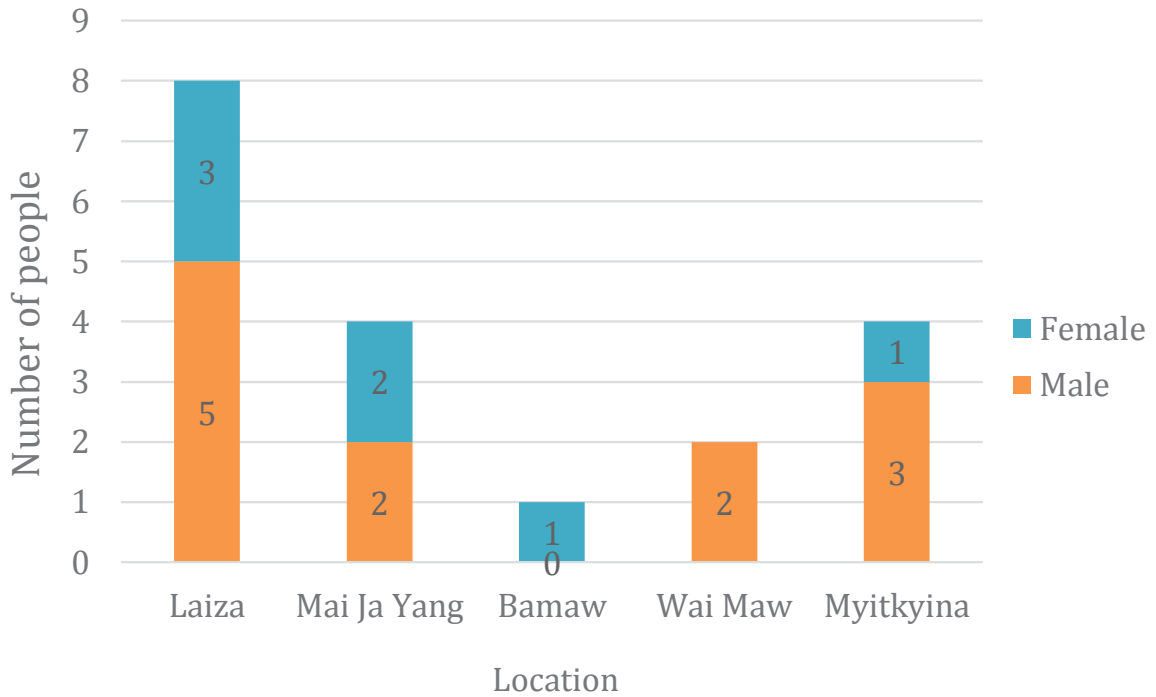


Figure 4: FGDs in Government-controlled area and EAOs

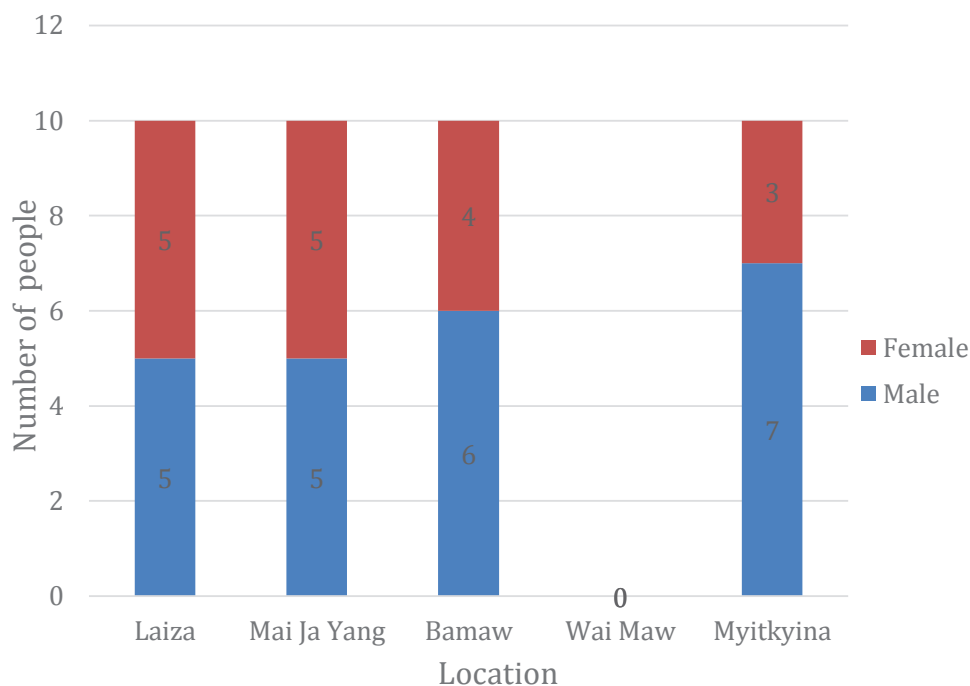
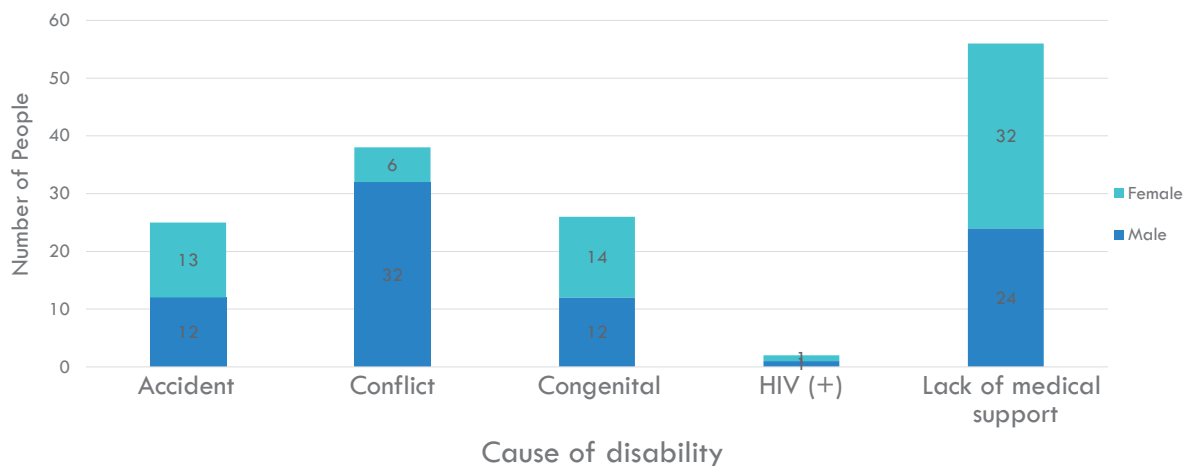


Figure 5: Cause of disabilities



After the completion of field research, the data was jointly analysed by KRC and Alert in a four-day analysis workshop from 31 October to 3 November 2018. This workshop drew on the actual interview data collected as well as the reflections and observations of the field researchers from the data collection.

The draft was peer reviewed by PWDs and service providers to validate the analysis and recommendations. The feedback received was incorporated into the final version presented here to inform public and policy discussions.

2.3. Limitations

Due to time limitations, this research was intended as a rapid assessment, rather than covering all aspects of masculinities in relations to gender dynamics and conflict. In terms of geographic coverage, this study was conducted in selected key locations; however, the conflict and gender dynamics may vary significantly in different regions of Kachin state and other parts of the country. The research concentrated on government- and KIO-controlled areas, and there may be similarities and differences to the situation in militia-controlled areas where there is probably less support available. The current study was also not able to include a more thorough investigation into issues of sexual and gender-based violence (SGBV), which would require building up more trust with the PWDs and suitable referral and support mechanisms, as well as spaces with more privacy and confidentiality for interviews than IDP camps provide.

Due to technical limitations, persons with intellectual impairments or audio impairment could not be interviewed. The interviews focused on persons with mobility impairments, visual impairments and physical disabilities. Separate research would be needed to identify the specific needs and vulnerabilities of persons with intellectual and audio impairments. This research presents a first rapid assessment of this topic, which identified key issues to be considered and highlights areas where further research and programming support are needed.

3. Key research findings

Overview of service providers and services

In terms of service providers and authorities, the assessment identified few organisations that focus primarily on PWD issues. Although most of the organisations are fully aware of the importance of social integration while dealing with PWD issues, they cannot fully commit to the issues due to other larger humanitarian needs related to IDP issues. Therefore, most are unable to offer additional support beyond primary activities such as providing general assistive devices⁴ and monthly cash allocations to the PWDs on their lists.⁵ General civil society organisations (CSOs) such as Kachin Baptist Convention (KBC), Karuna Myanmar Social Services (KMSS) and Nyein Foundation provide cash support of 80,000 MMK (equivalent to about US\$51) per PWD per month in GOM-controlled areas and 100,000 MMK (equivalent to about 64 USD) in EAO-controlled areas. It should be noted that the research encountered some confusion regarding differences in definitions of PWDs and divergent criteria for receiving such monetary support. While the GOM only recognises four categories of PWD (physical, seeing, hearing and intellectual or learning impairments), other organisations apply significantly more: some follow the six Washington criteria,⁶ while others apply broader definitions, which include people with HIV/AIDS.

On the ground, this leads to multiple, divergent lists of PWDs between camp leaders and CSOs. Complications can result, for example, when different organisations want to distribute different items or cash but use different sets of criteria. Some IDPs in camps stated that they received less than the supposed amount – or less than others – as the local camp leadership agreed to split the total funds received for a smaller list of PWDs between all of the PWDs on its own, more comprehensive list of PWDs, or vice versa. This seems like an area where joint counting and allocation cooperation would be more suitable.

An additional complexity is that people with impairments (loss of limbs) may be included in lists of PWDs by camp leaders against their will, based on the camp leader's observation, despite their preference not to be considered as PWDs because they feel they can

4 These tend to include wheelchairs, tricycles, walking sticks and crutches, though the availability depends on the areas. For instance, eye protection glasses for the visually impaired or blind are only available in the GOM-controlled area.

5 S. Awng Ja, Personal Interview, KBC, KBC Office Myitkyina, 15 October 2018. H. Roi Ji, Personal Interview, Nyein Foundation, Nyein Office Myitkyina, 12 October 2018. This was also mentioned by interviewees from Je Yang IDP camp, Myusha Hpyen Hpung (People's Militia) (MHH) from Laiza and from Maina IDP Camp in Waimaw during the interviews.

6 The Washington Group Short Set of Questions on Disability, available at <http://www.washingtongroup-disability.com/wp-content/uploads/2016/01/The-Washington-Group-Short-Set-of-Questions-on-Disability.pdf>

function and earn their livelihood well. General knowledge and application of an approach that understands disabilities as socially constructed do not seem to have reached the beneficiaries and ‘frontline’ volunteers, where a charity or medical model and sometimes paternalistic approaches seem to be more common.

At the moment, there is no dedicated psycho-social support available for PWDs. This seems to be a significant gap for people who have survived traumatic violence related to the conflict, including displacement and, for some, loss of limbs to landmines. From the researchers’ observations, traumas seemed more evident in EAO-controlled areas, while GOM areas have experienced less direct violence. This may stem partly from the fact that in EAO areas the disabilities seemed to be incurred more recently and people were still traumatised and adjusting, while in GOM areas the interviews included more people with congenital disabilities who appeared to be more reconciled with their life. However, some IDP camps in EAO-controlled areas have community halls that provide a place for PWDs to socialise and interact together, which serves the most basic function of mutual support through exchange with others to reduce feelings of isolation and depression. The community halls to some extent replicate the tea shop functionality as hubs for exchange and socialising; however, this included replication of the gender patterns with domination by men with disabilities and only few women with disabilities using them. Targeted action should be taken to make these inviting to both genders.

Based upon the interviews with the service providers, there does not seem to be a written policy and manual for supporting or engaging with PWDs to date, although some are in development. For instance, the Myitkyina Education Centre for the Blind is in the process of developing a tailored manual related to PWDs.⁷ This is intended as a guidance manual for service providers to develop a better understanding of how to take care of PWDs. KBC, KMSS, Kachin Development Group (KDG) and Nyein Foundation work with PWDs only as a part of their larger IDP programming. In doing so, they currently do not apply a systematic gender distinction or analysis. In a way, what these CSOs share in common is an approach lacking in gender sensitivity.

The research participants were mixed genders and ages, but primarily included people with mobility and visual impairments. The research concentrated on IDPs with disabilities, plus additional interviews with non-displaced PWDs in Laiza and Myitkyina were conducted for comparison. One of the features was that the disabilities of many of the IDPs in EAO-controlled areas seemed to be conflict-related, incurred through landmines, conflict violence, while fleeing from fighting, or due to lack of timely medical support. Meanwhile, in the GOM-controlled area, most of the PWDs reported that their disabilities were congenital or stemming

7 L. Gam H pang, Personal Interview, Jan Mai Kawng School for the Blind, (Myitkyina), Myitkyina School for the Blind (Myitkyina), 26 October 2018

from accidents. In part, this may be due to perceptions that stepping on a landmine can incur charges for ‘destruction of government property’, adding further problems for PWDs. This acts as an incentive for landmine victims to blame traffic or other accidents for their disabilities, potentially distorting numbers.

According to the field research, the impact of conflict cuts across different spheres of the lives of PWDs. The conflict created new challenges for them to perform the expected roles within the family and community. Like many IDPs, PWDs are also facing immense problems of livelihood due to the conflict. Worse still, they are facing double discrimination and stigmatisation by the camp community as PWDs and the host community in general as IDPs. The conflict made them more vulnerable; especially for those PWDs displaced into IDP camps in KIO-controlled areas, where they remain exposed to the risk of conflict-related bombings. The camp infrastructure and environment also made women PWDs feel less secure and safe as the IDPs camp locations are exposed to motor shellings and aerial bombing during the active fighting between the Tatmadaw and KIA.⁸ The conflict also influenced PWDs’ views on the issue of peace and conflict differently.

3.1. Gender expectations and challenges

The conflict made it more difficult for men and women living in IDP camps in general to perform the conventionally assigned gender roles within the family and the community. It is particularly challenging for displaced men and women with disabilities.

In the Kachin community, men are traditionally expected to be the head of the family, the primary breadwinner, the protector of the family, immediate blood relatives and the land. In contrast, Kachin women are expected to be the homemaker, mother, organiser of family members and relatives, including caring for the old, young and sick. The conflict dynamics have had a considerable impact on the conventional gender roles, and even more so for the PWDs living in IDP camps, by creating multiple additional challenges for them to overcome. Both men and women are expected to marry and have children to continue the clan, but disabilities can form significant barriers to marriage. Unmarried PWDs spoke of wanting to get married, but struggling to find a spouse.

A male PWD from Woi Chyai IDP Camp in Laiza recounted how the conflict has upset the gender roles in the family, creating tensions for the couple:

“Though I am a disabled person, before the war broke out I could help my wife in many ways. When the war broke out in 2011 we had to flee to our slash and burn cultivation field, and she had to carry me on her back while fleeing. After that I think she was

8 FGD, Je Yang IDP Camp (Laiza), 17 September 2018

totally disappointed with me...and we also lost all our family properties.”

He was unable to protect his family and lands from the conflict, and while fleeing his wife ended up protecting him by carrying him, in a reversal of gender expectations. In this case, the problem arose when the male PWD could not play the expected gender role, and his partner stopped recognising his role, which resulted in a strained relationship. He was unable to repair the broken relationship with his wife, in his view mainly because he could not perform the expected gender role as the protector of the family and the property.⁹ In some cases this can result in relationship breakdown.

In other cases identified by the research, the man with disabilities’ families have accepted the contravention to conventional gender roles yet the man’s perception about himself is problematic. This arose mainly where the men feel unable to live up to conventional gender expectations as the primary breadwinner and head of the family, even though his family members still view him as the head of the family. This can result in enormous mental stress for the PWD living in IDP camps. An male PWD reflected how, though he is still the head of family, lack of income opportunities make it difficult for him to perform the role. He said,

*“In the family I am the head of the family. I oversee things in the family. But it is now extremely difficult for me to perform the family responsibilities due to lack of income.”*¹⁰

In addition to the lack of income, the problem can also relate to the husband’s inability to take care of household chores.

The inability to live up to these conventional gender expectations is particularly problematic for male veterans with disabilities, who can no longer perform the aforementioned masculinity roles in the family. All of the veteran PWDs interviewed were male, as women KIA members are less likely to serve at the frontlines. One veteran said,

*“I have gone through many depressing things. I could not earn money, though my children are still in school. I felt quite depressed because I cannot earn money for my family and cannot perform family responsibilities.”*¹¹

As soldiers, they would have been living up to the ultimate masculinities ideals of protecting their family and community. They may be used to the social respect accorded to this

9 WCC 10, Personal Interview, Woi Chyai IDP Camp (Laiza), 18 September 2018. 51 year old man with multiple disabilities, due to a bullet passing through his head in a battle before the ceasefire.

10 HLYC 3, Personal Interview, Hpum Lum Yang IDP Camp (Laiza), 20 September 2018. 45 year old man with physical impairment; he lost one leg due to a landmine accident. Although he was able to maintain his formal title as the head of the family, problems arise due to his reduced ability to earn money for the family.

11 JYC 5, Personal Interview, Je Yang IDP Camp (Laiza), 15 September 2018. 48 year old man with physical impairment; he lost one leg due to gun fighting and a bullet passed through his leg.

position, or to their guns. For former combatants who lost limbs in sacrifice to the greater ethnic good, the change in status to somebody requiring support may be especially challenging, particularly where their service and sacrifice may not be sufficiently recognised.

However, in some cases, men with disabilities were able to overcome the traditional gender expectations, and adapt successfully to the new situation. One male group member explained how he reviewed his role in the family after the conflict, saying,

*“We no longer make distinction between husband and wife’s family roles and responsibilities. I also help my wife in doing household chores and other family works.”*¹²

This transcendence of divisions created by gender roles seems to have been key to finding accommodation with the new situation. For those who can overcome the conventionally accepted gender roles and expectations by embracing more open gender roles, the family environment has become more stable and harmonious, despite the lack of income opportunities and the challenges of displacement. Those families can make the best out of limited resources, working together to the best of their capacities for the overall family wellbeing.

On the other side, those who cannot embrace more flexible gender roles can experience grave frustrations due to their inability to meet gender expectations. These frustrations can lead to mental health issues, sometimes manifesting in negative coping mechanisms including alcohol and substance abuse and linked to increases in domestic violence. In the most severe cases, this failure to cope with the situation has led to suicidal tendencies. The interviewees reported cases of suicide of PWDs, particularly among the veteran PWDs.

In some families, the conflict impact has exacerbated pre-existing issue of domestic violence. One woman with disabilities¹³ interviewed used to work as a trained midwife in her community of origin. When she was raped and became pregnant, social pressure forced her to marry the rapist. Her impairment from polio could have been a risk factor increasing her vulnerability. Her husband is a violent alcoholic, but in their village she was able to earn money for the family and her husband “could not trouble her much”. Due to the conflict, they had to flee and her younger son incurred a disability due to lack of medical support while fleeing. In the IDP camp, she has been unable to go out and find a job to support her family as she has to look after her disabled child. Her husband is rude to the community and becomes more violent whenever he is drunk, causing direct harm to the whole family and increasing the discrimination the woman with disabilities experiences.

12 JYC 21, Personal Interview, Je Yang IDP Camp (Laiza), 16 September 2018. 48 year old man with physical impairment.

13 MRCC 5, Personal Interview, Maina RC Camp, 9 October 2018. 46 year old woman with disabilities related to polio due to lack of medical support as a child.

3.2. Stigmatisation and discrimination

The community tends to have different stigmas for different types of disabilities. Normally stigmatisation and discrimination are directly related to each other. The word stigma itself is a negative connotation. However, there are some positive biases around traditional perceptions of a particular type of disability as auspicious or associated with good fortune. These positive perceptions beget positive communal and individual attitudes and actions, while negative stigmas beget discrimination against PWDs. Traditionally, the presence of children with autism disease and cleft lips is considered auspicious for the family's wellbeing and wealth. However, negative stigmas have been attached to the blind, physically impaired persons, the deaf, as well as mentally or intellectually impaired persons. People with these kinds of disabilities are often considered inauspicious and less valued as individuals, particularly those with congenital disabilities. Such PWDs tend to be the victims of mocking and discrimination by others. The reason for this is not due to maleficence, but is rooted in a lack of awareness within the community. Veteran PWDs injured after 2011 are an exception to this, as they are perceived as heroes injured while serving to protect the ethnic community.

In the interviews, PWDs recounted discrimination in the family, neighbourhood or community, the camps and the Church. A blind lady from Myitkyina School for the Blind recounted how she had been discriminated against by the family members and the neighbours when she was uneducated:

*“The family members and neighbourhood looked down upon me when I was uneducated. I was like a mocking thing for the kids in the neighbourhood. For now I am an educated person I no longer face such kind of thing again.”*¹⁴

This illustrates the positive impact that targeted support, such as education tailored to PWDs, can have on their perception in the community and therefore their self-perception and quality of life. It also indicated how disabilities can have multiple interconnected impacts, such as blindness causing exclusion from education opportunities, which then causes further exclusion socially or in the labour market.

Churches as key social institutions in Kachin can play a vital role in enhancing inclusion and social contact for PWDs, or, conversely, act as sites for social exclusion. One woman living with disabilities explained her experience of discrimination within the church congregation:

“I experienced discrimination while involved in the church activities. When I was a teenage girl I went to participate in the youth activities. While others were playing I had

14 MBS 3, Personal Interview, Jan Mai Kawng School for the Blind (Myitkyina), 26 October 2018. 34 year old blind woman.

*to stand alone without doing nothing. I felt really small at that time.*¹⁵

Another physically impaired woman from Maina IDP Camp recounted how she had been looked down upon by the church members while participating in the church activities:

*“Some kind-hearted people included me in the choir competition last year. But some protested and rebuked for including physically deformed person.”*¹⁶

In terms of the physical structure, the church building is not accessible for disabled persons, but, as well as in the building, there seems to be less or no social space for PWDs in the church congregation.

An male PWD from Hpum Lum Yang IDP Camp lashed out against the discriminatory behaviours of the church congregation:

*“The primary purpose of the Church is to look after the poor and the downtrodden people. The purpose of establishment of the Church is to look after depressed people, widows and outcasts. But the Church has forsaken those people. They only care about the rich people. Then who will look after those helpless people? While the Church leaders do not think about them?”*¹⁷

Church leaders and members could play a more significant role in supporting PWD, amplifying their voices and concerns, as well as supporting their engagement in the community free from discrimination. Advocating for this would seem to be an effort worth making considering the role and influence of the Church in Kachin.

Discrimination even seems to appear among PWDs in the camps; for instance, certain types of PWDs such as those who contracted polio have been discriminated against by the camps in terms of access to assistive devices available for the members of the camp. An man with disabilities related polio (PWD) from Hpum Lum Yang said bitterly:

*“I have been living in this camp for three years, it was the first time this year that I got 3000 Kyats and electronic bicycle as an assistive device so far.”*¹⁸

This could be an area where a lack of understanding and awareness exacerbates prejudices relating to infection or contagion risks, which can result in outright discrimination against PWDs.

15 Ibid.

16 MRCC5, 2018, Op. cit.

17 HLY 2, Personal Interview, Hpum Lum Yang IDP Camp (Laiza), 20 September 2018. 30 year old man with disabilities related to polio and a lack of medical support as a child.

18 Ibid.

Discrimination also seems to be entrenched in some of the criteria for securing government jobs, both in GOM-controlled and KIO-controlled areas. One of the formal criteria for the post of a schoolteacher is that the applicant has to be “a healthy person”, not a PWD. An male PWD from Hpum Lum Yang IDP Camp summed up this point by saying:

“They do not want to give us jobs in the government sector. They do not want to use us and employ us in any post. Just recently I asked a local school principal whether I could teach the children. He said no because he is afraid that children will become like me. He is afraid that children will imitate me. So they considered that way. They do not want to employ us in any of the government jobs.”¹⁹

It seems that these prejudices run deep, and can contribute to internalised stigmatisation and depression affecting PWDs’ mental health. Paralysed PWDs who are unable to leave their shelter seemed to be the worst affected by depression and loss of hope, with insufficient social interaction.

Mental health issues among PWDs seemed of particular concern for veterans. Recently injured veteran PWDs seem to be kept apart from the rest of society and other PWDs in a secluded area. The thinking behind this approach is to give them the required space to adjust to their new existence. However, such an approach has encountered some challenges. An man with disabilities, from Hpum Lum Yang camp stated how dangerous it is to keep recently injured “fresh” veterans in secluded areas. He said,

“It would be better to keep fresh veterans with the community. Because things can go wrong; in this condition they make decisions quite fast. In last December there were two fresh veterans who had been kept in the secluded area. One of them attempted suicide. Fortunately we could go there in time and save his life.”²⁰

Depression and suicide are frequent side effects of this segregation, and not unusual forms in which conflict-affected masculinities manifest themselves in times of emotional upheaval.

These suicide attempts, however, underline the importance of addressing mental health issues, particularly for the survivors of violent conflict. Worryingly, this fits into global statistic of higher suicide rates among men than women worldwide. While alcohol is generally banned from IDP camps, interviewees recounted male relatives smuggling in alcohol or drugs to the male PWD, to alleviate depression and sadness. These male solidarity efforts providing narcotic substances can alleviate symptoms but do not address the issue. More support for

19 Ibid.

20 Ibid.

mental health and wellbeing of PWDs should be urgently provided, including for former combatants. This could be in the form of peer-support groups if individual one-to-one counselling is not financially or practically feasible.

Stigmatisation affects not only the individual PWDs, but can even lead their children to face discrimination and harassment in the school and community. Some parents prevent their children from playing with children of PWD parents. For instance, blind children can study together with normal students, but when they sit exams they have to sit under the stairs.²¹ According to the interviews with the blind people from Myitkyina School for the Blind, the school curriculum and the exam questions are not friendly for the blind students, as the exam questions include diagrams without proper descriptions. This indicates structurally anchored discrimination within the education system²² but also indicates clear entry points for how small but strategic changes in the education approach could achieve big wins for the inclusion of learners with disabilities into the education system, laying the foundation for better integration into broader society.

The educational level also plays an important role in boosting PWDs' self-esteem and confidence. A female interviewee at the Myitkyina School for the Blind²³ mentioned how her perception about her disabilities has been conditioned by the educational opportunities. She said,

“I consider myself as a disabled person. When I had less knowledge I felt completely blind. It was more difficult for me before I got a chance to go to school. There is a popular saying, ‘Being blind is a loss, but deafness is the end.’ Therefore I had considered myself as a lost person. But now I know how to read and write..., and I see light and hope. So now I do not look at what I can't do, instead I look at what I can still do.”

Education and learning skills can be ways of transforming identities and self-perception.

3.3. Livelihood

Aside from the physical disabilities caused by conflict, the biggest conflict impact on PWDs has been the destruction of livelihoods. The conflict and displacement have had a devastating impact on their incomes and occupations, and due to their impairments they face more difficulties in finding alternative incomes. A woman with disabilities described how they lost their family properties due to the conflict:

21 FGD, Jan Mai Kawng School for the Blind, (Myitkyina), Myitkyina School for the Blind (Myitkyina), 26 October 2018

22 Ibid.

23 MBS 2, 2018, Op.cit.

“Before the war broke out we ran a shop at the village. Since we had our own shop, we had regular income. Unexpectedly the war broke out and we lost the shop and the credit that they had to reclaim.”²⁴

In the context of active conflict that stymies the licit economy, there are fewer job opportunities for IDPs in general, and even fewer for PWDs, resulting in problems of depression, alcoholism, domestic violence, family breakdown, etc. When facing depression, men with disabilities turn to religion for solace, while among male PWDs more negative coping patterns were reported, such as turning to alcohol. This is in line with gender norms that proscribe women from drinking but are more lenient to substance abuse among men. Even though displaced PWDs want to practise their traditional livelihood skills, such as farming and animal husbandry, the required space and capital to do so are not available.

According to the research interviews, PWDs’ perception around disabilities and gender roles are closely linked with the capacity to generate income and get married (see also section 3.1 above). male PWDs in particular feel more “normal” when they can generate income and provide for the family. We saw this in responses to the question “Do you identify as a PWD?”. Responses varied between those who were able to continue earning an income and livelihood, and therefore did not identify as PWDs, despite lacking certain limbs or other impairments. While those that were unable to earn their livelihood were more likely to identify as PWDs. In an FGD in the Myitkyina School for the Blind, male participants highlighted their ability to navigate and learn and earn, to justify that they are not disabled.²⁵ This would seem to be in line with expectations of strength, independence and being the breadwinner for Kachin men. The women participants meanwhile talked less about how they saw themselves, and spent more time speaking up on behalf of blind children – perfectly embodying the selfless caring role in line with gender expectations. But overall, earning an income seemed to be a key indicator of social acceptance, with one woman with disabilities. WD reporting problems from her in-laws until she started earning money when their respect followed.

For the PWDs interviewed, the conflict obliterated independent and decent livelihood opportunities. The livelihood problem has become more acute for those PWDs living in IDP camps. Except for the monthly support from the camp leadership, they have little or no job opportunities. The nature of available jobs is seasonal, temporary and physical. For PWDs living in the IDP camps in KIO-controlled areas, the only available jobs are mainly in the monoculture plantation sites, such as banana, sugarcane and tea plantations. Women are preferred as employees in tea plantations in order to pick tealeaves, as women have been socialised more to carry out monotonous work that requires attention to detail. Tea plantations

24 MRCC 5, 2018, Op. cit.

25 FGD, Jan Mai Kawng School for the Blind (Myitkyina), 26 October 2018

are mainly in the Chinese side. In banana plantations, the main job is to carry banana bundles and spray pesticides, which is considered suitable for men due to the requirement for physical strength. It is mainly women that work at sugarcane plantations. Up to 2015, the daily rate for working in the plantations was around 50 or 60 Yuan. Now the wage has fallen to 30 Yuan due to labour supply exceeding demand.

None of the above-mentioned jobs are accessible to PWDs. The nature of the jobs is physical and the terrain is hilly. Despite poor working conditions for PWDs, the availability of such jobs are seasonal and extremely limited. A woman living in an IDP camp in Myitkyina related how they could not get a permanent job even after living in the IDP camp for seven years and how she has to struggle as a wife and mother:

“Initially we received 100% of our share of aid from the camp. Since now I could do so temporary jobs they cut our share down to 70%. Now I have to work to support my husband and children. Since my husband is a drug addict he is doing nothing. Since he will create more problems when he goes out, I convince him to stay at home. It is extremely difficult to get a job. Since even for the normal IDP to get a job, it is more so for us. Though I have lived in the IDP camps for like six, seven years, I still do not get a permanent job.”²⁶

This illustrates the intersectional nature of these challenges, where gender identities intersect with disabilities and conflict impacts. It also highlights the length of these ‘temporary’ displacement situations and the importance of using this time strategically to build their capacities so they return home with more skills and options.

During monsoon season, in particular, PWDs cannot work outside due to their physical disabilities and there are no jobs available during the season. Summer and winter seasons are the only two seasons when it is possible to work. Even in those seasons it is extremely difficult to get jobs in the plantations in KIO-controlled areas. Though the owners of the plantations pay the same rate to everyone, PWDs are not on their favoured list. The PWDs have to compete in an unfavourable job market for them. A man with disabilities explained the situation:

“Here in this camp there is no space for growing vegetables. There is no space for raising pigs. During the summer season we went to banana plantations to carry banana bundles. But it is not available daily. Only after enormous efforts we could manage to get concession maximum for two or three days to work per week.”²⁷

26 BTHC 2, Personal Interview, Bethlehem IDP Camp (Myitkyina), 22 October 2018. 36 year old woman with polio-related disabilities.

27 JYC 15, Personal Interview, Je Yang IDP Camp (Laiza), 15 September 2018. 60 year old man with physical impairment, he lost one hand due to the conflict. This is partly due to the owners’ perception of PWDs’

For instance, a man with a disability, eg. with a prosthetic leg mentioned that it is extremely difficult to work more than an hour and a half in an open field; the sweat and heat make it extremely uncomfortable for a person with such a disability.²⁸ It is more difficult for women with disabilities, especially physically impaired women, to work in the field because the nature of the work demands more physical strength and is not suitable for women. However, there were also some concerns about the health impacts of the pesticides and fertilisers used on the monoculture plantations.²⁹

While PWDs living in the conflict zones suffer the brunt of armed conflict, it has also affected PWDs living in non-conflict zones, such as Myitkyina. PWDs living in non-conflict-affected areas also face their share of conflict impacts. The President of Myitkyina School for the Blind explained how the conflict has impacted on the school's livelihood:

*“Due to the conflict the PWD population is increasing. Likewise the volume of donation we received has dwindled; due to the conflict our music band cannot go out and do fundraising shows across the areas. Due to the conflict we cannot go anywhere.”*³⁰

A long-term observer and practitioner, working in the field and dealing with PWDs in IDPs, summed up how the conflict has impacted on PWDs' livelihoods:

*“The conflict made disabled person more disabled. It would have been extremely difficult for congenital PWDs or pre-conflict PWDs to flee from the conflict. It will certainly have an impact on their morale. Though they were PWDs before the conflict in the village they must have their own occupations.”*³¹

Lack of a livelihood has a severe impact on PWDs' identities, formed by gendered expectations. Between 2012 and 2014, there were some short-lived programmes in order to enhance PWDs' livelihoods, including the establishment of a small-scale handloom factory, sewing and handicrafts. Unfortunately, the activities had to stop due to lack of market and raw materials. The PWDs fondly remember those programmes and, if opportunity permits, they would like to continue with such income-generating activity support again.³²

capability to do physical labour.

28 Ibid.

29 Interviews in Je Yang IDP Camps, 2018

30 L. Gam H pang, 2018, Op. cit.

31 H. Nu Ra, 2018, Op. cit.

32 L. Zau Hkam, Personal Interview, In Charge of PWDS at Je Yang IDP Camp, 17 September 2018

3.4. Safety and protection

This section draws on the concept of human security and its indicators.³³ If we look from a human security perspective, the presence of PWDs in IDP camps itself is an indicator of the crisis they are facing now. While fleeing from their villages, they faced direct and indirect security threats. Living in the camps, they face more or less the same threats. Direct security threats include violent death or threat to life or further disablement due to the conflict and the use of highly destructive weapons such as landmines. Indirect security threats include deprivation in terms of levels of basic needs and entitlements such as food, safe drinking water and primary healthcare, unemployment, livelihood problem, displacement and environmental pollution.

In particular, during the period of active fighting between the Tatmadaw and KIA, it is not safe to live in the IDP camps in the conflict zones due to occasional mortar shelling and aerial bombing. When asked to draw a picture of an airplane, IDP children could not sketch a normal, commercial airplane but only an aerial bombing airplane. This illustrates how the experience of children growing up in conflict situations shapes them. They were not unique experiences for IDPs living in the camps. When asked whether they wanted to return to their home villages if the situation permits, most of the PWDs interviewed wanted to go back but only if certain security conditions could be guaranteed. As long as military troops remain stationed in the vicinity of their villages and landmine accidents continue, they do not dare to go back.

In the multi-ethnic areas such as Tarlawgyi, though the Red Shans can return or did not need to flee, ethnic Kachin IDPs face more risks in returning home because they are more likely to be suspected of being KIA or KIA informants in the active fighting areas. The PWDs interviewed mentioned the cases of arrest under 17/1 and 17/2 Acts for those who returned to their villages. They expressed concerns in some cases that their land had been confiscated in their absence. A man with disabilities from Shwe Zet IDP Camp³⁴ stated that he could no longer protect his property at the village,

“Since I have become a PWD I cannot go back and oversee our family’s land while other people could occasionally go back and do short-term farming and come back. To my most despair I could not even go back and clear our family compound. I am just helpless. As a result some of my neighbours confiscate some of our family land in our absence. Our neighbours did not need to flee. They are Red Shans.”

33 See D.A. Baldwin, The Concept of Security, Review of International Studies, 23(1), 2015, pp.5–23; B. Kanti, The Idea of Human Security, International Studies, 3(3), 2003, pp.265–76.

34 SZC 3, Personal interview in Shwe Zet IDP Camp (Myitkyina), 18 October 2018. 47 year old man, paralysed due to lack of medical support.

In Shwe Zet IDP Camp, IDPs also revealed the risks for PWDs of coming to a GOM-controlled area. Male PWDs with physical impairments are often suspected of being former combatants and face frequent interrogation at military checkpoints. PWDs considered this a major barrier for them to get better medical and educational services.³⁵

The interviews in IDP camps along the Chinese border revealed an issue with clean water. In Hpum Lum Yang Camp, a man with disabilities spoke about the dangers of the presence of elephant camps and bamboo shoot factories on the upstream areas:

*“In the upstream areas there are elephant camps. The water contains elephant manure. We have to cook the water to drink. It is not clean. The camp inhabitants were infected by skin diseases such as ringworm after taking bath in the stream.”*³⁶

PWD IDPs and non-disabled IDPs are also concerned about the use of sulphur in bamboo factories in the upstream areas. Some interviewees considered the increasing number of paralysed patients and disabled children in the camp as related to the consumption of spoiled foods from the Chinese side, since they have no space to grow their own vegetables and raise domestic animals. On the other hand, they are also concerned with environmental pollution due to the use of pesticides in the plantations around the camps. They fear this could increase the incidence of PWDs among the future generation.

Although PWDs have access to general health services through the camp clinics in KIO-controlled areas, the health services available at the clinics cannot address major sickness. The IDP camps under GOM can access medical services at the General Hospital, which has better facilities than the KIO’s General Hospital. A man with disabilities in a KIO-controlled area summed up the needs for special healthcare:

*“Though there is no barrier in getting general health service it is not effective. Recently my son got malaria and they could not cure him properly and malaria virus entered into his brain and became quite critical. My leg had also undergone the operation now two times and not getting better. The doctor said I cannot go for operation for the third time, and so I am now relying on traditional medicine. But pieces of the leg bone are still coming out and I have to take out with a small pincers.”*³⁷

In the interviews with service providers and camp committees, they said they have no major cases related to SGBV. So far, there are no active protection mechanisms to prevent or respond to SGBV cases, but it does not necessarily mean that the camp environment is free and

35 Ibid.

36 HLYC 2, 2018, Op. cit.

37 JYC 8, Personal Interview, Je Yang IDP Camp, 15 September 2018. 50 year old physically impaired man.

safe for PWDs, especially young girls, from such threats. It may appear so because the community does not want to make it public and visible. In the process, the community might have muted some grievances, especially the voices of the victims. Young female PWDs in particular are not safe when their parents go out of the camp to work as daily labourers. A mother of one such victim from Padaukmyaing IDP Camp stated:

*“It is a shameful thing to tell. A bad guy from the neighbourhood tried to harass her [her daughter]. So she was quite afraid and run around. But the neighbourhood kept saying that nothing happened. It happened when my husband and me went outside the camp to work as a daily waged labourer, and we left her with younger children. We did not know how to express. The neighbourhood blamed us instead. They said nothing happened, though it was just too obvious. We had to undergo such bitter experience.”*³⁸

More support is needed here to raise awareness of the risks of SGBV and of gender equality, and to explore options for mutual support groups on this issue, for example inclusive rotating creches for young girls with or without disabilities or buddy systems to look after each other.

In addition, in many settings, men and boys with disabilities, especially those who are mute or have cognitive disabilities, may be targets of SGBV, as it is assumed that they cannot report incidents of abuse or that they will not be believed. Domestic violence can also go the other way, and target men or boys with disabilities who do not conform to stereotypical ideals of masculinities. The research identified the stepson of a male PWD who kept violently attacking his stepfather despite his disabilities, beating him and cutting his neck with a knife. The stepfather had to stay at the monastery for his safety. Family violence against men does happen and it is also very stigmatised to talk about. Efforts to create safe spaces for raising awareness about SGBV should also be inclusive of men and boys and open to potential victims among them.

3.5. Attitudes towards peace and conflict

*“For me peace means the conditions which enable us to live happily in our village.”*³⁹ The PWDs living in IDP camps defined peace in terms of meeting basic needs and safety. For them peace means regular meals, freedom of movement, self-subsistence, and the end of war and the condition to enable them to go home. For them, peace is a practical notion with a concrete influence on their daily life.

38 PDMC 1, Personal Interview, Padaukmyaing IDP Camp (Myitkyina), 16 October 2018. 19 year old woman with polio related disabilities.

39 MRCC 5, 2018, Op. cit.

A woman with disabilities defines peace in terms of harmonious relationship among the individual, the family, the community and the country:

*“Peace means the existence of happy relationship between individual and the family, and individual and friends; when you can travel freely and safely and you can feel the development of the country.”*⁴⁰

For another man with disabilities, “peace means the entry point for safety and wellbeing.” He disliked the kind of peace achieved during the 17-year-long ceasefire period:

*“When we talk about peace, I do not like that kind of peace during the 17-year-long ceasefire period. We did not even get back our investment we made in our land during the period. The kind of peace I like is long-lasting peace enabling us to live safely and happily. I want a life-long peace. I do not want temporary peace.”*⁴¹

The same person defines peace in terms of freedom of movement: “When we say peace, it means we can go everywhere safely and freely.”⁴² These are calls for a positive peace, without structural violence, where people can earn their livelihood and all their human rights are respected regardless of their identity factors.

The PWDs, especially the civilian PWDs, see the conflict as an unnecessary evil grown out of misunderstanding, greed, bad habits and lack of accommodation of each other.⁴³ For them the conflict is like a juggernaut, destroying everything in its way. An male PWD from Je Yang IDP Camp stated:

*“Due to the conflict there appeared so many problems. We cannot do anything, especially for disabled people. It will be better if there is no war. Due to the conflict there become more PWDs like us.”*⁴⁴

Conflict for PWDs is an evil, not compatible with their hopes and dreams. They cannot plan things for the future. They cannot have a proper family life. For some, the conflict erased the chance to get married. If not for the conflict, this MED could have got married and had a family. Due to the landmine he has become a PWD. Despite his parents’ desire for him to get married, he no longer has aspirations for a married life given his disabled condition. A different man with disabilities from Je Yang IDP Camp summed up this point when he said,

40 MBS 3, 2018, Op. cit.

41 JYC 5, 2018, Op. cit.

42 Ibid.

43 HLYC 1, Personal Interview, Hpum Lum Yang IDP Camp, 20 September 2018. 58 year old man with multiple disabilities.

44 JYC 26, Personal Interview, Je Yang IDP Camp, 17 September 2018. 30 year old man with multiple disabilities.

“Before the war broke out, we planned together how to build our village and our families. But now with this conflict we have to give up all our hopes.”⁴⁵

Most of the civilian PWDs interviewed want peace as soon as possible so that they can return to their homes.

Unlike civilian PWDs, veteran PWDs’ attitudes towards conflict are more politically conditioned. They do not necessarily see the war as an unnecessary evil. In some cases they see the war as a necessary process, which makes Kachin people more united and politically more alert. Since they have lost their limbs and body parts, until and unless the political cause and goal, for which they have sacrificed, are achieved, they would prefer to fight till the end.⁴⁶

45 JYC 15, 2018, Op.cit

46 FGD, Bum Tsit IDP Camp (Mai Ja Yang), 25 September 2018

4. Conclusion and recommendations

This research sought to address the gaps in understanding of PWDs and the gendered conflict impacts on them. The rapid assessment found current services at the most basic level, informed by neither a gender nor a socially created disabilities perspective. Such an approach is urgently needed, requiring capacity-building of service providers and camp volunteers, but also the PWDs themselves. This should include modules on basic gender equality, disabilities awareness, and discussion of the conflict impacts on them and exploring opportunities to support peace and increased respect for human rights.

Currently, PWDs have suffered a range of conflict impacts on their lives and livelihoods. This ranges from the devastating impacts of losing limbs or organs through landmines or conflict-related violence, to large-scale displacement due to fighting. Displacement has broken the coping mechanisms and income-generation systems of PWDs, both male and female, negatively impacting on family dynamics. PWDs and their families reported common mental health problems, depression and despair, in the face of the economic challenges and inability to live up to masculinity expectations. The interviewers heard frequently about challenges related to family unity and threats of family breakdown under the pressures.

PWDs of all ages, and even the children and family members of PWDs, encounter discrimination and stigmatisation rooted in ignorance and fear. There is a great need – and great potential for beneficial impact – for awareness raising on how disabilities and gender inequalities are socially constructed and how to support inclusion, tolerance and mutual support. Civil society, but also Church institutions, could play a key role in this.

In the current **peace process** in Myanmar, there is a need for an inclusive peacebuilding approach that offers all citizens including PWDs space and agency to contribute towards long-lasting peace if they want to. In order to formulate an inclusive approach, the stakeholders could explore opportunities to engage with PWDs in community-based peace and reconciliation processes. PWDs must be a part of a positive peace in the future in Kachin, with their needs met and their voices heard. They have a right to receive information about the peace process in IDPs camps and through DPOs, and DPOs should explore mechanisms for feeding back concerns or support mobility-impaired members to participate in peace-related discussions, where they want to participate.

Recommendations

Recommendations related to gender expectations

1. The research findings suggest that there is a need for broad awareness raising programmes for PWDs to facilitate and promote understandings and adoption of more open ideas about how to be a man/women for male/female PWDs. Current rigid gender norms cause frustrations and depression, exacerbating mental health issues. More flexible gender norms that validate and value different ways of doing your best as a person could serve as a mechanism for removing stress and frustration. This could take the form of being a role model in courage and patience in facing the challenges of disabilities and displacement, or contributing in whatever way to the family or neighbourhood through physical action or sharing insights. For example, where the wives of male PWDs or neighbours go to earn incomes, the MWDs can take on more domestic roles to support their family.
2. To raise awareness of communities to be more tolerant and understanding with PWDS and the limitations to their productivity due to impairments.
3. To provide publicly available practical guidance to community members on how to support and ask about offering support for PWDs with dignity, which could be produced by civil society organisations or the relevant authorities.

To support peace and reconciliation

4. For veteran PWDs in the KIO-controlled areas, to reduce and mitigate depression and other mental stresses by integrating them into civilian PWDs community so that they can have better access to mental and spiritual support from the broader society and mutual support from civilian PWDs.
5. PWDs have the right to be informed about the peace process, and the stakeholders concerned could explore opportunities to engage with PWDs in community-based peace and reconciliation processes. PWDs must be a part of a positive peace in the future in Kachin, with their needs met and their voices as the victims of conflict heard.
6. In many of the interviews with PWDs, they expressed that they want to raise their issues in the media. Therefore, national as well as local media, in their effort to support and strengthen the democratisation process in Myanmar, should create space where a more marginalised section of the society can express themselves and their concerns and priorities in the discussion of peace, conflict, democracy and development.

Psycho-social support

7. Dedicated, targeted psychosocial support should be provided to PWDs who have been traumatised by accidents, displacement, or the experience of violence. This could be one-to-one support or, where funds and human resources are more limited, as a mutual self-help group which could function as an outlet for frustrations and a source of inspiration.
8. The authorities, camp committees and service providers can open up opportunities for PWDs to engage in sports, and create platforms (such as a talent show) for PWDs to be able to show their talents. Sports and free-time activities are often geared towards the wishes of the male population, so it should be ensured that the wishes of women and girls with disabilities are taken into account too.
9. In both GOM- and KIO-controlled areas, there is a need to create more income-generating activities for PWDs in accordance with their capacities, giving them opportunities to create positive identities for themselves by earning income and contributing to their families.
10. More regular social interaction could make a difference to PWDs with paralysis who are unable to move from their shelter, and work to reduce their depression. Peer support mechanism or ‘befriending’ systems could be set up by camp or religious leaders to achieve this, bearing in mind safeguards to the vulnerabilities to sexual harassment.

Livelihoods

11. The PWDs want the authorities, service providers and all stakeholders concerned, including individual donors and benefactors, instead of one-off donations, to focus more on long-term livelihood programmes, which can provide technical support to establish sustainable income-generating activities so that they will be able to earn their own livelihood and contribute to their families, and be independent. This will mean moving from a charity model to one that facilitates independent living, regardless of whether they are male or female. The preferred incomes were operating shops or other income-generating activities from their homes or shelters due to barriers to their mobility.

Stigmatisation and discrimination

12. Parents with disabilities want authorities, service providers, IDP camp committees, schools and stakeholders concerned to provide general awareness raising about PWDs to non-disabled children and their parents so that their children will not be the victims of mocking, discrimination and other forms of stigmatisation. Faith leaders

can also play a leading role here in encouraging respect and tolerance of PWDs in their congregations.

13. Parents with disabilities want their children to be treated in school as equal to other students, and for girls with disabilities to be safe from any sexual harassment.
14. The provision of dedicated schooling specialising in educating children with disabilities should be explored in both GOM- and KIO-controlled areas.
15. Students with disabilities want the school curriculum to be more disabilities friendly and accessible, providing alternative options for disabled students such as braille or audio textbooks, and ensuring accessibility of the facilities. Gender-sensitive, respectful support to schoolgirls with disabilities is particularly important, ensuring that measures are taken to prevent sexual harassment or exploitation.
16. The PWDs object to the stigmatising, belittling and negative depictions about PWDs in popular culture, particularly those belittling PWDs as prospective marriage partners. They want authorities to ban such harmful depictions in popular culture such as video, cinema, music and cartoons, etc.

Safety and protection

17. PWDs want the authorities and service providers concerned to construct public paths, roads, building and sanitation facilities to be disabilities friendly, particularly in IDP camps and particularly during the monsoon. This means making them accessible for those using mobility devices such as wheelchairs, tricycles, and providing markings for the visually impaired.
18. In order to address the barriers to PWDs' mobility, authorities and service providers should provide assistive devices that are suitable for the given terrains, i.e. sturdier devices than wheelchairs that can cope in IDP camp terrain of makeshift paths and muddy conditions.
19. PWDs also raised the need for clean water (not drinking water) and more accessible medical services, especially in IDP camps in areas under KIO control. Accessible and adapted sanitation facilities are also needed for the dignity of PWD IDPs, and are particularly important for women with disabilities.
20. PWDs also expressed the need for safe locations, which are away from military camps and not exposed to armed attacks.
21. PWDs also want general awareness for the community in order to be able to reduce verbal discrimination, harassment and SGBV, and they want better services to protect them from abuses and insecurities.

22. PWDs also want the Tatmadaw soldiers and officers stationed at different checkpoints to know that not all male PWDs (especially landmine victims and physically disabled individuals) are former combatants, to reduce harassment or limitations placed on PWDs suspected of being former combatants.
23. The victims of landmines, now being categorised as PWDs, want to stop the use of landmines in the armed conflict immediately. There should also be awareness raising for civilians on the risks of landmines, and there is an urgent need for authorities concerned to demine the areas outside of frontline areas to prevent any further people from being maimed by landmines.

5. Annexes

Annex 1 Research questions

1. How has the conflict changed gender expectations?
2. Has the conflict affected different genders differently? If so, what are the dynamics?
3. What are the societal expectations of masculinity? How have they changed over time? Can Kachin male PWDs or IDPs or veteran conditions fulfil those expectations? If so, what are the dynamics? If not, what are the difficulties and consequences?
4. What kind of vulnerabilities do WWD face in general and in IDP context in particular?
5. What types of PWDs are there in the Kachin context? How they are differently affected by conflict? What are their experiences before and after conflict?
6. What are the differences among people with prior disabilities (before the 2011 ceasefire breakdown), conflict-related disabilities and former combatants?
7. What are the major challenges that PWDs face in their daily life? How has their daily life changed due to conflict? Are there gender differences in this regard?
8. Are there different expectations of MWD and WWD?
9. How does the community perceive and respond to PWDs? What kind of social stigmatisations do they face?
10. What kind of special assistances are available for PWDs (including IDPs and veterans) at the community level as well as individual level?
11. What are the support services available for PWDs from the authorities (including government, EAO, CSO, faith-based organisations, etc.)? What kind of barriers do PWDs face in accessing general services?
12. What are the vulnerabilities of PWDs to discrimination, exclusion or different forms of violence?
13. Are there organisations working specifically for gender, IDPs, PWDs and war veterans? Are there differences in their approach?
14. What do peace and conflict mean for these groups of people? What kind of peace do they want to achieve?

15. What are their expectations in the post-conflict context?
16. Do they have a say in the peace process at the community level or individual level? If so, how? If not, what hampers them?
17. Do they know the general conditions of their land and property back at home?
18. Can they safely visit their farmlands? If not, what hampers them?

Annex 2 Overview of Interviews conducted

Out of 141 PWD interviews, 50 were from Laiza, mainly from the Woi Chyai IDP Camp in Laiza and the Je Yang and Hpun Lum Yang Camps located along the Chinese border. The seven KIIs conducted in Mai Ja Yang were mainly from Lana Pa IDP Camp, east of Mai Ja Yang and three hours' drive away, and Bum Tsit Pa Camp, four hours' drive away from Mai Ja Yang. The 10 KII conducted in Bhamo were mainly at the office of the DPO Myanmar Independent Living Initiative (MILI). In Myitkyina KIIs were mainly conducted at Zium, Bethlehem, Shwer Zet, Man Hkring, Jan Mai Kawng, Padaukmyaing and Pa.La.Na IDP Camps. In Waimaw it included Mai Na KBC, AG and RC IDP Camps. FGDs were conducted in Laiza, Mai Ja Yang, Bhamo and Myitkyina. Key stakeholders include Kachin Development Group (KDG), Metta Development Foundation, KIO's People's Militia Group (MHH), KIO Health Department, IDP camp leaders and camp committee members, Kachin Women Association (KWA), Kachin Women Association Thailand (KWAT), IDP and Refugee Relief Committee (IRRC), Wunpawng Ninghtoi (WPN), Myanmar Independent Living Initiative (MILI), Myanmar Veterans' Organisation (MVO, Myitkyina) and Department of Social Welfare.

**Majan Npan a Majaw
Gaw Ningja Ni a Num La
Masat hte La Du ai Lam hta
Hkan nna Masat Da ai Myit
Mada Lam ni Hpe Ganan Hkra
ai Lam Ni hpe Nchyan Hpret
Maram Masam Sumtang**

Chyeju Dum Ga

Ningka yan hku nna ndai sawk dinglik lam hta lam shagu hku garum shingtau lai mat was ai Jinghpaw Mungdaw na tinghkrai san hta galaw na ahkang jaw ai ni, wuhpung wuhpawng ni hte Asuya magam gun ni hpe chyeju dum mayu ga ai. N dai sawk sagawn ai lam a matu data hta shinggyin ai lam hte hparan hpareng ai lam ni a matu grai ahkyak ai hku tatut hkrang shapraw sa mat wa sai mu gun manang ni rai nga ai Lamai Naw Tun Aung, Ja Lawt Aung, Hkawng Tse, Htu Ra hte Hong Hkong ni, ra mara hta ningdep ningtau tai ya ai Mu Say hte ndai bungli lamang a lami laman shagu hta shang lawm matsun ya ai Myat Thandar Ko hte Henri Myrntinen ni hpe chyeju dum mayu ga ai.

N dai sumtang a shawng ningnan na karip hpe dinglik shagrin ai zuphpawng hta hpaji jaw dinglik ya ai shanglawm masha ni hpe mung chyeju dum ga ai. N dai sumtang hta lawm ai ra rawng ai lam, nhkum ntsup ai lam ni gaw ningka ni a ra rawng ai lam sha rai na re.

N dai sawk sagawn magam bungli hpe DAI yu reng ai the Kan Lett Programme hku nna len ya ai U.S. Agency for International Development's (USAID) Leahy War Victims Fund a madi shadaw ai lam hte galaw la lu ai re. N dai sumtang hta lawm ai ningmu ni gaw Kachinland Research Centre hte International Alert a ningmu ni sha rai nna ja gumhpraw garum ningtum jaw ai wuhpung wuhpawng ningmu (sh) polisi nre ai lam hpe masat masa galaw mayu ga ai.

Ningka ni

Dan Seng Lawn
 Director
 Kachinland Research Centre

Jana Naujoks
 Interim Country Director
 International Alert Myanmar

Malawm Ni

Mying kadun jahpan_____	40
Bunghkup ginchyuum dat ga _____	41
1. Ga Hpaw_____	45
2. Sawk sagawn design hte nhkum ntsup ai lam ni_____	47
2.1. Sawk sagawn yaw shada lam ni_____	47
2.2. Sawk sagawn design_____	51
2.3. Nhkum ntsup ai lam ni_____	52
3. Sawk sagawn mu tam ai lawnglam madung ni_____	52
3.1. Gender myit mada ai lam ni hte mayak manghkang ni_____	54
3.2. Sari jahpoi ya ai lam ni hte lachyen lahka galaw ai lam ni_____	57
3.3. Kan bau lam_____	62
3.4. Shim lam hte makawp maga lam_____	65
3.5. Majan nhpan hte Simsa lam hpe mu ai ningmu ni_____	68
4. Ginchyum ga hte hpaji jaw ai lam ni_____	71
Hpang jat pa 1 Sawk sagawn ga san ni_____	76
Hpang jat pa 2 Ga san ga htai galaw da ai jahpan hpe bunghkup maram masam yu ai ningmu_____	77

Mying Kadun Jahpan

CSO	Civil society organisation
DPO	Disabled persons' organisation
EAO	Ethnic armed organisation
FGD	Focus group discussion
GOM	Government of Myanmar
IDPs	Internally displaced person
KDG	Kachin Development Group
KBC	Kachin Baptist Convention
KIA	Kachin Independence Army
KII	Key informant interview
KIO	Kachin Independence Organisation
KMSS	Karuna Myanmar Social Services
KRC	Kachinland Research Centre
MWD	Man/men with disabilities
PWDs	Persons with disabilities
SGBV	Sexual and gender-based violence
WWD	Woman/women with disabilities

Bunghkup Ginchyum Ga

Myen Mung hta majan nhpan manghkang ran ai lam hte simsa lam gawgap sa wa ai lam hta num la masat (gender) lam gaw grai ahkyak ai lam hpe grau grau nna chye na wa sai. Num ni hpe malawng daw sawn shalawm ai lam nau nnga ai a marang e, “gender” lam ngu jang num ni a ahkaw ahkang hte sha seng ai hku sawn la nhtawm, num ni gaw majan nhpan hta hkam mana sha ai ni, la ni gaw majan nhpan hpe shabyin ai ni ngu ai hku chye na malawng nga ga ai. Dai re ai majaw num nre ai kaga gender rai nga ai majan nhpan hta la ni gara hku hkum katut ai ngu ai lam ni hpe Mungkan tsang e mung, grau nna Myanmar Mungdan na Jinghpaw Mungdaw hta ndai lam hte seng nna atsawm sawk shapraw da sai lam ni grai naw taw nga ai.

Majan nhpan a majaw, grau nna hkam bawm hte tsi mawan hpe ra ai aten hta nlu tsi la ai majaw nbyen nchyawn byin mat ai masha ni grai law nga sai raitim, polisi jahkrat ai lam ni hte dawdan sa wa ai lam ni hta ndai ni a nsen nau nlawm ai hpe maram lu ai. Tatut majan shang nga ai ni gaw la ni law ai hte maren hkala nba hkum nna nbyen nchyawn byin mat ai mung la ni grau law nga ai raitim, majan nhpan gaw gara hku la ma ni hpe ahtu ganang nga sai ngu ai lam ni hpe sawk sagawn da sai lam ni grai taw nga ai. Dai rai nna ndai dinglik sumtang hta nbyen nchyawn ni hta num la hta hkan nna myit mada ai lam ni hpe majan nhpan a majaw gara hku ahtu hkra shangun nga sai lam ni, grau nna la du ai sat lawat a lam ni hte mahkrum madup ni hpe madung numshawn tawn tang madun mat wa na re. Nda lam gaw grau nna num la masat ai lam nnga ai sha garum ningtum ni hpe jaw nga ai lam gaw ahkyak ai lawnglam nkau mi hpe shingtawt kau chye ai masa hte majan shazim ai lam hte simsa lam gawgap ai lam ni hta ndai nbyen nchyawn mash ani a nsen nlawm nga ai masa ni a majaw grau nna ahkyak wa mai nga ai.

San htai 161, hpung hku san htai galaw ai 6, Asuya hte KIO uphkang ginra kata na wuhpung wuhpawng ningbaw ningla ni hte san htai galaw ai yawng rai jang 19 hta la kap nna (nda hta IDP camp ni mung lawm ai) dinglik la lu ai ndai sumtang hta maram lu ai masa hku nga jang nbyen nchyawn masha ni hkap la lu ai garum ningtum gaw ningpawt ninghpang tsang hta sha rai nga nna, gender masa hku mung nyu ai, nbyen nchyawn masha ngu ai gaw wuhpung wuhpawng e masat ai lam sha re ngu ai masa ni hku mung nyu ai hpe mu lu ai. Nda masa ni hku yu na matu ra ahkyak nga ai hte garum ningtum jaw nga ai ni, camp hkan volunteer galaw nga ai ni hte nbyen nchyawn masha ni hpe nan mung ningja sharawt ningmu jahpaw wunkat ni jaw ra ai hpe mu lu ai. Nda zawn re ai wunkat ginlam ni hta gender maran mara masa a lam, nbyen nchyawn ni hte seng ai ningmu jahpaw lamang hte majan nhpan a majaw ahtu hkra nga ai lam ni, shing re ai ningpawt ninghpang ginlam ni hpe shalawm na matu sut nga ai.

Gender myit mada lam hte mayak manghkang lam ni: Majan nhpan a majaw IDP camp hkan nga shanu nga ai hpyen yen ni num la hta hkan nna gun hpai ra ai, wuhpung wuhpawng

e masat da ai lit ni hpe gun hpai na matu grau yak hkak shangun nga ai; la ni gaw tinang kun dinghku hpe makawp maga na lit hte bau maka na lit, num ni gaw kashu kasha ni hpe lanu lahku na hte wuhpung wuhpawng hpe lanu lahku na lit, shing re ai lit ni hpe gun hpai na matu grau yak wa ai. Grau nna nbyen nchyawn num la ni hta ndai mayak grau kaba nga ai. Nbyen nchyawn mahkawn shabrang ni dinghku de na matu grau yak wa ai manghkang hte nbyen nchyawn num ma ni a camp kata ni shimlum lam hte seng ai lam ni gaw myit yu hpa lam kaba ni rai nga ai.

Majan nhpan a kanan ai lam gaw tsang amyuu amyuu rai nga ai; hkam bawm (sh) majan nhpan a majaw daw hten hkala nba hkrum ai lam kawm dum nta hpe tawn kau nna hprawng yen mat ra ai tsang du hkra nga ai. Moi kaw na nbyen nchyawn byin nga ai masha ni a matu nga jang shanhte nbyen nchyawn byin nga ai lam hpe shingrau lu na mahkrum byinda hte ja gumhpraw tam bram lu ai lam ni gaw hpyen yen hkawm mat ra sai majaw yawng hten run mat sai hku re. Ndai lam a majaw dinghku kata nru nra ai lam ni hte ga li ga law lata du lagaw du re ai manghkang ni grau law wa ai hpe mu lu ai. Ya yang IDP camp ni hta nbyen nchyan mash ni a matu hkawm sa hkawm wan a lam n manu ai, san seng san pan lam hte seng ai garum ningtum ni hta dut dang nga ai lam gaw nbyen nchyawn masha ni a shingrau lu na mahkrum hte sari sadang hpe dut dang shangun nga ai majaw ang ang jaw jaw shading nna jaw ya ai garum ningtum ni jang jang ra ahkyak nga ai hpe mu lu ai.

Myit-hpawng shingra hte seng ai lam ni: ala nbyen nchyawn hte shi dum nta masha ni sut masa manghkang hte la ngu ai a ntsa myit mada da ai lam ni shatang ndu lu mat ai marang e myit daw myit hten mat ai, myit kaji mat ai, yawm ai, shing re maawng hta byin chye ai myit hkamja lam hte seng ai manghkang law law hpe mu lu ai. San hta galaw ai ni jahkring hkring na lu ai lam gaw dinghku hka wa bra wa ai manghkang ni re. Ndai zawn re ai manghkang ni hpe shading nna jaw ai garum ningtum ni ra nga ai.

Magam gun wusa nbyen nchyawn masha ni alak mi re ai manghkang hkrum hkra ai lam: Myu tsaw mung tsaw hku nna magam gun langai rai nga ai aten hta gaw dinghku hte wuhpung wuhpawng hpe makawp maga lu ai la du ai wa tai lu nga ai. Shing re ai jasat jasa a majaw (sh) lang da ai laknak a majaw masha e hkungga lara hkrum ai. Raitim nbyen nchyawn byin mat sai ndai zawn re ai magam gun wusa ni gaw ya yang wuhpung wuhpawng a garum ningtum hta machyu nna nga ra mat ai masa hta gaw, shanhte ap nawng lai mat wa ai lam ni hpe tup hkrak masat masa galaw ya ai lam ni mung nnga rai jang, shanhte a ya yang na du nga ai tsang hpe shanhte hkap la lu na matu nachying yak la nga ai. Shanhte gaw shata shabrai naw lu htuk sha nga tim, shanhte hkam sha nga ai myit ana a matu garum ningtum ni ra nga ai. Grau nna kahtet hpoi hpoi nbyen nchyawn byin mat ai mu gun ni hpe san san tawn da ai lam gaw shanhte hpe grau garen shangun ai hte hkrit tsang ai lam ni hpe grau byin shangun nga ai. Ndai zawn re ai ni hpe kaga nbyen nchyawn masha ni hte kapyawn nna tawn kau lu ai masa rai jang shanhte a matu grau mai kaja nga ai.

Kan bau lam: Majan nhpan hte hpyen yen hkrum ai lam a majaw nbyen nchyawn mash ani a shang gumhpraw tam ai lam hte kan bau magam bungli hpe jahten kau ya ai lam byin sai; hpa majaw nga jang ya shanhte a matu shang gumhpraw tam na matu grau yak mat ai majaw rai nga ai. Shang gumhpraw tam lu ai atsam gaw nbyen nchyawn masha ni a matu shanhte a kun dinghku hta shanhte ang ai lit hpe gun hpai lu ai ngu ai sakse rai nna, hkungga la ra ai lam hpe mung lu la na rai nga ai. Gaw ningja ni ya yang lu la nga ai garum ningtum arai ni hte shata shagu na garum gumhpraw gaw shanhte a matu grai ahkyak nga ai hte maren, shanhte sari sadang hte hpring hpring tsup tsup nga lu na lam a matu ra ai kan bau bungli hte seng ai garum ningtum ni hpe jaw lu jang grau akyu pru na re. Ndai zawn re ai garum ningtum jaw ai lam hpe gaw ningja byin nga ai tsang hte shanhte a galaw lu ai atsam hta hkan nna garum ningtum jaw ai pawn ba ai lam gaw grau akyu pru na rai nna, kaji kadun ni hpe garum ra ai ngu ai ningmu hte jahkring jahkra garum ai masa gaw masan nsa nga ai. Grai sawng ai hku nna gaw ningja byin nga ai ni hpe gaw shanhte a hkum hkrang hte myit hkamja lam a matu ra ai lam ni hpe garum ningtum jaw ai masa rai jang grau kaja nga ai.

Lachyen lahka ai lam: Magam gun wusa gaw ningja ni hta lai nna, gaw ningja ni, shanhte a nta masha ni hte shanhte a kashu kasha ni gaw wuhpung wuhpawng a nchye ai hte hkrit ai lam a jaw ai lachyen lahka hkrum ai hte jahpoi ahpyak hkrum nga ma ai. Dai hte seng nna htawm e akyu kaba pru wa lu na matu, gaw ningja ngu ai hta gender nram nra ai lam gaw wuhpung wuhpawng e she gyin shalat da ai lam re ai ngu ai lam hte nbyen nchyawn byin ai ngu ai gaw kap wa mati ai baw ana nre ngu ai hte nbyen nchyawn byin nga ai ngu ai gaw dai byin ai wa a mara nre ngu ai hpe ningmu hpaw lamang ni law law galaw ging nga ai. CSO sha n ga buga hpung hte jawng ni hku nna mung ahkyak ai hku nna ndai zawn re ai lamang ni hpe woi awn ra nga ai. Ndai zawn shakut shaja ai lam gaw num la ngu nna grai gyip ai hku masat da ai lam ni hpe shaprai kau l una hte nbung ai lam ni a ntsa hkam sharang myit, malawm makawn sawn shalawm ai jasat, shinggyim nau na myit, n gaw n wai myit, nden marai, shada da garum shingtau ai myit hte matut ndi langai kawn langai hka ja ai sat lawat myit jasat ni hpe shagrau sharawt ra nga ai. Wuhpung wuhpawng e masat da ai num la masat lit lamang ni hpe tawt lai kau lu ai dum nta ni gaw, hpyen yen hkawn nga ai majaw ja gumhpraw yak hkak ai manghkang nga nga tim, grai rum ra nna ngwi pyaw ai hku lu nga ai hpe mu lu ai.

Ya yang na Myen Mung a **simsa lam mahkrun** gaw mungchying shawa yawng, gaw ningja ni a nsen du hkra sawn shalawm lu ai malawm makawn re ai mahkrun rai jang she ngang grin ai simsa lam hpe gaw gap sa wa lu na rai nga ai. Ndai zawn re ai malawm makawm re ai masa hpe hkrang shapraw sa wa lu na matu nga jang, seng ang ai ni hku nna gaw ningja ni hte gara hku ganawn mazum hku hkau zin lum la na ngu ai ladat ni hpe mung sawk tam la mai nga ai. Gaw ningja masha ni gaw mai kaja ai simsa lam a daw chyen ni rai ra na rai nna, ndai simsa lam hta shanhte a nsen, shanhte a ningmu ni lawm lu ra na re. Gaw ningja ni hku nna ya yang byin nga ai simsa lam hte seng ai shiga ni hpe chye lu na ahkang nga ra ai. Ndai zawn re ai shi len ya ai

lam ni hpe camp hku nna, gaw ningja ni hte seng ai wuhpung wuhpawng (DPO) ni hku nna len yam ai na rai nna, DPO ni hku na ndai gaw ningja ni a ningmu, nsen ni hpe simsa lam mahkrun de bai ginlen lu na mahkrun ni hpe ladat shaw ra na rai nna, gaw ningja ni hpe simsa lam hte seng ai gamung dup sum rat ai lam ni hta shang lawm shangun ra na re.

1. Ga Hpaw

2000 ning hta Num, Simsa lam hte Shim lam hte seng ai United Nations Security Council Resolution (UNSCR) 1325 le wa ai kaw na gender ngu ai gaw majan nhpan hte simsa lam hpe chye na na lam hta grai ahkyak ai lam hpe grau grau chye na wa sai. Num ni hpe ta tut masing masa ni hta nau n shalawm ja ai majaw gender ngu wa ai shaloi ‘num (sh) num ma’ ni hpe numshawn jaw nna sawk sagawn ai lam hte kaga lamang ni hpe majan nhpan lam, simsa lam hte seng ai lam ni hta numshawn jaw mat wa ai lam ni hpe mu lu ai. Num ngu ai gaw majan nhpan hta hkam mana sha ai ni, la ngu ai ni gaw majan nhpan hpe shabyin ai ni ngu ai dizik dawk ningmu ni the chye na malawng ai. Majan nhpan hte seng ai gender lam hpe myit yu jang ndai zawn re ai ningmu hta sha yu jang manghkang rai nga ai. Gender a kaga maga na myi man rai nga ai ‘la hte la ma ni’ a majan nhpan hta hkum hkra ai mahkrum madup ni hpe mungkan tsang hta mung gender hta la kap nna chye na ai lam n gun nja shi ai zawn, Jinghpaw Mungdaw hte Myen Mungdan hta grau hka ja ai lam nnga ai hpe mu lu ai. Majan nhpan ngu jang num sha nre, la ni mung majan nhpan hta hkam mana sha ra ai ni byin nga ma ai; la shagu majan nhpan hpe shabyin ai ni hkrai nrai nga ai. Majan hkat ai hta madung shang lawm nga ai ni gaw la ni re ai hte maren, daw hten hkala nba si hkum ai ni hte majan hta hkam mana sha ra nga ai ni law law nga tim, majan nhpan gaw la hte la ma ni a ntsa gara hku ahtu ganan nga ai ngu ai lam hpe atsawm chye na hkra sawk sagawn da ai lam ni naw taw nga ai. Majan nhpan hte gender ginnoi jasat nga ai masa hpe hka ja ai lam hta majan nhpan gaw gara hku la ni a ntsa tawn ai gender myit mada lam hpe gara hku ahtu ganan nga ai ngu ai lam hpe hka ja ai gabaw hpe nsawn shalawm ai hpe mu lu ai.

Majan nhpan hta hkam bawn a majaw (sh) sinat laknak a majaw, tsi mawan nlu ai majaw gaw ningja byin mat ai ni grau law wa ai. Raitimung polisi gin shalat ai lam hte daw dan hkrang shapraw sa wa ai lam mahkrum ni hta shanhte a nsen hpe nau n shalawm ya chye ma ai. Jinghpaw Mungdaw hta ndai zawn byin nga ai lam gaw, ndai zawn re ai gaw ningja masha ni simsa lam tam mahkrum hta shang lawm lu na mahkrum ginjang nnga ai gaw lam mi, hkawm sa hkawm wa yak ai lam mi, hpaji tsang hte shang gumhpraw tsang nem ai gaw lam mi, shing re ai lam ni a majaw re. N dai zawn re ai lawnglam ni gaw, shanhte a nsen hpe dawdan hkrang shapraw sa wa ai mahkrum hte grau dam lada ai shawa hpang de jahkrawn lu na matu dingbai dingna jaw nga ai. 2014 yuptung jahpan hku nga jang Myen Mung mahsa jahpan a 4.6% gaw nbyen nchyawn masha ni rai nna, mungdan ting sharap shara tsang madang hte ding daw dat jang ndai gaw ningja masha ni laika chye ai tsang, lahta tsang jawng shangut ai tsang hte bungli lu ai tsang grai nem nga ai hpe mu lu ai.¹ Hkawm sa hkawm wa yak ai gaw ningja ni hte ma-a gaw ningja ni gaw majan nhpan a majaw hkam sha ra nga ai ni a ra ai lam hpe sa maram masam

¹Disability Statistics in Myanmar: Highlight from 2014 Population & Housing Census ngu ai gabaw hte, 9 March 2017, 01:15 -02:30 pm hta Mungkan Wunpawng Rung Daju, New York hta tang madun ai sumtang <https://unstats.un.org/unsd/statcom/48th-session/side-events/documents/20170309-2L-Khaing-Khaing-Soe.pdf>

ai lam hta mung, simsa lam hte majan nhpan jahkring ai lam hte seng ai bawngban sumrat ai hpawng hta mung n shang lawm lu ai lam hpe mu lu ai.²

Ndai sawk sagawn ai lam gaw 17 ning KIO hte Myen Asuya gap hkat jahkring da ai hten run mat nna, 2011 kawn bai hpang wa ai majan nhpan a marang ai ndai sawk sagawn ginlam hte seng nna gara hku byin mat wa ai lam ni hpe grau chye na lu na matu yaw shada ai. Jinghpaw Mungdaw hta byin nga ai laknak lang let byin nga ai majan nhpan lam gaw amyru sai hta hkan nna mung masa hku nna adip arip hkrum nga ai lam hte makam masham lam ni hta la kap nga ai; ndai zawn re adip arip hkrum ai lam ni a jaw e KIA/KIO hpe 1962 hta hpaw hpang wa sai. Ndai zawn laknak lang rawt malan lam rai n galaw shi yang, shanglawt lu ai hpang na Munghpawm Myanmar Mungdan hta Jinghpaw Mung gaw simsa ngwi pyaw dik ai mungdaw byin lai ga sai. Dai ngut ai hpang gaw KIA/KIO gaw Myen Hpyen Dap hte matut manoi majan hkat nga ra mat ai. 1970 ning jan hte 1980 ni jan hkan shada hkrum nna gap hkat jahkring lam bawngban ai lam ni mung n awng dang ga ai.

Raitim, mungkan katsi majan ngut mat ai kawn Myen Mung a mung masa lam mung shai galai wa sai; Myen Hpyen Dap ningbaw ningla ni hta mung, kaga rudi myusha laknak lang hpung ningbaw ningla ni lapran hta mung shai galai wa sai. Kokang (MNDAA), NDAK hte UWSA hpung ni Asuya hte 1991 hta gap hkat jahkring sai. KIO kawn garan pru mat ai hpung rai nga ai KDA mung laning mi na ai hpang Asuya hte gap hkat jahkring sai. Ndai zawn re ai mung masa byinda hta KIO ningbaw ningla ni hku nna Hpyen Asuya hte bawngban ginrat let 1994 hta lahkawng maga na ginra ni hpe jasan hkat let gap hkat jahkring lemat htu sai. Ndai gap hkat jahkring lam gaw Mali-Dabak hka madim mayan e gap hkat hpang wa ai 2011 ning du hkra hkam lai wa sai.³ Majan nhpan byin hpang ai kawn mare masha ni sen lam tinang a mare buga hpe kau da let hpawng yen ra mat masai. 2018 September du hkra rai jang Asuya hte KIO uphkang gai wang kata na IDP camp ni hta hpyen yen yawng 98, 000 daram nga nna, 2018 hta bai jat ai gaw 14, 000 daram re.

Ndai sawk sagawna ai lam gaw IDP camp ni hta nga ai hpyen yen masha ni a ra ai lam ni hpe maram masam ya na matu galaw ai sawk sagawn lam nre. Majan nhpan gaw gara hku gaw ningja hpyen yen ni hpe ganan hkra machyi shangun ai, grau nna ala gaw ningja hpyen yen ni a mahkrum madup ni hpe chye na mayu ai re. Ndai zawn re hka ja ai lam hta gaw ningja ngu ai hpe hpan mi sha re ngu ai hku nna nsawn ai. Ndai sawk sagawn ai lam hta num la gaw ningja ni a nbung ai mahkrum madup, gender myit mada lam ni hpe shen yu ai; gaw ningja ni a shang

²Jinghpaw Mungdaw a mabyin masa hpe yu ga nga jang gaw ningja ni a ra kadawn ai lam ni hte seng nna shawng ningnan langa na maram masam sawk sagawn yu ai lam hpe KDG ni hku nna 2016 hta galaw lai wa sai. Ndai lam hpe yu jang gaw ningja ni a lam hpe nau nsawn shalawm ai hpe mu lu ai.

³D. Seng Lawn (2017), A critical review of development policy and processes in Kachin state (1994– 2010): Development from above , Unpublished Paper, Myitkyina: Kachinland Research Centre.

gumhpraw hta hkan nna shai ai lam; ayat masha gaw ningja ni hte mu gun usa gaw ningja ni lapran shai hkat ai lam. Ndai sawk sagawn ai lam hta gaw ningja ni lu la ai garum ningtum hpan ni hte garum ningtum jaw ya ai wuhpung wuhpawng ni a hkam la lam ni hte seng nna nchyan hpret sawk sagawn ai lam galaw da ai. Sawk sagawn da ai lawnglam ni gaw, kan bau lam, majan nhpan a majaw gender myit mada lam gara hku shai mat wa ai lam, shimlam hte makawp maga lam, majan nhpan hte simsa lam ntsa mu ai ningmu ni rai nga ai. Ndai lam gaw ahkyak nga ai, hpa majaw nga jang gender garan ginhka ai lam nnga ai sha mu ai lam gaw gaw ningja ni hpe garum ningtum jaw nga ai lam hte seng nna ahkyak ai lawnglam nkau mi hpe shingtawt kau chye ai hte simsa lam hte seng nna bawngban ai lam hta gaw ningja ni a nsen ni nlawm taw ai hpe mu lu ai.

Ndai sumtang hpe lawu na hte maren sing da ai: ga hpaw hta gaw ndai sawk sagawn ai lam a yaw shada lam hte shi a ahkyak ai lam hpe hpaw hpyan dana ai; daw lahkawng hta gaw sawk sagawn lam a pandung yaw shada lam ni, sawk sagawn hkrang hte ra rawng gawng kya ai lam ni hpe madi madun da ai; daw masum hta gaw majan nhpan a jaw e gaw ningja ni a gender myit mada lam gara hku shai mat ai, shanhte a kan bau bungli ni hpe gara hku hkra machyi shangun ai, shanhte a majan nhpan hte simsa lam a ntsa nga ai ningmu ni hpe gara hku shai mat shangun ai lam ni lawm ai; ginchyum daw hta gaw ahkyak ai sawk tam lu ai lawnglam ni hpe ginchyum dat nna, seng ang ai wuhpung wuhpawng ni hpe polisi gin shalat ai ni hpe hpaji jaw da ai lawnglam ni lawm ai.

2. Sawk sagawn design hte nhkum ntsup ai lam ni

2.1. Sawk sagawn yaw shada lam ni

- (a) Majan nhpan gaw gaw ningja masha ni a gender byin da hpe gara hku ganang hkra ai ngu ai lam hpe chye na lu na matu
- (b) IDP camp kata hte shingan hta nga nga ai gaw ningja la ni a wuhpung wuhpawng a la du ai ngu nna masat da ai jitna ni hte gara hku shingrau nga ra ai ngu ai lam hpe chye na lu na matu
- (c) Shinggyin nau na garum ningtum hte seng ai lam ni, majan nhpan hte simsa lam gawgap nga ai lam hta grau nna shang wang kaba na matu, hkum tsup na matu hte shanhte galaw sa wa ai lam hta gender maran mara masa byin lu na matu hpaji jaw ai lam galaw lu na matu

2.2. Sawk sagawn design

Ndai sawk sagawn ai lam hta madung hku nna gender hte majan nhpan hte seng ai ga san ni, gaw ningja ni a mahkrum madup amy my, gaw ningja ni hpe garum ningtum jaw nga ai wuhpung wuhpawng ni hpe maram masam ai, majan nhpan hte simsa lam, shingre ai lam ni hte seng ai gasan ni hpe madung tawn ai. Ndai ga san ni hpe gender myit mada lam hte seng ai lam, la du ai lam hte seng ai mahkrum madup ni, kan bau bungli hte simsa lam hte majan nhpan,

shing re ai lam ni hte seng ai machye machyang ni hpe sawk shapraw lu hku gyin shalat da ai. Sawk sagawn ga san ni hpe h pang jat pa 1 hta hkumtsup ai hku mu lu na re.

Sawk sagawn ladat hpaji:

Ndai sawk sagawn ai lam hta qualitative ladat hpe madung lang da ai; KII sanhtai a matu daw chyen mi hkrang jahkrat da chyalu re ai gasan ni hpe garum ningtum jaw ai wuhpung wuhpawng ni, Asuya ni hte gaw ningja num la ni hte sanhtai galaw ai lam hta jai lang nna hpung hku nna sanhtai galaw ai lam hpe gaw tau nau nna hkrang masat da sai ga san ni hte sanhtai galaw ai.

Data hta na ni hpe 2018 August shata htum daw hta ladu lam hte seng ai lam, gender, gaw ningja lam, simsa lam hte shimlam hte seng ai wunkat hpe jaw lai wa sai. Shawng na masum yah ta gaw Alert a Sam Mung Dingda hte Tanintharyi hta galaw lai wa sai sawk sagawn mahkrum madup hta lakap nna gender, la du ai lam hte seng ai lam hte majan nhpan hte seng ai ginlam ni hpe madung dat sharin ya sai. De hpang lani mi gaw gaw ningja masha ni hte seng ai ningmu jahpaw wunkat hpe bai hkam la lu sai; dai hpang Kachinland Research Centre (KRC) hte Alert ni hku nna sawk sagawn gasan ni, sanhtai galaw na gasan hkrang ni, sawk sagawn ladat hpaji ni hte kadai ni hpe sanhtai galaw na ngu ai hte seng ai lam ni hpe bawngban jahkrup la lu sai. Data hta shinggyin ai lam hpe shawng ningnan chyam dinglik yu ai hku nna Jan Mai Kawng Myi Nmu Jawng hta galaw la lu sai.

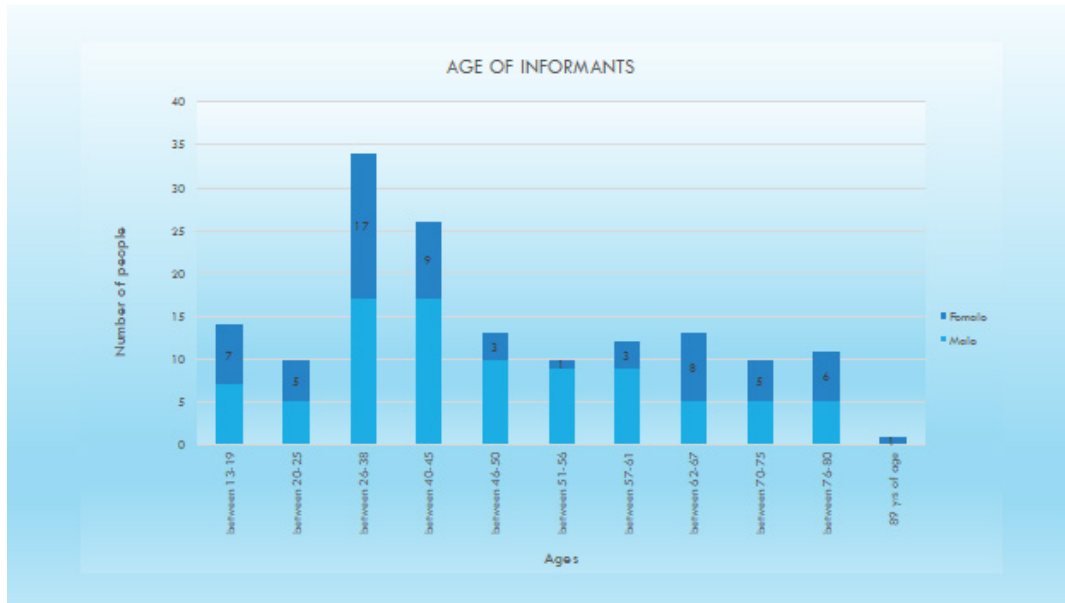
Tatut data hta shinggyin ai lam hpe KRC sawk sagawn hpung ni hku nna September 12 kawn October 27, 2018 du hkra lawan ladan hta shinggyin la ai lai hku nna galaw la lu sai. Data hta shinggyim ai lam hpe KIO uphkang gai wang npu kaw nga ai Laiza hte Mai Ja Yang, shara 2 hta hta shinggyin la nna, Asuya uphkang gaiwang npu e gaw Manmaw, Myitkyina hte Waimaw, shara 3 hta hta shinggyin la lu saga ai. Hpangjat pa 2 hta data hta shinggyin ai lam galaw ai IDP camp ni a jahpan hte sanhtai galaw sai masha jahpan hpe mu lu na re.

Sawk sagawn hpung ni hku nna yawng rai jang sanhtai 166 hpe ngut kre la lu sai: gaw ningja ni hte 141, hpung hku sanhtai galaw ai 6 hte KII 19 (Table 1 kaw yu). Gaw ningja sanhtai yawng a 45% gaw num rai nna (gaw ningja num 64), 55% gaw la re (gaw ningja la 77).

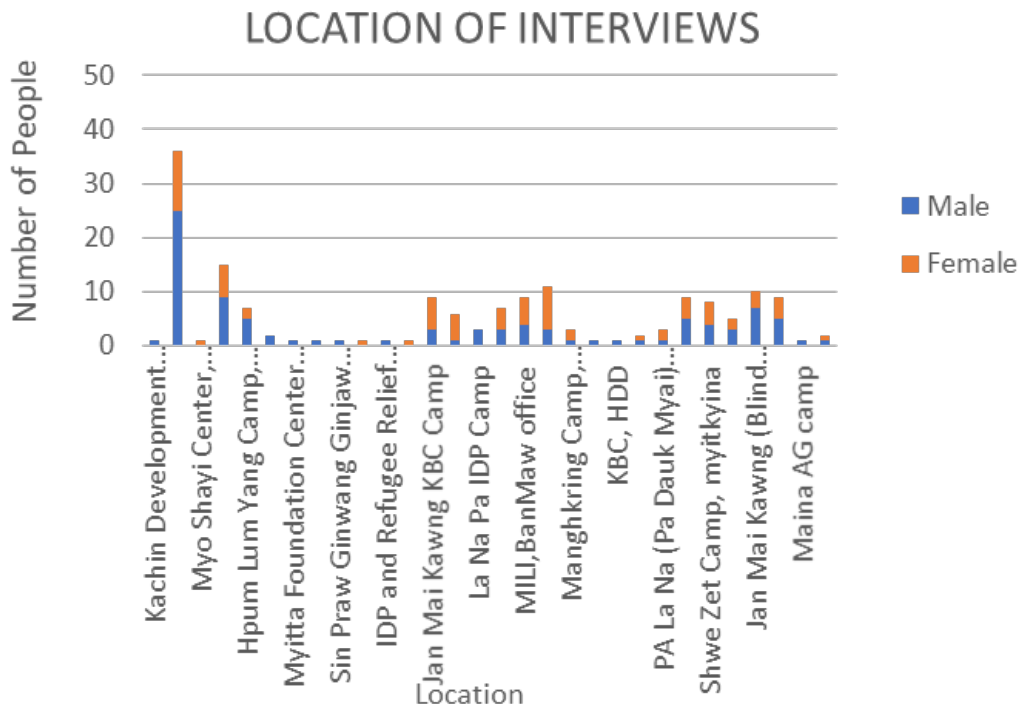
Table 1: Shara hte

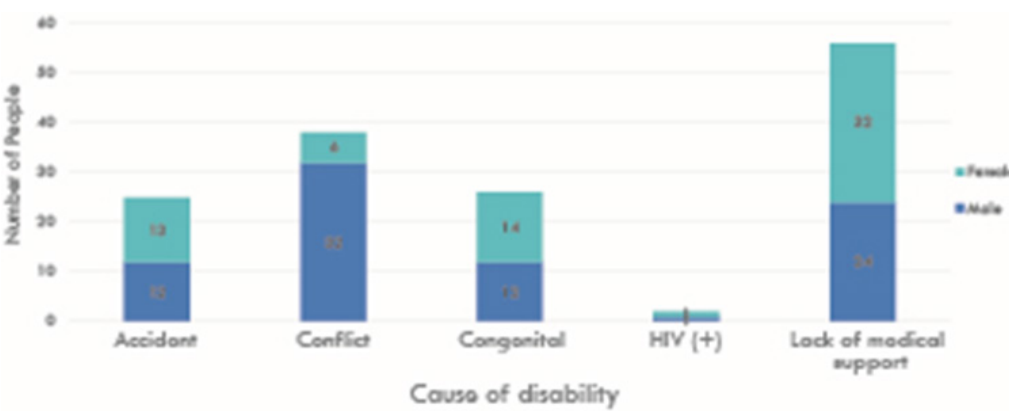
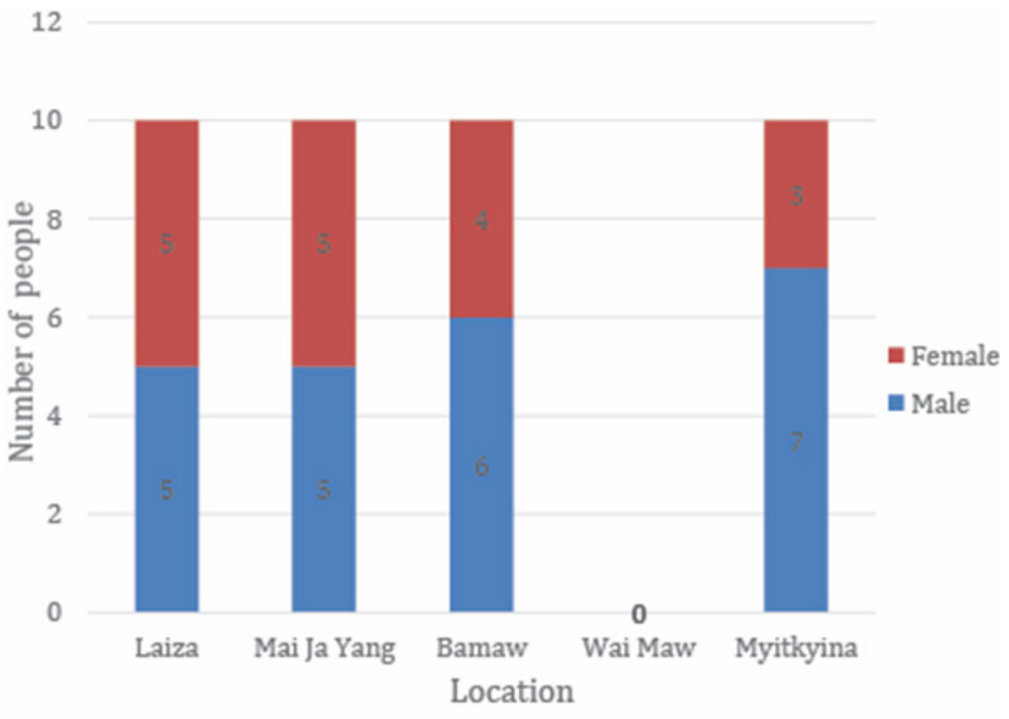
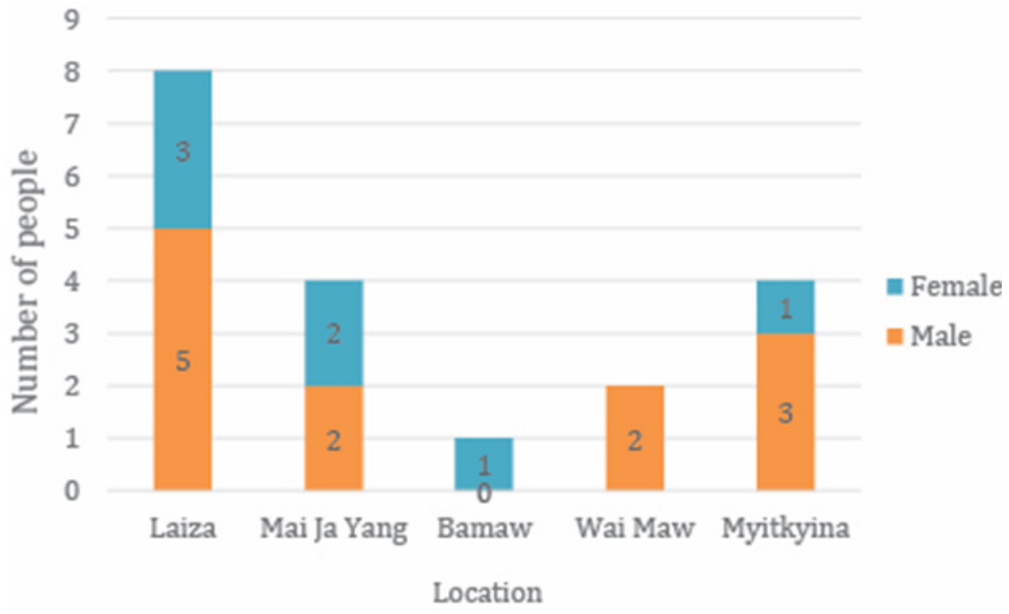
Location	KII	FGD	Key Stakeholders
Laiza	50	3	8
Mai Ja Yang	7	1	4
Bhamo	9	1	1
Myitkyina	46	1	4
Waimaw	29	0	2
	141	6	19

Sumla 1: Sanhtai galaw lu ai ni a asak



Sumla 2: Sanhtai galaw ai shara ni





Data hta shinggyim ngut ai hpang maram masam dinglik ai lam hpe KRC hte Alert ni rau pawng nna October 31 kawn November 3 ya , 2018 du hkra galaw la lu sai. Ndai workshop hta ta tut hta shinggyim la lu ai data ni hta la kap nna mung, data hta shinggyin wa ai sawk sagawn masha ni a ningmu ni hta la kap nna mung dinglik yu ai lam hpe galaw la lu sai.

Ndai sumtang karip hpe gaw ningja ni hte gaw ningja ni hpe garum ningtum jaw nga ai wuhpung wuhpawng ni hte maram masam lu ai ningmu ni hte hpaji jaw da ai lam ni hpe shagrin la lu sai. Shanhte bai hpaji jaw ai lam ni hpe mung ya ndai sumtang hta shawa dawtsa hte polisi gin shalat ai ni mu hti hkaja lu na matu bai shalawm da sai.

2.3. Nhkum ntsup ai lam ni

Aten gadawn ai majaw ndai sawk sagawn ai lam hpe nchyan hpret hka ja ai masa hku nna sha galaw la lu ai, la du ai lam hte majan nhpan hte seng ai lam ni hpe jut magup hku nna sawk sagawn ai lam nlu galaw sai. Sawk sagawn ai shara ni hpe mung lata nna sha galaw lu sai; Raitim majan nhpan hte gender mabyin ni gaw Jinghpaw Mungdaw kata na kaga shara ni hte Mungdan kata na kaga shara ni hte grai shai ai lam mung mai byin nga ai. Ndai sawk sagawn ai lam hpe Asuya hte KIO uphkang gaiwang shangwang kata hta sha galaw da lu ai rai nna, Pyitusat ni uphkang ai gaiwang hte bung pre ai lam hte shai hkat ai lam ni mung nga na re. Dai nna ndai sawk sagawn ai lam hta SGBV hte seng ai lam ni hpe dam lada ai hku nlu galaw la lu ai; aten kadun sha lu ai majaw dai hte seng ang ai gaw ningja ni hte makam gawgap la ai lam hpe tang du hkra nlu galaw la ai; shanhte hpe makawp maga na mahkrun ni mung nlu shajaw ai; dai nna IDP camp kata hta shim ai hku nna tsun jahta lu na shara mung nnga nga ai.

Sawk sagawn masha ni hta seng ang ai machye machyang nnga ai majaw bawnu n gring mat sai gaw ningja ni hte na nna mat sai gaw ningja ni hpe sanhtai nlu galaw mat ai. Ndai sawk sagawn ai lam hta madung hku nna hkawm sa hkawm wa yak mat ai gaw ningja ni, myi nmu ai ni hte hkum hkrang daw hten ningra ai gaw ningja ni hpe sha madung dat lu ai. Bawnu n gring mat sai ni hte na nna ai ni hpa ni ra nga ai ngu ai lam hte seng nna gaw lak san sawk sagawn ai lam bai galaw ging ai. Ndai sawk sagawn lam gaw ndai gabaw hte seng nna shawng nnan lang na nchyan hpret sawk sagawn da ai lam re; ganing zawn re ai manghkang ni nga ai, ganing zawn re ai lawnglam ni hpe matut na bai sawk sagawn ging ai ngu ai lam ni hpe mung htawng madun da ai.

1. Sawk sagawn mu tam ai lawnglam madung ni

Garum ningtum jaw ai wuhpung wuhpawng ni hte garum nigtum hpan ni

Garum ningtum jaw ya ai wuhpung wuhpawng ni hte Asuya wuhpung wuhpawng ni hpe yu yu dat ai shaloi gaw ningja ni hte seng nna sha laksanakan galaw nga ai wuhpung wuhpanwg grai taw ai hpe mu lu ai. Garum ningtum jaw nga ai wuhpung wuhpawng malawng gaw gaw ningja ni hpe wuhpung wuhpawng hta bai shinggyin zinlum la lu na lam gaw ahkyak madung re ai hpe hkawn nga ma tim, grau dam lada ai IDP manghkang hpe ran nga ra ai majaw ndai lam hpe myit maju jung let galaw lu na matu yak nga ma ai. Dai re ai majaw malawng gaw gaw ningja ni a garum ningtum lakung lakap⁴ hte shanhte hta jahpan⁵ nga ai gaw ningja ni hpe shata shagu na garum gumhpraw ya ai zawn re ai lamang ni ram sha galaw lu ma ai. CSO ni, KBC ni KMSS ni hte Nyein Foundation ni hku nna Asuya uphkang ginra ni hta gaw ningja langai hkrai hpe shata garum gumhpraw lat 80, 000 Ks (US\$ 51) garum ya nna, KIO uphkang ginra hta gaw shata garum gumhpraw marai langai hpe 100, 000 Ks (US\$ 64) garum ya ai. Nдай sawk sagawn ai lam hta gaw ningja hpan garan ai lam hta langai hte langai nbung hkat ai majaw garum ningtum jaw ya ai lam hta mung nkau mi nlu la ai zawn re ai manghkang ni hpe mu lu ai. Asuya uphkang ginra kata hta hkum hkrang daw hten ai, myi nmu ai, na nna ai hte bawnu ngring ai ni hpe sha gaw ningja ngu nna masat ai. Kaga wuhpung wuhpawng ni hku nna Washington shadawn jitna hte maren hpan kru hpe masat ma ai.⁶ Nkau mi gaw HIV/AIDS ana lu ai ni hpe du hkra shalawm da ai hpe mu lu ai.

Nдай zawn re ai lam ni a majaw gaw ningja hpan garan ai lam camp ningbaw ni hte CSO galaw ai jahpan ni shai nga ai. Dai re ai majaw nkau wuhpung wuhpanwg ni seng ang ai gaw ningja ni hpe garum ningtum jaw mayu tim du mat ai gaw kaga ni kaw rai mat ai masa ni hpe mung mu lu ai. Dai re ai majaw nkau amp ni hta ra ai daram garum ningtum nlu ai lam nib yin ai hpe mu lu ai, camp ningbaw ni hku nna shanhte hta shinggyin da ai shanhte chye na ai hku nna galaw da ai jahpan hta mahtang manu ai hku garum ningtum ni hpe garan ya ai majaw mung rai nga ai. Nдай zawn re ai lam a matu seng ang ai wuhpung wuhpawng ni hku nna jahpan jawm hta ai hte garum ningtum garan ya ai lam hta mung rau jawm galaw ai masa hpe jai lang jang grau kaja na rai nga ai.

⁴Nдай arai ni gaw wheelchairs, shaprai masum lawm ai cycle, sumdoi hte dawhkrawng ni rai nna lu mai ai garum ningtum arai ni ginra hta hkan nna shai chye nga ai. Ga shadaw tsun ga nga jang Myi nmu ni lang ai baw myiset nga jang Asuya uphkang ginra npu kaw sha mail u nga ai.

⁵S. Awng Ja (2018), Tinghkrai Sanhtai, KBC, KBC Rung Myitkyina, 15 October 2018. H. Roi Ji (2018), Tinghkrai Sanhtai, Nyein Foundation, Nyein Rung Myitkyina, 12 October 2018. Nдай lawnglam hpe Je Yang IDP camp na sanhtai ni hta mung, MHH ni hte galaw ai sanhtai ni hta mung, Maina IDP camp ni hta galaw ai sanhtai ni hta mung mu lu ai.

⁶The Washington Group Short Set of Questions on Disability, available at <http://www.washingtongroup-disability.com/wp-content/uploads/2016/01/The-Washington-Group-Short-Set-of-Questionson-Disability.pdf>

Nkau gaw ningja ni, hkum hkrang daw hten mat ai ni, hku nna shanhte lagaw shanhte tsap nna ja gumhpraw mung tam lu ai majaw tinnag hkum tinang gaw ningja ngu nna nhkam la da ai ni hpe mung shanhte a myit hkrum lam nla ai sha camp ningbaw ni hku nna gaw ningja jahpan kaw bang kau hkrup ai zawn re ai lam ni mung byin chye nga ai. Gaw ningja ngu ai gaw wuhpung wuhpawng e masat da ai lam sha re ngu ai chye na lam tatut hta nhkrang shi ai masa ni hpe grau mu lu ai; gaw ningja ngu ni hpe shinggyim nau na mu jut hku, tsi mawan mu jut hku hte nkau shara hta gaw kahpu kawa ngu ai mu jut hku nna yu let jum tek mat ai masa ni hpe malawng mu lu ai.

Ya yang e gaw gaw ningja ni a matu myit awai lu na, ganawn mazum lam hte seng ai garum ningtum ni nnga ai hpe mu lu ai. Ndai zawn re ai lam gaw majan nhpan a marang e lagaw lata sum mat ai ni, dum nta kaw na hprawng yet mat ra ai ni a matu grai ahkyak ai manghkrang langai rai nga sai. Sawk sagawna ai ni a mu maram lu ai hku nga jang rawt malan uphkrang grai wang hta trauma hkam sha ai lam grai nga nna, Asuya uphkrang gaiwang hta gaw hkyam sa ai lam hpe mu lu ai. Mai byin ai gaw rawt malan uphkrang gaiwang hta du nga ai ni gaw majan hpyen hpe kahtet hpoi hpoi hkam sha nga ai ni rai nna, ndai tsinyam hpe naw shingrau nga ai majaw rai na re. Asuya uphkrang gaiwang na ni hta gaw kaji nga ten na gaw ningja byin mat ai ni rai nna byin nga ai masa hte shaingrau nna grau hkam jan lu ai atsam nga ai hpe mu lu ai. Raitim rawt malan uphkrang gaiwang na camp nkau mi hta gaw ningja ni zup nna nga chyai mai ai gawknu ni nga ai majaw shada hkrum jahta chyai let garen gari nga ai hkam sha lam ni hpe tawt lai lu ma ai. Ndai gawknu ni gaw hpalap seng zawn shada hkrum jahta chyai na shara hku nna hkang galai ya ai hpe mu lu ai. Raitim ndai hpe malawng jai lang ai gaw la gaw ningja ni law ai hpe mu lu ai. Num mada la mada jai lang na matu n gun jaw ai lamang ni hpe galaw ging nga ai.

Garum ningtum jaw nga ai wuhpung wuhpawng ni hpe maram lu ai dalam ya du hkra gaw ningja ni hte seng ai ka jahkrat da ai polisi nnga shi ai hpe mu lu ai; nkau gaw galaw nga dingngam tsang kaw naw re. Ga shadawn tsun ga nga jang Jan Mai Kawng Myi Nmu Jawng hta gaw gaw ningja ni hte seng ai lama matsun hpe galaw nga ai lam chye lu ai.⁷ Ndai lam matsun gaw gaw ningja ni hpe garum ya ai shaloi gara hku galaw ra ai ngu ai lam hte seng ai lam matsun re. KBC, KMSS hte KDG ni hku nna gaw ningja ni hte seng nna galaw nga ai lam gaw grau kaba ai IDP lamang kata hta sha shalawm galaw ai lam re. Dai re ai majaw shanhte garum ningtum jaw ai lam hta num la ngu nna laksan garan galaw ai lam nnga shi ai. Ndai CSO ni galaw nga ai ladat gaw gender su hprang ai masa rai nre shi ai hpe mu lu ai.

San htai hta shang lawm ya ai gaw ningja ni gaw num la hku nna asak pang mung hkum ai. Grau nna hkum hkrang nbyen nchyawn byin mat ai majaw hkawm sa hkawm wa yak ai ni hte

⁷L. Gam H pang (2018), Tinghkrai Sanhtai, Jan Mai Kawng Myit Nmu Jawng, (Myitkyina), 26 October 2018

myi nmu ai ni law ai. Ndai sawk sagawn ai lam hpe madung hku nna IDP camp ni hta nga ai gaw ningja ni hpe madung galaw ai raitim dingdaw ai lam galaw lu na matu camp shinggan mare hkan nga ai gaw ningja ni hpe Laiza hte Myitkyina kaw mung san htai galaw da ai. Rawt malan uphkang gaiwang kata na IDP camp ni hta nga ai gaw ningja ni gaw malawng maga majan nhpan a majaw gaw ningja byin mat ai ni law ai, majan hte hkala mat ai, hpyen hprawng hprawng ai shaloi daw hten mat ai (sh) kaji nga ten hta tsi mawan hkam la lu ai lam a majaw gaw ningja byin mat ai ni law ma ai. Asuya uphkang ginra hta gaw kaji nga ten hkan nag aw ningja byin mat ai ni hte accident byin nna gaw ningja byin mat ai ni law ai. Mai byin ai gaw hkam bawm kabye hkrup ai ngu ai gaw ‘Asuya arung arai jahten ai’ ruhka re ai majaw, nwam tsun ai majaw accident byin nna gaw ningja byin mat ai ngu nna htai ai mung mai byin nga ai.

Sawk sagawn lu ai hku nga jang majan nhpan gaw gaw ningja ni a sak hkrung lam magup hpe hkra machyi shangun nga ai hpe mu lu ai. Majan nhpan a majaw dinghku a lit wuhpung wuhpawng a lit hpe gun hpai lu na matu grai yak shangun nga ai. IDP ni zawn sha gaw ningja ni mung majan nhpan a majaw kan bau lam hta grai yak nga ma ai. Dai hta grau sawng ai gaw shanhte gaw htam lahkawng lachyen lahka hkrum nga ma ai hpe mu lu ai; camp kata gaw gaw ningja ni hku nna lachyen lahka hkrum ai, buga masha ni gaw IDP ngu nna bai lachyen lahka da ai. Majan nhpan gaw shanhte a asak shimlam a matu hkrit tsang hpa byin shangun nga ai. Grau nna KIO uphkang ginra na ni gaw amyawk kaba gap hkrum hkrum re ai hkrum ma ai. Camp ni a shara mung shim ai shara hta nrai nga ai. KIO hte Myen hpyen dap laja lana majan hkat nga ai aten hkan nga jang amyawk si hkrak bun ai hte nbungli bawm jahkrat hkrum ai zawn re ai lam ni hkrum hkra ai.⁸ Majan nhpan gaw gaw ningja ni a majan nhpan hte simsa lam hpe mu ai mujut hpe amyu mi mu shangun ai.

1.1. Gender myit mada ai lam ni hte mayak manghkang ni

Majan nhpan gaw IDP camp kata hta nga shanu nga ai num/la camp masha ni dinghku a lit, wuhpung wuhpang a lit gunhpai lu na matu nachying wa yak hkak shangun nga ai. Grau nna gaw ningja la hte num ni a matu grau yakhkak la nga ai.

Wunpawng sha ni a htung lai hku nga jang La ngu ai gaw dinghku a baw rai ra ai, dinghku hpe bau maka lu ai wa, makawp maga ai wa, jinghku jingyu ni hpe zinlum lu ai wa, tinang a lamuga hpe makawp maga lu ai wa, ngu ai zawn re ai lit ni hpe jaw da nga ai. Kachin num ni nga jang dinghku shachying ai num, mayat maya ai kanu, dinghku masha ni hpe jinghku jingyu ni hpe woi zinlum ai jan, asak kung sai ni, ma ni hte machyi makaw hkrum ai ni hpe gawn lajang ai jan, shingre ai lit ni hpe jaw da nga ai. Majan nhpan a majaw dai lit ni hpe gun hpai na matu grai yak shangun nga ai, grau nna gaw ningja ni a matu gaw len hta hpa ra rai shangun nga ai. Num

⁸FGD, Je Yang IDP Camp (Laiza), 17 September 2018

hte La gaw mayat maya na, amy hpe bai matu na matu lit nga nga ai. Raitim nbyen nchyawn byin nga ai lam gaw num la, numwa na matu dingbai dingna byin shangun nga ai. Num rai nlu shi ai gaw ningja langai gaw num la mayu ai lam tsun dan ai hpe na lu ai.

Laiza, Woi Chyai IDP camp na gaw ningja langai gaw majan nhpan gaw shi hpe dinghku kata shi lit hpe gara hku jashai kau ya ai lam hte gara hku manghkang ni shabyin ai lam hpe lawu na hte maren tsun dan ai:

“Majan rai nbyin shi ai shaloi gaw ngai ma ngai na madu jan hpe lu garum ai. 2011 majan byin ai shaloi anhte ni gaw yi de hprawng ra ai dai shaoi ngai na madu jan sha ngai hpe ba di na hprawng ai. Dai shaloi kaw na shi ngai hpe loi mi myit daw mat sam ai. Ngai hpe nau ba hprawng ra ai majaw ngai na madu jan ma mi majan nhpan nbyin shi ai shaloi na ram hkam ja lam nnga mat sai. Majan nbyin shi yang shakut tawn da ai dinghku rai ni ma hkra mung sum mat, nlu la mat ai.”⁹

Shi gaw majan nhpan a majaw shi dinghku hte shi lamuga hpe nlu makawp maga sai. Dai hta n ga hpyen hprawng hprawng nga ai aten hta madu jan mahtang shi hpe ba ra mat ai. Madu jan mahtang she dinghku a baw lit hpe gunhpai mat ai tai sai. Ndai lam hpe yu ai shaloi ndai gaw ningja gaw shi hpe myit mada da ai lit hpe n gun hpai lu sai. Madu jan mung shi hpe hkungga masat masa galaw ai lam nnga mat sai majaw shan yan a ganawn mazum lam mung nhkrak mat sai. Shi gaw ndai zawn re hten run mat sai ganawn mazum lam hpe bai n gram sharai lu mat sai. Hpa majaw nga jang dinghku a baw hku nna dinghku hte shi sut gan hpe nlu makawp maga mat ai majaw re. Nkau hta gaw dinghku bra mat ai daram byin mat ai ni mung nga nga ai.

Nkadu dinghku hta gaw La gaw ningja wa hpe dinghku a baw hku nna dum nta masha ni naw masat tim shi hkum shi mu mada ai lam gaw mahtang bai manghkang tai nga ai. Ndai zawn re ai manghkang gaw La gaw ningja wa ja gumhpraw nlu tam mat ai masa hta malawng re ai hpe mu lu ai. Ndai zawn re ai lam gaw IDP camp kaw nga ai gaw ningja ni a matu myit ru myit tsang hpa kaba mung rai nga ai. La gaw ningja langai hku nna shi hpe dum nta masha ni gaw dinghku a baw hku nna naw hkap la da tim shang gumhpraw nnga mat ai majaw dai lit hpe gunhpai na matu gray yak hkak ai lam hpe tsun dan ai. Shi tsun ai gaw,

“Nta dinghku hta gaw ningbaw hku re. Ra mara ma hkra hpe ma ngai sha hpa ran ai. Ndai dinghku lit hpe gun hpai na matu gaw ja gumhpraw yak hkak ai lam nga ai.”¹⁰

⁹WCC 10 (2018), Tinghkrai Sanhtai, Woi Chyai IDP Camp (Laiza), 18 September 2018. MWD, 51 ning hpan hkum ai hku nna gaw ningja byin ai, gap hkat rai n jahkring shi ai shaloi baw kaw pala hkra nna gaw ningja byin mat ai.

¹⁰HLYC 3 (2018), Tinghkrai Sanhtai, Hpum Lum Yang IDP Camp (Laiza), 20 September 2018. Shi gaw dinghku a baw naw rai nga tim, dum nta a matu ja gumhpraw nlu tam mat ai majaw manghkang law law nga ai. Shi gaw hkum hkrang daw hten nna gaw ningja byin nga ai wa re; hkam bawm kabye hkrup ai majaw laga maga mi nnga mat ai wa re. Shi a sak gaw 45 ning jan sai.

Shang gumhpraw ntam lu ai sha nre, nta bungli nlu galaw ai a majaw mung manghkang mai pru nga ai.

Gender myit mada lam the tup hkrak nlu nga mat ai lam gaw magam gun usa ni a matu mung manghkang kaba rai nga ai. Magam gun usa gaw ningja yawng gaw la ni rai ma ai; hpa majaw nga jang num ni hpe gaw shawng lam majan pa de ndat ai majaw rai na re. Magam gun usa langai tsun ai gaw,

*“Hkam sha ai lam gaw grai nga ai. Ma ni mung jawng lung taw re majaw gumhpraw mung nlu tam ai. Ndai zawn byin mat ai majaw myit hta ndut ndang nga grai hkam sha ai re. Dinghku lit mung nlu gun ai majaw myit hta grai hkam sha ai.”*¹¹

Magam gun naw rai nga ai aten gaw dinghku hte mungdan hpe makawp maga ai majaw la du ai ni rai lai wa masai. Dai zawn re ai majaw mungchying shawa ni a hkungga ai lam (sh) shanhte lang da ai laknak hpe hkrit hkungga hkrum ai lam ni hpe mawn na ma ai. Amyu hte Mungdan hpe makawp maga ai masha tsang kawn masha a garum ningtum ra kadawn nga ai gaw ningja tsang de gumyu yu mat ai lam gaw ram ram yak ai amu rai na re. Grau nna shanhte ap nawng mat ai lam ni hpe masat masa hkungga ai lam atsam n galaw hkrum ai aten hta grau yak hkak na re.

Raitim nkau mi gaw htunglai hku nna masat da ai lam ni hpe lai di lu let masa ningnan hte shingrau lu ai ni mung nga ma ai. La gaw ningja langai tsun dan ai gaw shi hku nna majan byin ai hpan dinghku hta lit n lata ai sha gun hpai ai lam hpe ndai hku tsun da ai:

*“ Ya anhte gaw dinghku hta num lit la lit ngu nna garan ging hka ai lam nnga sai. Ngai mung nye madu jan hpe dinghku bungli hte kaga bungli ni hta garum ya ai.”*¹²

Masa ningnan hta shingrau lu na matu masat da ai gender li tni kaw na tawt lai lu na lam gaw ahkyak nga ai. Htunghkring hku masat da ai gender lit ni hpe tawt lai lu ai dinghku ni gaw masa ningnan hta shang gumhpraw nlaw tim grau rum ra nna ngwi pyaw nga ma ai hpe maram lu ai. Dum nta masha ni hku nna nga ai hte hte jawm galaw nna dinghku ngwi pyaw na lam a matu shakut shaja lu nga ma ai.

Maga mi bai yu dat ga nga jang gender lit hpe htap htuk ai hku nlu la ai dinghku hta nga jang pawt sindawng ai lam ni law ai hpe mu lu ai. Ndai zawn re pawt sindawng ai lam ni hpe

¹¹JYC 5 (2018), Tinghkrai Sanhtai, Je Yang IDP Camp (Laiza), 15 September 2018. Shi gaw hkum hkrang daw hten nna gaw ningja byin nga ai wa re; majan hta laga kaw pala hkra mat nna gaw ningja byin mat ai. Shi asak gaw 48 ning jan sai re.

¹²JYC 21 (2018), Tinghkrai Sanhtai, Je Yang IDP Camp (Laiza), 16 September 2018. Shi gaw hkum hkrang daw hten nna gaw ningja byin nga ai wa re. Asak gaw 48 ning jan re.

shingrau lu na matu nhkrak ai mahkrun de bai hkan chye ma ai; tsa lu ai chyarlu ai, zawn re ai hku myit awai la ai majaw dinghku kata gali galaw lam ni mung law law byin ai hpe mu lu ai. Nkau hta gaw tinang hkum tinang sat si na matu shakut ai du hkra byin chye ma ai. Ga san san ai ni hta tinang hkum tinang sat si ai gaw ningja ni nga ai lam hpe na lu ai, grau nna magam gun usa ni hta re ai hpe mu lu ai.

Nkau dinghku hta gaw shawng kaw nna dinghku kata hta gali galaw nga ai lam ni majan nhpan a majaw grau sawng jat mat ai ni mung nga ai. Num gaw ningja langai¹³ majan rai nbyin shi yang shi mare hta ma shangai sarama hku nna galaw ai. Shi gaw la langai a roi rip hkrum ai hte ma hkum rai mat ai majaw makau grupyin e shadut ai hte dai shi hpe roi rip ai la kaw wa ra mat ai. Shi polio byin nna gaw ningja rai nga ai lam gaw shi hpe grau nshim shangun ai mung mai byin ai. Shi madu wa gaw tsa ya rai nna adup abyen chye tim, mare kaw nga ai shaloi shi gaw gumhpraw naw lu tam ai majaw madu wa “shi hpe grai jahte nlu tam ai.” Majan nhpan a majaw shanhte ni mare buga kaw n hprawng yen mat ra nna shi kasha kaji dik gaw lam kaw tsi mawan nlu ai majaw nbyen nchyawn tai mat sai. Camp kaw nga ai majaw shi hku nna shinggan de pru hkawm nna bungli nlu galaw ai, shi a nbyen nchyawn kasha hpe mung naw yu lanu lahku ra ai. Shi madu wa nang wa sai nga jang makau grupyin ni hpe masai marai nga tsun chye nna nta ting hpe mung adup abyen chye ai; num gaw ningja langai a matu len hta hpa ra re ai lachyen lahka hkrum ai lam rai nga ai.

1.2. Sari jahpoi ya ai lam ni hte lachyen lahka galaw ai lam ni

Wuhpung wuhpawng hta gaw ningja hpan amyu myu a matu sari jahpoi dazik dawk ai lam amyu myu nga chye nga ai. Malawng gaw sari jahpoi dazik dawk ai lam hte lachyen lahka ai lam gaw ading tawk ginnoi hkat nga ma ai. Jahpoi asawng dazik dawk ai lam nan gaw n kaja ai lam rai nga ai. Raitim nkau gaw ningja hpan hpe gaw gam kaja ai, sut shang ai nga ai zawn re ai myit man lata ai lam ni nga chye ai. Ndai zawn re ai kaja ai ningmu nga ai lam gaw gaw ningja ni a ntsa gaja ai hku ganawn mazum lanawn lakawn la shangun nna, nhkrak ai hku mu ai lam gaw gaw ningja ni hpe lachyen lahka byin shangun nga ai. Htunglai hku nna tsun ga nga jang autism byin ai ma ni hte nten ga ai ma ni hpe gaw dinghku hta gam kaja ai lam hte sut gan hpe woi jashawn wa ai ma ni ngu ai hku nna mu ai. Raitim myi nmu ai ni, na nna ai ni, labye layawt ni hte myit ngring, bawnu ngring ai ni hpe gaw yuk ai hku nna mu ma ai. Ndai zawn re ai ni hpe manu n shadan ai, lachyen lahka ai lam galaw chye ma ai, grau nna shangai wa ai kaw na nbyen nchyawn byin mat ai ni hpe re. Ndai zawn re ai gaw ningja ni gaw jahpoi asawng ai hte lachyen lahka galaw ai lam a shingte shara ni rai chye ma ai. Ndai zawn re ai lam gaw nhkru nkaja ai myit a majaw nre, ndai gaw ningja ni hte seng nna chye na ai lam nkung shi ai majaw

¹³MRCC 5 (2018), Tinghkrai Sanhtai, Maina RC Camp, 9 October 2018. Shi gaw kaji nga ten polio byin mat nna gaw ningja byin mat ai wa re. Shi asak gaw 46 ning rai sai.

she re. 2011 majan hta hkala nba hkrum nna gaw ningja byin mat ai ni gaw ndai hta nlawm nga ai, dai ni hpe gaw share shagan ni hku nna mu nga ma ai.

Ga san ga htai galaw lu ai mahtai hku nga jang gaw ningja ni hku nna nta dinghku hta, makau grup yin hta, camp kata hta, buga hpung hta lachyen lahka hkrum nga ai lam hpe mu lu ai. Myitkyina Jan Mai Kawn Myi nmu jawng kaw na shayi langai gaw shi hpaji rai nchye shi ai shaloi dinghku masha ni hte makau grupyin hku nna shi hpe gara hku jahpoi asawng lachye lahka ai lam hpe ndai hku tsun dan ai:

“Nta masha the makau grup yin hku nna mung ngai hpe laika nchye ai shaloi gaw yu kaji ai lam ni nga ai re. Ma ni na matu mung shala chyai hpa zawn byin mat ai re. “kahtauk na hprawng mat ai baw le I” Raitim ya laika hpaji ni chye wa yang gaw dai zawn re gaw n nga mat sai.”¹⁴

Dai re majaw ra ai ha hkan nna lata nan jaw ai garum ningtum, grau nna hpaji hparat lam gaw wuhpung wuhpawng a ningmu hte dai gaw ninja wa shi hkum shi kaja ai hku mu wa lu shangun ai kaja ai akyu pru mai nga ai. Dai re ai majaw nbyen nchyaw la gaw lam amy myu hta hkra machye shangun mai nga ai. Myi nmu ai majaw hpaji nlu sharin ai, hpaji nlu sharin ai majaw bungli nlu ai, dai hku byin chye nga ai.

Buga hpung ni gaw wunpawng wuhpawng hta gaw ningja ni hpe zinlum la mai ai n gun kaba dik wuhpung mung mai byin ai zawn, lachyen lahka kau lu ai wuhpung mung mai tai nga ai. Num gaw ninja langai mi buga hpung masha ni hku nna shi hpe gara hku lachyen lahka galaw ai ngu ai lam hpe ndai hku tsun dan ai:

“Wu hpung wu hpawng hta shang lawm ai lam hta garan ginhka ai lam ni mung nga ai re. (Moi ngai ramma zup hpawng sa ai shaloi manang ni gaw gasup taw tinang gaw myi nmu mau mau re na nga taw ra majaw myit grai kaji ai lam ni nga ai.”¹⁵

Dai nna Maina IDP camp na num gaw ninja langai mi gara hku nna shi buga hpung na lamang langai hta lachyen lahka hkrum ai lam hpe mung tsun dan ai:

“Maning mung nawku jawng kaw mahkawn shingjawng ai shaloi masha ni gaw ah shawng hpe sha lawm la ma ai re, raitim nkau mi gaw dai zawn re “jehten” hpe mi shalawm la gaw nga tsun ma ai.”¹⁶

¹⁴MBS 3 (2018), Tinghkrai Sanhtai, Jan Mai Kawng Myit Nmu Jawng (Myitkyina), 26 October 2018. Shi asak gaw 34 ning rai sai.

¹⁵Ibid.

¹⁶MRCC 5 (2018), Op.cit.

Nawku jawng ni a hkrang hpe yu jang gaw ningja ni a matu nau n manu ai hpe mu lu ai. Dai hte maren buga hpung kata hta mung gaw ningja ni a matu shara nau nnga ai.

Hpum Lum Yang IDP camp na la gaw ningja langai gaw dai hte seng nan ning nga pawt let htai wa ai hpe mu lu ai:

*“Kaji htum ai ni hpe lakawn ai hpung she re. Grau nna psycho down mat sai, gaidaw gaida, wuhpung wuhpawng ni nhkap la mat sai ni hpe lakawn la na matu she hpung hpe de da ai re. Raitim daini hpe gaw nawku hpung kaw na ni pe kau sai. Lu su ai ni hpe she pang bang da ai. Rai jang ndai ni hpe kadai lakawn la na? Ya ndai kaw jahkrai the ngai arau nga ai, nta langai sha hta rau nga ai. Hpung kaw na ni hpa majaw ndai hpe ndum hkraw ai rai? Hpa majaw n lakawn la hkraw ai rai? Anhte dai majaw wuhpung wuhpawng ra wa ai. Ya anhte si ai hpang she byin na kun, ya she jahta ai nga jang.”*¹⁷

Hpung a ningbaw ningla ni hku nna gaw ningja ni hpe garum ya ai lam hte shanhte wuhpung wuhpanwg hte bai mahku mara lu na matu grai ahkyak ai hku nna woi awn mai nga ai. Hpa majaw nga jang wunpawng wuhpung wuhpawng hpe yu dat jang nawku hpung gaw grai ahkyak ai hku nna woi awn nga ai majaw re.

Camp ni hta byin nga ai lam hpe yu yu ai shaloi gaw ningja nkau, grau nna polio byin nna gaw ningja byin mat ai ni gaw shanhte hpe madi shadaw ai arung arai garum ningtum ni nhkam la lu ai sha camp kata e lachyen lahka hkrum ai lam ni hpe mu lu ai. Hpum Lum Yang na la gaw ningja langai gaw ndai lam hpe grai hkup hka ai hku nna bai tsun dan ai:

*“Ngai ndai kaw nga ai masum ning daram rai sai. Ya ndai lang she gumhpraw hking masum lu la ga ai. Myithprap lagaw leng ma. (Polio ni hpe nyu sam ai, veteran ni hpe sha garum jaw ai.”*¹⁸

Ndai zawn re ai lam gaw ana kap na tsang ai majaw kun? Shing re ai lachyen lahka lam ni gaw machye machyang ningmu nhpaw shi ai majaw mai rai nga ai. Ndai zawn re ningmu nhpaw ai lam a jaw e lachyen lahka hkrum chye ma ai.

Rawt malan Asuya hte Myen Asuya magam bungli lahkawng yan hta gaw ningja ni hpe lachyen lahka galaw da ai shadawn jit na ni mung nga ai hpe mu lu a. Asuya jawng sara/sarama tai na matu ra ai atsam ningja langai gaw ‘hkam ja zet let ai masha rai ra na, gaw ningja nmai re ai’

¹⁷HLY 2 (2018), Tinghkrai Sanhtai, Hpum Lum Yang IDP Camp (Laiza), 20 September 2018. Shi gaw kaji nga ten polio byin mat nna gaw ningja byin mat ai wa re. Shi asak gaw 30 ning rai sai.

¹⁸HLY 2 (2018), Op.cit.

ngu ai nga malu ai. Hpun lum yang IDP camp na la gaw ningja langai ndai lam hpe ndai hku ginchyum dat nna tsun da lu ai:

“Anhte hpe gaw shanhte gaw, ya ngai sna yu yang anhte gaw gaw ningja rai mat ai majaw hpa lam hta mung njai lang mat ai. Hpa lam hta mung njai lang mat ai. Yahte ngai Jawng up wa hpe ngai ma ni hpe laika sharin ya nmai na kun ngu sa san yu ai. Nmai ai nga ai. Ma ni nanhte na zawn rai wa na nga ai. Dan rai hkam la nga ma ai. Ma ni nanhte hpe atu hko wa na nga ai. Nmai ai da. Asuya magam bungli hta hpa hta mung njai lang ma ai. Raitim lakawn lanawn kaw chyawm langai mi jai lang nga ma ai. Computer kun, jahpan chyarang hte seng ai kun rai sam ai. Shi na atsam a majaw kun jinghku jingyu ni a majaw kun gaw nchye ai. Kaga gaw nnga ai anhte a makau grup yin kaw.”¹⁹

Ndai zawn re lachyen lahka lam gaw gaw ningja ni a myit hkam kaja lam hpe pyi hkra machyi shangun mai nga ai. Hkum katsing si mat ai gaw ningja ni gaw sawng dik rai ma ai. Gara de nlu hkawn pru ai majaw myit daw myit hten ai lam hpe grai sawng hkra hkam sha nga ma ai.

Magam gun usa gaw ningja ni hta myit ana hkam sha ai lam grau sawng ai hpe mu lu ai. Majan hta hkala nba hkrum nna gaw ningja byin mat ai nau nna shi ai magam gun usa langai hpe kaga gaw ningja ni hte n gayau ai sha san san shara mi hta tawn da ai. Yaw shada lam gaw shi byin nga ai lam hpe shi hkrai shi hkap la lu wa na matu rai na masa nga ai. Raitim ndai zawn re ai ladat hta manghkang nkau nga ai. Hpun Lum Yang IDP camp na la gaw ningja langai tsun dan ai hku nga jang gaw ningja byin mat ai ‘nna shi ai’ magam gun usa ni hpe ndai hku laksanakan tawn ai lam gaw grai tsang ra ai lam hpe tsun dan ai. Shi tsun dan ai gaw,

“*Hkala nba hkrum ai nna shi ai hpyen la ni hpe gaw wuhpung wuhpawng hte rau tawn jang grau kaja ai. Hpa majaw nga yang ndai zawn re aten hta shanhte grai dawdan lawan ai. Lai wa sai December shata hta dai zawn re hpyen la lahkawng hpe san san tawn da ga ai. Langai mi gaw tinang hkum tinang sat si hkyen ai, gam kaja na anhte bai sa lu je la kau ai.*”²⁰

Ndai zawn re masa hta myit daw myit hten ai hte tinang hku tinang sat si na matu shakut ai lam byin chye nga ai. La ndu dum mat sai ngu nna shanhte hkum shanhte grai hkam sha mat ai shaloi dai zawn rai myit hkam sha lam kapaw chye ma ai.

Ndai zawn tinang hkum tinang sat si na matu shakut ai lam ni nga ai lam gaw myit hkamja lam hte seng nna garum ningtum ni hpe ahkyak ai hku jaw ra nga sai ngu nna madi madun nga ai, grai nna hkala nba hkrum nna asak naw hkrung nga ai gaw ningja magam gun usa ni hta re.

¹⁹Ibid.

²⁰HLY 2 (2018), Op.cit.

Ndai lam gaw mungkan ting na jahpan hku nga jang mung mungkan hta tinang hkum tinang sat si na matu shakut ai hta la ni grau la ai hpe tsang hpa mu lu ai. Tara hku nga jang IDP camp ni hta tsa chyaru hpe ban hkum da ai raitim, la gaw ningja ni gaw kaga la manang ni jashawn ya ai tsa chyaru ni hpe shanhte a myit ru myit ra ai lam hpe jahkoi na matu lu lang nga ai hpe mu lu ai. Ndai zawn re ai lam gaw ana madung nrai nga ai kumla sha rai nga ai. Myit hkamja lam hte seng ai nga mu nga mai lam hte seng ai garum ningtum ni jang jang ra nga ma ai, grau nna magam gun gaw ningja ni hta re. Lama na langai hkrai langai hpe counselling shang na matu grai manu laja ai nga jang mung shanhte shada da hkum nna myit awai lu na lamang zawn rei ai ni hpe galaw ging nga ai.

Jahpoi asawng ai lam gaw gaw ningja ni hpe sha nre, laika sharin jawng hta shanhte a kashu kasha ni du hkra yu kaji hkum ma ai. Nkau kanu kawa ni gaw gaw ningja kanu kawa ni a kasha ni hte jawng kaw n ginsup na matu hkum da ai zawn re ai lam ni mung nga ai. Ga shadawn myi nmu jawng ma ni gaw kaga jawng ma ni hte arau ginsup mai tim, san poi htai ai shaloi lakang npu kaw shara jahkrat hkum ai zawn re ai mabyin ni mung nga ai.²¹ Jan Mai Kawng Myi nmu jawng kaw galaw ai hpung hku nna gasan gahtai galaw ai mahtai hku nga jang jawng na sharin ginlam ni gaw myi nmu ai ni a matu nau nmanu ai hpe mung tsun dan ma ai. Bai nna san poi san ai gasan ni mung sumla ni lawm nna dai sumla gaw ganing zawn re ai nna sang lang da ai lam nnga ai zawn re ai gasan ni gaw myi nmu ai jawngma ni hpe htai lu na grai yakhkak shangun nga ai. Ndai lam gaw hpaji masa²² hta nan lachyen lahka nga ai lam hpe madi madun nga ai zawn, kaji dik ai kawng gram sharai dat ai lam gaw grai kaba ai mahti ni hpe jaw ya lu nga ai ngu ai mahkrun ni hpe mung madun ya lu nga ai. Grau dam lada ai hku gaw ningja ni hpe shalawm lu nna grau kaja ai wuhpung wuhpawng hpe gaw gap sa wa lu na lam re.

Hpaji tsang mung gaw ningja ni a tinang hkum tinang hkungga ai myit hte, kam ai myit hpe gawgap ya lu nga ai. Jan Mai Kawng myi nmu jawng na num sha langai gaw hpaji tsang gaw gaw ningja ngu ai lam hpe gara hku ningmu jashai kau ya lu ai lam hpe tsun dan ai. Shi tsun dan ai gaw,

“Ngai na hkum hpe “Gaw Ningja” ngu nna hkam la da ai. Myi nmu mat ai majaw hpa nchye ten hta gaw chyip nga nna hkam la da ai re. Moi jawng nlu lung ten shaloi grau sawng ai re. Masha ni tsun ai le I “ပျက်စိမှာအဝုံးနားမှာအဆုံး” nga nna tsun ma ai. Dai majaw tinang mung sum sai ngu nna hkam la ga ai re. Raitim ya gaw hpaji ni mung sharin hkam la sai re majaw laika chye wa yang gaw anhte na matu nhtoi chyinghka ngu nna hkam la da ai. Ya gaw myi nmu mat tim hpa nlu galaw ngu na nmyit la ai ngai lu galaw ai gaw naw nga ahka ngu na myit hpe lu shalan la ai re.”²³

²¹FGD, Jan Mai Kawng Myit Nmu Jawng (Myitkyina), 26 October 2018.

²²Ibid.

²³MBS 3 (2018), Op.cit.

Hpaji hparat hte hkaja lu ai atsam gaw langai hkrai a ngai kadai re ngu nna masat la ai lam hte ningmu ni hpe jashai kau ya lu nga ai.

1.3. Kan bau lam

Gaw ningja ni hta majan byin nna nbyen nchyawn byin mat ra ai lam hta jan nna shanhte a prat hpe ahtu ganan shangun dik ai lam gaw shanhte a kan bau magam bungli ni hten run mat ai lam re. Majan nhpan hte mare buga kaw n hprawng yen mat ra ai majaw shanhte a shang gumhpraw hte kan bau bungli ni hten za mat sai, shanhte gaw nbyen nchyawn byin nga ai ni re ai majaw grau yak hkak ai lam hpe hkrum nga masai. Num gaw ningja langai mi majan nhpan a majaw gara hku nna shanhte nta ni madu ai sut gan ni hpe tat kau ra ai lam hpe ndai hku tsun dan ai:

*“Majan nhpan nbyin shi ai shaloi anhte ni gaw mare kaw gat dut sha ai. Gat dut sha ai nga yang gaw shang gumhpraw gaw nga ai. Rai tim majan byin wa ai shaloi gaw dai gat dut da ai gumhpraw ni ma, masha ni jaw ra ai gumhpraw ni ma yawng nlu la mat ai yawng sum mat ai.”*²⁴

Majan byin nga ai majaw bungli grai taw nga ai hte maren IDP ni a matu bungli grai taw ai, grau nna gaw ningja ni a matu bungli grai taw nga ai. Dai majaw myit daw myit hten ai lam ni, tsa chyar u sha machyu mat ai lam ni, dinghku kata gali galaw re ai lam ni, dinghku bra mat ai lam ni, shingre ai lam ni grai byin nga sai. Ndai zawn re manghkang ni hkrum hkra nga ai aten hta num gaw ningja malawng gaw makam masham hta mahtai tam chye nna, la gaw ningja ni gaw tsa chyar u lu nna mahtai tam ai ni mung law nga ma ai. Ndai gaw malawng hkap la da ai gender jasat hte mung bung nga ai, num ni hpe malawng gaw tsa chyar u lu sha na matu hkum da nna, la ni hpe gaw tsang langai hku ahkang jaw da ai hpe mu lu ai. Gaw ningja malawng gaw shanhte chye ai hkai lu hkai sha, rem lu rem sha ladat ni hku nna kan bau mayu tim, shanhte hta ra ai shara hte arang nnga ma ai.

Sanhtai galaw lu ai mahtai ni hku nga jang gaw ningja byin nga ai lam hte gender lit lamang ni gaw shang gumhpraw tam lu ai lam hte num la num wa lu ai lam hte grai ni htep ai hku mahku mara nga ai lam hpe mu lu ai. (daw 3.1 hpe yu) La gaw ningja ni hku nna shanhte shang gumhpraw tam lu ai rai jang ‘masha kaja’ hku nna shanhte hkum shanhte sawn la ai. Ndai mahtai hte seng nna gaw anhte a gasan “ Na hkum nang gaw ningja langai ngu nna hkam la ai kun?, ngu ai gasan san ai shaloi mu lu ai. Hkam la nhkam la ngu ai gaw shang gumhpraw tam lu ntam lu ngu ai hta mung madung nga ai. Shang gumhpraw tam lu ai gaw ningja ni gaw shanhte a hkum hkrang hta ra rawng gawng kya ai lam ni nga nga tim shanhte hkum shanhte gaw ningja ngu nna nsawn la ai. Shang gumhpraw nnga ai ni gaw shanhte hkum shanhte gaw

²⁴MRCC 5 (2018), Op. cit.

ningja ngu nna hkam la na matu nyak nga ma ai. Jan Mai Kawng myi nmu jawng kaw galaw ai hpung hku nna sanhtai galaw ai sanhtai langai hta la myi nmu ai ni hpaji hkaja ai, shang gumhpraw nga hkra galaw ai lam ni gaw shanhte hkum shanhte gaw ningja nre ngu nna sakse madun lu na matu re nga ai.²⁵ Ndai lam ni gaw la ni a ntsa tawn ai gender myit mada lam ni rai nga ai, n gun rawng ai, tinang lagaw tinang tsap lu ai hte dinghku hpe bau maka lu ai ngu ai lam ni hte bung pre nga ai. Num myi nmu ai ni hku nna gaw shanhte a myi nmu ai ma ni a lam malawng tsun ai hpe yu jang, dinghku hta ndan dawng ai hku bungli galaw ra ai num ni a gender lit lamang hte hkrak rai nga ai hpe mu lu ai. Raitim yawng hpe bunghkup nna tsun ga nga jang shang gumhpraw tam lu ai lam gaw shanhte hpe masat masa galaw hkrum na matu mai byin shangun nga ai. Num gaw ningja langai mi shi gumhpraw tam lu ai hpang she shanhte a jinghku lawu lahta ni shi hpe hkungga ai lam nga wa ai nga ai.

Gaw ningja ni hpe sanhtai galaw yu ai hku nga jang majan nhpan gaw shanhte a nga mu nga mai lam hte tinang lagaw tinang tsap nna galaw sha lu ai prat hpe jahten kau ya sai. Kan bau lam gaw IDP camp ni hta nga nga ai gaw ningja ni hta manghkang grau kaba nga ai. Camp kaw na jaw ai shata shagu na garum gumhpraw hta lai nna shanhte hta kaga shang gumhpraw ahkaw ahkang ni nnga ai hpe mu lu ai. Mai lu ai bungli ni gaw du hkra ladaw hta hkan ai, jahkring jahkra sha mai galaw ai hte hkum hkrang n gun hpe machyu nna galaw sha ra ai baw bungli ni hkrai rai nga ai. IDP camp ni hta nga shanu nga ai gaw ningja ni mai lu ai bungli ni gaw langu hkai sun, kum shu sun hte hpalap sun hkan sha re. Num ni hpe gaw hpalap sun hkan grau ra ai hpe mu lu ai. Hpalap di ai amu hpe aten na na num ni grau galaw lu ai majaw rai nga ai. Hpalap sun ni malawng gaw Miwa hkran de rai nga ai. Langu sun ni hta gaw langu wuraw ni hpai ra ai hte tsi gat ra ai majaw hkum hkrang n gun ja ai la ni hpe grau shaga ai. Kum shu sun hta gaw num ni sha galaw ai. 2015 du hkra gaw ndai hkai sun ni hta galaw jang lani mi Miwa gumhpraw 50 (sh) 60 lu ai. Ya gaw Miwa gumhrpaw 30 daram du hkra hkrat mat sai, bungli galaw na masha ra ai hta jan mat majaw re.

Ndai lahta e madi madun da ai bungli ni yawng gaw gaw ningja ni a matu nhtap htuk ai hkrai rai nga ai. Bungli hpan mung hkum hkrang n gun hpe machyu ra ai hte ginra masa hpe yu jang mung bum shara ni rai nga ai. Gaw ningja ni a matu nhtap htuk ai bungli ni raitim ndai bungli ni gaw du hkra aten hta hkan nna sha nga nna grai taw ai re. Myitkyina na IDP camp langai hta nga ai num gaw ningja langai hku nna aten hpring bungli grai tam yak ai lam, shi IDP camp hta nga ai sanit ning mi na mat tim ya du hkra aten hpring bungli nlu shi ai lam hte dinghku num langai hku nna dinghku kanu langai hku nna shi gara hku shakut sha ra ai lam hpe ndai hku tsun dan ai:

“Camp kaw garum ai kaw na gaw nnan e gaw 100% lu ai. Rai tim ya gaw ngai ma bungli ni chyi

²⁵FGD, Jan Mai Kawng Myit Nmu Jawng (Myitkyina), 26 October 2018.

*mi pai lu galaw wa ai majaw 70% sha pai lu mat sai. Ya gaw ngai mahtang she ja gumhpraw tam di ngai na madu wa hte kasha ni hpe bau taw ai. Ngai na madu wa gaw nanghpam lu ai majaw hpa bungli ma n galaw ai. Shinggan pruu yang grau sawng wa na tsang ai majaw shi hpe ma nta kaw sha nga da shangun ai. Bungli lu na gaw yak ai. Camp kaw na laga masha ni pi bungli lu na yak ai re majaw anhte gaw ningja ni gaw grau yak ai. Camp kaw nga ai 6 ning 7 ning she du wa tim hpa bungli ma nlu ga ai. Nta dinghku hta gaw dinghku kanu lit hpe gun hpai taw nga ai. Ja gumhpraw tam na ma ni hpe woi zin lum ai”*²⁶

Ndai lam gaw majan nhpan, gender lam hte gaw ningja byin nga ai lam ni yawng kapyawn nga ai kasi langai re. Ndai lam gaw shanhte jahkring sha hpyen gan hpawng ai kade na mat sai ngu ai lam hte, shanhte mare buga hte bai wa ai shaloi akyu ranwg na baw machye machyang hkaja la lu na lam gaw ndai aten hta kade ahkyak nga ai ngu ai lam ni hpe madi madun ya nga ai lam ni re.

Yinam ta hta gaw gaw ningja ni shinggan le nna bungli galaw hkawm na matu grai yak nga ai hte yinam ta hta bungli mung grai taw nga ai. Ginhtawng hte ginshung ta lahkawng hta sha bungli galaw mai nga ai. Dai bungli galaw mai ai ta lahkawng hta pa KIO uphkang gaiwang kata na hkai sun ni hta bungli lu na matu yak la nga ai. Gaw ningja nga nna nchyang shabrai hpe shayawm jaw ai lam mi nnga tim gaw ningja ni hpe bungli madu ni nra ma ai. Dai re ai majaw gaw ningja ni hku nna shanhte hpe myi man njaw ai bungli ginra hta rai nga ma ai. Gaw ningja la langai mi ndai lam hpe ndai hku sang lang dan ai:

*“Ya ndai camp kaw gaw hkai sha na shara ma nnga ai, “Wa” ni rem na matu shara ma nnga ai. Ginhtawng ta kaw gaw langu sun de langu hpai sa ai. Rai tim dai mung shani shgu nlu galaw ai. Anhte dabang na masha ndai ram law ai hpe ma shahte bungli nlu jaw ai. Grai matut hkawm yang she bat mi hta 2-3 ya ram lu galaw ai.”*²⁷

Ga shadawn tsun ga nga jang lagaw nmat shatut da ai gaw ningja la langai mi tsun dan ai gaw shi matu dai lagaw nmat hte jan prang kaw hking hkum mi jan nna galaw na matu nachying yak la ai lam hpe tsun dan ai; jan ja ai hte salat hte nga jang lagaw nmat shatut nna bungli galaw na matu grai yak la nga ai.²⁸ Num gaw ningja ni a matu hkum hkrang n gun hpe machyu nna jan prang kaw galaw ra na re ai majaw grau nhtap htuk nga ai. Dai hta grau ai gaw ndai langu sun zawn re ai shara hta gaw tsi ni, dat namhpun ni grai lang ra ai lam gaw grau manghkang nga ai.²⁹

²⁶BTHC 2 (2018), Tinghkrai Sanhtai, Bethlehem IDP Camp (Myitkyina), 22 October 2018. Shi gaw kaji nga ten polio byin mat nna gaw ningja byin mat ai wa re. Shi asak gaw 36 ning rai sai.

²⁷JYC 15 (2018), Tinghkrai Sanhtai, Je Yang IDP Camp (Laiza), 15 September 2018. Shi gaw hkum hkrang daw hten nna gaw ningja byin nga ai wa re. Majan hta lata maga mi sum mat ai. Asak gaw 60 ning rai sai. Ndai zawn re ai byin ai lam gaw sun madu ni hku nna gaw ningja ni hpe ndai zawn re bungli hta nau nkam shangun ai majaw re.

²⁸JYC 15 (2018),

²⁹Sanhtai Je Yang IDP Camps, 2018

Majan nhpan byin nga ai shara hta nga nga ai gaw ningja ni sha majan nhpan a dam hpe hkam nga ra ai nre, majan nhpan nbyin ai Myitkyina hkan nga ai gaw ningja ni du hkra majan a dam hpe hkam mana sha nga ra ma ai. Majan nbyin ai shara hta nga nga ai gaw ningja ni du hkra majan nhpan hte seng nna shanhte hkam mana sha ra ai gambum nga nga malu ai. Jan Mai Kawng myi nmu jawng up wa hku nna majan nhpan a marang e shanhte jawng a nga mu nga mai lam hpe gara hku ganan hkra shangun ai lam hpe ndai zawn nga nna san lang dan ai:

“Majan nhpan a majaw byin hkum hka ai lam ni gaw majan byin ai majaw ‘daw hten’ mat ai ni law wa ai hpyen yen hkawm ai majaw hkam ja lam ningra mat na ‘gaw ningja’ byin mat ai ni mung law law nga ai dai hte maren anhte hpe ja gumhpraw madi shadaw ai lam ni mung shau wa ai anhte jawng kaw na ‘music band’ hte alu tam ai lam ni mung nmai galaw mat ai majan gasat taw ai majaw gara de mung nlu hkawm mat ai.”³⁰

Aten na na gaw ningja ni hte seng nna tatut amu galaw nga ai sarama langai hku nna majan gaw gara hku nna gaw ningja ni a nga mu nga mai lam hpe hkra machyi shangun mat ai lam hpe ndai hku ginchyum dat da wu ai:

“Majan nhpan a majaw Gaw Ningja ni hpe grau Gaw Ningja byin sha ngun ai. Moi gaw na Gaw Ningja byin taw sai ni gaw majan byin sai nga tim hprawm tim nloi ai. Grau di na yak hkak ai. Myit n gun ni grau yawm mat na, Mare kaw nga ai sha loi gaw Gaw Ningja byin taw tim shanhte galaw taw ai magam bungli ni mung nga na le.”³¹

Shang gumhpraw nnga ai lam gaw Gaw Ningja ni a tinang hkum tinang hkam la ai lam hte gender myit mada lam ni hpe ahtu ganan shangun nga ai. 2012 hte 2014 laman Gaw Ningja ni a kan bau magam bungli lam ni hte seng ai dalang dabang gawgap ai zawn re ai lamang ni galaw lai wa ga sai. Ndai lamang ni gaw gat lawk nnga ai, ra ai arung arai ni nmai lu mat ai majaw jahkring kau ra mat ai. Gaw Ningja ni ndai zawn re ai lamang ni hpe grai nja ai hkam sha lam hte bai htai tsun dan ma ai. Bai mai byin jang ndai zawn re ai shang gumhpraw shang mai ai lamang ni hpe bai galaw mayu ma ai.³²

1.1. Shim lam hte makawp maga lam

Ndai gabaw hte seng nna shinggyim shimlam hte seng ai ga lachyum hte shadawn jit na ni hpe mahta da ai.³³ Ndai gaw ningja ni IDP camp ni hta nga nga ai nan gaw shanhte hkum hkra

³⁰L. Gam H pang (2018), Op. cit.

³¹H. Nu Ra (2018), Op.cit.

³²L. Zau Hkam (2018), Tinghkrai Sanhtai, In Charge of PWDs at Je Yang IDP Camp, 17 September 2018

³³Yu D.A. Baldwin, The Concept of Security, Review of International Studies, 23(1), 2015, pp.5–23; B. Kanti, The Idea of Human Security, International Studies, 3(3), 2003, pp.265–76.

nga ai shim lum lam manghkang hpe madi madun ya nga ai. Shanhte a mare buga kaw nna hprawng yen ai shaloi shanhte hku nna ading taw hte ading tawk nre ai shimlam manghkang ni hpe shanhte hkum hkra lai wa masai. Ya camp ni hta nga nga ai shaloi mung dai shimlam manghkang ni hpe naw hkum hkra nga ma ai. Ading tawk shimlam manghkang ni hta sak hkrum ai (sh) asak hpe shagyeng ai lam (sh) majan nhpan a majaw hprawng yen ra mat ai lam hte hkrit hpa laknak gsd. hkam bawm zawn re ai laknak ni hpe lang ai. Ading tawk nre ai shimlam manghkang ni hta ningpawt ninghpang shinggyin nga pra lam hta ra ai arai ni gadawn ai, hka san nlu ai, ningpawt ninghpang hkamja lam tsi mawan ni nlu ai, bungli nlu ai, kan bau na manghkang, shara htawt sit hkrum ai hte du hkra ladaw makau grupyin hten za mat ai lam ni re.

Myen hpyen dap hte KIA ni laja lana gap hkat nga ai aten ni hta amyat si gap bun ai lam, nbungli kawn bawm jahkrat bun ai lam ni a majaw IDP camp ni hta nga na matu asak nshim nga ai. IDP ma ni hpe nbungli sumla ka shangun yang yu mayu nbungli sumla nchye ka ma ai, bawm jahkrat nbungli sumla sha chye ka ma ai. Ndai lam gaw majan nhpan kata hta kaba wa ai ma ni mahkrum madup hpe htawng madun nga ai. Ndai gaw IDP ni hta sha byin ai lam nrai nga ai. Shanhte hpe dum nta mare buga de bai wa mayu ai i? ngu nna san jang wa mayu ai hkrai nga tim, shanhte a shimlam a matu pahkam nga ra ai ngu nna hta ai ni law ma ai. Shanhte mare grup yin hta myen hpyen dap jung nga ding sa, hkam bawm naw kabye hkrup ai manghkang ni naw nga dingsa shanhte nwa gwi ai nga ma ai.

Amyu hkum ai mare, Tarlawgyi zawn re ai mare hta gaw Sam Hkyeng ni gaw n hprawng ra ai sha wunpawng hpan ni sha hprawng ra ma ai. Kachi IDP ni bai ginhtang wa na mung yak nga ai. Bai ginhtang wa jang KIO a shiga jaw ngu nsen hkrum na mung tsang ra nga ma ai. Mare de bai ginhtang mat wa ai nkau mi 17/1 hte 17/2 hte rim hkrum ai ni mung nga ai lam tsun dan ma ai. Shanhte nnga ai shaloi shanhte a lamuga hpe shanyen la kau ya na grai tsang nga ma ai. Shwe Zet IDP camp na hpyen yen la gaw ningja langai gaw shi a sut gan hpe shi nlu makawp maga mat sai lam hpe tsun dan ai:

“Ndan ria byin mat ai marang e. Manang ni gaw mare buga de wa na hkai nu sun ni wa galaw nga ma ai. Mai galaw sha nga ai. Wa galaw kau da nna bai wa wa rai ma ai. Dik a dik gaw nta wang pa nwa tsan lu ai. Nga gaw hpa mung nlu galaw mat ai. Wo Manang ni nkau mi nta wang chye la kau ya ai nga ma ai. ...Dai ya nye nta wang chyen la kau ai ni, shanhte gaw nhprawng ai. Shanhte gaw Sam Hkyeng ni re.”³⁴

Shwe Zet camp kaw nga ai gaw ningja ni hku nna Asuya uphkang ginra de sa wa jang na tsang

³⁴SZC 3 (2018), Tinghkrai Sanhtai, Shwe Zet IDP Camp (Myitkyina), 18 October 2018. Shi gaw tsi mayan nnga ai majaw hkum katsing si mat ai gaw ningja re. Asak gaw 47 ning rai sai.

ra ai lam ni mung tsun dan ai. Grau nna la gaw ningja ni hpe shanglawt hpyen la dingsa ngu ntsen ai hte hkap san katut tut re ma ai. Gaw ningja ni hku nna ndai lam gaw shanhte a matu grau kaja ai hkamja lam tsi mawan hte grau kaja ai hpaji lam lu la na matu dingbai dingna re ngu nna mu ma ai.³⁵

Miwa jarit hta nga ai Hpum Lum Yang IDP camp na hka seng lu na hte seng ai manghkang hpe mung tsun dan ma ai. Hpum Lum Yang IDP camp na la gaw ningja langai gaw hka deng de nga ai magwi dabang hte kawa makru gabaw ai jakrung nga ai lam a tsang hpa lam hpe ndai hku tsun dan ai:

*“Hka hku de magwi dabang nga ai. Dai majaw hka kaw magwi hkyi ni lawm ai. Lu hka na matu anhte shadu na lu ra ai. Hka nsan ai. Ndai hka shin nna camp masha ni sumbram bram ai ni mung grai law ai.”*³⁶

IDP camp hta nga ai gaw ningja ni hku nna ndai kawa makru kabaw ai jakrung hta yam lang ai hpe tsang ma ai. Camp masha ni hku nna shanhte hkai lu hkai sha na, rem lu rem sha na shara nnga ai majaw Miwa ga na lu sha ni hpe mari sha ra ai majaw hkum katsing si ai ni law ai ngu nna mu mada nga ma ai. Dai nna camp grupyin na langu sun ni hta lang ai dat namhpun hte latung sat tsi ni majaw makau grupyin hten za wa ai hpe mung tsang nga ma ai. Nbyen nchyawn kasha ni law wa ai hpe tsang nga ma ai.

Gaw ningja ni gaw KIO uphkang ginra hta tsi jaw gawk ni de wanglu wanglang mai sa tim machyi kaba hkum jang ndai tsi jaw gawk ni nlu tsi ai hpe tsang ma ai. Asuya uphkang ginra na IDP ni gaw Mungshawa tsi rung hta mai sa ai majaw KIO uphkang ginra na ni hta grau samai ai ngu mai sawn nga ai. KIO uphkang gaiwang kata na gaw ningja langai gaw ndai lam hte seng nna ndai hku ginchyum dat da ai:

*“Tsi tsi ai lam hta mung pat ai lam gaw nnga ai wa tang du ai lam nnga ai. Ya hte sha kasha machyi ai wa atsawm tsun ai lam nnga na baw nu de hkali shang mat ai du hkra sawng mat ai. Ndai ngai na lagaw mung 2 lang daw ngut tim naw ma chyi taw ai. 3 lang nmai daw ai ngu tsun na ya gaw bum tsi lu taw ai wa nra hkep bai le wa na ၵၵၵၵ hte matep shaw la ra taw nga ai.”*³⁷

Garum ningtum jaw nga ai ni hte camp komiti ni tsun dan ai hku nga jang SGBV hte seng ai manghkang gaw nnga ai nga ai. Dai re ai majaw SGBV byin wa jang gara hku nna tang du du

³⁵Ibid

³⁶HLYC 2 (2018), Op. cit.

³⁷JYC 8 (2018), Tinghkrai Sanhtai, Je Yang IDP Camp, 15 September 2018. Shi gaw hkum hkrang daw hten nna gaw ningja byin nga ai wa re. Asak gaw 50 rai sai.

makawp maga sa mat wa na ngu ai hte seng ai mahkrum ni nnga ai hpe mu lu ai. Shingre ngu jang num ma ni lam amy myu hku nna roi rip hkrum ai lam nnga sai ngu mayu ai lam nre. Hpa majaw nga jang ndai zawn re ai lam hpe wuhpung wuhpawng hku nna yawng chye ai hku nkam shadawng ai majaw rai nga ai. Grau nna gaw ningja num ma ni kanu kaaw bungli galaw sa mat jang grau nshim nga ai. Padaukmyaing IDP camp na ndai zawn re hkrum hkra ai ma a kanu gaw ning nga tsun dan ai:

*“Kaya kahpa gaw re. Shi hpe hting bu ma ngai labu raw palawng raw shangun wa ai. Shi gaw hkrit nna hprawng she hprawng taw ai. Raitim htingbu ni gaw hpa nbyin ai hkrai nga ai. Dai byin ai gaw an kanu yan kawa shinggan de nchyang chyang sa mat ai shaloi re. Shi hpe gaw nta kaw kanau ni hte sha tawn da ai. Anhte mung hkai nchyoit tsun sa. Htingbu ni gaw nre ai hpe re ai law nga tsun ai nga na anhte hpe mara shangun ai. Shanhte gaw hpa nbyin ai nga, dai dalam dang dawng nga tim. An nu wa ni dai zawn roi hkrum ai.”*³⁸

Ndai zawn re ai SGBV hte seng ai ningmu jahpaw lamang ni hpe galaw ra na re, ndai zawn re ai byin hkrum hkra ai ni shada da madi shadaw hkat mai ai baw ginjang mung tam ra ai. Ga shadawn num ma ni, gaw ningja rai rai nrai rai, kanu kawa ni shinggan pru mat ai shaloi hpung hku nga nna shanda da gahti galai yu hkat ai baw ladat ni hpe mai myit shalawm nga ai.

Grau nna ndai zawn re ai masa hta maa ai gaw ningja ni gaw SGBV hkrum hkra na matu grau mai byin nga ai, hpa majaw nga jang shanhte gaw hpa bai nlu tsun dan ai majaw re. La ndu mat sai ngu ai myit hkam sha lam a majaw gaw ningja la ma ni grai gumshem wa ai mabyin ni mung nga ai. Gaw ningja la kasha langai hpang kawa hpe share wa ai hte, nhkyi hte galun hkyen wa ai hte re ai majaw hpang kawa wa hpung kyi jawng kaw mahtang gan shanu nga mat ra ai mabyin langai mung nga ai. Dinghku hta gaw ningja la ni hpe lagaw du lata du re ai lam ni mung nga ai. Dai re ai majaw SGBV ngu ai shaloi num ma ni hte sha seng ai nre, la, la ma ni hpe du hkra malawm makawm myit shalawm ra na re.

3.5. Majan nhpan hte Simsa lam hpe mu ai ningmu ni

*“Simsa lam ngu ai hpe gaw tinang na mare buga kaw pyaw pyaw hte sha atsawm lu nga lu na hpe ra sharawng ai.”*³⁹

IDP camp ni hta nga ai gaw ningja ni hku nna simsa lam ngu ai hpe shanhte a shani shagu na sha na lu na ra ai lam hte shimlum lam hku nna lachyum yan ma ai. Shanthé a matu simsa lam

³⁸PDMC 1 (2018), Tinghkrai Sanhtai, Padaukmyaing IDP Camp (Myitkyina), 16 October 2018. Shi gaw polio byin nna gaw ningja byin nga ai wa re. Asak gaw 19 ning rai sai.

³⁹MRCC 5 (2018), Op. cit.

ngu ai gaw shat man man sha lu na, wanglu wanglang hkawm sa lu na, lu law sha law na hte majan zim na, hte dum nta mare buga de bai ginh tang wa lu na lam ni re. Shante a matu simsa lam ngu ai gaw shanhte a shani shagu na sak hkrung hkawm sa lam hpe kaup kahprwi ya lu ai lam re.

Gaw ningja num langai gaw simsa lam ngu ai hpe masha langai hte langai, dum nta masha ni, makau grup yin hte mungdan lapran pri pri nem nem hku hkau nga lu ai lam hku nna tsun ai:

“Simsa lam ngu gaw majan sha nre. Mungdan amyit mada lam, mung masha ni a ra sharawng ai lam, simsa lam hta gaw tsawra myit mung ra ai. Simsa lam ngu ai gaw tinang hkum, nta masha ni, manaw manang ni yawng hta myit pyaw lam lu ai hte kanawn mazum lu na ,ngwi pyaw ai hte hkawm sa lu na, dai hku byin mat yang gaw mungdan mung galu kaba ai hte rawt jat wa ai lam gaw simsa lam ngu shadu ai.”⁴⁰

Kaga la gaw ningja langai a ningmu hku nga jang simsa lam ngu ai gaw “ shimlum lam hte nga mu nga mai lam a ningpawt re” nga ai. Shi hku nna 17 ning gap hkat jahkring ten na simsa lam zawn re ai hpe nra ai:

“Simsa lam ngu ai hta moi na zawn 17ning simsa lam hpe nra sha rawng ai .Tinang galaw da ai yi sun hkau na ni mung hpa arang nlu mat ai. Ngai ra sharawng ai simsa lam gaw galoi mung myit ngwi myit pyaw hte tinang lu nga na hpe ra sharawng ai. Jahkring jahkra simsa lam hpe nra sharawng ai .Prat tup simsa lam hpe sha ra ai. Simsa lam lu na matu shakut ai lam hta gaw kaja wa simsa lam lu na nga yang she shang lawm mayu ai re. Simsa lam ngu gaw tinang hkum kaw simsa yang she simsa lam lu ai ngu tsun mayu ai re.”⁴¹

Ndai wa sha simsa lam ngu ai hpe wanglu wanglang hkawm sa lu ai lam ngu ai hku nna lachyum hpyan ai: “Simsa lam ngu ai gaw anhte ni gara sa tim ngwi pyaw ai hte wanglu wanglang lu hkawm lu na hpe ra sharawng ai re.”⁴² Ndai lam ni yawng gaw pawng hpawm kum la nga ai simsa lam maga de sa mayu nna, n gun dala hte dip up dip sha ai lam ni hpe jahkring na, mungchying shawa ni hku nna shanhte a kan bau lam hte shinggyim ahkaw ahkang ni hpe makam masham, amyru sai nlata ai sha gawgap la lu ai lam re.

Magam gun nre ai mungchying gaw ningja ni gaw majan nhpan ngu ai hpe akyu njaw ai nat matse labye, chye na shut ai lam, namak law hpa ai, akyang n kaja ai hte langai hte langai shara njaw hkat ai lam kaw n pru wa ai ngu ai hku mu ma ai.⁴³ Shanhte a matu majan nhpan ngu ai

⁴⁰MBS 3) (2018), Op.cit.

⁴¹JYC 5 (2018), Op. cit.

⁴² Ibid

⁴³HLYC 1 (2018), Tinghkrai Sanhtai, Hpum Lum Yang IDP Camp, 20 September 2018. Shi gaw hpan hkum gaw ningja langai re. Asak gaw 58 ning rai sai.

gaw mu mamu hpe jahten ai jahten shabya leng hku nna mu ai. Je Yang dabang na IDp gaw ningja langai tsun ai gaw:

*“Majan nhpan a majaw mayak mang hkang ni grai pru wa ai re. Hpa mung nmai galaw sha ai re. Anhte zawn re Gaw Ningja ni a matu grau mayak manghkang nga ai re. Majan nhpan ngu gaw nbyin yang grau kaja ai re. Majan nhpan amajaw anhte ni zawn re “Gaw NingJa” grai law wa ai re.”*⁴⁴

Gaw ningja ni a matu majan nhpan ngu ai gaw shanhte a myit mada lam hte yumang hpe jahten shabya kau ya ai matse labye nat re. Shanhte a shawng lam a matu masing nlu gran ai. Dinghku atsawm nlu shajing ai. Nkau mi a matu majan nhpan a majaw dinghku nde lu mat ai ni nga ai. Majan she nbyin jang ndai la gaw ningja ma gaw dinghku de lu na rai nga ai. Hkam bawm kabye hkrup nna shi gaw ningja tai mat ai. Shi a kanu kawa ni hku nna shi hpe dinghku de shangun mayu tim shi a masa hpe shi yu nna dinghku de na myit mung nrawng mat sai. Je Yang IDP camp na kaga la gaw ningja gaw ndai lam hte seng nna ndai hku ginchyum dat wu ai: “Majan nhpan rai nbyin shi yang gaw anhte na mare buga hpe gara hku matut gaw gap na anhte dinghku hpe gara hku gaw gap na ngu ni hpe myit da ai lam ni gaw nga ai le. Rai tim ya ndai majan nhpan a majaw dai lam ni mung nmai byin mat wa ai.”⁴⁵

San lu ai mungchying gaw ningja ni yawng ngu na daram simsa lam lawan lu nna dum nta mare buga de wa mayu ai ni hkrai rai ma ai.

Mungchying gaw ningja ni hte nbung ai magam gun gaw ningja ni a simsa lam a ntsa tawn ai ningmu gaw mung masa lawm nga ai. Shanhte gaw majan hpe Kaman li la hku nna nmu ai. Nkau ningmu gaw majan gaw wunpawng myu sha ni hpe grau zinlum shangun nna mung masa hta grau su hprang shangun ai lawnglam kaba hku nna mu ma ai. Shanhte gaw shanhte a hkumhkrang daw chyen ni hpe ap nawng kau sai re majaw jahkrat tawn da ai mung masa pandang du ai du hkra gasat mat na hpe sharawng ma ai.⁴⁶

⁴⁴ JYC 26 (2018), Tinghkrai Sanhtai, Je Yang IDP Camp, 17 September 2018. Shi gaw hpan hkum gaw ningja langai re. Asak gaw 30 ning rai sai.

⁴⁵ JYC 15 (2018), Op. cit.

⁴⁶FGD, Bum Tsit IDP Camp (Mai Ja Yang), 25 September 2018.

1. Ginchyum ga hte hpaji jaw ai lam ni

Ndai sawk sagawn ai lam gaw gaw ningja ni a lam hte majan nhpan gaw num/la gaw ningja ni a prat hpe gara hku ahtu hkra shangun ai ngu ai lam hpe chye na lu na matu rai nga ai. Ya yang e gaw ningja nil u la nga ai garum ningtum ni gaw ningpawt ninghpang tsang hta sha rai nna, gender hpe sawn shalawm ai lam, gaw ningja ngu ai gaw wuhpung wuhpawng e masat da ai lam sha re ngu ai mu jut tsang de rai ndu lu shi ai. Ndai zawn re ai mu jut ni hte galaw sa wa lu na matu garum ningtum jaw ya nga ai ni, volunteer galaw nga ai ni hte gaw ningja ni hpe nan atsam ningja ban ya ai wunkat ni jaw ra na re. Ndai lamang ni hta ningpawt ninghang gender machye machayng, ningmu jahpaw lamang, majan nhpan a hkra amchyi shangun ai lam hte simsa lam, shinggyim ahkaw ahkang hte seng ai mawju ni hpe shalawm ging nga ai.

Ya yang e gaw gaw ningja ni hku nna shanhte a nga pra masa tsang hte tsang hta majan nhpan a ganan hkra ai lam ni hpe hkam sha ra nga ma ai. Ndai hta majan hta lagaw lata sum ma ai manghkang kawm dum nta mare buga ni koi yen hprawng ra mat ai manghkang ni du hkra nga ai. Hpyen yen ra mat ai majaw gaw ningja la/num ni a kanbau magam bungli ni hpe jahten kau ya ai majaw dinghku kata manghkang law law shabyin ai hpe mung mu sawk tam lu ai. Gaw ningja ni hte shanhte a dum nta masha ni shang gumhpraw nnga mat ai, gender myit mada lam nlu shatup mat ai majaw myit ana ni rai nga ai myit daw myit hten mat ai lam zawn re ai lam ni hkam sha nga ma ai ai. Sanhtai galaw ai ni hku nna dinghku bra mat na zawn zawn re ai, dinghku bra mat ai manghkang ni hpe mung law law na lu ma ai.

Gaw ningja ni, nta masha ni hte shanhte a kashu kasha ni gaw wuhpung wuhpawng a machye machyang nnga ai hte hkrit tsang myit a majaw lachyen lahka hkrum ai lam jahpoi asawng hkrum ai lam ni hpe hkrum sha ma ai. Ndai hte seng nna gender ngu ai lam ni, gaw ningja ngu ai lam ni hpe wuhpung wuhpawng e masat shagrin da ai lam ni sha re ngu nna dam lada ai hku ningmu jahpaw lu jang gaw grau nna masha shang lawm wa lu an, hkam sharang myit grau kaba wan a hte shada madi shadaw mayu ai myit ni grau su hprang wa na re. CSO ni hte makam masham hpung ni hku nna ndai lit hpe grai ahkyak ai hku gun hpai lu na re.

Ya yang na Myen mung a simsa lam gawgap nga ai lam hta shawa dawtsa, gaw ningja ni du hkra lawm lu ai mahkrum rai na matu ahkyak nga ai. Shing re jang she ngang grin ai simsa lam hpe gawgap la lu na rai nga ai. Ndai zawn re yawng hpe malawm makawn galaw lu na matu seng ang ni hku nna gara hku nna gaw ningja ni hte ginrat na, htingram mahku mara na ngu ai ladat tam galaw sa wa ra na re. Gaw ningja ni hku nna mai kaja ai simsa lama daw chyen ni rai ra na rai nna, shanhte ra ai lam ni hpe lu la nna, shanhte a nsen hpe mung na ya ai masa rai ra nga ai. Gaw ningja ni hku nna ya na Myen Mung a simsa lam hte seng ai lam ni hpe chye lu na gaw shanhte a ahkaw ahkang re ai hte maren, DPO ni hku nna dai zawn re ai shiga ni hpe gara hku gaw ningja ni hpang de shadu lu na matu ladat tam ra na rai nna, gaw ningja ni simsa

lam hte seng ai bawngban ginrat ai lam ni hta shang lawm lu na matu lada tam sa wa ra na rai nga ai.

Hpaji jaw ai lam ni

Gender myit mada lam hte seng nna hpaji jaw ai lam ni

1. Ndai sawk sagawn ai lam hta mu tam lu ai hku nga jang num/la gaw ningja ngu ai hpe grau wang lu wang lang re ai hku gara hku tai lu na ngu ai hte seng nna grau dam lada ai hku nna ningmu jahpaw lamang ni hpe galaw ra ai lam hpe mu lu ai. Htunghkring htunglai hku masat da ai gender lit lamang ni hte maren sha rai jang myit ru myit ra lam, pawt sindanwg ai lam ni hpe grau byin shangun ai. Myit hkam kaja lam a matu nkaja nga ai. Masha langai hku nna sha gara hku grau mai kaja ai hku asak hkrung lu na ngu ai maga de rai jang grai ngwi pyaw ai hku asak hkrung lu na rai nga ai. Ndai zawn re galaw sa wa ai lam gaw mayak mahkang numdaw numdan ni hpe gwi gwi, myit kalu kalang hte ran lu ai masha langai hku mai tsap ai (sh) ra ai hta hkan nna dum nta masha ni hte kade lit nnga arau gun hpai mat wa ai masa hku mung mai byin nga ai. Gsd la gaw ningja wa hku nna shi madu jan shinggan e bungli galaw nga ai nga jang tinang hku nna dinghku bungli hta ra ai lam ni hta shang kapa lawm ai zawn re ai hku mung mai galaw nga ai.
2. Wuhpung wuhpang hpe mung gaw ningja ni hte seng nna hkam sharang na hte chye na ya na matu, gaw ningja ni wuhpung wuhpawng a matu htang galaw ya lu ai lam gaw shanhte a byin da hta hkan nna nlaw la nga ai ngu ai lam ni hte seng ai ningmu jahpaw lamang ni hpe galaw ging ai.
3. Shawa dawtsa yawng chye ma ai hku nna gaw ningja ni hpe garum ai shaloi shanhte a sari sadang hpe nhkra ai sha gara hku garum mai ngu ai hte seng ai lam matsun ni hpe CSO (sh) seng ang ai Asuya hku nna shale ging nga ai.

Simsa lam hte htingrai htingrat ai lam hte seng ai madi shadaw

4. KIO uphkang gaiwang na mugun gaw ningja ni hpe mungchying gaw ningja ni hte arau gayau nna tawn da lu na matu galaw ging nga ai, shingre jang she shanhte hku nna grau kaba ai wuhpung wuhpanwg kawm myit n gun, wenyi n gun lu la na rai nga ai.
5. Gaw ningja ni hta simsa lam hte seng ai lam ni hpe chye lu na ahkang nga nga ai; seng ang ai ni hku nna gaw ningja ni simsa lam mahkrun hta lawm lu na ginjang

ladat ni hpe tam ging ai. Gaw ningja ni hku nna mai kaja ai simsa lama daw chyen ni rai ra na rai nna, shanhte ra ai lam ni hpe lu la nna, shanhte a nsen hpe mung na ya ai masa rai ra nga ai.

6. Gaw ningja ni hte sanhtai galaw ai malawng hta shanhte media hku nna shanhte a nsen hpe shapraw mayu ai lam tsun ma ai. Dai re ai majaw mungdan ting hte seng ai media, ginra hte seng ai media ni hku nna Myen Mungdan democracy mungdan de sa wa nga ai masa hta masha e nau nsawn shalawm ai gaw ningja zawn re ai masha ni a nsen ni hpe simsa lam, democracy masa hte bawngring lam hte seng ai bawngban lam ni hta shapraw ya ging nga ai.

Myit hkamja lam hte seng ai madi shadaw

7. Majan nhpan a majaw, hpyen yen ra mat ai majaw myit ana hkam sha nga ai ni hpe alak mi myit hkamja lam hte seng ai madi shadaw ni hpe jaw ging nga ai. Mai byin jang gaw langai hkrai hpe jaw ya lu jang kaja ai, lama ja gumhpraw dut dang ai rai jang mung yawng hpe hpung hku nna gumhprawn nna langai hte langai madi daw sha tai hkat lu na hku galaw ya ging ai.
8. Asuya, camp komiti hte garum ningtum jaw nga ai wuhpung wuhpawng ni hku nna gaw ningja ni shanhte a atsam madun lu na baw lamang ni hpe galaw ya ging nga ai. Ndai zawn re ai ginsup lamang ni hpe galaw ai shaloi shawoi hkan gaw la ni na matu hkrai galaw law re ai lam hpe mung gram nna num ni na matu mung sawn shalawm ra na re.
9. Asuya uphkang ginra hta mung KIO uphkang ginra hta mung gaw ningja ni hpe shan gumhpraw woi shalat ya ai lamang ni law law galaw ya ra ai; shang gumhpraw nga jang she shanhte hkum shanhte manu rawng ai hku nna mu mada wa nna shanhte a kun dinghku hpe mung madi shadaw ya lu na rai nga ai.
10. Man man hkrum hkat ai lamang zawn re ai hpe galaw ya ai lam gaw hkum katsing si mat sai gaw ningja ni a matu myit n gun awai lu ai manu dan ai lamang mai byin nga ai. Langai hte langai hku hkau mai ai lamang ni hpe camp hku nna buga hpung hku nna galaw ya ging ai. Ndai hta num ma ni a shimlam hpe gaw sawn shalawm ya ra na re.

Kan bau lam

11. Majan nhpan hte hpyen yen hkrum ai lam a majaw nbyen nchyawn mash ani a shang

gumhpraw tam ai lam hte kan bau magam bungli hpe jahten kau ya ai lam byin sai; hpa majaw nga jang ya shanhte a matu shang gumhpraw tam na matu grau yak mat ai majaw rai nga ai. Shang gumhpraw tam lu ai atsam gaw nbyen nchyawn masha ni a matu shanhte a kun dinghku hta shanhte ang ai lit hpe gun hpai lu ai ngu ai sakse rai nna, hkungga la ra ai lam hpe mung lu la na rai nga ai. Gaw ningja ni ya yang lu la nga ai garum ningtum arai ni hte shata shagu na garum gumhpraw gaw shanhte a matu grai ahkyak nga ai hte maren, shanhte sari sedang hte hpring hpring tsup tsup nga lu na lam a matu ra ai kan bau bungli hte seng ai garum ningtum ni hpe jaw lu jang grau akyu pru na re. Ndai zawn re ai garum ningtum jaw ai lam hpe gaw ningja byin nga ai tsang hte shanhte a galaw lu ai atsam hta hkan nna garum ningtum jaw ai pawn ba ai lam gaw grau akyu pru na rai nna, kaji kadun ni hpe garum ra ai ngu ai ningmu hte jahkring jahkra garum ai masa gaw masan nsa nga ai. Grai sawng ai hku nna gaw ningja byin nga ai ni hpe gaw shanhte a hkum hkrang hte myit hkamja lam a matu ra ai lam ni hpe garum ningtum jaw ai masa rai jang grau kaja nga ai.

Lachyen lahka ai lam

12. Gaw ningja kanu kawa ni hku nna Asuya, garum ningtum jaw ai wuhpung wuhpawng hte IDP camp komiti ni hpe kaga mayu kanu kawa ni hpe, shanhte gaw ningja kashu kasha ni hpe kaga ma ni jahpoi asawn shala shatu yu kaji ai lam ni kawm shalawt lu na matu, ningmu jahpaw ai lam hpe galaw shangun mayu ma ai. Hpung up hpung sara ni mung ndai lam hta tinang a buga hpung masha ni gaw ningja ni a ntsa grau chye na wa na matu woi awn mai nga ai.
13. Gaw ningja kanu kawa ni hku nna jawng hta shanhte a kashu kasha ni hpe kaga ma ni hte maren mara di ya na hpe ra ma ai; num kasha ni hpe mung shimlam nga shangun mayu ai.
14. Asuya hte KIO uphkanng ginra lahkawng yan hta gaw ningja ni htap htuk ai jawng ni hpe laksanakan hpaw ya lu na matu shakut ging nga ai.
15. Gaw ningja jawng ma ni hku nna jawng a sharin ginhpan malawm ni gaw gaw ningja ni mung lang manu na hku galaw shangun mayu ai; myi nmu laika, nsen hku nna mung laika buk tawn da ya ai zawn re ai madi shadaw lam ni hpe shanhte ra sharawng ma ai. Gaw ningja jawng num kasha ni a shimlam hpe mung atsawm galaw da ya ra na re.
16. Shingni hku nna gaw ningja ni hpe mani hpa shatai ai, grau nna dinghku de na matu nhtap htuk ai hku nna shadan shadawng ai lam ni hpe jahkring kau ging ai. Ndai

zawn re htawng madun ai lam ni hpe vedio hta, sumla hkrung hta, mahkawn hta cartoon hta nshalawm lu na matu Asuya ni hpe ban hkum shangun mayu ma ai.

Shimlam hte makawp maga lam

17. Gaw ningja ni hku nna shawa wut wahpang, lam, hka shin gawk, nam dum ni gaw ap ai shaloi gaw ningja ni hte manu na hku, grau nna camp ni hta, galaw shangun mayu ma ai. Yi nam ta hta shanhte hkawm sa hkawm wa galaw na matu grai yak nga ai. Tsun mayu ai gaw hkawm sa hkawm wa loi na matu jaw ya ai garun ningtum arai ni rai nga ai leng masum lawm lagaw leng, wheelchair zawn re ai ni sa manu na hku, myi nmu ai ni a matu nga jang lam kaw masat kumla galaw da ya ai zawn rei ai lam ni hpe ra sharawng ma ai.
18. Asuya hte gaw ningja ni hpe garum ningtum jaw ya nga ai wuhpung wuhpawng hku nna dai ginra hte htuk manu ai grau ngang kang ai garum ningtum arai ni hpe htuk ya na matu ra sharawng ma ai.
19. KIO uphkang ginra kata na gaw ningja ni gaw hak san (lu hka nre) ai hpe lu la na lam hte hkamja lam hte seng ai tang du ai garum ningtum ni hpe ra sharawng ma ai. Gaw ningja ni a matu sari sedang hte hkrak rai nna nam sa ndaw pru lu na matu ahkyak ai lam madi madun ma ai, grau nna num gaw ningja ni a matu re.
20. Gaw ningja ni hku nna hpyen dap hte tsan ai, gap hkat ai shara hte tsan ai shim ai shara hpe ra sharawng ma ai.
21. Gaw ningja ni hku nna n gup ga hku jahpoi asawng hkrum ai lam, SGBV zawn re ai lam ni kawn lawt lu na matu grau dam lada ai hku shawa hpe ningmu jahpaw shangun mayu ai hte, dai zawn re ai lam ni byin wa jang shanhte hpe tang du ai hku makawp maga ja ya lu ai mahkrun ni hpe ra sharawng ma ai.
22. Gaw ningja ni hku nna gate ni hta nga ai Myen hpyen la ni hpe laga lata daw hten shagu hpyen la nre ai lam hpe chye shangun mayu ma ai. Gate hkan hkap jep katut tut re ai lam kawn na lawt mayu ma ai.
23. Hkam bawm a majaw gaw ningja byin mat ai ni gaw majan hta hkam bawm hpe lang ai lam hpe jahkring kau shangun mayu ma ai. Ndai hte seng nna shawa dawtsa law law hpe ningmu jahpaw lu na matu ahkyak ai hte Asuya ni hku nna mung hkam bawm nnga ai ginra ni masat nna ndai zawn re ai mungchying shawa hkam bawm kabye hkrup la ai baw manghkang htawm e npru na matu galaw ging nga ai.

H pang jat pa I. Sawk sagawn gasan ni

1. Majan nhpan a majaw gender myit mada lam ni gara hku shai galai mat ai?
2. Majan nhpan gaw la hte num hpe nbung ai hku hkra machyi shangun ai kun? Lama re ai nga jang, ganing zawn re ai kun?
3. La du ai ngu ai hpe wuhpung wuhpawng hku nna gara hku masat ai kun? Aten masa hta hkan nna gara hku shai galai mat wa ai? Kachin la gaw ningja (sh) IDP (sh) magam gun usa ni ndai myit mada lam ni hpe shatup lu ma ai kun? Lama lu shatup ai nga jang, gara hku lu shatup ma ai kun? Lama na nlu shatup ai nga jang mayak manghkang ni hte de a hkra machyi shangun ai lam ni gaw hpa ni rai kun?
4. Num gaw ningja ni a shimlam hte seng nna hkrum nga ai manghkang madung ni hpa ni nga ai kun, IDP camp ni hta nga nga ai aten na masa ni gara hku re kun?
5. Kachin a masa hpe yu jang gaw ningja hpan kade nga ai kun? Majan nhpan a majaw shanhte ni gara hku hkrum hkra nga ma ai kun? Majan rai nbyin shi yang hte byin ngut ai hpang na shanhte a mahkrum matup ni gaw gara hku rai kun?
6. 2011 majan rai nbyin shi ai kawng gaw ningja byin nga ai ni, majan a majaw byin mat ai, majan byin ngut ai hpang gaw ningja byin mat ai gaw ningja ni lapran na shai hkat ai lam gaw hpa ni rai kun?
7. Gaw ningja ni shani shagu na hkrum katut ai mayak manghkang ni gaw hpa ni rai kun? Majan nhpan a majaw shanhte a shani shagu na sak hkrung hkawn sa lam hta hpa ni shai mat ai kun? Ndai zawn re ai mahkrum madup ni hta num hte la shai hkat ai lam ni nga ai kun?
8. La gaw ningja hte num gaw ningja ni myit mada ai lam ni hta shai hkat ai lam ni nga ai kun?
9. Gaw ningja ni hpe wuhpung wuhpawng hku nna gara hku mu ai, gara hku ganawn mazum ai? Ganing zawn re ai jahpoi ahpyak ai lam ni shanhte hkrum nga ma ai kun?
10. Tinghkrai tsang, wuhpung wuhpawng tsang hku nna gaw ningja ni ganing zawn re ai garum ningtum ni hpe hkam la lu nga ma ai kun (IDP hte magam gun usa ni mung lawm ai)?

11. Mungdan Asuya, Shanglawt Asuya, CSO, Makam masham hpung, shing re ai wuhpung wuhpawng ni kawn gaw ningja ni ganing zawn re ai garum ningtum ni hpe hkam la lu nga ma ai kun? Ndai zawn re garum ningtum ni lu la na lam hta gaw ningja ni hku nna ganing zawn re ai dut dang ai lam ni hpe hkum hkra nga ma ai kun?
12. Gaw ningja ni hku nna lachyen lahka hkum ai lam (sh) jahkrit shama hkum ai lam, ganing zawn re ai lam ni hpe hkum hkra nga ma ai kun?
13. Geder hte seng ai, IDP, gaw ningja hte magam gun usa ni hte seng nna laksanakan galaw nga ai wuhpung wuhpawng ni nga ai kun? Shanhte a hkam la ai lam ni hta shai ai lam ni nga ai kun?
14. Majan nhpan hte simsa lam ngu ai gaw shanhte a matu ganing zawn re lachyum nga ma ta? Ganing zawn re ai simsa lam hpe shanhte lu mayu ma ai kun?
15. Majan nhpan ngut ai aten hta shanhte a myit mada lam gaw hpa ni nga na kun?
16. Tinghkrai tsang, wuhpung wuhpawng tsang hku nna shanhte simsa lam hta shanglawm mai ai mahkrun ni nga ai kun? Lama nga jang, gara hku nga ai? Lama nnga jang, ganing zawn re ia lam ni gaw shanhte hpe dut dang shangun ai kun?
17. Mare buga kaw nga ai shanhte a lamuga hte htinghput htingra ni gara hku rai nga sai lam shanhte chye ma ai kun?
18. Shante a yi sun hkauna de shimlum ai hku wa gawan mai ai kun? Lama nnga jang, hpa lam gaw shanhte hpe hkum da nga ai kun?

Hpangjat Pa 2 Sanhte galaw da ai hpe bungkhup maram masam yu ai lam

Gaw ningja sanhte yawng 141 kawn, 50 gaw Laiza kaw na rai nna, Laiza na Woi Chyai Camp, Miwa jarit na Je Yang hte Hpun Lum Yang Camp ni rai nga ai. Mai Ja Yang kaw galaw ai KII sanhtai 7 hpe gaw Mai Ja Yang a sinpraw de na, hking hkum masum dalam mawdaw hte sa ra ai Lana Pa IDP camp hte hking hkum mali dalam mawdaw jawan sa ra ai Bum Tsit Pa IDP camp ni hkan na re. Manmaw kaw galaw ai KII 10 gaw MILI rung kaw galaw ai re. Myitkyi na kaw galaw ai KII ni hpe Bethlehem, Shwe Zet, Man Hkring, Jan Mai Kawng, Padaukmyaing hte Pa.La.Na IDP camp ni hkan galaw ai re. Waimaw kaw galaw ai hta gaw Maina KBC, RC hte AG camp ni mung lawm ai. FGD hpe gaw Laiza, Mai Ja Yang, Manmaw hte Myitkyina ni hta galaw byin ai. Ahkyak ai lit hkam ni hte sanhtai galaw ai hta gaw KDG, Metta Development

Foundation, MHH, KIO Hkam Ja Dap, IDP camp up hte komiti malawm ni, KWA, KWAT, IRRC, WPN, MILI, Myitkyina na Myen Hpyen Dap Mugun Usa HPung hte Mungchying Nga Mu Nga Mai Magam Dap ni hte galaw byin ai. ■

