EXPLORING THE LIVELIHOODS OF INTERNALLY DISPLACED PERSONS

IN KACHIN STATE, MYANMAR

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Abstract

The issue of Internally Displaced Persons (IDPs) is a global crisis yet little research has been focused on the issue of the livelihoods of IDPs. Providing short-term emergency assistance is not enough when the period of displacement becomes permanent or longer than expected. IDPs need long-term solutions in order to resume a normal life. Pursuing appropriate livelihoods in urban areas is a big challenge yet constructing potential livelihoods is fundamental to achieving decent living not only for short-term situations but also for the long run. The lack of access to livelihoods is one of the most serious obstacles to durable solutions for IDPs, and long-term livelihood strategies are needed to lay the foundation for future development.

This study explores Kachin IDPs in Myanmar and their livelihood strategies and activities in urban camps by applying qualitative methods, the study focuses on how IDPs have been building their livelihoods during their displacement and who has been involved in supporting their livelihoods. This research also seeks insight into the effectiveness and sustainability of those livelihood activities and other potential strategies.

Results show that most livelihood activities are supported by both local and international humanitarian and development agencies and are mainly undertaken through local organisations. Agriculture and livestock rearing are preferred livelihoods of IDPs although getting appropriate land is challenging in urban areas. Income-generating programmes such as food processing, carpentry and bamboo handicrafts are also popular and successful activities. Moreover, tailoring, brick making, and pig rearing are also effective and helpful livelihoods for individuals. Those who are involved in livelihood support activities receive benefits and advantages for their family and daily needs while the majority of IDPs are working in day labouring. Respondents believe current livelihood activities can become sustainable as long as they maintain the quality of the products. Some IDPs have adapted to the city environment quite well by applying their capacity and the skills they learnt from humanitarian organisations. Supporting livelihood strategies may not resolve the problems of IDPs, however, it is an effective partial solution for some.

Keywords: IDPs, Livelihood strategies and activities, Humanitarian assistance, Livelihood interventions, Kachin, Myanmar.

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List of Acronyms

ASEAN – Association of Southeast Asian Nations

DFID – Department for International Development

DRC – Denmark Refugee Council

GCA – Government Controlled Area

ICRC – International Committee of the Red Cross

INGOs – International Non-Government Organisations

IDPs – Internally Displaced Persons

KBC – Kachin Baptist Convention

KBCHDD – Kachin Baptist Convention – Humanitarian Development Department

KIA – Kachin Independent Army

KIO – Kachin Independent Organisation

KNU – Karen National Union

KMSS – Kayuna Myanmar Social Services

NGCA – Non-Government Controlled Area

NGOs – Non-Government Organisations

NLD – National League Democracy

RCSS/SSA – Restoration Council of Shan State/ Shan State Army

TNLA – Ta'ang National Liberation Army

UN – United Nations

UNHCR – United Nations High Commissioner for Refugees

UNICEF – United Nations Children's Fund

UNDP – United Nations Development Programme

Chapter One:
Introduction

1.1 Research Background

Internal displacement is not a new subject; it is a global phenomenon and a political, economic, humanitarian, and development challenge (IDMC, 2018). People have left their homes, their property, and moved to other places in order to gain safety and security. There are 30.6 million new internal displacements associated with conflicts and disasters across 143 countries including Myanmar and a total of 40 million people remained internally displaced by conflict (IDMC, 2018). Despite such a high number of Internally Displaced People (IDPs) around the world, little attention has been paid when it comes to supporting the long-term needs of IDPs. It is obvious that IDPs vulnerability is as critical as refugees, yet refugees attract more global attention. To be able to recover from a vulnerable state, multiple forms of development interventions are important, and national authorities and development actors are responsible as well. As former UN Secretary-General, Ban Ki-Moon stated, "securing durable solutions for Internally Displaced Persons (IDPs) and refugees is a joint responsibility and one that needs to be undertaken progressively" (Sherman, 2016).

Refugees and internal displacement are important and rapidly growing phenomena. Myanmar is one of the most significant countries for displacement in Asia due to both political conflicts and natural disasters (IDMC, 2018), and thousands of people have been displaced or crossed international borders in recent years. Thousands of people have left their places of origin and searched for a way out across the country. Fleeing to other countries and being displaced to a new environment can have negative development impacts on communities, families and individuals. Moreover, the situation affects the country's development plan such as poverty reduction, economic growth, human and social welfare, and environmental sustainability (UNDP, 2015). Since the early 1990s when internal displacement was recognised as a global phenomenon, it has increasingly been recognised as a complex development challenge (Global Protection Cluster, 2018). Development responses that meet the needs and priorities of origin, transit, and destination countries while supporting refugee and IDPs populations are therefore critical.

Being refugees or IDPs and the lack of livelihoods, lack of income, limited options and related income-generating possibilities of IDPs were found to be one of the vital challenges (Oxfam, 2016). IDPs in the Kachin State of Myanmar have been living in camps for more than eight years and making a decent living in an urban setting is still a challenge for them. Food aid normally forms an important component of the basic relief package which ideally also includes clean water, emergency health care, and shelter, yet livelihoods may not be viable for all of them. Since 2016, the camp residents are only supplied enough cash to buy the rice, oil and salt that was previously provided by the World Food Programme (Nyein, 2019) and it is only to keep people alive. The majority of IDPs are struggling for regular livelihoods. Small cash or income for social needs is a common struggle for the camp residents in particular. Livelihoods, on the other hand, can be implied as the general development planning process for refugees or IDPs, and integrated development solutions that promote access to land, property, housing and sustainable livelihoods combined with effective services delivery, and accountable and responsive governance are essential to help the displaced persons and effective communities (UNDP, 2015). Livelihoods are essential to reduce shocks and vulnerability and to improve people's life. Livelihood is a holistic concept that includes material wellbeing and non-material wellbeing (Gale, 2011), and it helps to pass beyond the emergency stage. This research concerns how Kachin IDPs are building a livelihood in such a terrible displacement context.

There are significant development challenges that require attention in Myanmar including the negative impacts of prolonged civil war. For instance, poverty is unavoidably interlinked with conflicts (Asia Development Bank, 2017), a stable livelihood is likely a part of the solution to reduce poverty. Many ethnic communities including displaced people in and around conflict areas have limited access to basic services or markets and social protection, and they feel marginalised and have little trust in the government (Asia Development Bank, 2017). Conflicts and displacement have undermined or even reversed the development of the regions and led to increasing impoverishment. Impoverishment can be understood as a loss of natural capital, human-made physical capital, human capital and social capital (IDMC, 2010). It is very important for marginalised people to offer them development interventions that can help to stabilise the situation and to support livelihood opportunities. The most cited

challenge by IDPs has been the lack of access to earn wages and build stable livelihoods (Refugee International, 2017). Also connected to the lack of livelihood opportunities, many IDPs have faced a constant challenge of food security when the combination of increased restrictions and aid reduction. Little literature has been focused on how IDPs have to manage family needs and what coping mechanisms or strategies they have applied. Thus, this study aims to gain insights into IDPs lives, experiences, feelings, perceptions and their voices in terms of establishing sustainable livelihoods in urban camps.

1.2 Research Objectives and Questions

Displacement is not a short-term issue. Development interventions are needed and are particularly urgent given today's large and irregular movements of refugees or IDPs. The loss and lack of livelihood affects not only their physical wellbeing but also the psycho-social wellbeing by lowering self-esteem. Displaced people must have the right to access livelihood opportunities just like other people do. It is also important to observe how IDPs manage to acquire their basic needs and to restore normal life. The main objectives of this research are to explore the livelihood strategies and actions that IDP have been applying for their survival as well as their living while residing in camps. Also, this study asks in what ways can those livelihoods strategies be improved to become sustainable livelihoods in the long run?

The main research question is: '**How do IDPs develop livelihood strategies for their survival?**

1. What livelihood activities are supporting IDPs as a development tool in Kachin State, Myanmar. And who is involved in the process of undertaking livelihood activities in what way?
2. How can those livelihood activities be improved as sustainable livelihood tools for IDPs?
3. What kind of strategies can be more effective to become development tools through sustainable livelihoods?

1.3 Research Rationale and Linkage between Development Intervention and Displacement

This research links to development policy and practice of humanitarian and development intervention for refugees or IDPs. The relationship between development and displacement is a complex subject because "it is not only played out during the recovery of situation but also at the time when the conditions that can generate displacement emerge and during the actual displacement when IDPs require development intervention that can initiate the process of achieving durable solutions either upon return or in new location" (Christensen & Harild, 2009, p.11). Whilst being refugees or IDPs, having access to humanitarian or development intervention is associated with the right to development. Meanwhile, the lack of access to livelihoods is one of the most common obstacles to durable solutions faced by IDPs and refugee. From a development perspective, the question 'when displacement ends' has to do with the barriers to and the conditions and processes that underpin durable solutions, and by implication, the development activities that are necessary to achieve such solutions (Christensen & Harild, 2009).

The humanitarian aid-based approach has been the main response to displacement; however, the re-establishment of livelihoods is critical if solutions to displacement are to become sustainable (Hill, 2004). Humanitarian interventions are expected to save lives in the short term and to lay the foundation for future development (Jacobsen, 2002). On the other hand, continual dependence on humanitarian aid may lead to growing pressure on humanitarian resources with no viable longer-term solutions and there are serious implications for security and stability (European Commission, 2013). While refugees and IDPs frequently benefit from humanitarian assistance, their development needs may be neglected and efforts to achieve sustainable solutions receive inadequate attention. The concept of development assistance for refugees or IDPs is part of an integrated package of programming models for durable solutions (UNHCR, 2005), which can imply aid response alone is not an answer for IDPs. A durable solution is achieved when IDPs no longer have any specific assistance and protection needs that are linked to their displacement and can enjoy their human rights (Inter Agency Standing Committee, 2010). Furthermore, IDPs and refugees should be seen as potential development and economic contributors rather than passive recipients of assistance only (European Commission, 2013). In addition, sustainable livelihoods are a key concept in the current debate about development and poverty reduction (Jacobsen, 2002).

Livelihood interventions are a key protection tool for refugees and IDPs, as they contribute to their social, emotional and economic well-being, their long-term food security and their ability to protect themselves against shocks and vulnerability. "There must be a conceptual shift from dependence on humanitarian aid to self-reliance, which not only reduces vulnerability for displaced people in protracted situations but also strengthens their ability to rebuild their lives and communities in the long term" (Women's Refugee Commission, 2009, p.2). By supporting livelihoods, humanitarian aid can also increase human security (Jacobsen, 2002). When refugees and IDPs can achieve skills and capacity, they can be practical development contributors for themselves and host communities.

1.4 Thesis Outline

This research is composed of seven chapters including this introduction. The first chapter has explained the study background and rationale while Chapter 2 inspects the literature relevant to the circumstances of IDPs and livelihood activities. The chapter begins with describing the livelihood framework in humanitarian crisis and characteristics of global IDPs. Then it assesses the challenges regarding livelihoods during displacement and followed by livelihood strategies and activities used by IDPs around the world. The chapter ends with inspecting the gaps related to the need to study the livelihood sustainability of IDPs.

Chapter 3 presents the information about the philosophy, methodology, research methods and reflections from the fieldwork. It provides the justification for using a constructivist approach as the epistemology of this study. After that, the chapter mentions qualitative methodology with the emphasis on semi-structured interviews and focus groups as the data collection method of the field research. Then it provides information on the research location, participant recruitment, data analysis, and data interpretation. It ends with the researcher's positionality and reflections on the fieldwork.

Chapter 4 explores the national context and the particular area in which this study subject was chosen. The chapter starts with the general profile of the country and some facts and figures of social context. Then it draws the picture of the country's social-political dimensions which influence ethnicity groups and development. The history

and nature of conflicts which resulted in thousands of refugees and IDPs is examined in this chapter. It also provides contemporary of IDPs and interventions of humanitarian agencies and local civilian groups involvement. It ends with the need to focus on pursuing livelihoods in an urban setting.

Chapter 5 presents the main findings of this research. The themes are organised based on the research questions. It is composed of five main sections including some sub-sections to highlight the findings of the fieldwork.

Chapter 6 highlights and discusses important aspects of the findings which is related to the literature presented. It links the findings to the literature to produce potential answers to the research questions.

Chapter 7 sets to answer the research questions and provides some contribution to this study. It offers suggestions on further study areas and points out some limitation of the study.

Chapter Two:
Literature Review

2.1 Introduction

This chapter explores the global circumstances of IDPs and their livelihood activities. This review begins with the global phenomenon of IDPs and how they have established and used survival skills in displacement contexts and humanitarian crises. It seeks insights into livelihood assets and the influence of and access to policies, institutions and processes. Institutions include the intervention of local, national and international agencies. Then it follows with the livelihood outcomes that address the needs of IDPs and reduce their vulnerability. The review ends with the identification of some gaps and criticisms in the literature. Livelihood is such a broad and inclusive term to explore but, in this chapter, my focus is on the actions and strategies that displaced people have been using for living in or outside camps during displacement.

2.2 Sustainable Livelihood Framework/ Conceptual Framework

The sustainable livelihoods idea is inspired by Robert Chambers and it has been further developed by many others (Petersen & Pedersen, 2010). The sustainable livelihood framework describes how development should focus on creating sustainable development in order to reduce poverty and vulnerability. The sustainable livelihood concept drew its theoretical inspiration from Amartya Sen's ideas regarding capabilities and entitlements (Anyanzu, 2017). A livelihood encompasses people's capabilities, assets, income, and activities required to secure the necessities of life and it fundamentally includes three concepts; capability, equity, and sustainability, and those three concepts are linked (Chambers & Conway, 1992). Capability includes being able to cope with stress and shocks and being able to find and make use of livelihood opportunities. Equity generally refers to an end of discrimination against vulnerable groups, equal access to opportunities and an end to poverty. Sustainability, in the livelihood context, focuses on the ability to maintain and improve livelihoods while maintaining the local and global assets and capabilities on which livelihood depends (Chambers & Conway, 1992). A livelihood means gaining a living, however, the combination of three concepts imply sustainable livelihood, and it can also imply sustainable development. Chambers and Conway (1992) proposed the definition of sustainable livelihood as the following by modifying other panel definitions:

A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintains or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term. (p.6)

A livelihood strategy is often a combination of different activities performed by different household members depending on the context and season (Jaspars, O'Callaghan, & Stites, 2007). A strategy can also be a set of guiding principles by which people try to organise themselves to achieve their goals (Levine, 2014). Livelihood strategies have been shaped by the assets which can be accessed by the institutional factors. In the context of a humanitarian crisis, the livelihood assets become a liability and access to processes, institutions, and policies undergo changes in conflict affected settings (Women's Refugee Commission, 2009).

The conceptual framework for this study applies a livelihoods model which is adapted from complex humanitarian emergencies. The framework is similar to the DFID Sustainable Livelihood Framework but has been adapted to reflect the dynamics of a conflict-affected setting (Women's Refugee Commission, 2009). However, the framework has been slightly changed in order to see the research objectives clearer and simpler. Besides I intend the framework to reflect the local conditions and the livelihoods of urban IDPs. Thus, the following sections of literature demonstration will be based on the presented framework.

Figure 1. Livelihood Framework

2.3 Characteristics of Internally Displaced Persons

The crisis of IDPS is not a new subject and millions of people have moved from their original place to different parts of their own countries due to multiple horrible reasons. IDPs can be defined as the following;

> Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognised State border. (UNHCR, 2010, p.8)

Studies show the number of IDPs continues to increase and attempts at management become more challenging for developing countries. It is noted that global efforts at managing displacement have concentrated more on refugees than IDPs (Eweka & Olusegun, 2016). In fact, there are similarities and differences between refugees and IDPs. Thus, pursuing their livelihoods during displacement or residing in camps can involve either similar or different aspects of refugees and IDPs. Conflicts, including wars and natural disasters, are the main causes of people having to move or flee, leaving their original places. Intra-state, intra-regional armed conflicts, ethnic conflict, and political power conflicts have continued to result in substantial IDPs in middle-income countries. In South Sudan, the predominant violence was traditional cattle raiding and armed insurrections, including rebel movement (Santschi, Moro, Dau, Gordon, & Maxwell, 2014). It seems the causes of conflict which lead to displacement can emerge in an unexpected way.

IDPs often tend to settle in cities for various reasons; however, developing countries have failed to provide adequate livelihoods and reliable services. Furthermore, living in urban areas is expensive as they have to buy things that some of them may have previously produced themselves. IDPs tend to have particular needs to regain some normality after their displacement. They need to access livelihoods, health, education and adequate housing, to recover their independence and to make progress towards a durable solution. IDPs living in urban areas often encounter basic services problems such as clean water and sanitation, electricity, housing, primary health care and

education. Discrimination and security concerns can also play a role in limiting access to IDPs in cities. For instance, displaced children in contexts of armed conflicts may be excluded from education based on ethnic or other differences (Cotroneo, 2017). Cotroneo (2017) also states that being in an unfamiliar environment, unable to satisfy their needs in a predictable way and facing an uncertain future can be a source of constant worry and the lack of prospects for a durable solution can cause frustration. Moreover, having to rely on external help to survive undermines people's self-esteem and sense of dignity (Cotroneo, 2017). In general, scholars have found that IDPs do not enjoy the same rights as refugees (Adewale, 2016). The general public's understanding of IDP camps is also mostly negative, relating to lack of security in neighbourhoods where the camps are located (Ferguson, 2010; Nguya, 2019). Displacement can be both short term and long term, however, most displacement is often long-term or even permanent.

2.4 Displacement Challenges Regarding Livelihoods and Social Protection

IDPs are contributing to a global crisis, in terms of the increasing numbers of people displaced within the borders of their countries of origin due to political unrest. IDPs seem to have a similar situation to refugees, however, it differs in several aspects. The greatest vulnerability is the fact that IDPs are not entitled to certain rights and protections that are presented under those of the legal status of international refugee (Sjogren, 2014). Displacement often occurs when conflict and natural disaster disrupts livelihood systems. War and political instability directly affect people's livelihoods, including the destruction and theft of critical assets such as food, houses and livestock. Displacement affects not only the life of displaced people but also their communities and those they leave behind in many ways. It can also have long-lasting effects on their social economic development. Loss of essential social services and loss of access to employment, markets and restrictions of movement have been impacted indirectly (Jaspars & Maxwell, 2009). Displacement separates people from their land, assets, belongings, workplace, social networks, service providers and consumers. These consequences have a direct impact on IDPs social status and dignified livelihoods.

Disruption of livelihoods in the context of displacement can lead to emotional depression since conflict causes trauma and stress. It is difficult for IDPs to adjust to a new environment and become self-reliant because of prolonged humanitarian

assistance. Loss of livelihood may seriously affect many aspects of an individual, family and host community in a variety of ways too. Some family may have to live separately with parents having to leave their children to find work and children having to abandon their schooling. Besides, surrounding communities might perceive the presence of displaced persons as a threat and may create tension with host communities due to scarce resources and labour market competition (UNHCR, 2016). Learning new livelihood skills is challenging, and lack or loss of livelihoods leads to vulnerabilities. IDPs may find their skills are inappropriate for their new working environment and they are disadvantaged in the job market. This can lead to illegal job sectors such as trafficking, crime and prostitution that cause sexual abuse and gender-based violence (Cotroneo, 2017).

Although in some situations living in camps is seen as an advantage, many IDPs residing in urban areas reveal numerous challenges and risks, such as a lack of access to basic services, new forms of crime, economic, political and social discrimination and a long-term situation of uncertainty. The political and policy context is another constraint that affects IDPs livelihood intervention both on the local and national level. Some policies that restrict refugee and IDP access to legal status, to work, and to mobility are the problems directly affecting livelihoods. Living in camps and being marginalised from the host population has limited freedom of movement and self-reliance to implement their destined livelihood strategies (Cavaglieri, 2005). The loss of their assets, of land and property, and the breakdown of their previous socio-economic support network causes more vulnerability. Those challenges and difficulties can lead to lower self-esteem and emotional or psychological distress (UNHCR, 2012). It is unavoidable that displacement is very likely to disconnect people from their regular lifecycle as they are forced to adapt to new circumstances (Maxwell, Stites, Robillard, & Wagner, 2017). It is essential to understand the dynamics of displacement and its effects on livelihoods and how people have survived during the conflict.

2.5 Displacement Affect Livelihoods

Displacement has profoundly affected people and displaced people have encountered many difficulties. Displacement leads to new settlement patterns, new environments,

new economies, new social dynamics, and new livelihood activities. It also leads to the emergence of alternative coping strategies and new responsibilities. Studies by Maxwell and others mention that although displacement undermines many livelihoods, it can also create opportunities for some people. For example, urban areas can offer better social services such as education and health. Being displaced to urban areas has also led to numbers of female-headed households in regions, that has shifted the traditional gendered responsibilities in terms of livelihoods (Maxwell et al., 2017). Therefore, displacement can create permanent shifts in livelihood strategies and associated pressures. Young and Jacobsen (2013) found in their research that household income from agriculture and livestock, which had been the regular income for IDP had almost entirely disappeared in an urban setting in Darfur. On the other hand, people assume that urban locations afford better access to basic social services, and many IDP may choose to stay over time. For example, many IDPs who settled in urban settings during conflict have decided not to return to their original places in South Sudan (Maxwell et at., 2017). It can infer the displacement can bring positive impacts in some regions. Nevertheless, livelihoods can be further negatively affected by many factors, including limited access to arable land and natural resources, inadequate transportation and facilities (UNHCR, 2010).

The consequences of disruption have repercussions on social life, health, education, security, housing and infrastructure. The recent Internal Displacement Monitoring Center has presented some of the ways in which the livelihood impacts of displacement reduce the ability to meet basic health, education, and housing needs, and disrupt social life and the security of IDPs (Cazabat, 2018). The report shows that displacement has both direct and indirect impacts on livelihoods such as social life, shelters and infrastructure, health, education and security – all those factors are linked to each other. Displacement separate IDPs from their social networks that may have helped them to find work. As a consequence, there are high levels of unemployment amongst IDPs since they have fewer chances to socialise with work contacts. For example, some studies suggest that up to 80 per cent of IDPs in Georgia may be unemployed, and unemployment rates of IDPs in some countries appear to increase over time (Cazabat, 2018). Some employers may be reluctant to hire IDPs knowing that they are only living temporarily. IDPs who are living far away from urban areas may have no work opportunities at all.

When displacement impacts one dimension, it affects others as well. Looking from the angle of livelihood, the disruption of livelihoods affects other aspects such as education, health, environment, housing, security, and social life. In terms of education, a family's loss of livelihood may affect children's schooling, and that can undermine the future of those children's jobs. Regarding health and shelter, a lack of income can lead to an inability to afford healthcare and loss of housing can lead to living in camps, informal settlements with overcrowding and a lack of sanitation. Furthermore, a loss of livelihood can force IDPs to work in dangerous work conditions with the consequences of exploitation and violence. In most cases, women, children, and older people are particularly at risk of security. Another visible effect of displacement is on the environment as the demand for natural resources increases in hosting areas. The loss of livelihoods may force IDPs to engage in unsustainable use of natural resources that can harm the environment and reduce future livelihood opportunities (Cazabat, 2018). The following figure from IDMC shows the effects of displacement on each dimension ripple through to others creating causal chains that are uneasy to understand and measure.

Figure 2. Displacement Impacts Many Aspects
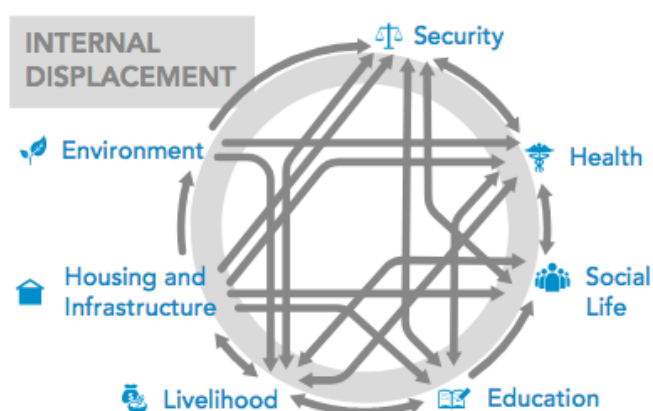
Source: Cazabat, 2018

As Figure 2 shows, displacement has negatively affected people's livelihoods which is connected and linked to many other aspects. The consequence of a loss of livelihood is significant vulnerability. Displaced persons often face considerably more obstacles than other civilians in achieving sustainable livelihoods. The majority of IDPs stay in camps while some stay with relatives. Literature shows that most displaced people seem

to settle in urban areas assuming an urban setting has higher opportunities regarding livelihood activities (Crawford, Cosgrave, Haysom, &Walicki, 2015). Displaced peoples's livelihoods have been shaped by the conflicts, their current settlement – new environment, the context, and asset availability. Thus, their livelihood strategies and actions can be different from their previous activities or somehow similar to the old depending on the context. Livelihoods management can include various steps such as basic level coping strategies through to sustainable livelihood strategies as well (UNDP, 2015). Some people may receive livelihood support from the local or national government and local or international organisation, whereas some may not. Receiving livelihood intervention may broadly impact their livelihood activities either positively or negatively. There are no specific criteria to measure if livelihood interventions are appropriate and effective. Livelihood intervention can be classified into three groups – livelihood provision that is directly affecting outcomes through meeting basic needs; livelihood protection that is protecting assets and preventing negative consequences; and livelihood promotion that is improving strategies, creating assets, enhancing access to markets and supporting institutions and policies (Jaspars & Maxwell, 2009). Therefore, the effective livelihood intervention in the context of displacement can be seen in any stage. My focus in the following subheadings are the:

- livelihood assets that IDPs can access,
- the influence of the context – policies, institutions, and process,
- livelihood strategies and actions that are undertaken by IDPs,
- the outcomes, and sustainability of livelihood activities.

The literature focus is mostly on IDPs who settle in urban areas because the majority of IDPs move from rural to urban areas.

2.6 Livelihood Assets for IDPs

Livelihood assets encompass what people have control over or access to (Chambers & Conway, 1992). Assets include both tangible and intangible assets and certain assets are significantly important to achieve a decent living. The assets can be divided into five main categories for ease of analysis – human, natural, physical, financial, and social (Chambers & Conway, 1992). Livelihood assets are required to gain livelihood outcomes. Generally speaking, if people have access to a wide range of assets or resources, they can adapt more smoothly to changing circumstances (Gale, 2011).

Humanitarian support organisations and the governments provide most livelihood assets. The human capital can be abilities and skills that IDPs possess that enable them to help them to achieve their livelihoods. However, the majority of IDPs appear to come from rural backgrounds, and some may come without any skills or experience directly applicable to the urban context (Sjogren, 2014). Therefore, labour is a valuable asset for IDPs in an urban setting (Baral, 2018). The general skills of men can be driving, cooking, vending, carpentry, fishing, and farming, and the top skills for women can be cooking, vending, tailoring, and farming. If a person has adequate skills it can better their chances of a job that is likely to have a stable income.

Natural capital tends to be less available in urban contexts although many people still rely on farming and herding. The land is an essential natural asset yet having access to land is one of the biggest challenges in the urban setting. The context of refugee, in particular, access to land is limited by the traditional land tenure system and laws concerning land ownership and rights of usufruct (Cavaglieri, 2005). Some host government may be kind enough to allow refugees or IDPs land for cultivation, but the complicated land situation between refugees and host communities is still a prominent issue. Regarding financial capital, studies reveal that the majority of IDPs do not have regular income since most of them are known as unemployed. Some reports suggest that up to 80 per cent of IDPs in Georgia may be unemployed, and it is a very high rate compared with a national average (Cazabat, 2018). Some IDPs or refugee may receive tiny sums of aid from international organisations and governments while some people may not receive a dime. For example, the majority of IDPs have relied on government allowances for their primary income in Georgia (Hovey, 2013). A small amount of money from their current occupation is one of the most important sources of income for IDPs in urban areas, and those occupations are mostly casual labour.

Social capital is one of the most apparent assets that can provide people with a safe and sound living environment. In some case, IDPs have a good relationship with host communities, and some may have relied upon their relatives and friends with a small loan and taken care of children while working (Sjogren, 2014). However, IDPs and refugees are not likely to be involved in formal networks and organisations with a lack of participation in political decisions and conflicts (UNHCR, 2012). Social capital has become quite difficult to define since the patterns of social gathering have changed in

the context of displacement in a new place. Thus, Baral (2018) suggests that national and international organisations and associations can be considered social capital. The condition of physical capital during displacement can be seen as very poor since most IDPs have to live with a lot of people in tiny rooms in camps. The types of housing for IDPs can range from one cramped room to more substantial houses with wholly inadequate electricity and water facility (Baral, 2018). IDPs are often forced to live in substandard camps, collective shelters, or informal urban settlement with overcrowding and a lack of sanitation (Cazabat, 2018). Even though urban settings seem to have better infrastructures, transportation, and communication without having any vehicle. In some situation, IDPs have to walk even long distances extensively. Those settlements can be either temporary or permanent. It is clear that IDPs have had minimal livelihood assets whether living in camps or out of camps. Thus, when refugees and IDPs seek livelihoods during unstable situations the most relevant definition of a livelihood is "In communities facing conflict and displacement, livelihoods comprise how people access and mobilise resources enabling them to increase their economic security, thereby reducing the vulnerability created and exacerbated by conflict, and how they pursue goals necessary for survival and possible returns" (Jacobsen, 2002. p.99; Amirthalingam & Lakshman, 2009. p.503).

2.7 Livelihood Strategies and Livelihood Activities of IDPs

"A livelihood simply refers to a means of securing the necessity of life and livelihood strategies are the combination of activities that people undertake to achieve livelihood goals" (Loughna, 2015, p.14). Livelihood strategies include the range of productive activities investment strategies undertaken by IDPs or refugees to access and mobilise needed resources. Such strategies and activities can consist of that are permitted and supported by governments and aid agencies and also illegal or informal work (Cavaglieri, 2005). People engage in livelihood activities and develop strategies depending on the assets they have. Living in a new environment, IDPs have created alternative coping strategies and new responsibilities. Urban IDPs face considerable challenges with their livelihood strategies evolving in a context of chronic insecurity (Young & Jacobsen, 2013; Maxwell et al., 2017).

Most livelihood support for IDPs has been delivered through both international and local NGOs and governments. For example, the primary source of income for IDPs in

Georgia is government assistance (Loughna, 2015). Studies show that agriculture, livestock breeding, microfinance, cash for work, and income-generating programmes have been the most significant livelihood activities among IDPs. Skill development training that helps IDPs improve their skills that match local market needs is also general support from NGOs. There are varieties of livelihood strategies and activities undertaken by IDPs depending on livelihood support they have been provided. Primary sources for livelihood are formal and casual employment, farming and small business, and manual labour (Wachu, Wokabi, & Hadijah, 2015).

Agriculture (Farming/Gardening)

The majority of IDPs or refugees still rely heavily on agriculture or farming though having access to land is limited. A study established that IDPs in Rongai location, Kenya, have been provided farmlands and farm inputs as main sources of livelihood. A study of Nepal's post-conflict livelihood also states that agriculture constitutes the mainstay of most people's livelihood activities (Pyakuryal, Ghimire, & Sharma, 2012). IDPs usually receive seeds and tools from aid agencies and farming seems to be a common livelihood activity. Farming and livestock rearing are the two most dominant livelihood activities for refugees in Zambia as well. Agriculture includes different kinds of planting and cultivation with different crops and vegetables. For example, refugees in Zambia do both farming of crops – planting maize, vegetables, bananas, and sweet potatoes and livestock rearing – chickens, cattle, goats, and pigs (Nyamazana, Koyi, Funjika, & Chibwili, 2017). Some refugees do farm only for household consumption while some plant for selling. A study in the Darfur region of Sudan also states that most IDPs in the two areas said their incomes came from the sale of agriculture produce and livestock (Young & Jacobsen, 2013). However, the study also highlights the income from agriculture is not stable and decreased in some years. Some households in the Lango-sub region of Uganda grow sorghum, pigeon peas, sesame, sunflowers, soybeans, cotton, and maize (Evans, 2007).

Livestock Rearing

Some refugees have managed to undertake livestock rearing yet it can be quite difficult for IDPs because of space availability. Depending on the place, livestock can be the main livelihood for some refugees and IDPs. Refugees in Uganda have managed to raise livestock breeding such as pigs, chicken, and goats. For instance, cattle breeding

is a dominant livelihood for displaced people in some counties in South Sudan (Santschi et al., 2014). In some areas, backyard poultry is popular among women, especially in rural areas.

Microfinance and Cash transfer

Cash for work, food for work programmes, and vouchers programmes have also been supportive of strengthening IDPs livelihoods (Jaspars & Maxwell, 2009). Cash transfer and cash for work are crucial social protection mechanisms that can support not only to the facilitation of coping in a crisis but also livelihood recovery. Microfinance and cash grants are popular livelihood supports for IDPs and refugees delivered by aid agencies. Accessing the microfinance programme is the widest livelihood in fragile and conflict-affected situations. For example, microcredit loans have been received by more than 440,000 clients across Afghanistan within a four-year project (Kantor, 2009; Mallet & Slater, 2012). A UNHCR review also concluded that microfinance programmes can improve livelihoods in protracted displacement in three ways such as increasing household economic security, individual human and social capital, and community credit culture and market stimulation (Azorbo, 2011; Mcloughlin, 2017). Furthermore, microcredit programmes have been geared towards addressing urban settlers' needs although it the limited access for many people remains a significant constraint (Maxwell et al., 2012; Maxwell et al., 2017).

Microcredit allows small loans to develop a small business that can help to gain a little income. The loans can be short term with lower interest or without interest so that it has been well adapted to low-income entrepreneurs. A study in South Sudan shows IDPs or refugees have benefited from microfinance services from an organisation to start-up their businesses. The loan they were given with low interest helped them to improve their life as their business grew (Gale, 2011). Even though all microfinance intervention has limitations to access, it has had a significant impact on livelihoods. Microcredit is identified as an important financial asset to diversifying income-generating activities (Kurshitashvili, 2012). Furthermore, some IDP households in Darfur have received remittances as a new source of income from the household's migrant worker (Young, Jacobsen, & Osman, 2009). It is a rare phenomenon because it seems very unlikely IDPs can rely on the remittances.

Salaried/Formal Employment

Surprisingly, military enlistment is a common livelihood strategy in Medawachchiya, Sri Lanka. Many farmers and youth who were unemployed joined the military because military personnel are entitled to various economic benefits, including low-interest housing loans (Kulatunga & Lakshman, 2010). The writers also mentioned in their study that another benefit from military service was the development of skills that can help to improve their livelihoods. A survey in Sudan indicates a displaced man works as a policeman, yet it is rare. IDPs in Tbilisi, Georgia, are employed working in the public sector, the retail sector, security firms/law enforcement, car repair services and shop assistants (Loughna, 2015). In Sri Lanka, IDPs who were civil servants, such as, schoolteachers and librarians, can continue to work under government sector employment even in displacement (Amirthalingam & Lakshman, 2009).

Casual Work/Day Labour

The majority of IDPs are not able to resume their formal livelihood strategies; thus, casual job, seasonal works, day labour, and small businesses such as the sale of aid and petty trade have become urban livelihoods. Casual labour is used to refer to informal work that is performed for an employer but without the rights associated with formal employment or a legal contract (Devey et al., 2006; Northcote, 2015). The term 'day labour' contributes a job-seeking practice in which workers search for work on a day-to-day basis, in both the formal and informal sectors (Blaauw & Krugell, 2014; Northcote 2015). Casual and day labour are essential sources of income for many IDPs as well as refugees. Some IDPs have been involved in petty trade of one kind or another such as retailing – grocery, running small drink shops, food vending, selling charcoal and wood, selling fruits and vegetables, retailing second-hand clothes, and tailoring and repairing shoes and clothes. Petty trading often includes fish, dry caterpillars, tomatoes, vitumbuwa known as doughnuts, sweet potatoes, kapenta, natural calcium supplements for pregnant women (Nyamazana et al., 2017). Fishing is a seasonal activity that can provide both for household consumption and supplement income to households. Literature states that some IDPs have engaged in more than one source of livelihood activities depending on sources and season.

Studies agree that most IDPs are likely to be unskilled and they sell their labour to derive livelihood in an urban setting. Baral (2018) presents in his research that IDPs in

Kathmandu have engaged in different wage labouring activities such as manual work in factories and construction, work in hotel and restaurants, small trading shops, tea shops, vegetable stalls, stone breaking, sand sieving, lorry loading, and carrying loads. Some are working in brick kilns or as domestic helpers for meagre pay. It seems that work for male IDPs outside the camp is commonly construction work, making concrete and even in the petroleum fields in South Sudan. On the other hand, displaced women would go into the city and knock on doors asking for work cleaning houses, washing clothes, and cooking for very low wages in Sudan (Gundersen, 2016). Looking after children and working in bakeries are also common ways for women IDPs in Georgia to generate income (Loughna, 2015). Another common activity in South Sudan is cutting and selling firewood or thatch grass (Maxwell, Santschi, Gordon, Dau, & Moro, 2014). However, women IDPs in Kathmandu, Nepal, are forced to work in massage parlours and cabin room restaurants with negative consequences, and for many girls in Ghana, prostitution is the only solution to generate income (Crisp, Morris, & Refstie, 2012).

Some strategies adopted by IDPs in Darfur are the sale of firewood, water-selling, and brickmaking though such activities are concerned for over-exploited limited natural resources (Young et al., 2009). For some women IDPs in Somalia, selling firewood is the only source of income generated by walking very long kilometres outside the city even if it is entirely a risk (Mallet & Slater, 2012). For many IDPs living in Mugunga camps, Goma in the Democratic Republic of Congo, manual labour such as carpentry, sewing and carrying water have contributed to their survival (Nguya, 2019).

Income-Generating Activities (Vocational and Entrepreneurship)

Income-generating programmes have played an increasingly important role in the economic self-reliance of the refugee as well as IDPs. It is noted that vocational training and income generation schemes supported through grants or loans are probably the programmes most immediately associated with self-reliance and livelihood support to displaced people (Crawford et al., 2015). Some IDPs are running small restaurants selling food and beverages. Some have managed to run personal and beauty services such as hair salons, barbershops, and movie services known as microcinemas in Zambia (Nyamazana et al., 2017). Bricklaying, carpentry, and timber trading are also some main livelihood activities for refugee men in African countries. Refugees or IDPs have usually received technical, vocational, and entrepreneurship training respectively to

build capacity and to support income-generating activities. Youths have been learning automatic mechanics, metal fabrication, carpentry, tailoring, general hospitality, and bricklaying. After training, they received start-up capital for their own business (Nyamazana et al., 2017).

Some IDPs have a chance to apply for their previous jobs by receiving funds to re-start the business. For instance, a baker has received funding for a cash grant and purchased materials for baking. The demand increases and other refugees can also work with him, and improve their livelihoods (Cavaglieri, 2005). Some IDP women in Aceh were provided with a three-month training course in Java and now earn close to Rp 1 million per month, quite a stable income compared with the range of averages (Mallet & Slater, 2012). The Home Gardening project was launched in Nepal and selected participants received training and grew all-year-round varieties of vegetables and fruits. Income-generating activities can be related to entrepreneurship both inside and outside of the camps. IDPs in the Democratic Republic of Congo have engaged in entrepreneurship activities such as owing a charcoal depot, a restaurant or a bar, and a taxi driver (Nguya, 2019).

2.8 Intervention of Policies, Institutions, and Process

State intervention and support from aid agencies can promote economic activity as well as stable livelihoods in fragile and conflict-affected areas through livelihood support programmes. Government policies relating to aid support programmes and IDP settlement programmes often have essential impacts on people's ability to pursue their livelihood strategies. Refugee or IDPs livelihood opportunities can be shaped by a state's policies such as agriculture and livestock policies. Moreover, economic systems, including freedom of movement can also have significant impacts on pursuing livelihood activities. The role of local government and policy enforcement at the local level is also a key to promote livelihoods (Mallet & Slater, 2012). Mallet and Slater (2012) also suggest that institutions can be seen as mediating factors because public authorities' performance is great importance and policies have potential to both constrain and enable people's pursuit of effective livelihood strategies.

An international organisation or institution intervention is a great support in the situation of refugees and IDPs. An international organisation can strengthen or improve

access to some of the local institutions directly or indirectly through influencing advocacy activities and protection activities. For instance, in Sri Lanka, the Denmark Refugee Council (DRC) alone could facilitate access to markets by lobbying the district government to establish public transport to resettlement and relocation sites (Jaspars, 2009). Moreover, local community-based organisation members have received a large number of different training from international organisations promoting human rights, women's rights, and children's rights. International institutions have provided other management training such as financial management, administrative management, disaster management, advocacy, water management, agriculture, and livestock management. It is significant that local and international NGOs are key players in the livelihood support provision for both refugees and IDPs, although there is a limitation on beneficiaries. Community-based organisations can also have an important role to play when it comes to spreading knowledge and information concerning rights, enhancing the mutual feeling and support of each other (Gundersen, 2016). They can also act as a link between the IDPs and other institutions.

In some areas, IDPs have received full support from the central or local government. According to the DRC survey in Georgia, it is significant that the state is the primary livelihoods provider followed by international NGOs (Danish Refugee Council, 2015). Along with the central government, local government is also running multiple livelihood support projects in Georgia. In a crisis state, often the governments cannot or do not provide basic services including livelihoods. For example, in South Sudan, the state is largely absent in the provision of social protection and livelihood support for IDPs (Maxwell et al., 2017). In the case of South Sudan, Pakistan, the eastern Democratic Republic of Congo, and some religious organisations have played a vital role in ensuring the continuation of livelihoods support (Maxwell et al., 2017). Local civil society organisations, religious institutions, and national NGOs have been instrumental in preventing the collapse of essential services, social protection, and livelihood support. However, there is also insufficient coordination between actors of management of IDPs. In Nigeria, for example, there are numbers of IDP management institutions that the government has established, yet with a significant part of the job being left undone (Eweka & Olusegun, 2016).

2.9 Livelihood Outcomes and Sustainability

"Livelihood outcomes are the achievement and benefits that households anticipate obtaining through the implementation of specific activities and strategies" (Gale, 2011, p.14). Potential outcomes include common factors such as increasing income, improving food security, and reducing vulnerability. However, many studies agree that sustainability is quite uneasy about measuring in the context of refugees and IDPs. Even though it is not easy to evaluate viability, some studies suggest the effectiveness of livelihood activities in the context of crisis. Crisp et al. (2012) state that livelihood support has to be the cornerstone of self-reliance of IDPs and refugees. However, it is unfortunate that the programmes generally are small-scale, time-bound, under-funded, and rarely sustainable.

Some livelihood activities are often promoted as successes, but the institutions face significant constraints in terms of budget. Barbelet (2017) also highlights an important finding from the perspective of Central African refugees living in East Cameroon. None of the support programmes have become the long-term, sustainable, and self-reliant (Barbelet, 2017). Some evidence from many vocational training programmes also shows there is often a mismatch between training and jobs, with a failure to connect training to current and future demand of employment (Mallet & Slater, 2012). Not all training programmes have been unsuccessful since many studies show the achievement of vocational training. It is uneasy about giving criteria to address the relevance and effectiveness of livelihoods support programmes when different types of interventions are appropriate and highly contextual.

2.10 Finding the Gaps

According to the literature, most livelihood studies are based on the sustainable livelihood framework. Studies mostly focus on the livelihood assets that IDPs or refugees have received or access. In general, the more people can have livelihood assets, the better they obtain their livelihood goals. Different institutions, interventions, and involvement have shaped and influenced the livelihood strategies and activities of IDPs or refugees. Some studies show the achievements of livelihood support programmes while other studies often argue that not all livelihood support programmes have been successful. Little research has been conducted on the sustainability of refugees or IDP livelihoods. Most agencies have paid attention to a relief crisis with a

focus on short-term needs of IDPs, but we should consider long-term strategies and sustainable alternative livelihoods.

Some researchers show the effectiveness and failure of the livelihood interventions and others suggest possible ways to improve them. I have found that those suggestions come from the perspective of the writers or researchers. Even though their views are based on their research and lessons from past practice, not all aspects are from the IDPs. My studies intend to find opinions and perspectives from the IDPs angle, their point of views on how to improve their livelihood activities to be more productive. In my opinion, the livelihood support, which is applied in African countries, will not be appropriate for other countries. Therefore, it is vital to find out what the IDPs themselves think of the current livelihood activities in Myanmar. Furthermore, it is essential to understand how they have addressed their needs with what they have depending on the context. My study hopes to find different perspectives from different people who live in different places.

It is quite significant that not many studies have mentioned the sustainability of livelihood intervention in humanitarian crises. Authors highlight some weakness of livelihood programmes, which is they tend to be hindered by a number of shortcomings. For example, plans are launched without first mapping the local political and economic landscape and not designed with the context-specific barriers or opportunities (Jacobsen & Fratzke, 2016). Some programmes have been criticised for being short term and for reaching relatively few beneficiaries and exclusion. Writers suggest how to build better livelihood opportunities for refugees or IDPs. My study hopes to fill the gap on how to improve those livelihoods to become sustainable livelihoods from the IDPs point of views. Development projects, including livelihood support, also should be developed guided by the participants' opinions as they know the context better, and they know their lives better. Thus, my study expects to find out knowledge, experiences and understanding of the IDPs own perspectives regarding their livelihoods.

Chapter Three:
Methodology

3.1 Introduction

This chapter is focused on the methodology used in this research, the fieldwork, and the methods used for data analysis. It explores constructivist epistemology which is used as a basis for data interpretation and knowledge construction in this study. The chapter explains the use of qualitative methodology and data collection through interviews and focus groups. Research location, participant recruitment, and some reflections on the fieldwork are also included in this chapter. The chapter also reveals the data analysis and interpretation methods.

3.2 Constructivist Epistemology

Epistemology is the nature of knowledge and how it can be acquired through experience. It is concerned with ways of knowing and learning about the world and how we can learn about reality (Ritchie, Lewis, Nicholls, & Ormston, 2013). There are several views held about epistemology, nevertheless, a basic view of epistemology is how we can know and find out about the social world and reality. It is a way of looking at the world and making sense of it (Crotty, 1998; Al-Saadi, 2014). "Epistemology is the branch of philosophy that deals with the nature of knowledge, that is, with questions of what we know and how we know it" (Anastas, 2002). It is a theory of knowledge that explores the relationship between the inquirer and the respondent (Lee, 2012). Thus, knowledge in qualitative research is constructed through the social processes of researchers engaging with other participants in studies (James & Busher, 2009). It is the optimal way to actively engage with people to gain an understanding of how they construct their lives and the story they tell about them.

This research adopts a constructionist epistemology. Constructivism is an epistemology, a learning or meaning-making theory that explains the nature of knowledge and how human beings learn. Moreover, constructivism is a learning theory which defines the possibility and limitations of daily life theories in the formation of humanity (Ultanir, 2012). Real understanding is only constructed based on learner's previous experience and background knowledge because we can explore the meaning and construction held by a person or a group of people. The basic argument of

constructionist is that reality is socially constructed by the persons who experience it (Gergen, 1999; Roots, 2007). It is a consequence of the context in which the action occurs and is shaped by the cultural, historical, political, and social norms that operate within the context, and that reality can be different based on the understanding of the world and experience of it (Berger & Luckman, 1966; Roots, 2007).

A constructivist philosophical paradigm is an approach whereby people construct their understanding and knowledge of the world through experiencing things and reflecting on those experiences (Honebein,1996; Adom, Yeboah, & Ankrah, 2016). It has a significant impact on the conditions of social interaction and how individuals construct the reality of everyday lives. This perspective will inform my research on how IDPs have developed and constructed their knowledge in order to improve their livelihoods living in camps. Besides, constructivism acknowledges the social nature of human life, while at the same time it encourages individuals to tell their own stories (Swan, 2005). It is a way of observing reality being formed in daily life (Ultanir, 2012). The interrelationship between researcher and participants will allow me to explore their experience of building and constructing their life through their stories and experiences. It has been perceived as one of the most powerful ways in which researchers can seek to gain an understanding of how people construct their lives and the story, they tell about them. More importantly, the constructivism is associated with the qualitative research approach because it seeks to understand a phenomenon under study from the experiences and construct the meanings.

3.3 Qualitative Methodology

Qualitative research became popular as a social research methodology after the 1960s when social scientists realised that they needed to understand complex social issues more than before when they relied on quantitative methods (Alasuutari, 2010). Qualitative research methods originated from social sciences to enable researchers to study social and cultural oriented phenomena. Qualitative research is typically concerned with the inductive analysis of social reality with a descriptive and exploratory orientation (Guest, Namey, & Mitchell, 2011). The unique strengths of qualitative methods of data collection are the ability to search for a deeper understanding of participants' lived experiences (Illingworth, 2006). Qualitative research seeks social reality from the perspectives of the participant and focuses on a

wide range of observations of a small group to find an insight into social reality. Qualitative researchers are interested in people's beliefs, experiences, and systems of meaning from the perspective of the people themselves. Qualitative research does not include statistical analysis and empirical calculation (Brink, 1993; Mohajan, 2018). The purpose of qualitative research is to describe and interpret issues or phenomena systematically from the individual or population being studied and to generate new concepts and theories (Mohajan, 2018).

Qualitative research is broadly defined as the kind of research that produces findings derived from real-world settings where the phenomena of interest unfold naturally (Patton, 2001, p.39; Golafshani, 2003). Qualitative research method involves data collection of personal experiences, introspection, stories about life, interviews, observations, interactions and visual texts, and it serves many purposes (Mack, 2005). I use qualitative research methods for this study by applying face-to-face interviews, focus group discussions, and field observation. This approach helped me to understand how IDPs have been struggling for their livelihoods living in camps. Furthermore, I gained a deeper understanding of their experiences and feelings. Livelihoods do not just imply their income-generating since livelihood assets include multiple aspects and components. This method allows for obtaining specific information about the opinions, behaviours, and social contexts of a particular population (Mack, 2005). Qualitative methods are used to explore the meanings of people's worlds, impersonal social structures, and the nature and causes of individual behaviour (Brockington & Sullivan, 2003).

Some critics of this method suggest the findings are biased by the researcher's own opinion. Many studies have argued and discussed the reliability and validity of qualitative research as well. However, if the research question is a qualitative one, this method is the most appropriate and comprehensive way of answering questions (Patton & Cochran, 2002). It is an approach for exploring and understanding the meaning of the social problem. "It can be used effectively with people or places we think are familiar to us, as well as in situations somewhat removed, geographically and otherwise, from our own." (Brockington & Sullivan, 2003, p. 59). Qualitative research can provide answers while quantitative research tells numbers and leads to explanation rather than generalisation. Engaging with people, learning from their experiences, and

observing the real situation is essential in conducting good research. In qualitative studies, researchers collect multiple forms of data by applying different types of methods.

3.4 Research Methods

Qualitative research generally includes varieties of data gathering techniques such as interviews, focus group discussion, conversation and discourse analysis, fieldwork diaries, life and oral histories, photographs, film and video documentation, and participant observation. The method can be considered tools for finding out the problems and the answers. Interviews and focus groups are two of the most commonly recognised forms of qualitative research method.

3.4.1 Semi-structured interview

I have used semi-structured interviews which is one of the most common methods in qualitative research. Interviews are used in understanding interpretations, experiences, and spatiality of social life (Dowling, Lloyd, & Suchet-Pearson, 2016). They are useful for collecting data on individuals' personal histories, perspectives, and experiences, particularly when sensitive topics are being explored (Patton & Cohran, 2002). This method records more and accurate data, depending on the research questions and objectives, by capturing feelings and body gestures of participants in addition to verbal expression (Gilbert, 2008; Haq, 2015). This method also gives freedom to the participants to tell their stories in terms of their life experiences in their own words which they may be unwilling to share in other situations.

Moreover, the face-to-face interview process is easy to control as it involves only two people, researcher and respondent. Although this method appears to be time-consuming, the benefits are remarkable as it provides opportunities for researchers to gain in-depth information during the interview by asking both probing and prompting questions which are not possible in other data collection methods (Denscombe, 2010; Haq, 2015). I believe it helped me proportionately examine IDPs day to day life in camps doing something for their needs.

3.4.2 Focus group

I also used the focus group method, and it is an effective method for meeting with different groups who have concerns on the issues and who would like to share their perspectives and different views. Focus groups provide insights into how people think and provide a deeper understanding of the phenomena being studied. Group interaction between members of the target population during focus groups may encourage participants to make connections to various concepts through the discussions that may not occur during individual interviews (Nagle & Williams, 2013). In a way, focus groups resemble interviews but focus group transcripts can be analysed to explore the ways in which the participants interact with each other and influence each other's expressed ideas, which obviously cannot happen with one-to-one interview material (Hancock, Windridge, & Ockleford, 2007).

A focus group interview provides a setting for the relatively homogeneous group to reflect on the questions asked by the interviewer. Focus groups are predominantly beneficial when a researcher intends to find out the people's understanding and experiences about the issue and reasons behind their particular pattern of thinking (Dilshad & Latif, 2013). There are some ethical concerns regarding the focus group, the fact that what the participants tell the researcher is inherently shared with other group participants as well (Morgan, 1997). However, the focus group is still widely used by qualitative researchers. Focus group session largely contributed to gathering different information from different groups and I find it is extremely useful to my field research.

Moreover, I used voice recording as it can be useful for its detailed transcripts and people's emotions and language that contribute to the interpretation of data. Respondents did not mind voice recording as they trusted the leading organisation and also, they believed I am doing something good for IDPs. I had a chance to see some of the workplaces of food processing groups and tailoring. So that I could observe the reality of their living condition and implementing the work they have been provided. Besides, I also keep my field research journal and used it as a researcher's observation and experience tool. Writing a journal about my daily fieldwork which includes my experiences meeting and talking to IDPs has been enormously helpful to my study.

3.5 Data Analysis

Qualitative research data can be analysed using both inductive and deductive approaches (Cresswell, 2014). Qualitative research typically gathers multiple forms of data such as interviews, observation, group discussion, documents, and audio-visual information. The inductive approach is to allow research findings to emerge from the frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies (Thomas, 2003). I applied the inductive approach to analysing the raw data and established a set of themes. I reviewed and reread all the data and organised it into categories or main themes. This approach provides a convenient and efficient way of analysing qualitative data for research purposes and helps to establish clear links between the research objectives and the summary findings derived from the raw data (Thomas, 2003). I think it is quite straightforward to aid in understanding and developing themes and categories to the collected data.

Before I transcribed the data, I transferred all the audio recordings to my computer to keep them safe. I took advice from my supervisor before I started transcribing the audio data. The advice was not to write down every single word that participants spoke. I found it helped me minimise the time-consuming transcription to some extent. I transcribed and translated the data like keeping a record or a report. I followed the flow of questions and transcribed accordingly. It assisted me to start categorising the themes, to be familiar with the content, recall the memories of conversations with them and allow me to develop the ideas and thoughts for processing the thesis. Once the transcription and translation were complete, I reread through the transcripts again and started extracting interesting information.

Data coding is a fundamental point for most forms of qualitative data analysis. Researchers usually use either electronic coding or manual coding, in some cases, it can be both. I applied the manual coding method since I am not familiar with electronic coding. Colour coding is a simple method yet an effective one. After reading through the data transcripts, I noted down a few significant points that appeared to be important and started making marginal notes about main themes that emerged from the data (Liamputtong, 2009). I used a different colour for marking different significant information. For instance, when respondents talked about the benefits, I marked every single piece of positive information with green. The initial coding seemed to be very

basic, but it was very useful to generate and differentiate the main themes. Codes usually are attached to chunks of varying-sized words, phrases, sentences, or whole paragraphs, connected or unconnected to a specific setting (Basit, 2003). I also applied thematic analysis, known as interpretive analysis, which is a method for identifying, analysing, and reporting themes within the data (Liamputtong, 2009). The data were interpreted based on the constructive epistemology perspective and the framework which has been used in this study. It is to understand how IDPs are developing their livelihoods and how they feel about their life. The data interpretation involves constructing and documenting my inference from them, my observation and understanding of what the data means or represents, implicit discourses which are influenced, and indicating kinds of causal mechanisms (Mason, 2006). I paid attention to both my interviewees' interpretations, understanding, and their versions of how they make sense of their circumstances and my interpretations.

3.6 Research Location

My research location is in Myitkyina city, the capital city of the Kachin State of Myanmar. Kachin State is situated in the northernmost part of the country and being neighboured with India and China. Kachin IDPs have been spreading across both the Kachin State and the Northern Shan State. Myitkyina has the most IDPs populated campsites and has hosted thousands of displaced people. Meanwhile, Myitkyina is the most suitable place to study urban livelihoods of IDPs and most displaced people are originally from rural areas. There were 138 IDP sites in Kachin State, with a total of 97,806 IDPs (Reliefweb.com, 2019). The following map shows the Kachin State, research location as well as the different states and regions of Myanmar.

Figure 3. Research Location (Myanmar Map)
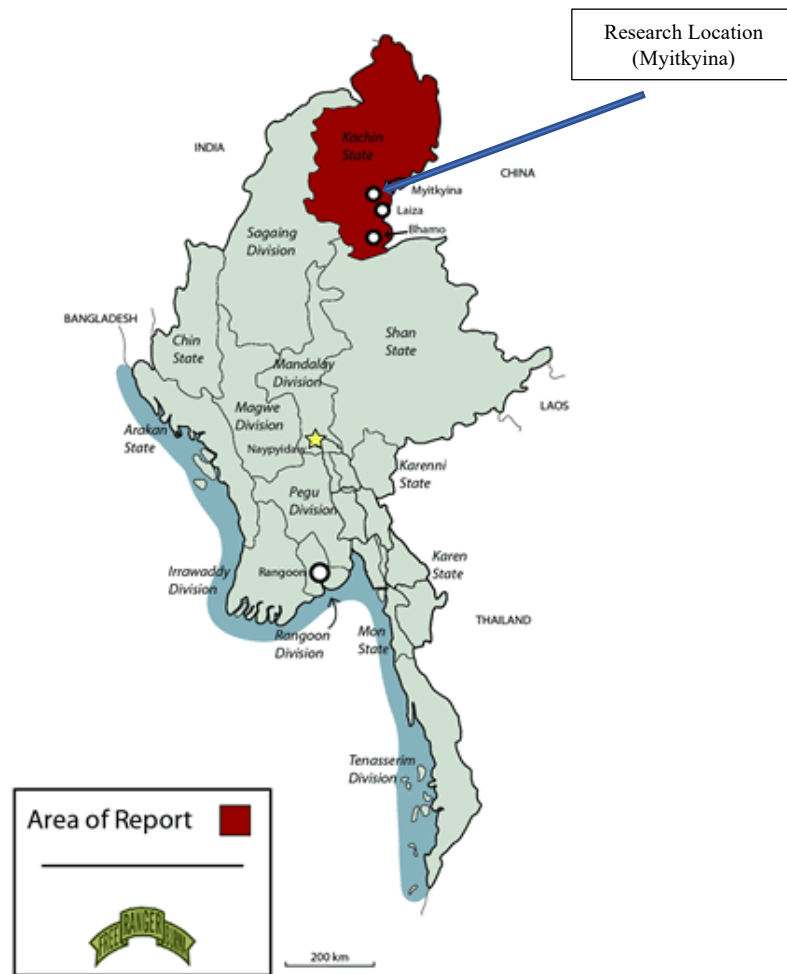
Most literature suggested that the majority of IDP or refugee camps have been established in large open fields or in compact clusters of houses with thousands of people. In some areas, the camps can be seen as huge crowded apartments. In Kachin State, most camps are in churches and some camps can host only a few hundred people. Camps sites are spread across the state and situated mostly in towns. The following figure shows the campsites and IDP population size in the Kachin State and Northern Shan State. The figure also presents that some IDPs live in outside of camps.

Figure 4. IDP sites and IDP population
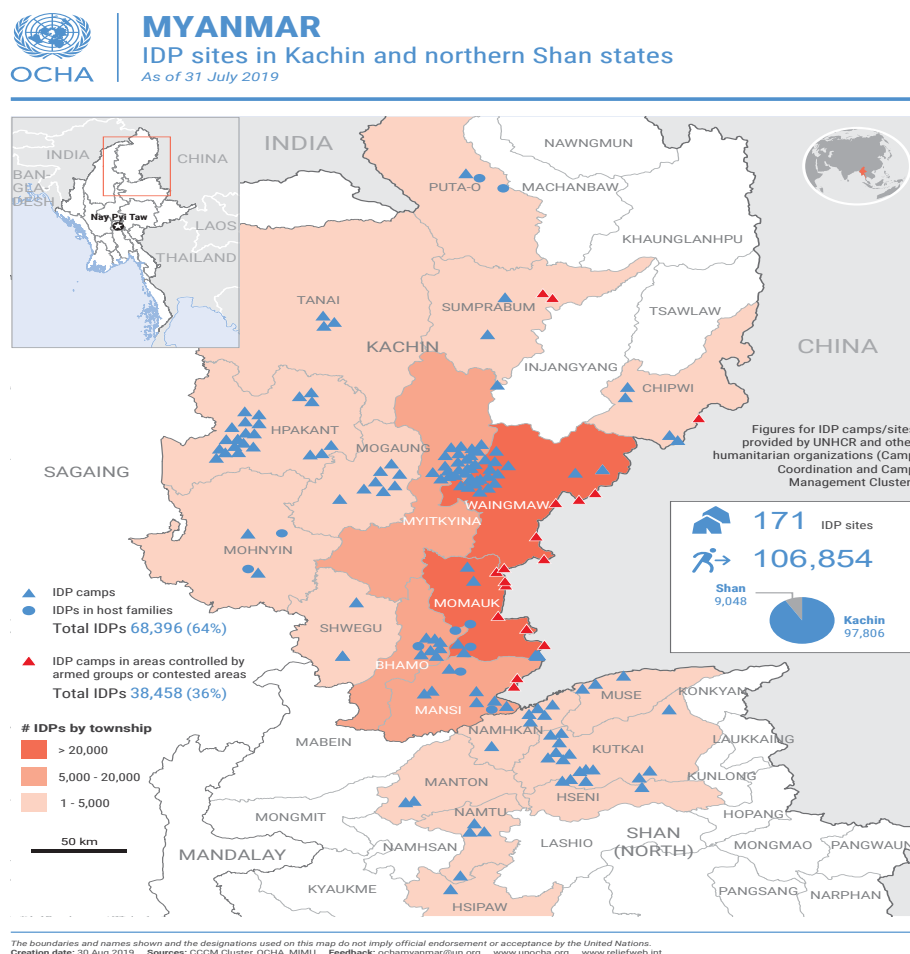
Source:https://reliefweb.int/sites/reliefweb.int/files/resources/MMR_KachinShan_ID
PSite_A4_July2019.pdf

3.7 Research Timeline

This research took twelve months to complete, from March 2019 to February 2020. I
spent the first three months completing the research proposal, applying for human
ethics approval, and preparation for fieldwork. Preparation for fieldwork included
developing interview questions, contact, and communicating with the leading
organisation, and most importantly, travel arrangements. As my research location is
situated in the northernmost of the country, travel arrangements took time. I spent eight
weeks for fieldwork including travelling from New Zealand to Yangon to Myitkyina.

After finishing field research, the rest of the time was spent on data transcription, data analysis, and thesis writing.

Figure 5. Research Timeline

Conducting the research proposal and fieldwork preparation (March to May) → Fieldwork in Myitkyina, Kachin State (July to August) → Data transcription, analysis and writing (Sept to Nov) → Review, Editing and submit the completed thesis (Dec to Feb)
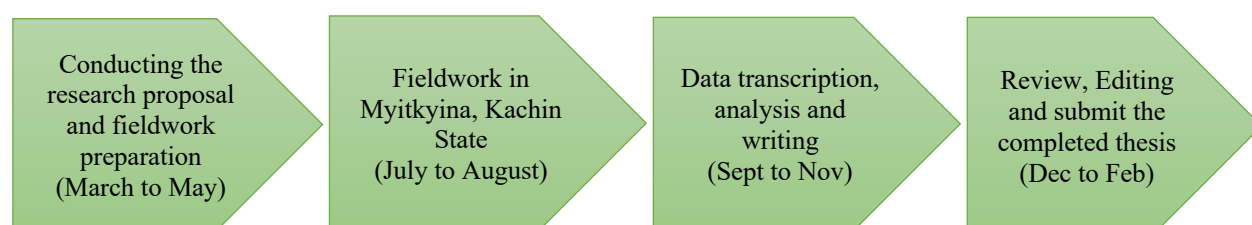
3.8 Participant Recruitment

All the participants were identified and contacted through the leading organisation, KBCHDD. With the help of the organisation, I did not have any problem meeting with participants and talking to them. I planned to meet all possible participants before starting interviews and explaining the purpose of my visiting. However, the plan had to change since it was not possible to meet them all at the same time. A staff member from the leading organisation acted as a focal person between the researcher and the participants. After the livelihood support team selected the potential participants, she contacted the camps' committee members regarding the participants' availability and to suggest a convenient time to meet. Once she got in contact with the participants, we went directly to camps and talked to the participants. I introduced myself and explained the purpose of my interview and study. They were informed of the ethical issues and reminded their participation was entirely voluntary. The participants were not bothered about having an open conversation or the voice recording. They are all currently involved in livelihood activities and they appeared to understand what we were going to talk about. I did not have to use written consent forms since they were willing to share anything regarding their livelihoods and they wished the world would know more about them. They gave their consent verbally. Most of them were familiar with interviews which made my meeting with them easier. Overall, their responses were productive and informative, and they were happy to talk about their lives.

All participants selected were involved in livelihood activities, both men and women. I used a purposive sampling method to gather the data for my research because it is considered most relevant for this research. It is typically used in qualitative research to identify and select information cases for the most proper utilisation of available sources (Etikan, Musa, & Alkassim, 2016). It is a non-random technique, and yet the data is meant to contribute to a better understanding of a theoretical framework. It involves identification and selection of individuals or groups that are proficient and well-informed with a phenomenon of interest (Cresswell & Clark, 2011; Etikan et al., 2016), and also the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner (Etikan et al., 2016). The literature argues that purposive sampling is also not free from bias such as informants being chosen out of convenience (Lopez et al., 1997; Seidler 1974; Smith, 1983; Zelditch, 1962; Tongco, 2007). However, data collected from purposive sampling may still be valid for certain studies. It can provide reliable and robust data. Since informants are selected purposively and wisely, I found that most participants were information-rich and responsive.

I planned my schedule so that I would conduct two interviews a day and could reflect the information. It did not happen as planned because of participants availability. Usually, I conducted two interviews, but some days, I had to meet three or four participants depending on times convenient for them. I had to be ready all the time for my focal person's call since she made direct communication with participants. After interviewing 19 people, I thought I got enough information as participant 20 was quite busy. He was my former trainee while I was working as a project officer and organising training and workshops. After a couple of delayed appointments, he contacted me directly and I had a chance to talk to him as well. All the interviews took place in camps and a staff member, the focal person accompanied me most of the time. I respectfully asked her that I would like to have a private conversation with participants, and she agreed. Participants answered every question in great detail and they even shared their comments and feedback regarding the organisations' approaches. I was impressed that participants were fully engaged and managed to share their views and thoughts accordingly.

I targeted four camps, including the two most populated camps and the least two populated ones. However, the leading organisation suggested meeting the participants as diverse as possible regardless of camp size. I followed their arrangements, that encouraged meeting participants from different activities. The following table presents the camps that I visited and the numbers of participants.

Table 1: Visited Camps and Participants

No.	Camps	Total Households	Total Population	Interview Participants
1.	Camp 1	201	1021	7
2.	Camp 2	119	587	4
3.	Camp 3	33	186	2
4.	Camp 4	103	586	4
5.	Camp 5	87	502	3
	Total	537	2882	20

Source: KBCHDD

For the focus group sessions, I met a group who stopped their group activities. They said one reason for stopping was because of moving to the different establishment and another reason was they did not feel qualified enough to implement the work. I was interested in their dilemma because it has been a couple of years that they stopped the activities. Another two focus groups were the KBCHDD livelihood support team and the KMSS livelihood support team. Both of those organisation were faith-based local organisations. Meeting with those team members was very comprehensive. They provided valuable information as well as extensive attitudes regarding IDP livelihoods.

3.9 Language Use

All interviews and focus group sessions were conducted in the Kachin language, one of the official languages in Kachin State. Collected data and information were translated into English by myself. The data was translated into the appropriate and suitable term in English. For example, there are many different words to express the

meaning of 'good' in English such as fine and nice, but there is only one expression in Kachin. Another example is, when participants talked about livelihood support, there is quite a lot of ways to say this in English such as cash, grant, finance, or sources, but in Kachin, there is only one use for such term – the only term they used is 'money'. Some participants even used a couple of Burmese words loosely as well. Another language concern is the terms for things participants expressed. When they said 'motorbike', it can be a different type of vehicle in other countries. It may also be known as scooter-bike in other areas. However, we all loosely use only as motorbike which was exported from China and the price is affordable for working people. Therefore, the data was translated with much care to maintain its original meanings and participants' implications. The translation is also relatively based upon the local context. I shall take full responsibility for any misuse of the language in the translation.

3.10 Ethical Considerations

Ethical issues which arise concerning cross-cultural situations thus need to be considered and questioned seriously by all scholars pondering fieldwork (Scheyvens, Nowak, & Scheyvens, 2003). Ethical principles should inform all stages of conducting research. I am fully responsible for my research as a social science researcher. I am aware of being engaged in the research ethics process. There may not be any significant conflicts because of interviews and information that I use in this research, however, I may need to be careful not to use respondents' names and maintain their confidentiality. According to Madge (1997, p.114; Scheyvens et al., 2003), ethical research should not only 'do no harm', but also have potential 'to do good', to involve 'empowerment' in development research. As a researcher, I have an obligation to protect participants' welfare and safety and to ensure they are treated fairly and with respect (European Commission, 2018).

I carefully prepared all necessary consent forms, but none of those were used. I explained briefly about myself and the purpose of my visit to them and respondents willingly and freely answered my questions. There was one little concern that I had regarding an ethical issue which was 'not to disclose and share information with any third person'. The interview venue was mostly in camps, either the respondents' place or the camp committee's office. Their establishments were long halls or barracks made with woods and bamboo. Thus, it was very likely that the neighbouring rooms would

hear the conversation. In one camp, the camp manager allowed us to conduct interviews in his office while he was working as well. I think he surely heard every conversation between me and the interviewees. However, that office was the most suitable place for meeting in that camp and I could not manage to find a more appropriate one. It is just my concern, but I am quite sure it did not affect the interviews as the participants did not hesitate to answer any questions. Moreover, most respondents did not mind sharing any information regarding their displacement situation. Although a staff member from the leading organisation always accompanied my visit to camps, she was present for or listen to the interviews. In general, I did not encounter any major ethical issues during my fieldwork.

3.11 Entering the Field

Preparation for going on fieldwork is also an important part of conducting a thesis. Obtaining and keeping an ethical approval letter from the Human Ethics Committee of the university is essential before the fieldwork started. I emailed the director of KBCHDD, a leading organisation in Myitkyina, as my targeted participants were from their livelihood support programmes. My emails were attached to participant recruitment letters, request letters, information sheets, and consent forms. I think advance communication with the leading organisation was very helpful. I received a very welcoming letter from the organisation which encouraged me a lot for my fieldwork.

Even though I am familiar with the IDPs situation and the research location is my home-town, I was very excited and also worried about my fieldwork. I was worried about the political atmosphere as well because the situation can be tense at any time not to mention there being frequent public protests. To be frank, I did not worry much about participants' cooperation for data collection. I expected to encounter some familiar faces as I used to work on multiple projects for IDPs. Nevertheless, it was my very first academic research for my thesis and I could not help but be nervous as well. As I arrived in Myitkyina, I contacted the organisation and arranged to meet the livelihood team. I was happy that the director himself presented during the meeting and explained the current situation for the IDPs. Meeting with the organisation was productive and their arrangement and engagement were very supportive.

All the participants were identified by the leading organisation and I followed their arrangement which made the process easier, I believed. As Leslie and Storey (2003) stated, fieldwork involves an examination of one's intellectual abilities and emotional control. While preparation can help, I still have to confront my initiation in the field. On the first day of the interview, I was emotional and, also, I was not sure I was doing things right. Fortunately, my first interviewee was a female and the way she talked with enthusiasm motivated me. I had the feeling of self-doubt and uncertainty as to being a first-time researcher. I think some participants led the conversation and I followed their flow. I acted as a facilitator just to keep the conversation on topic and I tried to be a good listener. They said they don't mind being voice recorded as long as it is used for something good.

The first three weeks went smoothly, and I finished 19 interviews. I thought the situation was going well until I encountered the dengue fever outbreak in the city. I was sick because of the fever for a week and it took quite a while to fully recover. Almost everybody got sick and I had to delay or cancel some appointments. I think it was the biggest challenge during my fieldwork and I even thought I would not be able to finish my work. When I started to recover from the sickness, there was a flood in a part of the city due to heavy rain. A couple of IDP establishments had to evacuate and some people were injured. I had to cancel the focus group session with staff members as some of them had to evacuate themselves. Even with considerable planning, I was faced with the harsh and stressful realities of the local condition (Leslie & Story, 2003). It was the most unfortunate two weeks of my field research and I found myself very distressed. Despite experiencing such trouble, I managed to finish my fieldwork in week seven and my relief was immeasurable. Although I faced unexpected difficulties, the data was collected on the basis of mutual understanding with the collaboration of participants.

3.12 Leaving the Field

Leaving the field is as important as entering the field. Leaving the field is not a benign or passive phase of research, but often plays a dramatic part in shaping our experiences and understandings (Maines et al., 1980; Kindon & Cupples, 2003). Leaving is also a further stage in the ongoing interplay between researchers and the people or issue that are being investigating (Shaffir et al., 1980; Kindon & Cupples, 2003). It is a way of reflecting the whole fieldwork and getting started for thesis writing. I was still unsure

if I had collected the right information to carry on my thesis before leaving the field. I had a brief talk with the director of the organisation that was helping my fieldwork and I thanked him in person. For me, leaving the field was also leaving my home-town and my family again. Although I had managed to complete data gathering, I felt quite reluctant leaving. My mother got sick with the dengue fever and she did not fully recover until after I left the country. Thus, I felt relief that I finished my work but half worried about my mother's health. Kindon and Cupples (2003) said there are many feelings, emotions, and psychological difficulties associated with the processes of disengaging and leaving. Nevertheless, I felt relief at being able to leave behind the harsh local conditions and I kept encouraging myself that I have accomplished the work that I intended to complete. Most importantly, I was happy knowing that I was going to return to the university, resume my thesis writing, and eventually complete my study.

3.13 Positionality

During my fieldwork, I kept reminding myself of my position. I am a former community development worker doing research in the field where I used to run multiple projects. I talked to participants with much care because I did not wish them to see me as the staff member that I used to be. I speak the same language as my participants and also, we are from the same state. I believe participants did not feel uncomfortable talking to me and sharing their life since we come from a similar background – working people – except my education. My fieldwork was working with a group of marginalised people or vulnerable people because of the conflict. Thus, I am aware of power differentials between researchers and informants, that is, perceived differences, it is important that researchers do not reinforce any feelings of low self-esteem which may be common among marginalised groups (Scheyvens et al., 2003).

My professional background and education appeared to have some influence on interviews. The participants thought of me as an educated modern woman who even studying abroad and who was perhaps more knowledgeable than them. However, I tried to listen more and speak less, support their ideas, and encourage their views. I told them I am learning from them. I think participants became more confident and the conversation became more enjoyable and agreeable later on. Whenever I said, 'you have a very good idea' or 'I agree with your points', the participants looked more pleasant and delighted. I did not carry around my computer as that could make them think of

themselves as poor people. According to my experiences, the computer can be seen as a status marker. Moreover, the computer is still a luxury material and expensive item in the country. I only carried a book and a pen which look simple enough to any marginalised person. A couple of respondents even encouraged me to study hard because we, Kachin people, need many educated persons, otherwise we would not be able to craft a better future.

Organisation staff members looked to be happy having a conversation with me. They were so interested in the life of studying in New Zealand. They believed that my thesis would make a great contribution to IDPs lives and future development work in Kachin state. This made me feel like I have a great responsibility for the Kachin community as well as motivated me to some extent. In general, participants thought that I was someone who they could share their lives, feelings, and views; and I was someone who can voice their circumstance to the world. That made me felt overwhelming, yet I also felt half proud of what I am doing.

3.14 Reflexivity

As fieldwork is a fundamental element in development research, it is also a great learning experience for the researcher. Fieldwork experiences can be difficult and negative, yet it is a core component of the whole thesis. Since I chose this research topic, I expected to see some important yet missing angles of running a development project, not only in a vulnerable context but also in typical local areas. When I was working as a project implementer, I experienced a great deal of cooperating community development work and also learnt the real-life of grass-root level community. I had realised that people in developed countries are seeking and levelling their own happiness or objective wellbeing while people in my country are trying to pursue regular basic needs, most importantly, a daily meal. When I was in a very remote area distributing humanitarian aid, I encountered an eleven-year-old boy, the eldest of five siblings. He was not in school but wearing a school uniform and helping his mother. I asked a local teacher why he was not in school. The teacher told me that the school had provided free school materials, but most children could not attend school because children are expected to help parents especially for getting regular food. Children were either taking care of household chores including their siblings or going to forests or farms finding food. I had realised that education was not a priority when they were

starved. I had encountered a similar situation a couple of times which made me believe that pursuing regular needs or livelihoods is the most important object for vulnerable people. This is one of the reasons that I decided to study livelihoods.

Working as a humanitarian aid worker as well as a community development practitioner was a process of learning the reality of the world and people's lives. As I was from a local organisation, I found that local organisations mostly follow a partner's or donor's preferences or interests. Even though some processes or approaches were not suitable enough for the local context, completing the projects was more important. As staff members from focus group said, local organisations operate the projects based upon the partner's interest as well. Thus, I wish to listen to people's voices. I wish to know IDPs feelings, opinions, feedback, and to see things from different angles. Therefore, I shall admit that the outcomes of this study may be inevitably influenced by my background, my knowledge, and prior experiences. According to Storey and Scheyvens (2003), flexibility involves a degree of sensitivity to change, but sensitivity to personal relations is also important in cross-cultural research. My experiences and personal assumptions may have somehow affected data collections, data analysis, and data interpretation.

3.15 Summary

This chapter has explained the study's epistemology including research methodology and data gathering methods. It also presented the research location and participants. It included the process of entering the field and leaving the field based on the researcher's experiences. I also reflected on myself conducting academic research and how it may have affected the outcomes of this study.

Chapter Four:

The Social, Economic, and Political Context of Myanmar

4.1 Introduction

This chapter presents the social, economic and political situation of Myanmar. It focuses on the location of the country, social context of the different ethnicities, country's general economic conditions, and current political background. The first section will present the geography and social background including the country's profile. Then it will continue the social-political transitions and some new reforms followed by political conflicts and consequences. After that, it will mainly focus on IDPs across the country including the research location, the Kachin State, and its current situation. The circumstances Kachin IDPs will be explored including the organisation's participation.

4.2 Geography, People, and Social Context

The Republic of the Union of Myanmar, formerly known as Burma is the second-largest country in Southeast Asia. The total land area is 676,578 square kilometres and shares borders with 40% of the world's population (Myanmar Information Management Unit.Com) - to the north and northeast with the People's Republic of China, to the east and southeast with Lao People's Democratic Republic and Thailand, and to the west and northwest with Bangladesh and India. Current population estimates vary widely, from 48 million to over 60 million people. According to the 2014 census, the total population is 51.1 million, but accurate numbers are elusive as some minorities were not counted (Coles, 2017). The majority of the population, 70 per cent of people are living in rural areas (UNFPAMyanmar.com) and the larger urban populations are concentrated in Yangon and Mandalay. Myanmar constitutes about 8.4 per cent of the total population of approximately 615 million among the Association of Southeast Asian Nations (ASEAN) member states (Ministry of Immigration and Population, 2015).

Figure 6. Geographic Location of Myanmar

Source: https://www.britannica.com/place/Myanmar/Cultural-life

Myanmar is divided into seven states, seven regions and one union territory (Nay Pyi Taw) which is the capital city of the country. The states are Chin, Kachin, Kayah, Kayin, Mon, Rakhine, and Shan and they cover mainly the upland areas and are largely populated by ethnic communities.The regions or divisions – see Figure 7 - are Ayeyarwady, Bago, Magway, Mandalay, Sagaing, Tanintharyi, and Yangon - are situated mainly on the plains with a population of predominantly Burma origin (Ministry of Immigration and Population, 2015). Myanmar is also one of the world's most diverse countries, with a rich history and a wealth of cultural and religious traditions, and it is home to as many as 135 different ethnic groups (Coles, 2017). People in Myanmar practise many different religions and faiths depending on particular regions and ethnicities. The 2014 census described that nearly 89 per cent of are Buddhist, while 6.2 per cent practice Christianity and 4.3 per cent are identified as Islamic (Ministry of Labour, Immigration and Population, 2016). There are also Hindu, Animist, other religions, and non-religious people each with a small percentage. Thus,

there are many religious festivals, ceremonies, and rituals by related communities and religious relations in Myanmar. The official language used in Burmese, with some ethnic groups using their own languages as well as indigenous dialects.

Figure 7. Myanmar Map with States and Divisions
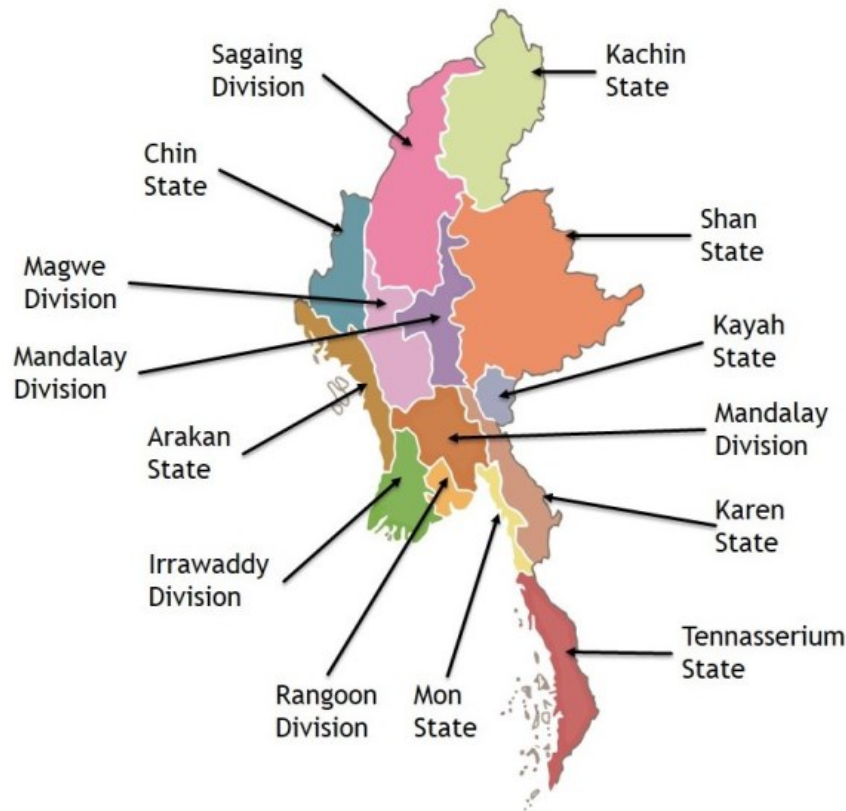
The people of Myanmar have strong social and family ties and usually, think in terms of the community rather than the individual. Most people can speak Burmese, which is often used as a common language between the different ethnic groups. Other common characteristics across ethnicities include a high level of hierarchy as well as respect for elders and authority figures, including teachers and parents (Burmalink.com). Ethnic groups in Myanmar also possess highly distinctive national, cultural, and linguistic identities. Most ethnic groups can be distinguished from one another by language, dress, food, music, and dance, as well as festivals and celebrations that vary from one group to another (Burmalink.com). Although Burma is presented as an ethnic group,

other ethnic nationalities peoples are familiar with Burman culture due to the government's Burman centred policy and Burmanisation (Coles, 2017).

Although the country is known as a natural resource-rich country, the majority of people are living in poverty. The poverty headcount is significantly higher in rural areas of Myanmar than in urban areas. The number of poor people is also 6.7 times higher in rural areas than urban areas, and those residing in rural areas make up an overwhelming majority of the nation's poor (Ministry of Planning and Finance, 2017). Poverty is particularly high in the Hills and Mountains zone in the state of Chin, Kachin, and Kayah and those regions have the largest incidence of poverty in the country. Social inequity in rural and urban areas and differences between major ethnic groups are common issues in Myanmar. Thus, ethnic identity is an important dynamic in Myanmar society that plays out in many ways concerning extractive sector policy and projects.

4.3 Education and Economy

After nearly five decades of rule by a military regime, Myanmar's higher education system has been left behind. Since the civilian government has taken over the rule of the country there have been many changes in positive terms. Myanmar's prolonged internal conflicts, isolation over the years of military rule, lack of funding and use of education as a tool of social control have created ongoing problems in the education sector (DFAT, 2019). The Education Reform, especially in Higher Education, began in 2011 when the power shifted from the military regime to the democratic one. The Ministry of Education is implementing short- and long-term education development plans and is aimed to bring about the enhancement of the quality of the higher education and promoted diversity but it has also markedly increased the accessibility of higher education (Win, 2015). According to the information collected during the census in 2014, up to 89.5 per cent of the people reported being able to read and write in any languages (Ministry of Immigration and Population, 2015). Out of 33.9 million people aged 15 years and over, 30.37 million reported being literate, representing a literacy rate of 89.5 per cent (Ministry of Immigration and Population, 2015). In general, males have slightly higher literacy levels than female. The census also shows that the adult literacy rate (age 15 and above) of Myanmar equals the average literacy rate for the 10-member countries of ASEAN.

Myanmar's economy is one of the least developed of the region of Southeast Asia. Although it was the richest country in the region when it attained independence, it is now one of the poorest in the world (Coles, 2017). It is an agricultural country. The majority of the population is engaged directly in agricultural pursuits. Although Myanmar is moving up to middle income country status defined by the World Bank classification, substantial disparities in housing and living conditions exist between rural and urban areas and between different parts of the country (UNFPAMyanmar.com). Poverty is disproportionally concentrated in rural areas and less than one-third of the country has access to electricity. The country has the highest poverty rate in Southeast Asia and poverty is twice as high in rural areas where 70% of the population lives (Stiftung, 2018). However, Myanmar's economic performance has been improving with the new civilian liberal government. While specific economic priorities have yet to be fully detailed, the government set out broad economic priorities with the vision of achieving inclusive and sustainable economic development (Chalk, 2013). Myanmar has relied heavily on natural resources exploitation for economic growth, energy production, and to sustain livelihoods. Furthermore, forestry, agriculture, fisheries, and mining have been critical to the country's development and economic reform (Aung Thwin & Steinberg, 2019). However, the environment and natural resources base is under increasing stress from expanding the population, commercial exploitation, climate change, and natural disasters (Asian Development Bank, 2017). China has provided substantial military and economic support for Myanmar over the past, and Thailand and Japan are also significant investors in Myanmar (Coles, 2017).

Political isolation, fears of foreign intervention, and economic mismanagement have contributed to poor health care and low-quality education. However, those challenges began to be addressed after the 2010 elections when a new partially democratic civilian government took power. Despite many development reforms, political reform is still a critical issue to be resolved. Although the international communities have appreciated the country's new democratic ways, domestic conflicts are inevitable and multiple problems have been obstacles to moving forward the country's development. The next section explores the country's political transition followed by ethnic conflicts and civil war effects including refugees and IDPs.

4.4 Political Context and Background of Conflicts

Myanmar was ruled by the military for more than five decades before the start of liberation in 2011. After gaining independence from the British in 1948, there was a short period of democratic rule until 1962 when the military junta seized the power (Stiftung, 2018). The new rule was characterised by political instability and increasing ethnic conflicts on the country's periphery and the situation lured the army into politics. The military under General Ne Win's staged a coup in 1962 under the pretext that its rule was needed to keep the country together (DFAT, 2019). Myanmar became one of the most isolated countries in the world under General Ne Win's Burmese way of Socialism. Many ethnic groups sought greater independence during this time, often through protracted armed insurgencies. When the government attempted to make Buddhism the state religion in the early 1960s, the Karen National Union (KNU) fought for independence and a few smaller armies followed (Stiftung, 2018). The result was an intensification of conflicts between ethnic armies and the central military which are still ongoing in many parts of the country such as Kachin State, Shan State, Karen State, and Rakhine State.

Before gaining independence from the British, the agreement between non-Burma ethnic groups and the Burma leaders was signed on 11 February 1947 (Clark, Myint, & Siwa, 2019). The ethnic groups' leaders agreed to join the union of Burma in exchange for state autonomy as the British had ruled Burma and non-Burma differently. The agreement which is known as the Panglong Agreement is often seen as a symbolic moment and a key element in the formation of modern Burma along with the country's institution (Clark et al., 2019), but many have noted its limitations. Even before formal independence, the country was facing serious instability from multiple sources. After General Aung San, who organised the agreement, was assassinated before independence, the new leaders, who had not been involved in the agreement negotiations, displayed internal instability, tensions, and factionalism (Jolliffe, 2015). This appeared to be one of the biggest reasons for many emerging ethnic armed groups and domestic conflicts. The issue of governance was not only a problem in Kachin State, but also in other ethnic areas.

The low level of development can be traced to Myanmar's long history of isolation, conflict, and military control of political and economic life. For most of its post-

independence period, Myanmar has been under military dictatorship and has been ravaged by conflict in the ethnic minority border areas. The socialist - military regime remained largely unchallenged until 1988 when growing economic turmoil led to a nationwide uprising and mass demonstrations (Jolliffe, 2015). The military stepped in, imposing martial law and annulling the existing constitution. Approximately 3,000 people were killed in the crackdown on September 18, 1988, and a new junta took over (DFAT, 2019). The military junta promised to hold free elections, which took place in May 1990 and resulted in a landslide victory for the National League for Democracy (NLD), under the leadership of Aung San Suu Kyi, which won more than 80 per cent of the seats (Stiftung, 2018). Despite the results, the military refused to recognise the election outcomes and did not hand over power. The junta ruled the country for over 20 years with a heavy hand and started to liberalise the political system only after it had managed to install a political system that guaranteed a strong economic and political role for the military in the long-term (Jolliffe, 2015).

In March 2011, power in Myanmar was transferred to a nominally civilian but military-backed government under President Thein Sein that has since initiated a set of unprecedented domestic reforms to normalise its relations with the international community (Chalk, 2013). The country has moved to institutionalise a more democratic system of governance, open up the economy, unshackle the press, promote access to the internet and consolidate peace agreements with armed ethnic insurgencies. Myanmar has a long history of armed conflict between ethnic groups along the border and the country's central authorities, with entrenched patterns of political, social, and economic exclusion. The main drivers of exclusion have been religion, ethnicity and citizenship, gender, geography, and conflict (World Bank Group, 2014). There has been long-standing discrimination and marginalisation of non-Buddhists, dating back to colonial times but becoming highly visible recently as deadly religious violence, particularly directed at Muslim minorities, erupted in various parts of the country (Coles, 2017).

Many ethnic minority leaders believe that the Burman-dominated central government instituted a policy of 'Burmanisation', which has resulted in suppression of ethnic minority cultures, languages, and religions and ethnic people being treated as 'second-class citizens' (MCRB, 2014). To resolve the domestic conflicts with ethnic minorities,

the newly democratic government has made significant progress in reaching agreements with 'ceasefires' and 'reconciliation' with the various ethnic groups along the border (Chalk, 2013). However, there is one major exception with the Kachin Independence Army (KIA), one of the largest and best-organised insurgencies in Myanmar. Although there was a sort of accord reached in 1994, the ensuing failure to deal with the underlying ethnic, political, cultural, and linguistic grievances of the Kachin led to a highly fragile peace that eventually boiled over into open conflict again in June 2011 (Chalk, 2013). A nationwide peace process is currently ongoing, with the involvement of the Government and 16 ethnic armed groups.

Generally speaking, there are numbers of conflicts between the central military and ethnicities regarding social-political inequities and discrimination on the basis of religion and culture. The military still holds power regardless of free elections. The military has 25 per cent of the seats in parliament and one of the biggest political parties is military backed. Furthermore, the constitution was constructed largely in favour of the military and the major ethnicity, Burma (Jolliffe, 2015). The country's legislation and administration are based on the constitution which has been known as unfair to both civilians and ethnicities. Thus, the reasons, such as, failure to ensure the agreement for autonomy, fail to recognise inclusiveness and neglect to acknowledge ethnic minority group participation in politics have been the reasons of tensions and conflicts.

4.5 Consequences of Political/Armed Conflicts

After over six decades of civil war, large numbers of civilians have suffered the negative consequences of the conflicts. Not surprisingly, most of the conflicts have happened in minorities' territories, along the borders particularly in Kachin, Shan, Karen, and Rakhine. Not many international communities noticed the problems in Myanmar until the Rohingya case. Millions of people have been displaced not only in the country but also into neighbouring countries due to social-political conflicts. In the past, displacement occurred as a matter of temporarily avoiding the war for days or months. However, it became a long-term problem because the conflict-affected areas have been occupied by the central military called the 'Tatmadaw' of Myanmar.

According to the Global Report of International Displacement, more than 300,000 people have been displaced due to internal conflicts and natural disasters in Myanmar

(IDMC, 2018). At least 655,500 Rohingya Muslims fled across the border into Bangladesh to escape Myanmar's military crackdown and inter-communal violence in Rakhine State, which also caused the internal displacement of about 26,700 non-Muslims. An unknown number of Rohingya may also have taken the internally displaced route to Bangladesh (IDMC, 2018). Besides, there were reports of thousands of people stuck at the border in northern Rakhine. Reports have described multiple violent acts, human right abuses, torture, and restrictions on freedom of movement in the Rakhine State (DFAT, 2019). The refugee crisis in Bangladesh has been well-documented in the media, yet access constraints in Rakhine mean little is known about the scale of internal displacement during the second half of the year, and figures cannot be verified.

Rakhine is one of the least developed areas of Myanmar and has a diverse ethnic and religious population. Access to Rakhine State is strictly prohibited and the real situation tends to be often unknown. Moreover, the military often blocks and delays international assistance and displaced people in the regions have suffered the consequences. Only a few international NGOs are able to operate in Rakhine, including the International Committee of the Red Cross and UNHCR. The scale of the refugee crisis, however, gives some indication of the protection concerns that affect any Rohingya still displaced in northern areas of the state, and more than 128,000 Rohingya and Kaman Muslims living in protracted displacement in central areas since 2012 (IDMC, 2018). In addition to the stateless Rohingya, there are an estimated 117,000 people who continue to have humanitarian needs as a result of the violence, (Humanitarian Country Team, 2019) and because of the continued conflict, inter-communal tensions and insecurity exist.

Furthermore, large numbers of Myanmar refugees have been living in Thailand particularly in border areas. Some of them are living in camps while some of them are living as illegal migrants. Refugees in Thailand have been fleeing conflict and crossing Myanmar's eastern border jungles for the safety of Thailand for decades. Most refugees are ethnic minorities - mainly Karen and Karenni (Leferve, 2018), who live in nine camps in four provinces along the Thai-Myanmar border. Today 93,283 refugees are living in nine refugee camps in Thailand (UNHCR, 2019). Many of those refugees are known as ethnic political activists who were seeking asylum. The living conditions in the camps remain harsh and refugees often have been arrested for trying to work

illegally. The numbers of refugees living in camps in Thailand has decreased over the year as illegal migrant workers have increased. In 2008, an estimated 1.5 million Myanmarese live in Thailand, of whom about 125,000 refugees live in camps along the Myanmar-Thailand border and more than 300,000 migrants have not entered the refugee camps and lack any protection (Baek, 2008). The number of refugees and asylum seekers has lowered over the past few years likely due to resettlement and spontaneous returns. Both governments have been cooperating with refugee return with the help of international refugee agencies. Many refugees returned to Myanmar after the 2010 election and the civilian government granted them a safe return. There is also a sizable population of stateless Rohingya refugees who fled from the violence and persecution of the Myanmar military, and their attempts to reach Malaysia are often smuggled and trafficked through Thailand (Asia Pacific Refugee Rights Network, 2018).

In Kachin State and the Northern Shan State, there has been fighting between the government forces and ethnic armed groups and thousands of people have fled from their original villages since then. Kachin State is a lightly populated northern state of Myanmar bordering China that is rich in jade, hydroelectric potential, and conflict. Ongoing armed conflicts continue to result in displacement and family separation in Kachin and Shan State. As the consequences of the prolonged civil war, more than 120,000 people have been displaced since 2011 (Gum Sha Awng, 2017). Ethnic conflicts have been fought primarily over claims to governance, meaning the core drivers of conflict are related to legitimacy and power over populations (Jolliffe, 2015). There continue to be reports of violations of international humanitarian laws and international human rights laws including arbitrary killings and arrests, detention, child abduction and forced recruitment, child trafficking and exploitation, gender-based violence, and grave human rights violations, particularly against women, children and the most marginalised and vulnerable groups (Humanitarian Country Team, 2019). There are approximately 97,000 people - not including those who reside outside camps - in Kachin who remain displaced, living in camps as a result of armed conflicts. Humanitarian access remains restricted, particularly to people in areas beyond government control, hampering the delivery of assistance and protection services to people in need. The situation remains uncertain, and there is a risk that new military operations may trigger further displacement (Humanitarian Country Team, 2018).

There are over 8,800 people who remain displaced across 32 camps or camp-like settings in the Northern Shan State (Humanitarian Country Team, 2019).

Since the beginning of 2018, there has been increased fighting in the Northern Shan State, which has resulted in civilian casualties and additional displacement in several conflict-affected townships. In February and March 2018, about 5,000 civilians were temporarily displaced as a result of fighting. Meanwhile, some temporarily displaced people tried to go back after the fighting except their land had been occupied. In July 2018, about 3,000 people were temporarily displaced in Mongkaing and Namtu townships following fighting between the RCSS/SSA and TNLA, and another 2,000 people were temporarily displaced in August and September 2018 (Humanitarian Country Team, 2019). With the ongoing conflict and lack of tangible progress on a reinstated cease-fire or peace process, there has been little progress in finding durable solutions for the majority of the displaced people, most of whom have now been living in camps for seven years.

According to the Humanitarian Country Team (2019), there are more than 900,000 people both displaced persons and non-displaced persons who are in need of humanitarian assistance due to a complex combination of vulnerability to natural disasters, food insecurity, armed conflict, inter-communal tensions, statelessness, institutionalised discrimination, protracted displacement, human trafficking, and risky migration. Needless to say, women and children have suffered the most. Both local and international organisations have been collaborating to assist necessary services despite the government's absence or lack of interest in refugees and IDPs across the country.

Figure 8. People in Need by Regions and Percentage
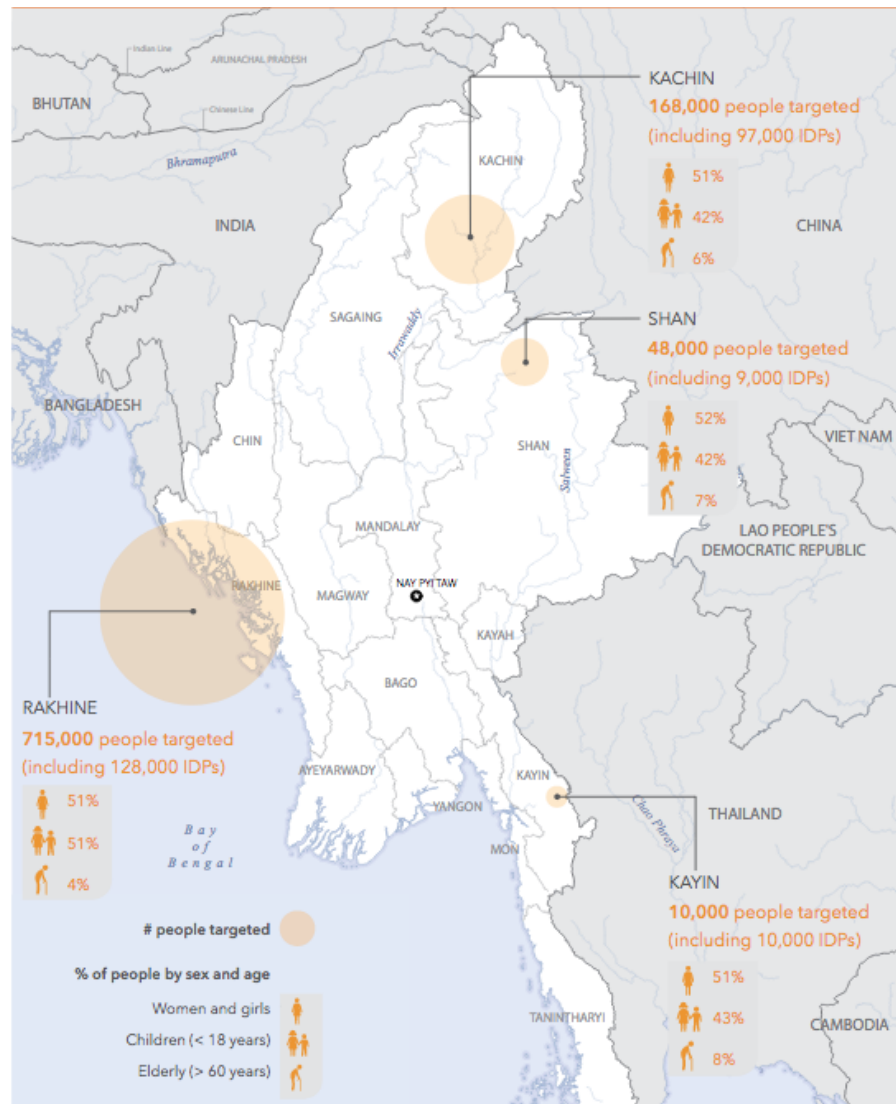
Source: Humanitarian Country Team, 2019

4.6 Internally Displaced Persons in Kachin State

The conflict between the government of Myanmar and the Kachin Independence Organisation (KIO) has left a large number of people displaced across Kachin State since 2011. Although Kachin State is rich in natural resources, decades of prolonged armed conflict have impacted the lives and livelihoods of the population. The majority of Kachin people make a living out of agriculture, followed by mining industries such as jade, gold, and amber (Dapice, 2016). Despite the resumption of peace talks between the government and the KIO, the conflicts have been continuous across the state. Since the war resumed in 2011, IDPs have been residing in both urban and rural areas – urban

resettlement is known as government-controlled areas (GCAs) and rural parts have been known as non-government-controlled areas (NGCAs) (Humanitarian Country Team, 2018). The non-government areas as seen as limited areas or black regions because most parts of those areas are under control of the KIO. Many people fled across the China border while the majority of people sought shelter in camps and camp-like settings. In urban areas, IDPs are mainly located in buildings or compounds of faith-based organisations and some of them have sheltered in host communities and with relatives. Thus, it is likely that their number is higher than reported as many of them are not included in registration (Joint IDP Profile Service, 2016).

Despite the frequent meetings and negotiation between the government and the KIO, the conflict escalated across Kachin State both in terms of intensity and frequency with the use of heavy weapons, aerial bombardment, and artillery in several areas in the first half of 2018 and resulted in additional displacement (Humanitarian Country Team, 2019). In some areas, fighting has occurred in or close to civilian areas, including villages and IDP camps. The nature of conflict and displacement, compounded by limited access to essential assistance and protection, is having a major impact not only on displaced people but also on the host communities (INGO Forum, 2015). The ongoing conflict and related displacement continue to strain the coping capacities of both host communities and IDPs in many areas.

Humanitarian partners have been facing increasing challenges in accessing affected people in Kachin State. The United Nations has not been permitted by the government to travel to GCAs since June 2016, inhibiting delivery of assistance, needs assessment, and capacity building of local partners (Humanitarian Country Team, 2019). While some international actors and local humanitarian organisations continue to operate, their activities are increasingly constrained. Access to GCAs has also dramatically declined with most permission for international staff only granted to the main towns, effectively blocking access to many displaced people who reside outside the main town centres. Local partners remain at the centre of humanitarian response in Kachin and have been able to deliver assistance to some remote areas while it is inaccessible to international staff (USAID, 2018). There are many humanitarian organisations which have been cooperating in IDPs matters. The following figure shows active agencies and

their activities – both for displaced and non-displaced – in Kachin State. The actual number can fluctuate based on local recent conditions.

Figure 9. Agency Activities in Kachin State – both for IDPs and non-IDPs

Active agencies in Kachin State	68 reporting agencies including - 43 INGOs - 12 local NGOs - 11 UN agencies - 1 Red Cross agency and 1 Government Department	
Project focus	Non-displaced Populations (focus on Development or Other Vulnerable Groups)	Displaced Populations and Host Communities
% of activities in Kachin State	70% of activities	30% of activities
Active agencies in Kachin State	52 agencies	35 agencies
Area of implementation (village tract/town/camp level) **	401 village tracts/towns	175 village tracts/towns and 133 IDP camps
Area of implementation (township)	All 18 townships	15 Townships
Number of Projects	121 projects	53 projects
Main interventions reported	1. Health 2. Protection 3. Governance 4. Livelihoods 5. Education 6. Agriculture	1. Protection 2. Health 3. Water, Sanitation and Hygiene (WASH) 4. Livelihoods 5. Education 6. Food
Other interventions reported with less project activities include	Coordination, Environment, Food, Mine Action, Nutrition, Peace Building/ Conflict Prevention, Social Protection, WASH	Agriculture, CCCM, Coordination, Mine Action, Non-Food Items, Nutrition, Peace Building/ Conflict Prevention, Shelter
Suspended activities (due to access or other constraints)	Activities in 6 village tracts/towns in 3 townships	Activities in 4 village tracts/towns in 3 townships
Sectors in Kachin State with more activities in last 6 months	Agriculture, Education, Food, Governance, Health, Livelihoods, Mine Action, Nutrition, Peace Building/ Conflict Prevention, Protection	Agriculture, Education, Health, Livelihoods
Sectors in Kachin State with less activities in last 6 months	Environment, WASH	Food, Mine Action, Nutrition, Non-Food Items, Peace Building/ Conflict Prevention, Protection, Shelter

Source:http://themimu.info/sites/themimu.info/files/documents/MIMU_One-Pager_Kachin_State_at_a_Glance_3W_August_2019_0.pdf

As Figure 9 shows, 30 per cent of agencies' focus and activities go to IDPs, yet only one government department is involved. Both the local and central government's lack of interest in IDPs welfare has been a rather notable subject among civilian groups. All the activities have largely operated through local agencies including community-based organisations, civil society organisations, and faith-based organisations. Such local organisations' involvement in civic engagements is highly recognised by both local and

international communities. A combination of international aid and a robust local Kachin civil society has helped to ensure decent conditions for those displaced in northern Myanmar. However, civilian agencies sometimes have been threatened with alleged breaches of Section 17(1) of the Unlawful Associations Act for being in direct contact with the KIO (HARP, 2018). Even for the displaced persons living in camps in GCAs, access to aid and services has dramatically decreased as the government increasingly limit access to international and local humanitarians alike (Refugee International, 2017).

Nonetheless, Kachin CSOs are the primary providers of assistance and protection to displaced Kachin civilians. The roles of faith-based agencies such as the Kachin Baptist Convention (KBC) and the Roman Catholic Church, Karuna Myanmar Social Services (KMSS) are particularly noteworthy, together with a range of secular organisations (South, 2018). Church-based relief organisations such as the KBC and KMSS, along with independent Baptist and other church organisations, have also directly provided emergency assistance and basic services to IDPs. As noted earlier, the majority of Kachin are Christian, and faith-based groups associated with the two main denominations, the Baptist and Roman Catholic churches, their leaders and networks have played a significant role in protecting civilians from the effects of the armed conflict (South, 2018). Churches have also played an important role in facilitating access for IDPs to some minimal educational services, with teachers being sent as volunteers by churches to remote communities. Church leaders have played a critical role in humanitarian diplomacy, negotiating with the Tatmadaw and other conflict parties to facilitate the movement of civilians out of conflict zones. Kachin civil society actors and organisations have also played a critical role in the protection of conflict-affected populations. Moreover, a nine-member group called the Joint Strategy Team was established in 2013 to enhance aid coordination and effectiveness (South, 2018).

Despite having access to humanitarian aid, many IDPs are still in need of common services such as food security, education, health, nutrition, and social protection. Even though IDPs receive basic needs from international and local organisations, they do not have income for their material benefits and social cohesion including education and health. Some IDPs have searched livelihood opportunities outside of camps but the majority of them heavily rely on humanitarian assistance. The conflict has caused the

loss of their primary livelihood sources, and both IDPs and those who are living in their villages have been affected. IDPs, both in urban-GCAs and rural-NGCAs face several common challenges. The declining international funding for IDP shelter, health, food, and education will exacerbate growing social issues in the IDP camps.

There is a lack of consistent support to enable them to transition out of displacement and the lack of livelihood opportunities is one of the main challenges. The loss of land and property in areas of origin, as well as burning of homes and the failure of the existing legal and judicial mechanisms to adequately protect the rights of those forcibly displaced from their lands, also pose serious challenges to the attainment of durable solutions to displacement (Humanitarian Country Team, 2018). The conflict causes the loss of their main sources of livelihoods, and access to their farmland is restricted. Consequently, most IDPs are dependent on humanitarian support and lack of livelihoods has caused increasing vulnerabilities (INGO Forum Myanmar, 2015). For instance, the following figure shows the lack of livelihood effects and its negative consequences.

Figure 10. Lack of Livelihood Causing Vulnerabilities
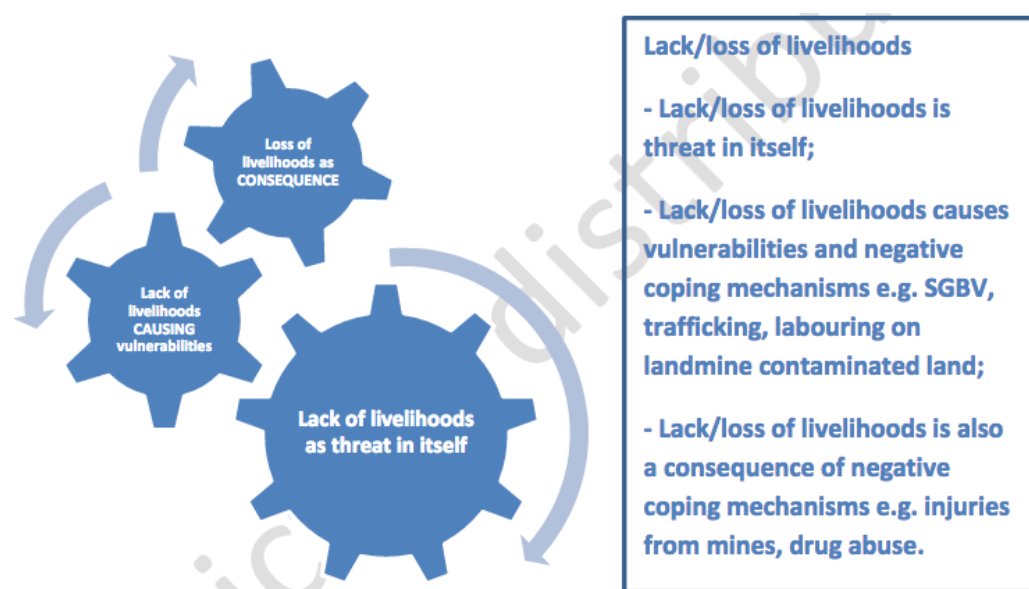
Source: INGO Forum Myanmar, 2015

Before the conflict, IDP livelihoods were based on agriculture, livestock breeding, seasonal labour, charcoal selling, and mining. The loss of livelihoods becomes a threat

in itself and it has also caused negative coping mechanisms especially while IDPs are trying to pursue the livelihoods elsewhere (INGO Forum Myanmar, 2015). It seems that urban-based livelihoods offer some potential yet, rural settlements have been concerned with causing more negative consequences. Many adults from some families have to work outside of camps, for example, in mining areas and this can be followed by negatives consequences such as injuries and drug abuse. According to Oxfam (2016), more than 70 per cent of rural-based IDPs have no income while livelihood opportunities are extremely limited within the camps and surrounding areas. The lack of available land for cultivation around IDP sites makes it difficult for most to practice their previous occupation. Even though some local organisations started several programmes to address the lack of livelihoods, the programme hardly reaches to NGCAs. Besides, aid has become more expensive and riskier to deliver due to aid restriction or aid reduction (Refugee International, 2017). IDPs who live in camps are currently accessing sufficient basic food supply, but with minimal nutritional diversity (Oxfam, 2016). Livelihoods options are available yet very limited and there remains a high level of dependence upon humanitarian assistance.

4.7 Summary

Myanmar has a long-complicated history regarding political transitions that have caused problems and conflicts. The country may be known for its rich natural resources, cultural heritage, and ethnic diversity. However, the differences between the majority group and ethnic minority groups have been a domestic conflict for decades. Social inequality, political power exclusion, and religious favouritism have continued causing multiple problems within the country, particularly the border areas such as Kachin, Shan, Karen, and Rakhine. As a consequence of armed conflicts, thousands of people have been displaced across the country and fled to neighbouring countries. The civil war in Kachin State resumed in 2011 and displaced people have been living in camps since then. Both international and local civilian organisations have been providing basic necessities despite many difficulties and addressing IDP livelihoods has been one of their performances. Despite the government's absence in IDP issues, local groups are constantly negotiating for IDPs social protection, decent livelihoods, safe return, and IDPs are looking forward to prospective changes.

Chapter Five:

Findings

5.1 Introduction

In this chapter, I will present the main findings and facts from the study. The findings are divided into five main sections according to the main themes of the study – current livelihood activities in IDP camps which include benefits and challenges, IDPs general perceptions on those livelihoods, how to improve those activities, other potential livelihood opportunities for IDPs and sustainability of current livelihoods. Each section illustrates data interpretation from field research, the implication from the researcher's observation and direct quotes from participants including both semi-structured interviews and the focus group discussions.

5.2 Current Livelihood Activities in IDP Camps

There are many livelihood activities supporting IDPs in Kachin State. These activities have been coordinated and managed by both local organisations and international organisations. In general, all participants used the word 'livelihood' for every bit of work and every activity they undertake for their needs or living. It can easily be seen that the majority of IDPs are in informal work. Based on field research, only hundreds of people or households are involved in the livelihood activities supported by organisations. Although only one person from a household received the support and was involved in activities, they generally count as a household. There are different types of work, different kinds of strategies and activities, all of which are referred to as livelihoods. The main livelihood support is agriculture and livestock rearing, income-generating activities, casual work, and daily labouring.

5.2.1 Agriculture/Farming

Agriculture is one of the essential livelihoods for IDPs before and after displacement. It includes farming multiple crops, fruit plantation, and growing vegetables. In the situation of displacement, when respondents say agriculture or farming, it is not as big as the farmland they used to have before the war. The agriculture activities they mentioned are home-gardening or indoor gardening, kitchen garden, plant nursery, seasonal crop plantation, and growing fruits. Home-gardening and kitchen garden are known for growing vegetables which are for their daily meal. Vegetables are mainly

for household consumption rather than sale. Vegetables are grown on very small lots in camps or a piece of land, more likely the backyard provided by relatives or local Church members. Seasonal crops such as paddy, sesame, ginger, potato, mustard seed, and corn which are grown and taken care of by either a group or individual. Although the crops have harvested less than expected, the participants said they will keep growing until it works properly. Regarding fruit plantation, I met a woman who managed her strawberry farm and I find it is very rare and fascinating. Even though she did not learn growing strawberry properly, she seemed to manage it quite well by herself. She spoke o her experience and I quoted as below:

> *"It has been three years. The very first year was not successful and barely covered for my initial start-up cash. Year two went pretty well and got some money. But I can grow it only one time a year because the plant cannot bear heavy rain and very hot sun. The farm is an open lot and hard to manage it in heat and heavy rain. I learnt to make organic fertilizer from KBCHDD, so, the fruit is purely organic, and people like it. The price is a little bit higher than the chemical ones, but my customers do not mind the price but quality. The work requires very details and I am trying my best. The land is a relative of mine and it is free. That is why things go quite well."* (Participant 13)

Farming activities have been managed by a small group of IDPs which usually include five or six people in each group. Their farmland is either outside of the city which is close to them or a couple of miles away from camp depending on land availability. I talked to two respondents, a man and woman who work in farming activities but in a different group from different camps. Both of them had some good ideas about how to expand their plantation as well. They appreciate assistance from the organisation and they like working on the farm. Despite some difficulties, they seemed determined to continue growing plants. Most IDPs were farmers, so they seemed to be happy resuming the previous livelihood. A man said he was a former farmer and he loves working in the field. He lost his family's property and he wants to get his land back for cultivation.

5.2.2 Livestock Breeding/Animal Rearing

Livestock breeding appears to be not quite appropriate for IDPs especially in city settlements. However, some of them have managed to keep a couple of pigs that were also provided by organisations. There is always space difficulty for a pig fence but somehow, they manage to keep some – usually one to three pigs. This is a rare situation because not many people can manage to find space for their animals. A pregnant woman shared her experience of how she started keeping pigs and I find it is quite interesting. She started it even before she received livelihood support from the organisations. She told her story as below:

> *"I started pig rearing since 2013, after a year we arrived here. Before we got a grant for livelihood activities, my family managed to buy a piglet with the cash from humanitarian aid – 6000 MMK for each person and my family member was 6, so we got 30,000MMK in total, enough to buy a piglet. I did not have any job before that, rely on humanitarian aid and trying to figure out what would do in the city. I missed my hometown, my previous life back home. We were just a typical farmer and all the money we got had been invested in farming, but we had to leave everything when we displaced. I came here with nothing. I needed to do something as my children started school and the only thing I know is pig raising. So, I asked a small place to a relative and started it. Later on, I got 100,000MMK from KBCHDD for an individual. We were 6 households started pig raising group. We could buy two to four piglets with the money and I have been keeping three or four pigs since then."*
> (Participant 18)

Based on the focus group discussion, cattle raising is only for those who live in rural-based camps. It is just being introducing and they are still waiting to see a positive outcome. KMSS, a local organisation has started cattle raising in 2018 with ten households. KMSS also provided piglets and chicken – two piglets and three chicken for a household. The livelihood project manager from KMSS said that the project is still new, but it intends for it to work long-term. Thus, the outcome is still not revealed from cattle raising and chicken farming. She said livestock breeding is more vulnerable than other activities. If there is an animal disease, it spreads very quickly. However,

animal rearing is also IDPs preferred livelihood because it always has been. So, she is hoping for the best to come.

5.2.3 Income-Generating Activities

All respondents seemed to agree that income-generating activities are the most successful livelihoods for IDPs. The main income-generating activities are food processing, running grocery shops, carpentry, bamboo handicraft, making cane rattan home goods, making clay stoves, making concrete products, tailoring, and weaving. Those activities are supported and undertaken by local leading organisations. First of all, beneficiaries have to attend training or courses regarding the preferred activities. After finishing the training, they made a small proposal for their initial start-up investment accordingly. Apart from tailoring and weaving, all activities are intended for group work. Eventually, each group or person received a conditional cash grant to start their small business or project. Food processing, tailoring and weaving are for women and carpentry, bamboo handicraft, and concrete making are for men.

Food processing includes organic traditional spice powder, steam-roasted soybean powder for as a nutrient supplement, snacks such as sunflower seeds, banana chips, potato crisps, popcorn, fruit juice, fruit jam, and also dishwashing liquid and homemade shampoo. Some women also cook food for social events such as weddings and religious gatherings. A respondent told me that she makes lunch boxes for students. In terms of tailoring and weaving, it is mainly about making traditional stuff such as bags with traditional fashionable patterns, traditional hats, particularly for men, and traditional skirts for women, are the main products. Those products are easy to make and easy to sell although it takes time. Therefore, production is still limited because beneficiaries own no more than two sewing machines. A 39-year-old woman who makes traditional hats told me how she started this job. She was teaching at Early Childhood Education, teaching and caring for little children in the camp. She said:

> *"I was a teacher at a kindergarten class in camp. I quit the job because the salary is very low. I start this job as a daily worker as well as a helper at a tailor. Then received a cash grant from KBCHDD as a group. We had to find a market or retail shop for our products. It was hard to stay as a group, so I re-started it as an individual. I had to take a hat designing course a couple of times as well. At first, the quality was*

not very good and not very beautiful. So, I learned again and again. We
may make the same type of hat, but the way it is sewed and stitched is
different which results in better quality. The more it gets beautiful, the
quicker it sold out." (Participant 5)

Both women who make bags and hats own two sewing machines yet most of the work requires manual sewing. Running a grocery shop is usual but the grocery shops in camps are fairly small. They only sell basic food such as rice, oil, salt, instant noodle, some snacks, and soft drink. Grocery shops are mostly run by the individual but can also run by a group. They share their successfulness and benefits from their small business. I will present them in the next sections explaining the advantages and effectiveness of those activities.

Regarding men's activities, carpentry or building work is one of the most popular jobs among them. The majority of people in the city still live in wooden houses with concrete floors which means IDP men can get the carpentry jobs easily. Moreover, IDPs camps are also made with wooden and bamboo, so, there is always repairs and maintenance work required. Thus, carpentry groups can find a job either in camps or in the city. They build both houses and make some furniture. Bamboo handicraft is also quite good work for men but not many people can make it for sale. Bamboo products such as cups, water bottles, kettles, wine cups, trays, vases, pen holders as well as, phone holders are now available in particular camps. Nevertheless, market demand is still very low, and people mostly use them for restaurants and hotel decorations only. Not only bamboo but also cane rattan products are in a similar position. According to a respondent, rattan baskets, and clay stove making is going to stop soon since not many people use it. Making concrete product appears to be going well since there are many construction sites. A-56-year-old man talked about his job and I quote as below:

"My group includes 5 group members. We received money from
KBCHDD to start this work. When we get the order for the concrete
poles and blocks, we deliver it directly to the customer. The concrete
pole is mostly used for fencing. Some people have a big farm or ranch,
so we got order hundreds sometimes. It has been three years now. I am
planning to extend this work to produce more variety of products. I was

a farmer, but I had to change my work because there is no land for
farming in the city." (Participant 8)

5.2.4 Casual Work/Day labouring

Casual work or day labouring is the most common work for IDPs. Apart from those involved in livelihood support activities, many families rely on casual work. Even those who received livelihood support used to work as day labourers, respondents said. Some IDPs prefer working on daily work since there are no specific criteria required. Men work at construction sites, gardening, tree trimming, bush clearing, farming, fencing, and painting. Some men are working in mining and some are on the China border as informal workers. A respondent, 23-year-old man said that he works in electrical wiring and painting although he is involved in a carpentry group. There is also driving jobs, three-wheels motorcycles which are largely used as a local taxi in the city. For women, cleaning, farming, washing clothes, collecting stones and rocks for construction, and picking fruits are common work. This casual work is not available every day, therefore, many people are working more than two types of work especially men. On the other hand, the elderly do not have work as day labour requires physical strength.

5.2.5 Ongoing Activities

There are some activities which are still in process and is intended for long-term livelihoods. The marketing officer from KBCHDD mentioned a job agency for IDPs. It intends to search for suitable jobs for younger people regardless of their educational qualification. Meanwhile, the organisation is running aluminium metal framing training for the carpenters. It has been requested by the carpentry groups as well. The training aims for advancing the carpenter's existing skills to be able to build modern houses and apartments. Moreover, some men are learning automobile repair through as on-the-job training or apprenticeship. The organisation finds suitable workshops, and IDPs learn it practically until qualified. After the trainee becomes qualified enough to start the job, the organisation will help to find a job. The organisation believe that the job agency programme can be very supportive and helpful to IDPs living.

5.2.6 Benefits and Effectiveness of Current Livelihoods

All the respondents shared their experiences involved in livelihood activities and how it has changed over time. Even though they started their activities with some challenges,

they have gained many benefits and experienced positive consequences. Most of them had to change their livelihoods and it may not be easy for them. After learning new skills and starting new livelihoods, they have managed to fulfil their basic needs to some extent. Most interviewees said they enjoy their work and revealed how it has been helpful to their family. The very first thing they mentioned is that it is a sense of having something of their own and they have something to belong to. They expressed as it is their regular work, their very own job, small business for family, permanent job, and long-term livelihoods. Most importantly, they do not have to work in the hot sun and the rain. They can rest anytime, and they can work whenever they want to.

A respondent who makes traditional bags said that after receiving the support and managed her job, she feels like most of her family needs have been fulfilled. Although she does not make big money, she can manage her family's daily needs. Before this job, she could not efford to buy a proper meal but now she can buy and cook whatever she likes. Her bags are quite popular, and she usually receives numbers of order. Her bags photos have been used for a pamphlet by an organisation and she believes it is quite a success.

Most respondents talked about having meals with proper dishes, supporting children's schooling, and their daily basic needs have been fulfilled after they have regular work and regular income. The bamboo products maker also said how he is helping his children's school ferry fees, pay tuition fees, and buy proper dishes for the family. Some respondents even revealed they could buy a motorbike because a motorbike is essential for transportation in the city. An interviewee expressed as *"I can pay my children's tuition fees and I have received many benefits from this job. I bought two second-hand motorbikes with my money, for myself and my husband. This is my own small business and my long-term livelihoods."* (Participant 5)

Carpenters shared their stories and I was impressed listening to them. Most interviewees, especially the men, are carpenters and their work appears to be at a successful level as a small business. They seemed to enjoy the work though it is a hard-working job that requires physical strength. A 33-year-old man said that *"I had no idea what I was going to do until the carpentry training. I did not know what to do but now I have a stable job, it is my permanent job, and I have a small income"* (Participant 14).

Another carpenter is even building his own house in the suburban part of the city. It is very impressive, and I quoted his experience as below:

> *"I did not have a job except working as daily labour like fencing and clearing bushes in farms. After I finished the carpentry training, I have a full-term job as a carpenter. With my work, I can fully support my children's school and tuition fees, nothing need to worry about money shortage. Besides, I have been building my own house in my spare time and I hope to finish at the end of this year. My team has been helping too. I could manage to save up some money from this work and buy a piece of land. I am going to finish it soon. This job helps me and support my family all these years."* (Participant 20)

Another carpenter also shared his work experiences and how he has changed. He said the work has made him a better person and I noted his conversation as follows.

> *"Although I used to do a carpentry job, it was just as a daily labourer. Now I have got some skills from the training, so the price I got is higher than before. The work gets busier and gets small income regularly. Before this job, even buying a daily meal was not easy. We did not have proper dishes. But now I work regularly, and my wife works too, so things get easier to fulfil our family needs. I can support my daughter's boarding school fees. The camp committee supports and encourages us as well. We have done a lot of work in camp while it required repairing, and the camp did not ask outsiders for work. We got quite good money from it too. Besides, I feel some changes in myself, especially my mindset and behaviour. I used to have some bad behaviour and I lived without control of my emotional feeling. I had a short temper and I did not lead friends very well. I used to drink and smoke too. But after I have been involved in this job as a team leader and a member in the camp committee, I have changed a lot, like reducing drinking habit. I respect my team and they respect me, if I don't drink, my members do not drink either."* (Participant 2)

His experience is very inspiring, and he makes a good example for his team and family. The woman who runs a small grocery shop told me that she has small money from her

shop but she is less tired compared to day labouring. The income is small; however, she said *"doing something and doing nothing is different. If I do nothing, I get nothing. So, I am happy doing this instead of doing nothing."* (Participant 4)

The team leader of a pig rearing group talked about the advantages of the activity. Although it may not become a business level, his family keep doing it because it helps to get some money without much effort. Another pig rearing respondent also shared how supportive it has been to her family. She is a mother of four and expecting one more on the way. I noted her conversation as below:

> *"Pig rearing is not for making big money, but I can rely on that small money, especially for my children's schooling and clothing. It is really helpful to us. Other 20 households are relying on pig rearing in our camp. It is not easy to start the work by ourselves even if we wanted to. We did not have money to start. Now we have something to do and to rely on with help from the organisations. It is our livelihoods. It is supportive. It is way better than doing nothing. It does not require special skill. So, it is suitable work for me. I could even buy a motorbike for my husband."* (Participant 8)

Food processing is another successful income-generating activity, according to respondents. Both face-to-face interview and focus group pointed out as one of the most positive results so far. I find that most of the female interviewees were also income-generating activity members. 51-year-old woman who was making soybean powder when I talked to her talked about her work joyfully and she said:

> *"I had to do multiple works such as cleaning, cleaning toilets, gardening, cleaning houses including hotels such as floor rafting before. Now I do not have to work those kinds of job anymore since I have my own. There are many benefits of this food processing activity. As I am a widow, I have to take care of my family's need. I could manage my son's wedding with the money from my job. As you know our tradition, weddings cost quite a lot, but I could help my son with my saving."*
> (Participant 10)

They can also manage the social needs as well. As the majority of Kachin are Christian, there are many religious events and traditional events. Even living in the camp, they still help each other with what they have. Thus, social engagements are unavoidable, and they do not fail to show kindness by giving small gifts. The livelihood activities somehow help to manage their social needs, they said. Another lady said that she sweat less than those who work as day labor. She does not go to work in the hot sun as other people do. She may be tired but less than before. She does not have to borrow money for daily needs while other people have to. Thus, she feels quite different from other work. A 49-year-old widow shared a similar experience as a family's breadwinner. Even as a widow, she did not find many difficulties after receiving the livelihood support and her job is going well.

> *"I do not have to go and work in the sun exhaustedly. I have work and a regular small income. To me, this skill is like my weapon. I believe this is a life-long work for me. I have been supporting my children's school and my kitchen need – a daily meal with this job. Even after my husband could not support the family, I can rely on this job. My job became the main source of family income. My son's boarding school fees was 1,200,000 MMK and all the fees were from my job. As long as I am in good health with this skill, I can stand up myself anytime. I have enough customer. Every time I need money, I just make products and sell them. I do not fear money shortage anymore."* (Participant 16)

Despite many difficulties for implementing agriculture or farming in the city, they still find a way to make it happen and it brings them some small benefits as well. The strawberry plantation seems to be an effective activity. I find it is a good example yet a rare one. The respondent said that her income from the strawberry farm is not big, but it has covered her son's boarding school fees. Most importantly, she learnt a great deal about strawberry planting and making organic fertilizer. The corn farmer expressed his appreciation and I noted, *"Before this work, we mainly relied on humanitarian assistance. Small money I got from this work goes to my children's schooling. With the support of the organisation, I have a cow and manage my cornfield."* (Participant 12) Regarding growing vegetable and seasonal crop, a lady shared as;

> *"We cannot grow a lot of vegetables for sale. It is not a business level yet. The land was applied chemical for a long time and it is still healing*

from it. So, we cannot produce like a chemical one. However, we have been relying on this farm for our kitchen. We do not have to buy a vegetable. It is more like a kitchen garden. As you may know, we, housewives are struggling to fulfil kitchen need – cooking meals. So, it is really helpful to us." (Participant 18)

The respondents mentioned other advantages from the livelihood activities. With the cash grant from the organisation, they have managed to buy essential tools, equipment, and necessary sources. Physical assets are significantly important to start work. Those are tangible outputs for both implementor and beneficiaries. For making clothes, sewing machines, weaving machines have been provided and other tools such as scissors, measuring tapes, and irons have been bought. Carpenters have had all fundamental tools and machinery provided. Even if the tools were broken, their situation is they can easily buy with their income. Frying pots and pans, trays for food processing activity, motorbikes, and cattle are also the assets they have gained from current livelihood activities.

Furthermore, the most important advantage they have achieved is the skills and capacity. Those skills are, they expressed, life skills for survival and long-term livelihoods. Some even mentioned that the skills can be passed to the next generation if they are willing to learn. A couple of interviewees are even teaching. A project officer from KBC said that IDPs food processing group members are teaching in local community development school. They had had some knowledge and skills before they displaced, however, their existing skills are getting better after they received training from livelihood support. Food processing, carpentry, farming, animal rearing, driving, concrete making, aluminium framing, car and motorbike repairing, weaving, tailoring, and bamboo handicraft, all of those skills are reassuring for their livelihoods, the project officer claimed. A livelihood project manager from KMSS also supported that claim:

> *"Agriculture has always been their main livelihood and they already have the knowledge. Combined with the technical support from us and their traditional farming, it is getting better. Growing seasonal crop works quite well and we have seen the crops too. There will be potato harvesting soon and we are very much looking forward to it."* (Focus group, KMSS).

When they talked about the benefits and helpfulness of the livelihood activities, some respondents came up with mental wellbeing. I think it is remarkable they expressed their feeling that the activities somehow support them mentally. They stated as feel confident, free, encouraged, comfort, constructed better personalities, and release their stress. Women said they feel hope and find a way for the future, especially widows. *"I feel encouraged. We have been provided small space for our work in this compound and nobody distracts our work. We can do our job freely with our own decision, I am so grateful for having this work,"* she said. Also, *"I feel I have hope after working on food processing activities. I do not have to go in the rain and sun, just staying in camp and working on it. I can take a rest anytime and I have more time to be involved in social matters"* (Participant 10). A carpenter added as *"I think, even my social life become different since I have many connections like my customers, talking to people and making friends. My social network becomes bigger"* (Participant 20).

Staff members from the leading organisation's perception of the advantages and effectiveness of current livelihoods are remarkable. I find it is exceptional that the way the livelihood manager spoke of the benefits for IDPs and I marked as below:

> *"There may be a different definition of effectiveness. In terms of income, it may seem to be not much. However, it also depends on IDPs themselves as each team has different personalities. The good thing I find is some of them pay full attention to their work and it gives them some comfort. They can somehow release their stress by doing something rather than staying in their tiny rooms. They can catch up and have a conversation among them. It might be hard to say it is financially affective, but they find mental strength. From other perspectives, yes, there are some benefits. Moreover, it is not easy to measure the advantages of IDP livelihoods. Our project is inclusive, and it involved the most vulnerable person as well – like disabled people. I must say, inclusive is also an advantage since different kinds of people are involved – no discrimination. Successfulness is probably the next part or step. It may depend on financial support and technical support too. Thus, we must see successfulness from a different angle, not just economically."* (Focus group, KBCHDD)

A project officer also mentioned another distinct positive impact that IDPs have become aware of the environment because the programme has been implementing as environmentally friendly action. He said:

> *"One more advantage is many IDPs have become aware of the environmentally friendly way. We have taught them environmental issues and how to take care of it, not to spoil the land, not to use chemical and so on. They have some knowledge of the environment and I believe it is a very good impact."* (Focus group, KBCHDD).

Most respondents believe that the livelihood activities have been very helpful, and they can find changes and differences to those who do not involve in the activities. Things are getting easier after receiving the support to start the work, they stated. A mother of 6 said:

> *"Doing something makes thing easier than doing nothing. Getting money may not big changes, but I can have a better meal with real dishes than those who do not involve. The advantage is, I have my job. If my children need something for school, I can provide quite easily though it is just a small amount."* (Participant 16)

A farmer respondent claimed that *"it is pretty obvious that if you do not receive support, you do not have a job. Just relying on humanitarian assistance. Those who received livelihood support seem to breath more freely than others though"* (Participant 12). They may not be in a perfect situation with the activities, but they have a reliable job and feel less tired. A woman explained the differences between her and those who do not have access to the livelihoods as below:

> *"We may eat the same amount/kind of meal, but when some urgent matter comes up they seem to be more stressed out and depressed while I can manage to resolve our hardship without so much stress. Some seemed to regret not joining the IG group and not implementing any livelihood activities. I always have some small cash from this work. I see this as the difference between us."* (Participant 16)

On the other hand, a few respondents remarked they do not see much difference. Although they are not involved in income-generating activities, they have to manage

their needs one way or another. They presume that day labouring is also somehow reliable work. Nevertheless, the majority said they were less tired than when day labouring with a regular income. The income may be small, but they can support their family. It is revealed they enjoy their work and it provides them comfort in some way. They have learnt a lot from the training, experiences from their job, and most importantly, they have gained skills which helps to get long-term livelihoods.

5.2.7 Challenges from Livelihood Activities

Receiving livelihood support and involving in those activities has surely brought the benefit for IDPs. Nevertheless, the challenges from the work are also undeniable. Each job can be not as easy as it appears. Most of them had to change their livelihoods and adapt to new ones. They might feel a kind of pressure since they have received money which comes with responsibility and accountability. Starting a new work in the city cannot be as smooth as what they used to do. I have found that their challenges from their work are similar to each other's experiences.

(1) Working with a Team

The very first challenges they mentioned is working with a team or being a group member. The income-generating activities such as food processing and carpentry are teamwork including three to seven people in a group. They have encountered arguments over making the everyday schedule, dividing tasks, and discussion for products. Eventually, some group members even split from the team and started another. Based on my conversation with respondents, women group have faced that challenge more than men. A respondent stated that *"working with a group is quite hard, especially for women. We have different free time and we have housework to take care of. So, working with team members makes work even slower."* Another interviewee also mentioned his group is already split because it was hard to get people to work together. A man who used to lead a bamboo handicraft group shared about working with the team as below:

> *"Working with the team was not as easy as it seems. People have different personalities and it was really hard to get along with each other. Most organisation support group work more than the individual. According to my experience, it is not very sufficient. Besides, when a group member is not skilful enough, I feel like it took so much time yet just a waste of money."* (Participant 17)

He did not enjoy working with his team and his opinion on team members appeared not to be very positive. They agreed that working with a team can be hard, but they also realised it is not an unsolvable problem. Secondly, some of them said that limited cash grants are also another challenge for starting up work. Some respondents understand as it is a criterion of doing business itself while others presumably believe that the bigger investment, the higher income. A woman even remarked that the organisations should keep supporting financial investment until the business becomes fully succeessful. However, staff members from the leading organisation said they have reasons to limit cash grants as they have to manage it with what they have from donors accordingly. Hence, it appeared to be an understandable situation from an outsider's point of view.

(2) Getting a Suitable Place to Work

The second challenge of implementing the activities is getting a suitable space. A carpentry group did not have a problem with working space and they did not seem to have many difficulties as well. A woman who runs a grocery shop said that her shop is very small because there is no spare space in their camp. Her room is her shop. She said, *"the shop space is too small, I want to sell stationary and want to add more stuff as well, but there is no space to keep those things. I cannot extend my shop."* A bamboo products maker also mentioned space availability for his work as *"there is no space to keep and store the bamboo. So, the bamboo gets spoiled and ruined easily. And I don't have a workplace too. I have to move around in this church compound where I can get sunshade."* Furthermore, agriculture groups also face finding suitable land to grow crops, unless there are church members or relatives who are kind enough to let them work in their spare allotments. Meanwhile, some groups have to hire a piece of land for growing seasonal crops and a large amount of their initial cash grant has been used up for the land. Most IDPs want to keep animals, however, it is hard for them finding space. Although some of them make it work pig rearing, they are not sure when the landlord will say to stop the work as some neighbours are also not very happy with the smell.

(3) Market Access

The third challenge they mentioned is about market access for their products. A respondent shared the situation regarding the market and the products. I noted as below:

> *"I think the quality of our products is not good enough to compete in the market. Market access is still very low which results in many items left, – such as bamboo products and cane rattan baskets - nobody buys them except for decoration in restaurants and hotels. Our products seem to be long-lasting but not looking good, people prefer pretty ones though. Our products do not seem to suit the city. We are looking forward to better market accessibility. If there are customers who always buy our products, that would be our motivation and encouragement. It seems that the initial activity as well, but actual market access is low."*
> (Participant 7)

A staff member from KBCHDD also said that most feedback from IDPs say they are worried their products might not be sold out. There is a weakness in the link between IDPs products and the market. The livelihood project manager from KMSS exposed a similar situation to their project. She spoke her experience very frankly and I quoted as below:

> *"To be honest, we implemented livelihood activities because we got the project. But we did not research for market access. Let's just say we could not find a market for them and we could not ask their opinion on the market either when we started. We did not look into that much, to be frank. IDPs had no idea about the market either, they received the support and work because they got it. A couple of activities even stopped when the project period ended but we actually could not blame them though."* (Focus group, KMSS)

Although IDPs were talking about their challenges, it was more like sharing their experiences and how they have managed to overcome it. They appeared to think it is a process of making a business. They even said they have learnt so much from it. Both organisations were saying doing market research and quality control or quality management. Thus, some challenges may not be much trouble to IDPs livelihood soon.

5.3 IDPs' General Perception of Livelihood Support Implementation

Many livelihood activities are supporting IDPs, yet not all activities are going well. IDPs speak about the weaknesses of those activities and I happened to believe the points

they mentioned are reasonable. They expressed their opinions on the implementation as well as made comments. They did not exactly say there are weaknesses, it was more like making comments and giving suggestions to organisations. I will present more details about improving in the next section. This section focused on their general comments and perception of current livelihood activities.

5.3.1 Lack of Assessment

All beneficiaries received short-course training or lessons respectively. The pieces of the training period can be three to thirty days depending on different activities. Home-gardening learning was three days while carpentry and food processing were 30 days or 45 days. After completing this training, they made a small proposal to organisations and started their work either individually or in a group. Some respondents exposed that there was a mismatch between training and trainee, and also a lack of assessment of IDPs capacities and capabilities. A respondent talked about her opinion as below:

> *"The organisations did not assess if the training and trainee match and suit. I think they should ask IDPs what kinds of training would be more appropriate and effective if there is a market for the products they were going to produce and so on. So, some activities that turned out to be not very sufficient. However, for myself, I recommend these livelihood activities. But Younger people are not interested in these kinds of work, because they think the income is too small."* (Participant 1)

Other respondents support the lack of assessment which resulted in unexpected consequences. They said the organisations should do follow up with the activities if things are really working and going well. Some IDPs received cash grants yet they did not implement any activities and spent the money on something else. The organisations probably noticed the situation, but they failed to ask how it worked. A lady said that *"there are people who received money, but they did not start anything. The organisations should ask the person if they want to do the job. They should only support those who want to make the activity happen."* Another respondent made a similar comment as:

> *"I find that some people received the money, but they did not do anything. We should do something with that money and try to achieve something. I want them to do something with the support money. Despite*

receiving the money from organisations, some IDPs put no effort into establishing any activities." (Participant 12).

Based on the conversation, this happened when organisations did not provide technical support. Respondents agreed that providing financial support without proper skills leads to insufficient outcomes. An interviewee shared his opinion and he thinks IDPs do not take it seriously because they do not have to pay the money back. It can be a possible point but hard to believe it is true.

5.3.2 Weak in Follow Up/Monitoring

Based on both interviews and focus group discussions, the organisations did not do proper follow up and monitoring. IDPs believe it is necessary because IDPs deeply rely on the organisations' advice and suggestions. The organisations should see the work the IDPs are doing, have a conversation, and listen to them. Respondents believe that would be motivation and encouragement for them. A couple of respondents shared their strong comments and I marked them below:

> *"The organisations provided lessons regarding pig raising in camp. And then the activity started smoothly. After a year, there was no information from the organisation, but we keep continue it by ourselves. Just like that, I did not know what to say to my group members. There was no monitoring and observation. Other organisation like ICRC also came and provide piglets but never came to look at our activities. They should have come and seen how we were doing and encouraged us. Although the project ended, they should have checked everything that they implemented."* (Participant 7)

> *"We appreciate the organisation's help. But they barely showed up since we received the initial cash grant. They never came and asked how things were going and the situation. They would not know the real situation and challenges, I think. ICRC came and gave us some seeds but did not say a thing since then."* (Participant 19)

I had a chance to meet with a group who stopped their activities and split the group. They said the skills they had learnt did not make them qualified enough and they did

not manage to continue working as a group. If only they had advice from the organisations, their group would still be working. After a few failures, they lost confidence and eventually stopped. A group member said:

> *"It would be grateful if the leading organisation paid us a visit and listened to our challenges - at least quarterly – asking the real situation, giving advice, and suggestions and so on. Things would have worked better I suppose. If the organisation kept monitoring us, we would feel motivated and encouraged to keep going. No one asked the real situation and gave advice, it made it easy for us to stop, I think."* (Focus group, IDP)

5.3.3 Lack of Recognition IDPs' Capabilities

One more important comment is that the organisation should also try to focus on an IDP's capabilities. Some activities match with training and beneficiaries, however, some of them had encountered completely new livelihoods. Most IDPs cannot resume their previous livelihood and did not have much chance to try potential ones as well. Respondent said they enjoy the livelihoods they have had, but it would be more helpful to give IDPs a chance to do what they want to do. A respondent's opinion was realistic and reasonable, and I quoted her words as the following:

> *"My personal opinion is, livelihood support should encourage our existing work experiences and skills. The organisations should try to provide support based on our capabilities. For example, if somebody wants to run a shop, selling things, support him or her fully. If they support based on what we capable of, I don't mind we pay back the money. Some women have skills like weaving but cannot afford to buy a weaving machine. The organisations should asses what we can do and what we want to do."* (Participant 19)

Having mentioned a lack of assessment, follow up, and monitoring, organisation staff members admitted these as their weakness. There was a limited budget for follow up and they were understaffed to keep checks on the programme. The programme started as an emergency livelihood and could not get particular technicians for market research. Even though there are weaknesses to manage, the livelihood programme still keeps

going with some amendments, both IDPs and staff members believe things are improving.

5.4 IDPs' Perspectives on Improving their Livelihoods

Current livelihood activities appear to be working well enough to keep going. Based on my interviews and focus group, beneficiaries are trying to extend their work as well. Most respondents have realised those strategies can be better and their work can become a business level. They have plans and ideas for improving their livelihoods. Their ideas may seem simple but sound reasonable. I find that some participants have great ideas about how to make things better. This section presents IDPs opinions on how they would enhance their work.

5.4.1 Keeping Up With Trends

The tailor respondents said following fashion trends is an essential stage in upgrading their products. They are not making clothes and dresses; thus, they are talking mainly about the pattern and design for traditional bags and hats. A respondent said, *"fashion is changeable even for bags, I am trying to make the bags more fashionable dependant on the trends of big producers"*. She also prefers to work for individuals rather than a group because keeping up the group makes work slow. Both tailors think that they need more money to extend their work and I think it is a very general idea of every respondent.

5.4.2 Listening to Customer Feedback and Improving Better Quality

Interviewees from a food processing group shared their ideas to make the products better which are quite remarkable. They have been working for a period and they looked confident about making a better plan. They all agreed the products required some changes, particularly packaging. I quoted their thoughts respectively as follows:

> *"I think we may need small machinery and equipment to extend our job. To do so, we probably need a bigger space. It is completely manual which makes it slower than the machine. For example, we make 500-600 packs of the banana chip in a day and it sold out within 2-3 days. Sometimes the products run out very quickly. So, we are planning to buy a packing machine, but it will cost quite a money."* (Participant 10)

The following quotation illustrates a respondent who talked about customer feedback and how the products can be improved. This is a significant point mentioning the customer because it is directly related to the market.

> *"I am listening to my customer's feedback and comments so that I can make my products better - adjust the taste. I am planning for different packaging- reducing using plastic and beautiful sticker with my logo. I need to upgrade the packings."* (Participant 16)

Another participant also mentioned getting packaging machinery as her team sometimes cannot meet order numbers from customers. When they get orders like thousands, they have to work constantly without much rest because it is completely manual work. They are aware of using plastic and its consequences as well. I think it is very impressive to know their awareness of reducing plastic and they paid full attention to their work. They said many people seem to know their products are from IDPs camps, and banana chips, soybean powder, and traditional spice powder are popular. Trying to meet thousands of orders is tiring yet they also gain mental strength knowing that their products have been recognised as popular.

5.4.3 Enhancing Skills

The carpentry group expressed their intention to upgrade their work in reasonable ways. They seemed to realise that there are many steps to go and higher skills to learn. Some even talked about to become a construction business in either in a city or rural area. It is also a competitive job in the city as many construction works are going on. They had basic knowledge and they used to build their houses with traditional ways before displaced. They learnt essential skill and method from training, but they must be more qualified than the current position, carpenters stated. A carpentry group leader expressed his opinion and I noted as follows:

> *"To improve this work, as I said before, all the group members must attend proper training, not just a team leader. We may need to learn to build modern concrete apartments, like parker toilets by using metal and irons frame. I would like to have that kind of short training with my group. We have planned to buy more machinery too. We have our small fund that collected from members and the amount is increasing. That*

fund is for our transportation and to buy machines. We hope the group works to become bigger than this." (Participant 2)

The builders work is going well and is successful to some extent. However, they are aware that it has to be more than constructing typical wooden houses. A respondent even mentioned people will eventually reduce using wood and bamboo for houses because getting wooden items is as not as easy as getting metal items sometimes. Therefore, they must learn an advanced level of modern construction, he said. Another carpenter told me that he wants to make proper furniture for sale. To do so, he needs to learn to make fine ones. They get an offer for modern apartments and houses, nevertheless, they did not accept the offers since they mainly work with wooden and bamboo. Thus, the carpentry group said the essential step to improving their work is advancing their knowledge and skills. They even shared their plans for returning to their hometown and working as a qualified builder. It occurred to me they have sensible goals for improving their work.

5.4.4 Proper Land/Soil for Farming

According to responses of members of a farming group, they probably need to use chemical fertiliser to become business level. They have been arguing over using chemicals with a particular crop because they want to work as a business. However, most of them could not agree to use chemicals as they do not want to break the organisation's policy – organic products only. A man who grows corn shared his opinion and I quoted as:

> *"To improve this farm and to get more quality and higher yield, we must use some chemicals. Eight out of ten farmers use chemicasl. Those who do not use the chemical like us, it is hard to get a high yield. They get higher yields with better quality, and good price because they use chemicals. To be frank, nobody asks and checks if it is organic or not. Nobody cares. If the crops look good enough, people buy it. The soil is too hard to plough or to grow. I need to be careful of the weed and I probably use chemical accordingly if necessary."* (Participant 12)

Another respondent, a group member also mentioned the chemical dilemma and it is essential to improve. The land which they got from a church member used to be a

chemical soil. Thus, to be able to enhance the situation, using chemicals can be an option, she said. The technical problem is another matter that can bring a better outcome for the farm. I noted her opinion as follow:

> *"We may need a lot of work to make money from this farm. We need tons of organic fertiliser like animal faeces to heal the soil. So, we can grow multiple crops like beans, potatoes, and tomatoes that actually can be sold in the market. Farming is a process and we need to know the steps. My team did not learn properly about growing crops, so we need technical skill. Although we do not have big land, we need to grow crops systematically."* (Participant 19)

5.4.5 Suitable Workspace

For other activities like concrete making, bamboo handicraft and pig rearing, a suitable workplace is required to achieve better results. They do not have appropriate space as much as they want to extend their work. A bamboo products maker said *"I need a suitable space for the workshop. If I have an appropriate space, I can ask some people to work with me, so they can have some work too. I am planning to produce bamboo furniture as well. I would like to have access to a bigger market like domestic level."* His ideas seemed inclusive as he even thinks about other people's employment by working with him. Improving pig rearing is quite simple, an interviewee said, if there is suitable space for keeping pigs, it works. The main problem of pig rearing is getting a space, so to improve the situation is space for keeping animal needs to be made.

Respondents shared their opinions and plans to make things better and they looked confident and optimistic about their ideas. Based on the focus group with organisation staff members, some ideas are similar to IDPs. Those livelihoods are still ongoing programme and undertaken by organisations. Both organisations seemed to be aware of the situation and they are trying to exceed IDPs feedbacks and opinions. Therefore, the IDPs ideas and plans might bring greater outcomes as they hope.

5.5 Other Possible Livelihood Strategies/Activities

Exchanging their views on other possibilities of livelihoods, respondents mostly talked about the activities which are already happening. They seemed to presume that current livelihoods are suited well to city life. Most of them shared their opinions based on their

experiences while involved in those income-generating activities. They appeared to believe that the most successful activities could be suitable for everybody. For example, the majority of interviewees said carpentry is the most appropriate livelihood for men because they can have regular work with a regular income. Some of them can come up with new ideas while some are not used to thinking up new ideas. Some said that possibilities may depend on individual interests and personalities when some implied day labour or casual work is always available.

5.5.1 IDPs Perspectives

Interviewees mostly suggested running grocery shops, selling snacks, tailoring, and food processing can be agreeable work for women. Grocery shops that sells basic food and daily needs seem to work since everybody has to eat food every day, they said. The current grocery shops are small and not many items are available. Moreover, traditional casual wear is popular, and the majority of office workers wear it every day. Thus, making or retailing those kinds of traditional outfit can be a regular income-generating job for IDP women. On the other hand, those kinds of business might require a fair amount of initial investment. A woman recommended that making amber accessories might make money. Amber accessories are popular with wider market access, therefore, she believes if IDPs know how to craft or shape those gems, it will work.

Some stated that having a particular skill is important to get a real livelihood. It can be said that some IDPs have had basic skills, yet most do not have. A respondent said IDPs need a skill which can earn money daily because they may not have spare time to learn something in time. In that situation, he supposed, pig rearing is most suitable – no particular skills required. It is a traditional livelihood, and everybody eats pork, he stated. A woman also said that farming and animal rearing is their livelihood as it always has been. However, she said, for younger people, those who do not have proper education, learning vocational work would be an option and offer possibilities.

A farmer added his point of views on farming saying it is the most suitable livelihood for IDPs. He expressed his opinion with confidence as

> *"Farming is a convenient livelihood for us. I want to encourage farming*
> *and run shops. By running a shop, we can learn how city people run a*
> *store or grocery, something like that. Farming is like a process, the more*

we work, the better we know about crops and soil – like how to get a high yield. I would recommend these two as possibilities." (Participant 12)

He also mentioned that he will resume his previous farming work when he returns to his hometown. Some IDPs appeared to consider that agriculture and livestock are their traditional livelihoods whereas casual work or day labour is only for temporary.

Construction work such as building houses and making concrete products are considered an agreeable livelihood for men. As they said, there are many construction sites in the city and it is always available as either fulltime employee or daily worker. A woman respondent said that carpentry and concrete making is encouraging work as they hardly face money shortage while other men are worried about finding casual work. Motorbike repair shop, automobile repair workshop, electronic devices repair service, and home use electronic items repair are other possibilities suggested by some respondents. A respondent expressed his views and I noted as follows:

"I think, repair shops for electronic devices such as radio and refrigerators would work. It does not need much money. We all use electrical devices and repair service is always required. It is just a bit of work to get money. It would be great if we could learn something like that." (Participant 8)

Driving a rental car or taxi, school ferry, or three-wheel motorcycle is also potential work. Motorbikes are widely used for transportation in the city; thus, even local men drive motorbikes for deliveries both things and human. People have different personalities and want different things; thus, it would not be easy to say those are suited for all IDPs, some respondents said. A man even made a harsh comment about possibilities for IDP. He believed that IDPs should create their work because they do not take serious action on the livelihoods they have been provided.

Respondents opinions on other potentials were similar to existing activities. Some of which are already existing jobs in the city as well. To sum up their views, those livelihoods are not new, yet it could be a chance for those who are not involved in income-generating activities.

5.5.2 Staff Members Perspectives

During the focus group session with organisation staff members, I asked their views on other potential livelihoods for IDPs. They did not point out specific strategies or activities, they made some comments based on their experiences instead. They are currently organising a couple of trainings based on IDPs feedback. Therefore, they said the organisation will rather focus on IDPs capacity and skills. The livelihood project manager shared his experiences and perception as below:

> *"We choose not to think about our ideas on possible livelihoods or what we think of, and we have agreed to facilitate IDPs ideas. What we think may work or may not. We would rather encourage their ideas and facilitate it rather than we tell them what to do. We came to think quite a lot all these years based on previous experiences. We do not want the perception that we make them do our ideas anymore. Thus, we have planned to ask them what is best for them. According to our recent survey, we are concerned there may be some kind of gender stereotype in the current activities. So, I think some men might want to learn to weave and also women may want to do carpentry too. The best thing is, I suppose they have to know what they want to do and make it work."*
> (Focus group, KBCHDD)

The organisation have been supporting multiple activities which have been mostly from organisations view. It may be a time to implement an alternative approach they said. A project officer also added his point of view as:

> *"We have done quite a lot that we thought was best. I find that we need to level up the skills that they learnt from previous training. They are trying to enhance their skills to be qualified enough. We better follow up with their situation and provide the required support."* (Focus group, KBCHDD).

Some possible strategies are already happening and have been sufficient and helpful to some extent. Whether other prospective livelihoods work or not will be determined by the IDPs themselves. Respondents are those who are involved in income-generating activities, thus, perceptions of IDPs who do not access livelihood support can be different. According to field research, the local context implied those activities can be

successful somehow. On the other hand, long-term livelihood requires a long-term commitment to work constantly. IDPs may want to make money faster because of their condition, they also need to be patient enough to see different results as well.

5.6 Outcome and Sustainability

Measuring outcomes and evaluating the sustainability of IDPs livelihoods may not be a linear result. Expected outcomes from the livelihoods of humanitarian crisis can vary over time. During field research, respondents were asked their points of view on the sustainability of current livelihoods. They shared their opinions on sustainability based on their knowledge and experiences. The majority of respondents believed that their livelihoods can be sustainable since it is their permanent work or long-term livelihoods. They also expressed why they think it can be sustainable and what they will do to be sustainable. They had uncertainty on the outcomes when they started, they came to acknowledge it as sustainable gradually. Some activities have been going for more than five years which leads them to be willing to embrace as their destined livelihoods. According to the conversation I had with respondents, their belief in sustainability is as much as they believe in the organisations. Some respondents remarked that sustainability might depend on the IDPs themselves, it is not all about the activities.

Respondents stated that the activities will be sustainable as long as the quality of the products is acceptable in the market. To do so, quality control is an essential tool. Besides, enhancing their skills and knowledge is important to sustaining their livelihoods. They understand it is a process and they need to keep learning and developing their products. A female interviewee shared her thoughts on the sustainability of her work as:

> "I believe my job can be a long-term business. I might need to keep working on improving quality and quantity. My products (bags) are different, for example, the pattern and stitching. And this is my permanent job. I will continue this work and apply the skills that I learned even after I go back. My work will be more efficient and effective with my place if I have my own workspace." (Participant 1)

She believes she will get a more convenient workplace when she is back in her homeland and that will make her work even better. She does not doubt the sustainability

of her job and her work is encouraging too. Additionally, every woman agreed that weaving and tailoring are sustainable livelihoods for women because traditional wear has been popular with their distinctive styles. Thus, making traditional items will always be a lifelong business.

Carpentry is another sustainable outcome for both beneficiaries and organisations. Respondents claimed that it has been the most convenient livelihood strategy for men. It is a tiring job, yet it is regular-income work. Carpenters may not enjoy the work as it requires physical strength; however, they make enough money for their family's needs. They do not have to ask for a job, jobs come to find carpenters, they said. People always need different kinds of shelters, thus, there will always be work for carpenters, respondents added. Participant 9 said that *"I believe carpentry job is a long-term livelihood because everybody needs shelter or a house. So, there is always building work. I will continue working as a carpenter, but I may need to level up my skill too."* Another participant also stated his opinion that carpentry, bamboo handicraft, and food processing are sustainable livelihoods. He said:

> *"I believe the organisations have a long-term plan for sustainability. Food processing and carpentry including bamboo handicraft are very useful and appropriate livelihoods. If we work efficiently, it is our long-term job. I think it depends on individually – each person. For myself, I find that people like bamboo products too. So, when I am back to my homeland, I will grow bamboo, for my products and home-use. I suppose my job can be bigger and produce better quality products."*
> (Participant 6)

He implied that the organisations have provided technical and financial support so beneficiaries must embrace it and work properly. Another carpenter simply said that it is a regular work with a regular income, so it is a sustainable livelihood for them. He added he will not find another job because this job suits him well.

Participants said the skills they have received are lifetime skills and it is their responsibility to maintain. Skills that can be taught to the next generation which is also a reason to ensure it is sustainable. Besides, the skills they have will make a greater contribution to reconstruction and resettlement when they return home. A respondent

illustrated his perspectives on sustainability rather comprehensively and extensively and I quoted as below:

> *"As long as we keep going, I am sure it can become a long-term livelihood. We have learned something, so we must think as if this is something important, we have to carry on. If we perceive this skill as a must-thing-to-do, it will last longer with better results. We must perceive it as an opportunity to achieve our objectives and goals. If we teach these skills to our children, this will be a chance for them too. This activity may seem small, but it can get bigger if we work hard. It is not just an IDP job, it will be very useful when we go back home. We will need this skill for the reconstruction of our hometown."* (Participant 8)

The carpenters shared how they will keep in touch and work together even after displacement and it shows they have plans for long-term.

Respondents were also asked if they will change their livelihood or carry on with the one they have got during displacement. The majority of them mentioned they will keep working on current activities because they believe they can be sustainable. Most of them were not used to having a plan or a long-term plan until they learnt from their training. They made plans since they are involved in activities which leads them to realise having well-planned work is much more effective. After they experienced their little achievements of their own, they have had a future work plans even after returning home. They shared their long-term work plans and it clearly shows they have a deep consideration of sustainability as well. Most importantly they believe in themselves as well as in the leading organisations.

As mentioned in the above section, food processing is also as successful as carpentry. It is another circumstance showing sustainable outcomes. Women who are involved in food processing activity talked a great deal about the benefits as well. Women have actively participated in the activities and they enjoy positive results from it. They did not hesitate to say it is a long-term livelihood that they can rely on. Their opinion on sustainability is quite straightforward. They said it will be sustainable until they stop which they will not do. They have their little work plan on how to expand their work. Their enthusiasm and great interest in the activity showed a deep consideration of sustainability. A widow respondent talked about her plan and sustainability as follow:

"My children like my work and help me a lot. I can easily get the sources and make the products. Soybean powder, sunflower seed, and traditional spices are my main products. It is easy to make and easy to get the materials, thus I will keep continuing working on it. These products are the main sources of income. Even after I return, my hometown and this city are not that much distance, only a few hours' drives. So, getting materials will not be a problem and I know how to sell my products." (Participant 16)

Another lady even talked about planting bananas and sweet potatoes when she gets back to her homeplace. Bananas and sweet potatoes are her main sources for the products and she wants to grow them. Her products are never leftover or expired – always sold out. She added that as long as she can maintain quality and quantity, it is her long-term livelihood. Family members support her work which gives her the strength to keep working. Thus, women believe their activities can be sustainable. Moreover, the way respondents presented a long-term plan for growing bamboo, bananas and sweet potatoes for their products proves sustainability is important to them. They realise and are aware to they need to maintain natural resources which can run out otherwise. Furthermore, farming groups and pig rearing groups said they will surely keep working as it always has been their livelihoods. Besides, they have learnt technics such as effective farming methods and treating animals. They are somehow confident those traditional livelihoods can be better with the knowledge they gained. They said they have farmland and plenty of sources which will make their work even easier.

In addition, the leading organisations also revealed their viewpoints regarding sustainability. Both organisations said livelihood supporting is intended for the initiation of development and the objectives included sustainability. The programme has been running for more than five years; thus, it is no longer just for emergency. It started as an emergency; however, livelihoods mainly focus on providing skills and capacity. Acquired long-lasting skills are expected to be sustainable. It might not be sure all activities will be sustainable; however, organisations hope IDPs to keep maintain the skills and apply them. Staff members implied they believe in sustainability and they are trying to make it happen. A project officer shared his opinion and I noted as below:

"I believe in sustainability. We have provided technical skills which can be generated from one person to family members. The organisation also has plans for long-term support. Besides, we were not familiar with the word 'sustainable' until a couple of years ago. Our project goal is sustainability, so, I think even the word is encouraging. They will take knowledge and word with them together. We have the plan to keep supporting them until after they are back to their homeland. So, I simply believe it can be sustainable. Although there seems to be two separate part - sustainable livelihood and sustainable development. It might be hard to say which activity will be long-lasting, but I am sure we are proceeding to sustainable development and we will reach that goal."
(Focus Group, KBCHDD)

According to the focus group discussion with two leading organisations, it is clear that the organisations pay attention to providing techniques or skills. As skills providers, organisations believe IDPs will take knowledge and skills altogether so that they can use it as a tool for future livelihoods. Staff members are concerned there is a correlation between providing cash grants and becoming a dependent person. They assumed IDPs depend on cash grants more than necessary for creating a livelihood while their capacities should be fundamental. Providing technical support is vital and that is what organisation will be focusing on more, they said. Respondents indicated that IDPs have received essential skills and capacities that can certainly lead to sustainable living. They have achieved certain expertise; thus, sustainability is something to gain with those skills.

On the other hand, both organisations and IDPs are concerned with market access as well. Both interviewees and focus group think market access is an important factor and it might affect to sustain their work. Respondents spoke based on the corn market they faced years ago. The market can be different over time and it may not be big trouble all the time. Staff members hope the organisation is working in the right direction to sustainability. The project manager said that "we do not hold the market – it is beyond our enabling, but we are trying and hoping the best for IDPs". A marketing officer also added his perspective as *"we keep searching for larger market access and trying to find better opportunities for them. We are doing something, so they gain something too.*

They soon can become independent without relying on somebody's support. That would indicate current work can be sustainable." (Focus Group, KBCHDD) The project manager stated that an outsider would not define sustainability the same, however, there are other angles in which we can find positive consequences.

The meaning of sustainability can be very deep and it is not natural to measure sustainable livelihoods in the context of a humanitarian crisis. Respondents did not hesitate to share their opinions and most of them were positive about current outcomes and sustainability. When respondents speak about future and sustainability, it includes maintaining the environment and natural resources. They are aware that resources can run out and using plastic and chemical fertiliser impacts the land. It indicates sustainable livelihoods are not all about income. Their perspectives, attitudes, and plans demonstrate and confirm that they are proceeding to the sustainable living way. Both interviewees and focus group have generally agreed on the sustainability of current livelihoods.

5.7 Conclusion

I have described findings from field research in this chapter. These findings include information from face-to-face interviews with 20 IDPs, both men and women, and focus group sessions with organisation staff members. Every respondent shared their perspectives, attitudes, and insight from their own experiences. Some respondents shared a similar point of views while some came up with different views. They expressed their feelings and opinions regarding livelihood activities which have been supported by leading organisations. They believe those strategies and activities will contribute to the future livelihoods and dignified return of IDPs. They face some challenges, yet they are proceeding to reach sustainable livelihood. There will be more details discussion about findings including similarities and differences in the next chapter.

Chapter Six:
Discussion

6.1 Introduction

In this chapter, I will explore and analyse the findings from the previous chapter. It will cover the main themes of the study based on the livelihood framework in a humanitarian crisis. It will examine some similarities and differences between the literature presented in the previous chapter and findings. This chapter includes the circumstances of IDPs livelihood in Kachin State, the livelihood assets they have accessed, the livelihood strategies and activities they have applied, the intervention of policy, institutions and processes and outcomes and sustainability. It will also discuss IDPs' adaptation to living in camps based on the information from the field study. Some direct quotations from respondents will be used to illustrate these broad themes.

6.2 Circumstances of IDPs in Kachin State

The living conditions of displaced people in Kachin State seems to be comparable to the experience of many other IDPs. They live in camps, relying on humanitarian assistance and they try to adapt to the new environment and work in informal activities. When the civil war resumed in 2011, people from the conflict areas fled to nearby towns or cities which were safe and far from the conflict. Some of them fled to the China border areas and most of them ran to the capital city of the state, Myitkyina. Displaced people have been taken care of by religious organisations since the local government seems to neglect them. Thus, unlike most literature presented from elsewhere, Kachin displaced people happen to live in camps run by religious organisations. Some camps are small, with only around 300 people while some camps shelter several thousand.

IDPs have not received attention from the government and do not receive the same rights as refugees (Adewale, 2016). The Kachin IDPs hardly get any recognition from the central government. Therefore, local faith-based organisations and civil society organisations have been undertaking the care of IDPs through collaboration with international organisations. Initially IDPs used to receive basic foods such as rice, salt, oil, pulse, and 6000MMK (equivalent to 6NZD) cash for each person. Later on, according to respondents, providing cash was stopped due to limited funding and other reasons. After a couple of years, the humanitarian aid pattern changed. IDPs were

provided only 10,000MMK (equivalent to 10NZD) cash and no longer receive basic foods.

The living conditions can be very crowded since most of the IDPs are extended family. Living on church lands may be somewhat uncomfortable for IDPs because the churches are supposed to be a holy place. There are always social gatherings and religious events which may affect their private time. On the other hand, they are in a safe place due to the respect for the churches. Based on the field study, IDPs have been provided basic services such as clean water and sanitation, electricity, shelter, and education. It can be assumed that they have adequate shelter which is secure enough. They used to complain about multiple problems, and it was not possible to regain their normal life. They have faced hardship yet endured those difficulties with the hope that they will return in the near future. Furthermore, most IDPs are Christian and their faith somehow provides them comfort. They believe it is just a temporary challenge to gain a better life. There may be particular needs to regain a normal life and livelihoods fundamental to achieve their needs.

6.3 IDPs General Concept of Livelihoods

The meaning of livelihood may be very deep, extensive, and inclusive. The meaning itself also shows as it is a means of securing the necessities of life, and as Chambers and Conway (1991) stated, it includes three main concepts – capability, equity, and sustainability. In the context of conflict, developing a mean of living depends on how IDPs can strategically utilise livelihood assets and also respond to the vulnerabilities they face in the unstable context (Women's Refugee Commission, 2009). Livelihood programmes are an effective tool to increase displaced peoples self-sufficiency. During field research, all respondents stated livelihood as a job or work and all the activities they have accessed are referred to as livelihoods regardless of the income. There may be a particular meaning of livelihoods in the literature, but respondents loosely use it for 'work' or 'jobs'. On the other hand, some IDPs seemed to presume that only the activities supported through organisations can be called real livelihoods because they make money from those activities. Some said day labouring should not count as a livelihood while some of them expressed that it is also reliable work since livelihood opportunities are not available for everybody.

6.4 Livelihood Assets

As much of the literature suggests, seeking livelihood opportunities is challenging for rural people since displaced people have to adjust and adapt to a new environment (UNHCR, 2010). Besides, the majority of rural settlers do not have adequate educational qualifications and particular skills to get a formal job. Getting started in a new job is as challenging as starting a new life. During displacement, IDPs have to search for suitable work or create a new work opportunity. Thus, livelihood assets are fundamental sources to begin or create new opportunities. DFID's sustainable livelihoods framework describes five primary assets namely human, social, financial, physical, and natural capital. However, when the conflicts arises, an asset in a peaceful setting could become a liability. This section discusses how IDPs have accessed and utilised the resources and what livelihoods assets are available and lacking.

6.4.1 Human Capital

Human capital is an important aspect and it has greatly contributed to developing a new livelihood. Human labour is the most valuable asset for IDPs in an urban setting (Baral, 2018) since their previous largely agricultural livelihoods cannot resume. Although IDPs do not have particular skills for urban work, they can manage to find casual work as long as they are in good health. Based on the respondents' conversations, the people who do not have work or do nothing are very likely to be elderly people with ill health. Day labouring is always an option when they do not have particular skills. The majority of respondents were day labourers before they received supporting programmes. They rely on their physical strength to a great extent.

Some of them may have skills and knowledge such as farming, animal rearing, cooking, and vending and those skills can also be useful for them. Additionally, they have received training, and they have used those skills effectively. They can even share their skills with other people. It occurred that those who are involved in livelihood supporting programmes have fully accessed and used their human capital. A respondent sharing how she has access and used a skill. She said, *"It was hard to start a new livelihood, but now I know how to produce products and where to sell them."* Therefore, human capital seems to be an obtainable asset for every person in some way.

6.4.2 Natural Capital

Natural capital is one of the most significant resources yet it is less available in an urban setting. Having access to a piece of land to carry on IDPs preferred livelihoods such as agriculture and livestock breeding is a challenge. Respondents from the farming groups and pig rearing groups mentioned the hardship is getting a piece of land. Although the organisations encourage and offer support to start farming and animal rearing, IDPs have to face difficulties in finding a suitable place or enough land. However, some local church members and close relatives have been kind enough to let IDPs keep pigs in their backyard or lend them a piece of land to grow vegetables. The majority of IDPs have a lack of natural capital but some of them are fortunate to cultivate crops. A focus group session said that the organisation itself helped to find the land or provided cash to hire the land for cultivation. Some IDPs have been trying to access and monitor their land of origin to do farming, yet the land has been occupied and under control by the military (Oxfam, 2018). Even though they cannot return to their land, IDPs wish to be able to do farming, but their entry is still restricted due to safety factors. Thus, having access to natural capital is a prominent issue among IDPs.

6.4.3 Financial Capital

Financial assets constitute a very important entry point for the accumulation of other assets and some studies confirmed that the lack of access to cash is one of the key obstacles to improving the livelihoods of the conflict-affected people (Kurshitashvili, 2012). The common fact regarding financial capital as many studies reported is that the majority of IDPs or refugee are unemployed which means they do not have a reliable income. Hovey (2013) indicated that IDPs in Georgia received allowances from the government but this is not the same situation for IDPs around the globe. IDPs in Kachin State used to receive a small sum of cash regardless of age in the early years of displacement. After a few years, humanitarian assistance stopped providing cash and day labouring became the main source of income until livelihoods support intervention. After receiving livelihoods support, a small income from current work is the main source of income. A respondent said elderly people receive a small amount of cash which is a special treatment programme for the elderly. However, most IDPs are still jobless with no income since not all of them can be involved in livelihood support programme. Regular small income from the current activities has brought positive impacts and it probably covers their financial state to some extent.

6.4.4 Social Capital

Social capital plays a vital role in the humanitarian crisis as well as retrieving a livelihood. The importance of social capital and social networks for conflict-affected people has increased since it is a positive element in a vulnerable context (Stites & Bushby, 2017). Some studies show displacement has affected the host communities both positives and negatives. During field research, respondents talked about how the church members and local people help and support them. For instance, some IDPs can do kitchen gardening and pig rearing because the local people provided a piece of allotment or a backyard. A male respondent said, *"The Church provided us a small allotment and let us grow vegetable for household consuming."* (Participant 12) They seemed to have a good relationship with local people. In this case, religious affiliation is an important factor bridging IDPs and local communities. Sjogren (2014) also stated that IDPs and refugee have to gain help from host communities in some area.

The leading local NGOs and civil society organisations stand for the IDPs in every sector. According to Baral (2018), organisations are essential for social capital for IDPs. They always participate in social gatherings and religious events although the social pattern maybe not the same as they used to have. In general, IDPs have somehow accomplished a convenient social capital to support their living in an urban setting.

6.4.5 Physical Capital

Physical capital can be as challenging as natural capital. The infrastructure in urban areas may look better than in rural, however, even transportation is difficult without having a motorbike. Moreover, the shelters they live in may not be big enough for a family. The settlement can be seen as always crowded with many people (Cazabat, 2018), so they may not feel as comfortable as they used to be. They appeared to adapt to the situation after the years, none of the respondents talked about the settlement. Besides, the camps have been established with adequate electricity and water facilities. Perhaps this is an advantage of an urban settlement. Regarding pursuing livelihoods, those involved in livelihood support have had the necessary tools and equipment. They received cash grants to buy fundamental materials such as sewing machines, weaving equipment, carpentry tools, and others. Some of them have managed to buy motorbikes. It can be presumed that IDPs have substantially adapted and acquired physical capital.

In general, the more IDPs that can access livelihood assets, the quicker they gain benefits. Thus, most aid agencies are trying to provide those physical assets. As the literature presented, it may not be possible to gain the whole livelihoods assets. IDPs have been managing their life with what they have had. In a vulnerable context, financial may not be the only matter because having good social capital can also be a great comfort for their mental wellbeing. Most of all, recognition from Churches and local communities can provide a sense of belonging to society.

6.5 Livelihood Strategies and Activities

"Livelihood interventions are a key protection tool for refugees and IDPs, as they contribute to their social, emotional, and economic well-being, their long-term food security and their ability to protect themselves against shocks and vulnerability" (Women Refugee Commission, 2009, p.2) Livelihood interventions cover a huge variety of different types of strategies depending on the types of livelihoods affected and the nature of the risks facing different population groups. The intervention can be divided into those that support the assets people need to carry out their livelihood strategies and those that support policies, institutions, and process (Lautze & Stites, 2003; Young et al., 2007; Osman et al., 2007; Jaspars et al., 2007). Humanitarian agencies are increasingly using a range of livelihood supports to meet basic needs of IDPs. Some livelihood strategies have been recognised as effective tools to cover their needs. This section explores similarities and differences of livelihood strategies between the literature and the findings in Kachin State.

Despite the challenge of getting a piece of land, agriculture and livestock are the dominant livelihood strategies around the world. Many people in conflict-affected and fragile states in Africa are still maintaining livestock as their livelihood (Cervigni & Morrris, 2016; Stites & Bushby, 2017). The focus group sessions mentioned that farming and animal rearing are IDPs preferred livelihoods and they wish to keep carrying on those activities. Although they cannot own a farm or land, some IDPs are working as day labourers in the agriculture sector. The humanitarian agencies usually provide farming tools, seeds, and fertilisers for farming and that is the same practice leading organisations from Kachin State follow. IDPs have been given seeds and farming tools yet respondents said that a piece of land is the main element they need. Provided materials alone are not sufficient to start farming. Those who are involved in

the farming groups received both cash grants and seeds for cultivation, yet the group said it has not been business level yet since getting fertile soil is difficult. Livestock is an important asset for rural settlers and some aid agencies assist in the form of livestock. However, not all animals are appropriate for local conditions. For example, goats were not of an appropriate breed adaptable to the extreme weather and most of them died in Kyhber Pakhtunkhwa, Pakistan (Shah & Shahbaz, 2015). Backyard poultry has been widespread and useful and women in rural areas have been able to increase their income. Respondents said that pig rearing has been very supportive and helpful livestock for their needs. A local organisation, KMSS, just started providing cattle and chickens and they look forward to yielding positive results.

Vocational training for income-generating activities is common and successful in livelihood intervention. Capacity building and vocational training have been perceived as helping IDPs rebuild their livelihoods. Some IDPs can establish their own business through these schemes and many are now earning a regular income. Many women received training and support to start their business at home and this rationale seems to have been to empower women not only to earn money but also to gain self-esteem. Such interventions generally receive positive feedback with many displaced women benefiting and working from home supporting the family's income. The activities can be different depending on the local context yet implementing the support programmes are mostly the same. For example, men in Pakistan receive plumbing and welding training and guidance to run their workshops (Shah & Shahbaz, 2015). Displaced men in Kachin State receive carpentry and concrete making training and it has been beneficial for their livelihoods. Jaspars and Buchanan-Smith (2007) stated that fuel-efficient stoves in Dafur were repeatedly mentioned as the example of livelihoods programming as it led to minimising the protection risks such as collecting firewood. The situation is a bit different in Kachin State. A respondent said that stove making is not working, and it might stop soon. Nevertheless, income-generating programmes, in conjunction with microfinance programmes, represent important modalities for livelihood support (Jacobsen, 2002).

On the other hand, some literature suggests that skills and capacity-building training come with drawbacks as well. Capacity building programmes often tend to be overly technical and fail to recognise the complexity of local systems (Mallett & Denney,

2015; Stites & Bushby, 2017). Sometimes, these interventions fail to consider participants' needs and interests, fail to assess market viability, fail to provide an insufficient timeline to make an impact, have a limited understanding of barriers that participants may face or lack strong links with labour markets (Crawford et al., 2015; Stites & Bushby, 2017). The literature contains evidence from a number of vocational training programmes, which shows there is often a mismatch between training and jobs and suggests that a failure to connect training to current and future demand on behalf of employers leads to a failure to meet the high expectations of participants (McKibben, 2011; UNDP, 2008; Mallett & Slater, 2016). During interviews, respondents revealed similar situations such as failure to look into IDPs' interests and capabilities, a lack of market assessment, and that some training was too basic to create a business. However, the majority of respondents highlighted the benefits of vocational training and income-generating activities. There may be a possibility of a few downsides, but the income-generating strategy is still widespread and resulted in many positive responses.

The literature presented that microfinance and cash transfers are also crucial processes to cope with livelihood recovery. Cash transfers such as vouchers and cash for work programmes are increasingly used in situations of conflict as well as natural disasters (Harvey, 2007; Jaspars et al., 2007). Microfinance is also heavily promoted by aid organisations and it is one of the most discussed interventions in conflict-affected states. Microcredit loans have been received by many people in Afghanistan (Kantor, 2009; Mallet & Slater, 2012) and, it benefited many refugees in South Sudan (Gale, 2011). However, there is also a criticism that microfinance reinforces existing social inequalities. Despite criticisms, many refugees in the urban environment have been interested in microfinance (Stites & Bushby, 2017). Microfinance and microcredit programme have been supported and implemented quite extensively in fragile and conflict-affected situations, both by governments (IMF, 2006; Longley et al., 2006; Mallet & Slater, 2016) and by NGOs and donors, yet there is no solid empirical evidence that the growth in asset portfolios was a result of access to microcredit through the programme (de Klerk & Nourse, 2004; Mallet & Slater, 2016). During field research, none of the respondents mentioned microfinance. A staff member from the leading organisation said microfinance would not work even if it was implemented. It is a process of lending money and IDPs would need to pay back both the amount they borrowed and interest. It would be a burden and make IDPs more depressed worrying

over the debts. It may work well in other parts of the world, but he doubts it would work for Kachin IDPs. Thus, whether microfinance works or not may depend on the local context and IDPs or refugees interest.

Formal employment is still not common for IDPs. Some literature also shows very little regarding salaried employment of IDPs or refugees. Some IDPs used to work as schoolteachers and pre-kindergarten teachers before displacement, however, they could not resume their work in the city. Salaried employment is very competitive even for city dwellers, so it is harder for rural settlers, respondents said. Thus, casual labour, seasonal work and day labour have become the most common urban livelihoods for many IDPs. Construction sites are a common workplace for men as day labourers whilst domestic help seems to be common work for women in other parts of the world (Pyakuyal, Ghimire & Sharma, 2012). However domestic work is not popular in Kachin State because of the extremely low pay. Day labour may not be a convenient livelihood, but both IDPs and refugees around the world rely on it for living in urban areas although its sustainability is questionable. Some IDPs especially young people are working near the China border as casual labourers, mostly in factories and restaurants. They hold only a border passbook which is not a legal passport for working. In such situations, they have been arrested and deported from time to time (Oxfam, 2016). Issues such as gender-based violence and human trafficking have been raised. Meanwhile, the leading organisations are working on job agency programme to search for suitable jobs for young people regardless of their educational qualification. A staff member believes it will lead to better opportunities for IDPs to gain appropriate livelihoods.

6.6 Policies, Institutions, and Process Intervention

Livelihoods are influenced by the wider socio-political and legal-regulatory contexts such as Policies, Institutions and Process. These can be identified as a mechanism that affects the ability of refugees or IDPs to pursue livelihoods, opportunities for advocacy, cooperation and programme implementation (UNHCR, 2010). In any setting, a range of institutions largely contributes to livelihood opportunities of vulnerable people. The institutions include such as government ministries and relevant departments, local government and municipalities, humanitarian and development aid agencies include local and international organisations, civil society and community organisations. In Kachin State, faith-based organisations play the leading role in IDPs' affairs. Local

NGOs such as civil society organisations and community-based organisation also assist IDPs. Those organisations can be important fundamental elements to making appropriate policies and process.

During face-to-face interviews, none of the interviewees mentioned local government intervention. IDPs' basic food, health issues, education, and livelihoods have been supported by international aid agencies and local organisations but not the government. In general, most camps are on church-owned land which makes IDPs feel some relief because they know that the churches are looking after them. They do not seem to have any expectation from the government. Some literature shows that local government provides allowances for IDPs (Hovey, 2013) but respondents have not experienced this. During the focus group with organisation members, they indicated that they collaborate directly with international aid organisations such as UNHCR, World Food, UNICEF, NIPPON, Oxfam, and Bread for the world. According to the focus group with staff members, the local organisations have founded a 'Joint Strategy Team' which included all local community organisations. The joint strategy team can be known as a representative team for IDPs. The joint strategy team is directly or indirectly influencing the advocacy activities and protection activities.

Even though refugees or IDPs rely on the intervention of institutions, not all the processes and approaches are sufficient. Most literature presents weaknesses or inappropriate practices of aid agencies. One of the most common weaknesses is the lack of surveys or assessment. Shah and Shahbaz (2015) stated that most organisations did not conduct systematic surveys for assistance intervention. They also mentioned that aid agencies do not attempt to understand the role of informal institutions which lead to exclusion. In fact, the process of listening to displaced people and better understanding their livelihood strategies has contributed to a strong consensus on policy advocacy (Crawford et al., 2015). The required information is usually collected through local informants or community leaders which can be rapid assessments without detailed facts. Many respondents pointed out the similar condition of the organisations' approaches which includes a lack of consideration of IDPs opinions. As a consequence, there is a mismatch between IDPs' interests and provided training and market viability of some products. Moreover, the organisations did not try to consider and recognise IDPs capabilities while some IDPs want to carry on using their existing capabilities.

Some respondents believe that supporting existing skills could be helpful because learning and adapting to new livelihoods does not apply to all IDPs. A woman shared her opinion and she said, *"In my opinion, the livelihood support should encourage our existing work experience and skills. The organisations should support based on my expertise. If the organisations support based on what their skills and capabilities, it will enormously contribute to becoming a permanent livelihood."* (Participant 19)

Situation analysis and market assessment are vital when programming successful livelihood interventions. When staff members were asked the process and approach of their livelihood support programme, they said they perform mostly by following donor or partner handbooks. They admit that they could not conduct proper surveys since it started as emergency livelihoods. They did not realise the requirement of market research due to a lack of technicians. Staff members were not actually trained for systematic livelihood intervention. According to Mallet and Slater (2012), there are three stages of livelihood interventions such as livelihood provision, livelihood protection, and livelihood promotion. Livelihood provisioning tends to be geared towards emergency contexts and aims to meet people's basic needs and improve personal safety focusing on food aid, cash, and public works programmes. Protection interventions are considered vital to facilitating livelihood recovery, and it is thought they may help increase resilience, ensuring that accumulated assets are not exhausted through cyclical environmental stress or renewed conflict (Le Sage & Majid, 2002; Mallet & Slater, 2012). Generally, protective interventions have tended to be geographically concentrated in rural areas and concentrated on the agriculture sector (Jaspars & Maxwell, 2009). Livelihood promotion interventions have perhaps the greatest transformative potential, focusing, as many of them do, on improving people's future livelihood prospects, be it through training, improving access to credit, or altering the governance of market systems (Mallet & Slater, 2012). Looking at insights into livelihood interventions in Kachin State, it can be seen as a mixture of livelihood promotion and protection while provision is a separate sector as it is distributing basic foods. Despite staff members were speaking as their intervention was an emergency, the activities appeared to be intended for the long-term. It was a little bit confusing for local organisations since they were following donors' objectives without realising the importance of systematic surveys and assessments.

States and aid agencies can support livelihoods and promote economic activity in fragile and conflict-affected situations through effective programming, but their actions in a broader sense can also determine outcomes. There may be both positive and negative impacts of livelihood programming, yet the role of institutions in shaping the patterns of livelihood strategies for IDPs has been highly recognised.

6.7 Understanding Livelihood Outcomes and Sustainability

The process of effectiveness and the livelihood outcomes appeared to be questionable, yet the benefits and positive outcomes are also undeniable. Much of the literature questions the effectiveness and sustainability of livelihoods in the context of a humanitarian crisis. Lisoka-Jaegermann (2015) even argues that sustainability of livelihoods is the weakest aspect in sustainable livelihood frameworks and is rarely addressed in detail due to the vagueness of the term and lack of means to measure it over time. Most studies agreed it is not easy to evaluate (Mallett & Slater 2012). However, the previous chapter presented, the majority of respondents agreed that their livelihoods can be sustainable. IDPs have established relatively stable livelihoods based on the assistance they have been provided. Furthermore, they believe it is a sustainable livelihood for them. It is hard to confirm this with quantitative data, yet there were many instances where respondents described sustainability.

Outcomes can only be understood by combining a personal and household perspective. From the economic perspective, it may seem as slow and low. Livelihoods are too often identified with a purely economic perspective, nevertheless, people make choices for a wide range of reasons. For instance, to maximise future individual freedom of choice, to maximise safety rather than income, to maintain assets for future generations, and to increase social status; because of social or religious obligations or for personal comfort or satisfaction (Lavine, 2014). Respondents shared their feelings after being involved in livelihood activities and these feelings included a sense of belonging or having something to lean on, feeling independent, free and encouraged, feeling hope, and having wider social connections. Most of them talked as if they can share their skills with the future generation. People develop livelihood strategies according to their personal or social objectives which may not make sense when assessing outcomes and sustainability. Thus, IDPs' belief, attitude, perception, and mental strength seem to keep growing and which is an inspiration to sustaining their livelihoods.

6.8 Urban Livelihood Adaptability

Moving to a new environment and adapting to new livelihoods can be challenging. Most IDPs thought their displacement would be temporary and they would be able to return in a short period. An interviewee even mentioned that he used to say his livelihood in the city was only temporary. Later on, he learnt that his work can be long-term and also financially reliable, and he decided to carry on even after he found he could return. It may take time to fully adopt alternative livelihoods, but some IDPs have been able to adjust proportionately. Some IDPs are working more than one job and this may also include self-employment. Despite much competition to create self-employment in urban areas, an interviewee has managed to achieve one. He has been in a variety of job sectors and faced many obstacles. Now he owns a car which he runs for private rental and makes an adequate income for the family. His wife is involved in an income-generating group as well. He wants people to know that IDPs are also capable of achieving a decent life in urban areas as long as they try hard. He wishes IDPs were recognised as hard-working people and not just as dependent on humanitarian aid. He shared his experience of pursuing a livelihood in an unfamiliar environment as below:

> *"I think I have had better opportunities living in a city compared to my previous life in the village. Although I have to live in the camp, I feel quite settled because I have a job and my children can access better education. I miss my homeland, but I am trying to get a house in the city. I might not go back at all. Living in a tiny room in camps make me feel miserable, yet I like city life in which I can find greater chances. I have been working so hard. I worked as a day labourer in many casual jobs. After a year, I applied for a security guard position at an NGO office and I had a chance to attend training as well. I made connections with people that benefit. I could drive a rental car. The rental was mostly offered by NGO workers and I made enough money to buy a car of my own after a couple of years. I was also involved in a pig rearing group and was a member of the management team of our camp. Despite all the hardship, displacement makes me a better and more mature person. I have learned a lot working as a day labourer, but I see it as opportunities and use it accordingly. I also believe that it is a blessing*

from God. My honesty, courage, and persistence led me to better opportunities." (Participant 7)

His adaptability has resulted in convenient livelihood outcomes for his family. Some might argue that urban livelihoods are not applicable to rural people. This respondent's story shows that searching and creating a livelihood can be a chance for everybody.

IDPs are struggling to manage the new livelihoods they have been provided. There is also a concern that the new livelihoods do not quite match their situations. However, most respondents expressed they have managed it very well and those activities suit them. A widow, 47 years old with six children, expressed the view that displacement has brought better opportunities for her. She said: *"If we were not displaced, I would not able to learn these skills – I never knew anything about food preservation and food processing. I have learnt ways of doing something for a living - skills that can make a life in the city."* (Participant 16) Her products are successful enough to earn money for her family.

Some successful adaptation may link to the capabilities of IDPs themselves because the idea of capability is the opportunity to achieve valuable combinations of human functioning – what a person is able to do or to be is entitled to human rights (Sen, 2005). A combination of urban livelihood adaptability, part of their capability, their courage, their willingness to learn something new, and hard-working has been paid off as acquiring finer livelihoods. It has been more than eight years and the majority of IDPs have adapted to the situation quite well and some of them see the urban settlement as having better opportunities to pursue a decent life.

6.9 Understanding Sustainable Livelihoods and Community Development

The sustainable livelihoods approach improves understanding of the livelihoods of the poor. It organises the factors that constrain or enhance livelihood opportunities. It can help plan development activities and assess the contribution that existing activities have made to sustaining livelihoods. It also helps formulate rural development activities (Serrat, 2017), based on the idea of emphasis on people's participation, empowerment, and participatory learning approaches, which continues to dominate community development practices. Sustainable livelihood practice is an inclusive fundamental

mechanism to promote rural development as the outcomes are reducing vulnerability, improving income, or reducing poverty and natural resource sustainability. Besides, livelihood perspectives have been central to rural development thinking and practice in past decades (Scoones, 2009).

Some respondents stated as the livelihood intervention can be seen as a form of development intervention as well. As presented in findings, most interviewees talked about how their income has been improved and reduced their vulnerability. IDPs, those who are involved in livelihood activities, expressed those livelihoods will be a part of their future even after returning. They believe their skills, knowledge, and capacities will also be a great contribution to resettlement and rebuilding the community. During the discussion with staff members, they mentioned that the livelihood support programme is no longer just for emergency or temporary purposes. The organisations' livelihood approaches are shifting to development activities by strengthening and empowering IDPs existing skills. The organisations have been trying to work as livelihood support implementers as well as community development practitioners. A project officer also added that an objective of the livelihood support project is to reach sustainability and it is intended to move forward to a path of development as well. Even though some activities were not familiar with IDPs previous livelihoods, participants are working without difficulties. They would like to carry on those activities as they believe they can rely on them to fulfil family needs. It can be implied that the current livelihoods are proceeding to the community development approach.

On the other hand, the link between sustainable livelihoods and community development has raised many questions since scholars and practitioners have different perspectives. Development organisation such as DFID, UNDP, and Oxfam have been applying sustainable livelihood frameworks as rural or community development tools although there are some gaps in reality (Brocklesby & Fisher, 2003). However, in a flexible term, livelihoods can be attached to all sorts of other words to construct whole fields of development enquiry and practices. These are related to locales – rural or urban livelihoods, occupations, social differences, livelihood directions or pathways, and dynamic patterns such as sustainable or resilient livelihoods (Scoones, 2009). The perspectives and connections between sustainable livelihoods and development may

not be as simple as it seems. However, promoting sustainable livelihoods can be a core element of rural development as well as community development.

Chapter Seven:
Conclusion

7.1 Research Overview

This thesis has explored the livelihoods of IDPs in Kachin State of Myanmar. The main objective of this study is to find how IDPs have constructed and developed their livelihoods living in camps. The study provided insights into IDPs general livelihood activities and identified different stakeholders who are involved in those livelihood support programme, the benefits or advantages of those livelihoods and followed by some challenges. The study also tried to understand the general perceptions of IDPs regarding livelihoods and the approaches used by assistance providers. The other potential livelihoods and sustainability of current activities are revealed by both IDPs and service providers, the local leading organisations. In general, this study covered the main themes of research questions such as IDP livelihood activities provided by the organisations, further possible livelihood solutions and outcomes, and the sustainability of those livelihoods.

Using qualitative research methodology, with the help of a social constructivist approach and the livelihood framework in humanitarian crises that have been applied to collect necessary data and information. Fieldwork conducted was able to understand IDPs perspectives, feelings, and opinions regarding livelihood activities by using both semi-structured interviews and focus groups. With inductive data analysis and interpretation, the study was able to reveal in-depth perceptions of IDPs. The study has assessed the extent to which livelihood activities have been helpful and supportive to IDPs family needs as well as their mental strength. This study also revealed as current livelihoods provide not only life skills but also a long-term income solution for IDPs who received the supporting programme. Correspondingly IDPs expect to improve their existing skills to sustain as if it is their permanent livelihoods and they hope to extend their small businesses with the help of the leading organisations as long as they can carry on. They have realised learning new livelihoods is not easy, yet they also believe those skills can be adequate for their needs.

In this study, I have demonstrated that livelihood activities provided by organisations are adequate to start long-term work since IDPs expressed they received skills and

capacities. There are some challenges when implementing and building new livelihoods in an urban setting, but those hardships appear to be manageable and bearable. IDPs have adapted and simulated in a new environment in positive terms over time. They have adjusted to their new life with the help of local civilian groups including faith-based organisations despite the government's absence in IDPs affairs. IDPs develop and construct their livelihoods in the city not only with the assistance of international and local agencies but also through finding opportunities by themselves in or out of the region. The success and effectiveness of livelihoods have proved that IDPs can improve current activities as a development tool even after they return to the original place. They shared quite openly their concerns and other possibilities which can also be helpful to their living. After they endured many obstacles and become independent at some point, the present state of livelihoods has been an inspiration for them. They hope for a better future based on the skills they have learned and the new life they have built so far. The leading organisations have been searching for better opportunities for IDPs to shift into community development or rural development as they believe current livelihoods can be a fundamental element to move forward. Thus, current activities can become a tool for community development to some extent. It may not be a complete solution for IDP livelihoods, but it is surely a proportionate way to recover the previous life and to build a decent life.

7.2 Livelihoods as a Resilient and Durable Solution in Humanitarian Crises

While displacement is a humanitarian crisis, it has significant development impacts on human, social, physical, financial, and natural capital, and most of all on economic growth, poverty reduction, and environmental sustainability. When displacement becomes permanent or long-term, development actors' interventions have become vital as displacement impoverishes individuals, families, and communities. IDPs often lose land, property, livelihoods, and access to health services and education. Providing food aid to avert starvation is not enough while the situation is too vulnerable and focusing longer term by extending humanitarian assistance to include livelihood initiatives is a positive response. To survive and recover from the vulnerable condition or conflicts, livelihood intervention is crucial even in a particular crisis. To rebuild livelihoods, development agencies provide essential skills and equipment not only for a short time but also for long term potential. Since livelihoods and food security are intimately connected, re-establishment of livelihoods is a key to improving both IDPs food

security and fulfilling their rights. It may be hard to agree which policies and strategies are most sufficient in creating livelihoods, however, temporary work programmes with payment in cash or food, vocational training or skills training, providing productive assets, and creating sustainable livelihood opportunities and self-reliance are considered the most appropriate in the context of durable solutions (IDMC, 2010). By becoming self-reliant, refugees, and IDPs lead active and productive lives and can weave strong social, economic, and cultural ties with their host communities, and also rebuild hope and prepare for the future (UNHCR, 2010). Therefore, the restoration of livelihoods helps IDPs to become self-sufficient again and increases the general level of development.

7.3 Summary of Findings and Discussions

The literature stated social protection and livelihood interventions are significantly important in the state of refugee and displacement (UNHCR, 2010). Exploring the real situation of IDPs is as crucial as refugee problems. Findings of this study presented different point of views from both IDPs and organisation staff members help to understand the gaps between both parties and their challenges implementing livelihood activities in camps. They may have faced different difficulties, yet they are searching for better opportunities. One main objective of this study was to find out if current livelihoods can be sustainable. I chose to explore the sustainability of livelihood support programmes because I used to experience questionable approaches used by partner organisations in a matter of certain activity durability. For example, local organisations were expected to follow partners' instructions or donors' ways without much considering the contextual analysis and therefore resulted in less sustainable activities than expected. Besides, although a livelihood is an essential aspect in pursuing decent life, IDP and livelihood issues received little attention. Providing food aid only is not enough when displacement becomes prolonged. This study set out three main themes to respond to the aims of the research. Some small sub-themes were discussed in order to support the main themes.

(1) What livelihood activities are supporting IDPs as a development tool in Kachin State, Myanmar? And who is involved in the process of undertaking livelihood activities in what way?

Agriculture and farming are still IDPs' preferred livelihoods although farmland is not available for commercial operations and most of the agriculture activities are rather small such as home-gardening, indoor gardening, kitchen garden, plant nursery, seasonal crops and fruits. Most vegetables are mainly for household consumption while some seasonal crops are for sale. In terms of livestock rearing, pig raising is successful although keeping pigs secure with fences is challenging. Agriculture activities have been provided as a group while pig rearing is mostly for individuals. The most successful livelihoods are income-generating such as food processing, carpentry, brick making, and bamboo handicrafts. Moreover, running a small grocery, tailoring, and making traditional hats and bags are popular business activities among IDPs. When livelihood support is not applicable for everyone, casual work and day labouring is common to get a small amount of cash. Most of those activities such as providing skills training and support financially to start a business are similar livelihood strategies to other parts of the world. However, microfinance and cash transfers are not available since local agencies are concerned it can be a risk or a burden for IDPs.

Despite minor challenges such as compromising with group members, getting suitable places to work and market access, there are many benefits that participants received. Having regular work, building a small business, getting regular income and fulfilling family needs, learning skills and getting tools and equipment are tangible advantages. Furthermore, there are intangible benefits such as mental strength, feel comforted and encouraged, being able to build self-esteem and social networks, and feeling hopeful are mentioned by respondents.

(2) How can those livelihood activities be improved as sustainable livelihood tools for IDPs?

Having talked about how to improve current livelihoods activities to become sustainable livelihoods, respondents spoke based on their experience and local context. Tailors said keeping up with fashion trends would help to sustain their works while food processing groups shared their ideas of listening to customers feedback and designing better packing along with small machinery would help to expand their business. Most importantly, enhancing their existing skills is the best way to maintain their livelihoods, they said. So that they can become entrepreneurs at a certain time. In general, agriculture and livestock rearing groups stated that proper land for farming and

a suitable workplace is essential to keep working. Their way of thinking to improve the livelihoods may seem simple, yet it sounded reasonable and applicable to them.

(3) What kind of strategies can be more effective to become development tools through sustainable livelihoods?

Most respondents perceived that current activities and strategies are sustainable long-term livelihoods. Their opinions about other potential livelihoods are not much different to current ones which they are working on. They agreed that certain skills and capacity are required to get real livelihoods and they have learnt basic skills to start. Construction work can be agreeable work for men not only in urban but also in rural areas, they said. The majority of them expressed that agriculture or farming is a convenient livelihood for them as it always has been. They have plans and goals for the future and their enthusiasm has demonstrated their livelihoods have been sufficient and can become permanent livelihoods. In addition, they wish to keep carrying on their work even after they return and expand into bigger businesses.

Respondents expressed their perceptions of the livelihood support approach that organisations have a lack of assessment which resulted in unexpected consequences, they are weak in follow up and monitoring, they have failed to recognise IDPs' capabilities and barely asked IDPs' opinions. On the other hand, IDPs also trust that the leading organisations are doing the best for them and also organisations believe current livelihoods can be initiatives for the future. Measuring the sustainability of livelihoods may be neither easy, yet most respondents believed that it can be long-lasting as long as they try to maintain its permanency. They also revealed their skills and capacities will be a great contribution to re-settlement and re-establishment after they return home.

It may not be possible to obtain the whole livelihood assets during displacement, IDPs have managed to adapt the situation with what they have had. For example, IDPs receive a great deal of consolation and help from the churches and the host community. It is a motivation and social comfort during such a difficult time. Livelihood strategies and activities around the world can be varied from time to time but the differences are based on local conditions. Primary responsibility for protecting the IDPs rests with the national authorities of the country and the government themselves should function and

respond to displacement (UNHCR, 2006), however, IDPs in Kachin State have survived and lived through without state intervention. With the skills they have learnt from international and local agencies, some Kachin IDPs have adapted to urban life rather well.

7.4 Research Contribution

This research is one of very few academic studies of Kachin IDPs and their livelihoods. Academically, this research will contribute to the literature of development studies, especially within the displacement context and livelihoods intervention. This study contributes to community development policy and practice not only in the context of a humanitarian crisis but also for typical rural development. The livelihood framework in a humanitarian crisis is based on the sustainable livelihood framework, thus, this study informs local and non-local humanitarian and development agencies. For instance, context analysis and listening to community voices and opinions is important during development planning regardless of distinct circumstances. It will also help to find resilient and sufficient solutions during any vulnerable situations within the country. Furthermore, it will provide valuable information regarding livelihood improvement to development agencies and local NGOs to identify more useful tools and strategies.

From international perspectives, this research may be a piece of information about domestic conflicts of Myanmar and its consequences especially whilst people who have suffered most are ethnic minority groups. This study might also be a demonstration that international agencies may need to pay more attention to the approach they have used in developing countries and how to compromise with local stakeholders. Besides, it will contribute to a larger body of research that is beginning to address the challenges of IDPs and the livelihood strategies they employ. My research will enable agencies and policymakers to better understand the needs and the interventions to address the broader social and economic dynamic of IDPs. From a personal point of view, I hope, this study reinforces the need to look at the relevant component of a development framework, especially to emphasis displaced peoples across the country and the social-political development of ethnic minority groups in Myanmar.

7.5 Further Research Recommendation

Although this research was conducted appropriately, some limitations might be concerned for further study areas. It was not possible to look through and understand the experiences of such a large population within the timeframe I had. If the fieldwork had been longer and used a mixed method approach, the information would be more enriched and fruitful. For example, using quantitative methods, such as survey would be a convenient way to capture the realities of the larger population and their general perspectives of livelihoods. On the other hand, due to time limitations and the research framework, this research could not represent either the whole IDPs in urban areas or IDPs in rural regions. Thus, this could be an area of further research on the livelihoods of rural IDPs and the realities of their survival.

This research has distinguished interesting areas that may need further research. As some respondents mentioned, they received mental strength, encouragement and self-confidence by implementing livelihood activities, so it would be worthwhile to explore whether the livelihood support empowers IDPs to some extent. This would be a greater feature of livelihood support and empowerment of IDPs community. According to staff members, not all trainees could manage to implement the provided activities. Therefore, it would be useful to investigate the effectiveness of skills training and IDPs livelihoods by focusing on the outcomes and impact of livelihoods training and the trainee who participated in that training.

7.6 Closing

This research has investigated the building of livelihoods in the context of a humanitarian crisis by looking closely into the life of displaced people. It also assessed the efficiency and effectiveness of livelihood support and the outcomes which can be tools for sustainable living. IDPs' general perceptions of the livelihoods approach have been explored and IDPs' perspectives on sustainable livelihoods have been mentioned in this study. I have found that most respondents have accomplished decent livelihoods with the help of livelihood support providers despite some minor challenges and limitations. Likewise, they expressed that if those activities can be maintained in sustainable ways this would help to improve further stages of their living. This study represents experiences, attitudes, and feelings of groups of displaced people and groups

of local civilian agencies. Current livelihoods support programme may not be seen as absolute answers for the whole IDPs. However, it is surely partial solutions for a certain group of IDPs.

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Appendixes

1. Human Ethic Approval Letter

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Phone   0-4-463 6028
Email   judith.loveridge@vuw.ac.nz

MEMORANDUM

TO	Lazum Htu Tawng
FROM	Dr Judith Loveridge, Convenor, Human Ethics Committee

DATE	27 May 2019
PAGES	1

SUBJECT	**Ethics Approval** **Number:** 0000027403 **Title:** Exploring the livelihoods of Internally Displaced People

Thank you for your application for ethical approval, which has now been considered by the Human Ethics Committee.

Your application has been approved from the above date and this approval is valid for three years. If your data collection is not completed by this date you should apply to the Human Ethics Committee for an extension to this approval.

Best wishes with the research.

Kind regards,

Judith Loveridge

Convenor, Victoria University of Wellington Human Ethics Committee

2. Request Letter to the Leading Organization

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Date: 31.5.2019

Director
Humanitarian Development Department,
Kachin Baptist Convention.
135, Shanzu South, Myitkyina.
Kachin State, Myanmar.

My name is Lazum Htu Tawng and I am a Master's student of Development Studies in School of Geography, Environment and Earth Sciences at Victoria University of Wellington, New Zealand under New Zealand Aid Scholarship Program.

As part of the university's requirements, I am doing research project titled "Exploring the Livelihoods of Internally Displaced Persons in Kachin State of Myanmar" by looking insights into IDPs livelihood strategies. The data collection period which has been approved by the University will be conducted during June to Early August 2019. The collected information will be used to write a Master's thesis, which is expected to finished February 2020.

The data collection method includes both semi-structured interviews and focus group meetings. Face to face semi-structured interviews will take place in camps and participants will be both men and women. I hope that potential participants will be identified by your organization as I believe you have kept all necessary data and name list of displaced people especially who have received livelihood support from NGOs. I would like to meet 3 focus groups and one group will be your staff members, especially who have implemented the livelihood support programs in camps. I would like to audio record the focus group discussion with their permission. Their identities, participation and information will be kept confidential.

Thus, I would like to request your cooperation and necessary assistance during field research. With this letter, I hope that your assistance and permission will be given as it is very necessary for the completion of my research.

This research has been approved by the Victoria University of Wellington Human Ethics Committee (Ethic Approval: 0000027403).

Sincerely yours,

Lazum Htu Tawng (Principal Investigator)
Master of Development Studies
School of Geography, Environment and Earth Sciences,
Victoria University of Wellington.
+64 21 158 6011
Lazumhtu7@gmail.com

Attached Documents:
  1) Full research proposal

3.1 Information Sheet for Participants

Exploring the livelihoods of Internally Displaced Persons in Kachin State of Myanmar
INFORMATION SHEET FOR INTERVIEW PARTICIPANTS

You are invited to take part in this research. Please read this information before deciding to take part. Thank you for considering this request.

Researcher: My name is Lazum Htu Tawng and I am a Master's student of Development Studies at Victoria University of Wellington. This research project is part of the university's requirements for the completion of my studies.

Aim of the Project

This research focuses on Internally Displaced Persons and their livelihoods in the Kachin State of Myanmar. The study aims to explore the livelihood strategies of IDPs in camps. It intends to look at their day to day activities regarding livelihoods. It will examine their strategies, their actions to fulfil their family needs as well as social needs.

Moreover, this study will look at current livelihood support programs and how to improve those activities in the long run. It hopes to find out more effective and efficient livelihood strategies to improve sustainable livelihood as a tool for sustainable development.

This research has been approved by the Victoria University of Wellington Human Ethics Committee (Ethic Approval: **0000027403**).

Interview format and Participation

If you agree to take part the interview will be conducted at a place and time where it is convenient for you. The interview will take approximately 30 to 60 minutes per person. I would like to audio record the interview with your permission and I will make a summary of the interview later.

I will ask you questions about your personal background, your daily life in camp, how you manage and address the family needs, your opinions on current income generation activities and your personal view of how to improve them. Your participation is completely your decision and voluntary. If at any stage you feel uncomfortable or inconvenienced, you can feel free to skip a question or decline to answer any questions.

You can choose to not answer any question or stop the interview at any time, without giving a reason.

Data and Information Use

This research is confidential*. Only my supervisor Prof John Overton and I will be aware of your identity, but the research data will be combined, and your identity will not be revealed to any other person or be shown in any reports, presentations, or public documentation. Pseudonyms will be used to protect your identity and to maintain anonymity. Your name will be confidential, but other identifying characteristics will be used only with your consent.

This research is an essential part towards my thesis, to be submitted in partial fulfilment of the requirements for the degree of Master of Development Studies. All data and information will be used only for my thesis, academic publication, conferences and summary report. Collected data will be destroyed 5 years after the research is completed.

If you accept this invitation, **you have the right to:**

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview
- withdraw from the study before *15 August 2019*
- ask any questions about the study at any time;
- receive a summary of your interview transcript
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions, either now or in the future, please feel free to contact either me, Lazum Htu Tawng or my supervisor Professor John Overton on the details as below:

Student:
Name: Lazum Htu Tawng
University email address:
lazumhtu7@gmail.com

Supervisor:
Name: Professor John Overton
Role: Program Director
School: School of Geography,
Environment and Earth Sciences.
Phone: +64-4-4635281
Email: John.overton@vuw.ac.nz

In case you cannot contact me directly, the organization can help you contact me.

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

3.2 Information Sheet for Participants (Kachin Translation)

Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai hpyenyen ni a kanbau magam bungli hte seng nna sawk sagawn hkaja ai lam

San/htai lamang hta shang lawm na ni chye da ra na lawng lam ni (Interviews)

Shawng nnan myitsu wa/jan hpe ndai sawk sagawn hkaja ai magam bungli masing hta shang lawm na matu saw shaga mayu ai. Lawu na lawng lam ni hpe atsawm hti hkaja yu nna sawk sagawn hkaja ai bungli masing hta shanglawm na matu saw shaga mayu ai. Shang lawm garum ai majaw mung na chying wa chye ju dum n ngai.

Sawk sagawn hkaja ai wa: Nye a shaga mying gaw Lazum Htu Tawng nga ma ai. Ngai gaw New Zealand Mungdan, Wellington Muklum na Victoria Dakasu hta Master degree a matu hpaji sharin hkaja nga ai jan rai nngai.

Madung yaw shada ai lam

Ndai sawk sagawn hkaja ai lam gaw Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai Hpyenyen ni hte shanhte a kanbau bungli hpe madung dat masam maram sawk sagawn mat wa na nngai. Hpyenyen dabang hta shanu ga ai hpyenyen ni a shani shagu na kanbau bungli mahkrun masa hte magam bungli ladat ni hpe sawk sagawn hkaja mat wa na re. Matut nna hpyenyen dinghku ni hte hpyen yen wuhpung wuhpawng kata ra gadawn nga ai lam ni hpe ganing re ai masing masa zai ladat ni hte jawm tawt lai nga ai ngu ai hpe mung masam maram sawk dinglik yu ai lam galaw mat wa na matu yaw shada nngai.

Aten galu hkrunggrin ai bawng ring lam hpe lu la na matu ngangkang hpring tsup ai, grau nna tang du ai kanbau magam bungli mahkrun masa zai ladat nnan ni hpe sawk sagawn la lu na re hpe mung myit mada kamhpa nngai.

San/htai hkrang hte shanglawm ai lam

Myitsu wa/jan kawn ndai sawk sagawn hkaja masing hta shang lawm na matu myit hkut ai hte daw dan ai rai yang, san/htai lamang hpe myitsu wa/jan htuk manu dum ai shara hta minutes 30 hte hkying hkum mi grupyin aten jaw la na hpe tau lajin mayu nngai. San/htai galaw nga ai ten san/htai malu hpe ginchyum la lu na matu nsen rim ai lam hpe galaw mayu nngai hte ahkang jaw la na hpe mung myit mada nngai.

San/htai galaw ai ten hta myitsu wa/jan a tinggyeng matsing ninghting (shingdu labau), dabang kata, shani shagu na sakhkrung lam, dinghku a ra kadawn lam ni hpe gara hku

hparan jasan tawt lai ai lam, ya ten na kanbau bungli (shang gumhpraw tam ai lam) a ntsa na a hkamla ai lam ni hte grau rawt jat wa hkra gara ladat hte gaw sharawt na ngu ai na a ningmu ni hte seng nna san/htai galaw mat wa na re. Ndai sawk sagawn hkaja ai lamang hta shang lawm ai lam gaw myitsu wa/jan a tinggyen myitra dawdan ai lam san san rai na hte tinang myit nhkawn (nkam) ai rai yang, ga san hpe nhtai ai sha shalai kau mai ai.

San/htai malu hpe jai lang ai lam

San/htai malu yawng gaw machyi shim ai hte ngangkang hkra sha-ip da ai lam nga na re. San/htai malu hpe lit nga ai ngai Lazum Htu Tawng hte Sharin sara Prof John Overton hta lai nna kadai nchye lu na re. Bai nna san/htai malu yawng hpe gumhpawn kau na hte myitsu wa/jan a tinggyeng matsing sumhting ni hpe sumtang hta shalawm ai lam, tang madun sanglang bawng ban ai lam ni hte shawa hte seng ai laika ngau ni hta tsep kawp nlawm pru hkra machyi shim sha-ip da ai lam galaw na ga ai. Myitsu wa/jan a tinggyeng lawnglam ni ndawng pru hkra myingsawt (mying galai/malai) hpe jai lang na ga ai hte seng ang ai lawnglam ni hpe jai lang nag a ai.

Hta shinggyin la lu ai san/htai malu ni, nsen rim da ai lam ni hte seng ang ai matsing ninghting ni yawng hpe sumtang shale ngut ai hpang lahkawng ning hpring ai hte shamat shaprai (jahten) kau na nngai.

Lawu e madi madun da ai ahkaw ahkang ni hpe jai lang na matu ahkaw ahkawhkang hpring tsup nga ai.

- Tinang nkam htai ai ga san (shnr) ga san yawng hpe nhtai ai sha shalai kau na ahkang nga ai

- Tinang myit nhkawn mat ai ten (ra ai aten) kaw nsen rim ai lam hpe jahkring kau shangun na ahkang nga ai

- Tinang a san htai malu ni hpe 15 August 2019 ya nhpang hkrat ai sha dawm la kau na ahkang nga ai

- Sawk sagan hkaja ai lam hte seng nna grau nna chye mayu ai nga yang aten hpring san dinglik ai lam galaw na ahkang nga ai

- Nsen rim tawn ai san/htai malu hpe hpyila na/hkapla madu lu na ahkang nga ai)

- San/htai ka matsing ginchyum hpe hpyila/ hkap la madu lu na ahkang nga ai

- San/htai ka matsing ginchyum hpe hti yu nna ra ang ai kaw hpaji/ningmu jaw na ahkang nga ai

- Ndai san/htai malu sumtang kanan hpe lamang lit nga ai wa kaw ra ai ten email hte hpyi la mai na ahkang nga ai

Ndai sawk sagan hkaja ai lam hte seng nna ya hkyak hkyak (shnr) du na ra ai aten ni hta san mayu ai ga san ni nga wa yang Ngai Lazum Htu Tawng hte Professor John Overton kaw lawu na matut mahkai hkring dat hte maren matut mahkai wa mai ai.

Jawng ma:
Name: Lazum Htu Tawng
University email address:
lazumhtu7@gmail.com

Sara:
Name: Professor John Overton
Role: Program Director
School: School of Geography,
Environment and Earth Sciences.
Phone: +64-4-4635281
Email: John.overton@vuw.ac.nz

4.1 Participant Consent Form

Exploring the livelihoods of Internally Displaced Persons in Kachin State of Myanmar

CONSENT TO INTERVIEW

This consent form will be held for *5* years.

Researcher: Lazum Htu Tawng, School of Geography, Environment and Earth Science at Victoria University of Wellington.

Supervisor: Prof. John Overton

I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time and I can stop the interview at any time without giving any reasons.

By signing below, I understand that:

- I may withdraw from this study at any point before 15 August 2019 and any information that I have provided will be returned to me or destroyed.
- My identity will be kept confidential, so my real name will not be mentioned in any reports;
- The identifiable information I have provided will be destroyed five years after the research is completed.
- Any information I provide will be kept confidential to the researcher, Lazum Htu Tawng and the supervisor Prof John Overton.
- I understand that the results will be used for a Master's thesis and a summary may be used in academic publications and conferences.

- I consent to being audio-recorded my interview.   Yes
      No
- I consent to use my quotes in the research   Yes
      No

- I would like to be referred to by a pseudonym.   Yes
        No
- I would like to receive a copy of the summary of my interview.   Yes
        No
- I would like to receive a summary of findings.   Yes
        No

I agree and consent to the above statements.

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

4.2 Participant Consent Form (Kachin Translation)

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai hpyenyen ni a kanbau magam bungli hte seng nna sawk sagawn hkaja ai lam.

San/htai galaw na ahkaw ahkang hte seng ai lam

Sawk sagawn hkaja ai wa: Lazum Htu Tawng, Victoria University of Wellington.

Lahta e tang madun da ai lawng lam ni yawng hpe hti hkaja la sai hte, chyena hkawn hkrang ni ai. Lamang hte seng nna matut chye mayu ai lam ni nga yang aten tup (myitra ten) hta mai san jahpra la na ahkaw ahkang nga ai hpe mung chyena hkawn hkrang ni ai

San/htai galaw ai ten nsen rim la na matu mung myit hkrum nngai.

Lawu na lawng lam ni yawng hpe atsawm sha chyena hkawn hkrang ni ai:

- Ngai kaw na hta shinggyin la lu ai san/htai malu ni yawng (shnr) nkau/dawchyen hpe August 15, 2019 ya ndu shi yang shaw kau mai ai hte dawm la kau mai ai lam, bai nna hta shiggyin la lu ai san/htai malu, sumtang ni hpe lamang ngut kre sai hpang, ngai hpang de shalai ya na (shnr) jahten kau na re lam hpe mung chye na hkawn hkrang sai.
- Tinang kadai re ngu ai hpe htawng madun lu na/ shadan shadawn lu na zawn re ai shiga/lawng lam ni yawng hpe bungli masing ngut kre ai hpang 2 ning laman dawm shaprai (jahten) kau na re lam hpe chyena hkawn hkrang sai.
- Ngai kawn lu la ai san/htai malu (shiga) ni hpe Lazum Htu Tawng hte Prof John Overton yan kawn machyi shim ai hku kyem zing da ya na re lam hpe chye na hkawn hkrang sai.
- Ndai san/htai sumtang hpe Master Degree a matu laika ngau, hpaji mahkrun masa hku dip shabra ai (sara ni hti nna dinglun ya lu na matu) hte sara hte jawng ma manang ni a man e tang madun sanglang dan ai hpawng ni hta jai lang sa mat wa na re hpe chyena hkawn hkrang sai)

- San/htai galaw ai ten nsen rim la na matu ahkang   Jaw   ai/ Njaw ai
- Nye a sumla hpe gayet(dem) la na ahkang   Jaw   ai/ Njaw ai

- Myingsawt (Mying galai) lang ya na hpe ra sharawng ai   Ra ai/ Nra
  ai
- Nye a san/htai sumtang ginchyum shagun ya na hpe ra ai   Ra ai/ Nra
  ai
- Sawk sagawn da lu sai mahtai ni hpe shagun ya na hpe ra ai.   Ra ai/ Nra
  ai

Shang lawm na wa a,

Ta masat: _____

Mying: _____

Ninghtoi: _____

Matut Mahkai Hkringdat:_____

5. Information Sheet for Staff Members (Focus Group)

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Exploring the Livelihood of Internally Displaced Persons in the Kachin State of Myanmar

INFORMATION SHEET FOR FOCUS GROUP [organization members]

You are invited to take part in this research. Please read this information before deciding whether to take part or not. Thank you for considering this request.

Researcher: My name is Lazum Htu Tawng and I am a Master's student in School of Geography, Environment and Earth Sciences at Victoria University of Wellington. This research project is a part of the university's requirements for the completion of my studies.

Aim of the project

This research focuses on Internally Displaced People and their livelihoods in the Kachin State of Myanmar. The study aims to gain insights into the livelihood strategies of Internally Displaced Persons in camps. The research intends to explore their daily life regarding livelihood activities, strategies and their actions to fulfil their family needs as well as social needs.

This study will look at current livelihood support programs and how to improve them in the long run. It also intends to look at the involvement and influences of policies, institutions and process in livelihoods. It aims to find out more effective and efficient livelihood strategies to improve sustainable livelihood as a tool for sustainable development.

This research has been approved by the Victoria University of Wellington Human Ethics Committee (Ethic Approval: **0000027403**).

Focus group meeting Format and Your participation

You are invited to participate as members of focus group session. The focus group discussion will be conducted where and when it is convenient for you. I will ask you and other members about the livelihood support projects which is being undertaking by your organization and others. I will ask about the approach that you have applied, the achievements of those projects and your opinions regarding long term livelihood strategies. The focus group meeting will take approximately one hour. I would like to audio record the focus group discussion with your permission.

The information shared during the focus group is confidential. After the focus group, you may not disclose any information about other participants to anyone, but you are able to discuss your own experiences. You can withdraw from the focus group at any time before the focus group begins. You can also withdraw while the focus group it is in progress. However, it will not be possible to withdraw the information you have provided up to that point as it will be part of a discussion with other participants.

Data and Information Use

This research is confidential*. This means that the researcher and the supervisor named below will be aware of your identity, but the research data will be combined, and your identity will not be revealed in any reports, presentations, or public documentation without your consent.

You will not be named in the final report, but your organisation will be named instead. Only my supervisor, Prof John Overton and I, Lazum Htu Tawng will read the notes or transcript of the focus group. The focus group transcripts, summaries and any recordings will be kept securely and destroyed two years after the research is completed. All data and information will be used only for my thesis, academic publication, conferences and summary report. All the collected data will be destroyed 5 years after the research is completed.

If you accept this invitation, you have the right to:
- choose not to answer any question;
- ask for the recorder to be turned off at any time during the focus group;
- withdraw from the focus group while it is taking part;
- ask any questions about the study at any time;
- read over and comment on a written summary of the focus group
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?
If you have any questions, either now or in the future, please feel free to contact either my supervisor Professor John Overton or me, Lazum Htu Tawng as below:

Student:	**Supervisor:**
Name: Lazum Htu Tawng	Name: Professor John Overton
	Role: Program Director
University email address:	School: School of Geography,
lazumhtu7@gmail.com	Environment and Earth Sciences
	Phone: +64-4-4635281

John.overton@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

6. Consent form for Staff members

Exploring the Livelihoods of Internally Displaced People in the Kachin State of Myanmar

CONSENT TO PARTICIPATE IN FOCUS GROUP (Organization members)

This consent form will be held for *5* years.

Researcher: Lazum Htu Tawng, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

Supervisor: Prof. John Overton

I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

I understand that:

- I acknowledge that I am agreeing to keep the information shared during the focus group confidential. I am aware that after the focus group, I must not disclose any information about focus group to anyone, including family members and close friends.
- I can withdraw from the focus group while it is in progress however it will not be possible to withdraw the information I have provided up to that point as it will be part of a discussion with other participants

- The identifiable information I have provided will be destroyed five years after the research is completed.

- Any information I provide will be kept confidential to the researcher Lazum Htu Tawng and the supervisor Prof John Overton.

- I understand that the results will be used for a Master's thesis or academic publications and presented to conferences.

- I agree the focus groups being audio-recorded.

- I consent to information or opinions which I have given being attributed to my organisation in any reports on this research: Yes ☐ No ☐

- I would like a summary of the focus group: Yes ☐ No ☐

- I would like to receive a copy of the final report and have added my email address below. Yes ☐ No ☐

I agree and consent the above statements.

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

7.1 Information Sheet for Focus Group (IDPs)

Exploring the livelihoods of Internally Displaced Persons in the Kachin State of Myanmar

INFORMATION SHEET FOR FOCUS GROUP *[IDPs]*

You are invited to take part in this research. Please read this information before deciding to take part. Thank you for your interest in this research.

Researcher: My name is Lazum Htu Tawng and I am a Master's student of Development Studies at Victoria University of Wellington. This research project is a part of the University's requirements for the completion of my studies.

Aim of the project

This research focuses on Internally Displaced Persons and their livelihoods in the Kachin State of Myanmar. The study aims to find the livelihood strategies of IDPs in camps. It will seek insight into their livelihood strategies and actions to fulfil their family needs as well as social needs.

This study will look at current livelihood support programs and how to improve those activities in the long term. It also intends to view the involvement of different institutions in those livelihood support programs. It hopes to find out more effective and efficient livelihood strategies to improve sustainable livelihood as a tool for sustainable development.

This research has been approved by the Victoria University of Wellington Human Ethics Committee (Ethic Approval: **0000027403**).

Meeting format and Your participation

Your participation is completely voluntary. The focus group session will take place where it is convenient for you. You will be a part of focus group. I will ask you and other participants about your opinion and perspectives regarding livelihood strategies and approaches in camps. The focus group meeting will take approximately 60 minutes. I would like to audio record the focus group with your permission. The information shared during the focus group is confidential. Therefore, you may not disclose any information about other participants to anyone, including family members and close friends, but you are able to discuss your own experiences.

You can withdraw from the focus group at any time before the focus group begins or at any stage. You can also withdraw while the focus group it is in progress without

giving no reasons. However, it will not be possible to withdraw the information you have provided up to that point as it will be part of a discussion with other participants.

Data and Information Use

This research is confidential*. This means that the researchers named below will be aware of your identity, but the research data will be combined, and your identity will not be revealed in any reports, presentations, or public documentation. Pseudonyms will be used to protect your identity and to maintain anonymity. Your name will be confidential, but other identifying characteristics will be used only with your consent.

The focus group transcripts, summaries and any recordings will be kept securely and destroyed two years after the research is completed. All data and information will be used only for my thesis, academic publication, conferences and summary report. Collected data will be destroyed 5 years after the research is completed.

If you accept this invitation, you have the right to:
- choose not to answer any question;
- ask for the recorder to be turned off at any time during the focus group
- withdraw from the focus group up to four weeks after the discussion
- ask any questions about the study at any time;
- read over and comment on a written summary of the focus group
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions, either now or in the future, please feel free to contact either my supervisor Professor John Overton or me Lazum Htu Tawng as bellow contact.

Student:	**Supervisor:**
Name: Lazum Htu Tawng	Name: Prof John Overton
University email address: lazumhtu7@gmail.com	Role: Program Director
	School: School of Geography, environment and Earth Sciences.
	Phone: +64-4-4635281
	John.overton@vuw.ac.nz

In case you cannot contact me directly, the organization can help you contact me.

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai hpyenyen ni a kanbau magam bungli hte seng nna sawk sagawn hkaja ai lam

San/htai lamang hta shang lawm na ni chye da ra na lawng lam ni (focus group)

Shawng nnan myitsu wa/jan hpe ndai sawk sagawn hkaja ai magam bungli masing hta shang lawm na matu saw shaga mayu ai. Lawu na lawng lam ni hpe atsawm hti hkaja yu nna sawk sagawn hkaja ai bungli masing hta shanglawm na matu hkung ga let saw shaga ai. Shang lawm na myit hkawn ai hpe mung na chying wa chye ju dum nngai.

Sawk sagawn hkaja ai wa: Nye a shaga mying gaw Lazum Htu Tawng nga ma ai. Ngai gaw New Zealand Mungdan, Wellington na Victoria Dakasu hta Master degree a matu hpaji sharin hkaja nga ai jan rai nngai.

Madung yaw shada ai lam

Ndai sawk sagawn hkaja ai lam gaw Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai Hpyenyen ni hte shanhte a kanbau bungli hpe madung dat masam maram sawk sagawn mat wa na nngai. Hpyenyen dabang hta shanu ga ai hpyenyen ni a shani shagu na kanbau bungli mahkrun masa hte magam bungli ladat ni hpe sawk sagawn hkaja mat wa na re.

Matut nna, ya ten dabang kata kanbau bungli hte seng nna madi shadaw garum jaw nga ai bungli masing ni a lam ni hte seng nna hkaja mat wa na re. Hkrunggrin ai bawng ring lam hpe lu la na matu ngangkang hpring tsup ai, grau nna tang du ai kanbau magam bungli mahkrun masa zai ladat nnan ni hpe sawk sagawn la lu na re hpe mung myit mada kamhpa nngai.

San/htai bawng ban hkrang hte shanglawm ai lam

Myitsu wa/jan kawn ndai sawk sagawn hkaja masing hta shang lawm na matu myit hkut ai hte daw dan ai rai yang, san/htai lamang hpe myitsu wa/jan htuk manu dum ai shara hta minutes 45 hte hkying hkum mi grupyin aten jaw la na hpe tau lajin mayu nngai. San/htai galaw nga ai ten san/htai malu hpe ginchyum la lu na matu nsen rim ai lam hpe galaw mayu nngai hte ahkang jaw la na hpe mung myit mada nngai.

San/htai galaw ai ten hta myitsu wa/jan a tinggyeng matsing ninghting (shingdu labau), dabang kata, shani shagu na sakhkrung lam, dinghku a ra kadawn lam ni hpe gara hku hparan jasan tawt lai ai lam, ya ten na kanbau bungli (shang gumhpraw tam ai lam) a

ntsa na a hkamla ai lam ni hte grau rawt jat wa hkra gara ladat hte gaw sharawt na ngu ai na a ningmu ni hte seng nna san/htai galaw mat wa na re. San/htai galaw nga dingyang jahkring kau mayu ai (shnr) nkam htai mat ai rai yang kalang ta jahkring kau na ahkaw ahkang hpring tsup "Nang" hta nga ai.

San/htai malu hpe jai lang ai lam

San/htai bawng ban malu yawng gaw machyi shim ai hte ngangkang hkra sha-ip da ai lam nga na re. San/htai malu hpe lit nga ai ngai Lazum Htu Tawng hte Sharin sara Prof John Overton hta lai nna kadai nchye lu na re. Bai nna san/htai bawng ban lu ai lam yawng hpe gumhpawn kau na hte myitsu wa/jan a tinggyeng matsing sumhting ni hpe sumtang hta shalawm ai lam, tang madun sanglang bawng ban ai lam ni hte shawa hte seng ai laika ngau ni hta tsep kawp nlawm pru hkra machyi shim sha-ip da ai lam galaw na ga ai. Myitsu wa/jan a tinggyeng lawnglam ni ndawng pru hkra myingsawt (mying galai/malai) hpe jai lang na ga ai.

Hta shinggyin la lu ai san/htai malu ni, nsen rim da ai lam ni hte seng ang ai matsing ninghting ni yawng hpe sumtang shale ngut ai hpang lahkawng ning hpring ai hte shamat shaprai (jahten) kau na nngai.

lawu e madi madun da ai ahkaw ahkang ni hpe jai lang na matu ahkaw ahkawhkang hpring tsup nga ai.

- Tinang nkam htai ai ga san (shnr) ga san yawng hpe nhtai ai sha shalai kau na ahkang nga ai

- Tinang myit nhkawn mat ai ten (ra ai aten) kaw nsen rim ai lam hpe jahkring kau shangun na ahkang nga ai

- Tinang a san htai malu ni hpe 15 August 2019 ya nhpang hkrat ai sha dawm la kau na ahkang nga ai

- Sawk sagan hkaja ai lam hte seng nna grau nna chye mayu ai nga yang aten hpring san dinglik ai lam galaw na ahkang nga ai

- Nsen rim tawn ai san/htai malu hpe hpyila na/hkapla madu lu na ahkang nga ai)

- San/htai bawng ban ka matsing ginchyum hpe hpyila/ hkap la madu lu na ahkang nga ai

- San/htai ka matsing ginchyum hpe hti yu nna ra ang ai kaw hpaji/ningmu jaw na ahkang nga ai

- Ndai san/htai bawng ban lu ai sumtang kanan hpe lit nga ai wa kaw ra ai ten email hte hpyi la mai na ahkang nga ai

Ndai sawk sagan hkaja ai lam hte seng nna ya hkyak hkyak (shnr) du na ra ai aten ni hta san mayu ai ga san ni nga wa yang Ngai Lazum Htu Tawng hte Professor John Overton kaw lawu na matut mahkai hkring dat hte maren matut mahkai wa mai ai.

Jawng ma:
Name: Lazum Htu Tawng
University email address:
lazumhtu7@gmail.com

Sara:
Name: Professor John Overton
Role: Program Director
School: School of Geography,
Environment and Earth Sciences.
Phone: +64-4-4635281
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8.1 Consent form for Focus Group-IDPs

Exploring the livelihood of Internally Displaced People in the Kachin State of Myanmar

CONSENT TO PARTICIPATE IN FOCUS GROUP (IDP)

This consent form will be held for *5* years.

Researcher: Lazum Htu Tawng, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

Supervisor: Prof. John Overton

• I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

• I agree to take part in audio recorded focus group.

By signing below, I understand that:

• I acknowledge that I am agreeing to keep the information shared during the focus group confidential. I am aware that after the focus group, I must not disclose any information about focus group to anyone, including family members and close friends.

• I can withdraw from the focus group while it is in progress however it will not be possible to withdraw the information I have provided up to that point as it will be part of a discussion with other participants

• The identifiable information I have provided will be destroyed five years after the research is completed.

• Any information I provide will be kept confidential to the researcher Lazum Htu Tawng and the supervisor Prof John Overton.

• I understand that the results will be used for a Master's thesis and a report for any academic publications, presentations and conferences.

- I agree the focus groups being audio-recorded   Yes
  No
- I agree to some of statements being quoted in the research   Yes
  No
- I acknowledge the confidentiality of our focus groups discussions   Yes
  No
- I would like to receive a summary of the report   Yes
  No

I agree and consent the above statements.

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

8.2 Consent form for Focus Groups-IDPs (Kachin Translation)

Myen Mungdan, Jinghpaw Mungdaw hta shanu nga ai hpyenyen ni a kanbau magam bungli hte seng nna sawk sagawn hkaja ai lam

Ga san /htai bawng ban hpawng hta shang lawm na myit hkrum ai lam

Ndai shi ga gin lam ni hpe 5 ning tup zing mahkawnd da na

Researcher: Lazum Htu Tawng, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- N dai lai ka pa lawm ai sawk sagawn laika (research) hte seng na ma hkra hpe chye na hkawn hkrang sai. San mayu ai ga san ma hkra hpe a tsawm sha sang lang jahpra dan sai. Kaga n hkawn hkrang ai lam nga yang gara ten hta rai tim mai san ai hpe mung chye na hkap la sai.
- Ndai ga san htai bawng ban ai lam hpe n sen rim mazing da na hpe myit hkawn sai.
- N dai san htai bawng ban ai lam ma hkra hpe kaga kadai hpe n tsun dan lu na re hpe chye na hkap la sai. Ga san htai bawng ban ngut ai hpang kaga manaw manang hte nta masha kadai hpe mung tsun jahta dan ai lam n galaw na n ngai.
- Ga san htai bawng ban nga ai laman myit n hkawn ai rai yang dai bawng ban hpawng kawn pru mat mai ai. Rai tim tinang bawng ban jahta ngut sai gin lam/ shi ga ma hkra hpe gaw n sen rim zing ngut chyalu rai mat na re.
- Tinang tsun shaga ngut sai mabyin masa shi ga ni ma hkra gaw n dai sawk sagawn lai ka pa ngut kre ai lahkawng ning hpring ai hpang zing da ai lam n nga sai.
- Ga san htai bawng ban hpawng hta tsun shaga ai lam ni ma hkra hpe sawk sagawn laika ka ai wa, Lazum Htu Tawng the shi a sara rai nga ai Prof John Overton yan sha hti mazing ai lam galaw na re.

- N dai ga san htai bawng ban tsun shaga ai gin lam ni hpe Master jan mau jahkum shatsup ka lajang ai lam hte bawng ban tsun jahpra hpawng hkan sha lang na re.

1. Ndai ga san htai bawng ban tsun shaga da ai lam hpe hkang zing da mayu ai ai kun?

   La na (   ) Nla na (   )

2. Ndai sawk sagawn lai ka ngut kre ai hpang, sawk sagawn lai ka pa (copy) hpe hti mayu/ mazing da mayu ai kun? La na (   ) Nla na (   )

   N dai lai ka pa hpe la na rai yang lawu na hkring dat hte say rit.

   Shang lawm ai wa a ta masat   …………………………………..

   Shang lawm ai wa a mying   …………………………………

   Nhtoi   ………………………………….

   Matut mahkai na hkring dat   …………………………………

9. Interview Guide

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Interview Guide/ questions (For semi-structured interview)

Exploring the livelihoods of Internally Displaced People in the Kachin State of Myanmar

The semi-structured interview will cover the following themes:

1. Current livelihood strategies and actions undertaken by IDP in camps or outside the camps.
2. Current livelihood support in camps by INGOs and local NGOs
3. IDP's perspectives and opinions to improve current livelihood support activities
4. livelihood strategies that can be more efficient and effective for long term sustainable livelihoods.

Possible questions are as follows:

1. What did you do in before you were displaced?
2. What do you do every day in camps? Your job?
3. What support you have received from NGOs, CSOs and local government?
4. How do you understand and define livelihoods?
5. What livelihood opportunities are available in camps or out of camps?
6. How did you manage your family need before you receive livelihood support?
7. How do you find this support programs? (both benefits and weakness)
8. What is the difference between before and after receiving livelihood support? (pros and cons of receiving livelihood support programs)
9. What do you think about how these programs can be improved?
10. What do you see the different between you and others who cannot access to livelihood support?
11. What do you think the approaches that have been applied by NGOs in camps?
12. How do you manage your income generating activities to be sustainable?
13. Do you think Is there any other livelihood strategies that can be more supportive and effective for you?
14. Would you recommend to other people your livelihood activities that you receive from NGOs support?

15. Would you continue applying the livelihoods activities and strategies that you have learned from support programs after you go back to your hometown? Why? How?

10. Participants Recruitment Email

RECRUITMENT EMAIL

I am a student of Master of Development Studies at Vitoria University of Wellington, New Zealand. I am conducting a research project as part of the requirements for the completion of my study. The study title is "Exploring the Livelihoods of Internally Displaced Persons in Kachin State of Myanmar", aiming to look insights into livelihood activities of IDPs in camps and how to improve them. I am looking for participants who are familiar with the term of 'Livelihoods', both men and women. I would be very grateful if you would be willing to cooperate conducting my research.

My study is supervised by Professor John Overton, and the study has been approved by the Human Ethics Committee of the University.

If you have any further question about the research project, please do not hesitate to contact me anytime.

Names: Lazum Htu Tawng
Email address: lazumhtu7@gmail.com