

Durable Peace Programme

Phase II Baseline Report



Durable Peace
PROGRAMME

October – 2019



ACKNOWLEDGMENTS

This report is a joint collaboration between the Durable Peace Programme (DPP) Consortium and the Impact Measurement and Knowledge team of Oxfam Novib.

First and foremost, we would like to sincerely thank all of the interviewees that participated in the survey. Their willingness to give their time and discuss sensitive issues made this baseline report possible. We earnestly hope the results can contribute to a more equitable future for all communities in Kachin and northern Shan.

Our deep gratitude also goes to all the enumerators that took part in the data collection. The enumerators demonstrated great professionalism and determination to undertake the complex exercise of collecting almost 2,000 responses to the surveys, often in very difficult to reach locations and under a tight schedule. Their work has delivered very high-quality data, which is very valuable to the DPP's programming and ultimately the communities we seek to serve.

Thirdly, this baseline report was also achieved through the extensive contributions and expertise from all members of the Durable Peace Programme consortium, including the Kachin Baptist Convention, Karuna Mission Social Solidarity, Metta Development Foundation, Nyein (Shalom) Foundation, Oxfam, Swissaid, and Trócaire.

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EUROPEAN UNION



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ACRONYMS

CMC	Camp Management Committee
CPI	Community Peace Initiatives
DPP	Durable Peace Programme
EAO	Ethnic Armed Organisation
GBV	Gender Based Violence
GCA	Government Controlled Area
IDP/s	Internally Displaced People
IMK	Impact Measurement and Knowledge (team)
KCA	KIO-controlled area
KIA/O	Kachin Independence Army/Organisation
KS	Kachin State
NGCA	Non-Government Controlled Area
NCA	Nationwide Ceasefire Agreement
NLD	National League for Democracy
NPP	National Peace Process

A photograph of a woman in traditional Burmese clothing, including a colorful headwrap and a purple sarong with a wide, patterned border. She is sitting on a brick on a dirt path, looking towards a village in the background. The village features wooden houses with corrugated metal roofs and lush greenery. A green plastic bin and a black bin are visible on the right. The image is overlaid with a large blue circle containing the text 'KEY DEFINITIONS' and a series of white diagonal lines.

KEY DEFINITIONS

Several key terms are used throughout this report. To fully understand the implications of the findings these terms are further defined below.

Gender-based violence (GBV) Gender based violence refers to any harmful act that is perpetrated against a person's will and that is based on their gender and unequal power relations. It includes physical, sexual, verbal, emotional and psychological abuse, threats, coercion and economic or educational deprivation.

Non-Government Controlled Areas (NGCA) and Government Controlled Areas (GCA) This baseline survey was undertaken in Kachin and northern Shan. In both states we have surveyed in areas controlled by different actors. In Kachin, areas surveyed are either controlled by the Government of Myanmar (GCA), by non-government actors (NGCA) or by the Kachin Independence Army/Organisation (KIA or KIO), also sometimes referred to as KIO Controlled Areas (KCA). In northern Shan state, areas surveyed are either controlled by the Government of Myanmar (GCA) or by non-government actors (NGCA). Throughout this report, we make use of the division between government and non-government-controlled areas, hence GCA and NGCA. In Kachin, KCA therefore falls under NGCA.

Non-IDP/s Non-internally-displaced person/s (IDP/s) refers to both host communities (those that are hosting IDPs) and conflict-affected communities which have not been displaced. Both are target communities of the Durable Peace Programme, along with IDPs.

Community Peace Initiatives (CPI) Such activities refer to various types of social cohesion efforts bringing different groups or communities together to build mutual understanding. It also refers to activities aimed at increasing awareness of what is happening in relation to the peace process. In general, these initiatives seek to build peace outside of formal peace talks.

Return, Resettlement, Relocation and Local Integration During the survey, the IDP respondents were asked about Returns, Resettlement, Relocation and Local Integration. For this baseline report, "Return" means return to village of origin; "Resettlement" means moving from a temporary IDP camp to a more permanent setting, which is not the village of origin; "Relocation" means being relocated from one temporary IDP camp to another temporary IDP camp; and "Local Integration" means an integration into the community where you have been displaced to as an IDP.

EXECUTIVE SUMMARY

The Durable Peace Programme (DPP) seeks to achieve lasting and equitable peace and sustainable development in Myanmar, especially in Kachin and northern Shan. It does so through a wide range of activities, from support for durable solutions for Internally Displaced Persons (IDPs), diversification of livelihoods and boosting income generation of communities, to contributing to positive engagement with the peace process and strengthening social cohesion on various levels. Throughout, the programme advances gender equality across its programming and strengthens civil society in both Kachin and northern Shan.

The first phase of the DPP started in February 2015, and the second phase began in August 2018 and will run until February 2022. Each phase involves a baseline and an endline report, making this baseline report the third in a series of baselines and endlines, enabling the DPP to track trends over a long period of time. The reports, apart from being a crucial tool to measure the impact of the DPP and to inform programming, also present the perceptions of people living in conflict-affected communities, particularly IDPs, who bear the brunt of the negative impacts of armed conflict in the states of Kachin and northern Shan. It is based on a comprehensive and systematic survey process involving 1,985 interviews conducted in May-June 2019 by the DPP consortium and partners in 50 IDP camps and 25 communities across 19 townships locations across Kachin State and northern Shan. Below is an overview of the main findings of this baseline study for the second phase of the Durable Peace Programme:

- **Uncertainty about peace, high sense of insecurity due to conflict and low levels of trust**

The vast majority (73%) of respondents say they don't know how long it will be until there is lasting peace in Kachin and northern Shan, and most people perceive community, women and youth issues to be barely or not at all included in the peace process. The perceptions of respondents in northern Shan on the National Peace Process are overall more negative than those from Kachin, 37% in Kachin have confidence compared with only 21% in northern Shan. Respondents indicated the least amount of trust in the Myanmar Army (Tatmadaw), the Union Government, and "foreigners or businesspeople". Among IDPs, 77% feel a threat to themselves and their belongings due to armed conflict. Around 30% of respondents feel they have no opportunities to participate in community peace initiatives, with the lowest rates of opportunities evident in northern Shan.

- **Declining wealth but positive view on future development**

Since the start of the DPP in 2015, the wealth of IDPs and conflict-affected communities, in terms of income and purchasing power, is declining and vulnerability is increasing in Kachin. Despite this increasingly negative financial outlook, respondents still have a positive view on the future, with steady improvements in perceived future development opportunities. However ongoing challenges and barriers still persist, with one example being that 60% of respondents face barriers when trying to sell products. Government Controlled Area (GCA) IDPs, female IDPs and people from northern Shan most commonly report such barriers. Distance to markets is the most commonly reported challenge, especially for northern Shan, male IDPs and GCA IDPs. Accessing finance is a significant challenge for female IDPs and GCA IDPs.

- **IDPs' preference is still to return to their place of origin, although they are worried and feel underprepared**

As with previous surveys, the first preference for 70% of IDPs is still to return to their place of origin. The most important preconditions for return are security issues, such as the clearance of landmines, access to land and housing, livelihoods/economic opportunities, and access to services such as education. Beyond this finding, a clearer overall picture of people's aspirations for return, resettlement and local integration is emerging in comparison with previous surveys. This survey demonstrates a greater support for local integration in northern Shan, and that there is less support for return among IDPs in northern Shan, although it is still the most favoured option. Most respondents feel they can advocate in decisions on return and resettlement, which suggests they feel more empowered. They will however also accept whatever decision is made and support communal processes. However, IDPs from northern Shan feel the least likely to be able to advocate in these ongoing decisions and are most likely not to accept the decisions. Concerningly, the majority of the IDPs in Kachin and northern Shan feel worried and underprepared for any potential future movement.

- **People are insecure about their land**

Just under half of the IDPs in Kachin and northern Shan reported they owned land at the time of displacement. People reported losing land in all areas subsequent to displacement, with the Tatmadaw, the government, militias and ethnic armed organisations being held responsible. 18% of IDPs feel at risk of losing their land in the next year, while 32% feel they lack security of tenure. This is particularly important as access to land and housing is one of the main preconditions for return.

- **Gender inequality restricts women's participation in social, economic and political life and acceptance and prevalence of Gender Based Violence (GBV) remains high**

Females in Kachin and northern Shan are less likely than males to have jobs, obtain an education, own land or other assets, or possess ID cards - which are critical for freedom of movement and access to basic services. The acceptance of violence against women and girls is still high everywhere, with roughly one third of respondents holding views accepting of GBV. Concerningly, GBV is commonplace, but little action is taken against it. The majority (86%) of female IDPs have experienced danger from armed conflict, although female IDPs' priority issues are absent from the peace process. Female IDPs have less chance to participate in peace initiatives and less knowledge of peace process, compared to male IDPs.

- **Willingness to take legal action when needed but limited access to justice**

More than half of the respondents felt that they did not have access to legal information on a range of issues, including land, domestic violence, theft, drugs, petty crime and citizens' rights. While respondents have a positive attitude on taking legal action when needed, far fewer know how to obtain legal information or know how to take legal action.

Introduction

This 2019 baseline report provides detailed insights into the current situation in Kachin and northern Shan, and presents the attitudes, perceptions and experiences of non-IDPs and IDPs. The findings described in this report are based on a comprehensive survey process involving 1985 interviews conducted in 50 IDP camps and 25 communities across 19 Townships in Kachin and northern Shan.

The primary intention of the baseline is as a monitoring and evaluation tool which measures the current state, enabling tracking of the impact of the DPP as well as serving as an information dataset that informs DPP's programming. It also offers valuable insights into the current situation in Kachin and northern Shan, and presents the attitudes, perceptions and experiences of local communities, both of IDPs and those communities who host them or have been affected by conflict in any other way. This publication is therefore also intended to enhance the understanding of diverse actors on the current situation and community perceptions in Kachin and northern Shan and to ultimately lead to interventions that are better tailored to community needs.

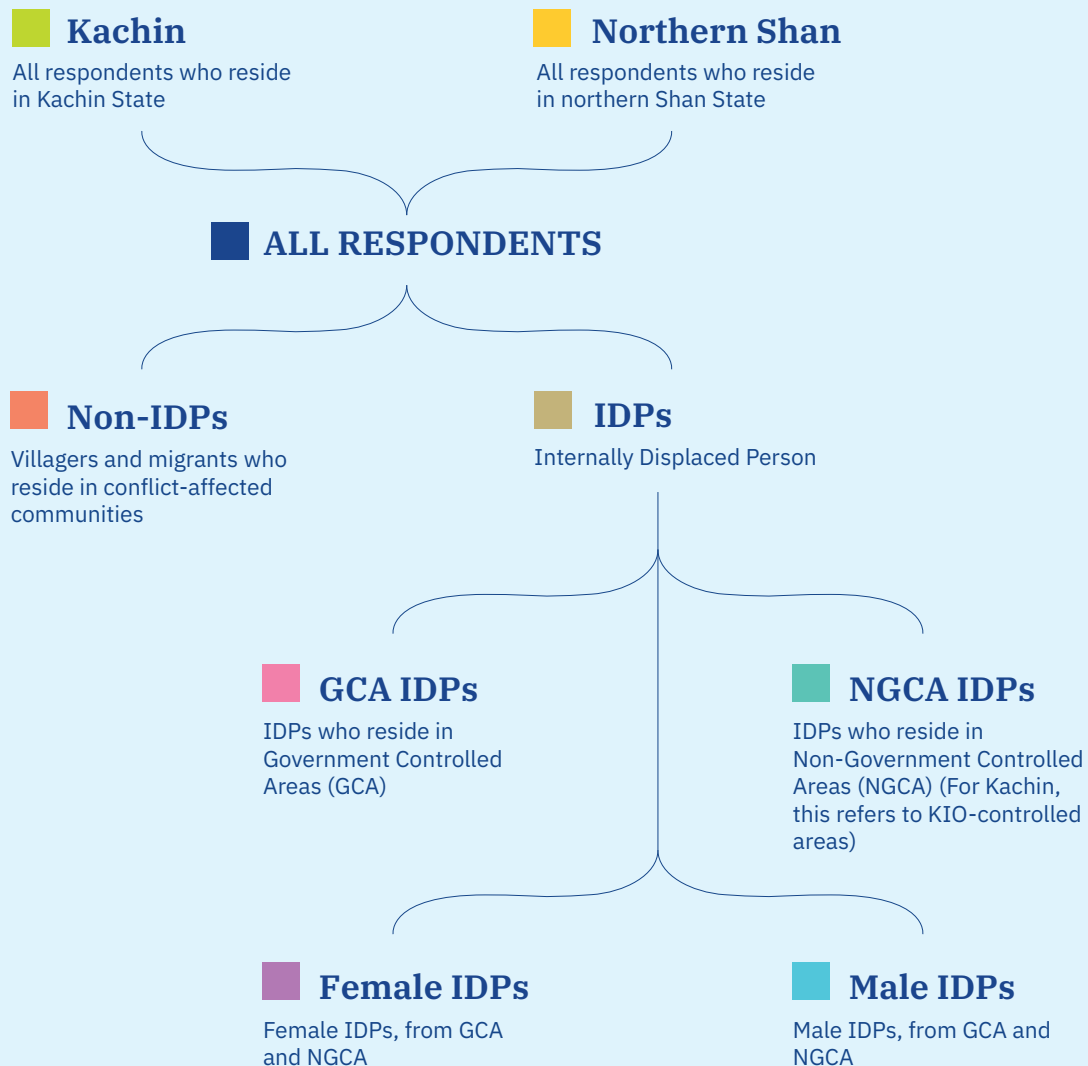
The complexities of Kachin and northern Shan pose challenges to the analysis and presentation of data. Multiple systems of governance, geography, proximity to natural resources or armed conflict, gender norms, and the varying experiences of different ethnic and religious communities (amongst other issues) all influence people's lived experiences and perceptions. To enable comprehensive understanding on some of these complexities, different categories of disaggregation are presented in this report. First, there is a disaggregation between displacement statuses: conflict-affected communities and host-communities (non-IDPs), IDPs in Non-Government Controlled Areas (NGCA) and IDPs in Government Controlled Areas (GCA). Secondly, a disaggregation along gender lines, enabling comparison between male and female IDP respondents. Lastly, as the second phase of the DPP has expanded to northern Shan, a disaggregation of the data into Kachin and northern Shan. The findings in this baseline report are thus presented using seven different aggregations (see colour codes also at the top of each page and described on the next page in more detail).

The Durable Peace Programme entered its second phase in August 2018, and this is the third time a baseline and/or endline study has been conducted for the programme. As such this current baseline study is in effect, a mid-line study. Throughout the report, findings from previous studies are referenced to identify trends over time.

The gathering of data for the first baseline in October 2015 was undertaken during a generally optimistic period in Kachin with high expectations of the peace

process for all, a likely incoming National League for Democracy (NLD) civilian government and prospects for imminent return and resettlement. By contrast, data gathering for the endline of the first phase of the DPP, in October 2017, took place during a context of intensifying armed conflict, no movement in the peace process, extremely limited returns and a deteriorating economic situation. The data for this baseline was collected in May-June 2019, during the fifth month of the Tatmadaw's unilateral ceasefire in Kachin and northern Shan, with reduced fighting in Kachin but not in northern Shan, and renewed talks about potential returns or resettlements, especially in Kachin. There was, however, little movement in bilateral peace negotiations and no noteworthy progress in the nation-wide peace process.

Aggregations:



Note to readers

Before reading the results, please keep in mind the following:

- Each question is included as it appeared in the survey (Jinghpaw or Myanmar was used when interviewing¹), followed by results;
- The data should be understood as perceptions indicative of lived experience – the DPP recognises the challenges and limitations of collecting such data;
- Gender comparisons are generally only included when differences in responses between female and male IDPs are found to be significant;
- Total percentage is not always 100 because either some respondents may not have answered the question, or their answers have been left out of the analysis due to “cleaning” of the data;
- In charts and the narrative text, percentages are either rounded off to the nearest whole number or to the middle, i.e. 0.5%.

Kachin and northern Shan Contexts

On the 21st of December 2018, the Myanmar military or Tatmadaw declared a unilateral four-month cease-fire in Kachin and northern Shan which was extended through to September 2019. This has slowed fighting in Kachin, allowing for some IDP returns and plans for further return and resettlements. However, despite the increased desire to return due to the cease fire, fear of land loss due to the Virgin Fallow and Vacant Land Law, concerns for children’s education and the very harsh living conditions in camps, most IDPs are not ready, or feel prepared, for return. Landmines and a lack of health and education services as well as insufficient livelihood opportunities have made dignified and safe returns currently impossible in many areas in Kachin.

The long-term displacement has had significant negative impacts on Kachin communities and reports from civil society organisations suggest that inter-communal tensions are rising. Many IDPs are now in their eighth year of displacement and this is beginning to strain relations with host communities, particularly around access to local resources and employment. The numbers of people reporting domestic violence and the normalised acceptance of GBV has increased, which is possibly also linked to economic and social effects of the protracted conflict and related protracted displacement. At the same time, the dynamics of the larger political conflict intersect with long-running historical grievances between ethnic communities.

1. The decision to translate the survey into Jinghpaw and Myanmar derived from the fact that the majority of the people surveyed (in Kachin) would be speaking Jinghpaw and from the difficulty of translating into Shan language. Even though the survey was not formally translated into Shan, it was prepared and rehearsed in Shan language, and interviewers were encouraged to use Shan during the data collection to ensure engagement of Shan speaking IDPs and non-IDPs.

In northern Shan, armed conflict has escalated between myriad actors that include the Tatmadaw, Tatmadaw-allied militias and several Ethnic Armed Organisations (EAOs). Despite the unilateral ceasefire initiated by the Tatmadaw, fighting has continued in the region both between the Tatmadaw and EAOs and between different EAOs. The conflict has uprooted the lives of tens of thousands through short- and long-term displacement, significant disruptions in the education of children as well as local business and livelihood setbacks. According to the UN Fact Finding Mission², there have been allegations of grave humanitarian atrocities, including rape, forced labour, extrajudicial killings and forced recruitment of civilians with impunity. Enforcement of the Unlawful Associations Act is preventing civil society from assisting those in need and speaking out against atrocities. In addition, northern Shan is suffering from a drug crisis fuelled by conflict³ as the lawlessness created by the conflict allows the illegal drugs trade to thrive, amid a wider context of extortion and bribery.

The National Peace Process is at a standstill in both contexts with only one of the EAOs (Restoration Council of Shan State, RCSS) in the project areas being a signatory to the National Ceasefire Agreement. The government has demanded that EAOs return to their operational bases and cede any lands gained since the re-emergence of conflict and the KIA/O has been requested to begin the process of disarmament, demobilisation and reintegration without guarantees from the government for a long-lasting ceasefire and pathway to peace. Recent peace talks have continued to fail, and it therefore appears that the unilateral ceasefire did not bring the government any closer to peace with the EAOs.

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2. United Nations Human Rights Council (2018). Report of the independent international fact-finding mission on Myanmar. HRC/39/64
 3. Summarized from, International Crisis Group. (2019). Fire and Ice: Conflict and Drugs in Myanmar's Shan State. [online] Available at: <https://www.crisisgroup.org/asia/south-east-asia/myanmar/299-fire-and-ice-conflict-and-drugs-myanmars-shan-state> [Accessed Aug. 2019]

A young child, seen from behind, is walking barefoot on a path made of small, smooth, grey stones. The child is wearing a light-colored, short-sleeved t-shirt and patterned shorts. They are holding a string that is attached to a large, rusty, rectangular metal bucket on the ground. The child is walking away from the camera towards the right side of the frame. In the background, there are some green plants and a wooden fence. The overall scene is outdoors and appears to be in a rural or developing area. The image is overlaid with a large, semi-transparent blue circle on the left side, which contains the text 'PROGRAMME OVERVIEW'. To the right of the text, there is a series of white diagonal lines. The text is in a bold, white, sans-serif font.

PROGRAMME OVERVIEW

The Durable Peace Programme aims to facilitate durable peace and equitable development in Kachin and northern Shan through an integrated approach that recognises the diverse needs of conflict-affected communities, especially IDPs, and seeks to support these communities as change agents, particularly women and youth. Activities include supporting participation in peace processes and strengthening social cohesion, as well as addressing long-term livelihoods needs of both the IDP communities and the conflict-affected communities that have not been displaced. Concurrently, the DPP seeks to increase authorities' understanding of and responsiveness to community needs, ensuring that immediate humanitarian needs of IDPs are met and that international standards for safe, voluntary and dignified return and resettlement are upheld. Underpinning this approach, the Programme supports a vibrant, gender-just civil society to play a crucial role in realising peace and equitable development.

The first phase of the DPP started in February 2015 and ended in August 2018. The second phase started from that month onwards and will last until February 2022. The DPP has five main outcome areas:

- 1. Durable solutions and community resilience:** Displaced and conflict-affected females and males have better access to information, services and resources supporting durable solutions and community resilience;
- 2. Livelihoods and income:** Displaced and conflict-affected females and males have improved access to appropriate value-adding livelihood pathways and land tenure security;
- 3. Peacebuilding and social cohesion:** Females and males are better equipped and have increased opportunities to engage in peace initiatives and build social cohesion;
- 4. Gender equality and prevention of GBV:** Improved women's and girl's empowerment for social, political and economic action and reduction in GBV;
- 5. Deepening expertise of civil society:** Civil society in Kachin and northern Shan deepen their existing expertise on technical thematic areas, become more innovative and proactive, and further develop institutionally.

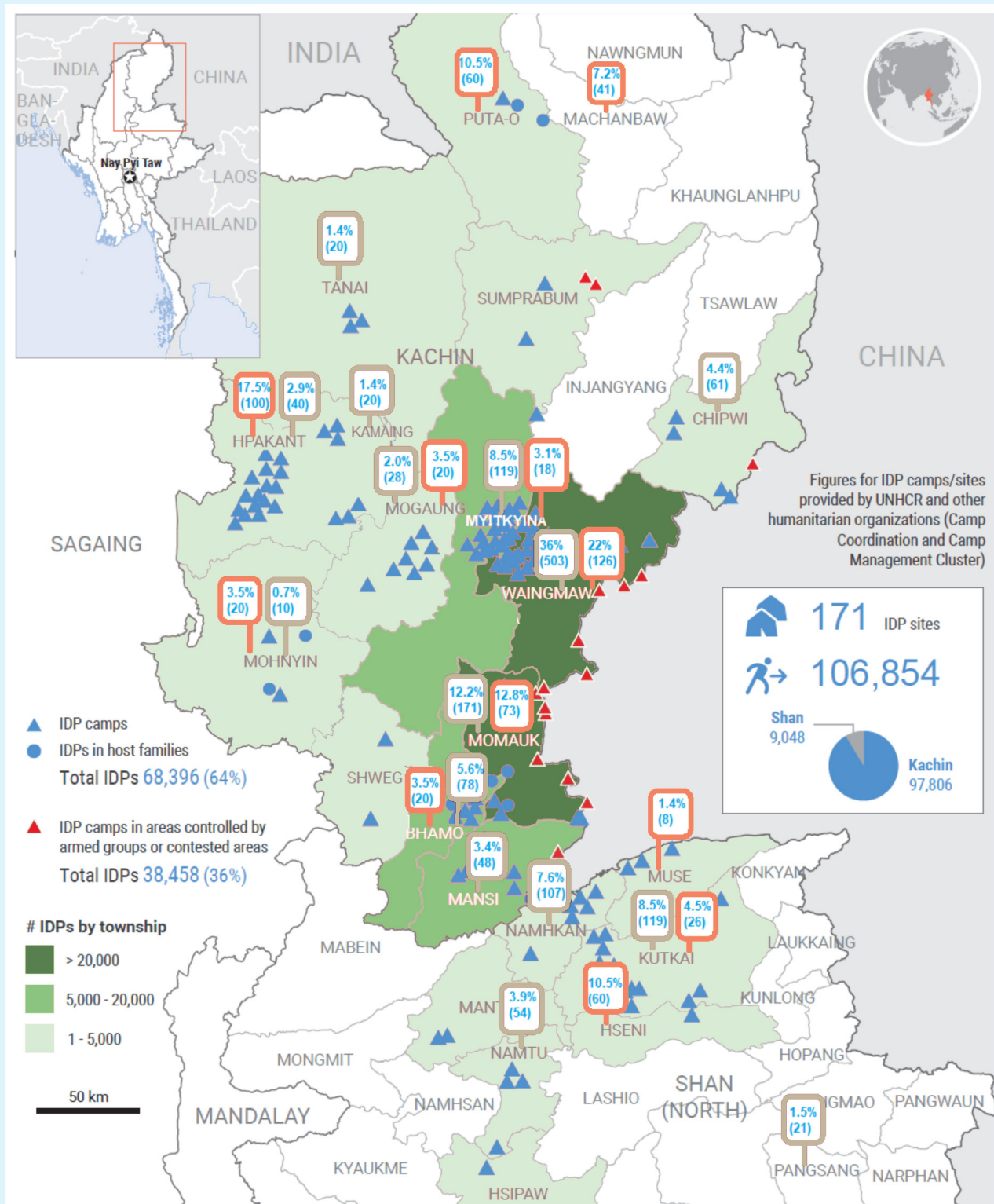
The DPP is being funded by the European Union, with the combined two phases receiving a total of 19 million Euro (approx. 31,000,000,000 Kyat) and is being implemented over a 7 year period by a consortium of seven national and international organisations which include: the Kachin Baptist Convention, Karuna Mission Social Solidarity, Metta Development Foundation, Nyein (Shalom) Foundation, Oxfam, Swissaid and Trócaire. An additional 25 national partners, mainly Community Based Organisations, are involved in the implementation of the Programme.



DEMOGRAPHIC OVERVIEW

Location of Interviews:

Non-IDPs IDP



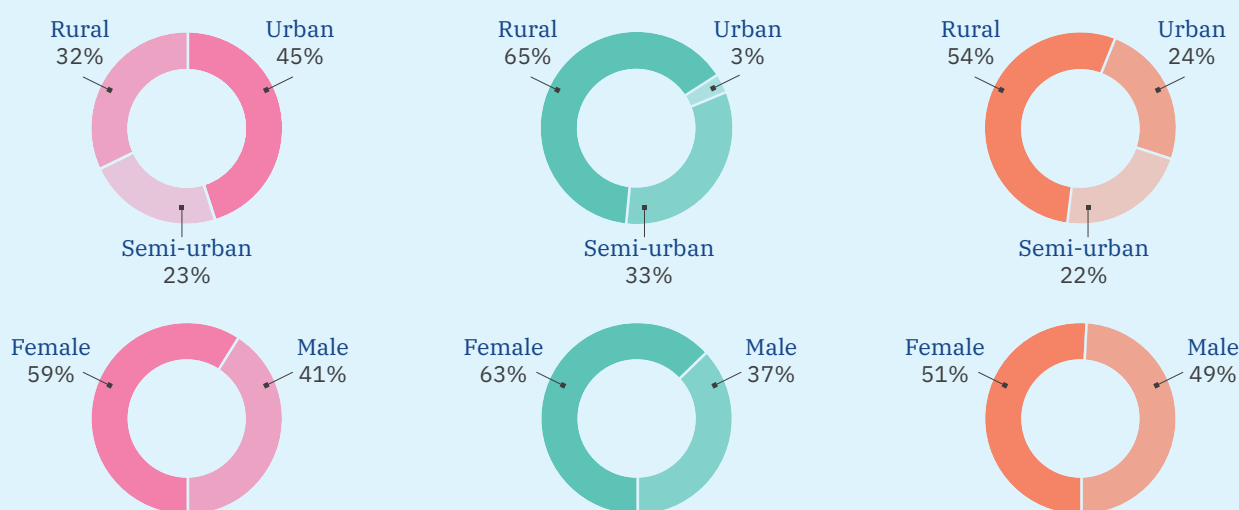
The boundaries and names shown and the designations used on this map do not imply official endorsement or acceptance by the United Nations.
Creation date: 30 Aug 2019 Sources: CCCM Cluster, OCHA, MIMU. Feedback: ocha@myanmar.un.org www.unocha.org www.reliefweb.int

A comprehensive sampling strategy was developed during the design of this baseline, to reflect the demographic reality of Kachin and northern Shan. More information about sampling can be found in Annex 1: Methodology. This section gives an overview of who was surveyed. The overall gender balance of respondents was around 50% female/50% male for non-IDPs and 60% female /40% male for IDPs. This was intentional since females are in a majority throughout the IDP camps. On average the respondents were 40 years old and 25% of the respondents were considered youths, with higher rates of youth (ages 18-30) in northern Shan (39.5%) compared to Kachin (21%), most likely due to out-migration from Kachin for employment.

The majority of those surveyed in both Kachin and northern Shan are of Kachin ethnicities. The predominance of Kachin ethnicities among northern Shan respondents is mainly because the survey was done in IDP camps of long-term displacements, whose inhabitants tend to be of Kachin ethnicities. In terms of ethnic make-up, 91.4% of the respondents are Kachin. From these respondents, 70.8% are Jinghpaw, 10.1% are Lhaovo, 6.8% are Lisu, 5.3% are Lachid, 4.9% are Zaiwa and 2.2% are Rawang. Other ethnicities include Ta-ang (2.2%), Shan (1.9%), Bamar (1.2%), Shan-Bamar (0.5%), Mixed (0.25%), Shan-ni (0.2%), Chinese (0.2%) and other (2.2%).

In total, 65% of the NGCA IDPs interviewed are rurally located, while 45% of the GCA IDPs interviewed are urban or semi urban. This reflects the reality that NGCA IDPs are far more likely to be located in rural (and remote) areas.

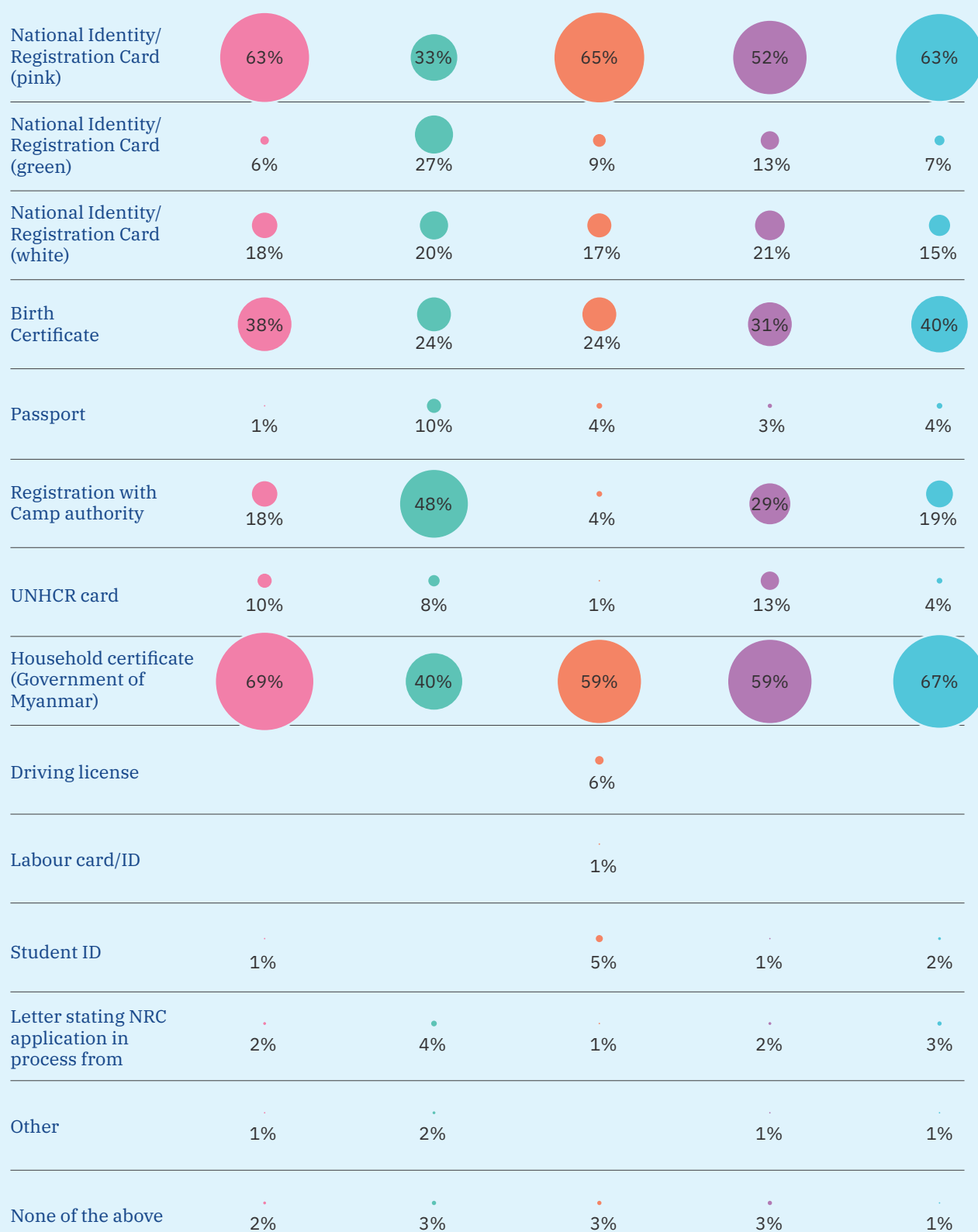
Percentage breakdown of main subgroups featured throughout the analysis:



ID cards are a necessary tool for improving freedom of movement, especially in a context of heightening militarisation and checkpoints and are also critical for enabling access to basic services, such as healthcare and education. Around 30%

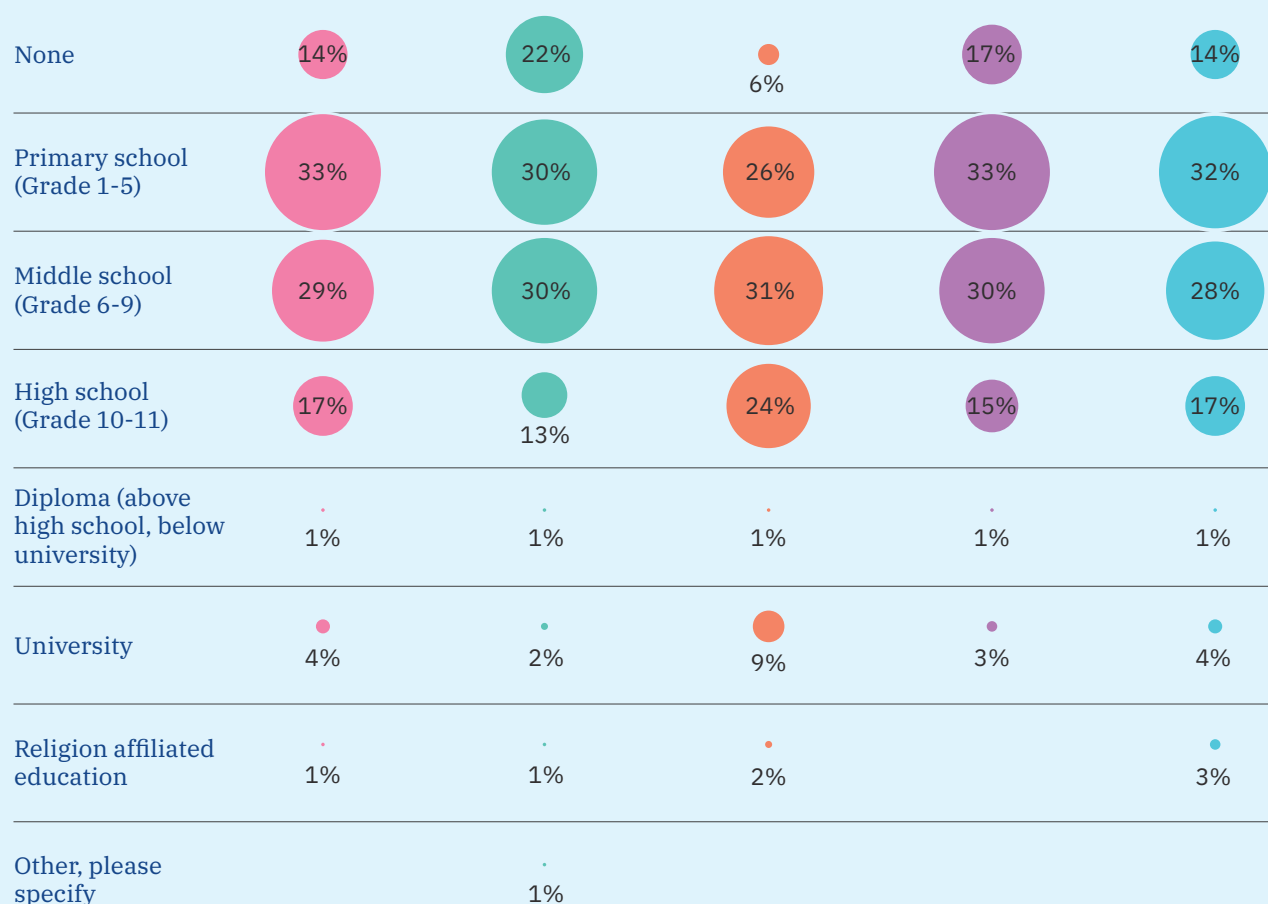
of IDPs do not possess Citizenship Scrutiny Cards (“Green” and “Pink” national identity cards). Female IDPs are significantly less likely to hold such cards than male IDPs.

Identification held by respondents:



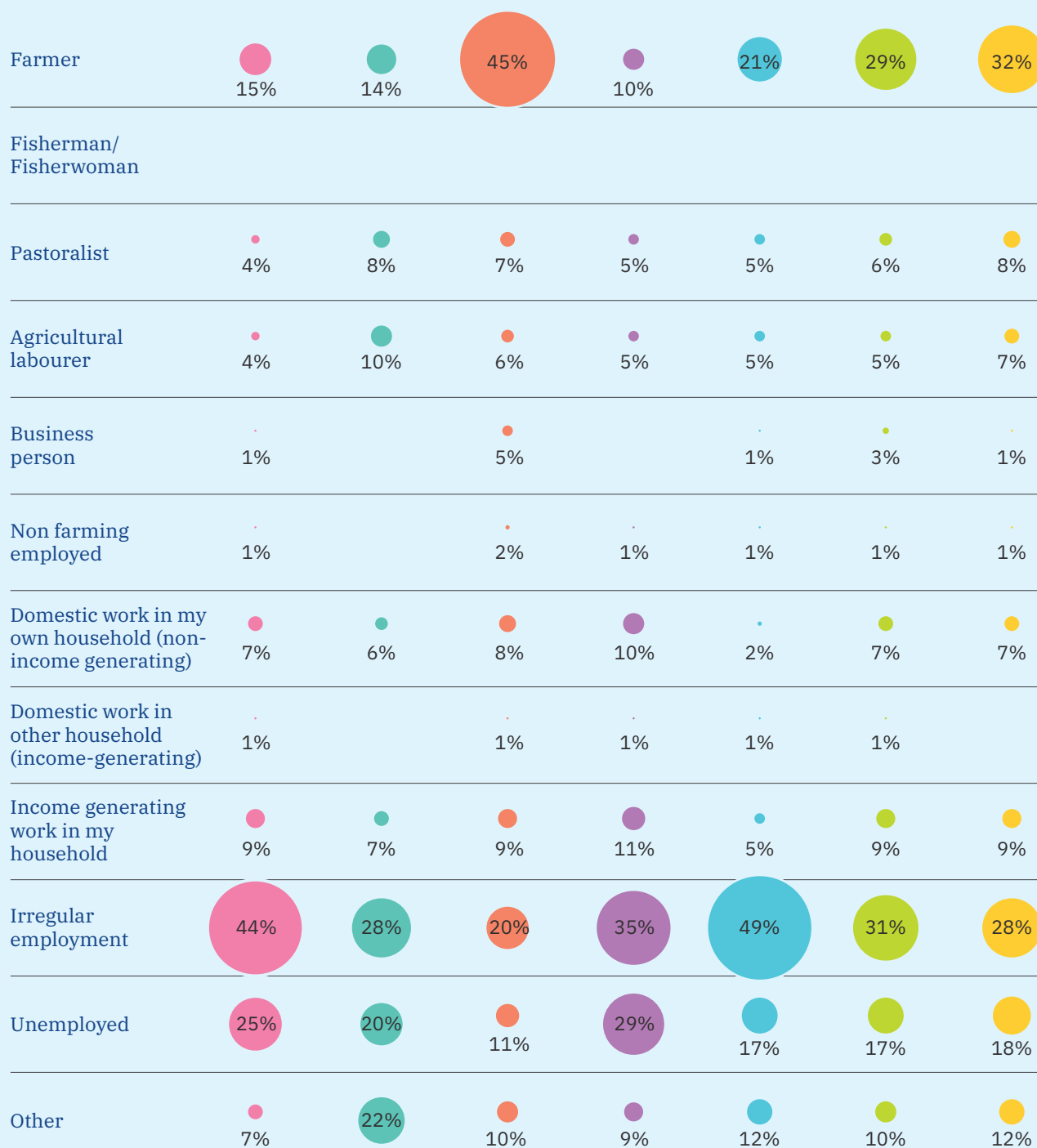
Most respondents are educated up to primary school level or sometimes up to middle school level. NGCA IDPs are the least likely among the respondents to have completed any formal education. More non-IDPs and men have passed through high school, or university, compared to IDPs and women respectively.

Education:



Respondents tend to be unemployed or not to have regular employment, although many, particularly outside the camps, reported being farmers. Occupation of IDPs and non-IDPs is diverse. For non-IDPs, 45% are farmers, followed by irregular employment, unemployed, having their own businesses or other agricultural labour. For GCA IDPs, 45% are irregularly employed, followed by unemployed, farmer, or having a business. For NGCA IDPs, almost 30% are irregularly employed, followed by unemployed and 'other' occupation. The differences between non-IDPs and IDPs for the occupations of farming and having their own business is especially significant. A significant number of male IDPs are likely to be in irregular employment. There are significant differences between IDP female's and male's livelihoods and the burden of household care, with female IDPs being most likely to be unemployed and more likely to identify domestic work in their own household as their occupation, compared to male IDPs.

Occupation:



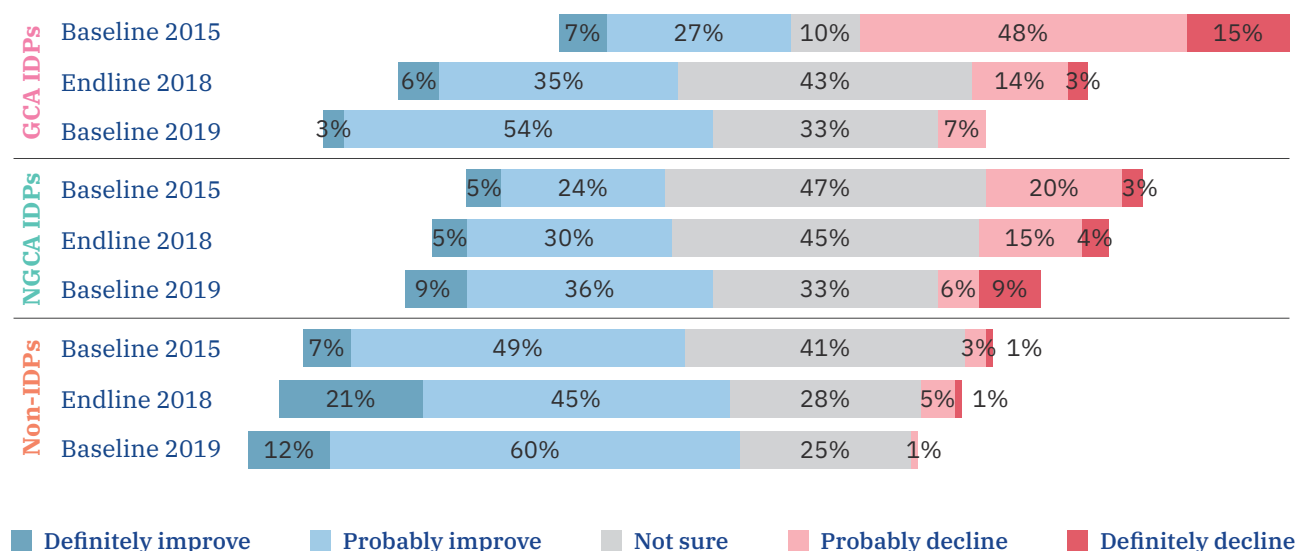


SURVEY RESULTS

Socioeconomic Situation and Future Development

The wealth of respondents has been declining and their vulnerability increasing in all areas since the start of the Durable Peace Programme in 2015. Yet, despite the increasingly negative financial outlook for respondents, they still have a positive view of the future. For Kachin, when comparing the baseline and endline data⁴ of the first phase of the DPP, we see that there have been steady improvements in how respondents have perceived their future development opportunities since 2015, even though the financial outlook did not improve and purchasing power has fallen, taking inflation into account. Non-IDPs remain the most optimistic group, with 0% feeling that their households' future development opportunities will definitely decline, and GCA IDPs' optimism has risen the most of all groups.

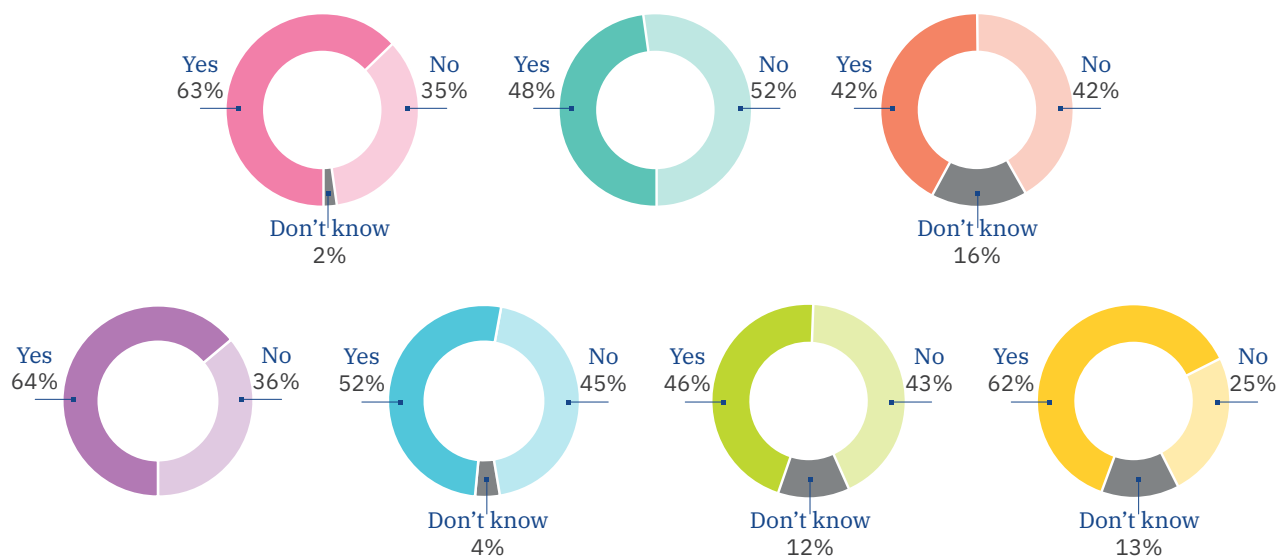
How do you feel about your household's future development opportunities?



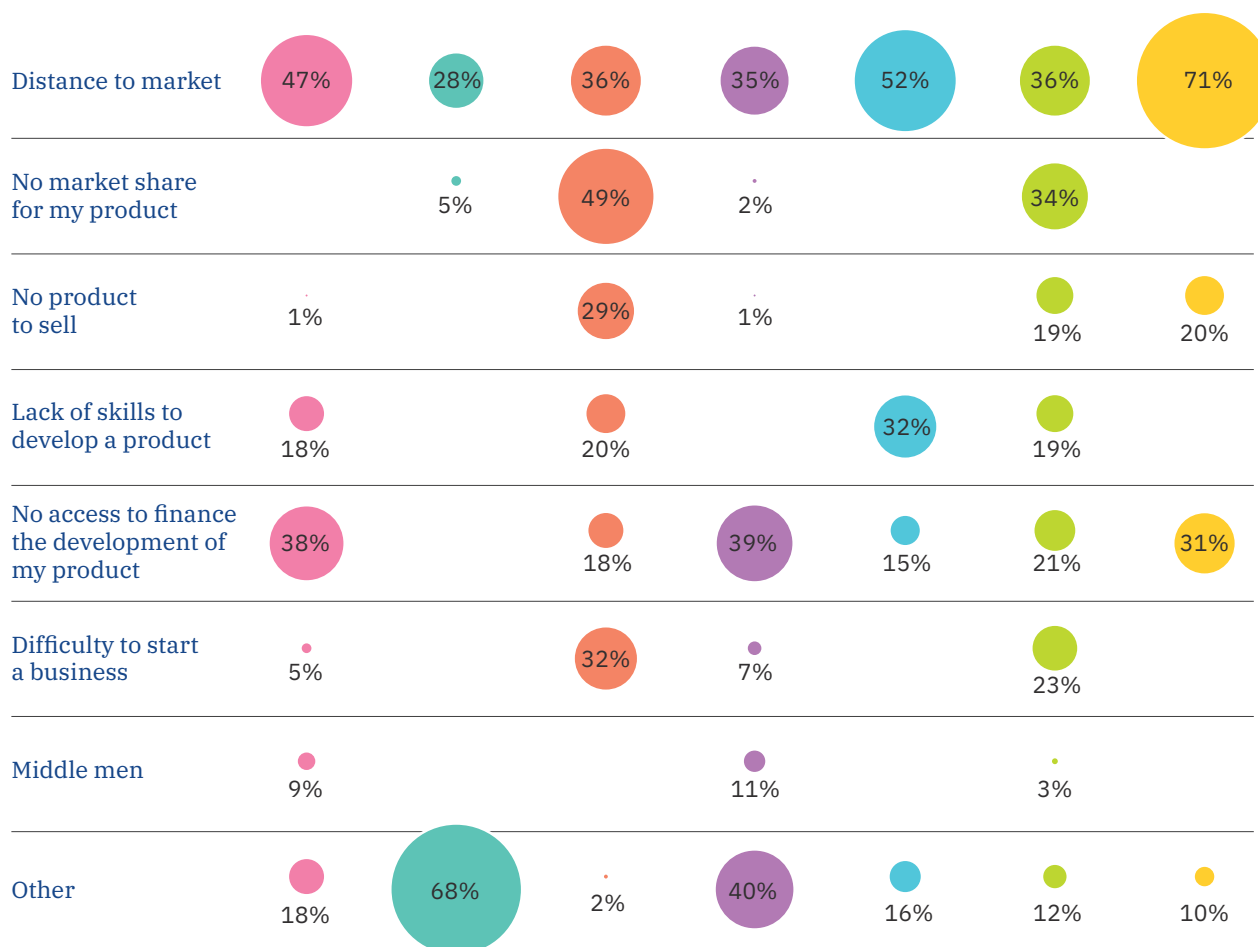
On average 60% of respondents say that they face barriers to selling products. GCA IDPs, female IDPs and people from northern Shan most commonly report such barriers. Distances to markets are the most common barrier reported, especially for northern Shan, male IDPs and GCA IDPs. Accessing finance is also an important barrier reported by female IDPs and GCA IDPs, and female IDPs also face barriers in the form of middlemen.

4. When comparisons between Baseline 2015, Endline 2018 and Baseline 2019 are made in this report, only data from Kachin respondents is used. This is because no data for northern Shan was collected in 2015 and 2018.

Do you face any barriers when trying to sell your products?

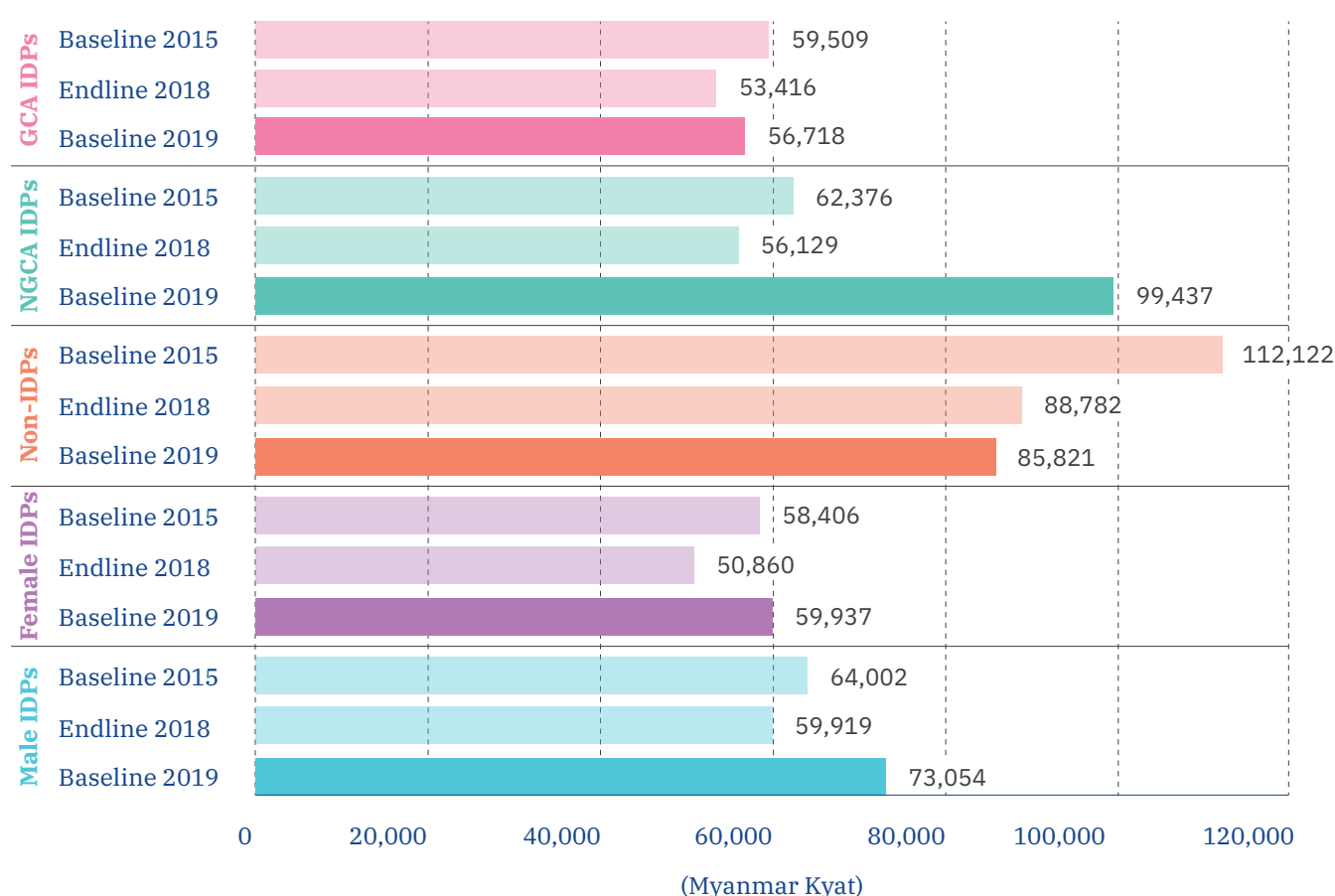


What, if any, are the barriers you face in order to sell your product?



In terms of monthly income,⁵ using the results from the 2015 baseline and the endline from the first phase of the DPP and comparing this to the results of the baseline of the second phase of the DPP, it can be seen that all respondent groups are worse off in terms of their monetary income in Myanmar Kyat than they were in 2015 and 2018. The only group that seems to have experienced an increase compared to 2018 are the NGCA IDPs. Additionally, the purchasing power of GCA IDPs and non-IDPs deteriorates even more when the effect of inflation on their monetary income is included.⁶ In both groups, the reduction in monetary income is intensified by inflation.

Over the past 12 months, what has been your average monthly income (in Myanmar Kyat)?




- For monthly income, cash savings, food savings and major outliers were removed. Major outliers happen when a small number of respondents gave answers that were very far outside the normal range of responses. These will then be removed using the mathematical formula to provide a more representative range of data not skewed by a small number of unusual answers. Additionally, 'quintile wealth averages' were calculated, using respondents' estimations of household assets and durables. These wealth quintiles were calculated using the approach of DHS.
- According to the World Economic Outlook Database of the International Monetary Fund (IMF), the average consumer prices (inflation) increased 30.4% from 2015 to 2019 and 7.8% from 2018 to 2019. Please note that the average consumer prices for 2019 are a forecast from the IMF.

Savings: Imagine that your savings and cash were all that your household had to live from. Approximately, how many days would your household be able to survive?

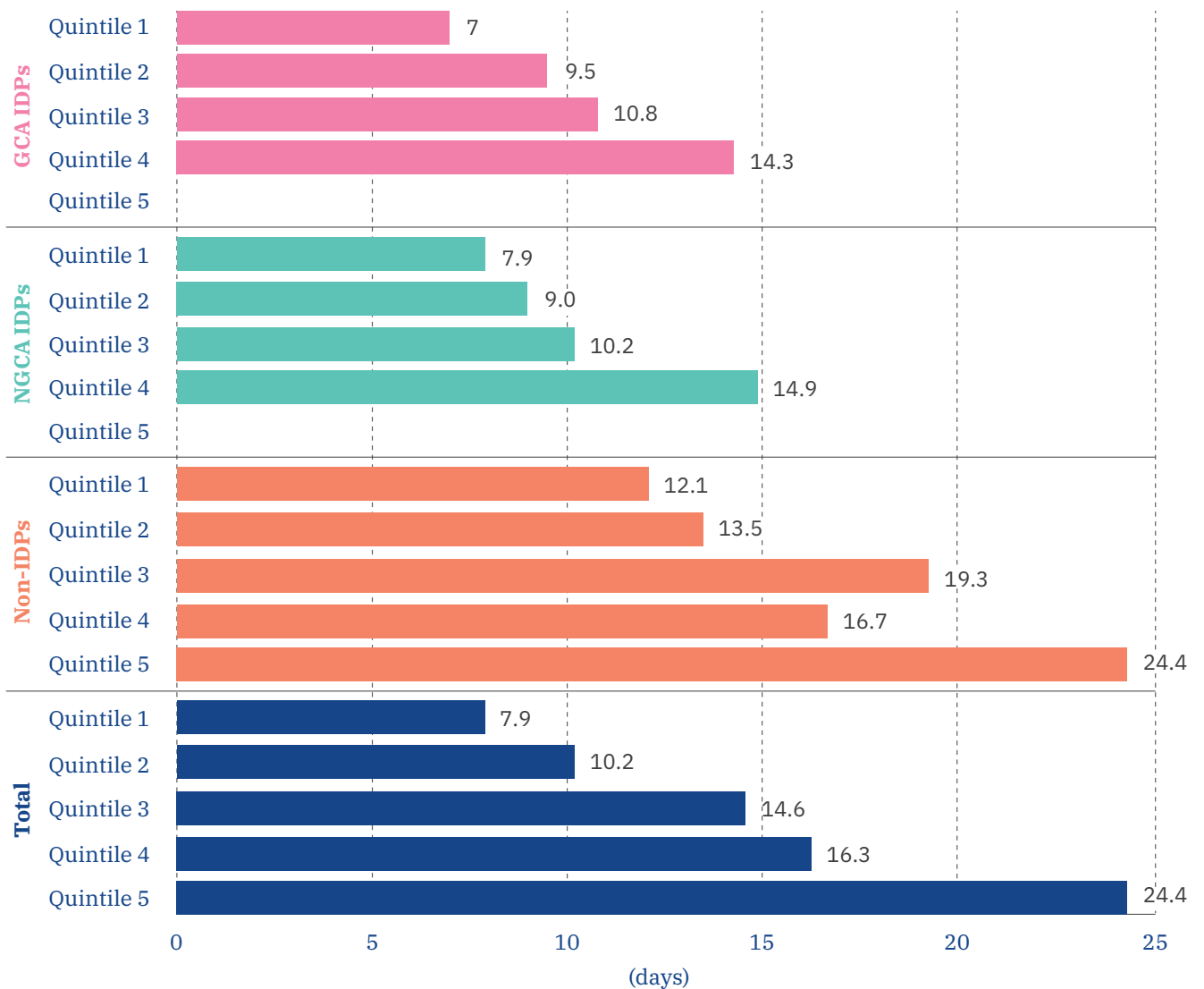
7.57 
days

9.13 
days

14.37 
days

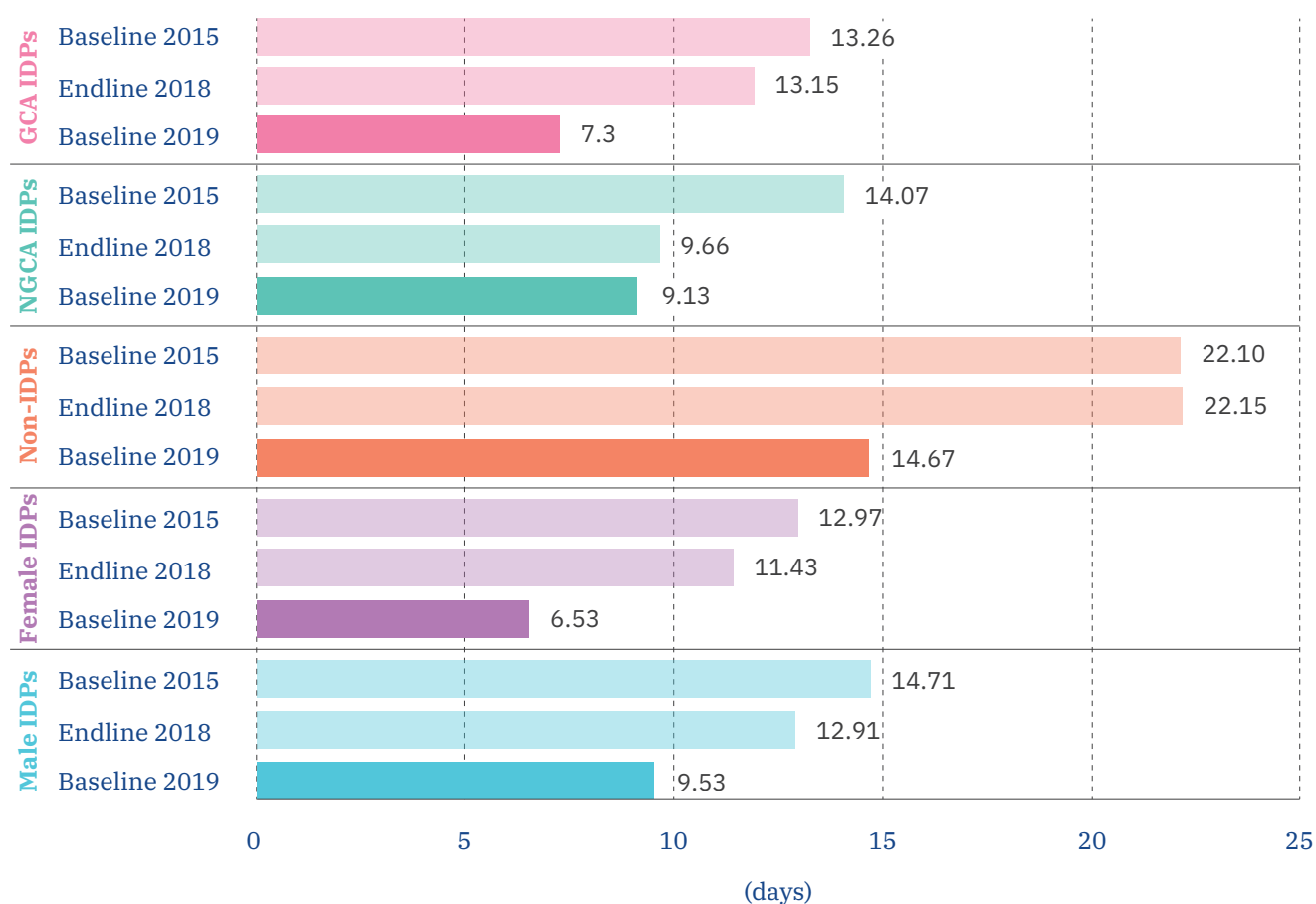
6.69 
days

9.75 
days



All respondents experienced a decrease in the number of days being able to survive from savings and cash. Looking at the difference between 2018 and 2019, GCA IDPs experienced a substantial decrease while NGCA IDPs stayed relatively stable. Non-IDPs have the highest amount of days being able to survive. Male IDPs believe they would be able to survive off their existing cash, savings and food for notably more days than female IDPs which may be due to female's more limited savings and access to cash, or a reflection of female's consideration of the survival of the entire household – rather than just themselves.


Comparison of number of days that respondents could survive on savings and cash:



Number of days a household could survive on current food supplies:

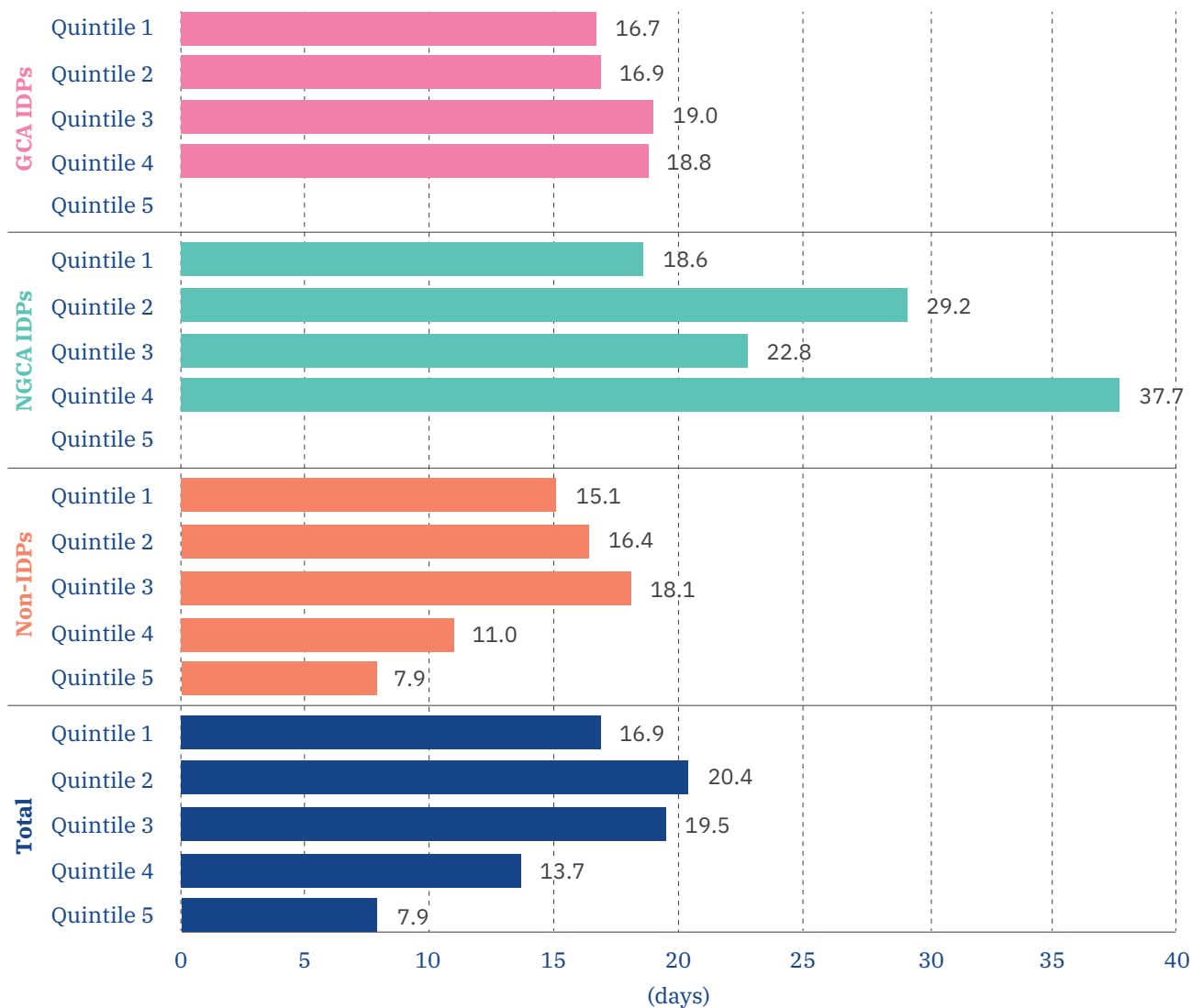
16.3 
days

23.7 
days

12.5 
days

17.2 
days

19.2 
days



Using IDPs and non-IDPs information on household assets and durable goods, it becomes clear what the distribution of the households is according to their wealth (e.g. the amount of people living in less wealthy households to the wealthiest households). These amounts give an indication of the percentage of people living in households with the lowest wealth, or of the percentage of people living with

the highest wealth. Five groups of wealth were created, from the lowest to the highest. These groups are called “Quintiles of Wealth”. In the graph five wealth quintiles are depicted, where quintile 1 are the people who have the lowest wealth, and quintile 5 are the people who have the highest levels of wealth.

Average monthly income over the past 12 months (in Myanmar Kyat):

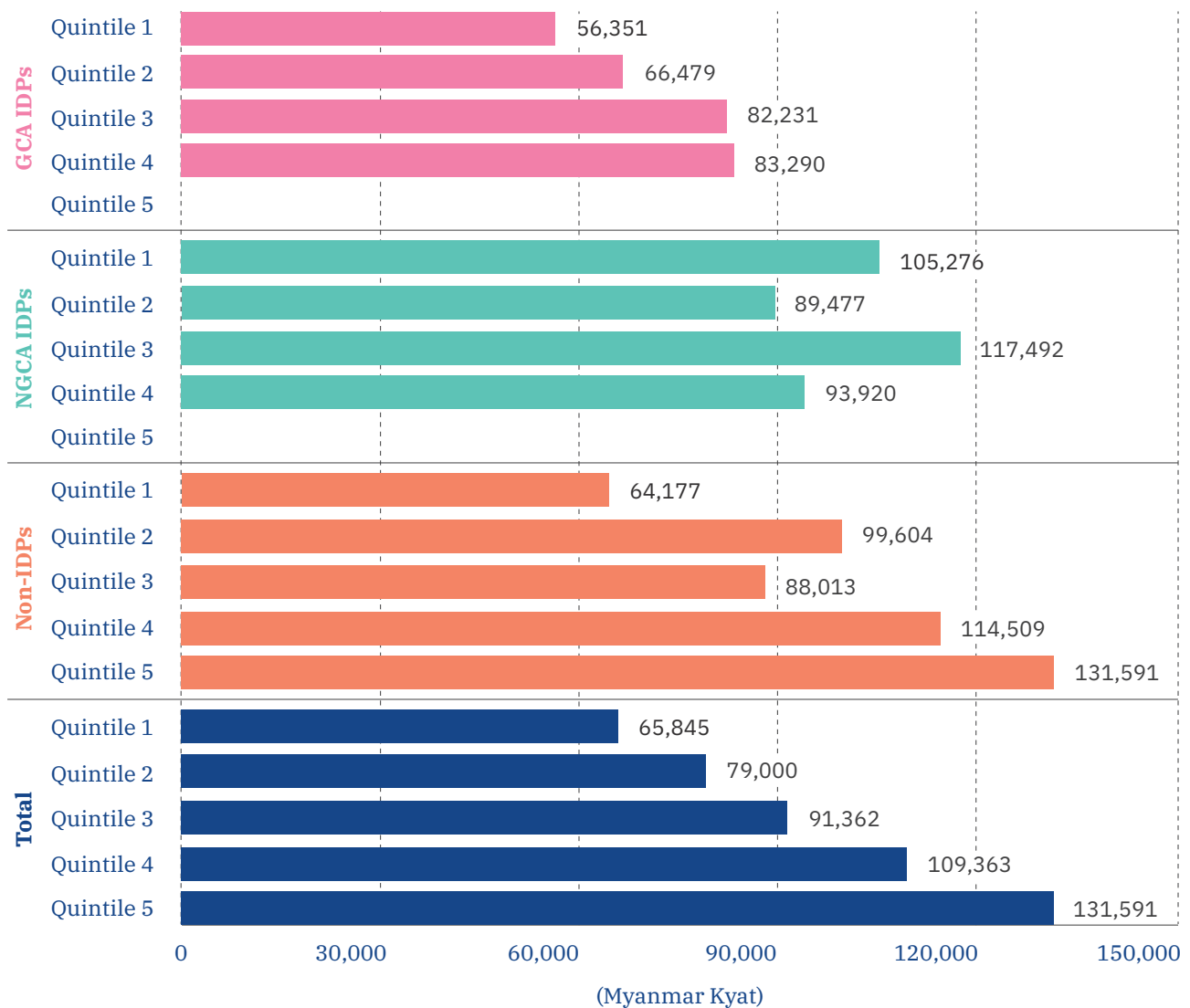
57,968 ကျပ်
MMK

99,438 ကျပ်
MMK

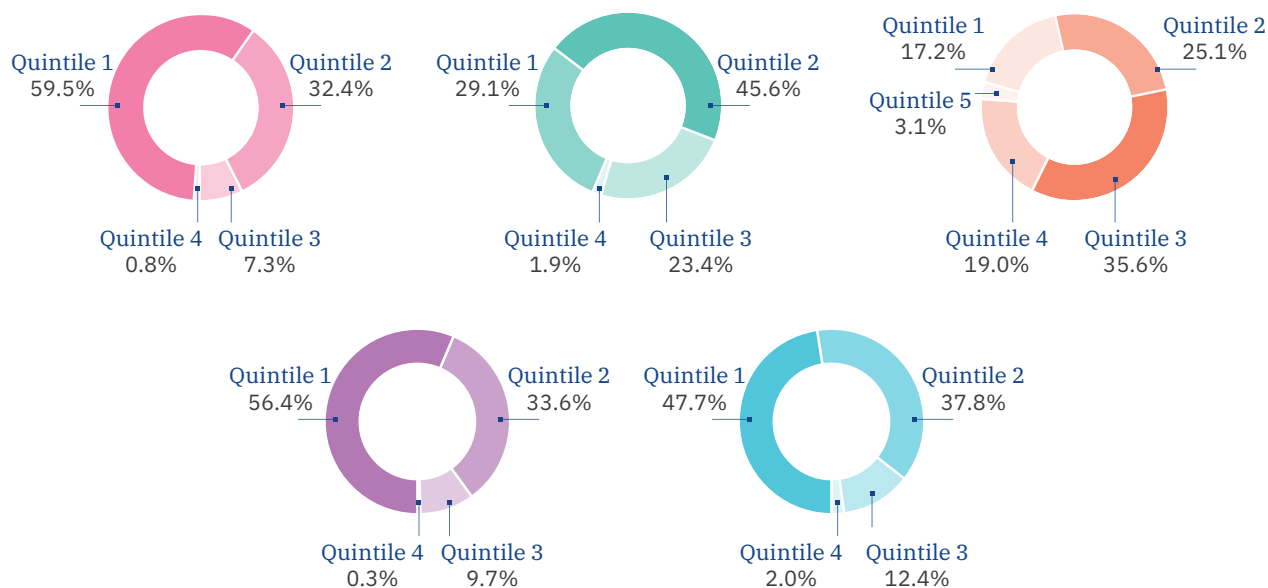
87,931 ကျပ်
MMK

60,196 ကျပ်
MMK

73,812 ကျပ်
MMK



Distribution of Wealth:



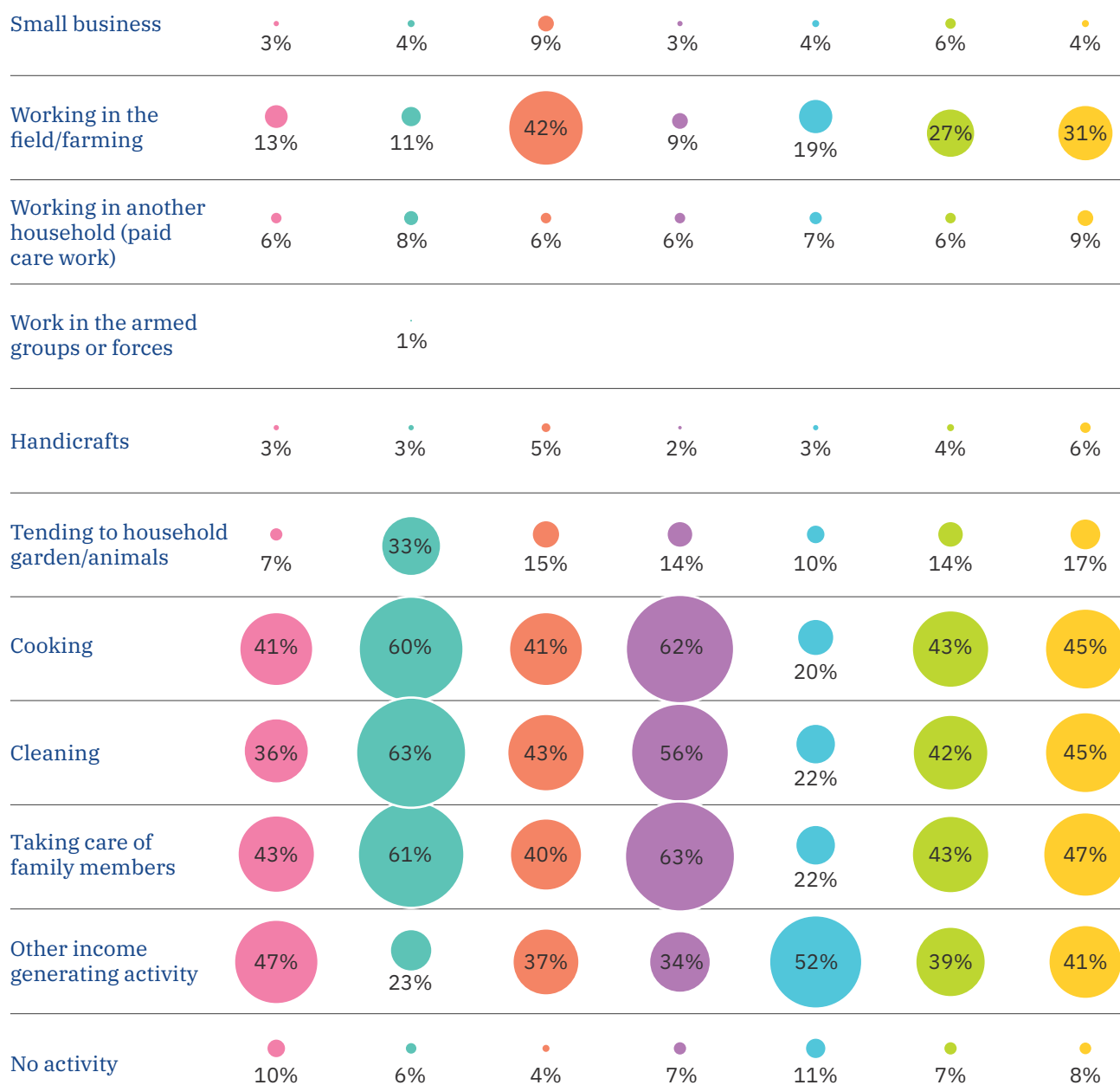
GCA IDPs are on average wealthier than NGCA IDPs, and non-IDPs are wealthier than GCA and NGCA IDPs. Between female IDPs and male IDPs we also see a difference, in which more female IDPs are represented in the lowest wealth quintile than male IDPs. In the higher wealth quintiles male IDPs are more frequently represented than female IDPs.

There is a clear gender division of labour in households. Male IDPs work in the field or participate in other income generating activities, while female IDPs have limited paid employment opportunities and are heavily involved in unpaid care work, such as cooking, cleaning, and taking care of family members.

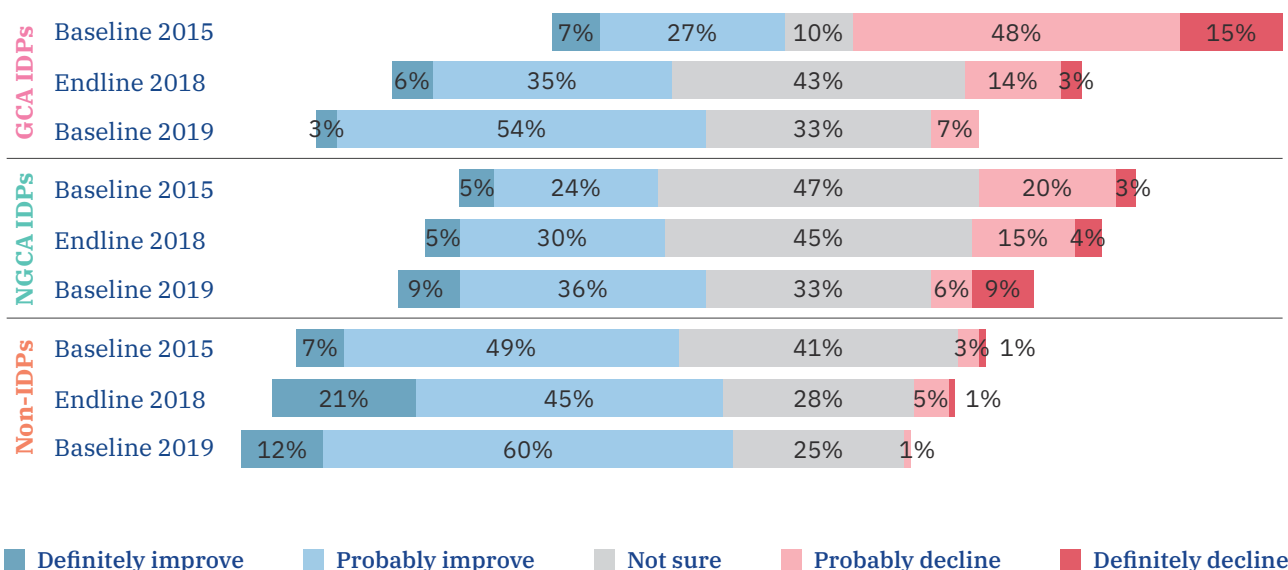
For IDPs and conflict-affected communities, the DPP aims for an increase in male and female reporting that they are better equipped for their future development⁷. IDPs and conflict-affected communities have a similarly negative outlook on how financially equipped they are for the future, however non-IDPs are slightly more positive. Male IDPs reported feeling better off than female IDPs.

7. To assess 'being equipped for future development', economic self-sufficiency is measured. Gowdy and Pearlmuter (1993) have developed a scaling, consisting of 4 concepts; Autonomy and self-determination, Financial security and responsibility, Family and self-wellbeing and Basic assets for living in the community. Each of these concepts were measured using a set of questions "My current financial situation allows me to ...". Respondents could answer between 1 (not at all) and 5 (all the time). Taking all questions together would give an indication of how economically self-sufficient someone is. Gowdy, E. A., & Pearlmuter, S. (1993). Economic self-sufficiency: It's not just money. *Affilia*, 8(4), 368-387.

How do you contribute to your household?

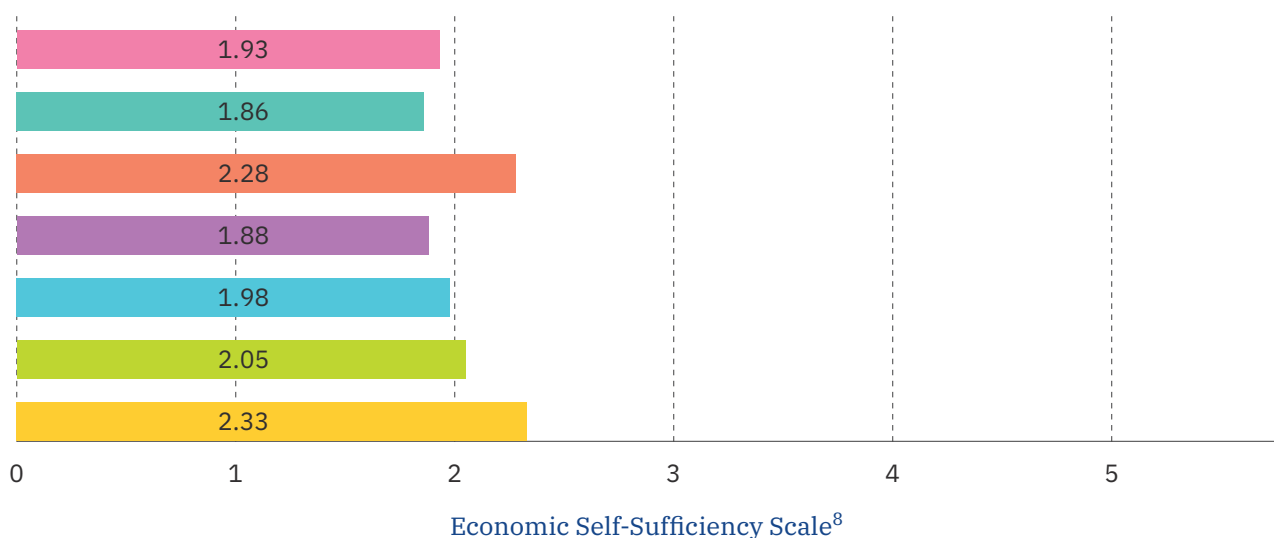


Comparison of perceptions of future opportunities for households:



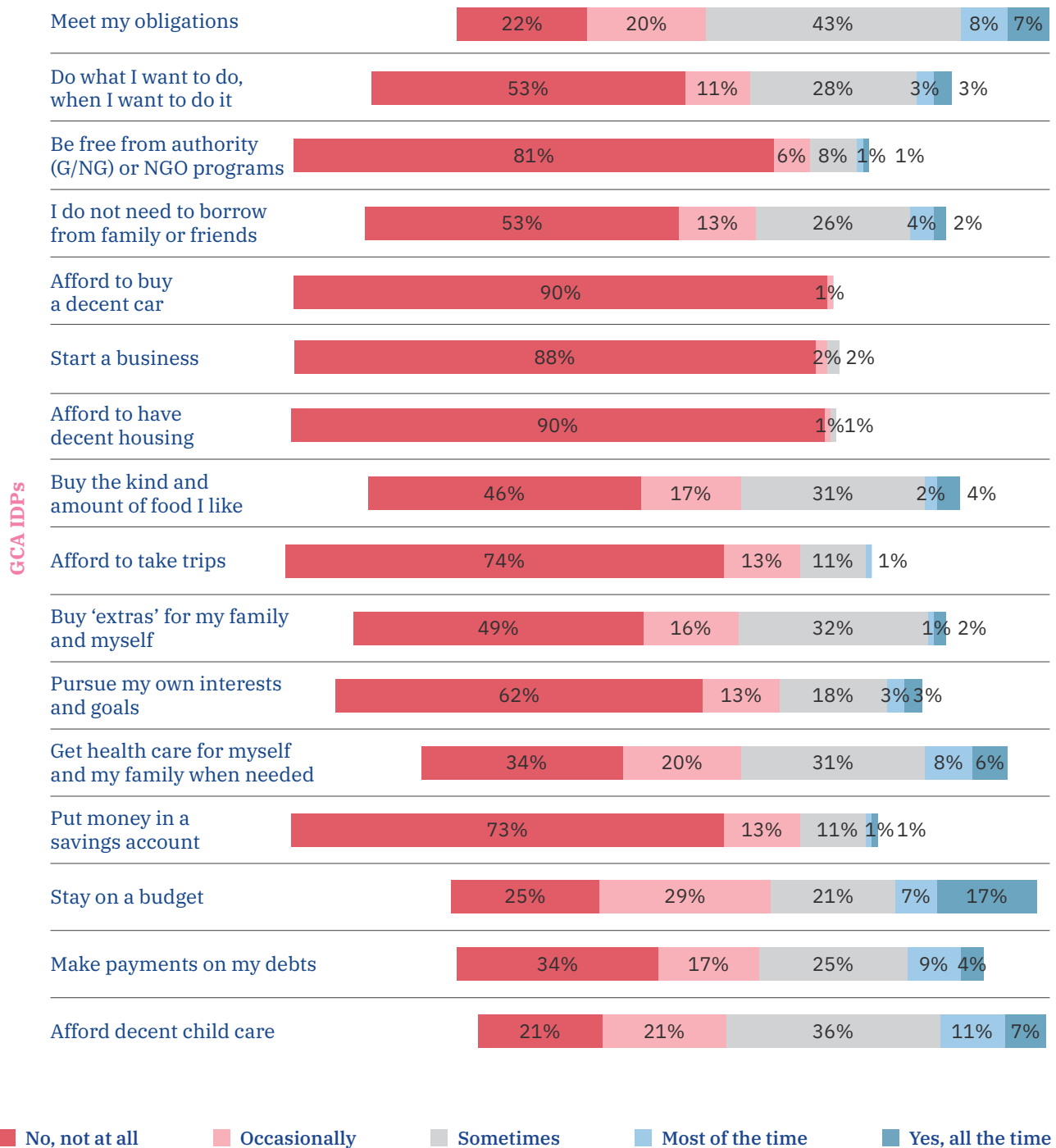
Despite this negative financial outlook, people in Kachin and northern Shan still have a positive view on the future. For Kachin, when comparing the baseline and endline data of the first phase of the DPP, one can observe that although wealth was effectively stagnant or declining, the view on future possibilities has positively increased in each survey.

Economic self-sufficiency:



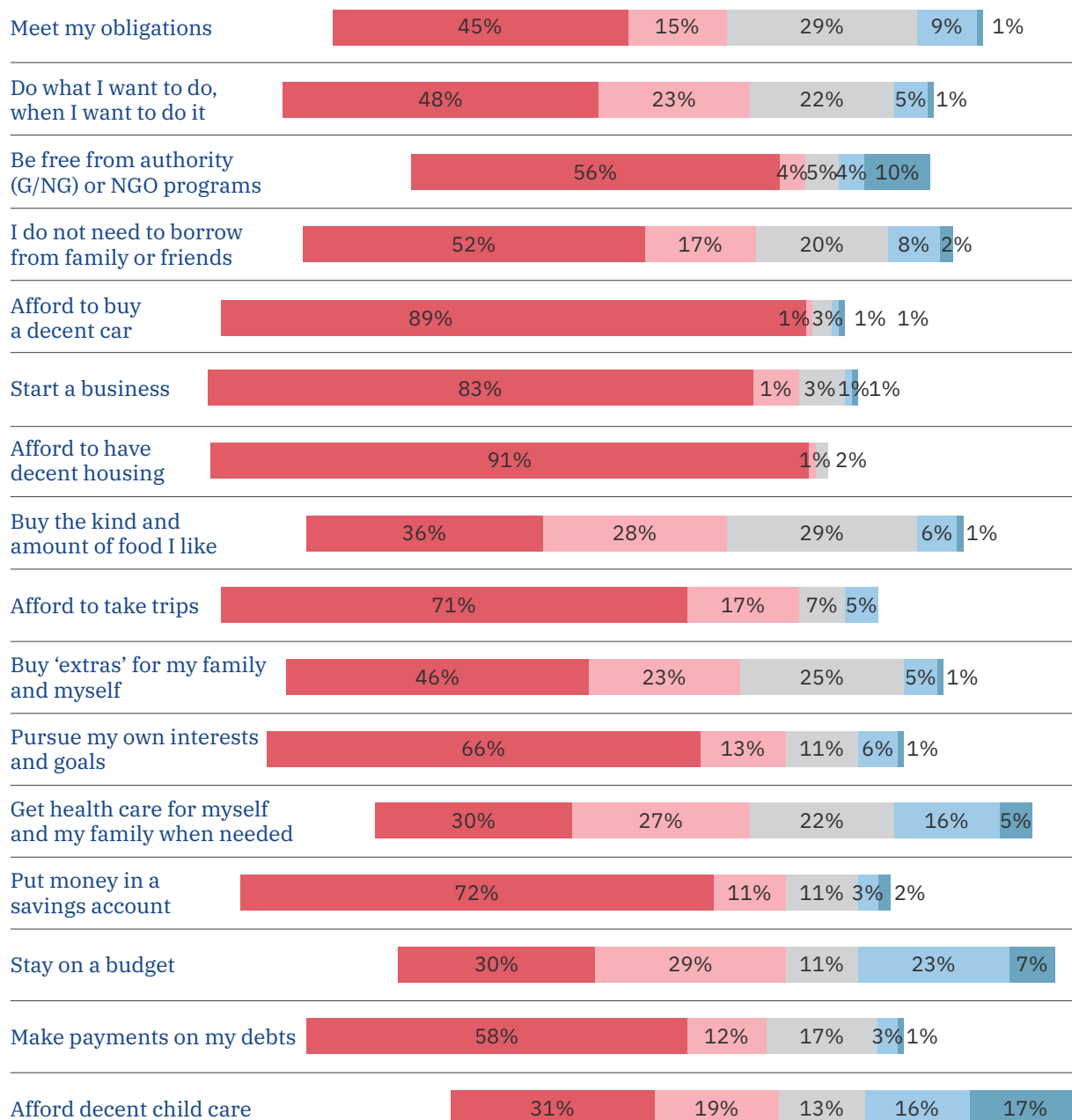
8. To assess 'being equipped for future development', economic self-sufficiency is measured. Gowdy and Pearlmutter (1993) have developed a scaling, consisting of 4 concepts; Autonomy and self-determination, Financial security and responsibility, Family and self-wellbeing and Basic assets for living in the community. Each of these concepts were measured using a set of questions "My current financial situation allows me to ...". Respondents could answer between 1 (not at all) and 5 (all the time). Taking all questions together would give an indication of how economically self-sufficient someone is. Gowdy, E. A., & Pearlmutter, S. (1993). Economic self-sufficiency: It's not just money. *Affilia*, 8(4), 368-387.

How do you view your household's future development opportunities (GCA IDPs)?



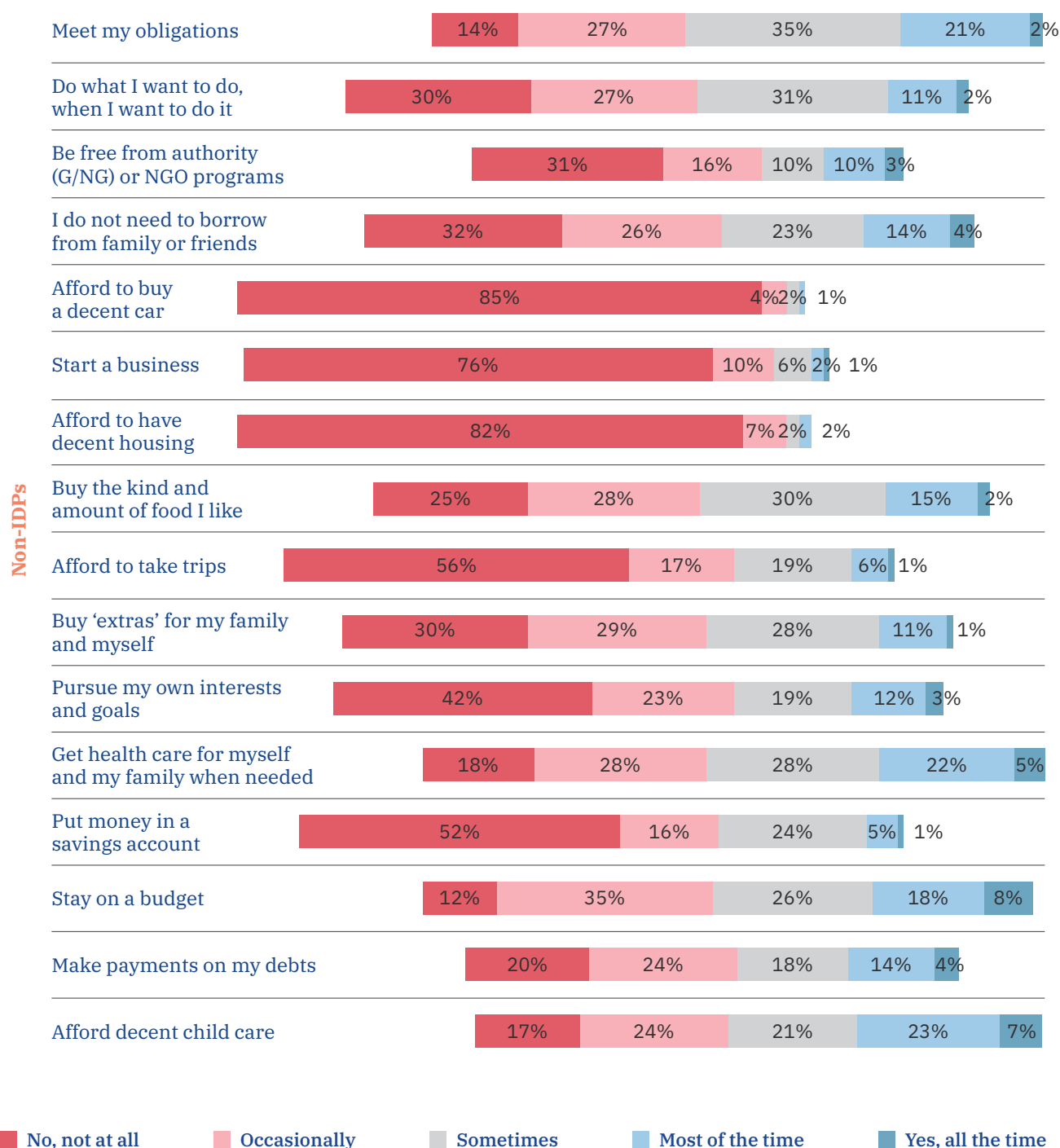
How do you view your household's future development opportunities (NGCA IDPs)?

NGCA IDPs



■ No, not at all
 ■ Occasionally
 ■ Sometimes
 ■ Most of the time
 ■ Yes, all the time

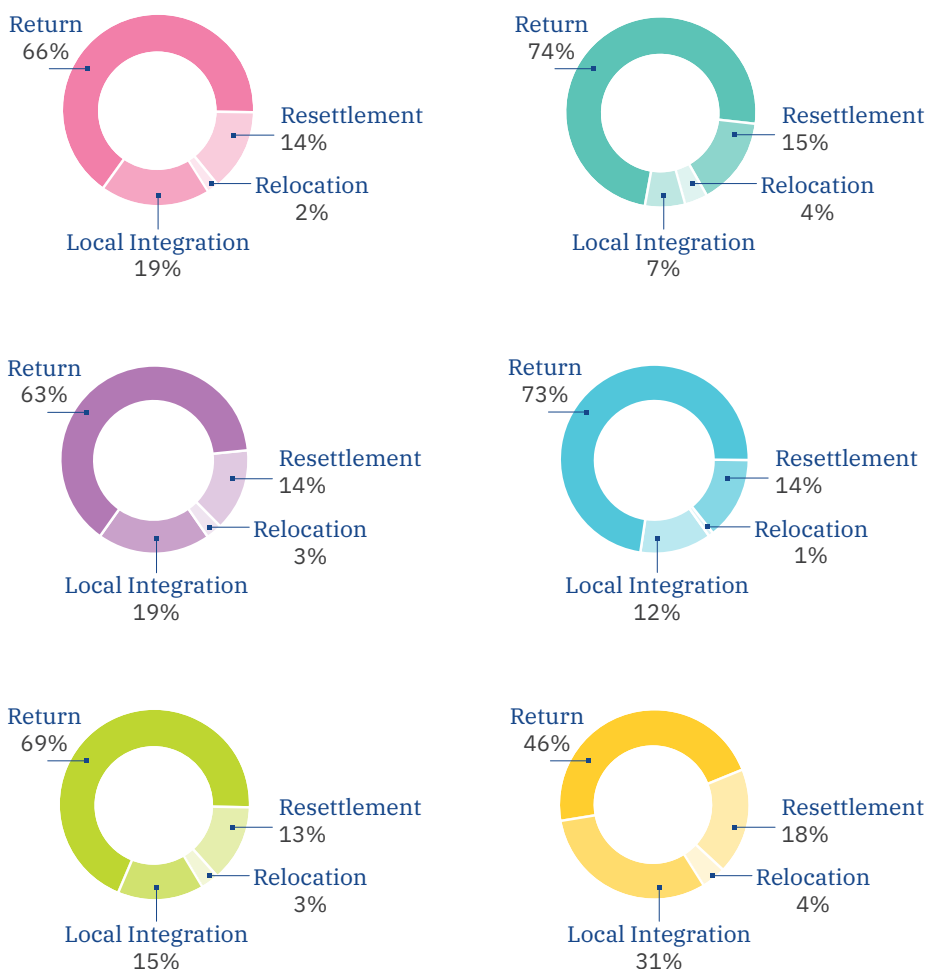
How do you view your household's future development opportunities (Non-IDPs)?



Return, Resettlement, Relocation and Local Integration

The first preference of IDPs is to return to their place of origin (70%), while relocation (i.e. moving to another IDP camp) is the least favoured (3%). A clearer picture overall of people's aspirations for return, resettlement, relocation and local integration is emerging, which show, for instance, a stronger support for local integration and comparatively less support for return in northern Shan, compared to Kachin.

If you had to choose between Return, Resettlement, Relocation, and Local Integration, what would be your preference?



In the DPP Phase I endline, respondents could only choose between return and resettlement. The options of “relocation” (to another camp) and “local integration” (considered in this survey as a form of resettlement, being an integration into the community where IDPs have been displaced to) were introduced in this survey.⁹

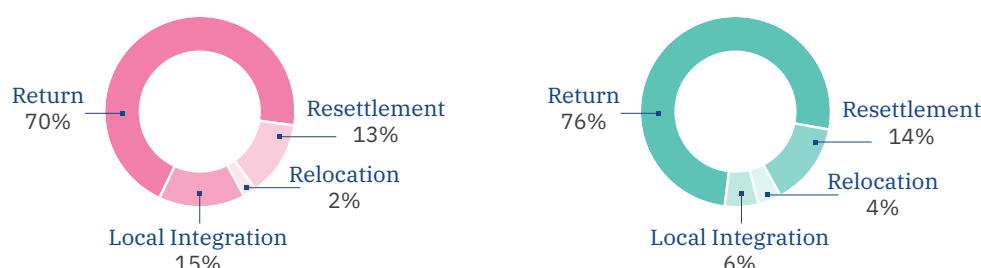
Looking at the responses of both the endline in 2018, and the new baseline in 2019, responses show that while preferences for return remain the same, the resettlement responses are now divided between a wider range of options: resettlement, relocation and local integration.

Return, Resettlement, Relocation or Local integration comparison:

Endline 2018:



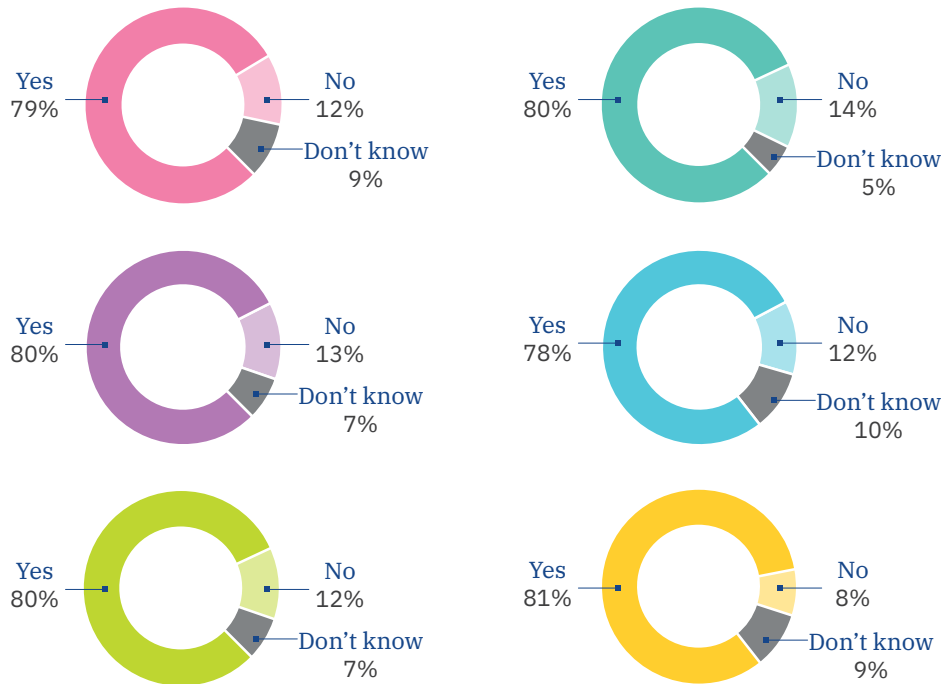
Baseline 2019:



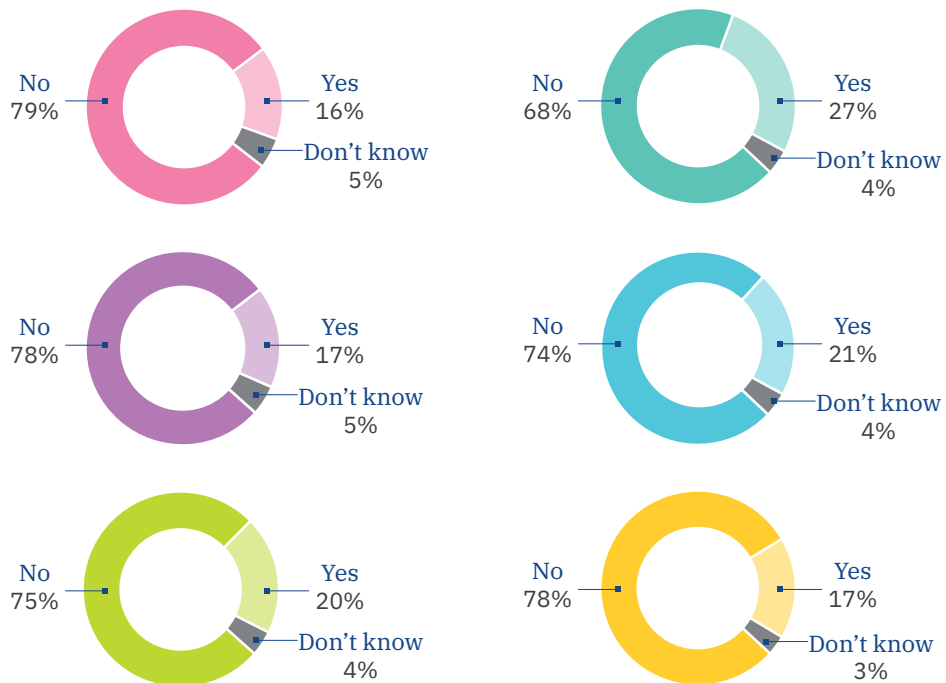
Other preferred options are resettlement and local integration. Gender variations occur between return and local integration with male IDPs having a higher preference than female IDPs for return, and female IDPs having a higher preference than male IDPs for local integration. While return remains most popular overall, there is less support for return among IDPs in northern Shan, 31% of whom prefer local integration over resettlement. This might be due to security concerns in their place of origin. What is concerning is that the majority (80%) of IDPs, male and female, are worried about and feel unprepared for return, resettlement, relocation or local integration.

9. It should be noted that local integration is a form of resettlement, according to widely used definitions. In the previous DPP baseline and endline, this differentiation was not made – and local integration was not offered as an option.

Are you worried about a potential return/resettlement/relocation/local integration?

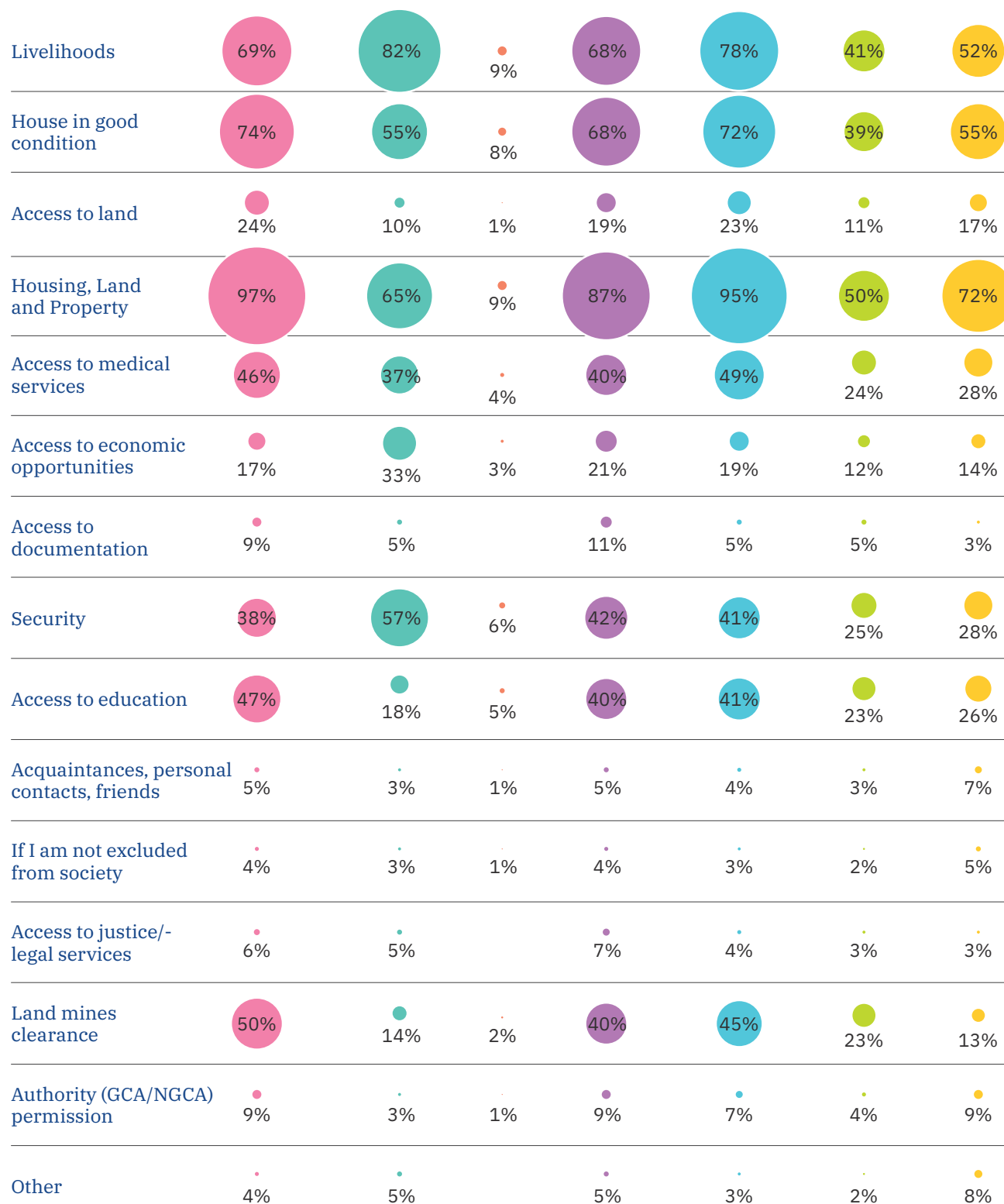


Do you feel prepared for a potential return/resettlement/relocation/local integration?



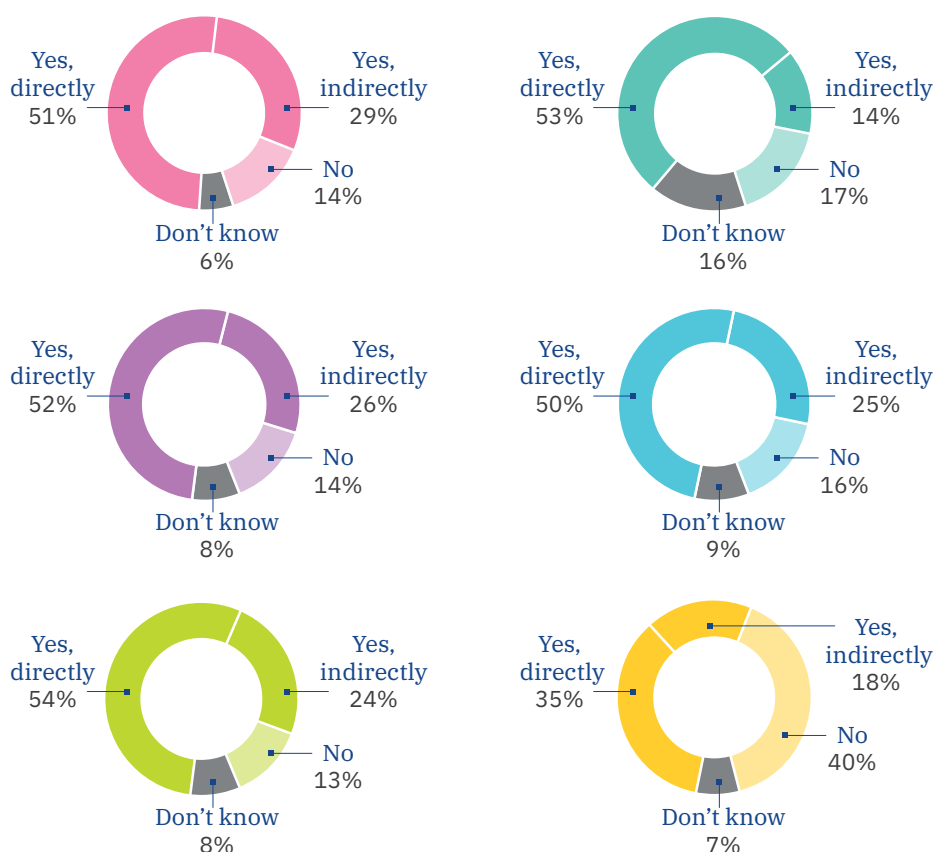
The most important preconditions for return are: security issues (including land mine clearance), housing, land and property (access to land and house in good condition), livelihoods/economic opportunities and access to services such as healthcare and education.

Which preconditions will be important for you in order to ensure your return/ resettlement/relocation/local integration?



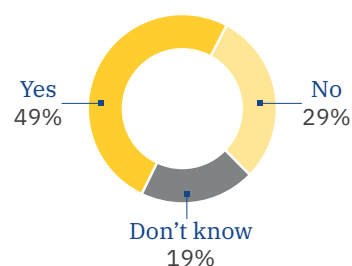
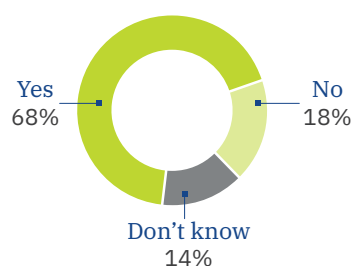
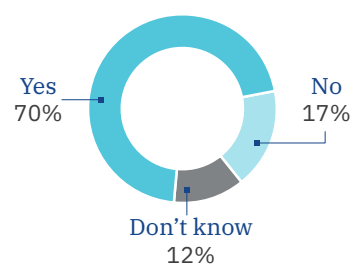
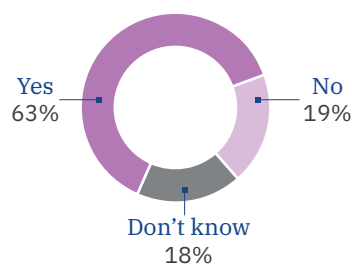
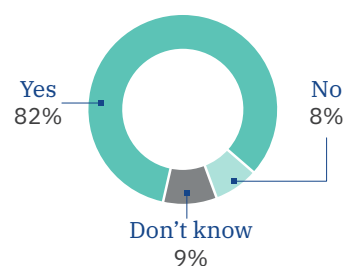
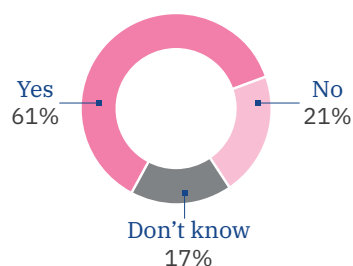
The majority of respondents feel they can advocate in decisions on return and resettlement and indicate that they will accept whatever decision is made. Together, these factors suggest a good level of engagement in, and support for communal processes. IDPs from northern Shan feel less likely to be able to advocate in such decisions and are most likely not to accept the decisions.

Are you able to advocate concerning return/resettlement/relocation/local integration decisions?

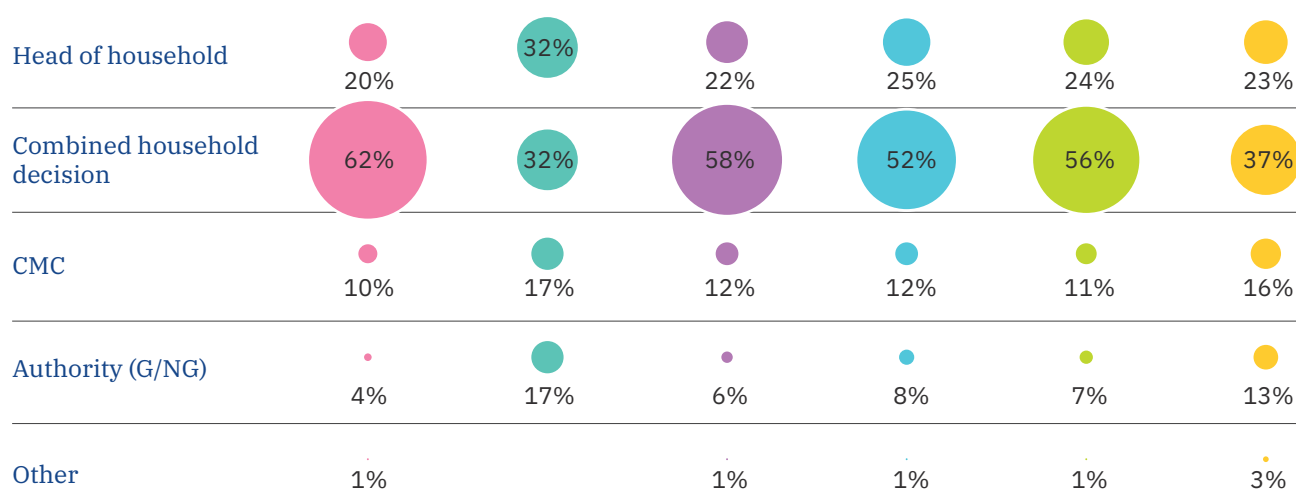


Opinions concerning who makes the decisions in relation to return and resettlement differ between GCA IDPs and NGCA IDPs and between Kachin and northern Shan. Combined household decision-making appears more prevalent for most GCA IDPs, while in NGCAs, the household head, Camp Management Committee (CMC), or local authorities are seen as leading. Overall, such decisions are often led by men as almost half of all respondents say that the household head, CMC or other authorities will lead this decision. As all of these are widely male-dominated we can assume that there is limited scope for women's engagement in these important decisions affecting their lives.

Will you accept whatever decision is made concerning return/resettlement/relocation/local integration?



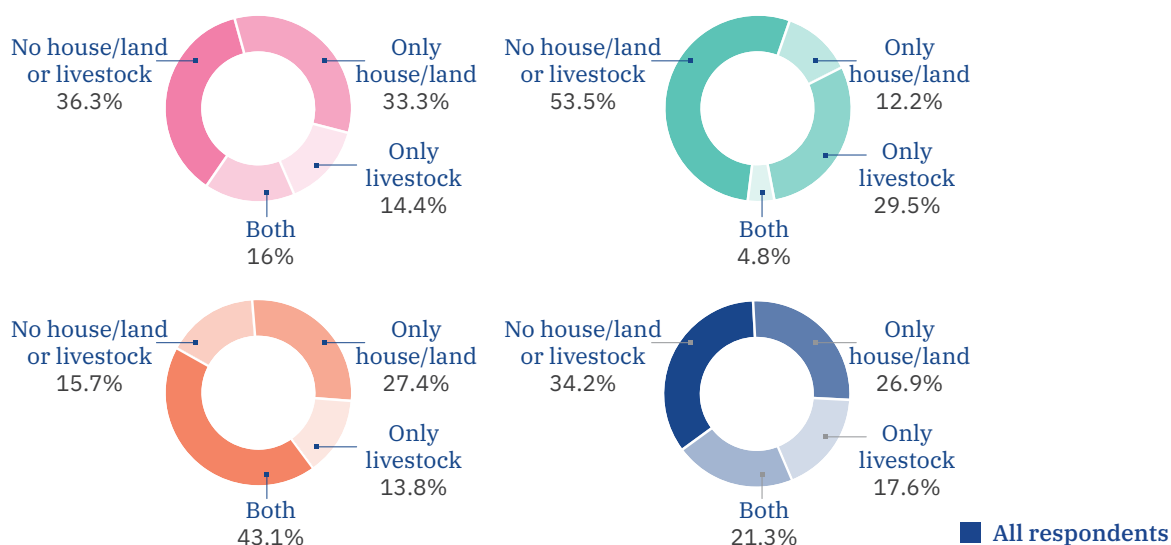
When return/resettlement /relocation/local integration happens, who makes the final decision?





















Rights to Land

Just under half the IDPs in Kachin and northern Shan claim to own land. IDPs were asked how much land they owned prior to displacement. Among those IDPs reporting to own land, 49% of respondents described their land as agricultural land, averaging around 8 acres per plot.

Does your household own any land and/or livestock?



What is the primary use of this land?

Residential	81.4% 	61.3% 	84.5% 
Agriculture	50.8% 	48.0% 	39.1% 
Pastoral	9.3% 	29.3% 	6.0% 
Forest	1.1% 	6.7% 	1.3% 
Business/Commercial	3.4% 	0% 	1.5% 
Don't know	3.6% 	13.3% 	0.3% 
Other	3.0%	12.0%	0.5%

If the household owns agricultural land, how many acres does the household own?

7.464458 
Acres of land

5.397222 
Acres of land

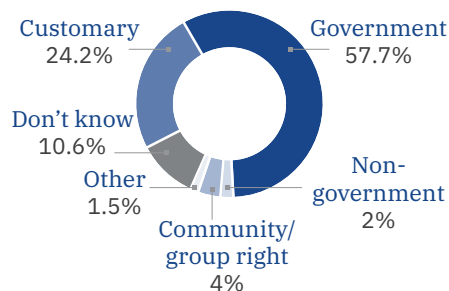
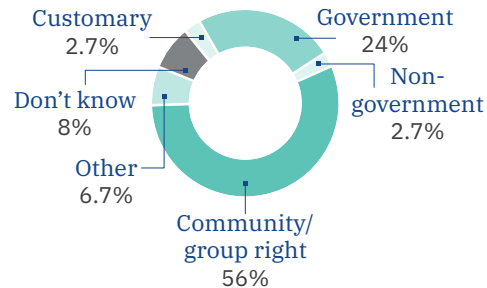
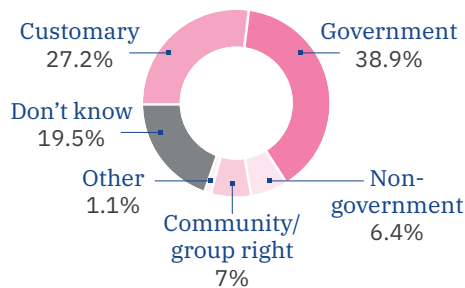
8.611538 
Acres of land

7.706412 
Acres of land

■ Average

Of the respondents that claimed to own land, 32% of IDPs reported having documentation for their land, while with non IDPs, this number rose to around 50%. More than one third (41%) of people say that their land is customary or under communal tenure.

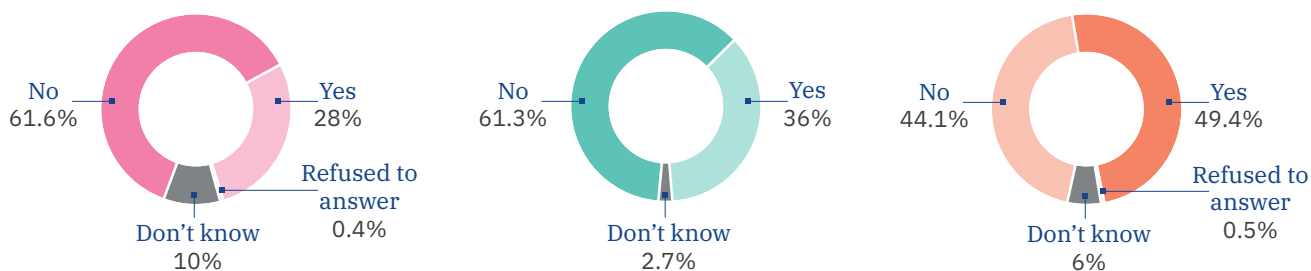
Which tenure system is your land under?



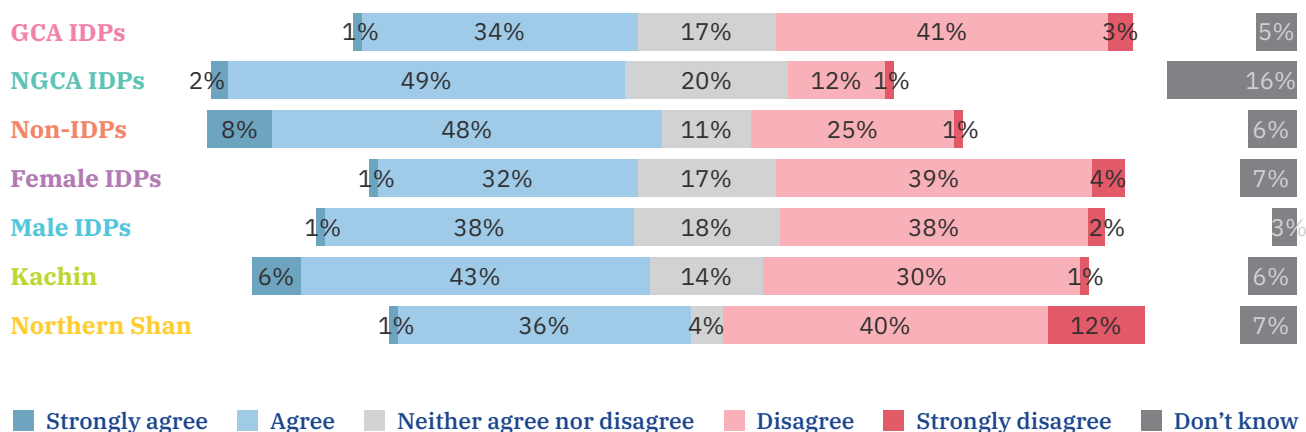
■ All respondents

People reported losing land in all geographical areas with respondents mentioning companies, the Tatmadaw, the government, militias and ethnic armed organisations as being primarily responsible for this. Almost one-third of IDPs indicated that they lack security of land tenure.

Are official documents for your land issued by the Land Registry/Cadastral Agency?

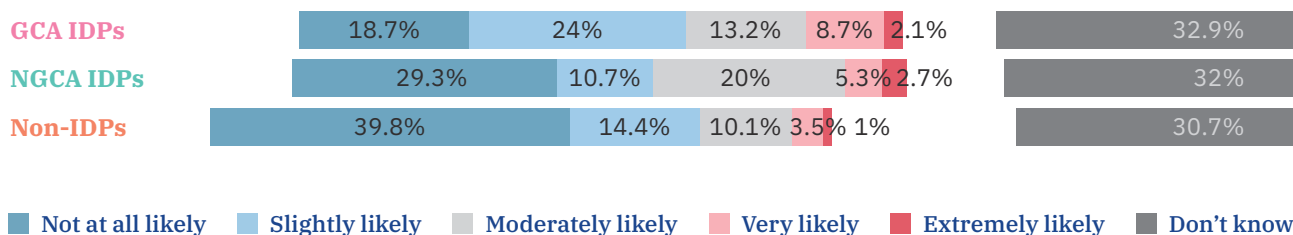


Do you feel that your land is secure?

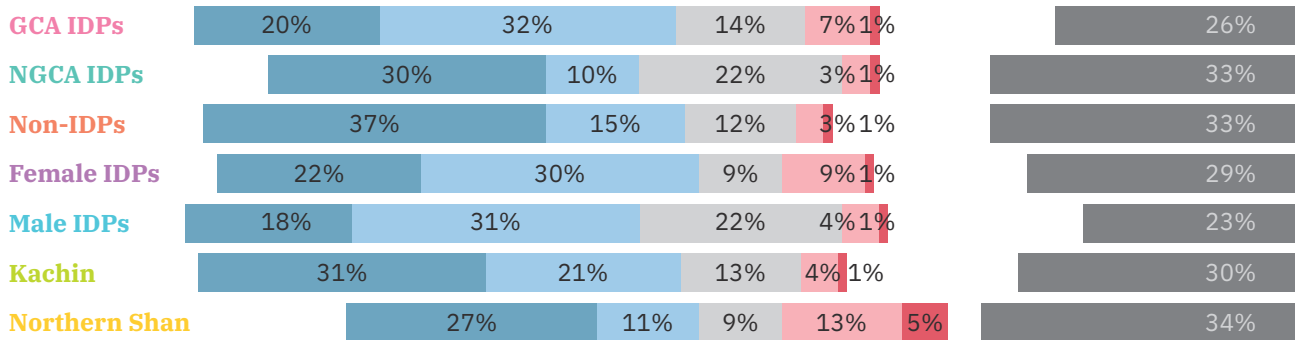


When asked if it was at all likely that they would lose their land involuntarily in the coming five years, GCA IDPs felt the most insecure (54%), followed by NGCA IDPs (37%) and non-IDPs (30%). Furthermore, 30% of people say that they do not know whether they will lose their land in the next five years. All in all, there is a lot of insecurity regarding land across the board.

How likely are you to involuntarily lose your land to others in the next 12 months?

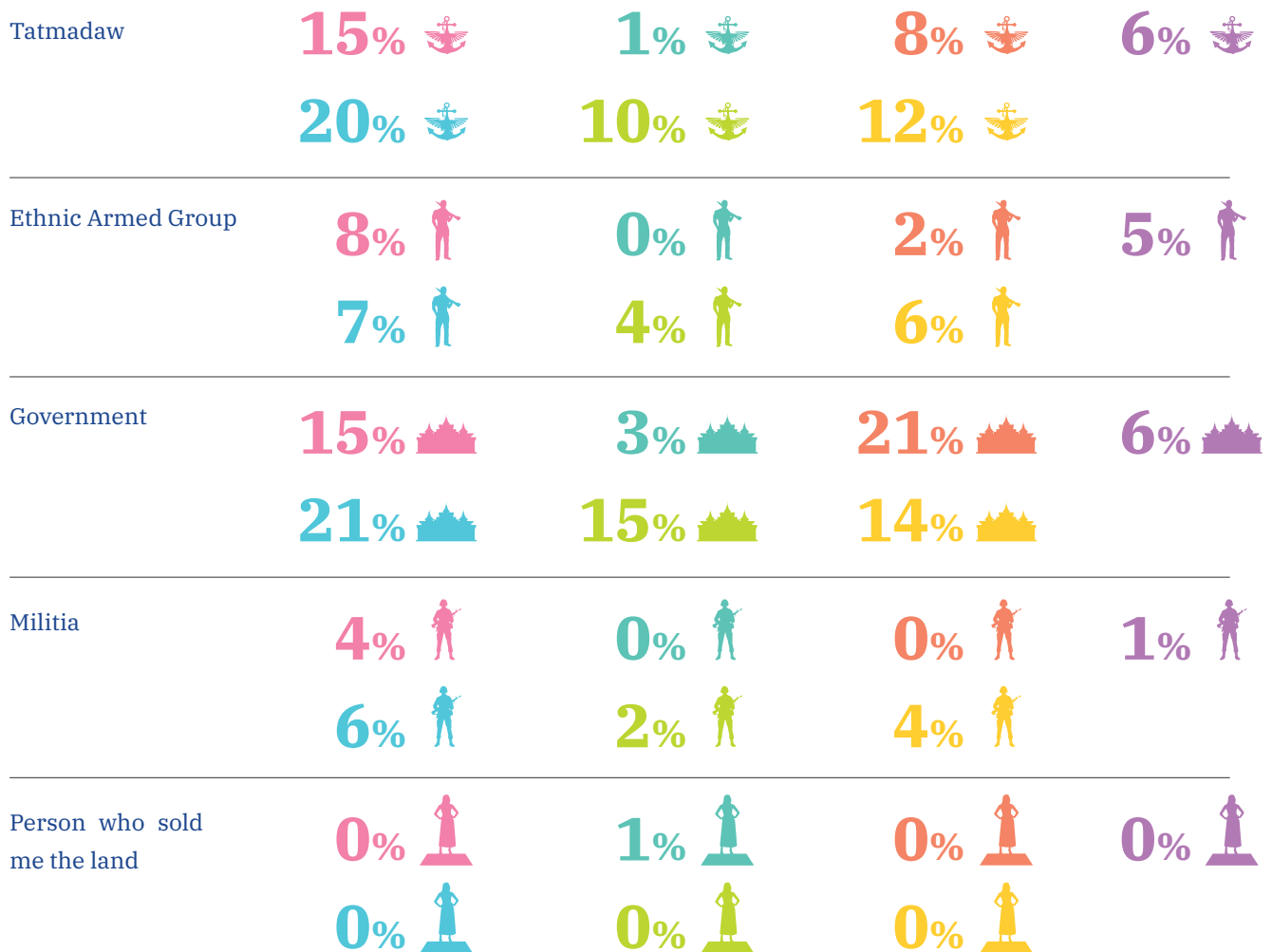


How likely are you to involuntarily lose your land to others in the next 5 years?



■ Not at all likely ■ Slightly likely ■ Moderately likely ■ Very likely ■ Extremely likely ■ Don't know

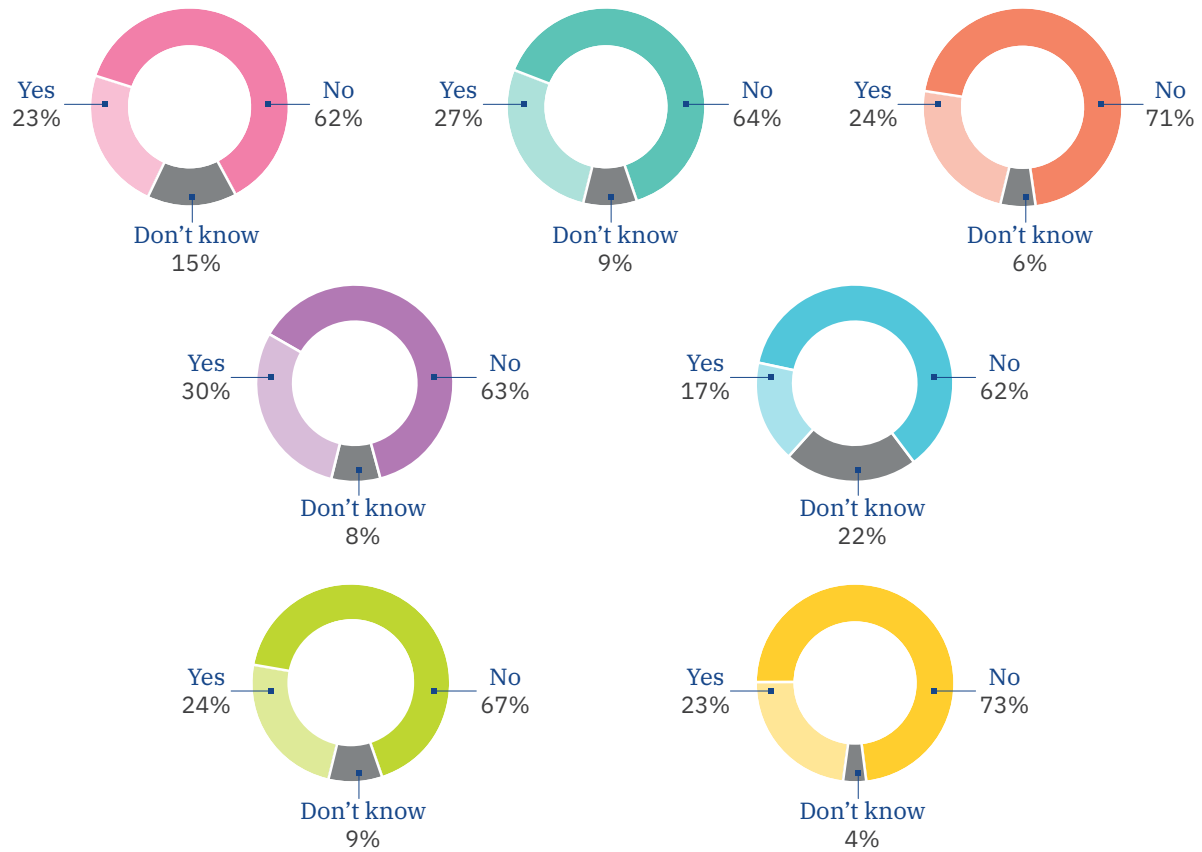
Who do you think will take your land?



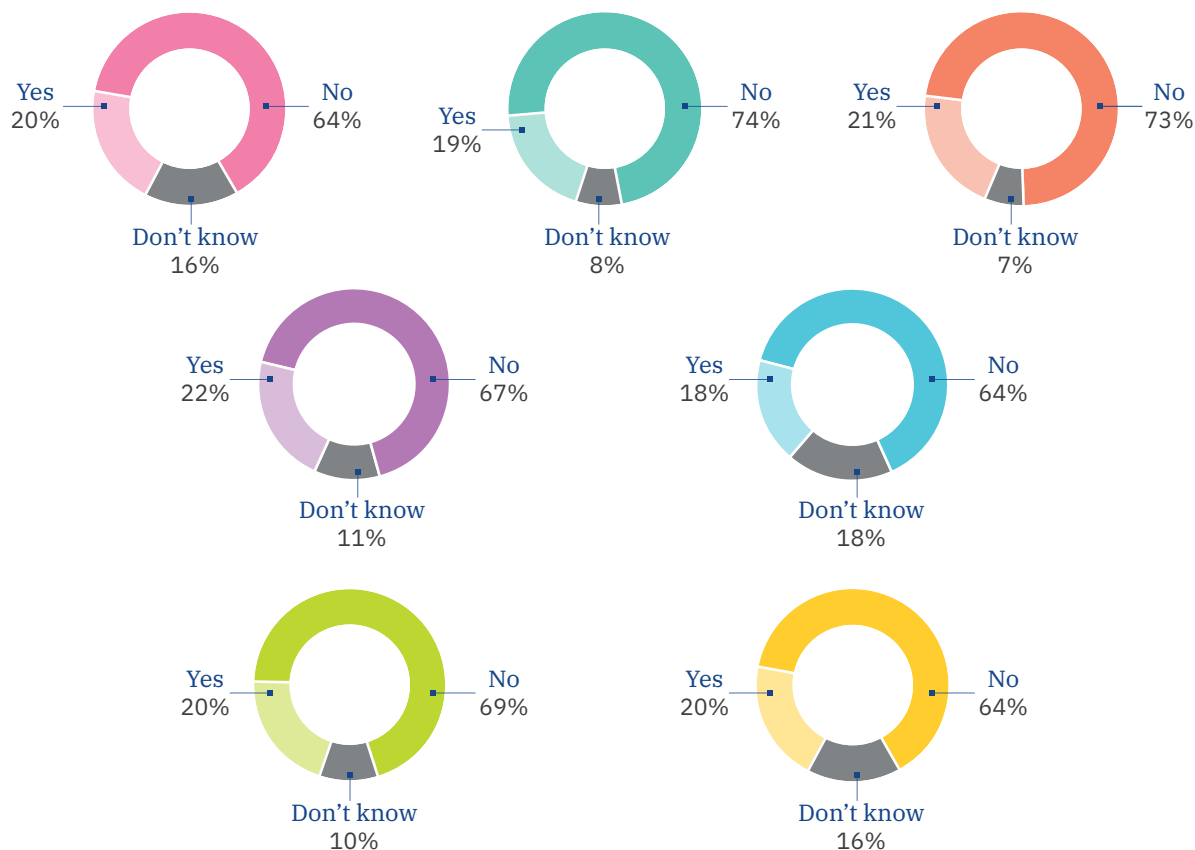


Further indications are seen of people's insecurity in relation to land. People do not feel the authorities would protect them if they were forced off their land. Most respondents claim to have little knowledge of land laws and resolution mechanisms for land disputes.

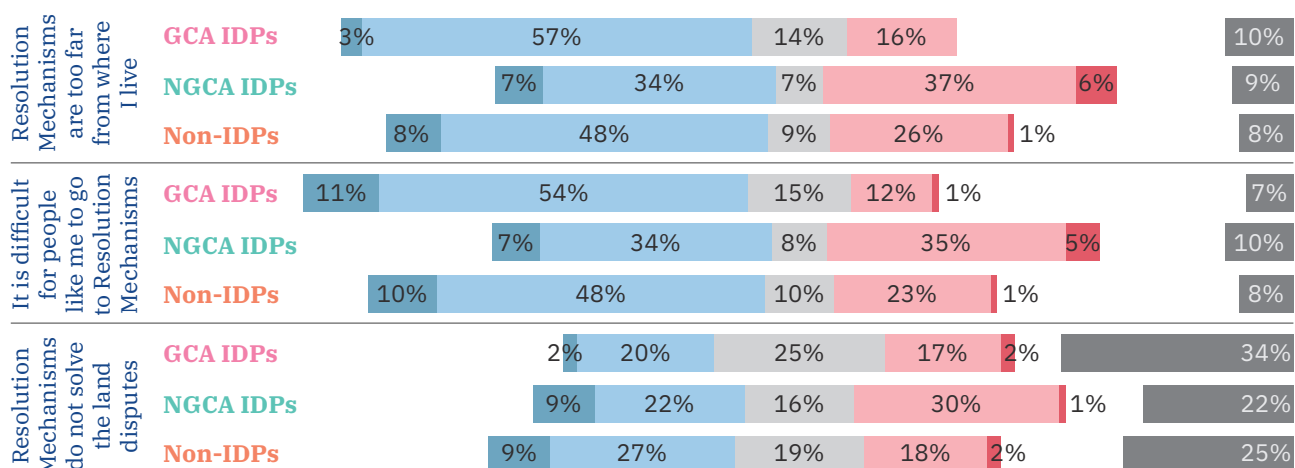
Do you have knowledge of land laws?



Do you have knowledge of the process of resolution mechanisms of land disputes?

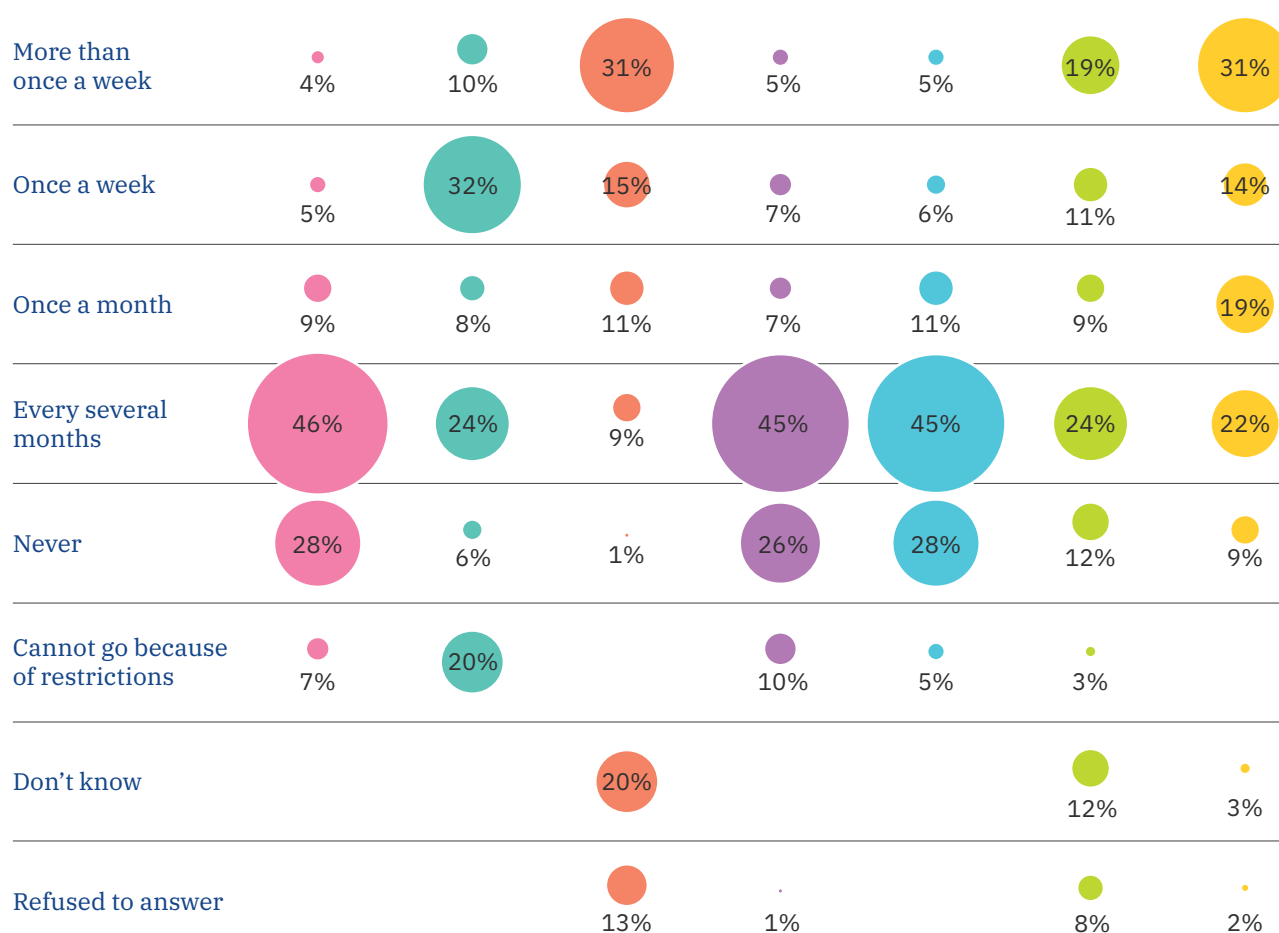


How would you respond to the following statements concerning the utilisation of resolution mechanisms?



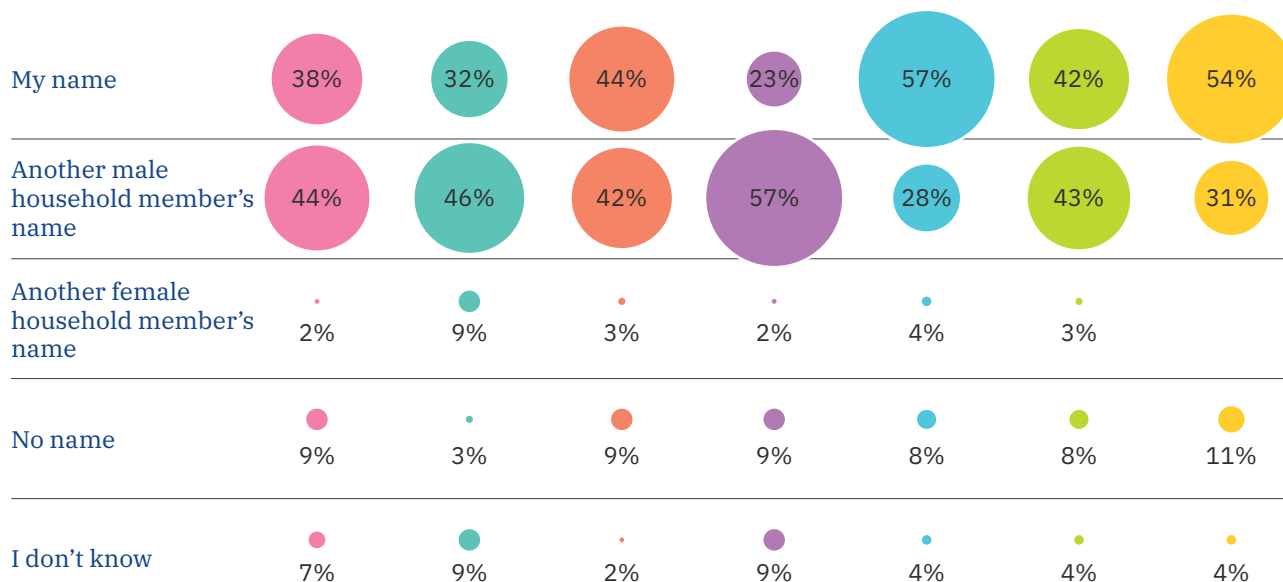
The survey also asked about IDPs being able to check on their land. We see that non-IDPs, unsurprisingly, are able to check on their land very regularly. GCA IDPs, on the other hand, most commonly report returning every few months. More revealing is how many cannot go back to check on their land; for GCA IDPs, this is 35% and for NGCA IDPs it is 26%. NGCA IDPs who never return appear more affected by travel restrictions. It seems people in Kachin can go back to check on their land less often than people in northern Shan.

How often do you go back to check on your lands?

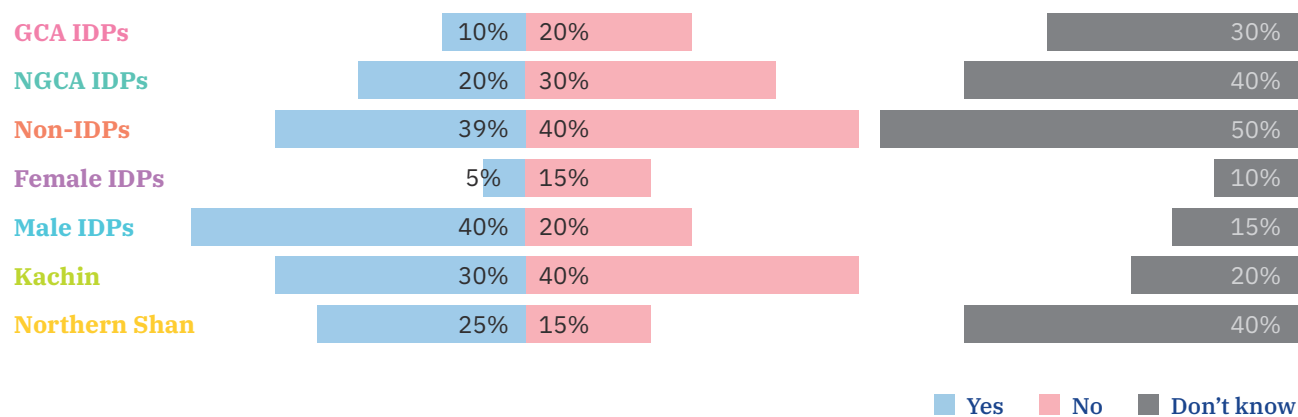


The baseline data shows that women face a range of barriers to land ownership, with only 25% of IDP women claiming that their name, or another female household members' name, is included on documents supporting their claim to ownership of land, compared with 57% of men IDPs. Also, on average, 32% of respondents believe that sons should inherit land, not daughters, indicating discriminatory cultural beliefs and social practices related to land. In addition, significantly more men (40%) than women (5%) IDPs are aware of land tenure laws, which indicates the barriers women face to accessing information on land rights.

Whose name is listed on official land documents as the owner?



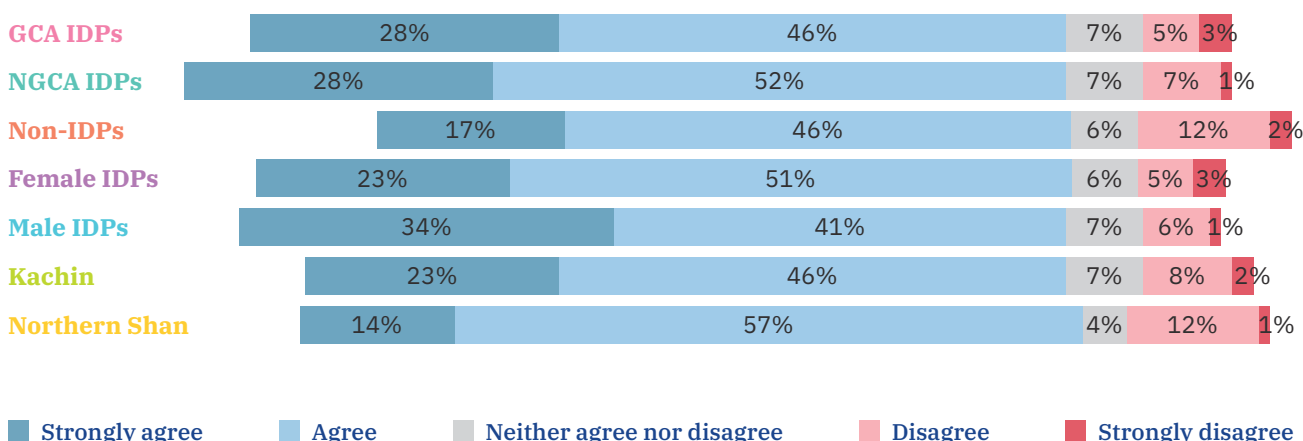
Are you aware of the land tenure laws?



Security and Threats

The majority of IDPs (77%) feel a threat to themselves and their belongings due to armed conflict. This is particularly the case for NGCA IDPs, with 80% indicating they felt a threat to themselves or their belongings due to armed conflict. Only around 9% of respondents do not feel a threat due to armed conflict.

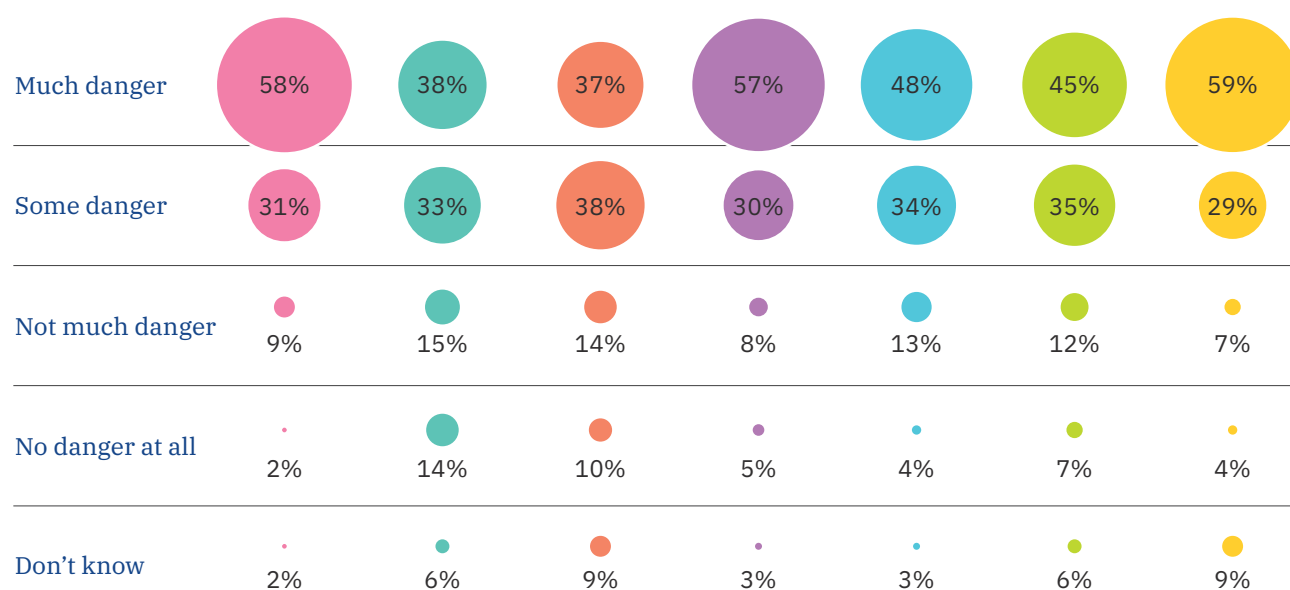
I feel a threat to myself or my belongings due to armed conflict/s:



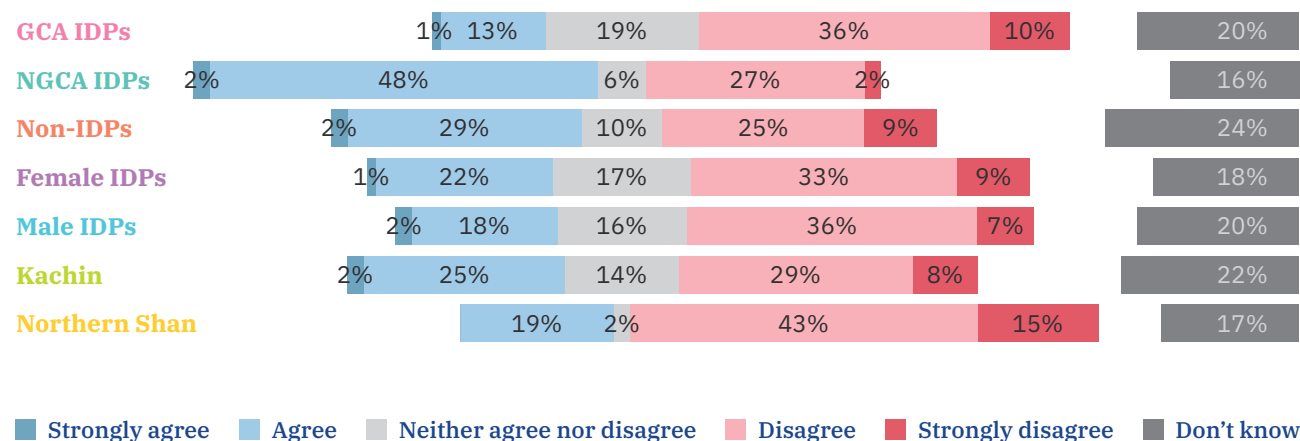
When asked about how much danger they had felt from armed conflict, again the majority of respondents answered that they had felt much or some level of danger. The groups that have experienced the highest levels of danger from armed conflict are GCA IDPs (58%), female IDPs (57%) and people in northern Shan (59%).

When asked whether they feel able to cope with future potential armed conflict, we see a clear difference between IDPs from the different areas, in that GCA IDPs feel less prepared than NGCA IDPs. Overall, only 32% feel able to cope with future armed conflict. While males and females do not differ significantly, there is a noteworthy difference between Kachin and northern Shan. Kachin respondents feel more able to cope with armed conflict compared to northern Shan respondents with only 19% indicating that they can cope in northern Shan. With a high incidence of armed group attacks, northern Shan respondents report feeling more danger.

How much danger have you felt from armed conflict/s in your area?



I feel able to cope with potential future armed conflict/s:



While northern Shan respondents face significantly more exposure to risks of attack by armed groups, they are least likely to have any type of ID card, making it harder to flee (due to checkpoints, etc.). They have also experienced considerably more personal harm by gun or artillery fire than in Kachin and also have the highest indication of feeling in “much danger”, while having somewhat less savings to survive on than respondents in Kachin. Respondents report that the “secondary” effects of armed conflict, in particular drug-related violence and petty crime, are also big sources of harm, alongside the armed conflict itself.

During the last 12 months, have you experienced personal harm or physical damage to your belongings due to:



Neighbour

1% 

2% 

2% 

2% 

2% 

Land grabbing
by armed actor

3% 

1% 

0% 

2% 

3% 

Land grabbing
by company

3% 

0% 

4% 

4% 

0% 

GBV within the
household

1% 

0% 

0% 

1% 

0% 

GBV outside the
household

0% 

0% 

0% 

0% 

1% 

Other

6%

12%

5%

6%

6%

In your opinion, what are the most serious safety and security issues that your community faces?

Threat of crime from inside community

11% 

2% 

15% 

12% 

11% 

Attack by armed group

28% 

16% 

8% 

15% 

40% 

Natural disaster

8% 

12% 

16% 

13% 

7% 

Unexploded landmines/ordnance

22% 

11% 

2% 

11% 

9% 

Loss of land or resources

18% 

8% 

12% 

14% 

9% 

Involuntary displacement

46% 

38% 

11% 

28% 

35% 

Escalation of
fighting

17% 

12% 

6% 

10% 

29% 

Confrontation with
another community

2% 

1% 

1% 

1% 

3% 

Drugs

27% 

16% 

55% 

40% 

33% 

Gender Based
Violence

9% 

4% 

7% 

8% 

6% 

Other

2%

9%

5%

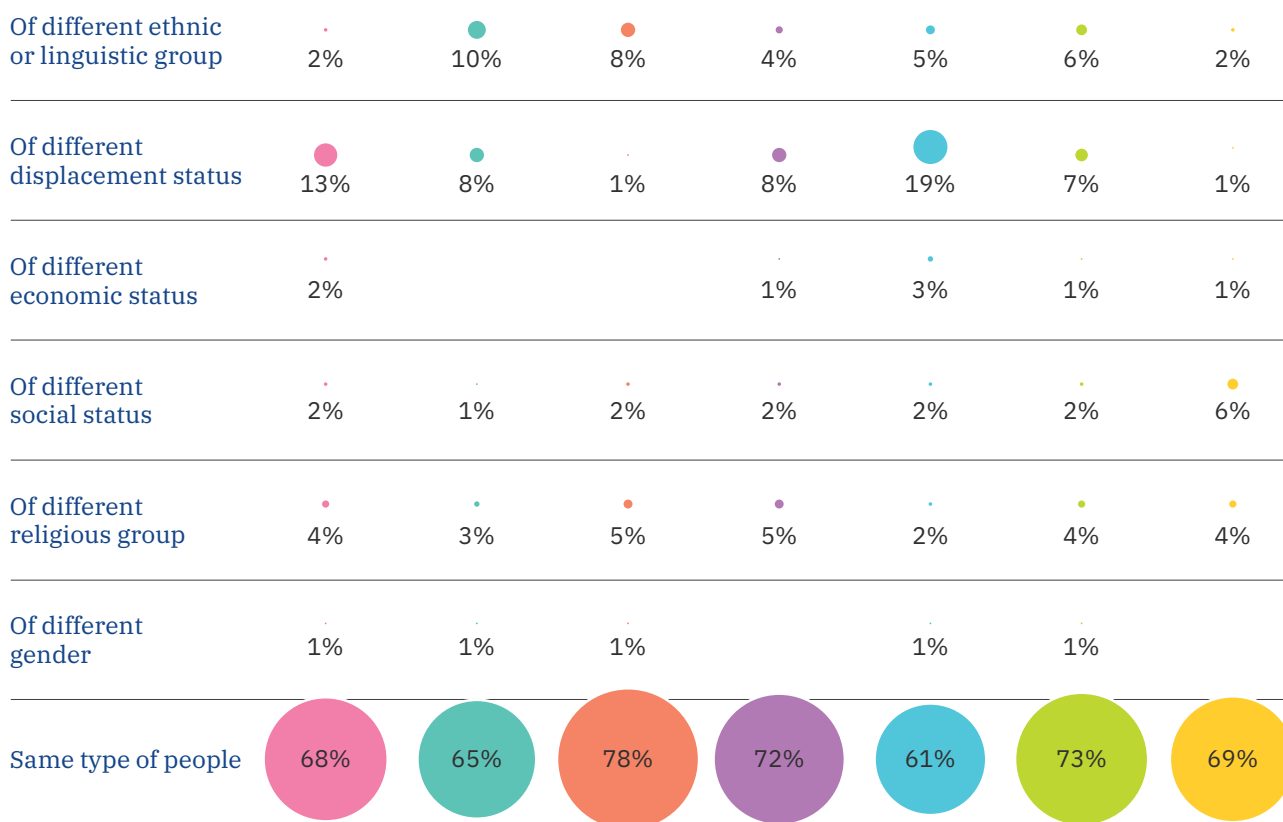
4%

7%

Levels of Trust and Social Interaction

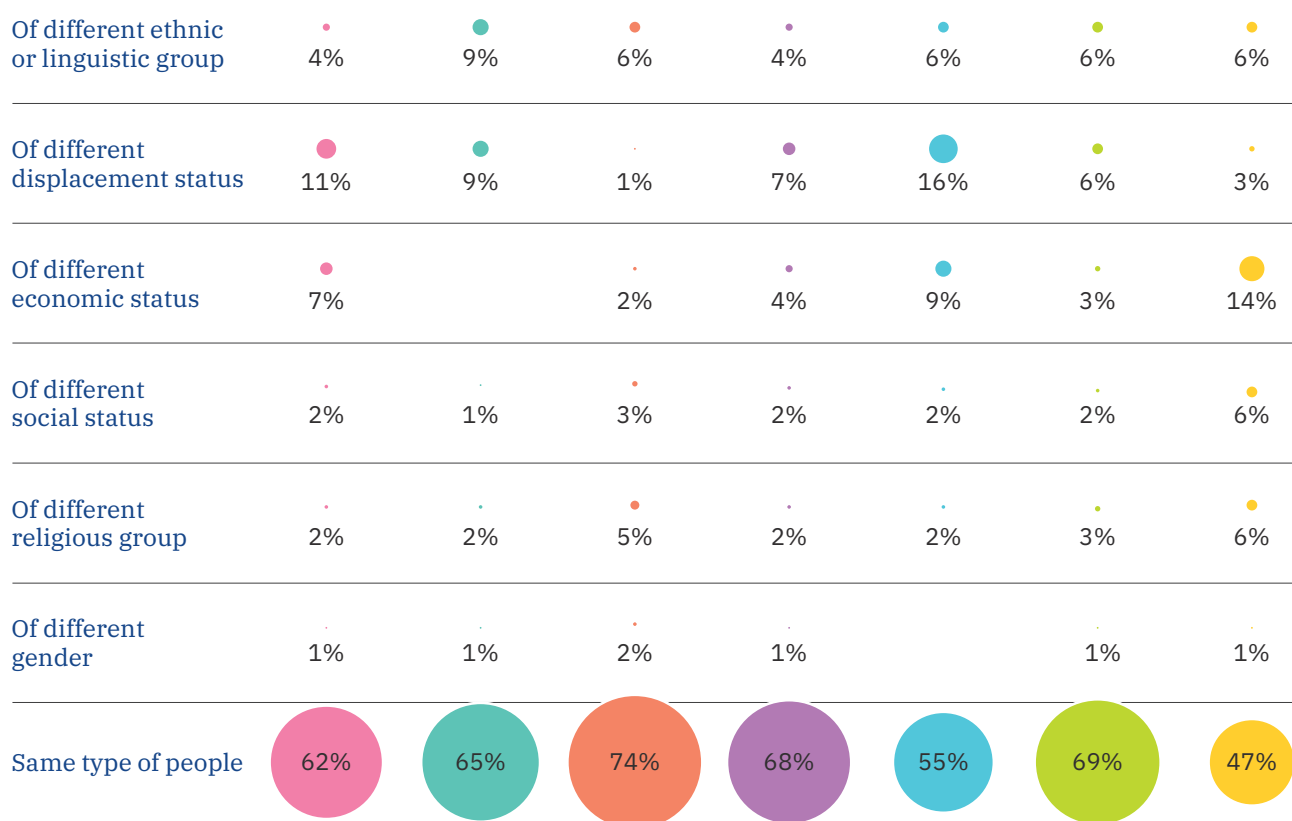
Levels of trust range from high levels of trust in the community and with its leaders to a very low level of trust in the government and the Tatmadaw. Community members and leaders are most trusted, while members of neighbouring communities are trusted much less. Only around 30% of IDPs and non-IDPs say they trust people from a different ethnic background. Female IDPs have lower levels of trust towards, and interactions with, people of diverse ethnic/religious/gender/economic identities than male IDPs.

Interaction: When you meet with people for informal purposes (chatting, drinking tea) are the people you met and visited with mostly...



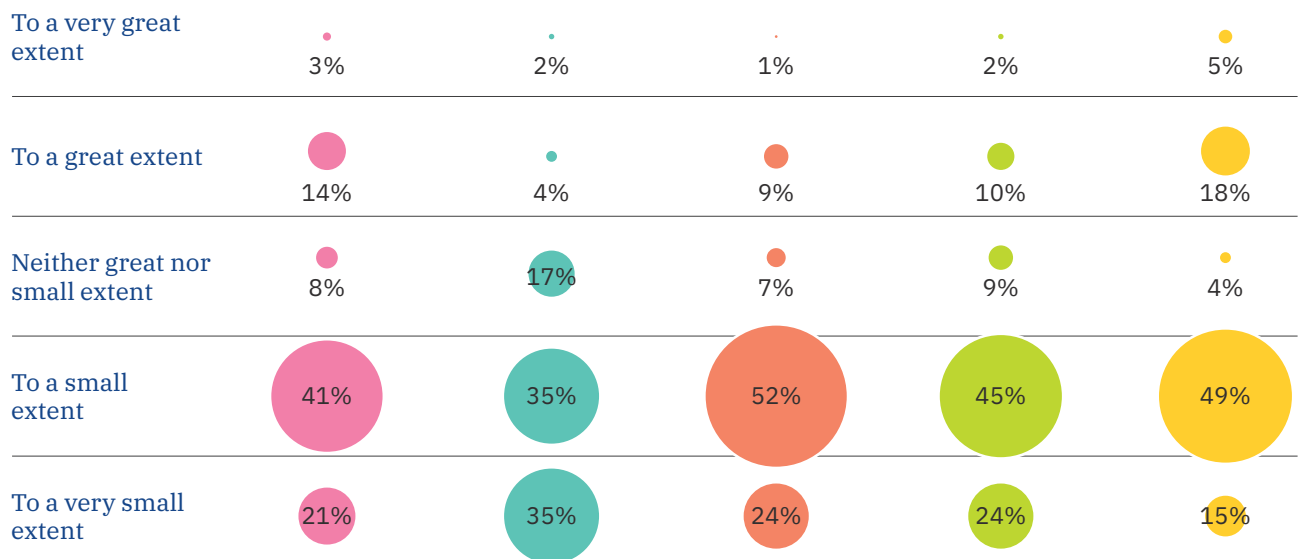
When asked whom IDPs and non-IDPs meet and interact with for social purposes, on average 70% meet with ‘the same type of people’, especially non-IDPs (80%). For intra-group interactions, 30% do so for recreation, and 15% for either improvement of household current livelihood, importance in times of emergency and/or to benefit the community. People tend to meet with those of a different displacement status to improve their household’s current livelihood or access to services (30%), in times of emergency (19%), and for recreation (33%). Under collaboration for business purposes, we see similar results, with IDPs and non-IDPs mostly meeting with people coming from similar backgrounds.

Collaboration: When you meet with people for formal purposes (collaborating in a group/business) are the people you met and visited with mostly...

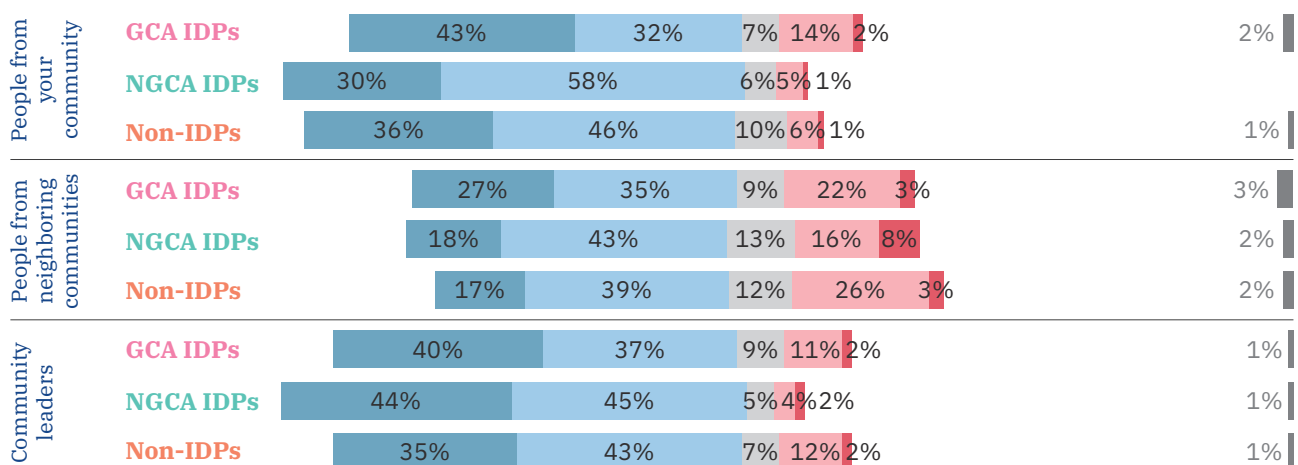


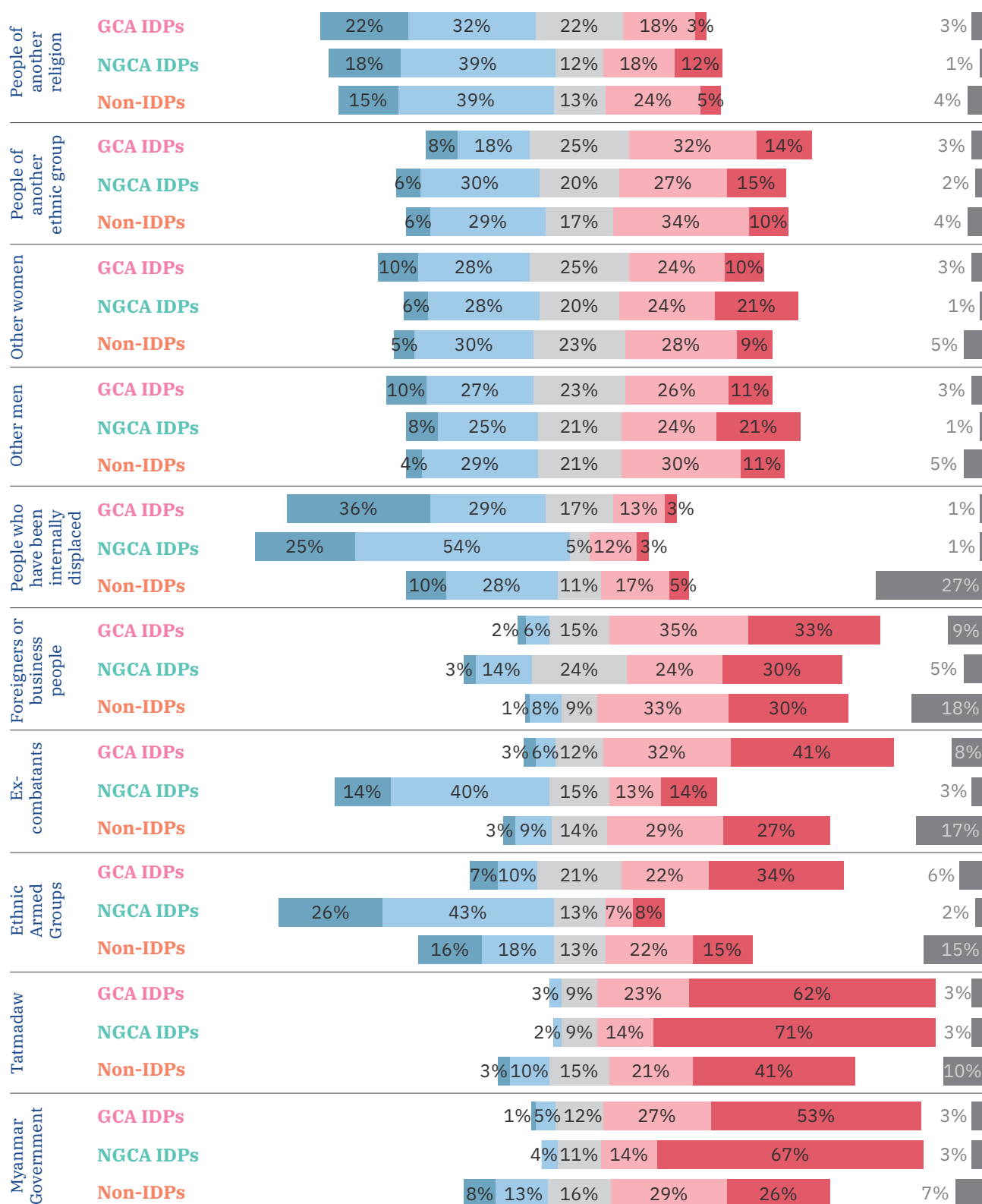
Communities seem to be homogenous, with people mostly sticking within their groups, including those linked to gender, social status and ethnicity. Furthermore, IDPs particularly tend to trust each other more, while NGCA IDPs trust EAOs more than GCA IDPs and non-IDPs do. People have the least trust in the Tatmadaw (8%), “foreigners or businesspeople” (10%) and the Myanmar Government (13%).

To what extent do any differences between people characterise your village or neighbourhood?



Please indicate the extent to which you trust the following people, groups and institutions:





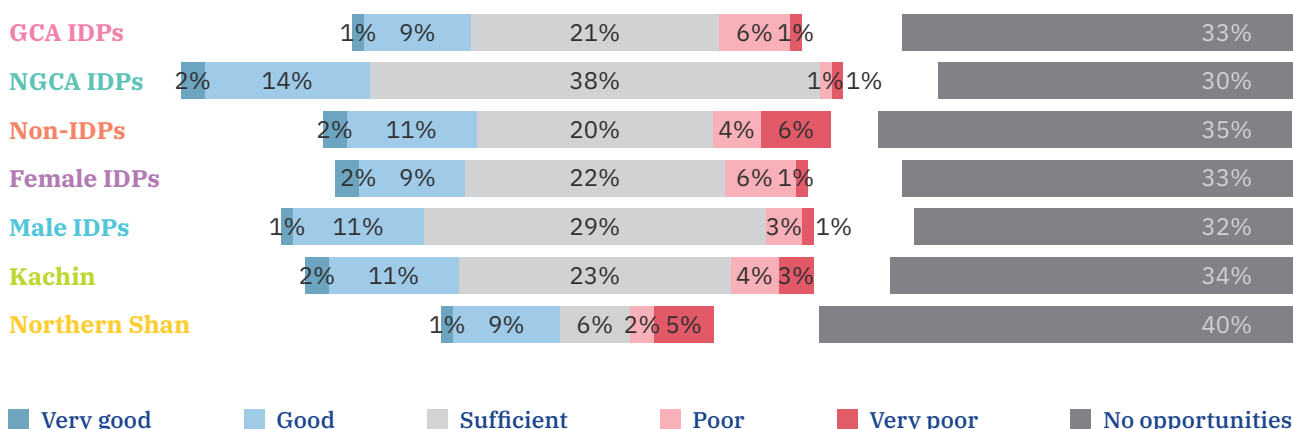
There are low levels of interaction between different ethnic and religious groups. This is also reflected in the trust levels in other ethnic (32%) and religious (54%) groups, which is low compared to trust in one's own group (80%).

Community Peace Initiatives

Community peace initiatives (CPIs) refer to various types of social cohesion activities bringing different groups or communities together to build mutual understanding. They also refer to activities aimed at increasing awareness of what is happening in relation to the peace process. Such activities are seen as essential to building peace outside the formal peace process.

Concerningly, despite the importance of community peace initiatives, the baseline has found that between 30-40% of respondents have no opportunities to participate in these initiatives. While NGCA IDPs have a better chance of joining community peace initiatives in Kachin, there is less opportunity in northern Shan. More male IDPs report having the opportunity to participate in community peace initiatives than female IDPs.

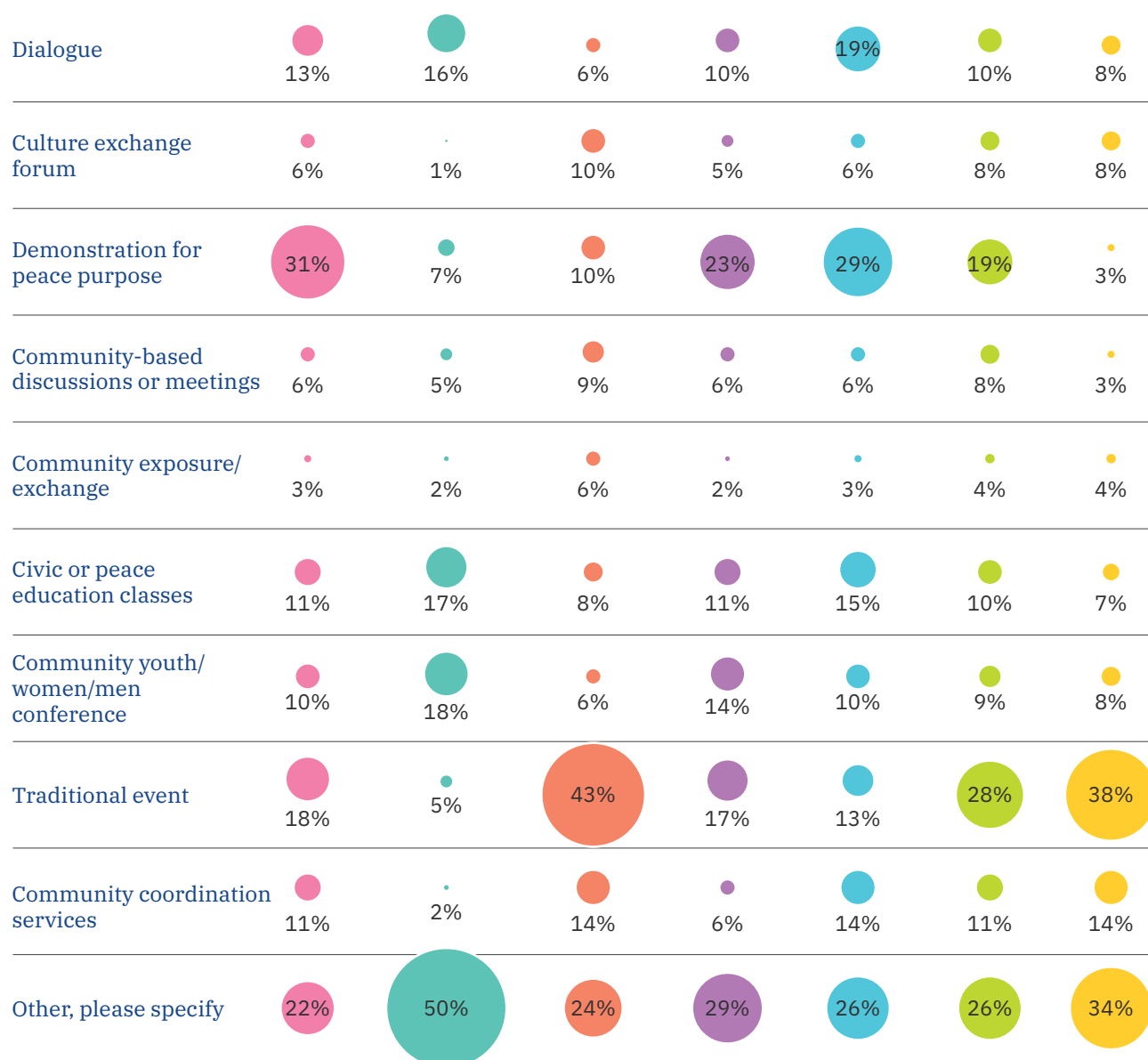
How do you view your opportunities to participate in community level peace initiatives?



Of those who can participate in community peace initiatives, GCA IDPs are most likely to participate in demonstrations for peace purposes, dialogues, traditional events and community conferences or classes. NGCA IDPs indicate that they participate most often in other types of events,¹⁰ followed by community conferences and education classes. Non-IDPs participate primarily in traditional events or other type of events. Engagement in community peace initiatives is also shaped by gender, with male IDPs more likely to participate in dialogue, demonstrations, and civic and peace education while female IDPs more likely to attend women and girl groups as well as other traditional events.

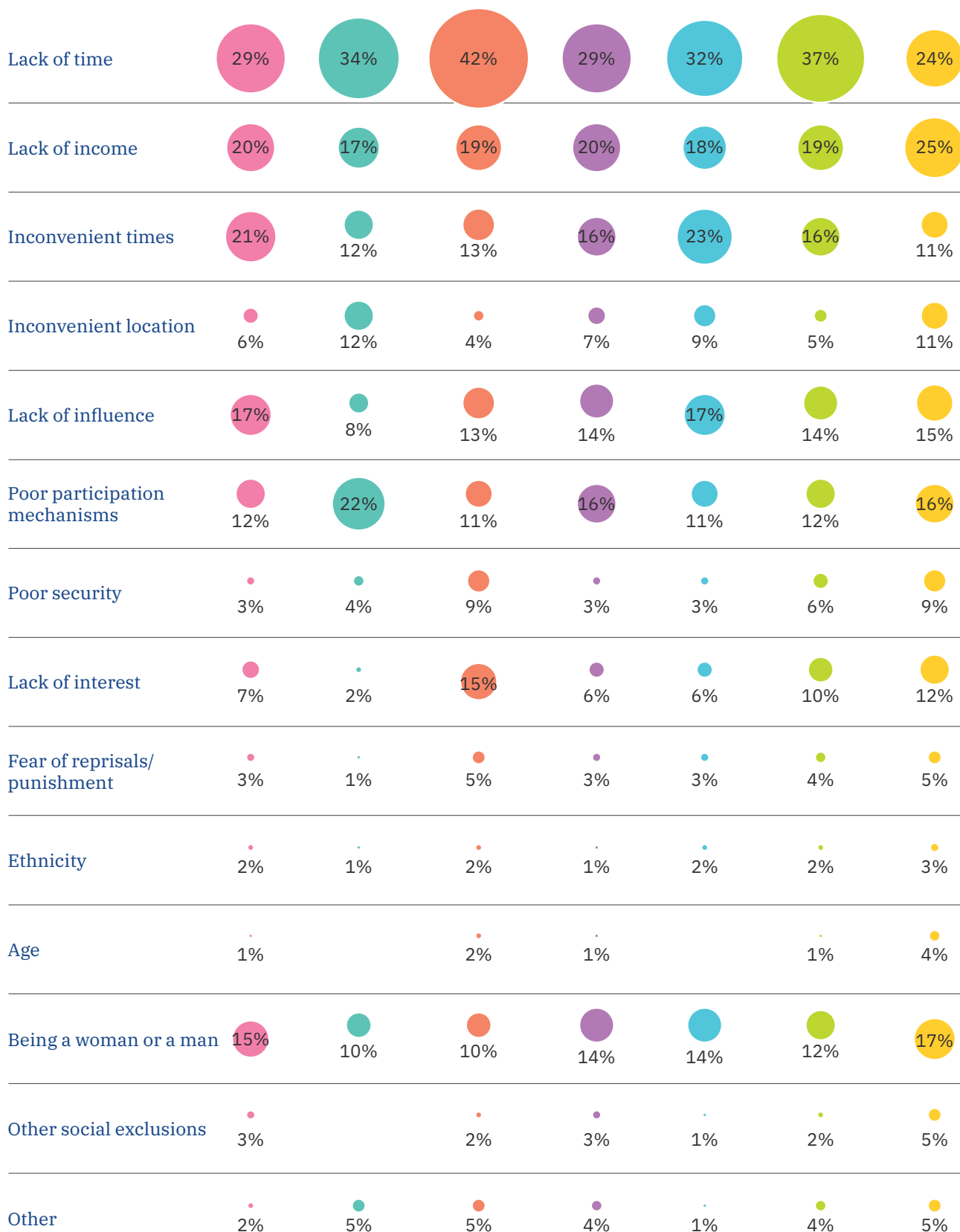
10. These other events include: Participation in NLD party, music activity, anti-drug movement, training on computer/ English/music, taking part in camp management and security and other camp activities, camp meetings, health awareness, community meetings, community activities and GVB events, Church activities, women meetings and advice providing sessions.

What community peace process initiatives have you participated in?



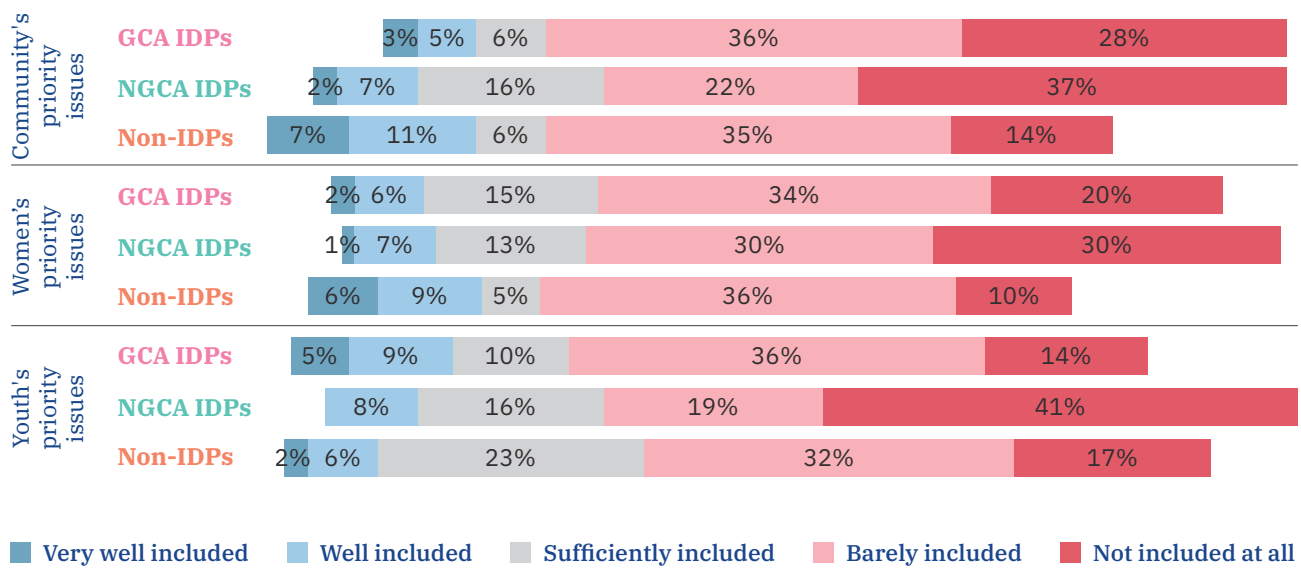
Barriers to participation in community peace initiatives include a lack of time and income for all IDPs. There are also gender-specific barriers that impact female and male engagement in community peace initiatives (CPI) differently. Male IDPs are more likely to say a lack of time and inconvenient times are barriers to participation, which can be linked to the gender division of labour and their income generating work at certain times of the day, or labour outside the communities. However, for female IDPs, poor participation mechanisms were said to be a barrier - implying that females may not be made to feel welcome or able to participate actively in these initiatives. This might indicate that CPIs are male-dominated spaces and that there is a culture where women and girls tend not to participate in these kinds of forums.

What are your primary reasons for not participating in community peace initiatives?



The impact of this lack of engagement in community peace initiatives across all respondent groups can be seen in the fact that most people do not perceive community issues to be included in the current community peace initiatives. Of particular concern is that different groups' concerns and priorities, including those linked to youth and women, are widely seen to be excluded from current community peace initiatives.

How do you feel the following issues are included in current community peace initiatives?

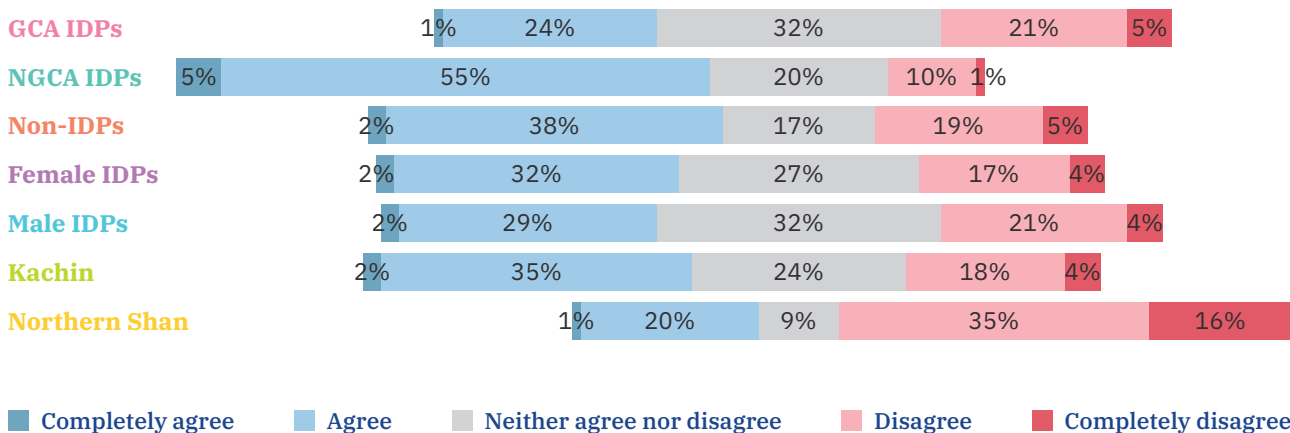


Information and Attitudes on the National Peace Process

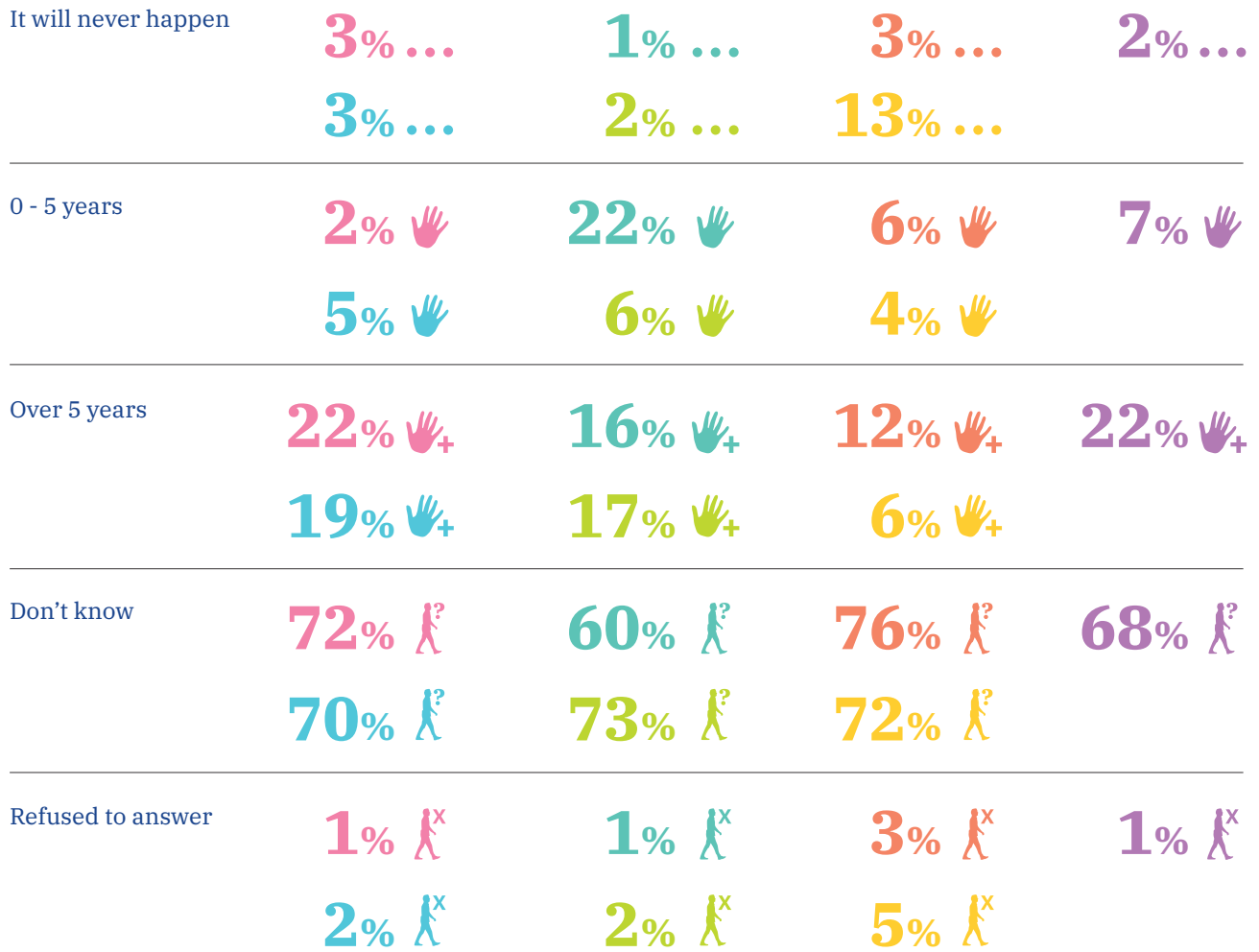
The National Peace Process refers to the Union-level discussions aimed at relieving the internal armed conflicts that have been ongoing in Myanmar for the last seven decades. While difficult to define exactly, the National Peace Process encompasses a host of negotiations and dialogues, such as the Nationwide Ceasefire Agreement (NCA), the national political dialogue framework and agreements made at conferences such as the 21st century Panglong Peace conference.

The perceptions of people in northern Shan on the National Peace Process are more negative than those of people from Kachin. Moreover, the vast majority (73%) of respondents say that they do not know how long it will be until there is lasting peace in Kachin and northern Shan. Only 36% are confident that the peace process will result in lasting peace.

I am confident that the current national peace process will result in lasting peace:

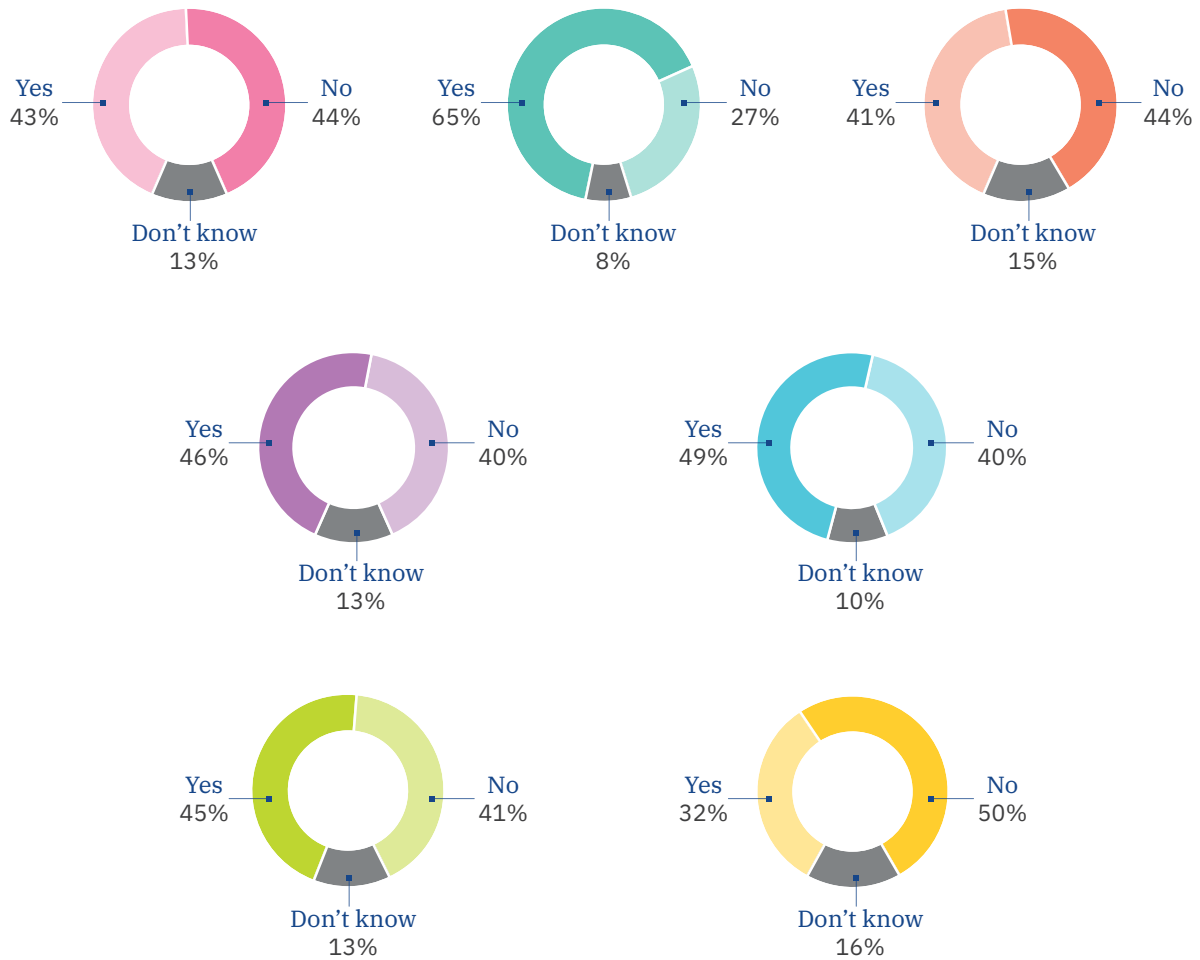


How long do you think it will be until there is lasting peace in Kachin/northern Shan?

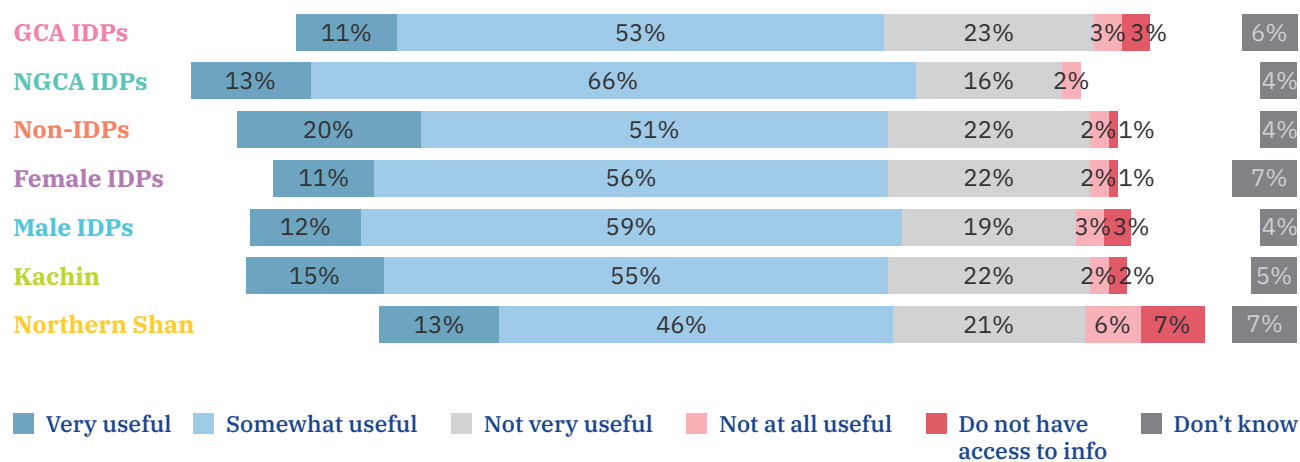


NGCA IDPs see themselves as having better access to information on the National Peace Process, and they are more positive about the National Peace Process than are GCA IDPs and non-IDPs. Female IDPs, however, have lower knowledge of, and less access to information about the peace processes.

Have you received information about the national peace process?



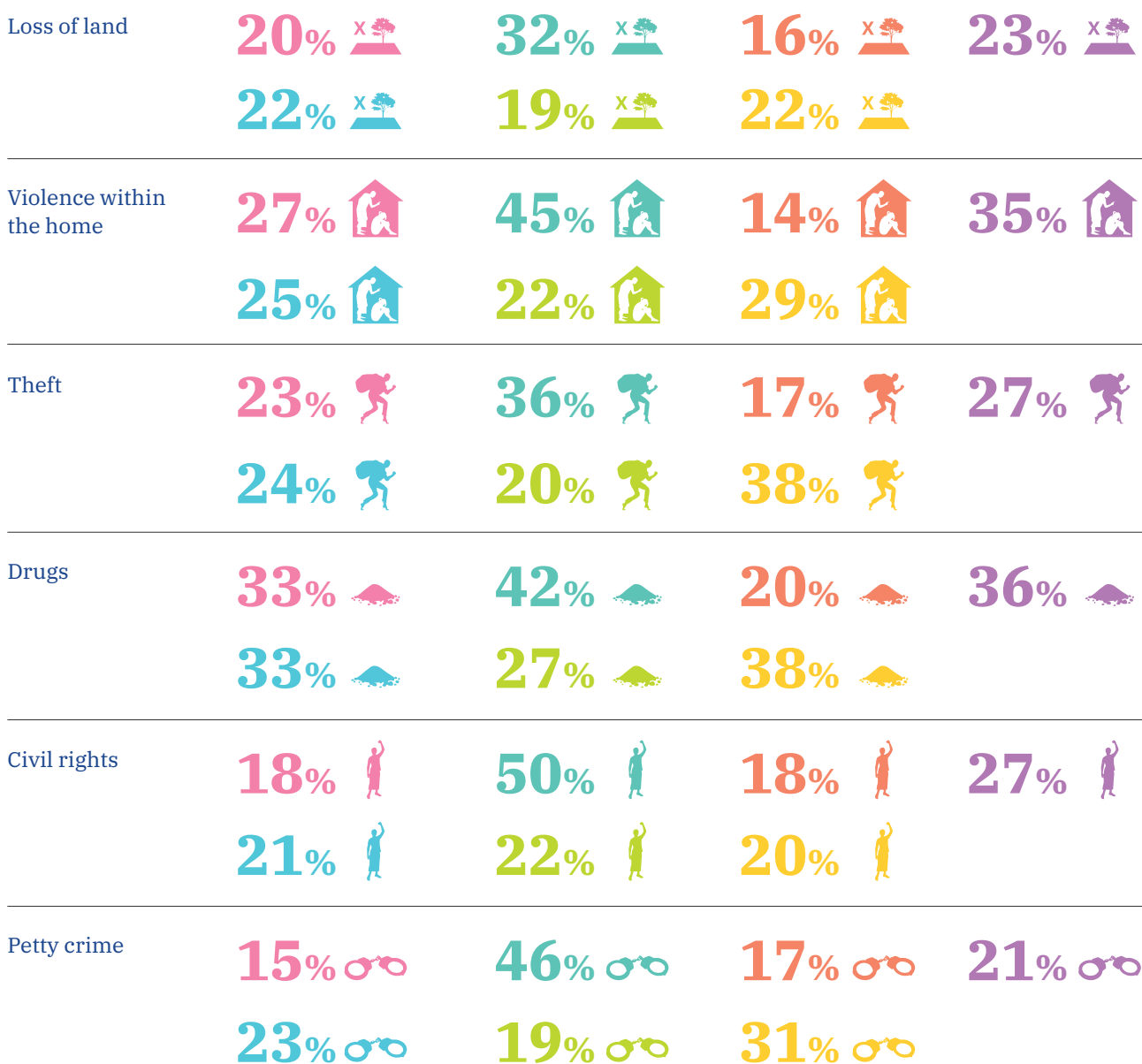
How useful do you feel that the received information about the national peace processes is?



Access to Justice

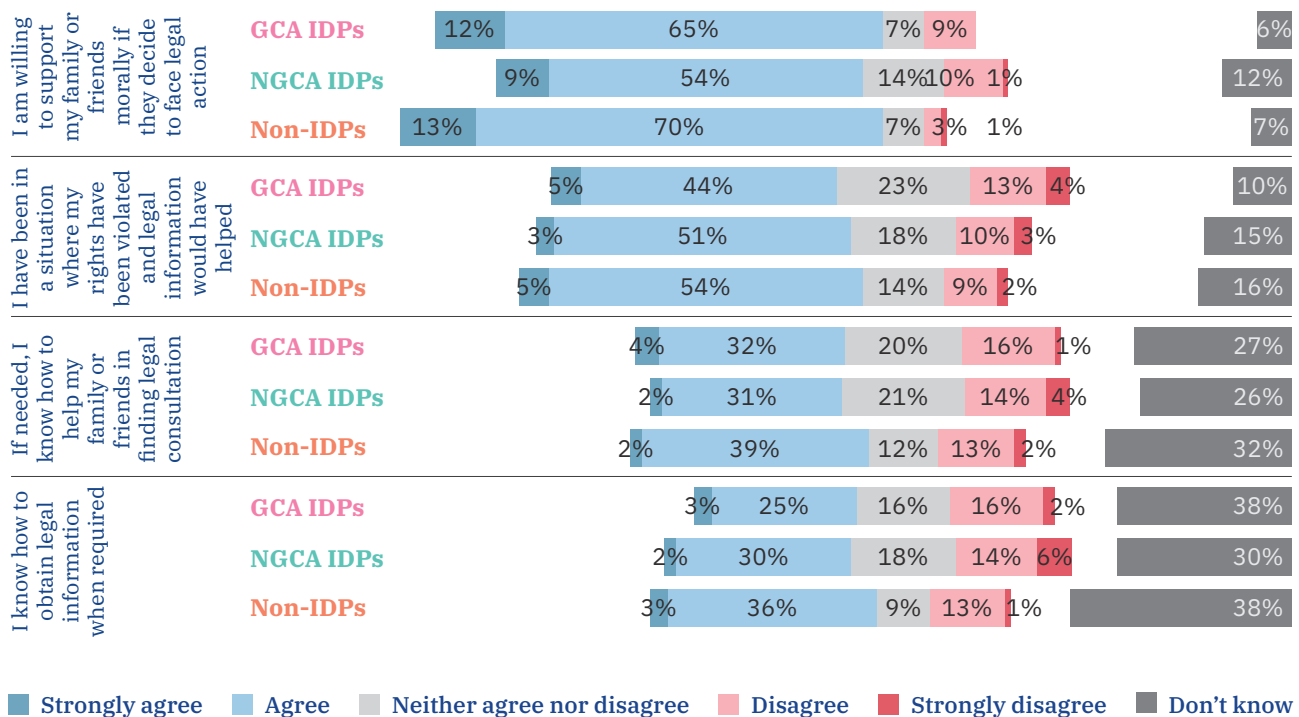
More than half of the respondents felt that they did not have access to legal information on a wide range of issues, including land, domestic violence, theft, drugs, petty crime and citizens' rights. While respondents do have a positive attitude on taking legal action when needed, far fewer know how to obtain legal information or how to take legal action.

Do you have access to legal information concerning the following issues?



Significantly more NGCA IDPs feel that they have access to legal information than other respondents, while slightly higher numbers of female IDPs than male indicated access to legal information, especially on domestic violence and civic rights. When asking if they know how to obtain legal information, 28% of the NGCA IDPs, 32% of the GCA IDPs and 39% of non-IDPs responded that they do not know how to obtain legal information.

How do you feel concerning the following statements about legal action?

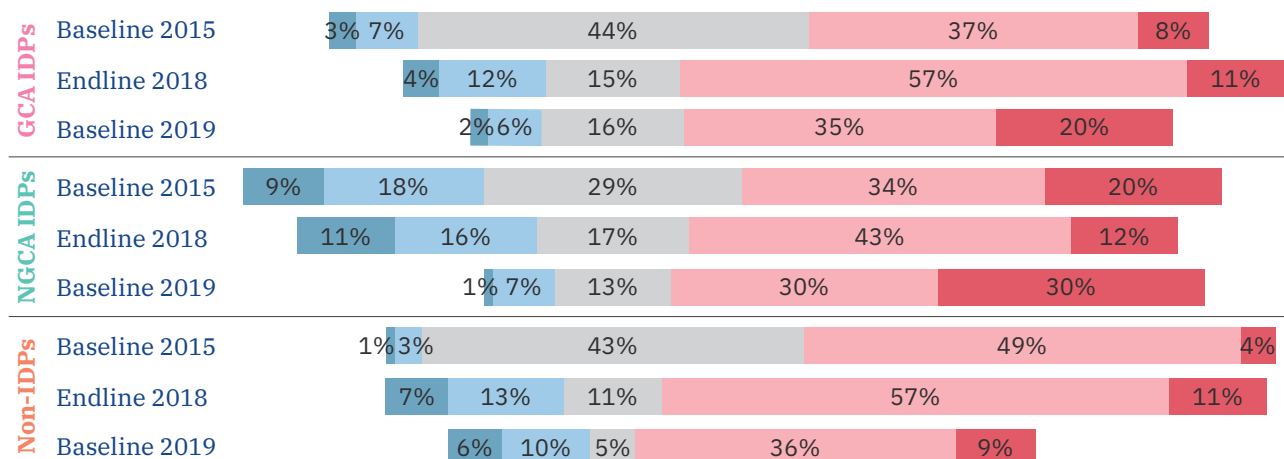


Gender Equality and Gender Based Violence

Females are the most vulnerable group across the various issues captured throughout the baseline survey. They are less likely than males to have jobs,¹¹ to have received an education,¹² to own land,¹³ to possess income and wealth,¹⁴ or to hold ID cards.¹⁵ The latter is particularly critical for freedom of movement, political participation and access to basic services. Yet, despite their unique experiences and needs in conflict and displacement, females are widely excluded from decision-making bodies and important processes like peacebuilding. Furthermore, acceptance of violence against women and girls is still high among all respondent groups (around one third of respondents) and gender-based violence (GBV) is a common occurrence, although little action is taken against it.

The majority (87%) of female IDPs have experienced danger from armed conflict,¹⁶ but female IDPs' priority issues are largely absent from the peace process, with 53% of respondents believing that female issues are barely or not at all included in the peace process (while 25% do not know).¹⁷ Female IDPs also report having less chance to participate in peace initiatives and less knowledge of the peace process than male IDPs.¹⁸

How do you feel women's priority issues are included in current peace

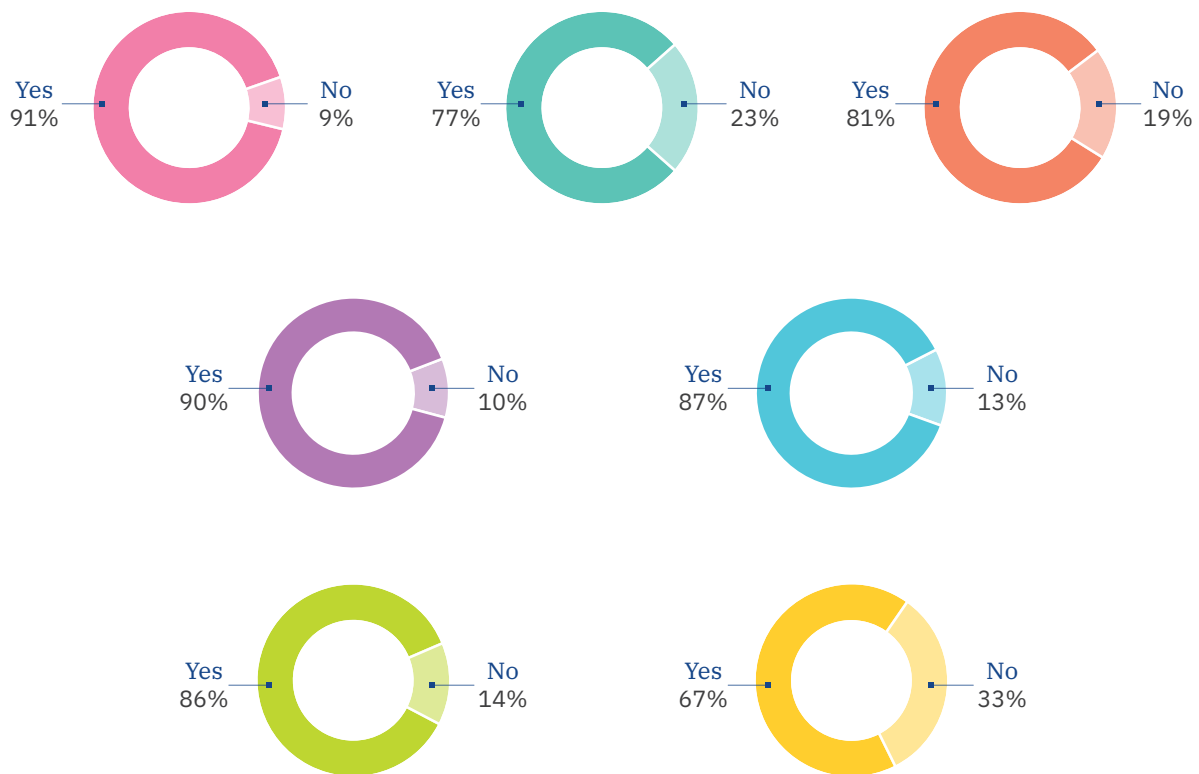


■ Very well included
 ■ Well included
 ■ Sufficiently included
 ■ Barely included
 ■ Not included at all

11. 29% of IDP women are unemployed, compared to 17% of IDP men – see Demographic Overview chapter, p. 13
 12. 17% of IDP women have never received an education, compared to 14% of IDP men – see Demographic Overview chapter, p. 12
 13. 25% of IDP women's name are included on land ownership documents, compared with 85% of men IDPs – see Rights to Land chapter, p. 31
 14. IDP women are worse off than IDP men in terms of monthly income, savings, cash and food supplies, wealth and economic self-sufficiency – see Socioeconomic Situation and Future Development chapter, pp. 15 – 19

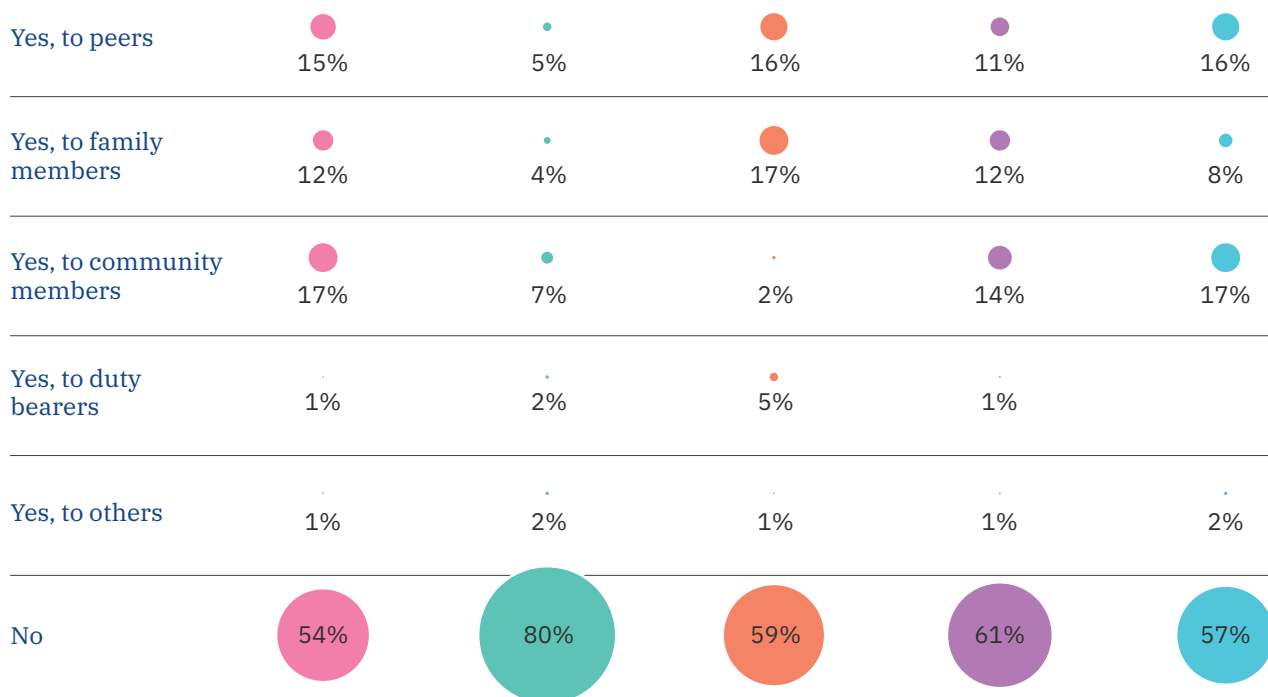
The majority of GCA IDPs are aware of GBV, while NGCA IDPs and non-IDPs have lower levels of awareness. Respondents from northern Shan are significantly less knowledgeable about GBV than those in Kachin. Even though the majority of IDPs and non-IDPs know what GBV is, there is only a small portion of IDPs and non-IDPs who have ever spoken up or taken action against GBV.

Have you ever heard of Gender Based Violence?



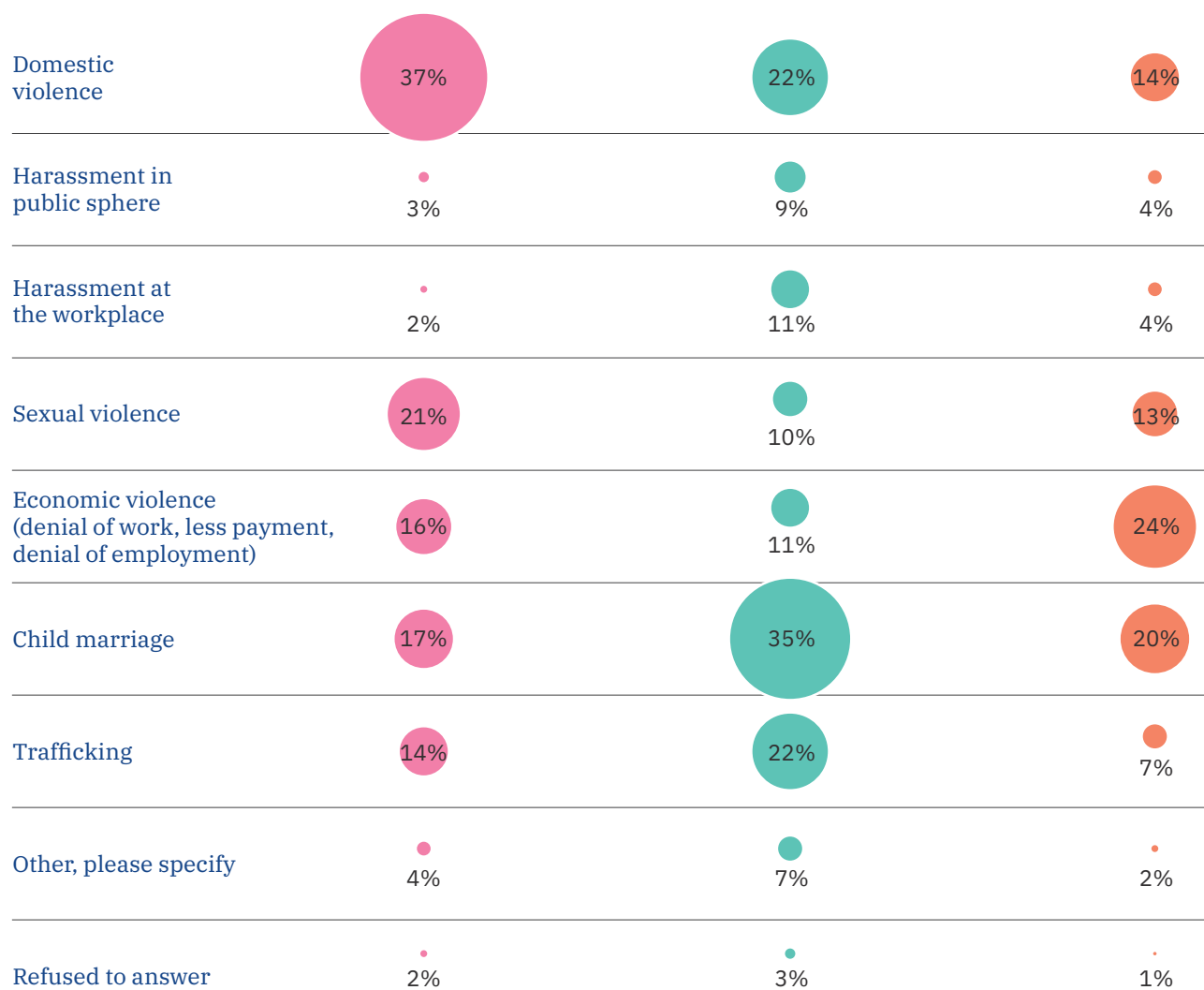
15. IDP women are less likely to hold a National Identity/Registration Cards (Pink) (52%), Birth Certificate (31%) or Household Certificate (59%) than IDP men (63%, 40% and 67% respectively) – see Demographic Overview chapter, p. 12
16. See 'How much danger have you felt from armed conflict' in Security and Threats chapter, p. 33
17. Since 2015, this percentage has increased.
18. 39% of IDP women believe they have poor, very poor or no opportunities to participate in CPIs, compared to 36% of IDP men – see Community Peace Initiatives chapter, p. 39. 46% of IDP women have received information on the peace process, compared to 49% of IDP men – see Information and Attitudes on the National Peace Process, p. 43.

Over the past 12 months, have you ever spoken up or taken action against Gender Based Violence?



Overall domestic violence and child marriage are the most common forms of GBV while trafficking is also prevalent for NGCA IDPs. Rates of acceptance for violence against females are high across all respondent groups and female IDPs have similar views to male IDPs on when violence against women and girls may be justified – except for matters relating to family planning. Around one third of respondents hold views that are accepting of GBV, and around 10% of the IDPs and non-IDPs see child marriage as acceptable in certain situations. 30% feel that if a woman or girl is sexually harassed while walking outside alone at night it is her fault.

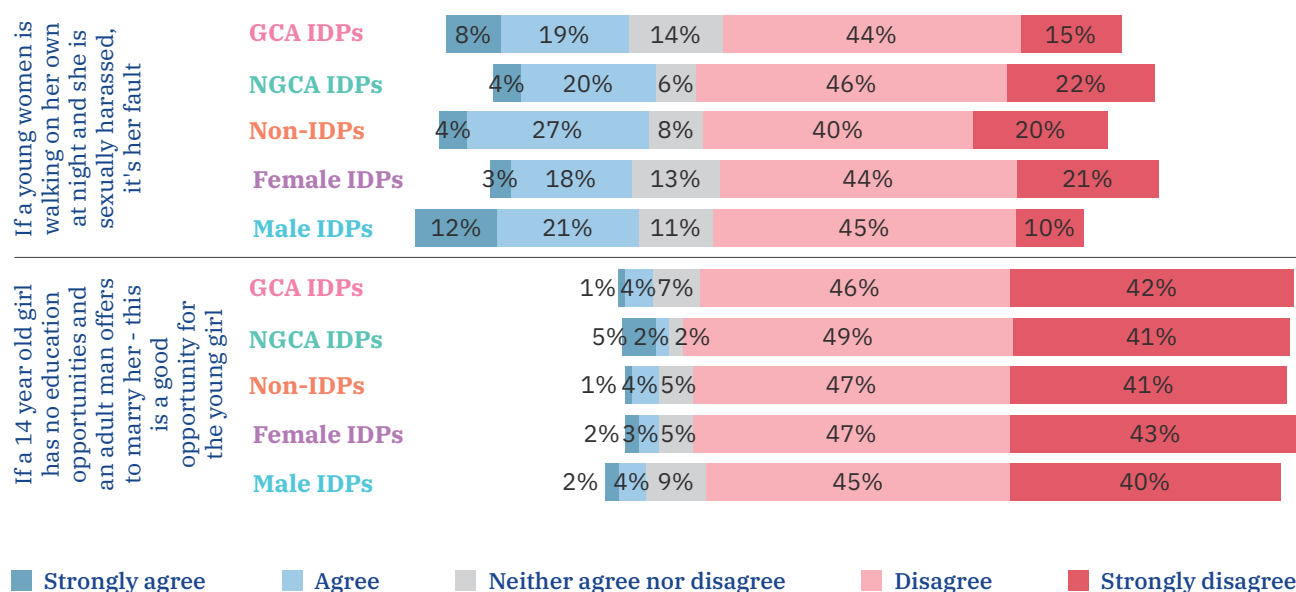
Are the following forms of gender-based violence common in your area or community?



In your opinion, is a husband justified in hitting or beating his wife in the following situations:



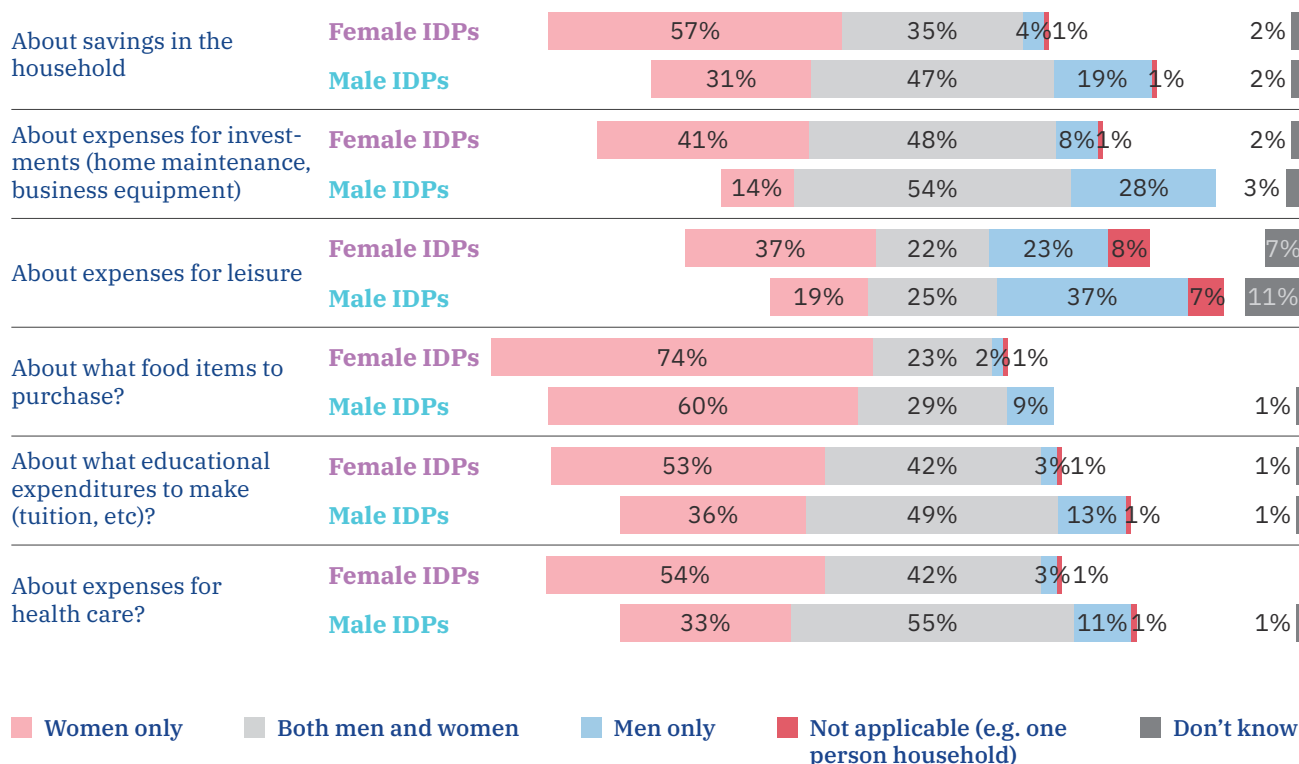
How do you feel about the following statements concerning gender-based violence?



Taken at face-value the responses on decision making in the household imply that females have high-levels of decision-making power in the household across all respondent groups, similar to the results from the first phase of DPP. However, analysing the data from a gender perspective allows us to understand that the responses may in fact illustrate more about the gender-division of labour and inequitable burden of household care work on women and girls, than it does about decision-making power. Females often bear the responsibility of undertaking household tasks and therefore may be considered responsible for making decisions associated with those tasks,¹⁹ despite males often holding ultimate responsibility for making larger, 'strategic' decisions within households.

19. Women and girl's burden for leading household care tasks, including cooking, cleaning, taking care of family members and tending to the household garden and animals is highlighted in the Socioeconomic Situation and Future Development chapter, under 'How do you contribute to the household', p. 18

Within your household, who makes the decisions concerning the following categories?



RECOMMENDATIONS

This baseline report provides both a snapshot into the situation in Kachin and northern Shan mid-2019 and an analysis of the changes since the first DPP baseline in late 2015. Although these reports have not been designed as needs assessments, there are some key implications, discussion points and recommendations that civil society, the international and donor community, and other stakeholders (such as the government), can draw from the data.

- The baseline data provides a clear picture of gender inequalities across Kachin and northern Shan, with female IDPs facing increased vulnerabilities and barriers to services. Therefore, there is a need for strong gender mainstreaming as well as stand-alone, gender-focused initiatives across all humanitarian, peacebuilding and development initiatives to ensure gender responsive programming that fulfils the needs and priorities of women and girls, as well as men and boys.
- While women and girls have unique experiences of conflict and displacement, often being disproportionately affected due to gender inequalities, the data shows that they are widely excluded from leadership and decision-making and important processes such as community peacebuilding initiatives. Therefore, there is a need for programming that goes beyond addressing females' basic needs and seeks to transform gender inequalities and empower women and girls as autonomous actors in realizing their current and future needs, priorities and aspirations.
- The high prevalence and acceptance of GBV across all communities highlights the importance of continued and strong GBV and protection programming. However, programming must go beyond a protection and service delivery model, by also seeking to address the underlying causes of GBV through efforts that seek to increase gender equality by engaging all community members, especially men, boys and religious leaders.
- As with previous surveys, the first preference of IDPs is still to return to their place of origin. However, a clearer overall picture of people's aspirations for return, resettlement, relocation and local integration is emerging. This demonstrates once more the need for inclusive consultation by government and community leaders with communities before, during, and after return, resettlement, relocation or local integration takes place. It also implies that any durable solutions for IDPs need to cater to a variety of solutions, ranging from restitution of original land and property, to local integration. Given that returns are already happening on an ad hoc or pilot basis, monitoring and advocacy for safe and durable solutions is a priority.

- The data shows that there is a clear need for more and better access to legal information. More programmes are needed in Kachin and northern Shan that increase access to legal information on a range of issues, including land, domestic violence, theft, drugs, petty crime and citizens' rights.
- Insecurity about land-ownership is wide-spread, and access to housing, land and property has been found to be the one of the most important preconditions for return. To address this, any post-conflict land restitution mechanisms or processes agreed to in the future should therefore ensure that IDPs, and others affected by conflict, retain their previous rights and/or entitlements, guarantee the right to restitution, acknowledge and respect customary practices, be conflict-sensitive and be inclusive of women. Restitution also needs to ensure robust approaches to ensuring justice in case of secondary occupants who have acquired IDP land. Furthermore, it remains a priority for authorities on all sides of the conflict to confirm the land and property rights of IDPs who have been forcibly displaced.
- Another vital precondition for return is security and land mine clearance. For any sustainable return to take place, there must be a cessation of violence and increased efforts to achieve an equitable peace agreement on all sides. In addition, the Myanmar government and authorities in NGCA, must ensure that sites for potential durable solutions have been comprehensively cleared from landmines, unexploded ordnance, or other explosive remnants of war so that people can safely return to their homes, resume farming of their land and safely access schools, health centres and other needed services.
- IDPs and non-IDPs are facing many different types of violence and conflict. One that stands out in the baseline report is violence due to drug-related conflict as drug use and abuse is increasing in Kachin and northern Shan. More knowledge and prevention of drug-related conflict is therefore needed to be reinforced in programme activities in these regions and potentially integrated into programmatic activities.
- Many people, especially women IDPs still face barriers in terms of access to markets. Distance to markets and access to finance are among the most frequent barriers faced. More coordination is required among programmes providing support on livelihoods and access to markets in Kachin and northern Shan, in order to address these barriers.

- IDPs and non-IDPs seem to interact informally and formally mostly with the ‘same type of people’. The lowest level of interaction is with other ethnic and religious groups. This is also reflected in the low levels of trust in other ethnic and religious groups. To increase interaction between different ethnic and religious groups, and increase levels of familiarity and trust, an increased focus is recommended on improving collaboration and interaction between diverse ethnic and religious groups. For example, community gatherings, meetings and workshops, theatre or other activities can be used to stimulate inter-ethnic and inter-religious relations. When choosing participants for programme activities, the ethnic and religious make-up should always be taken into account.

A photograph of a woman in a mountainous village, carrying a large log on her shoulder. She is wearing a headscarf and a necklace. In the background, there are houses with blue roofs and a forested hillside. The image is overlaid with a large blue circle and a white circle, and a series of white diagonal lines.

ANNEX 1: METHODOLOGY

This baseline survey is the first of two quantitative surveys to be carried out for the second phase of the DPP. The survey will be conducted again during the fourth year (endline) of the programme. These two surveys, the baseline and endline survey, will be used to measure the outcomes of the project in changing citizens' knowledge, attitudes, norms, and voice and to provide the DPP programme with insights for project implementation.

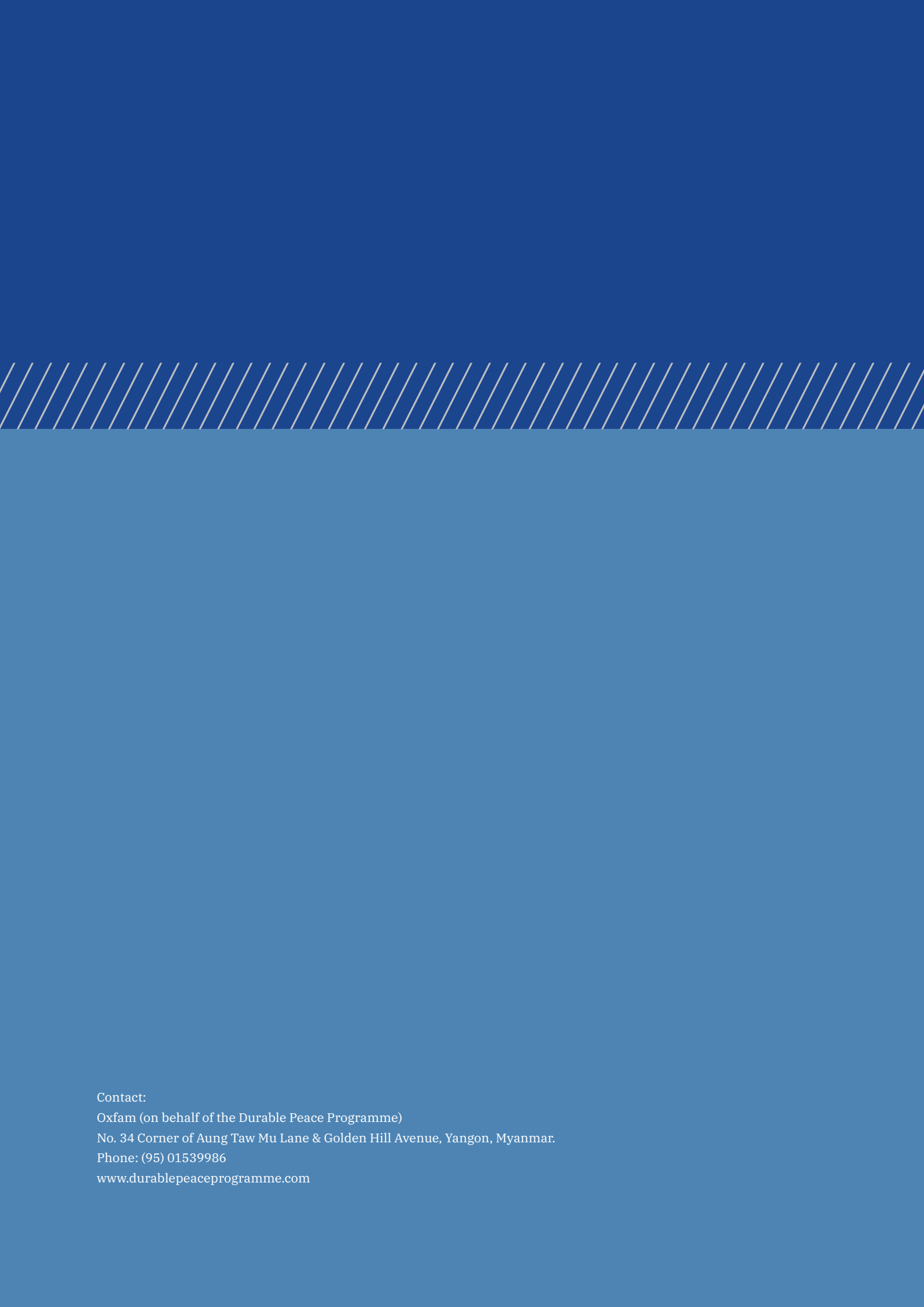
- The Survey** During the baseline workshop, held in Myitkyina in April 2019, Oxfam and the DPP Consortium members co-designed the baseline (and endline) surveys. Survey questions included questions relating to socioeconomic indicators, along with other questions that specifically link to the DPP's activities and log frame, such as attitudes towards peace, gender, return and resettlement. The survey underwent a thorough review process, particularly in relation to gender, conflict sensitivity, programme relevance and evaluation standards. The survey was pre-tested in Myitkyina, Kachin, and translated into Jinghpaw (Kachin) and Myanmar languages.
- Interviewers** Besides the baseline design workshop, two enumerator trainings were held in Kachin and northern Shan for approximately 40 data collectors. These covered interviewing techniques (particularly related to managing potential issues such as re-traumatising interviewees and ensuring gender-sensitivity), informed and voluntary consent of interviewees, implementation processes, and ensuring all questions and answers were thoroughly understood. The actual data has been collected by staff and volunteers associated with the DPP consortium.
- Data collection** Similar to the baseline and endline in the first phase of DPP, the target group (a sample of people that participate in project activities) are IDPs in GCA and NGCA areas and non-IDPs in Kachin and IDPs in GCA and non-IDPs in northern Shan. Surveys were not conducted with a comparison group (a sample of people that do not participate in project activities), as there are no IDP camps that do not receive any support from partners.

In total, 1985 interviews were conducted in 50 IDP camps and 25 communities across 19 townships in Kachin and northern Shan. For each consortium member, the total number of interviewees were divided across towns/IDP camps in proportion to population size. Interviewees were then randomly, but systematically selected in each location. For example, if 10 interviews were required across 30 households, every third household would be interviewed. Locations were determined by the sampling strategy, taking into account the target areas of the DPP and balancing the participants diversity, including states, KCA/NGCA and GCA and gender. A notable location change was Zai Awng IDP camp being replaced by Sha It Yang because Zai Awng was abandoned due to nearby armed conflict.

The data collection took place between May and mid-June 2019. All data was collected digitally using an offline survey app on tablets.

Data Analysis Data cleaning was conducted to remove anomalies and inconsistent answers to make the data more reliable. For example, if an interviewee indicated that there are four children in the household but then six attending school, this data would be either adjusted or removed. Major outliers were removed from questions in the socio-economic section and were defined as those that were less than $Q1 - (IQR * 3)$ and greater than $Q3 + (IQR * 3)$ – with Q = quartile, and IQR = inter quartile range. Data was initially compiled and disaggregated as per the endline report of the first phase of the DPP. The conducted surveys have been analysed by the Impact Measurement and Knowledge (IMK) team, and validated by the Program Management Unit, Consortium members, sub-grantees and enumerators during the validation workshop in Yangon at the end of June 2019. The reflections and input from this validation workshop were used as the basis of this report.





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