

PARTICIPATION AND EMPOWERMENT OF DEVELOPMENT IN KAYAH
STATE: A CASE STUDY OF INTERNATIONAL AND LOCAL
NON-GOVERNMENTAL ORGANIZATIONS

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บทบาทขององค์กรพัฒนาเอกชนระหว่างประเทศ (INGO) และองค์กรพัฒนาเอกชนท้องถิ่น (LNGO) มีความสำคัญมากขึ้นในแนวทางการพัฒนาของท้องถิ่นในรัฐคาชาห์ ซึ่งเป็นรัฐเล็กที่สุดในประเทศพม่า กิจสำคัญขององค์กรพัฒนาเอกชนคือประยุกต์แนวทางการร่วมมือและเครื่องมือเพิ่มอำนาจประชาชนในโครงการพัฒนาต่างๆ งานวิจัยนี้ได้ประเมินว่าองค์กรพัฒนาเอกชนระหว่างประเทศ (INGO) และองค์กรพัฒนาเอกชนท้องถิ่น (LNGO) มีบทบาทอย่างไรในการใช้แนวทางการร่วมมือและเครื่องมือเพิ่มอำนาจประชาชน โดยศึกษาองค์กรชื่อ "โครงการพัฒนาการอยู่ร่วมกันของชุมชน" (ICDP) ซึ่งเป็นองค์กรเอกชนระหว่างประเทศและ "กลุ่มออมทรัพย์ขององค์กรคาทอลิก KarunaLoikaw" ซึ่งเป็นองค์กรพัฒนาเอกชนท้องถิ่น (LNGO) ในการนี้ผู้วิจัยได้ลงไปทำวิจัยในหมู่บ้านสองแห่งในรัฐคาชาห์ ซึ่งตั้งอยู่ทางตะวันออกของประเทศพม่า โดยงานวิจัยได้วิเคราะห์ว่าการมีส่วนร่วมและการเพิ่มอำนาจของประชาชนที่ทั้งสององค์กรนำมาใช้ได้นำไปสู่การพัฒนาระดับท้องถิ่นหรือไม่ โดยวิจัยจากโครงการสองด้านคือ กิจกรรมสร้างรายได้ของกลุ่มพึ่งตนเองและกลุ่มเงินกู้ขนาดเล็ก งานวิจัยนี้โดยมากใช้การเก็บข้อมูลจากการสัมภาษณ์เชิงลึก การสำรวจ การสังเกตภาคสนาม และสัมภาษณ์ส่วนตัวในช่วงลงภาคสนามกลางปี ค.ศ. 2011 และยังใช้รายงานและข้อมูลที่ได้มาจากองค์กร NGO ทั้งสอง

งานวิจัยนี้สรุปได้ว่า กิจกรรมสร้างรายได้ของกลุ่มพึ่งตนเองและกลุ่มเงินกู้ขนาดเล็กนั้นตั้งอยู่บนพื้นฐานแห่งวิธีการพัฒนาท้องถิ่นให้มั่นคงโดยการมีส่วนร่วม ประชาชนได้สร้างโครงสร้างพื้นฐานระดับชุมชนที่ก่อให้เกิดการสนับสนุนกันและกันและความเชื่อมั่นระหว่างสมาชิก และยังส่งเสริมกลุ่มคนยากไร้ คนยากจน คนชายขอบ ส่วนกลุ่มผู้หญิงซึ่งถือเป็นกลุ่มที่เปราะบางของชุมชนไม่เพียงแต่ สามารถมีผลผลิตทางเศรษฐกิจแต่ยังสามารถเพิ่มอำนาจต่อรองของตนได้ ผลจากการรวมกลุ่มดังกล่าวทำให้กลุ่มผู้หญิงสามารถทำกิจกรรมทางเศรษฐกิจและสังคมและมีบทบาทมากขึ้นทั้งในครอบครัวและในชุมชน ศักยภาพของผู้เงินเพื่อมาใช้จ่ายในธุรกิจครอบครัวก็พัฒนาทั้งในแง่การใช้จ่ายและการคืนเงินที่เป็นระบบมากยิ่งขึ้น กลุ่มผู้หญิงเองก็สามารถเข้าร่วมในการพัฒนาด้านสิทธิในท้องถิ่นโดยผ่านการเพิ่มอำนาจทางเศรษฐกิจและสังคม

สาขาวิชาการพัฒนาระหว่างประเทศ.....ลายมือชื่อนิติศ.....
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SOPHIA: PARTICIPATION AND EMPOWERMENT OF DEVELOPMENT
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 LOCAL NON-GOVERNMENTAL ORGANIZATIONS. THESIS
 ADVISOR: NARUEMON THABCHUMPON, Ph.D, THESIS CO-
 ADVISOR: MICHAEL GEORGE HAYES, Ph.D., 135pp.

International Non-Governmental Organizations (INGOs) and Local Non-Governmental-Organizations (LNGOs) became crucial in shaping the Local Development in Kayah State, the smallest state in Myanmar. An important activity of NGO work is to apply participation and empowerment tools in their development projects. This research assessed how both Integrated Community Development Project (ICDP)/INGO and Catholic Karuna Loikaw/LNGO took account of using participation and empowerment tools in the development processes. Specifically, the case study was done in the two villages of Kayah State which is situated in the Eastern part of Myanmar.

The research analyzed whether participation and empowerment applied by the two NGOs can contribute to the local development by examining the income generation activities of a Self-Reliance-Group of ICDP and a Micro-Credit-Union Group of CKL in these two projects. This research mainly relied on primary data collection method by in-depth interview, survey, field observation and personal interview collected during an extended field trip in mid 2011, and also used reports and data produced by the two NGOs.

The research concludes that the Self-Reliance-Group and the Micro-Credit-Union Group are based on group approaches ensuring local development through participation of all members. They do create a community based structure that builds mutual support and trust among members and encourages vulnerable, poor and marginalized people. Women members are becoming not only more productive but also getting empowered. As a result of forming these groups, women are now integrated into social-economic activities, contributing to both family and community. The borrowers' capacities in doing household business are improved by borrowing and repayment practice, and the women can go to local rights-based development through empowerment in economic and social matters.

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ABBREVIATIONS

CAP	Community Action Plan
CKL	Catholic Karuna Loikaw
ECCD	Early Child Care Development
HDI	Human Development Initiative
ICDP	Integrated Community Development Project
IGP	Income Generating Program
IGS	Income Generating Sector
INGO	International Non-Governmental Organization
LNGO	Local Non-Governmental Organization
MCUG	Micro-Credit Union Group
NGO	Non-Governmental Organization
PAR	Participatory Action Research
POP	Poorest Of the Poor
PPE	Participatory Planning Exercise
PRA	Participatory Rural Appraisal
PWD	People With Disability
RBD	Rights Based Development
SPDC	State Peace and Development Council
SRG	Self-Reliance Group
TDA	Township Development Affair
TPDC	Township Partnership Development Committee
UNDP	United Nations Development Program

CHAPTER I

INTRODUCTION

1.1 Background of the study

Many academics argued that human rights and development are interlinked and any kind of development initiatives cannot be achieved by violating human rights. As Myanmar has been widely criticized as human rights violated state, it is important to look at the development of the country against the mentioned assumption. In such a country like Myanmar, international non-governmental organizations play a key role in implementing the development projects of the country and their participation and empowerment tools also contribute to the concept of development interlinked with project implementation.

In June 2001, the heads of mission of eight UN agencies in Yangon publicly expressed their concern over the “silent humanitarian crisis in the making” in Burma (UN Office of the Resident Coordinator, 2001)/(South, A. 2008:42). He more added that the situation is particularly acute in minority-populated and armed-conflict-affected areas and has not improved since 2001.

Similarly, Kayah State, formerly known as Karrenni State, has many kinds of human rights abuses as other ethnic minorities’ areas in Myanmar. As being armed-conflict-affected area, foreigners are difficult to get permission to enter these areas. Roles of local non-governmental organizations, therefore, become important to do for the local development.

In Kayah State, one international non-governmental organization, Integrated Community Development Project/ United Nations Development Program and one local non-governmental organization, Catholic Karuna Loikaw are working for local

development by applying participation and empowerment tools in their development projects' work.

Therefore, this research will examine ICDP's self-reliance groups and Catholic Karuna Loikaw's micro-credit union groups in order to analyze what kinds of participation and empowerment are conducted in this international NGO and this local NGO, respectively, constraints and achievements faced by these two organizations and whether participation and empowerment tools applied in these two projects can contribute to local development.

1.2 Research Questions

The research comes out with these research questions:

- 1 In what way do participation and empowerment instructed by development works of NGOs help the villagers and communities to reach their local development?
 - 1.1 What kinds of participation and empowerment are conducted in the works of the international NGO (INGO) and the local NGO (LNGO)?
 - 1.2 What are the constraints faced by these two NGOs and what are their significant achievements?

1.3 Research Objectives

- 1 To examine whether INGOs and LNGOs can foster the local development by using participation and empowerment tools.
 - 1.1 To analyze participation and empowerment tools that ICDP/INGO and Karuna LNGO applied in their projects.

- 1.2 To examine the achievements and constraints of implementing development project activities.

1.4 Conceptual Framework

The conceptual framework below takes account of the concept of using participation and empowerment tools in the development processes of INGO and LNGO to go to the local Development (See Figure 1.1).

1.4.1 Participation and Indicators

While the debate on defining participation goes on, in this thesis, participation is defined as an active process by which beneficiary groups influence the direction and execution of a development project with a view to enhancing their well being in terms of income, personal growth, self reliance or other values they cherish.

First of all, this definition implies that the context of participation is the development project or program. Macro level or political participation, while important (e.g. voting in elections, political lobbying, etc.), is not concern in this thesis, though it is recognized that a participatory form of government will provide a supportive environment for participation at the project level.

Second, the focus is on the participation of beneficiaries, and not that of government personnel or of donor staff. People (beneficiaries) are the object of development and it is their involvement in the direction and execution of projects.

Third, the joint or collaborative involvement of beneficiaries in groups is a hallmark of participation. In the context of a development project, beneficiaries, as individuals, can be made to participate in many ways. But participation can be said to occur only when people act in concert to advice, decide or act on issues which can best be solved through such joint action (e.g. where externalities/indivisibilities are

present or organized groups are essential for commitment creation, learning, confidence building, cost sharing, etc).

Fourth, participation refers to a process and not a product in the sense of sharing project benefits. For example, acquisition of economic assets through a project (e.g., land, house, etc.) does augment the power and freedom of poor people. It is possible, however, that some people might get a fair share of the benefits of a project in the first round, but find it difficult to sustain them as they never went through the process of cooperative action, learning and building up their capacity. This is not to deny the importance of the sharing of benefits, but to say that participation viewed as process provides a dimension that goes beyond benefit sharing, and is germane to the issue of project sustainability.

Community participation is analyzed in regard to whether communities are involved in thinking about what their problems and issues are, and in speaking about and presenting these issues and problems. In order to get community participation, communities need to get adequate access to information. Communities need to contribute their decisions in the meetings that are conducted on the use of resources, such as material and labor, planning for development works that will affect their lives. Then, the thesis will see if communities are involved in the implementation of development work as well as in getting a share of the benefits. During the implementation of work, communities need to be involved in monitoring the quality of work and the correct use of resources such as cash and materials. Finally, communities will be analyzed to determine whether they get involved in evaluating their implemented work and deciding whether they should continue or stop this work.

The ladder of participation, which depicts four levels from information-giving participation to functional participation, is used to elaborate the levels of participation (See Figure 2.2 from Chapter II).

The following indicators will be used to see the level of community participation working with the case studies organizations.

- No of project problem identification meeting, planning, implementation meetings held within communities.
- Attendance of local communities in the meetings conducted for planning and implementation of development work.
- Speaking and consulting about their issues and concerns in the meetings.
- Involvement in decision making by means of voting or getting consensus.
- Participation in implementation of development work by contributing ideas, voluntary labor or cash.
- Taking responsibility in leadership roles in implementing development work.
- Participation in monitoring development work.
- Involvement in evaluation of implemented work and decision making on changes or closure.

1.4.2 Empowerment and Indicators

The word empowerment is used in many different contexts and by many different organizations. For example, literature about empowerment is found in the fields of education, social work, psychology, as well as in the work of feminist and development organizations.

There are a variety of understandings of the term empowerment due to its widespread usage. Although the term is often used in development work, it is rarely defined. The Human Development Report 1995 stresses that empowerment is about participation. In reference to empowerment, development must be by people: people must participate fully in the decisions and processes that shape their lives. But at the

same time, empowerment is investing in women's capabilities and empowering them to exercise their choices that is not only valuable in it but is also the surest way to contribute to economic growth and overall development.

From the multi-dimensional definition of power, it is evident that empowerment has several different and inter-related aspects. Empowerment is not only about opening up access to decision making, but also must include processes that lead people to perceive themselves as able and entitled to occupy that decision-making space (Rowlands, 1995). Empowerment is sometimes described as being about the ability to make choices, but it must also involve being able to shape what choices are on offer. Empowerment corresponds to women challenging existing power structures which subordinate women. Empowerment, therefore, means women improve capacities to exercise their choice, and will thus improve their independence, self-esteem, autonomy and self-confidence. Then, they can create their future independently. In this case, empowerment can be linked with the word sustainability.

Empowerment is difficult to measure and there is no agreed-upon method. Many empowerment indicators are process indicators, because becoming empowered often involves a long process of change. Regardless of the above assumption, this thesis tries to measure empowerment of local communities by observing changes over a certain period, as follows:

- Number of women getting positions in local institutions (e.g. income generating groups, local churches, ethnic and kinship associations, worker associations) relative to project area population.
- Control of women over decisions on fertility, household affairs such as children education, household business and doing household chores.
- Mobility of women within and outside their residential locality, as compared to men.
- Perception of men and women if women become more empowered, gaining greater self-respect and having greater economic autonomy.

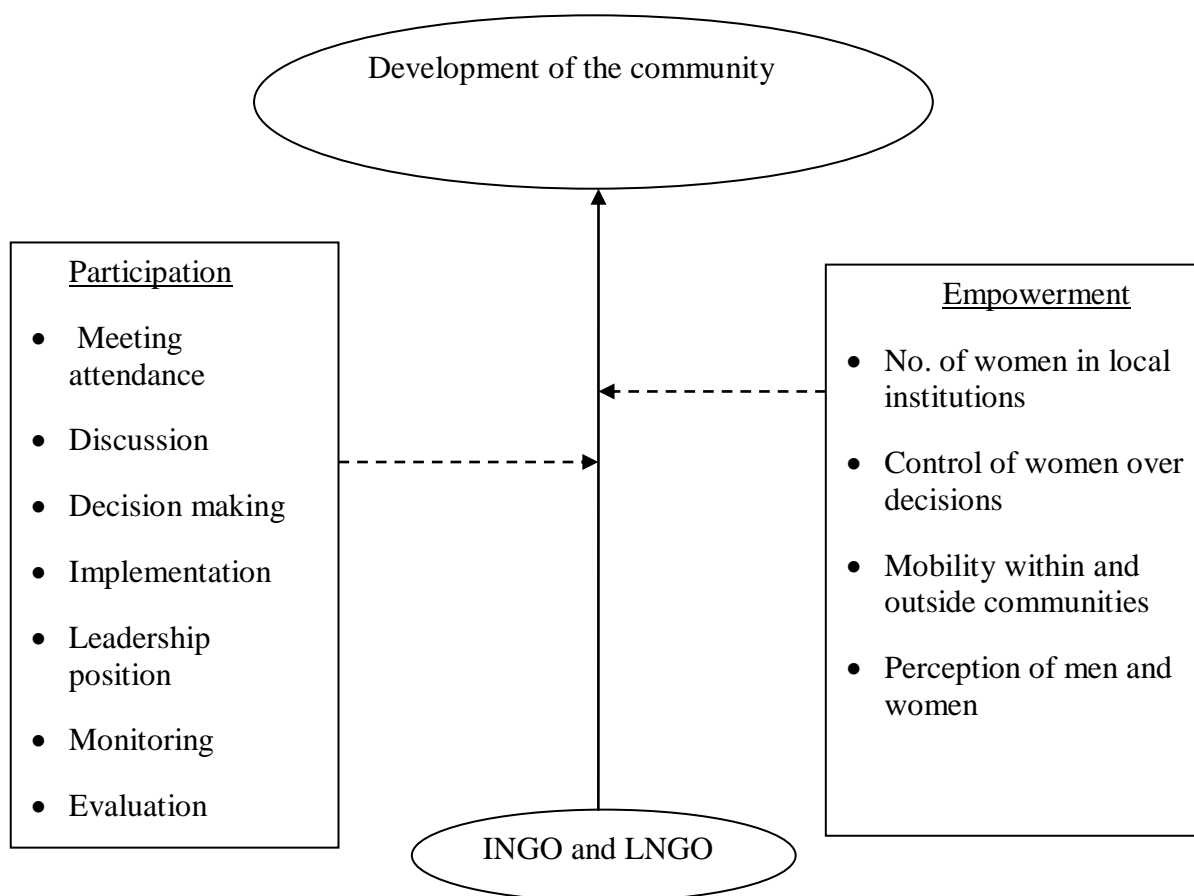


Figure 1.1 Conceptual Framework Model

1.5 Research Methodology

1.5.1 Methods of Data Collection

1.5.1.1 Primary Data Collection Method

a. The research was conducted during field visits to two villages in June, 2011 to see the functioning of income generation activities in these two projects. The selection criteria for the non-governmental organizations are that they work in this area at least five years. Both of the selected organizations are integrating many activities under their project. As both of the organizations work for the income generation programs, it is easier to see parallel of their functions.

b. The selection criteria for the villages was that they were working with the projects for at least five years, in order to be able to determine the change in condition from before to after project implementation. The number of households totaled around 50. The residents of these two villages provide a good representation of the poor in Kayah State in terms of their low level of education, extreme poverty, vulnerability, and presence of women, disabled, etc.

c. Interview respondents in the villages were direct beneficiaries of the projects. For ICDP, the respondents were ten women from an SRG who provided information about how, when, where and how many times they participated in project activities. They were also targeted for interviews in order to find out the constraints and achievements of the rights-based development approach. For the LNGO project area, twelve direct beneficiaries who received loans and training in income generation activities were selected as respondents in order to know the condition of participation and empowerment.

d. For survey data collection, ten respondents from among the direct beneficiaries, such as SRG members from ICDP INGO and MCU group members from Karuna LNGO, as well as another ten non-direct beneficiaries were selected randomly in order to find out about socioeconomic change in the communities.

e. The research also involved observation of savings and loan disturbing meetings and training activities of the two targeted groups.

f. Interview respondents from the NGOs comprised two field staff from each NGO who knew more about the actual condition of the villages, and two managerial-level staff from the NGOs, in order to obtain information about their tools and practices, their objectives and implementation processes, as well as constraints and achievements.

g. Burmese and the local Kayah language were used in each interview.

Table 1.2 Table of Primary Data Collection Method

Method	Purpose	Target respondents	Date of Interview
In-depth interview	Selected direct beneficiaries in the communities for in-depth interviews to know the how, where, and when of their participation; empowerment in the project.	10 direct beneficiaries from ICDP. 12 direct beneficiaries from CKL.	June, 2011
Field observation	Observation applied to know the general condition of the area, the operation of the project, and relationship between the project and the communities.	2 villages	June, 2011
Personal communication	Personal communication through email and chatting to obtain information on participation and empowerment in the project.	4 Field Staffs from 2 NGOs, 2 Coordinators from 2 NGOs	June, 2011
Survey data collection	To analyze changes roles of women, perception of men and women and participation practice of the communities over a five-year period from before to after project implementation by the two NGOs.	10 random respondents for each NGO and respondents from in-depth interview. (20 for ICDP and 22 for CKL)	June, 2011

1.5.1.2 Secondary Data Collection Method

Secondary data was used especially for the literature review. It was collected from different sources, including assessment reports of INGOs and LNGOs, published books, journals, articles and websites.

1.6 Significance of the Research

Although there are many studies on participation and empowerment applied by NGOs, there is no research relating to it in Myanmar. Specifically, no researcher has studied the implementation of participation and empowerment by INGOs or LNGOs in the conflict affected and human rights violation prone area of Kayah State.

This study will be useful for ICDP and Catholic Karuna Loikaw to assess the gaps and challenges in the application of participation and empowerment tools in their project activities. These two non-governmental organizations could improve their income generation programs by assessing the strengths and weaknesses of their activities.

The findings of this study will be beneficial to those who would like to do more research on this topic. Finally, the assessment of the participation and empowerment tools may offer valuable lessons to other LNGOs which are operating in Kayah State and elsewhere in Myanmar.

1.7 Research Scope and Limitation

The biggest problem faced in interviews with the respondents was the word “rights”. According to the condition and context of Myanmar, ordinary people rarely use the word “human right,” as they are afraid of the military oppressing people who

talk about human rights. Therefore, instead of directly using the term “rights,” the words “participation” and “empowerment” were used instead.

Another constraint faced by the researcher was time. As research for the case study was done around June, which is the rainy season and the time of local seasonal cropping, the author could not meet with the respondents during the daytime. Therefore, the researcher first made appointments with respondents and then interviewed them after they came back from their fields.

As the respondents spoke the ethnic language Kayah and Burmese, the researcher needed to translate what they said into English. It was difficult to translate directly into English, as some words cannot be understood by others without knowing their context. The final constraint was the poor and unreliable accessibility of data and information that were necessary for this research.

1.8 Ethical Consideration

Ethical consideration was an important part of this study. The purpose of the research was explained to NGO staff and the respondents from the communities. I received permission from the village head with the help of NGO staff for the fieldwork before conducting the interviews. I was given informed consent by all the interviewees and made sure all the respondents participated in the research project voluntarily. The privacy of the interviewees will be kept confidential. All the data, information and figures from ICDP and Catholic Karuna analyzed in this study are represented objectively and in no way are findings from any document negated. Finally, the researcher took good care of data security in order to avoid unnecessary intervention and scrutiny by government officials.

CHAPTER II

OVERVIEW OF LOCAL DEVELOPMENT IN LOIKAW TOWNSHIP, KAYAH STATE

2.1 Introduction

This chapter provides an overview of the Right to Development, the two aspects of the participation and empowerment using in development works of international and local NGOs. It then discusses Roles of international and local non-governmental organizations in Myanmar, specifically in Kayah State. The chapter then provides profiles of case study area: Myanmar, Kayah State and Loikaw Township, the respondents and sample size and the selection of non-governmental organizations for targeted case studies.

2.2 Literature Review

2.2.1 The Right to Development

According to Arjun Sengupta (2002: 846), the right to development refers to a process of development which leads to the realization of each human right and of all of them together and which has to be carried out in manner known as right-based, in accordance with the international human rights standards, as a participatory, non-discriminatory, accountable and transparent process with equity in decision making and sharing of the fruits of the process.

While there is no full agreement on the scope of the Right to Development, the Vienna Declaration and Program of Action reaffirms it as a universal and inalienable rights and an integral part of fundamental human rights. The UN General Assembly

adopted the Declaration on the Right to Development in 1986. The declaration defines development as a comprehensive economic, social, cultural and political process which aims at the constant improvement of the well-being of the entire population and of all individuals, the basic of their active, free and meaningful participation in development and in the fair distribution of benefits resulting from it (Sengupta, 2002).

With the intention of implementing support for programs to incorporate both development and human rights in an interdisciplinary fashion, development actors and agencies are widely talking about the right to development through a relatively recent history, emerging in the early 1990s and again gathering momentum in 1995.

The idea of “right to development” based on a very basic human rights perspective that all people are entitled not to starve, not to suffer from preventable disease, to have opportunity to better their economic condition, to have access to knowledge and information and to decide on anything that affects their life. Cheria, Petcharamesree and Edwin (2004:10) emphasize the worth of the individual human being and recognize their rights simply because of their being human that, “The human person possesses rights because of the very fact that it is a person, master of itself and of its acts, and which consequently is not merely a means to an end, but an end, an end which must be treated as such.”

There are plural of approaches for going the right to development applied in international agencies, with different starting points and different implications for development practices. Each organization appears to understand the term differently, adopting its own policy document and tool kit. While rights to development are normally distilled to a few core principles: participation, accountability, equality, and empowerment, inclusion of gender and marginalized people and non-discrimination, development agencies are trying to safeguard rights of people by applying participation and empowerment tools in their work.

2.2.2 What is Participation?

The definition of "participation" is a matter on which there is considerable disagreement among development scholars and practitioners. Some use the term to mean active participation in political decision making. For certain activist groups, participation has no meaning unless the people involved have significant control over the decisions concerning the organization to which they belong. Development economists tend to define participation for the poor in terms of the equitable sharing of the benefits of projects. Yet others view participation as an instrument to enhance the efficiency of projects or as the co-production of services. Some would regard participation as an end in itself, whereas others see it as a means to achieve other goals. These diverse perspectives truly reflect the differences for which participation might be advocated by different groups.

In development models, participation is recognized as having a central and decisive role. Participation in social science refers to different mechanisms for the public to express opinions - and ideally exert influence - regarding political, economic, management or other social decisions. Participatory decision making can take place along any realm of human social activity, including economic (i.e. participatory economics), political (i.e. participatory democracy), management (i.e. participatory management), cultural or familial (i.e. feminism).

Conrnwall and Nyamu-musembi defined participation as a means through which projects and programs provide a new frame with which to signal a move towards a more genuinely inclusive and democratic process of popular involvement in decision-making over the resources and institutions that affect people's lives (2004:1424).

DFID defined participation as “enabling people to realize their rights to participate in, and access information relating to, the decision-making processes which affect their lives” (Conrnwall and Nyamu-musembi, 2004: 1428).

In contrast, Cheria, Petcharamesree, and Edwin defined participation as “control”. Control means “power of directing, to exercise authoritative or dominating influence over or to exercise restraint or direction over” (Cheria, 2004). It clarifies that people are not merely to accept projects and programs that are brought to them; people need instead to have a power to direct a particular aspect of any development program or policy.

Again, ActionAid defines poor people as those who are “suffering the injustice of the denial of basic human rights that should give them voice and citizenship” (Conrnwall and Nyamu-musembi, 2004:1429-1430). ActionAid has decided to evaluate their work in terms of gains in rights: the extent to which previously marginalized groups have become aware of their rights, are able to actively participate in organizing around claiming them and are able to impact positively on public accountability.

Article 1 of the Declaration on the Right to Development stresses that by virtue of their inalienable right to development, every human person and all people are entitled to participate in and contribute to [and enjoy] development. Therefore, participation is considered as a right of the people, not just a gift given by government or external organizations. No matter how differently authors defined participation, the common factor is that participation requires the right of self-determination, which implies that people have the right to determine their path of development. For this, they need other human rights, above all the rights to education and information. An appropriate standard of living with adequate food, housing, health, etc. is another precondition for participation as well as an outcome.

2.2.3 Participation in Development Projects/Programs

The inclusion of participation in development policy is not new. Development organizations and non-governmental organizations have a somewhat formal understanding of participation, which often means informing the people concerned of more or less fully planned or designed projects. Moreover, participation is used as a component for effectively delivering the predetermined results.

Participation in development work must underline the duty of both insuring the conditions for participation and dismissing paternalism and charity. Participation is not merely about getting informed about the planned or designed projects. Participation includes control of every phase of the following project life cycle (See Fig.2.1). Communities need to get the chance to participate and exercise control from the first phase: initiation¹ throughout planning,² execution³ till the project closure⁴ phases.

¹ *Initiation* involves starting up the project, by documenting a business case, feasibility study, and terms of reference, appointing the team and setting up a project office.

² *Planning* involves setting out the roadmap for the project by creating the following plans: project plan, resource plan, financial plan, quality plan, acceptance plan and communications plan.

³ *Execution* involves building the deliverables and controlling the project delivery, scope, costs, quality, risks and issues.

⁴ *Closure* involves winding-down the project by releasing staff, handing over deliverables to the customer and completing a post implementation review.

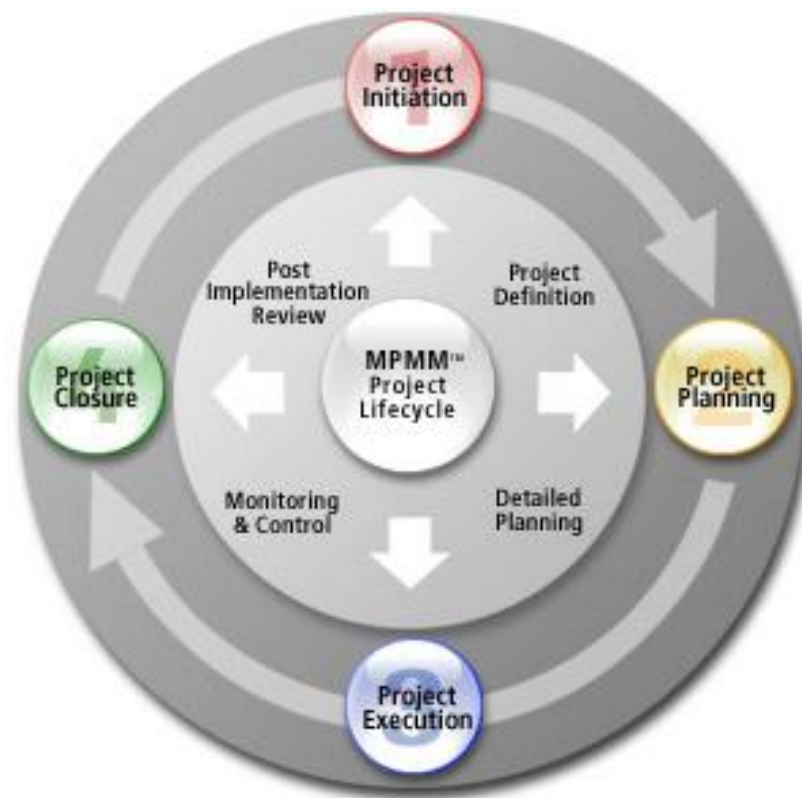


Fig 2.1: Project Life Cycle

Source: (Method 123 Ltd, 2011:Online)

Participation requires adequate access to information. The accountabilities of the project are to provide necessary information to the people involved and all information should be used in the participatory process. For well-informed participation to occur, it is argued that some version of transparency, e.g. radical transparency, is necessary, but not sufficient. It has also been argued that those most affected by a decision should have the most say, while those least affected should have the least say.

Communities need to be provided choices and given undertakings regarding the project. Projects should be selected in a participatory process. From the program design, the communities should be involved right from the beginning of the program.

The feasibility study itself should involve the communities themselves in the design of the project, not only in its implementation. At the feasibility study stage, project designers need to analyze the other rights that are breached in the area. Project selection should absolutely favor those most deprived of their rights: the poorest of the poor, often those suffering from multiple forms of discrimination.

Finally, the project and program need to include people's participation in setting a timetable for outcome, planning and preparing the exit. And participation needs to ensure the right of self-determination, which implies that people have the right to determine their path of development. It should be noted that participation is not only about people getting information, inclusion in all project life cycle phases, it should go to another step that is to analyze in which level of participation people are in.

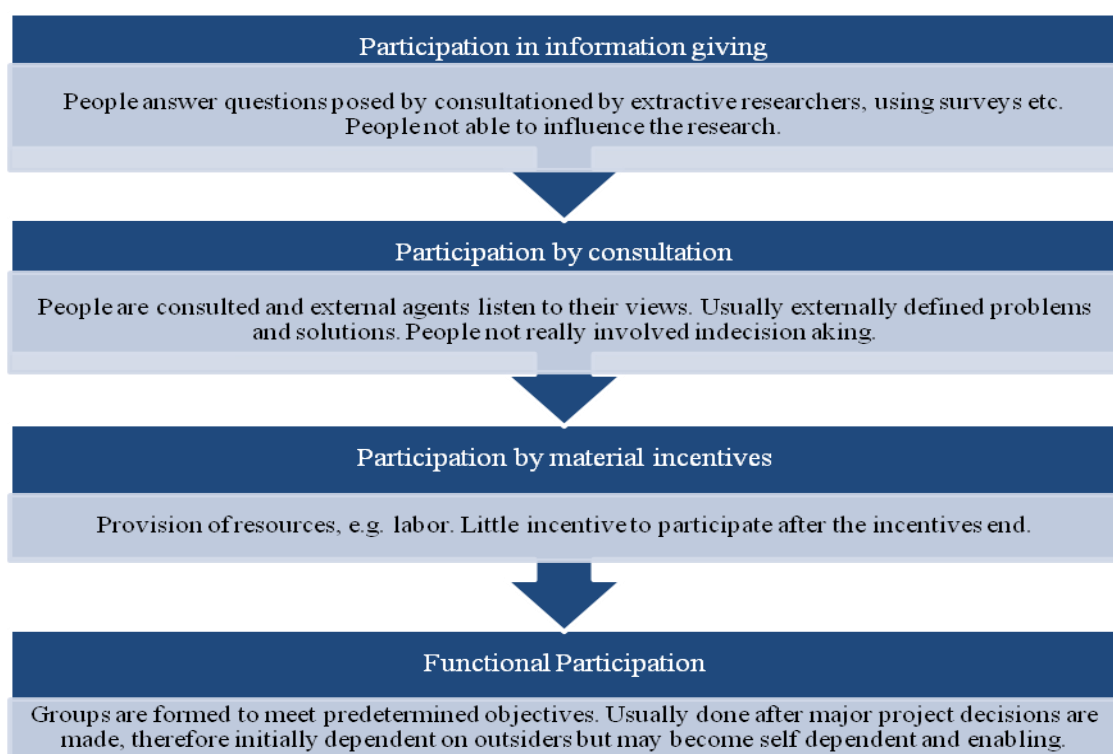


Fig 2.2 Participation ladder

Source: (Iapad, 2011:Online)

The first level of participation is participation in information giving. At this level, communities are still objects, as they are used only to provide answers to the questions that researchers have already prepared. For example, some organizations collected household data using survey questionnaires.

The second level of participation is participation in consultation. Communities get a chance to consult on the issues. However, problems are not raised by the communities and solutions are decided by external persons. This kind of participation can be seen in counseling of HIV/AIDS affected people.

The third level of participation is participation for material incentives. The communities participate with the hope of getting something from outside organizations, so they contribute their labor. The communities cannot be expected to do development work themselves after the outside organizations exit or stop functioning.

The fourth level of participation is functional participation. This kind of participation can be mostly seen in NGO work. These activities are initiated by the outsiders and done to accomplish their objectives. However, the outsiders give space to communities to participate by means of decision making and labor. Therefore, communities can be expected to do work by themselves later.

To conclude, participation must respect the fundamental human rights tenet that people are the key players, the subjects who can determine and freely pursue their economic, social and cultural development.

2.2.4 Empowerment

A link between participation and empowerment is identified by several contributors. Antunes and Romano (ActionAid, Brazil) see empowerment as complementary in the attempt to challenge patron–client relationships in the peripheral areas of Brazil. Similarly, for Akerkar (ActionAid, India) empowerment means ‘enabling the poor to gain and keep control over the development process’ (in Gready and Ensor, 2005: 146): not merely control over the work of NGOs or other single actors but control over broader economic and political (Gready, 2008:742).

Cheria, Petcharameesree, and Edwin see empowerment is the creation of strong institutions and peoples, who can claim their rights-can access, benefit and control a resource base sufficient for a life with dignity. The empowerment balances respect for the vulnerable while not romanticizing them. Work from their strength, build on these, complement with solidarity (Cheria, Petcharameesree, and Edwin, 2004:77). To empower means to make powerful, to make full of power. However, empowerment has many different facets ranging from the political to economic, social and cultural.

In the development context, excluded people are the main objects to get power. The bases of exclusion are many-race, color, class, sex, gender, language, national or ethnic identity, religion and innumerable other factors. The reality is that exclusion is a factor of power. Therefore, restoration of power and rights and redressing the imbalance is the key to inclusion. For inclusion into the communities, there needs to be interaction based on equality and mutual respect. This equality and respect come only from an equality of power. The task, therefore, is to build the power, empower the marginalized, being fully aware that attempts to climb out of their waste absorption roles increases levels of repression and violence. They must be strong enough to claim their rights locally. This involves creating powerful people in an empowerment process and institutional mechanisms to sustain their empowerment.

Power is not a static, or a permanent condition. What is powerful at one point in time or in one place need not be so in another. It requires constant action and reflection. Dynamic processes cannot have static responses. The fundamental requirement for a powerful community is that the locus of power lies within it. It means that social, political and economic power, in the long run, has to be a part of the in-built capacity of the people. This initial provocation, leadership or support may external, but not for long. In the long term, there is a contradiction between powerful and dependence.

Therefore, programs and projects need to be multi-pronged and based on basic rights approaches in order to ensure empowerment of the community. All development decisions, policies and initiatives, while seeking to empower local participants, need to guard against reinforcing existing power imbalances between men and women, landowners and peasants and workers and employers.

ActionAid has been bold about attributing poverty to unequal power relations, and therefore speaking of it as a violation of rights, and seeing empowerment as a powerful tool for challenging those unequal power relations. ActionAid-Kenya, for example, adopts a two-pronged strategy to challenge denial of rights: first, by strengthening poor people and their organizations to claim rights; and second, by working ‘constructively but critically’ with governments, donors and the private sector so as to create an enabling policy and institutional environment for the eradication of poverty (Cornwall and Nyamumusembi, 2004:1430).

Once the people are empowered, the rewards are many. The creation of an internally just, powerful community brings it many benefits-not least of which is its ability to support others to become powerful. Powerful communities are sustainable communities. Empowerment thus becomes the prerequisite for poverty eradication, inclusion and sustainability.

2.2.5 Roles of Non-Governmental Organizations

In developing societies, some have argued that although NGOs had their inception during the colonial era when branches of European churches opened charitable organizations in the colonies, the rise of development-oriented NGOs began from the early 1970s (Kandil, 1993:4)/(Simmillis, 1995:62)/(Wanigaratne, 1997: 218-9)/(Hadiwinata, 2002:40). During the 1980s and 1990s their activities expanded very rapidly, moving from one type of activity to another and performing different roles. (Korten, 1987: 147-9), for example, argued that NGOs have moved through a linear evolution: (1) “first-generation” NGOs focusing on relief and welfare activities (2) “second-generation” NGOs addressing the structural context of local self-help action through organization and the mobilization of local resources; and (3) “third-generation” NGOs seeking changes in the institutions and policies at national and sub-national levels that inhibit effective self-help actions.

Elliot (1987) distinguished three different approaches of NGOs: (1) the ‘welfare’ approach: one that focuses on fundraising activities and delivers services to specific groups (e.g, child-sponsorship or famine relief) but is not particularly concerned with empowerment of local communities; (2) the “developmental” approach: one in which the program emphasis is on support of development projects which have as their ultimate goal improvement in the capacity of a community to provide for its own basic needs; and (3) the “empowerment” approach: one that sees poverty as a result of political processes and is therefore committed to enabling (or training) communities to enter those processes. Although the three approaches are interrelated, nowadays there has been a tendency of NGOs in developing societies to move along the spectrum from simple provision of food and health care or education to something that is more recognizably developmental in approach, and then to the empowerment of their constituency (Elliot, 1987:57-9)/(Hadiwinata, 2002:40-1).

When NGOs began to expand their roles to include Kortan's and Elliot's second and third categories, the challenge is whether or not they are capable of combining development and empowerment. The merit of a combined approach is that NGOs can have a greater impact on the community with which they are working. While income-generating is important in helping people adapt to market-driven productive activities, participation and empowerment can help increase people's bargaining position in their relations with both the state and the market.

However, NGO's success in combining these two approaches depends on the local political situation. NGOs face fewer obstacles in their attempt to combine development and empowerment. For example, In India, supported by the government, NGOs are able to combine project-based development activities with active organization for the poor. A similar trend occurred in the Philippines under Aquino. When the government became more accommodating towards grassroots activities, there was a growing realization of the need to combine sector development with the mobilization approach.

However, in situations where governments are less accommodative, NGOs tend to face pressure to limit their approach to sectors that are considered safe to declare. For example, in Myanmar, many NGOs with a strong commitment to fundamental change have to avoid concentrating on political mobilization and move themselves instead towards relief, welfare and income-generating activities in order to avoid government's restriction and intervention.

2.2.6 Roles of International and Local NGOs in Myanmar

Many academics have made the link between poverty and violation of human rights and the absence of some basic capabilities to function. Amartya Sen also makes

the fundamental link between development and freedom, stating that poverty is the deprivation of basic capabilities rather than as lowness of income (Cheria, 2004: 53).

Kofi Annan (2005) and UNDP (2010) pinpointed the importance of human rights as “We will not enjoy development without security, we will not enjoy security without development, and we will not enjoy either without respect for human rights.” This also compliments the fact that human rights and development are interlinked and any kind of development initiatives cannot be achieved by violating human rights.

Mary Callahan observed that , “in areas of political coexistence (ceasefires zones), the international community has far greater opportunity to support...the work of local or national community organizations and NGOs in the service, development, humanitarian, and peace building sectors” (South, 2008:45). However, the intervention and restriction of the government cannot be neglected to ensure of international assistance to reach to direct beneficiaries.

State sanction is indeed most crucial for NGOs in developing societies. Only after securing what amounts to state “recognition” can an NGO come into operation (Korten and Quizon, 1991:23)/(Hadiwinata, 2002:70) An NGO is considered acceptable to the state if its objectives are not incompatible with those of the state and if its activities do not pose a serious threat to the ruling elite (Clark, 1991: 74)/(Hadiwinata, 2002:70). An NGO secures sanction when the state recognizes its existence, acknowledges its leaders, approves of its programs and accepts its advice.

Authoritarian government, they are always worried about NGO’s ability to work at grassroots level since they believe this could mean that NGO-sponsored activities would disturb their control over society (Jain, 1991:19)/(Hadiwinata, 2002:70). In the same vein, Myanmar government is always suspicious of civilian experts so that they will never give civilian experts any influential role in political aspects; instead rely on the officer corps. Thus, Burma civil administration was stunted. Therefore, authoritarian regime appeared to have imposed a strict control on NGO activities.

However, at the same time, Myanmar government realizes that the aid from foreign countries can go only through INGOs/NGOs as Myanmar is sanctioned by the United States of America and European countries. INGOs have strong links with community groups and they can work well when government-to-government aid is not possible. On the other hand, authoritarian regime cannot deny the significance of NGO's community development activities. This seems to encourage the government to tolerate NGO's income-generating activities and recognize their existence. It seems that NGOs that have the ability to select a particular approach that will not threaten the government too dramatically can operate under authoritarian regime. Therefore, most NGOs work to address varieties of issues that is not threading to policies such as emergency aid, humanitarian affairs, public support.

2.2.7 Local Development and Situation in Kayah State

The Burmese military government has implemented the Four-Cut policy with devastating diligence in Kayah state — aimed at cutting ties between resistance armies and the villages on areas of food, money, information and new recruits. The Burmese military has attempted to accomplish this by virtually destroying all of the villages in Kayah State and forcing inhabitants into relocation camps. Forced labor, arbitrary executions, rape, torture and lack of medical care and education are only a few of the burdens that relocated Kayah people have to struggle with.

Most of the villagers, unable to endure the ongoing atrocities perpetrated by the State Peace and Development Council (SPDC), have fled in large numbers over the Thailand border. Some continue to hide in the jungles and live a normal life. The regime permitted the U.N. Special Rapporteur, Paulo Sergio Pinheiro, to visit the country three times during the year, 2002. He cited "the gross violations of human rights of civilians" as happening to those living in areas of conflict in eastern Karen

and Kayah States, southern Shan State, northern Sagaing division, Rakhine, and Chin States (Bureau of Democracy, Human Rights, and Labor, 2002)/(South, A., 2008).

Some see the diversities of ethnic minorities and religious as the root of the conflict and may give reasons for the difficulties for the development projects. For example, there live many ethnic groups such as Kayah, Kayan (Padaung), Paoh, Shan ethnic groups and also there are sub-five races in Kayah ethnic group and as for religious, they are Christians, Buddhists and some are still animisms. In one hand, systematic human rights abuse and on the other, conflict between military and ethnic insurgent, the economic development of Kayah State is in dire condition. Although Kayah State is neighbor area with Thailand, they cannot do trade as people cannot go legally to the Maehongson province of Thailand.

As the condition of Kayah State is different from other parts of the country, it becomes more important the effective use of participation and empowerment approaches in development projects as the basic rights and poverty are interlinked while poverty is understood as a symptom of deep rooted or structural inequalities and unequal power relationships, predicated on vulnerability, powerlessness, and exclusion (Brouwer et al., Oxfam; Jonsson, UNICEF). Participation and empowerment approaches can help to address the root, structural causes of poverty and conflict.

2.2.8 Participation and Empowerment in Development of INGO and LNGO in Kayah State

Although international organizations play a key role in implementing the development projects of the country and their approaches also contribute to ensure participation and empowerment of local communities interlinked with project

implementation, international organizations cannot work directly with the neediest people in many armed conflict-affected zones and disaster affected areas due to physical danger and government restrictions,. Therefore, important humanitarian and community development work is being carried out by local NGOs and CBOs operating in these areas like Kayah state.

While INGOs and UN Agencies use participation and empowerment tools to safeguard the basic rights, many of the local NGOs are still lacking know-how of using participation and empowerment tools and approaches as most of the local staff cannot have access to the knowledge of tools and methodologies. They are just initiating their works with good intentions. However, the things that LNGOs are care for involvement of marginalized people in decision-making; they try to guard against reinforcing existing power imbalance between men and women, can also be linked to the concept of participation and empowerment.

UNDP/ICDP⁵ in Myanmar is trying to address not only to alleviate poverty but also to lead the country to the development of Myanmar. Therefore, it is also functioning in Loikaw Township of the Kayah state which is restricted by access of foreigners. In this context, roles of local communal organizations have also necessarily become crucial. Catholic Karuna Loikaw is one of the local NGOs run by the Church of the Loikaw Diocese functioning in Loikaw Township.

⁵ ICDP is Integrated Community Development Project which is under direct execution of United Nations Development Program.

2.3 Case Study Selection

2.3.1 Brief Situation in Myanmar

Myanmar, formerly known as Burma, is a Southeast Asian nation that has been successively ruled by different types of military governments since 1962. It has been facing a complex of interlinked humanitarian, social and political crises. There has been a unanimous view that political and socioeconomic changes are required at both the local and national levels in order to address these structural problems. Even though a so-called democratic government has assumed power from the authoritarian military regime, many people estimate that the socioeconomic situation of the country will not be significantly improved.

2.3.2 Brief Profile of Kayah State and Loikaw Township

Kayah State, formerly known as Karenni State, is the smallest of all 14 states and divisions in Myanmar. Kayah State borders on Thailand in the east, on Shan State in the north, and Karen State in the south and west. It covers an area of 4,530 square miles, most of which is hilly and mountainous. Kayah State measures 104 miles from north to south and 70 miles from east to west. The elevation of Kayah State is between 3,000 feet and 6,000 feet above sea level. Administratively, Kayah State is composed of seven townships: Loikaw, Shadaw, Dimawso, Phruso, Bawlakhe, Phasaung and Mese, with Loikaw as its capital.

The average temperature in Loikaw is 21.9 degrees Celsius and the average rainfall throughout the state varies from 102 to 127 centimeters per year. The climate is mainly temperate except along river valleys, where it is more tropical. Like other parts of the country, Kayah State enjoys three seasons, namely hot (mid-February to mid-May), rainy (mid-May to mid-October) and cold (mid-October to mid-February).

During the rainy season, access to remote areas is largely restricted due to road conditions, and travel across the Sanlween (Thanlwin) River is very difficult.

The population of Kayah State stood at 327,832 in 2009. About three quarters of the population are ethnic minority groups: Kayah, Kayan, Kayaw, and Manaw, while the remaining quarter is Burmese, Shan and Karen. Christianity and Buddhism are the two dominant religions in Kayah State. As with many other states in Myanmar that have ethnic minority populations, Kayah State has its own fair share of human rights abuses perpetrated by the Burmese armed forces. It has been alleged that villagers live under the constant threat of sexual violence, beatings, arbitrary arrest or execution, conscription as slave labor for the Myanmar army, and having their food and possessions taken without compensation.

Before 2008, Kayah State was classified as a “black area,” which meant it was completely off limits to foreigners. Kayah State is still now under prohibition for the entrance of foreigners; it is open to outsiders by permit only, which can be difficult to obtain depending, on the current military situation. Even with a permit, usually only travel within a 25 kilometer (16 mile) radius around the capital, Loikaw Township, is allowed. The central government effectively controls only Loikaw and parts of the western half of the state, since many ethnic insurgent groups have taken over the other parts of the state. This restriction is one of the main difficulties for development workers, especially for foreigners working in international non-governmental organizations.

Kayah State is accessible by air, railway, and road, but the most used and reliable means of transportation is road. Three car roads provide access to Loikaw, the capital, of which two come from Shan State and one from Pegu Division, passing through Karen State. However, only the roads from Shan State are reliable. There is an airport with two flights a week from Yangon to Loikaw, and it is rather difficult for

ordinary people to get a ticket on Mynama Air flights. A railway connects Loikaw to Tharzi, a town in Mandalay Division, but it is used mainly for freight and only occasionally for passengers, as it is slow and not in good condition. Transportation between towns and rural areas within the state is very difficult. Local people travel mainly by motorbike, bicycle, bullock cart, or on foot.

Telecommunications are available only in townships. Limited numbers of direct dial phones are provided to the general public at an elevated price, while very few can afford to use cell phones, which can only be used in the Loikaw Town area anyway. Several internet cafés are popping up, but they are closely controlled and monitored. A post office offers limited service to local customers. For the majority of the local people, the most reliable means of communication remains the traditional method of passing and exchanging messages by word of mouth.

Although Kayah State boasts the Lawpita Hydroelectric Plant that provides about 20 percent of the electricity for the entire country, the majority of local people do not enjoy its benefits. Only the inner-town residents of Loikaw, Dimawso and Hpruso Townships have regular power, but the voltage in some quarters is so low that voltage step-ups are used to maintain enough current for cooking, studying and reading. The rest of the town dwellers and thousands of villagers live in darkness – a reality too painful and bitter for the people of Kayah State to swallow.

About 80 percent of the population in Kayah State is dependent on subsistence agriculture (lowland farming and upland shifting cultivation) for its livelihood. The majority of the people are rural dwellers who earn their living by cultivating paddy, maize, peanut and other seasonal fruits and vegetables. This factor plays a very important role in carrying out development work, as any major activity, whether training, implementation of projects, or monitoring and evaluation trips all have to be carefully arranged so as to not coincide with planting and harvesting periods. Some

people are self-employed in small businesses, such as making traditional clothes or running mini-stores. Government employees make up a small percentage of the total population. Average monthly income is just around Ks. 20,000 to Ks. 50,000 (US\$ 15 to 40). According to the Household Project of UNDP, two-thirds of the local populations are living under the poverty line.⁶

The general health status of the people in Kayah State is very low compared to other parts of the country. With very little or non-existent health care services and personnel, easily preventable diseases like malaria, tuberculosis, diarrhea and acute respiratory infections are still prevalent. The poor health care system and malnutrition contribute to iodine deficiency in children, child mortality and miscarriages. Clean water and sanitation remains an urgent need for many villages in the state. HIV/AIDS is silently widespread among the local people, even among high school and university students. The cost of medical treatment and hospitalization in state-run hospitals or private clinics is simply beyond the affordability of most people. Few medical personnel and shortage of medicines compound the misery of the people.

The education system in the country, especially in Kayah State, is at its lowest point. Although formal schooling is free, there has been a dismal deterioration of the standard of education throughout the country. Insufficient salary forces teachers to set up private classes to earn extra income. So, starting from primary school, parents have to arrange for supplemental private tutoring for their children since they no longer get proper teaching in their schools. Job opportunities are very rare for students who finish higher education or university studies, contributing to unemployment and loss of interest in higher education. Young people leave for jobs in neighboring countries because of the lack of job opportunities under military oppression. The high cost of education and the uncertainty of landing a job naturally make some parents prefer that their children work rather than pursue higher education. Some parents send children

⁶ The poverty line for a household is defined as having income of less than one U.S. dollar per day.

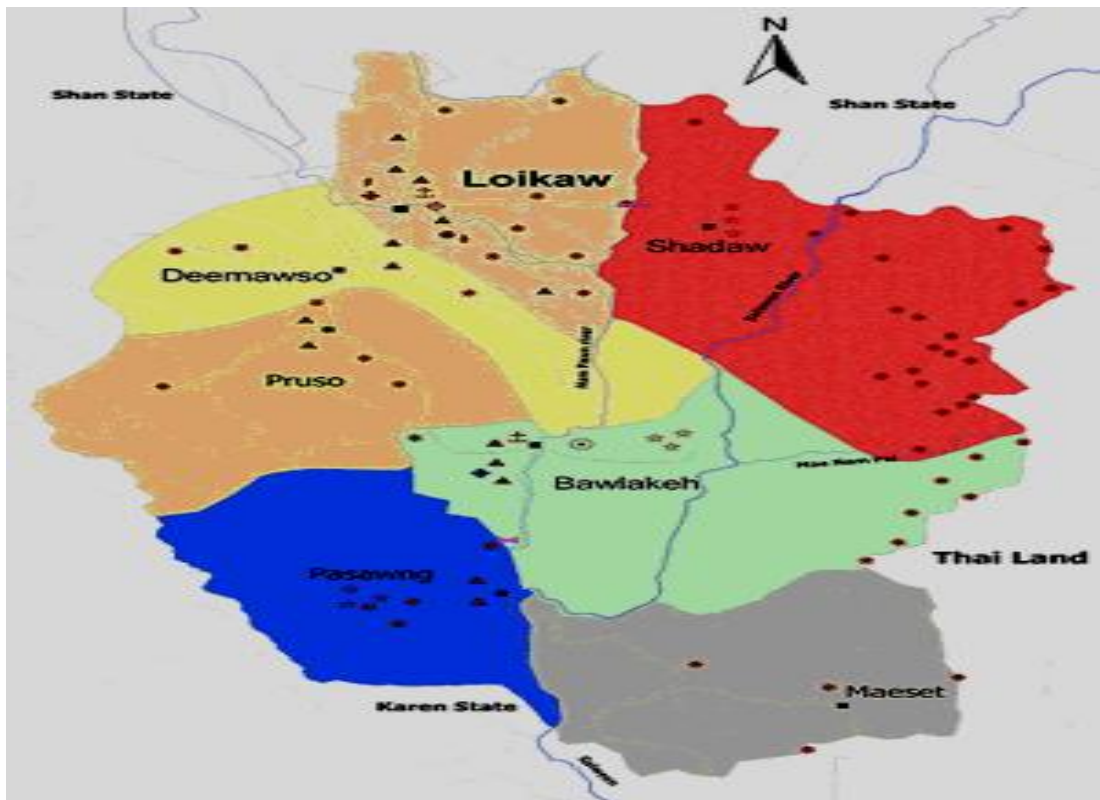
to refugee camps in Thailand for basic education opportunities, because schools are not available in many of the villages and the quality of the schools is inadequate. The lack of reliable electricity for reading and studying does not help the current education situation.

A number of refugees have fled out of fear of being conscripted, including women. Another issue that has been raised is the problem of infrastructure projects in Kayah State. These projects have been leading to well-documented human rights abuse in Kayah State.

It is no surprise that Kayah State has become least developed and the most ignored State in the country. The future of Kayah State and its people indeed is very bleak unless the current trends get reversed.



Map 2.1 Myanmar and Study Area



Map 2.2 Study Area, Kayah State

2.3.3 Selection of Respondents and Sample Size

This study mainly used a purposive random sampling technique, with respondents comprising 30 individuals and village committee members from the two villages that are the target sites of the two projects. Fourteen direct beneficiaries in the two villages were respondents who provided information in parallel that illustrated the impact of the development projects on local development. The selection of villages and respondents was done with the help of project staff. One management-level project staff and two field-level project staff were also selected for in-depth interviews.

2.3.4 Selection of Non-Governmental Organizations

In Kayah State, the roles of international NGOs become crucial, as they are the primary organizations working to achieve local rights-based development. However, as foreigners are prohibited from entering Kayah State, local staff and also local NGOs have come to play a role in local development. In this context, one integrated community development project (ICDP) that is under the direct execution of the United Nations Development Program (UNDP) but run by local staff, as well as one local Loikaw Diocese-run NGO, named Catholic Karuna Loikaw, have been working to foster community development through participation and empowerment of local communities.

ICDP is operating in 23 townships covering the Shan zone, delta zone, and dry zone in Myanmar. In Shan zone, ten townships are covered. The area of study, Loikaw Township,⁷ is one of these ten townships. The offices of these two projects are located in Loikaw Township, but the beneficiaries are from the villages around the township.

ICDP/UNDP is an international organization working with direct beneficiaries in Loikaw Township, Kayah State. Although there are more than five LNGOs working in Kayah State, most of the organizations are focusing on different sectors, such as health, education, etc. In contrast, Catholic Karuna Loikaw is a LNGO that works in many sectors under one project. Since the nature of these two projects' activities is similar, it will be beneficial to examine them in parallel.

ICDP has been in operation since 2005. The project was designed to “strengthen the capacity of communities to address their basic needs, especially the poor and disadvantaged,” (UNDP Myanmar, 2002) covering the activities of health, education, water and sanitation, agriculture, environment and livelihood. ICDP has

⁷ Geographically, Loikaw Township is within Kayah State, but ICDP administratively places it in the Shan zone.

been present in 23 townships, including ten in Shan State, seven in the dry zone, and two in the Delta. Shan State project areas, covering ten townships, were all under Shan State administration except Loikaw, which was under Kayah (Karrenni) State.

Catholic Karuna Loikaw which means “charity and sympathy” in English, is executed under a Church organization under the Loikaw Diocese. Project activities have been implemented since 1993 in three townships in Kayah State. The project covers many activities, such as health, education, agriculture, income generation and emergency relief. The project area covers most of the townships in Kayah State that are under the supervision of Loikaw Diocese.

What amounts to ICDP’s work in the income generating sector targets not only the empowerment of women through capacity building training and the practice of saving by forming women’s groups, but also the promotion of economic livelihoods in local communities through the distribution of funds for family income generation activities. Catholic Karuna Loikaw’s project on income generation aims to improve income generation and development of families’ capacities through training, encouragement of the practice of saving, and disbursement of small loans to farmers, sawyers, mini-stores, a rice bank and a cow bank.

CHAPTER III

PROFILE OF STUDY AREAS AND TARGETED NON- GOVERNMENTAL ORGANIZATIONS

3.1 Profile of Two Study Areas: MonPyar Village and NarNantTaw Quarter

There are 190 villages in Loikaw Township. From among them, two villages, namely Mon Pyar Village and Nar Nant Taw Quarter were selected to represent the whole area. The Integrated Community Development Project is being implemented in Mon Pyar, while Catholic Karuna Loikaw (CKL) is working in Nar Nant Taw Quarter. The two villages are compared in this study in order to obtain the research objectives.

3.1.1 MonPyar Village

3.1.1.1 Topography

Mon Pyar Village was established in 1948 and is situated in the western part of Loikaw Township, the capital of Kayah State. There are 158 households in Mon Pyar Village, most of which are from the Innthar ethnic groups, while the rest are Kayan, Kayah, Paoh and Burman. Most of the residents of Mon Pyar Village are Buddhists. The total population of is 668 and there are 153 households in the village.

3.1.1.2 Social-Economic Conditions

Mon Pyar Village has one primary school that has two teachers who are assigned by the Ministry of Education (MOE) and two self-help teachers who are assigned by the communities themselves. For the health care, the village has one sub health care center; however, the official assigned in this village never comes for her duty, and, therefore, the communities rely on midwives and traditional midwives. The communities in this village cannot have access to electricity; it is one of the problems for the students to study. There is one big monastery in the middle of the village.

Living alongside a stream flowing from western to eastern Loikaw Township called Be Lu Chaung, Mon Pyar Village residents mainly derive income from homestead gardening and lowland (paddy field) agriculture. Some residents gain income from fishing, operating mini-stores, or working as carpenters and casual laborers. Two-thirds of the total households in the village live in houses with bamboo leaves for the roof, bamboo mat or wood as walls, and wooden floors. The remainder lives in houses with zinc roofs, wooden walls and wooden floors. However, there are cases of two or three families living in one household since they cannot afford to buy compound or build their own house.

Mon Pyar started working with ICDP in 2005 and the ICDP project initiated an approach divides the households into five wealth ranking categories, namely Rich, Moderate, Poor, Very Poor and the Poorest of the Poor. The following Table shows the wealth ranking by households by comparing the changing before and after the ICDP project intervention (See Table 3.1). To measure of the wealth ranking by household, the criterion is how much a household owns land. Second, the criteria checks the property owned, such as possession of material that could be seen physically such as tractors, motorbikes, bullock carts and so on. Third, the next criterion measures the income and number of people that earn money in their family.

MonPyar Village is the poor village among the villages of Loikaw Township because they mainly rely on growing vegetables and fruits, and, therefore, cannot get much profit. In addition, they have suffered from low income, less knowledge and skills, lack of capitals for their income generating activities, no choice other than to borrow from moneylenders with high rates and poor health coverage system.

Wealth Ranking	No. of HH according to the social-economic condition					Total
	Rich	Moderate	Poor	Very Poor	Poorest of the Poor	
Before the project(2005)	8	19	77	28	10	152
After the project(2010)	13	35	72	32	6	158

Table 3.1 Wealth Ranking by Households of MonPyar Village

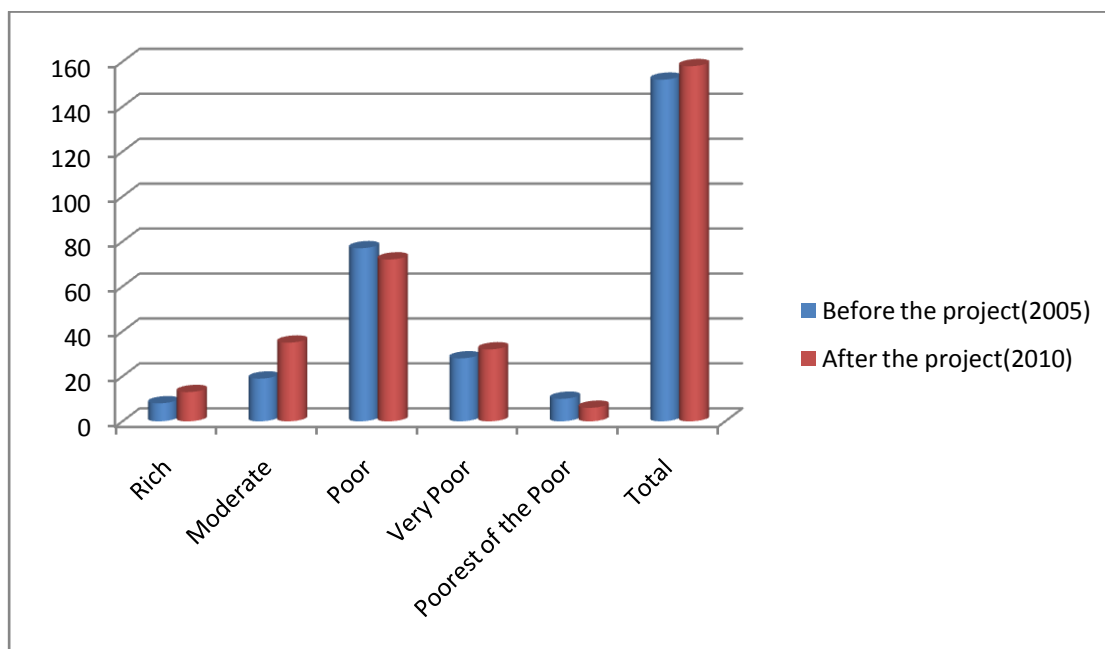
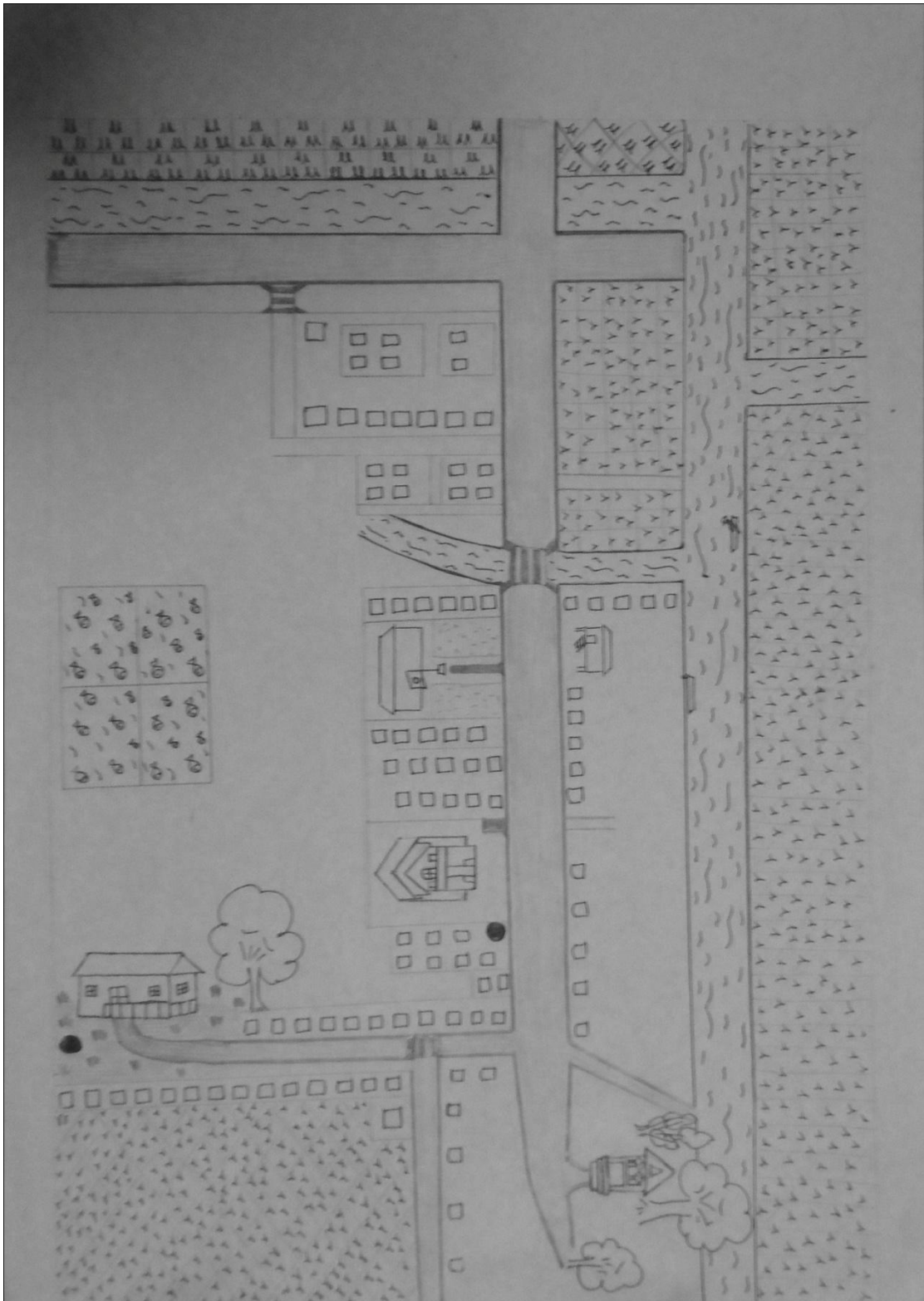


Figure 3.1 Wealth Ranking by Households of MonPyar Village showing in graph



Map 3.1 Resource and Household Map of Mon Pyar Village

3.1.2 NarNantTaw Quarter

3.1.2.1 Topography

Nar Nant Taw is a sub-quarter of Naung Yah (A) Quarter and is situated in the northern part of Loikaw Township, the capital of Kayah State. More than 500 households are living in this quarter. Most belong to the Kayan, or Kayaw ethnic groups and are Christians, while some are Buddhists.

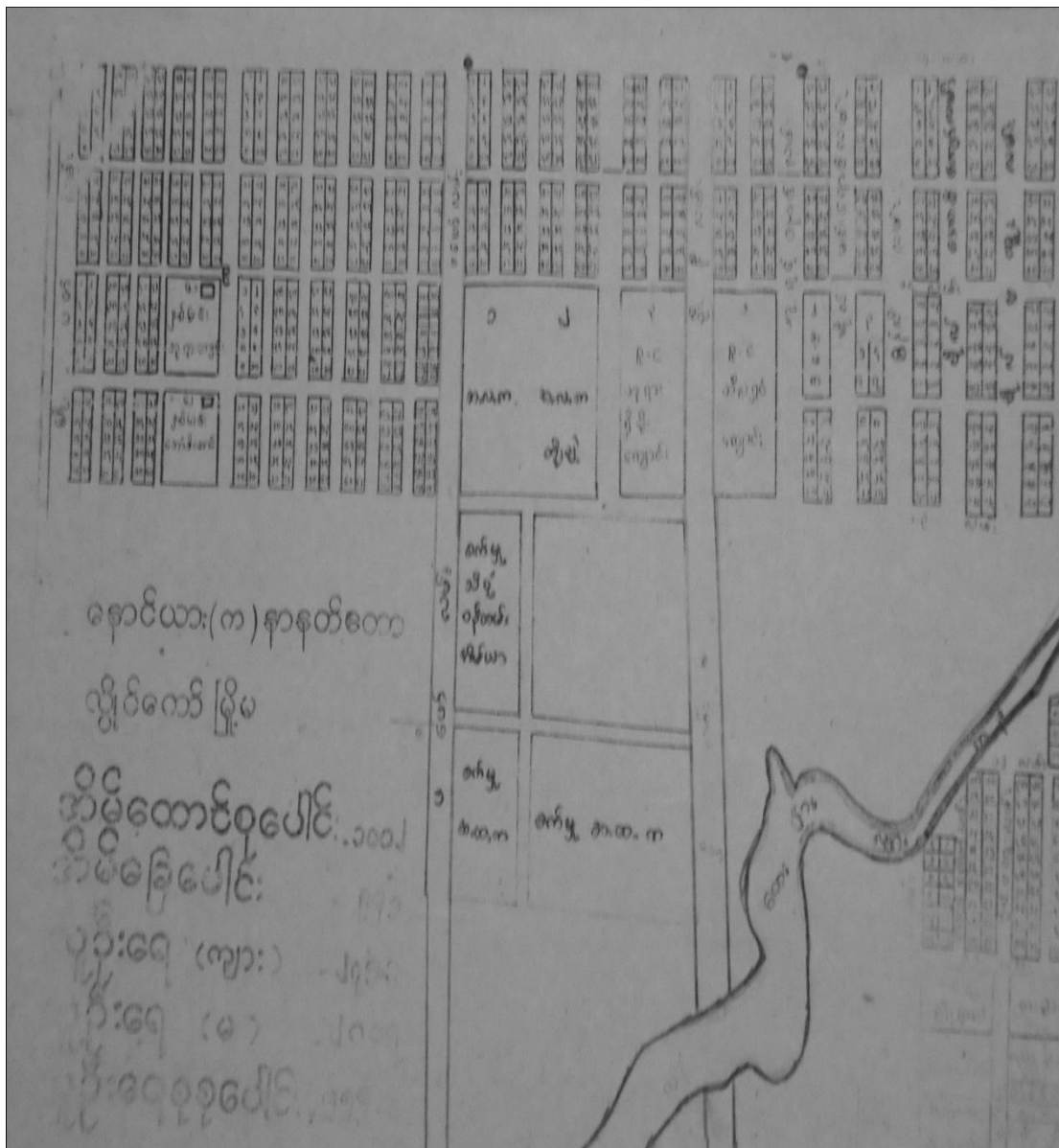
3.1.2.2 Socio-Economic Conditions

There is one middle school that has five teachers who are assigned by the Ministry of Education (MOE). For the health care, there has one health care centre with two nurses and four midwives. The visible changes in this area are that construction of paved street in 2006 and installation of electricity in 2003; therefore, this community can have access to electricity. There is one bazaar, one big church and one monastery in this quarter.

Because they live near the township, they do not have access to upper land or lowland to grow paddy or other seasonal crops. Instead, they rely on home businesses and work as daily laborers. One-third of the household types in this quarter live in wooden houses roofing with iron sheets, two-third of the households live in wooden households roofing with “In” leaves while a small numbers are living in houses of roofing and walling with “Inn” leaves.

This community does not have exact wealth ranking categorization by the CKL. However, the Nar Nant Taw quarter is very poor if compared to its neighboring quarters and villages because most of the communities are working as daily laborers.

Adversely, they have low income, less knowledge and skills, and lack of capital for doing business that they need to rely on moneylenders with high interest rate.



Map 3.2 Household Map of NarNantTaw Quarter

3.1.3 Socio-Economic Condition of Respondents

Respondents living in Mon Pyar Village rely on the Be Lu Chaung stream that flows beside their village for their homestead gardening. They mainly grow various kinds of vegetables, fruits and flowers, not only in their compound but also in the lowland fields. Some sell their produce wholesale to outsiders to sell in the market, while some sell directly in the market themselves. In addition, though some of the families possess low-land fields, the investment required are so high that most cannot carry on with this activity annually. Instead, most of the interviewed respondents earn their money by fishing in the stream and breeding pigs and chickens.

Respondents from Nar Nant Taw Quarter rely on their household small businesses, such as breeding piglets, chicken and ducks. Most of them work as casual laborers, such as in building footpaths, railways and construction infrastructure. Though some grow paddy in fields near their villages, they cannot get profit because of the high cost of investment for seeds and fertilizers.

In Mon Pyar village, assets of respondents' household consist of productive assets such as animal carts, trailer jeep, chemical sprayer, sewing machine and water pump. While consumptive assets are bicycle, motorbike, TV, radio, cassette and battery box for electricity. In Nar Nant Taw quarter, the villagers have productive assets such as trailer jeep, sewing machine, storage of rice bank, while consumptive assets are motorbike, bicycle, TV. The value of these assets would be useful to show their living standard and their level of saving and credit.

The income of most of the respondents from both areas is low since they rely on growing homestead gardening and working as casual laborers. In MonPyar village, most of the poor families save in Self-Reliance-Group. Their average saving is Ks 200

per week per person. In NarNantTaw quarter, respondents save their money in Micro-Credit Union group. At the time of research, their average saving is Ks 500 per month per person. All the interviewed members saved their money voluntarily. Before becoming members of these groups, all of the interviewed respondents rely on money lenders, close friends and relatives to get loans. But, in the time of research, they become to get loans from their groups. The common reason for getting loan is to extend their business and for emergency cases such as health problems.

All respondents from Mon Pyar village get loan with 60 percent per year for credit interest without collateral from their SRG and MCU. From moneylenders, the credit interest is 180 percent per year with collateral and 300 percent without collateral. From their close friends and relatives, they get loans without interest, but they cannot get enough amounts for their needs. Types of collateral are land, house, gold, motorbike, bicycle, trailer jeep and so on.

Despite a strong tradition of community self-help and of providing assistance to the disadvantaged, there is a tendency for the leadership of rural communities to be exclusive from the decision making process in development activities. The common thing in these areas is that all of households' head are male except the families that do not have husband or father. Male take the role as bread earner and female are controlling for household finance. However, after becoming members of SRG and MCU, the members now take more roles such as productive (earn income), reproductive and community activities.

Exclusion of women, the poor, the landless, and other disadvantaged groups and individuals from the decision making process is often the norm within these communities. However, poor and women member become to involve in communities activities by contributing their decision, labor and cash.

Most of the families are extended families comprising more than two generations. The average size of one household is five members in one family. The education level of these two areas is low. Some get monastery education and most had primary and secondary education and a few had high and University education. They were not able to continue their education for various socio-economic conditions. But now, respondents' priority is to send their children to school.

Training is not really meant to be a tool of empowerment. However, it can give necessary skills and knowledge to the respondents. Respondents from Mon Pyar village have already got trainings in SRG concept, book keeping technique training, Four Modules¹, Five Modules², Agriculture Education Worker (AEW) and Livestock Education Worker(LEW) trainings and other vocational trainings. Respondents from Nar Nant Taw Quarter got trainings in concept of micro-credit union groups, book keeping methods and vocational trainings.

3.2 ICDP management and its Income Generation Sector

3.2.1 Introduction

3.2.1.1 Background of the Integrated Community Development Project

United Nations Development Program has been implementing a set of projects collectively known as the Human Development Initiative (HDI) in Myanmar since 1994. The Integrated Community Development Project is a project in the third phase of the HDI that became operational in mid-September 1999 and is still working at present. The project area covers 23 townships in the dry zone, southern and northern Shan State and the Ayayarwaddy Delta.

¹ Four Module training contents are how to conduct meeting, Rule and regulation, concept of SRG and Common Fund Management.

² Five Module training contents are Conflict resolution, Credit plus, Gender, Planning of development activities and Project life cycle.

3.2.1.2 Objectives, Expected Outputs and Outcomes

The UNDP/ICDP project guide book stated that the development objective of the project is to strengthen the capacity of poor communities to address their basic needs, and especially those of the poorest and the most disadvantaged. The project has one main integrated immediate objective, which is to cultivate and strengthen the capacity of village institutions, community based organizations and households in project villages to plan and undertake development activities that address their basic social and food security needs in a participatory, sustainable and transparent manner.

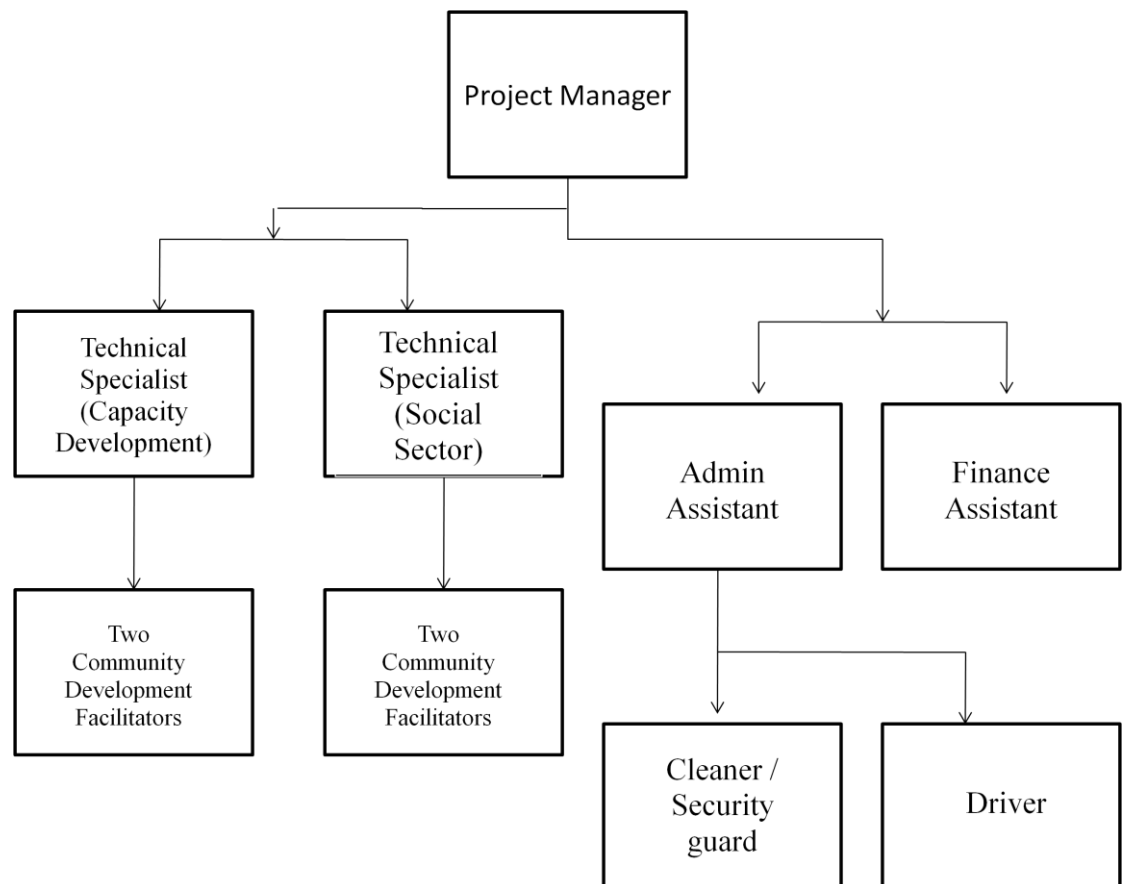
These objectives, as well as the expected outcomes and outputs envisaged, also reflect the project's contributions to UNDP's global strategies results framework, as indicated in the results framework in this section. Three outcomes expected to result from this project, which will contribute to the immediate objective are as what follows:

Outcome 1: Village community institutions are able to prepare and implement more effective village development activities in a participatory, transparent and equitable manner.

Output 2: Village communities are able to take care of their and their families' basic social needs (health and education) as a result of increased skills and knowledge and access to social infrastructure and services.

Output 3: Village communities gain improved incomes and food security as a result of increased skills, knowledge and access to sustainable livelihood services and assets (United Nations Development Program/Integrated Community Development Project, 2005:18).

3.2.2 Organizational Structure



3.2.3 Outcomes, outputs and activities

Outcome 3 pertains first to the building of operational and management capacities of affinity groups, or SRGs, as mutual assistance groups, including their degree of inclusion of women and the poor. Second, it pertains to strengthening the technical capacity of the members through food and income generation activities. While the capacities of this community sub-group to improve livelihoods and undertake food security initiatives are the concrete results of activities relating to outcome 3, the overriding objective of this component is empowerment with equity.

There are six sectors under Integrated Community Development Project at Loikaw, which are health, water and sanitation, education, agriculture, environment and income generating sector. The activities under each sector are done according to basic needs and proposal from the communities.

3.2.4 Income Generating Sector

The income generating sector is one sector in which ICDP is implementing activities. The main activity involves forming income generating groups called self-reliance groups. At the level of income generating groups, it is not so much whether the groups or their members elect to pursue horticulture or fisheries, or how many trees or fish are involved, but rather that the poor and marginalized are included in the groups, and that they are empowered through project activities to take steps to satisfy their basic needs in successful and sustainable ways.

3.2.5 Targeted Area and Beneficiaries

The project explicitly targets the poorest communities and, within them, the poorest members as the primary beneficiaries. Among the poor are included landless and marginal farmers. Activities particularly benefit women and the poor through the provision of avenues of expression and participation in community affairs and decision-making, as well as ensuring access to supportive community organizations and interest groups.

3.2.6 Processes and Functions of Self-Reliance-Groups (SRGs)

Income generating activities are group-based, and the groups, wherever possible, are representatives of all poor households. In most cases, it is the women who represent the households in such affinity or economic groups. Therefore, SRGs are formed with at least fifteen or twenty women.

Kaung Kin Thit SRG is one of four SRGs in Mon Pyar Village. It is comprised of 17 members. Basically, they hold a weekly meeting and save money, borrow, and pay back with interest to the group (See Fig 3.4). They also discuss other issues such as social factors and their family affairs at the meetings. The group is fully equipped with rules and regulations, proper record keeping of cash book, meeting book and individual passbooks.



Photo 3.1 One Self-Reliance-Group holding weekly meeting

3.3 Catholic Karuna Loikaw Management and Its Income Generation Program

3.3.1 Introduction

3.3.1.1 Background of the Catholic Karuna Loikaw

Catholic Karuna Loikaw (CKL), a local Church-based non-profit organization, was founded on August 23, 1993 by Bishop Sotero Phamo and is responsible for social development work. The programs area of Catholic Karuna Loikaw covers the whole of Loikaw Diocese. The initial purpose of Catholic Karuna Loikaw was to assist internally displaced people (IDP) who were forcefully driven from their village due to political unrest in the early 1990s. Later, CKL expanded its activities to other areas in accordance with the needs of the people.

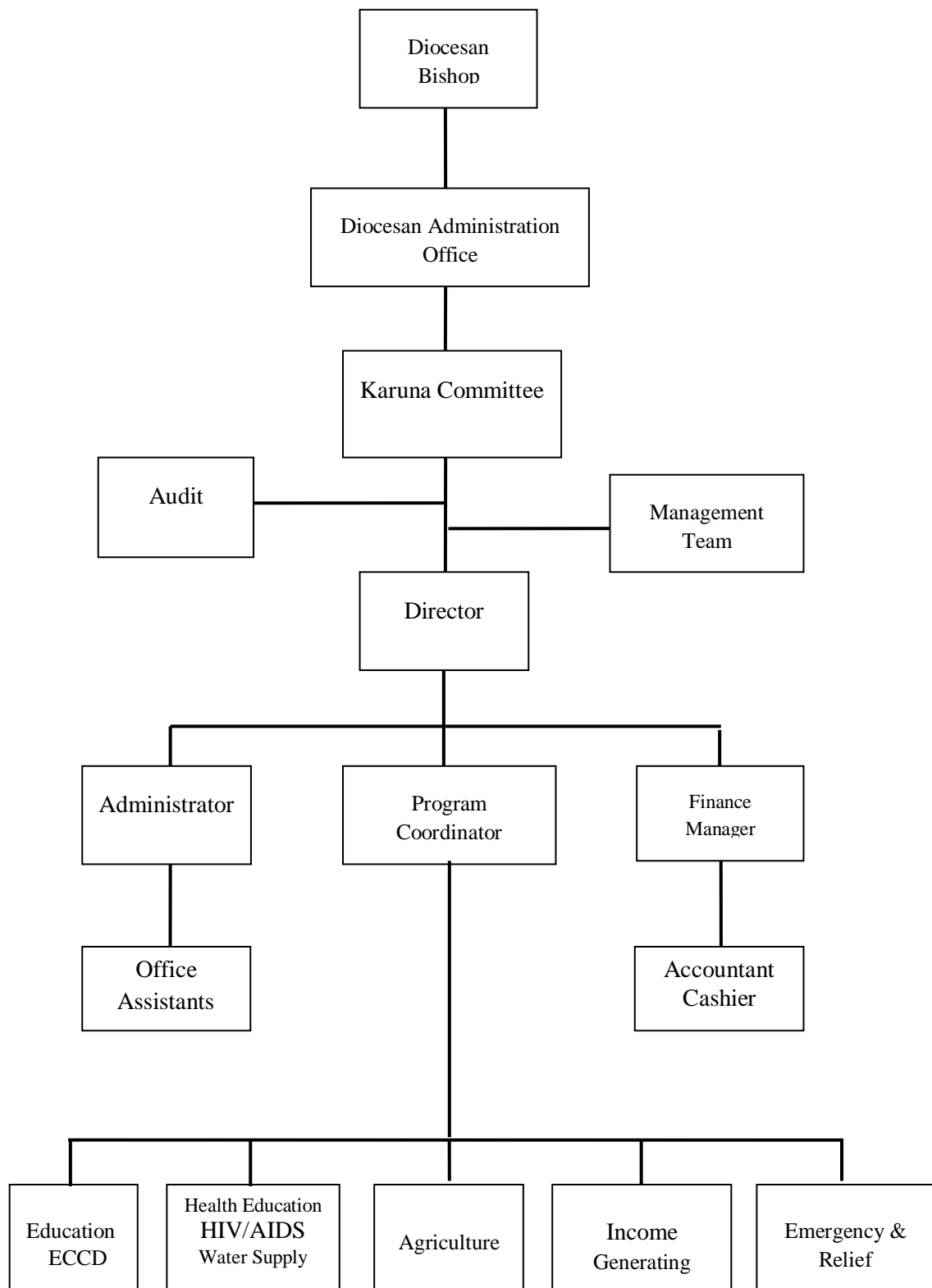
3.3.1.2 Vision, Mission and Goal

The CKL annual report stated the Missions of CKL as follows:

- To assist the marginalized, the poor and the needy by means of social-economic programs
- To engage in dialogue with other organizations and religions to attain mutual understanding, respect and cooperation
- To work with and help local communities become fully self-sufficient and self-reliant in implementing social development programs

CKL aims to help build transformed and empowered local communities, so that the diverse people may live in peace and harmony, exercise their rights and responsibilities, and be able to meet their basic needs through socioeconomic development programs. To reflect its overall goal, Catholic Karuna Loikaw has adopted “Putting the last first” as its motto (Catholic Karuna Loikaw, 2009:3).

3.3.2 Organizational Structure



Catholic Karuna Loikaw operates under the direct supervision of Bishop Sotero Phamo through the Catholic Karuna Committee (eight members of Diocesan Administration Office sit on the Karuna Committee). The Management Team which oversees the smooth running of the organization is composed of representatives from Karuna Committee, the director, the administrator, the program coordinator and the finance department.

The current structure is designed in line with the Corporate Governance training by Christopher Rosario, a consultant working with Caritas Thailand. The structure might undergo changes as time goes on. At present, there are 23 full time staff members in CKL: a director, an administrator, a program coordinator, an assistant program coordinator, 12 staff in project areas (managers, coordinators and field officers), an accountant, a cashier, a clerk, an information officer, a house cleaner, a driver and a night guard. The approval of Staff Selection Team is sought before any major appointment in the organization. There are 11 facilitators working as part time volunteers in Agriculture sector in various communities. There are (40) volunteer Early Child Care Development (ECCD) teachers, and (54) primary school teachers are working in different communities (Catholic Karuna Loikaw, 2009:3-4).

3.3.3 Programs and Activities

Through its five program areas of education, agriculture, health, income generation and emergency relief, Catholic Karuna Loikaw seeks to implement community development with the aim of helping all communities become self-sufficient and self-sustaining. CKL attempts to promote holistic development of the human person as well as uplift the living standard of the people. It renders its services to people of all walks of life, regardless of their faith, gender, colour and ethnicity. In order to achieve this goal, CKL works closely with INGOs, governmental

organizations, LNGOs, Karuna Myanmar Social Services (KMSS) and other Diocesan Karuna.

3.3.4 Income Generating Program (IGP)

3.3.4.1 Goal and Objectives

The CKL annual report presented the goal of Income Generating Program is help increase income and lift up the living standard of low income families by means of income generating program. There are three objectives of IGP: first is to help farmers, mini store keepers and sawyers properly run their self initiated business by giving capital loans to them. The second is to increase the managerial skills of beneficiaries in their communities. The last is to enable the beneficiaries to form the self-support group and micro credit union by themselves (Catholic Karuna Loikaw, 2009: 41).

3.3.4.2 Targeted Area and Beneficiaries

Catholic Karuna Loikaw is helping the local people through IGP to partly solve their food insecurity and to generate more family income. The program is mainly intended for farmers, mini store keepers and sawyers by means of giving small scale loans to farmers, to mini store keepers, and to sawyers; rice bank is set up to help farmers in plantation times.

3.3.4.3 Activities-Nature of the Work

Activities: At present, there are two main activities under the Income Generation program, namely Loans and Rice Bank. Under the Loans activity, the capital loans are granted to the groups such as farmers group, mini store keepers group after applying the loans as a group with the recommendation of the Parish priest or Parish Karuna Committee. The capital loans must be returned to CKL within three years and the loans interest must be paid six-monthly and annually. The interest is five percent of the loan three percent goes to CKL and two percent is set aside as a capital investment for the group to continue. Besides, IGP sector was able to give loans to lay associations, to some university students and a few communities building churches, bridges and self help schools. Starting from 2008, Self-help micro credit union groups were founded and they are awarded capital loans from CKL (Catholci Karuna Loikaw, 2009:41).

The Rice Bank is intended to help farmers attain food security and foster cooperation with others in systematic ways. Capital paddy was given to a group, a quarter or a village rather than to individuals. The capital paddy is to be returned within three years with the interest of three baskets for every ten baskets. Two baskets of paddy are given once a year to CKL and one basket is reserved as the capital paddy for the group (Catholci Karuna Loikaw, 2009:42).

3.3.4.4 Processes and Functions of Micro-Credit-Union groups

One self-help microcredit union group established is called Pan Thi Ri (in English, *thiri* means flower). Pan Thi Ri was formed consisting of 17 members on

October 5, 2008 and is located in Nar Nant Taw Quarter in Loikaw Township. When the interview was conducted on June 5, 2011, there were 12 members left.

Objectives of Pan Thi Ri self-help group:

- To acquire the good practice of cash saving
- To foster unity and peace among members
- To empower capacities of members
- To solve socioeconomic problems of members' families
- Save agreed amount of savings regularly and in a timely fashion
- Pay back loans and interest to the group within ten months for the revolving fund

To reach their objective and fulfill their sustainability plan, Pan Thi Ri self-help group members conduct monthly meetings on the fifth of every month. Normally, they save, lend and repay loan during the meetings (See Fig 3.5). As the social activities, they go to festivals and funerals held in the communities and organize Christmas parties and other traditional festivals altogether. Moreover, the group donated to the Church to rebuild the fence of the Church compound in 2009.



Photo 3.2 “PannThiRi” Micro-Credit Union Group Meeting

To summarize this chapter, both of these two non-governmental organizations are equipped with vision, mission and objectives. Their basic objective is to lift up the well-being of the poor. They are working especially in needy areas where the poor, disadvantaged and women are living.

The main difference in organizational structure of these two organizations is that ICDP/UNDP is under control of the Head quarter of UNDP that is situated in Yangon, the former capital city of Myanmar. Catholic Karuna Loikaw is under supervision of Loikaw Bishop.

CHAPTER IV

PARTICIPATION AND EMPOWERMENT OF DEVELOPMENTAL PROJECT IN KAYAH STATE: A CASE STUDY OF CATHOLIC KARUNA LOIKAW

4.1 Introduction

This chapter presents findings and analysis of the case study of some random respondents and Pan Thi Ri Microcredit Union Group in Nar Nant Taw Quarter, established under the supervision of Catholic Karuna Loikaw (CKL). This chapter will address participation of local communities in project development works in all stages of project life cycle starting project initiation through project planning, implementation and monitoring until project closure stages and empowerment of marginalized people specifically women by Micro-credit-union group. This chapter also examines whether the project tries to ensure the inclusion of marginalized people such as women, the powerless and disabled people when applying participation and empowerment tools and will see empowerment of local communities in income generating sector. This chapter then examines challenges and opportunities while applying participation and empowerment and constraints and strengths that affect sustainability of the project.

4.2 Participation of Local Communities in Development Activities

4.2.1 Participation in Project Initiation

The identification and initiation of CKL organization are done within the organizations although their decisions are based on the needs of the local people. As

being religious based organization, the Catholic Karuna Loikaw was first initiated with the purpose of assisting internally displaced people (IDP) who were forcefully driven from their village due to political unrest in the early 1990s. Later, CKL expanded its activities to other areas in accordance with the needs of the people (Catholic Karuna Loikaw, 2009:3).

Participation in project initiation refers to the involvement of the people in the activities of getting informed to attend the meeting, joining the meeting, contributing their decisions on what kinds of activities should be done within their communities, cooperating with CKL staff to collect household data to know the socio-economic condition of the village and going field survey and helping staffs to meet with villagers randomly. The following table (4.1) shows the women and men participation in the project initiation stage.

Participation indicators in Project Initiation									
Getting informed for the meeting		Start up project(Meeting in village)		Contribute decisions on development activities		Involve in collecting household information		Involve in field visit to observation	
F	M	F	M	F	M	F	M	F	M
12	10	12	10	8	10	-	10	-	9

Table 4.1 Male and female participation in project initiation

Source: Survey data (June, 2011)

Respondents: Female=12, Male=10

The targeted communities are informed on the initiation of this CKL and their activities by conducting meeting in the villages. In this level, all of the communities who attended the meeting could get the information of objectives and activities of CKL. CKL held meetings with the communities when the staff first goes to the field and gave the information on their project objective and activities. All the respondents:

12 female and 10 male have been invited to attend the meeting and they also attended the meeting. 8 women and 10 men respondents participated by discussing their problems facing within communities and making decisions on what kinds of activities should be done to solve the problems they have discussed.

“The village heads come and inform each household to attend this meeting. At least one person from one household needs to attend this meeting. Relating with age, average of attendants are between 50 and 15, although older than 50 do not attend the meeting, the age younger than 15 come to meeting if their parents are not free or do not want to attend the meeting, the adults are asked to go and sit at the meeting when at least one person from one household must attend the meeting” (U Joseph, Survey data, 26 June 2011). Therefore, it cannot be estimated that the number of participants represents the participation of the communities. It is just the quantity; more important is to see levels of contribution or participation of the communities, if they could add their decisions or not.

Most of the household data collection and field observation happened after getting consensus between the CKL and the communities on what kind of activities they are going to do. In this stage, all participants are male village representatives. 10 male respondents participated in collecting household information and 9 male respondents participated in field survey to know the socio-economic condition of the village.

The findings reveal that the level of community participation in project initiation stage of CKL is participation by consultation stage. The communities attended the meeting after getting informed. However, their participation stopped at listen what the project staffs told and discussed the subjects under the staffs' guidance. Although they got the opportunity to discuss and decide upon the activities that are going to implement in their communities, only a few community have the courage and knowledge to speak and decide.

4.2.2 Participation in Project Planning

Participation in project planning refers to people involvement in development planning activities, the relations and roles of community members within the community. In project planning stage, the following processes are included: conducting meeting, presenting and discussions ideas, issues and concerns of communities, decision making on using resources and financial plan such as how many percent communities will contribute in cash and in material for development activities and finally setting rules and regulations for auditing, forming implementation committees.

Participation indicators in Project planning							
Meeting Attendance		Presenting and Discussion in the meeting		Decision making on resource/financial plan		Setting Rules and regulations	
F	M	F	M	F	M	F	M
12	10	8	10	2	10	3	10

Table 4.2 Male and female participation in project planning

Source: Field Study Survey (June, 2011)

All the respondents attended the meeting for planning of development activities. 8 female respondents and 10 male respondents participated in discussing and presenting their idea on what kinds of activities should be implemented first, how they should implement and what responsibilities they will take and so on. However, only 2 female respondents got the opportunity to decide to get the final decision while all the 10 male respondents could contribute their decision. In setting rules and regulations, 3 female respondents and 10 male respondents could discuss and take roles in implementation committees. One female respondent reported that “We talked and discussed in the meetings, however, the decisions depend on male village heads although the CKL staff tried to get all the communities’ decisions. Of course, they use voting system sometimes, but, we do not have any point to disagree as all the village

heads are doing for the benefits of the community”. (Daw Rosy, In-depth Interview, 25 June 2011).

It can be assumed from the findings that the level of participation in project planning is in participation by consultation level. Respondents participate by attending meeting and discuss and present their ideas in the meetings. However, decisions on planning and rules and regulations are done by the male village heads.

4.2.3 Participation in Project Implementation

Participation in project implementation refers to people involve by taking roles in implementing activities, contributing their decision over scope, cost and risk that they can encounter while implementing and contributing their voluntary labor, cash, material resources and technical skills in implementing activities.

Participation indicators in Project Implementation					
Taking leadership role		Decision over scope, cost, risk,		Contribution in implementation(labor, cost, technical)	
F	M	F	M	F	M
2	10	2	10	10	10

Table 4.3 Male and female participation in project execution

Source: Field Study Survey (June, 2011)

2 female respondents have taken responsibilities as accountant and cashier in the implementation committees while all 10 male respondents played as leader, second leader and members. While implementing, all 10 male respondents discussed and decided upon the scope and risk as well as the cost of implementing activities, however, only 2 female respondents could contribute their decision. 10 female and 10

male respondents contributed their resources by means of voluntary labor, cash, technical and materials. One male respondent reported that “We renovated the school that is in bad situation. But, the CKL do not support the total cost, we, villagers need to contribute raw materials such as aggregate, sand, cash and voluntary labor, for example, I am a carpenter that is why I helped to do windows and doors voluntarily. The village head decide the amount for each household to contribute. However, some of the households, they need to give more labor if they cannot contribute in cash” (U La Nget, Survey Data, 26 June 2011).

This finding stated that participation of women in project implementation stage is low compared to men. The level of participation is in the stage of material incentive. Communities get resources such as fund and materials from CKL to implement communities’ activities and they actively participate in these activities. However, as all the activities are initiated after CKL started discussed with communities as well as communities are still lack of capacity to do their development activities themselves, findings stated that community still relies on CKL. Their incentive to participate is low after the CKL exited from their communities.

4.2.4 Participation in Project Monitoring

Participation in project monitoring means that people involve in deciding over quality of implementing activities, monitoring the implementation status of the activities, involving in auditing for the correct use of funds and materials and rotating the leadership giving a space others to take a role in implementation and monitoring.

Participation indicators in Project Monitoring							
Decision over quality		Monitoring		Auditing		Rotation of leadership	
F	M	F	M	F	M	F	M
2	10	2	9	2	8	2	8

Table 4.4 Male and female participation in project monitoring

Source: Field Study Survey (June, 2011)

Project monitoring happens at the same time with project implementation. 2 female respondents and 10 male respondents participate in monitoring of project activities by means of deciding quality of implementing activities. 2 female respondents and 9 male respondents participate in monitoring the implementation status of development activities. 2 female and 8 male respondents participate in auditing the cash usage for implementing activities. 2 female and 8 male respondents take the roles in implementation committees. In this level, female participation is very low. One female respondent reported that “I participated in implementation of renovating of village school. But I do not give my idea on the condition of the school because I do not know anything about building a school and cannot decide if the renovating condition is qualified enough. I can only tell if this is beautiful or not. But, I did as voluntary labor doing whatever the technicians asked us to do. Moreover, I took the role as accountant to record the debit and credit of funds and to keep trace of all the usage of materials.” (Daw Mu Agunt, In-depth Interview, 25 June 2011).

4.2.5 Participation in Project Closure

Participation in project closure refers that the involvement of people in the project closure processes of evaluate the condition of completed activities, involvement in planning maintenance plan and getting hand over of records and responsibilities to repair and maintain of completed activities.

Participation indicators in Project closure					
Evaluation		Decision on Maintenance plan		Hand over	
F	M	F	M	F	M
-	-	8	10	-	5

Table 4.5 Male and female participation in project closure

Source: Field Study Survey (June, 2011)

After project implementation and monitoring, it is time to do evaluation on the completed activity. However, most of the activities are not evaluated because of time constraints and less interest by the communities. One staff respondent reported that “It is our project demand to do evaluation whenever one activity finished. But, we could not evaluate on most activities because communities have already given their times in implementation, then, they become less interest to participate in evaluation and of course, we, staff, also need to shift to another work. Instead, we formed maintenance committee and handed over the duties, responsibilities and records.” (CKL staff, Personal Interview, 24 June 2011).

The table (4.5) shows that only 8 female respondents and 10 male respondents contributed their decision on maintenance plan such as what are things need to plan for sustainability of each activity, how to get funds to repair things if necessary and who should be in the maintenance committee. Only 5 male respondents participated in handing over the responsibilities and all the records. Therefore, the participation level in project closure can be regarded in information-giving stage.

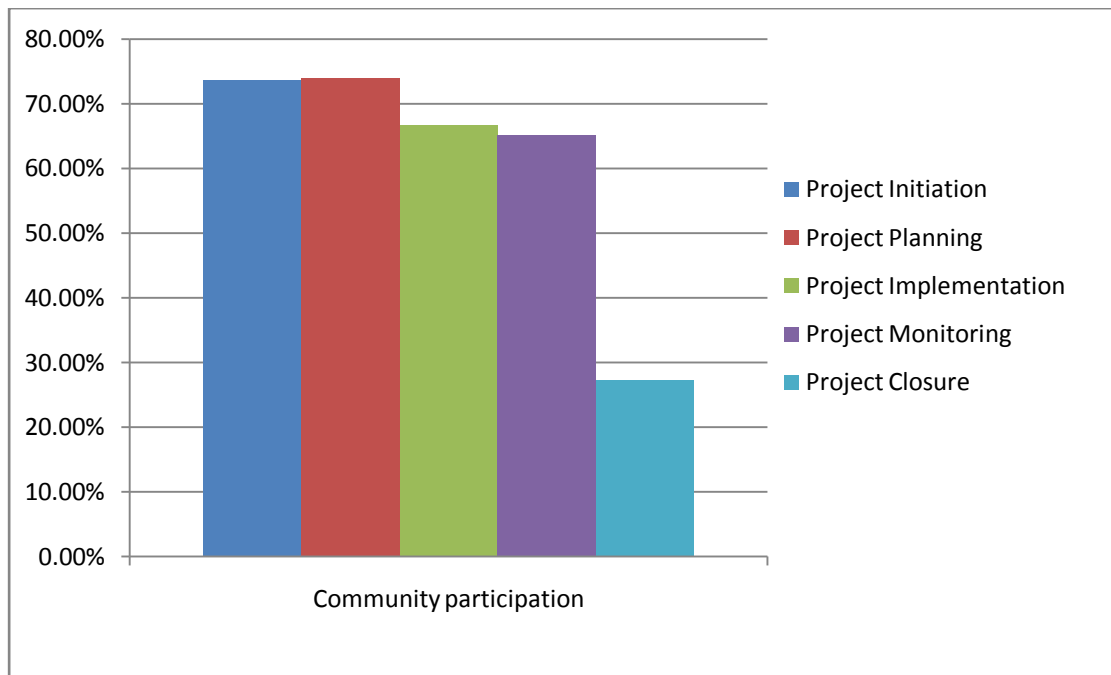


Figure 4.1 Community participation in each project life cycle

The figure (4.1) that is drawn based on from Table (4.1) to (4.5), clearly depicts that community participation was high in project initiation decreasing through project planning, project implementation, monitoring and was lowest in project closure stage. The findings reveal that most communities participate by attending meeting, discussing and contributing their decisions in development activities that are initiated by the CKL regardless of the fact that all these activities are based on basic needs of the communities. However, the communities participate when CKL support by means of cash and materials, most of the communities' contributions are voluntary labor and the raw materials that are available within village for example, aggregate. Not only the fact that communities rely on CKL support but also communities participation seems stopped at implementation stage.

One staff respondent supported that "We need to push communities, to be honest; it is more than facilitate, in order to get communities' participation in attending meeting, discussing in the meeting and participating in implementation. And

some of the communities do not have natural resources such as sand, aggregate and technical skills, therefore, their contribution become less, instead, they more rely on CKL. I do not see that they will do their development initiative works themselves because they are struggling for their families and they still need to get capacities, good economic and enough basic needs.” (CKL staff, Personal Interview, 24 June 2011). The level of participation, thus, is most on the material incentives.

4.2.6 Perception of staffs and communities

One community respondent sees participation in the form of cooperation between Catholic Karuna Loikaw and the communities for the benefit of both sides. He provided an example of loan distribution and paying back three percent to Catholic Karuna Loikaw and putting aside two percent for the beneficiaries’ group. He added that participation gives benefits not only to the families receiving loans but also to their group as well as to the project (Daw Shar Myar, In-depth Interview, 25 June 2011).

One project staff member noted that participation is important for sustainable development, but needs to ensure real participation, not with the hope of getting support from the project. He said, “I can say from my work experience that if the group members become members willingly and if they work together and share the responsibilities, then, this group is sure that they will be sustained for the long term.” (CKL staff, Personal Interview, 24 June 2011).

Other project staff member thought that facilitation and mobilization was necessary for their participation. However, he asserted that facilitation does not mean pushing the beneficiaries by means of support money or giving people the hope of receiving loans, etc. He added that facilitation to get participation is like drawing out

people's deep interests until they feel that the work is their own and they are doing it for their own benefit. Once this happens, people will surely participate even without pressure from any other group.

4.3 Inclusion of Marginalized People, Women, the Disabled and Powerless

CKL try to include marginalized people especially women and powerless in Income Generation Program by forming micro-credit union groups in order to lift up the lives of the poor. All the members of Pan Thi Ri microcredit union group are women, although men can also become members. Members feel they can equally participate in decision making regarding all activities of their group. Moreover, they believe they would have influence over decision making if there were male members. Even though members belong to five different ethnic groups and two different religions, this diversity is not really an issue for them. One member reported, "We are already neighbors. We are living in the same community. We care more for trust among us than about the diversity of belonging to different ethnic groups and religions". (Daw Benediline, MCUG member, In-depth Interview, 25 June 2011).

In-depth interviews and group discussions revealed that most of the very poor families in their communities are still not included in these programs for many reasons. First, they are not sufficiently trusted by their neighbors to be allowed to become members. Second, they do not have the time to attend meetings and cannot afford monthly savings. Finally, they have less capacity to do small scale business, to receive loans and then repay them.

The decision making on who should be the members is in the hand of the members themselves. When some of the poorest do not get trust by their neighbors, then, they are not welcomed by the groups. One member reported that "At the very

first times of our group, there are two members whose social economic situation is very difficult. They tried their best for the monthly saving. When the time they get loans, they used up the loans to buy foods, not to do business. Then, they find difficulties in paying back the loan and they become to avoid attending meeting. Finally, they did not come and join our group at all and our group lost our loans.” (Daw Maria Shwe Linn, MCUG member, In-depth Interview, 25 June 2011).

4.4 Case Study of one MCUG member

CKL Case I

Daw Maria Shwe Linn, Micro-Credit-Union Group Member

It is not a new thing for me to attend the meeting and discuss in the meeting because I am a member of Lagin of Mary that is a religious group that is comprised with women for religious activities in my village. But, when our communities started to work with CKL and when I joined the meeting, it is different because men are dominating in the meetings. The staffs try to include us, women in discussing and deciding, however, at first, men do not like us if we are so talkative and disturb their decision. Then, I become a member of Micro-credit-union group member. In the first concept training of MCUG, I learned that we need to participate in discussing and decision in all activities. Also in our group, we create the space for all members to speak, present their concerns and participate in decision-making. After one year, I have more self-confident to speak and present my ideas, then, I become to speak in communal meetings and I found out that village heads do not blame me anymore because my idea and presentation are rational and practical. Then, I took the role as account in implementing school renovation. I and all the group members contributed voluntary labor in implementation. I feel that getting a chance to participate in all the processes of development activities give us knowledge how to let the whole communities know and how to get all communities’ involved if we want to do development activities ourselves. We, PannThiRi MCUG have a plan to work group activities to get fund for maintenaing and repairing communal buildings such as school, Church.

4.5 Empowerment of Local communities through the Income Generation Program

4.5.1 Roles of women in local institution

Long living in armed-conflicted area and the long traditional history of separating women from men, make the male superior in case studies areas. The perception has affected to people view seeing women and men as different position and thus, assumes they are incapable of being equal and women considers as weaker and dominate by men. This caused women reluctant to participate and take a role in local institutions as they think it is not important to them to take part of the community. There are many more reasons why women do not play roles in local institutions. First, they have secondary occupations and more reproductive works compared to them. In addition to this, they have household works, taking care of children and other supplementary works. Second, there is shortened of the proportion of women in the community leader level and even they are engage but the roles and their positions are left out.

Existing Institutions	Before (2008)		After (2011)		Position of Female
	F	M	F	M	
Catholic Action (Religious group)	-	25	-	30	-
Catholic Youth Association	30	25	40	30	Second leader, accountant, cashier, member
Lagin of Mary and Thandar Arnar (Religious groups)	60	-	70	-	chair, secretary, accountant, cashier
Micro-credit-union Groups	-	-	45	-	Three groups
School committee	4	15	10	9	Accountant, cashier, member
Village Head	-	10	2	8	Accountant, communicator,
Total	94	75	167	77	

Table 4.6 Numbers of women in local institutions before and after of project intervention

Source: Field Study Survey (June, 2011)

The table (4.6) depicts the numbers of men and women roles in the local institutions before and after the project intervention. This community normally has the culture of working together in groups as they already have many religious groups. However, women are performed as members supporting men leaders. After micro-credit-union groups forming, women improved in accounting skills and now performed also as accountant, cashier and chair. Three more micro-credit-union groups with 45 members were formed. The numbers of women involving in local institutions were increased from 94 to 167 within three years.

Over Time	Decision on fertility		Decision on children(send to school)		Decision on household business		Doing house chores		Mobility within village		Mobility outside village	
	F	M	F	M	F	M	F	M	F	M	F	M
Before (2008)	√	√√√	√	√√√	√	√√√	√√√	√	√√	√√√	√	√√√
After (2011)	√√	√√	√√√	√√√	√√√	√√√	√√	√√	√√√	√√√	√√	√√√

√= Low, √√= Moderate, √√√=High

Table 4.7 Women control over family and society

Source: Field Study Survey (June, 2011)

Catholic Karuna Loikaw is trying to ensure empowerment through vocational training and hands-on trainings in each of its programs. In its income generation program, CKL is only able to conduct conceptual training for the microcredit union groups and organize forums at which all the groups can meet, share their activities, and learn from each other's experience. This approach essentially involves working together and trying to learn strategies from other groups. There seems that conducting trainings and forums is the easiest way as the empowerment tools. After getting empowered, people could go to their development themselves. However, empowering is not only about trainings and giving them skills, but also about changing power

structure within their communities, whether the poor, women are getting a role in decision-making of the community affairs.

Catholic Karuna Loikaw has focused first on trying to cultivate the habit of saving and to improve the income of poor families by granting those loans. After that, it is CKL's intention that these groups disburse loans again to the poorest families who could not afford to borrow money the first time. Project proponents believe that capacities of the groups will be promoted in this way, and that it is better for their independence and sustainability.

Although CKL could conduct only one conceptual training with the Pan Thi Ri groups, group members have tried to get further training and skills from other sources, such as other organizations. In fact, they are still proposing that CKL should conduct further training for them.

Income generation program activities have had a significantly good impact on the beneficiaries' families. Pan Thi Ri member families were able to demonstrate a tangible change in the form of an improvement in income and the acquisition of new assets such as land, a trailer jeep, etc. In addition, the roles of the women have also changed. Women have acquired a key role in their family, and they have the confidence to participate in community activities.

The table (4.7) depicts women getting control over decisions on fertility, family affairs such as sending children to school, households business, doing house chores and mobility within community and outside the community. Women get more control and decision making power in the decision of fertility, family affairs of sending children to school, doing household business and their husband become to understand and help them in doing house chores specifically when they go to the

meetings. Moreover, women are improved in communication within communities and outside communities.

Pan Thi Ri microcredit union groups could augment their common fund and mobilize to facilitate the formation of two more microcredit union groups after disseminating knowledge about saving and lending practices. They are also initiating community development activities by means of cash and voluntary labor.

Although the goal of CKL is to help increase income and raise the living standard of low income families by means of income generation programs, very poor families are still excluded from these income generation activities. CKL also acknowledged this point, since poor families receive less than the degree of trust necessary to become a group member, they lack the self-confidence needed to receive and repay loans, and they are less interested in income generating activities. To cover the very poor families, CKL intended for the loan receiving groups to lend their money onward to very poor families once they reached a certain amount in their common fund. Although there are some groups that lend from their common fund to other poor families, there is no official record in CKL.

4.5.2 Perception of women and men

In regard to empowerment, women members gained additional roles in their families by facilitating the improvement of family incomes. For example, one member reported, “I was isolated in my community because I have no self-confidence to deal with others. After becoming a member of this group, I became more flexible to live in the community and my husband began to discuss family issues and activities

with me. Of course, I could get a loan for my husband's work. This may be one of the reasons." (Daw Rosaria, MCUG member, In-depth Interview, 25 June 2011).

Group members are trying to become empowered by seeking opportunities not only from Catholic Karuna Loikaw, but also from other organizations. The group has five concrete plans for the next three years. Three of their five future plans are for self and group improvement, while another plan is to mobilize others to form groups and then hand over their experience and skills to them. The final plan is to help in local development activities. One of the group's impressive accomplishments is that it was able to provide support to two new microcredit union groups and shared with them their meeting and record keeping techniques.

When the group first formed, there were some misunderstandings and suspicion among members, as well as cases of overdue loans. However, after only six months, the group became united and members understood each other better.

4.6 Case Study of one Micro-Credit-Union Group Member

CKL Case 2 (Photo: 2.3)

Daw Julit, 31 years old, is a member of PannThiRi Micro-credit union group. She was married with one child. Before a member, her husband was the only one who earned income for their family. She has skills in sewing clothes, however, she did not have capital to buy sewing machine. And before, they live in “Inn” leave roofing and wood walling. After becoming a member, she borrowed Ks 200,000 loans and then, she bought clothes and sold them in the villages. She paid back the interest of this loan monthly and paid back half of the capital after six months and the remaining after another six months. With the profit getting from selling clothes, she bought a sewing machine and now she is doing not only sewing but also opening a small shop to get more income. She already paid back all her loans and now revolved her business with her profit. The first thing she did when increasing income is changing “Inn” leave roofing to zinc roofing and built a kitchen. She enrolled her child to school and planned to continue schooling until her child is graduated.

Relating with future plan, she planned to buy trailer jeep and will lend others so that she can get daily income from this trailer jeep. Her husband impressed her for improving in capacity of doing business and improving in dealing with people. He said that she got much respect from the neighbors when she earns much money and when she gets self-confidence.

4.7 Opportunities and Challenges of Participation and Empowerment

The findings in Project Initiation show that communities of case study area involved in development initiative works, however, they did not influence or share control over development initiative works. The findings in Project planning, implementation and monitoring of case studies reveal that local communities are more involved in decision making of their development works. The roles and relations of

power structure between poor and rich, powerful and powerless of case studied communities did not significantly change. Development works that target for the whole communities could not really help to move poor from being beneficiaries to clients who decide over their development paths themselves. The findings of staff and community perception, thus, show that communities of case studies area are dependent on the support of CKL. While CKL is functioning, while CKL is supporting, while CKL is mobilizing, they are cooperating with CKL. Therefore, the level of participation of case study area is in material-incentive level.

One challenge for practicing participation would be using the tool of PAR (Participatory Action Research). It is understandable that these tools are a way to encourage communities' participation and self-reliance. However, the implementation of these tools is often more difficult than it appears in the theory. In practical applied in the field, implementing these tools seems to face two major challenges: a possible lack of support from the target groups because the poor cannot be easily persuaded to get new values, therefore, any action that is taken will reflect to those in the dominant position rather than those from the marginalized group.

In contrast to the above findings, women members of Micro-credit-union Groups are improved in capacities of saving, doing households business, loan lending and repayment, conducting meetings, discussing in the meetings and how to get consensus as well as record book keeping skills. The findings of MCUG groups reveal that women, they empower themselves rather than getting empowered by others; however, CKL plays a facilitating role to help them. Findings of MCUG reveal that women get more roles in local institutions. Decision making of women over fertility, children affairs, and household business and doing house chores has significantly improved. Additionally, perception of men and women supported that women get respect not only from their member families but also from their communities. However, the findings pinpointed that only certain amount of member of MCUG improved their capacities, decision makings roles and self-reliance. A small amount

of members that is 45 from the whole communities cannot really help to change the whole community power imbalance. Moreover, some of the very poor women who are non-members are still left out. To conclude, MCUG members have significantly changed their lives and got more roles within communities, however, this cannot help for the whole communities power balance.

Moreover, the fact that their communities' level of participation is in material incentive level reveal that there are many challenges for the communities in practicing participation and empowerment in development works. The first challenge to do is less knowledge of communities. There are small number of communities who can do calculation and planning for development activities. People with less knowledge do not have courage to speak and present their ideas in discussion and in meetings. It is not because they do not want to participate but because of their insecure for participation. The second thing to do is communities' economic situation. Most families work as daily labor, thus, they cannot give time to participate in development activities. Therefore, very poor families and some of the marginalized people are left out in participation of development activities in the project life cycle.

4.8 Sustainability of Local Communities

Allen 2011 and Sriskandarajah et al, 1991 see sustainability as "Sustainability, is better seen as a measure of the relationship between the community as learners and their environments, rather than an externally designed goal to be achieved". In order to go to sustainable development, communities must build sustainable relationships between people, and between people and their environments. To do this requires the development of learning societies: capable of adapting to feedback, with improved abilities to improve decision making through the sharing of information, communication and understanding.

The findings of this chapter reveal that women; a certain small amount of women is empowered and got more roles in decision making. However, the whole communities are still dependent on the external support and many of powerless and very poor families are left out from participation and decision making of development works. While broad public participation in decision making is a fundamental prerequisite for achieving sustainable development, findings from this chapter supported that the communities of case studies area is not yet a sustainable community for their development.

4.9 Conclusion

Assumption from the findings and analysis is that traditionally excluded groups and landless, marginalized farmers, particularly women and poor are included through the provision of avenues of expression and participation in community affairs and decision making, as well as ensuring access to supporting community organizations and interested groups. However, the roles and relations within the communities are not significantly changed since the traditionally powerful people dominant in making decisions on community development works. The level of participation, thus, is still unsatisfactory. Most of the participation seems to stop at information getting and material incentive level. The participation of case study communities are playing as beneficiaries of the external support, CKL, not changing to the clients who demand and work for their development works.

Relating with empowerment, poor women from Micro-Credit Union Groups can have access to basic capital to do their small-scale business. Adversely, this improved their family income, their children can go to school, and member families can have access to basic needs such as food, shelter. Women are empowered in doing household business, to get a role in their communities, enhancing capacities of working in groups, some improved in reading and writing skills by doing record

keeping books in their groups. However, some of the very poor families who are not members are still left out from empowering themselves.

While there are many factors in deciding development such as economic-social well-being, basic food, shelter and water, social infrastructure, living standard rising, it is not fair to say that the activities working with the whole communities and income generating programs could help development of local communities at all. However, income generation programs of Catholic Karuna Loikaw could improve well-being of beneficiaries' communities and of all individuals the basic of their active, free and meaningful participation in income generating activities and in the fair distribution of benefits resulting from it.

CHAPTER V

PARTICIPATION AND EMPOWERMENT OF DEVELOPMENT IN KAYAH STATE: A CASE STUDY OF INTEGRATED COMMUNITY DEVELOPMENT PROJECT

5.1 Introduction

This chapter presents findings and analysis of the case study of some random respondents and Kaung Kin Thit Self-Reliance-Group in Mon Pyar village, established under the supervision of Integrated Community Development Project/UNDP. This chapter will address participation of local communities in project development works in all stages of project life cycle starting project initiation through project planning, implementation and monitoring until project closure stages and empowerment of marginalized people specifically women by Self-Reliance-Group. This chapter also examines whether the project tries to ensure the inclusion of marginalized people such as women, the powerless and disabled people when applying participation and empowerment tools and will see empowerment of local communities in income generating sector. This chapter then examines challenges and opportunities while applying participation and empowerment and constraints and strengths that affect sustainability of the project.

5.2 Participation of Local Communities in Development Activities

5.2.1 Participation in Project Initiation

Participation in project initiation refers to the involvement of the people in the activities of involving in development forum in the township level that is conducted to discuss for the initiation of project in Loikaw Township, choosing villages according

to priorities, getting informed for the meeting, attending the meeting, contributing their decisions on what kinds of activities should be done within their communities, cooperating with ICDP staff to collect household data to know the socio-economic condition of the village and going field survey and helping staffs to meet with villagers randomly. The following table (4.1) shows the women and men participation in the project initiation stage.

Participation indicators in Project Initiation											
Development Forum in Township level		Getting informed for the meeting		Start up project (Meeting in village)		Contribute decisions on development activities		Involve in collecting household information		Involve in field visit to observation	
F	M	F	M	F	M	F	M	F	M	F	M
-	3	10	10	10	10	8	10	2	10	2	9

Table 5.1 Male and female Participation in project initiation

Source: Survey data (June, 2011)

Respondents: Male=10, Female=10

The ICDP project ensures the participation of the communities, since the project agenda is set in a forum at which the relevant stakeholders participate, such as government agencies, Township Development Affairs (TDA) and village heads and communities representatives. Together, they select the target villages by setting priority rankings. Only 3 male respondents who are members of village head participated in this forum. Generally, most of the village heads are men; therefore, the inclusion of women in participation and decision-making this stage is not achieved. Also, village heads cannot overwhelm the decision making of government agencies in this forum; instead, they simply added their opinion and discussion.

The participation process in income generation activities starts with the first meeting with the communities, called the Village Development Forum. One ICDP

staff reported that “The Village Development Forum provides project staff with a means to inform and sensitize community members about the objectives, criteria, conditions, and process for obtaining project assistance. The project used Participatory Rural Appraisal tools (PRA) in this meeting. Categorization of wealth ranking, one of PRA tools, aims to group the communities into five groups namely Rich, Moderate, Poor, Very Poor and the Poorest of the Poor according to their socio-economic condition. The criteria to choose household under each group is set up by the communities themselves, and the decision on which household should be under which group is done by the communities themselves with the support of project staff.” She more added that “The project deals with important elements such as targeting the poor, gender awareness, formation and activities of self-reliance groups (SRGs) and their dynamics, savings and credit, sustainable livelihoods, productive opportunities, income generation and job opportunities.” (ICDP staff, Personal Interview, 17 June 2011).

All 10 male respondents and 10 female respondents got informed for conducting the first meeting in the village and they all attended the meeting. 8 female respondents and 10 male respondents contributed their decision in all the processes in this meeting such as identifying their issues and problems, discussing solutions for the issues, categorizing wealth ranking and initiating activities for implementing in the village. After this meeting, they did village household data collection. In this level, 2 female respondents and 10 male respondents cooperated with the staffs. Then, transaction walk across the village in order to know resources and socio-economic condition of the village was done with 2 female respondents and 9 male respondents.

This finding reveals that people participation in project initiation stage is in participation in consultation level because people get opportunity to participate in all processes, however, it is like sharing their idea and discussion, most of the decisions are done by the project staff.

5.2.2 Participation in Project Planning

Participation in project planning refers to people involvement in development planning activities, the relations and roles of community members within the community. In project planning stage, the following processes are included: conducting meeting, presenting and discussions ideas, issues and concerns of communities, decision making on using resources and financial plan such as how many percent communities will contribute in cash and in material for development activities and finally setting rules and regulations for auditing, forming implementation committees.

“The final outcome of the Village Development Forum is a Community Action Plan (CAP), which deals with the activities in the order of priority. The CAP contain all the specific details of the activities, such as, cost, cost sharing, expected quantified benefits, beneficiaries disaggregated for poor, gender, landless, and other disadvantaged, the time schedule, and arrangements for implementation, monitoring and evaluation, operation and maintenance, and impact assessment. Once the activities or investment plans are identified for each of the households, technical, economic and social feasibility, as well as sustainability of activities at the group and community levels are analyzed with the participation of prospective group members.” (ICDP staff, Personal Interview, 17 June 2011). He more added that “In regard to decision making on what are appropriate activities and what are the best ways to carry them out, the staff use the Participatory Planning Exercise tool (PPE) with the participation of all the communities.”

The following table (5.2) depicts the female and male participation in the project planning stage.

Participation indicators in Project planning									
Meeting Attendance		Presenting and Discussion in the meeting		Decision making on resource/financial plan		Prepare Micro Project Proposal		Setting Rules and regulations	
F	M	F	M	F	M	F	M	F	M
10	10	8	10	2	10	10	10	6	10

Table 5.2 Male and female participation in project planning

Source: Field Study Survey (June, 2011)

All 20 male and female participated in the meeting of project planning. 8 female respondents and 10 male respondents presented and discussed in planning of development activities. However, only 2 female respondents could contribute their decision on using resources and financial plans while all the 10 male respondents could contribute their decisions. 6 female respondents and 10 male respondents participated in setting rules and regulations. According to in-depth interview with one female respondent, she reported that “I get opportunity to give my idea and discussion in planning development activities, but, I do not have basic knowledge how to plan, estimate total cost. I think it is men responsibility to do calculation and estimation for implementing activities.” (Daw Aye Mya, In-depth Interview, 20 June 2011).

All 20 male and female respondents participated in preparing Micro-Project-Proposal (MPP). “In MPP, there are why they want to do this activity, estimated cost, contribution of community and ICDP and terms and conditions between communities and ICDP attached with the communities meeting attendance list, committee members’ signature in MPP. However, because of low education of communities, staffs prepare MPP on behalf of communities. Staffs are now trying to empower communities to be able to write their project proposal themselves.” (One ICDP staff, Personal Interview, 17 June 2011).

Although ICDP staff tries to compromise community participation in project planning by using tools and approaches, lack of basic knowledge in planning makes people left out in consultation level. Therefore, it can be concluded that community participation in project planning is in participation in consultation level.

5.2.3 Participation in Project Implementation

Participation in project implementation refers to people involvement by taking roles in implementing activities, contributing their decision over scope, cost and risk that they can encounter while implementing and contributing their voluntary labor, cash, material resources and technical skills in implementing activities.

Participation indicators in Project Implementation							
Taking leadership role		Withdrawal money in bank		Decision over scope, cost, risk,		Contribution in implementation(labor, cost, technical)	
F	M	F	M	F	M	F	M
7	10	2	1	5	10	10	10

Table 5.3 Male and female participation in project implementation

Source: Field Study Survey (June, 2011)

The table (5.3) shows that all the 10 male respondents participate by taking leadership roles in implementing activities, making decisions for the scope, cost and risk of development activities and contributing their voluntary labor, cost and technical skills. One male respondent reported his participation in project implementation that “I am working as casual labors in construction sites that I have basic knowledge in construction. When our communities build fly proof latrines for school use, I take the roles as a member in implementation committee, give my suggestion on cost and risk and scope that we can encounter during implementation

and give technical advice and work together with communities.” He more explained on the withdrawal process of funding by ICDP that “since the planning stage, we have already chosen two female and one male member who is responsible to go to bank and withdraw fund for implementation. However, we cannot withdraw all funds in one time. After we had collected all the raw materials such as aggregate, sand, the ICDP staff come and check if we are ready to start our implementation, then the staff recommend for us to withdraw money, then, we can withdraw the first round that will be 50 percent of total amount, then, we can withdraw 40 percent of total fund after our implementation nearly finished and we can withdraw the remaining 10 percent amount after finishing all the implementation.” (U Win Maung, Survey Data, 21 June 2011).

7 female respondents took the roles in implementation committee and 5 contributed their decisions for implementation. All 10 female respondents gave their voluntary labor in implementing activities. One female respondent reported that “I take the roles of accountant in implementation committee. My responsibility is to record the incoming funds from the ICDP and from the village contribution, record the outgoing expenses using for implementation, keeping vouchers and keep trace of materials. I also helped by carrying sands while implementing building of fly proof latrine for school use.” (Daw Cho Cho Sann, In-depth Interview, 20 June 2011).

Community participation in the income generation sector seems to stop with the process of implementation. According to research findings, communities actively participate in the planning and implementation processes. However, their participation in monitoring and evaluation of the implementation is weak, since they believe that monitoring and evaluation are the responsibility of the project staff. It cannot be hoped that communities will initiate their development activities after ICDP terminated. Therefore, level of participation in project implementation would be participation by material incentives.

5.2.4 Participation in Project Monitoring

Participation in project monitoring means that people involve in deciding over quality of implementing activities, monitoring the implementation status of the activities, involving in auditing for the correct use of funds and materials and rotating the leadership giving a space others to take a role in implementation and monitoring.

Participation indicators in Project Monitoring							
Decision over quality		Monitoring		Auditing		Rotation of leadership	
F	M	F	M	F	M	F	M
3	10	10	10	3	10	5	10

Table 5.4 Male and female participation in project monitoring

Source: Field Study Survey (June, 2011)

Project monitoring is mostly done by the implementation committee and project staff. But, all the monitoring to implementing activities is open to all communities. According to survey and interview that men are more actively participate than women in monitoring implementing activities. All 10 male respondents participate in criticizing and giving decisions relating with the quality of the activities, monitoring implementation status, auditing and rotating of leadership. Although all 10 female respondents participate by monitoring the implementation status of the implementing activities, only 3 female respondents decide on the quality of the activities and auditing for the use of cash and materials and 5 female respondents participate in taking roles in rotation of leadership, however, their roles are as cashier and accountant. “If there is something wrong with the implementation such as misuse of funds or materials, they can conduct a meeting and discuss the problems.” (One ICDP staff, Personal Interview, 17 June 2011).

According to the findings that communities are still much relied on ICDP staff in every process of monitoring their activities although they involve in each process of their activities. It cannot be expected that they will do their development activities by using all these processes of monitoring. It seems like while there is ICDP project, while there are ICDP staffs who frequently monitor and facilitate for the monitoring processes and while they get funds for their development activities, they participate according to what the staffs tell them to do so. Therefore, level of community participation in project monitoring is in participation by material incentives level.

5.2.5 Participation in Project Closure

Participation in project closure refers that the involvement of people in the project closure processes of evaluation the condition of completed activities, involvement in planning maintenance plan and getting hand over of records and responsibilities to repair and maintain of completed activities.

Participation indicators in Project closure					
Evaluation		Decision on Maintenance plan		Hand over	
F	M	F	M	F	M
3	8	3	8	3	8

Table 5.5 Level of participation in the project closure

Source: Field Study Survey (June, 2011)

3 female respondents participate in evaluation, decision on maintenance plan and handing over their implemented works to maintenance plan while 8 male respondents participate in all these processes. According to survey and interview that all these participants in evaluation stage are the ones who are committee members from implementation and monitoring committee. They seem to participate in the

evaluation stage according to the staff facilitation and the ICDP project demand. Therefore, the level of participation in this stage is information-giving participation.

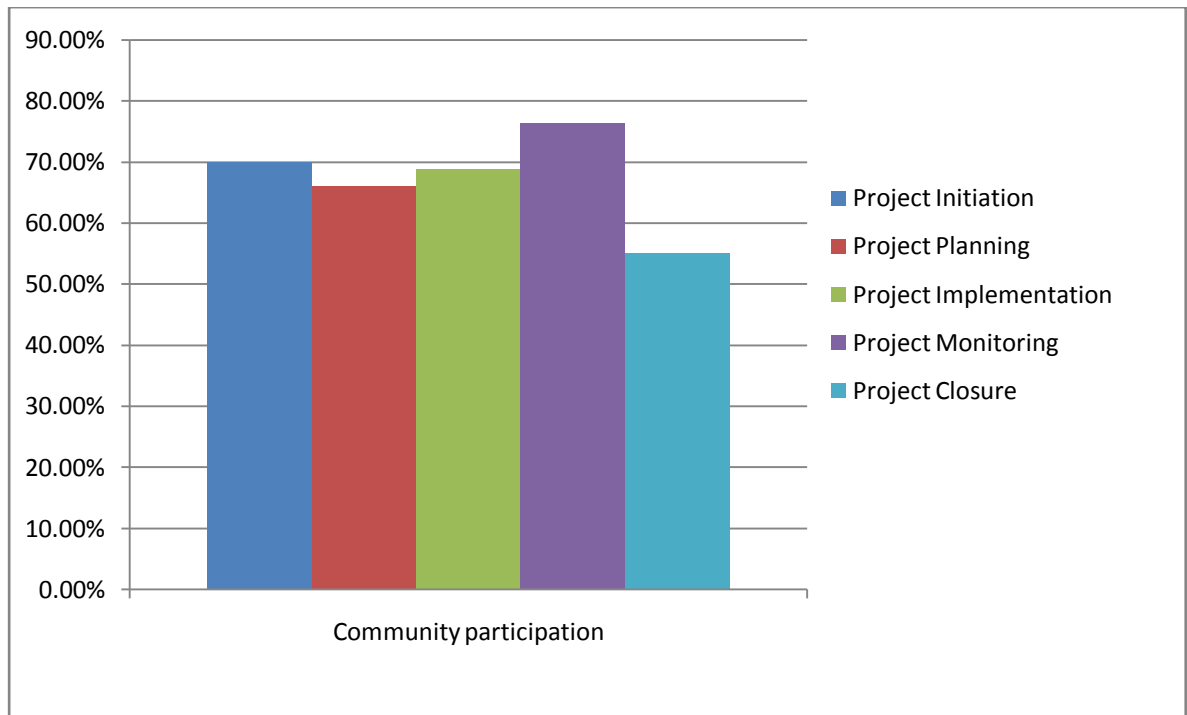


Figure 5.1 Community participation in each project life cycle

The figure (5.1) depicts the participation of the communities in each project life cycle starting from project initiation till project closure stage. This figure is drawn based on the tables from (5.1) to (5.5). This figure clearly shows that community participation in project initiation, planning and implementation is not highly different whereas participation in project monitoring is highest and participation in project closure stage is lowest. With regard to level of participation, it can be concluded from the above findings that the highest level of participation of this community is participation by material-incentives.

5.2.6 Perception of staffs and communities

One project staff highlighted the importance of participation tools using in project life cycle is that “participation is a tool to achieve work goals through cooperation between the project and the communities by means of involving in decision making, labor and cost contribution. Through the participation process, communities can gain the capacity to find technical and material resources for their own development work. This helps not only to move toward sustainable development, but also instills a sense of ownership with a corresponding understanding of the need for maintenance in order to achieve sustainable development.” (One ICDP staff, Personal Interview, 17 June 2011).

Another staff respondent reported the most common participation of communities they encounter that “some villagers attend meetings, but just sit and do not participate in discussions. This type of behavior indicates the certainty that these communities will never participate in the follow-up activities, such as implementation and evaluation. In contrast, an example of other participation can be seen in communities who attend meetings willingly and engage in discussion in the course of these meetings.” (One ICDP respondent, Personal Interview, 17 June 2011).

One respondent who is a project staff member pinpointed the importance of participation, noting that it must be based on the actual interest and willingness of the community. If the community comes and attends the meeting without willingness and interest, then it is very difficult to implement activities, as the community also needs to contribute at least one-third of the total cost. The staff also needs to possess facilitation and mobilization skills to ensure the participation of the entire community.

A respondent who was a direct beneficiary viewed participation as a contribution toward the cost and labor while the project was implementing activities in their village. The beneficiaries still saw the project as the main pillar for doing development work and lacked the confidence necessary to do development activities themselves. It can be concluded from this fact that the communities are still dependent on the project, even though the project meant for the communities to become self-reliant. (U Saw Maung, Survey data, 21 June 2011).

Most of the respondents from the communities see participation as attending meetings and listening to what the village heads and the project staff discussed. Moreover, they viewed participation as involving voluntary labor in the implementation of activities. They saw the project as their benefactor and participated with a sense of gratitude to the project, rather than viewing the activities as their own. However, the level of participation in the communities varied depending on the type of activity being implemented.

Although the project tries to ensure that the entire community participates by using a Community Action Plan (CAP) and participatory planning exercise (PPE), marginalized people are still excluded, as they lack the courage to attend meetings. The only thing the project can do to ensure the participation of the entire community is to mobilize and facilitate communities. However, facilitation and mobilization need time to build trust with communities.

One respondent felt that participation depends on deep interest. This respondent said, "If one activity the project supports is what they actually need and are interested in, then it is very sure that they will participate from the phase of decision making through implementation up until evaluation." (ICDP staff, Personal Interview, 17 June 2011).

The respondents from the SRGs believe that equal participation is important for the sustainability of their groups, as they have learned that the group can easily be broken up if one or two persons dominate the group. They understand equal participation as contributing their skills, knowledge and suggestions for the group's improvement. For example, a literate person can help serve as accountant, while others help in discussing social and other affairs. (Daw Phyu Phyu Aye, In-depth Interview, 20 June 2011).

5.3 Inclusion of Marginalized People, Women, the Poor, Disabled and Powerless

The Participatory Rural Appraisal (PRA) process helped to consider the women's perspectives separately before the Village Development Forum considers and decide on the Community Action Plan. Gender disaggregated information and data were collected and updated at all stages. The project also continued to take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including uncompensated work and so-called "unproductive work". The project included interventions aimed at creating more equitable gender relations (United Nations Development Program/Integrated Community Development Project, 2005:25).

In first day meeting with the whole communities, one of Participatory Rural Appraisal (PRA) tools is Wealth Ranking Categorization. The meeting attendants set up criteria for each group: Rich, Moderate, Poor, Very Poor and the Poorest of the Poor. Basically they think about economic condition and assets of each household. Then, three groups: young women, young men and village heads are separated and put each household under each group. The final result got after consolidating of the results from the three groups. Whenever there is no consensus for household, the staff uses voting system (Group Discussion, 22 June 2011).

In order to meet marginalized people, the project divided communities into five categories namely Rich, Moderate, Poor, Very Poor and Poorest of the Poor according to the criteria set by the communities themselves. In the Income Generating Sector of the project, the project ensures to develop the poor families' lives by targeting the last three categories namely Poor, Very Poor and the Poorest of the Poor by forming Self-Reliance-Groups and by forming Poorest of the Poor (POP) and now planning to form Power with Disability (PWD) groups. Moreover, only female can be Self-Reliance-Groups (SRG) member. Although there are many races and ethnic diversities and religious diversities, there is no discrimination against race, religious as they already have trust among themselves (Group Discussion, 22 June 2011).

5.4 Case Study of one female respondent

ICDP Case 1

Daw Saw Pu, 45 years old, is married with six children. Her role in her family is to take care of her children, to cook, to do house chores and to grow vegetables within their compound to family usage. She did not know what participation was before ICDP project initiated in her village, Mon Pyar because she thought it is not her responsibility to go and participate in the meeting and talking in the meeting and she perceived that these are men' responsibility. But, the first time when ICDP conduct the meeting, they encouraged women to participate in the meeting and my husband asked me to go along with him. To be honest, we hoped that we will get something, may be a pack of washing powder, from the project. However, this meeting is so different. We need to take part of all the activities, we need to talk and we need to present our discussion and this meeting took even two days. But, she become to interest in their works. Therefore, when they chose committee members for implementation and monitoring committee, she accepted to be chosen as a cashier. I was chosen as a cashier because communities accepted her as an honest and trust worthy person and the fact that she always lives in house that she can keep cash

safely. After becoming a committee member, she has to go to bank and withdraw money that she has never been. She thinks herself that now, she dares to speak and go outside within her village and outside her village without her husband. She is the one who participated in all project stages: initiation, planning, implementation, monitoring and evaluation. However, she pinpointed that most of the women as well as men cannot participate in these development works because their emergency need is food and health and the fact that they do not have basic knowledge to talk and discuss in the meetings. They need to give time for income generation and household business. Therefore, it is difficult to get the whole community participation.

5.5 Empowerment of Local Communities through Income Generation Activities

5.5.1 Roles of women in local institutions

Long living in armed-conflicted area and the long traditional history of separating women from men, make the male superior in case studies areas. The perception has affected to people view seeing women and men as different position and thus, assumes they are incapable of being equal and women considers as weaker and dominate by men. This caused women reluctant to participate and take a role in local institutions as they think it is not important to them to take part of the community. There are many more reasons why women do not play roles in local institutions. First, they have secondary occupations and more reproductive works compared to them. In addition to this, they have household works, taking care of children and other supplementary works. Second, there is shortened of the proportion of women in the community leader level and even they are engage but the roles and their positions are left out.

Existing Institutions	Before (2005)		After (2011)		Position of Female
	F	M	F	M	
GawPaKa (Religious group)	2	13	5	10	Accountant, Cashier, member
Young Institution	5	15	10	10	Second leader, accountant, cashier, member
KauntSaintThaMa Group(a group that get funds by voluntarily growing paddy)	15	5	20	5	Accountant, cashier, member
Working committees(Water and Sanitation, Agriculture, Livestock, Health, Education)	-	-	40	40	Leader, accountant, cashier, member
Self-Reliance-Groups	-	-	60	-	Four groups
School committee	2	6	5	5	Accountant, cashier, member
Village Head	-	10	2	8	Accountant, member
Total	24	49	142	78	

Table 5.6 Numbers of women in local institutions before and after of project intervention

Source: Field Study Survey (June, 2011)

The table (5.6) shows the numbers of women and their responsibilities in village institutions before the ICDP project intervention, 2005 and after project intervention, 2011. The power imbalance among men and women could be seen before ICDP project intervention, in 2005. Most of the village institutions are dominated by men and women function as simply members of these institutions. After ICDP intervention, women become involved in higher positions of these institutions and more institutions such as Self-Reliance-Groups that focused on women and working committees in each activity of Water and sanitation, Health, Education, Livestock, Agriculture. Most of the women take the responsibility as accountant, cashier, communicator and member. The numbers of women taking positions in their institutions has improved from 24 to 142 through six years. The most prominent thing is that four SRGs with sixty members are standing as remarkable institutions in their village.

Over Time	Decision on fertility		Decision on children(send to school)		Decision on household business		Doing house chores		Mobility within village		Mobility outside village	
	F	M	F	M	F	M	F	M	F	M	F	M
Before (2005)	√	√√	√	√√√	√	√√√	√√√	√	√√	√√√	√	√√√
After (2011)	√√√	√√	√√√	√√√	√√√	√√√	√√	√√	√√√	√√√	√√	√√√

√= Low, √√= Moderate, √√√=High

Table 5.7 Women control over family and society

Source: Field Study Survey (June, 2011)

The table (5.7) depicts women getting control over decisions on fertility, family affairs such as sending children to school, households business, doing house chores and mobility within community and outside the community.

ICDP attempted to ensure empowering to women by means of self-reliance groups, by encouraging the practice of saving and doing business, and fostering their opportunity to make decisions in their groups and families. Moreover, not only women members but also women non-members got awareness and trainings on basic health care, reproductive health care and so on. Therefore, women get more roles in deciding fertilities. After getting loans and doing business and helped to get more income for the families, their husband and family members give respect and give them more chances in deciding on their children send to school and doing business for their family. Before, most women do not have self-confidence that they do not participate in activities of the whole community. After getting involved in SRG, doing group activities and doing households, they become involved in the whole communities activities not only within their village but also outside of their village.

5.5.2 Perception of women and men

Women perceive that their social lives have improved not only in their families, but also in their communities. Before, they were isolated because they were poor and lacked the self-confidence needed to participate in community activities. Now, their communities have come to rely on their group for their development activities. Referring to his wife, one husband of an SRG member reported, “She changed a lot after becoming an SRG member. Before, she was very cold and I could not discuss anything with her. Now she has become active and interested in social activities. Now she is really helpful in my family. I help her doing house chores such as cooking if she needs to go to a meeting.”

However, one member said, “No matter what we can do ourselves, it is important to discuss everything with family members like our husbands, such as lending or doing business so that they can gain more understanding about what we do. We get full support from them.” (Daw Aye Aye Thwe, In-depth Interview, 20 June 2011). Women become empowered not only through training, but also through encouragement and motivation by the staff as well as their peers. At both the community and group levels, the activities contribute to community development or household income generation in measurable ways, while also serving as a vehicle for the capacity building process.

In-depth interviews revealed that the most prominent impact of self-reliance groups is improved family income. In the past, families took loans from outsiders at a rate of 20 percent interest. Because they had little capital, they worked as casual laborers in others people’s fields. After becoming an SRG member, they can get loans more easily at low interest rates. Now, they can work in their own business, such as homestead gardening, pig rising, small shop keeping, and selling vegetables. The

most impressive change is that most SRG members have now climbed out of the “poor” level and reached the “moderate” level in their village. Forming SRGs and supporting funds to their groups have significantly improved the socioeconomic wellbeing of SRG member families. Concretely, seven members have now reached the “moderate” level according to the wealth ranking criteria.

5.6 Case Study of one SRG member

ICDP Case 2 (Photo: 1.2)

Daw Aye Aye Thwe, 41 years old is the member of KaungKinThit SRG. She was married and has four children. She has heart problem, then, cannot help to get income for the family. Before a member, her role in family was to do house chores, she merely go out; thus, she found that it was difficult to deal with her neighbors. The other reason why she is isolated is that she is uneducated, thus, felt that she was not useful for others and thought that the community did not want to accept her. When her husband could not earn enough income for the whole family working as a carpenter, the two elder sons quit from school and worked as casual laborers. She revealed that these were so difficult times for their families. They live in a small tent-“Inn” leaves roofing and Bamboo mat walling. They had to borrow loans from money-lenders with 20 percent interest per month. When the ICDP project initiated the concept of forming SRG, her husband encouraged her to become a member. At that time, their ambition is just to get loans easily. However, she becomes to know the concept of SRG after two months of SRG member. She got chances to speak and contribute decision-making relating with meeting, loans or other social affairs in SRG meeting. She can write her name very well and can sign. Now, she becomes to know the value of education so that she tries to enroll her younger two sons. She planned to continue her sons’ education until they are graduated. Now, she can open a small shop in front of her house after getting loan from her group. She could also borrow loan for her husband to buy facilities to do as carpenter. When her husband has his own facilities,

then, he can work as senior carpenter getting more daily wages. Then, they build a new house with zinc roofing and wood walling. Moreover, they could hold wedding celebration for their eldest son. (In social context of this community, the society sees wedding as important celebration and it is the bride's parent's responsibility to pay the fees for this celebration.) Her husband commented that she changed a lot after becoming a member. Now, he can discuss with her not only for children education but also other social affairs. She could also help to earn income for the family. Moreover, she becomes more active and participates in community activities.

5.7 Opportunities and Challenges of Participation and Empowerment

In-depth interviews and surveys with respondents found that the major challenges for communities in participation of implementing project activities is time and their economic condition as most of the project's activities are approved for implementation in the rainy seasons. Most of the communities are dependent on lowland planting and upland shifting cultivation. They earn their living by cultivating paddy, maize, peanut and other seasonal fruits and vegetables. In addition to this, the communities' priority need is food and health for their family. Participation in development works in all project life cycle stages is a long process and communities cannot give time to participate in all of these stages. Additionally, communities are too much dependent on ICDP support in terms of support and staff help.

Other challenges faced in participation and empowerments are the communities' educational level, their cultural beliefs and their knowledge. For example, in defining participation, all communities including men and women, rich and poor need to involve in all project stages, relations and roles of people within communities need to be balanced. According to their long traditional perception, they do not want to accept women as leadership roles. Moreover, not only women but also men with no education and low knowledge are reluctant to speak and discuss in the

meeting. Women are empowered through trainings. However, the communities still have the mindset to choose only literate people to receive training. Illiterate members still lack the self-confidence needed to participate in the training, even though the project allows them to participate and attend meetings.

The dividing of community members' wealth status into five categories as rich, moderate, poor, very poor and poorest of the poor was intended to facilitate the project's intervention with the poor families. However, this idea sometimes causes misunderstandings between community members, and the top two levels think of themselves as not related to the project. Consequently, a weak point is that when the project tries to focus on the poor families, the rich and moderate families lose interest in project activities. Moreover, focusing on women causes men not to participate in project activities. Although the project focuses on the three lowest categories, namely poor, very poor and the poorest of the poor, the poorest of the poor in practice are still left out. Precisely because they are very poor, they are unable to save money every week. Besides, they are not trusted by their neighbors if they want to request a loan.

Government intervention constitutes yet another challenges faced by the communities. Sometimes, there is Marshall Law that prohibits from grouping and discussing more than five people and the village head needs to inform on every meeting they conduct within the village and every activities that are implementing within village.

Regardless of above challenges, there are many opportunities for communities by using participation and empowerment. First, marginalized people such as women, powerless and very poor people got involved in development activities to some extent. Their capacities of speaking, discussing and presenting their ideas as well as doing households business for SRG members are improved. Second, communities get

practice on how to initiate a development work, how to conduct a meeting, how to get consensus, how to plan, implement, monitor and evaluate of development activities.

5.8 Sustainability of Local Communities

Traditionally, women do not play a significant role within their families as well as within communities, they perform more works than men such as reproductive, productive and community works while men works mainly on productive and community works. Therefore, empowering women and leveling up their roles is useful for community sustainable development.

The finding of (5.5) reveal that women are getting opportunities to involve in all process of development works, they acquire more skills in managing cash, managing household business, they are improved in decision making capacities and they get opportunities for controlling over resources such as control over finance of their family, then, they get more self-confident and improve self-esteem. This is important for their self sustainability and sustainability of their families, thus, will be helpful for the sustainability of the whole communities.

However, the fact that some of the women and poorest of the poor are still excluded from participation and getting empowered hinders the sustainability of communities. For sustainable development, all people within communities need to involve in their development works with balanced roles and relations among them. While some of the marginalized people are left out from development processes, it cannot be concluded that the case study area of Mon Pyar village is ensured for their sustainable development. They need to ensure all communities involvement in decision making, discussion and involving in implementation and monitoring.

5.8 Conclusion

Findings in case study areas of Mon Pyar village under the supervision of ICDP reveal that community participation through project life cycles of initiation, planning, implementation, monitoring and evaluation is in material-incentive level. Most of the community development works are initiated by ICDP regardless of the fact that all the activities are based on communities' basic needs. There is no a big changing in the roles and power relations within communities. The rich and powerful people have influential roles in making important decisions. It is undeniable that findings in this chapter show that more people including men and women, powerful and powerless become to involve in development activities in all processes. However, the processes such as conducting meetings, discussing over the communities problems, choosing ways to solve the problems, initiating activities, implementation, monitoring and evaluating of all activities are initiated by ICDP. Local communities are still relying on ICDP initiatives on their development activities. Therefore, these findings suggest that participation of local communities in case study area does not really change the roles and power relations within communities although it does ensured the involvement of all the communities, women and men, powerful and powerless. While all the communities' participation is important for the sustainability and self development of local communities, the ICDP should emphasize to get involvement of the whole community as well as to ensure the participation of very poor and marginalized people in all the project processes.

Findings in this chapter reveal that women members of SRGs in Income Generation Program become participated in their group works as well as in communal activities by taking part as major roles such as accountant and leader. Women are more improved in family income management skills by practicing savings, loan lending and repayment for doing business, meeting management and so on. Women become to decide on their own choice over fertility, children affairs, household business and doing house chores. Additionally, they start taking part in

communicating with people within communities and outside communities. Case Study of Daw Aye Aye Thwe (5.6) supported this fact that she gets more respect from her family members and can give more decisions on family affairs. Income Generation Activities not only improve women's capacities but also gives benefits for member families. Family incomes are increased after getting loan and doing household businesses. When they are improved in family income and household assets, they send their children to school and can get basic nutrition and health.

The perception of women themselves in 5.5.2 reveals that they get more self-esteem, self-dependent and self-confident after working as member of SRG. In the same vein, not only their families' members but also their neighbors changed their perception for women; they become give more respect and see them as valuable persons for their communities.

To conclude, income generating programs improve the social-economic lives of the beneficiaries, however, activities on targeting the whole communities are still weak to get involvement of the whole communities, changing their roles and relations within communities. Applying participation and empowerment tools in income generation activities could lead communities' development since members could get more inclusive and democratic process of popular involvement in decision-making over the resources that affect their lives. ICDP project should think more approaches to get involvement of communities in the whole communal activities as the way members of SRG participate in their activities.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

6.1 Summary of Findings

Because of their flexibility and ability to do grassroots-level organizing, INGOs and LNGOs play a crucial role in mitigating poverty and enhancing communities' development by using empowerment and participation tools. Involving people in all the processes of project life cycle: project initiation, planning, implementation, monitoring and evaluation in the activities that target for the whole communities and income generation programs that mobilize and organize women and poor families are becoming mechanisms to achieve project objectives of ensuring all the communities' participation, improving poor families' income generation and empowerment of local communities. The following table (6.1) illustrates the summary of the functions of two international and local non-governmental organizations.

In Myanmar, the international and local non-governmental organizations Integrated Community Development Project/United Nations Development Program and Catholic Karuna Loikaw, respectively, are working to mitigate the poverty of local communities by integrating many sectors, such as health, education, agriculture, water and sanitation, environmental and income generation, into each project. All the other sectors are targeted to the whole communities except income generation sector such as building school for the whole communal use. For ensuring participation of communities in all development works, the two organizations use Participatory Action Research (PAR) and Participatory Rural Appraisal (PRA) tools respectively and both use bottom-up approaches.

The income generation sector is one of these integrated sectors. Forming self-reliance groups and microcredit union groups is one of the main activities in the income generation sector. Most of the functions as well as the actual concepts of self-reliance groups and microcredit unions are the same. Both hold monthly or weekly meetings, feature savings and the provision of loans to group members with rules and regulations, and enforcing members to pay back their loans with interest within a specified time using proper financial bookkeeping and passbooks for each member. Moreover, both also encourage discussion and other social activities in their groups. The main difference between the two groups is that only women are eligible to become members of the self-reliance groups, while both men and women can become members of the microcredit union groups.

Both NGOs provide funds to support the self-reliance groups and microcredit union groups in their income generating activities. However, the main difference is that the SRG beneficiaries need to pay back their loans with interest to their group and not ICDP, while microcredit union group beneficiaries repay their loans with five percent interest to their group, which then pays back the lump-sum loan plus three percent interest to Catholic Karuna Loikaw, putting aside two percent interest for the group itself.

Catholic Karuna Loikaw started its project in 1993, seven years earlier than the Integrated Community Development Project. Regarding participatory approaches, ICDP equipped its project with participatory rural appraisal (PRA) tools, participatory planning exercise (PPE), and Community Action Plan (CAP). It also trained its staff in mobilization and facilitation skills. In contrast, Catholic Karuna Loikaw relies participatory action research (PAR) tools, but more relies on well-trained and experienced staff to ensure the participation of communities.

Name of Organization	UNDP/Integrated Community Development Project(ICDP)	Catholic Karuna Loikaw(CKL)
Types of organization	International Non-governmental organization	Local Non-governmental organization/ faith-based organization
Year of Project Initiation	2005	1993
Initiated year in case study area	2005	2008
Number of sectors	Six sectors(Health, Education, Agriculture, Water and Sanitation, Environment and Income Generation	Five sectors(Health, Education, Agriculture, Income Generation and Emergency Relief)
Targeted community	Five sectors except income generation targets for the whole community	Four sectors except income generation targets for the whole community
Tools and Approaches	PRA(Participatory Rural Appraisal) and bottom-up approaches	PAR(Participatory Action Research) and bottom-up approaches
Income Generating sector	Self-Reliance-Group(SRG)	Micro-Credit-Union-Group(MCUG)
Who are eligible to become members?	Only women from poor families	Both women and men from poor families
Fund Source	ICDP-no payback to ICDP, but to their SRG	CKL-payback to CKL with three percent interest, two percent interest to MCUG
Functions	-Saving -Loan lending and payback -Weekly meeting -Rules and regulations -Rotation of leadership	-Saving -Loan lending and payback -Monthly meeting -Rules and regulations -Rotation of leadership
Monitoring and Evaluation	Frequent monitor and evaluate by ICDP	Rarely monitor and no evaluation by CKL
Other activities	Supporting school children from poorest of the poor family. Contribute cash and labor in community activities.	Contribution of cash and labor in community self-help activity of renovating church. Helping hands in the communal library.

Figure 6.1 Comparison of the functions of international and local non-governmental organizations

Community participation in project initiation in both case studies is participation by consultation. The communities attend meetings after getting informed. However, their participation stop at listening to what the project staff and village heads are discussing. Although they are opened to discuss and decide on the activities they are going to implement, only a few has the courage and basic knowledge to speak and give decision. In project planning, community participation of both case studies is in consultation stage. Community attends the planning meetings, discuss and present their ideas. However, male village heads are playing decision making roles in planning and setting rules and regulations.

In implementation and monitoring of development activities, community participation of case studies is in material incentive level. Community gets resources such as fund and materials from the two organizations to implement development activities and initiated after the project staff discussed with communities. Findings stated that communities still rely on the project staff in every process of monitoring their activities although they involve in each process. It cannot be expected that communities will implement and monitor their development activities themselves after the projects exited.

Findings in two case study areas show that community participation in evaluating their implemented project activities, decision on maintenance plan and handing over their implemented works are very low. They get informed for all the above works, however, they fail to participate to evaluate. It can be concluded that community participation stop in implementation and monitoring, thus, their level of participation in project closure is in information-giving stage. The following figure (6.1) depicts the level of participation in each process of development works in two case study organizations.

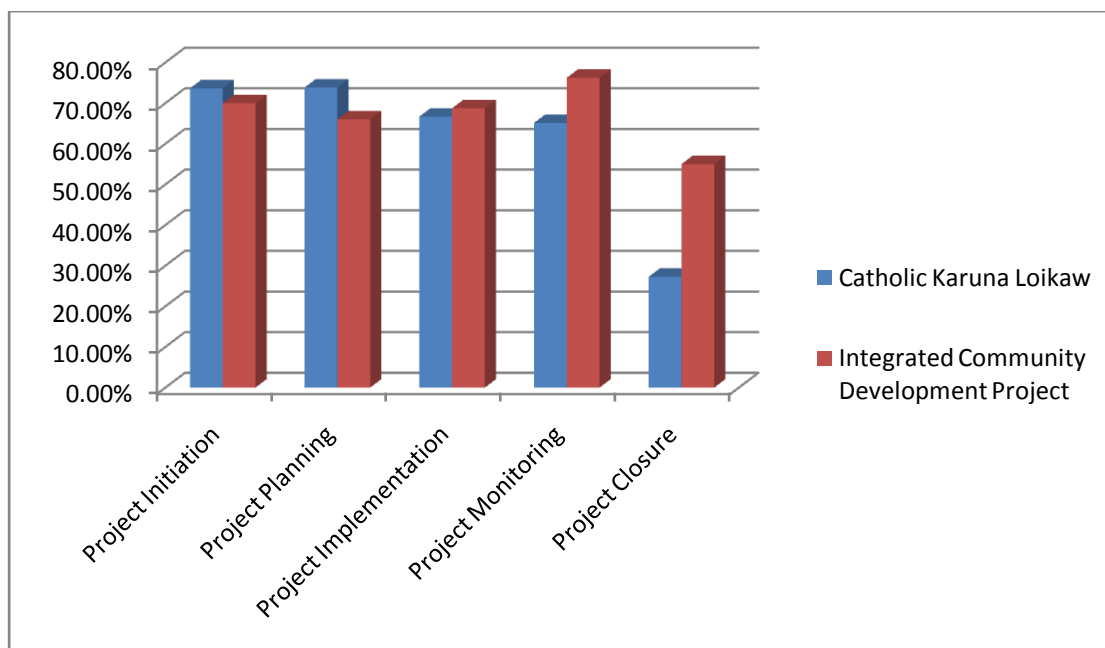


Figure 6.1 Level of participation in two organizations

Remark: The figure (6.1) is drawn based on tables from (4.1 to 4.5 from Chapter IV) and tables from (5.1 to 5.5 from Chapter V).

Long living in armed-conflicted area and the long traditional history of separating women from men, make the male superior in case studies areas. The perception has affected to people view seeing women and men as different position and thus, assumes they are incapable of being equal and women considers as weaker and dominate by men. This caused women reluctant to participate and take a role in local institutions as they think it is not important to them to take part of the community. There are many more reasons why women do not play roles in local institutions. First, they have secondary occupations and more reproductive works compared to them. In addition to this, they have household works, taking care of children and other supplementary works. Second, there is shortened of the proportion of women in the community leader level and even they are engage but the roles and their positions are left out.

Women, traditionally excluded people within families and community as well, get encouraged in the practice of saving, doing business and fostering their opportunities to make decisions in their groups of Self-Reliance-Group (SRG) and Micro-Credit-Union-Group(MCUG). The groups improved in saving practice, loan repayment, setting rules and regulations themselves, making decisions and deliberating responsibilities for each member.

The following figure (6.2) reveals the numbers of women who involve in local institutions before and after the project intervention. Traditionally, women are excluded from involving in local institutions, only men play dominant roles in local institutions. Women do not have opportunity to decide over fertility, children affairs, to do household business, to communicate with people within and outside of their village. After becoming members of SRG and MCUG in income generation sectors of these two organizations, women get the practice of working in groups, discussion and making decisions on group affairs, communicating with others for their household business, managing cash and record books, skills for getting consensus in discussion. The finding in Chapter IV and V discuss that decision making roles of women are improved; they get more respect from their families and their communities.

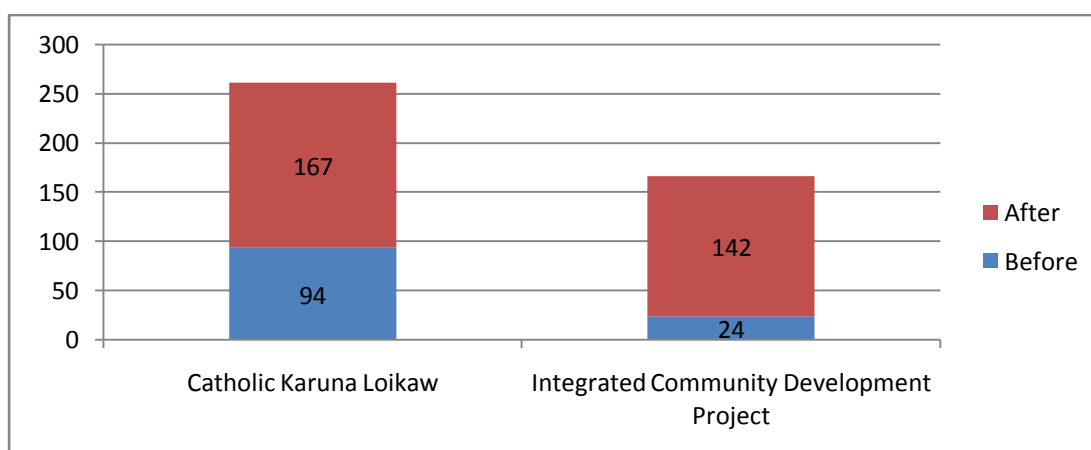


Figure 6.2 Numbers of women involving in local institutions before and after the projects' intervention

Remark: This figure is based on the table 4.6 from Chapter IV and 5.6 from Chapter V.

6.2 Discussion of Findings

This thesis examines participation and empowerment of local communities in two case study villages that are implementing development works under supervision of Catholic Karuna Loikaw and Integrated Community Development Project respectively in Kayah State. This thesis analyzes if the participation and empowerment of local communities foster to lead to local development.

6.2.1 Context of Kayah State and Cast Study Villages

Kayah State has its own share of human rights violation as in other ethnic minorities' areas. Living under the constant threat of forced labour, arbitrary executions, rape, torture and lack of medical care and education, Kayah people are always afraid of government military arresting them. Living under bureaucrat and top-down management system, they never have opportunity to decide on the matters that affect their lives, to discuss for their development works and participate with their willingness. Additionally, the former Burmese military government implemented the Four-cut policy with devastating diligence in Kayah State. Therefore, only foreigners with special permission are allowed to go to this area, difficult transportation and communication system makes local people lack of access to information and difficult in economic situation. Traditionally, men play dominant roles in local institutions. In this situation, communities specifically women have lack of capacities, dependent on others and lack of confidence themselves.

The two case study villages: Mon Pyar Village and Nar Nant Taw quarter are in Loikaw Township which is the capital of Kayah State. The income of most respondents of both villages is low since they rely on growing homestead gardening and working as casual labours. Despite a strong tradition of community self-help and

of providing assistance to the disadvantaged, marginalized people specifically very poor families and women are excluded from the decision making process in development activities. The common thing in these areas is that all the households' head are male except the families that do not have husband or father. Men take the role as bread earner and female are controlling for household finance. However, after working with the two organizations and becoming members of SRG and MCUG, member women now take more roles such as productive (earn income) and reproductive and community activities.

6.2.2 Context of Participation and Empowerment in NGOs Operation

This thesis examines Integrated Community Development Project/UNDP and Catholic Karuna Loikaw within the seven years of their project intervention in Kayah State. This thesis examines these two NGOs in the main capacity as development institutions whose main purpose is to alleviate poverty. As development institutions, NGOs are expected to play their part in facilitating income generation activities to ensure stability and regularity of the underprivileged. In addition to economic benefits, NGOs are expected to produce a range of social benefits such as reduced dependence on money lenders, greater independence in decision making, low seasonal out-migration, reduced social and sex discrimination (Robinson, 1992:31)/(Hadiwinata, 2002:441).

This role has gained currently in the so-called "grassroots-oriented" development in the 1980s and 1990s. Because of the failure of the conventional development strategy (focusing on economic growth and productivity), which expected the benefits of economic development to "trickle down", scholars began to search for a new alternative with more emphasis on grassroots participation, empowerment, bottom-up planning and indigenous knowledge (Stirrat and Henkel 1997: 67)/(Hadiwinata 2002: 442).

Under this mandate, development planners need to talk less and to listen more to the voice of the grassroots people. To ensure this, scholars began to talk about the roles of NGOs in the context of popular “participation and empowerment”. A term (Cornwall and Nyamu-musembi, 2004:1424) defined participation as a means through projects and programs provides a new frame within which to signal a move towards a more genuinely inclusive and democratic process of popular involvement in decision-making over the resources and institutions that affect people’s lives. A term (Cheria, Petcharamesree and Edwin, 2004:77) see empowerment is the creation of strong institutions and peoples, who can claim their rights-can access, benefit and control a resource base sufficient for a life with dignity. With these kinds of participation and empowerment approaches, some believe that NGOs have demonstrated the capacity to design and to implement effective development programs, using innovative approaches without governmental hassles and bureaucratic red tape, which actually reach the people at grassroots level (Long and van der Ploeg, 1994: 66)/(Aubrey, 1997: 25)/(Hadiwinata, 2002:443).

Case Studies in two villages of CKL and ICDP (discussed in Chapter IV and V) have illustrated attempts to encourage, educate and mobilize poor women to press for their rights to organize among themselves and the need to change structures that have caused their marginalization. But we should not over expect NGOs since NGOs tend to face many barriers in their attempt to achieve participation and empowerment.

6.2.3 Participation and Empowerment of Local Communities

Case Studies of Chapter IV and V in the two villages give the same answer that participation practice in development works could ensure involving of all the communities; men and women, powerful and powerless. However, roles and relations between powerful and powerless do not significantly change. It is understandable that communities could create community-based structures that build mutual support and

trust among communities and encourage vulnerable, poor and marginalized people to participate in development activities. The traditional dominant people, however, still play as key decision makers in working of development works. Moreover, ICDP and CKL play as initiators and local communities are the supporters to accomplish all these works. Communities participate while these two organizations are working in their villages and they get support from them. Therefore, the case studies of Chapter IV and V determine that the level of participation in both villages is in material-incentive level.

In contrast, the two case studies of Chapter IV and V reveal that women are getting empowered and roles of women and men within their communities become more balanced. First, group based approaches using to go to development by forming Self-reliance groups and microcredit union groups ensured participation of all members. Second, Case Studies of Chapter IV and V illustrated that women members are becoming not only more productive, but also more empowered. As a result of forming these groups, women are now integrated into socioeconomic activities, contributing to both family and community. Borrowers' capacities to do household business are improved by borrowing and repayment practice, and the women are empowered in economic and social matters. Expanding their business could help increase their family income. High repayment rates demonstrate that the working poor are capable of transforming their lives, given a chance to access credit. Their household conditions are also improving, and their household assets are increasing. They can build up household businesses both for themselves and for their family members, thereby raising their living standard and protecting themselves from economic setbacks.

Third, the social wellbeing of the borrowers has also improved. They have acquired better roles not only in their families, but also in their communities. Being able to make decisions regarding their own affairs, such as the activities of their group, rules and regulations, played a role enhancing their self-reliance. In addition, members' decision making is improved and their self-esteem and confidence are

developed. Under such conditions, development of communities is boosted. Loans benefit especially the women who are able to use them productively.

While development requires many factors, including food, shelter, employment, infrastructure, market and communication, it is not fair to say that these self-reliance groups and microcredit groups help to go to local development while the numbers of women members are a certain small amount in the community. However, these groups helped member families to meet their basic needs. The first thing that many family members do when their income rises is improve their nutrition and send their children to school, which amounts to improving family health and educating the next generation. When roles of women are improved in family and community, when they can send their children to school, when their children's nutrition is improved, when medicines can be bought whenever necessary, then member families can overcome obstacles and reach the goal of raising their living standard.

6.2.4 Opportunities and Challenges of Participation and Empowerment

Case Studies in Chapter IV and V have illustrated both opportunities and challenges of participation and empowerment as well as their contributions to local development.

The first obstacle can be associated with the problem in implementing participation and empowerment approaches such as PAR (Participatory Action Research) and PRA (Participatory Rural Appraisals) tools in the two NGOs. It is understandable that these tools are a way to encourage communities' participation and self-reliance. However, the implementation of these tools is often more difficult than it appears in the theory. In practical applied in the field, implementing these tools seems to face two major challenges: a possible lack of support from the target groups

because the poor cannot be easily persuaded to get new values, therefore, any action that is taken will reflect to those in the dominant position rather than those from the marginalized group. In the same vein, as discussed in Case Studies of Chapter IV and V, some poor and powerless families participate in the processes of development works, however, they do not presents their ideas and contribute their decisions. Additionally, some eligible poor, namely the poorest of the poor, do not join microcredit programs because they lack the ability to use loans productively and their most pressing emergency need is basic food. In addition, disabled people cannot join microcredit programs, as they cannot participate in the meetings and some lack the capacity to do business. Most of the poorest of the poor people and disabled people are still out of reach of the both projects although they are the main targeted people for income generation activities.

The second obstacle that communities face is that social and political factors forced communities to adopt a damage limitation strategy in expressing their demands for change. People speaking out about human rights abuse are often faced with a cruel choice. This is specifically true in a situation like the study area where democracy is ineffective. For NGOs working under such circumstances, both circumspection and self-censorship are a necessity (Smillie, 1995: 234). In the case of case studies areas, for example, they got interfered from the government department by means of controlling reporting every kind of their activities. For instance, in the case of Mon Pyar village, government officials prohibit from grouping and meeting more than five people in one place. In the case of Nar Nant Taw village, their school condition is so bad that they wanted to renovate the school; however, to do this, they need the approval from Ministry of Education (MOE). It is very difficult to get the approval without giving any bribe to MOE. In this case, we can therefore agree with Billis (1993: 129); Hadiwinata (2002: 452) who suggested that donors and observers should not blame NGOs for not pursuing radical changes because social and political barriers under which they operate are often too difficult to surmount.

6.3 Conclusion

The definitions of empowerment and participation should be translated into specific strategies in the context of development program. Empowerment framework adopted by UNICEF and other agencies may be helpful in the design, implementation and assessment of these two organizations in their programs and projects is working on promoting women' empowerment. According to (UNICEF, 1994), Empowerment Framework, developed by Sara Longwe, states that women development can be viewed in terms of five levels of equality, of which, empowerment is an essential element in each level. The levels are: welfare, access, awareness rising, participation and control.¹

As Case studies in Chapter IV and V illustrated that the community activities still need to ensure participation in decision making of the whole communities and microcredit activities, both self-reliance groups and microcredit union groups cannot reach the poorest of the poor and disabled people because of their lack of capacity to do business and lack of knowledge and the fact that any action taken is reflected to those in the dominant position although women members of poor and marginalized families are empowered and become more self-reliance. The awareness-raising, the third level of equality from the above proposed Empowerment framework will be helpful to benefit the poorest of the poor and disabled people.

Local people in the community's case studies who did not have opportunities to discuss and decide over the matters that affect their lives under military oppression over hundred years, now get the practice of participation and get empowered. The two case studies of community participation tell that community participation is a mechanism that can help local people to reach to local development at the community level by changing power imbalance and roles within communities to some extent. It is

¹ See UNICEF Empowerment Framework in Appendix- D.

undeniable that community participation practice could lead to local development if community fully participates in all the processes of project life cycle. Moreover, case studies of two women groups show that there have been gradually changes from traditionally exclusion of women's decision-making roles in their family and community to be more active in decision-making processes at all levels. Women now become self-reliance after their capacities in saving, doing household business, group management are improved.

Last but not least, this thesis would like to conclude with the sayings of Prof. Amartya Sen, "Human Development, as an approach, is concerned with what I take to be the basic development idea: namely, advancing the richness of human life, rather than the richness of the economy in which human beings live, which is only a part of it" (Human Development Report Office (HDRO), 2011: Online).

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APPENDICES

Appendix-A

Questions for In-Depth Interview

The same questions will be used to interview in both of the NGOs and villages

I. Purpose: General and Background Information of the two NGOs

Data and Source: Documents, Reports of 2 NGOs, Interview with six staffs from 2NGOs

Questions/Tools:

Respondents: six NGO staffs

1. What are Vision, Mission and Objectives of your project?
2. When did this project start functioning and how many years the project has been working?

3. What are the sectors and Activities that your project is implementing?
(From these sectors, I will focus on my questions about Self-Reliance-Group(SRG) from ICDP INGO and income generation sector from Karuna LNGO)

4. What are the Objectives of the SRG/Income Generation sector?
5. Who are the beneficiaries you are working with?
6. What are the activities under SRG/Income Generation sector?
7. How many townships and villages your project is now working with?
8. What is the organizational structure of the projects?

II. Purpose: General and Background Information of the two villages

Data and Source: Village Profiles from 2 NGOs, Interview with village teachers, monks, priests, elderly people and community based organizations

Questions/Tools:

Respondents: NGO staffs and village teachers, monks, priests, elderly people and community based organizations

1. When was this village been established?
2. How many households are there in this village?
3. What ethnic groups are living in this village?
4. What religions they believe in?
5. When did this village start working with these NGOs?
6. What are the major occupations in this village?
7. How is the general income per household per year?

8. How do you think of this village comparing to the neighboring villages in poverty level?

9. How many activities are done and still doing in your village with the cooperation with the project?

III. Purpose: How do participation and empowerment apply in the project?

Data: Document, Interview, 2NGO

Source: INGO, NGO documents, 10 Villagers (5 SRG members, 5 loan lenders), 4 staffs from 2 NGOs

Questions/Tools:

Respondents: Staffs

Name: Age: Sex: Position:

1. How do you define participation and empowerment in your project?
2. What are the tools and approaches in terms of participation and empowerment using in your project? Explain!!
3. What are the processes of using RBA tools in terms of participation and empowerment?
4. Where and how do you apply participation and empowerment approaches in your project activities? (Explain for each activity under SRG/ Income Generation sector).
5. Why or why not your project is applying participation and empowerment in your project activities?
6. Did you get training to use participation or empowerment tools?
7. How do you ensure that your communities are actually getting chance to participate and being empowered through your project activities?

Respondents: Villagers

Name: Age: Sex:

1. Did you get the chance to participate on deciding which project activities will be done in your village?
2. If so, when, how, how many times and level of your satisfaction?
3. Did you involve in implementation of development activities in your village?
4. If so, when, how, how many times and level of your satisfaction?
5. Did you involve in monitoring of development activities in your village?
6. If so, when, how, how many times and level of your satisfaction?

7. Did you involve in evaluation of development activities in your village?
8. If so, when, how, how many times and level of your satisfaction?
9. Did you involve in deciding to change the activities or to stop or exit from these activities in your village?
10. If so, when, how, how many times and level of your satisfaction?

IV. Purpose: To examine the constraints faced by the Project and the community

Data and Source: NGO reports, Interview with staffs and Community

Respondents: Staffs

Name: Age: Sex: Position:

1. Do you think participation and empowerment approaches using in the project effective?
2. If so, why? And If not, why?
3. What are the constraints you face while these tools applying in the project?
4. Are the beneficiaries willing to participate in your project activities?
5. Do you have good relationship with government officials, departments, village heads and villagers? Why and why not?
6. Did they make any interventions or disturbing on your works?
7. What do you see the most constraints when you are implementing project activities?

Respondents: Self-Reliance-Group (SRG) from ICDP INGO/ Loan lenders from Karuna LNGO eg, rice bank

Name: Age: Sex:

8. Did you see any changes in your life such as getting a role in the community, income improvement, capacity development after working with development activities?
9. How did you become a member of SRG or committee to get loan?
10. Does your education level and being very poor affect to become a member of these groups or to get a loan?
11. Does the project choose only educated people to attend the tranings?
12. What are the constraints you face while working with the project?

V. Purpose: To examine achievements by NGOs and also communities

Data and Source: NGO reports, Interview

Respondents: NGO staffs

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

Respondents: SRG member/Loan lender

1. What do you see changes in your life before and after the project?
2. Is there any success story in your life by the project activities?
3. What are the things you like most about the project

Appendix-B

Survey Questionnaire

Purpose: To analyze the social economic condition changing before and after the project

Data and Source: Profiles of beneficiaries from the NGO and Interview with twenty respondents in each village: five direct beneficiaries and fifteen random villagers in each village (Male=10, Female=10)

Questions/Tools:

1. Ethnicity.....
2. Date of Interview
3. Age of Respondent
4. Gender
5. Relationship with the Household head
6. General HH information
 - 6.1 Type of house (before and after five years)
 - a. Roof.....
 - b. Wall.....
 - c. Ground.....
 - 6.2 Occupation of HH.....
 - 6.3 HH Income per year.....(before and after five years)
 - 6.4 Land owned.....(before and after five years)
 - 6.5 Other properties such as TV, Motorcycle, Bicycle.....(before and after five years)
7. Relationship with SRG/ income generation committee (Why and why not?)
8. The lives of them before and after involving in SRG/Income generation activities
9. Perception of each respondent towards SRG members
10. How many meetings they attended? What are they? How they participated?
11. How many implementation activities they participated? How? What are their roles? Their satisfaction?
12. How do they participate in monitoring and evaluation of project activities? How? Their roles? Their satisfaction?

Appendix-C
Field Observation

I. Purpose: To see how the communities can participate and get empowered by the implementation activities of the project

Source: The SRG meeting or Loan disbursement meeting or village meeting for mini participatory planning exercise.

Tools: The author will participate and observe the implementation processes in the meeting.

II. Purpose: To know the living condition and social economic condition of the communities.

Source: Two villages

Tools: Field visit and talk with random respondents to know their social economic conditions

Appendix D

Mainstreaming gender in UNICEF: the Women's Empowerment Framework

UNICEF has adopted the Women's Empowerment Framework, developed by Sara Longwe, as an appropriate approach to be used in mainstreaming gender. The framework states that women's development can be viewed in terms of five levels of equality, of which empowerment is an essential element at each level. The levels are:

1. **Welfare:** this addresses only the basic needs of women, without recognizing or attempting to solve the underlying structural causes which necessitate provision of welfare services. Women are merely passive beneficiaries of welfare benefits.
2. **Access:** equality of access to resources such as educational opportunities, land and credit is essential for women to make meaningful progress. The path of empowerment is initiated when women recognize lack of access to resources as a barrier to their growth and overall well-being and take action to redress this.
3. **Awareness-raising:** for women to take appropriate action to close gender gaps or gender inequalities, there must be recognition that their problems stem from inherent structural and institutional discrimination. They must also recognise the role that women themselves often play in reinforcing the system that restricts their growth.
4. **Participation:** this is the point where women take decisions equally alongside men. Mobilization is necessary in order to reach this level. Women will be empowered to gain increased representation, by organizing themselves and working collectively, which will lead to increased empowerment and ultimately greater control.
5. **Control:** The ultimate level of equality and empowerment, where there is a balance of power between women and men and neither has dominance. Women are able to make decisions regarding their lives and the lives of their children and play an active role in the development process. The contributions of women are fully recognized and rewarded.

Source: UNICEF, 1994; Oxaal and Baden 1997:28

PHOTO SESSION

1. Self-Reliance-Group under Income Generation Sector of Integrated Community Development Project



1.1 One Self-Reliance-Group holding weekly meeting.



1.2 Daw Aye Aye Thwe's small shop and behind is her new house.



1.3 Daw Cho Cho Sann with a new compound and house.



1.4 Daw Cho Cho Sann with her homestead Gardening.



1.5 Daw Nan Mya with her trailer jeep.



1.6 Daw Nan Mya with her paddy field.



1.7 Daw Aye Cho Sat with her renovating house.



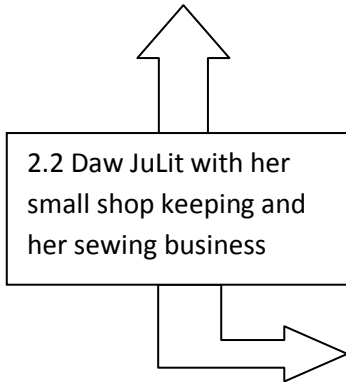
1.8 Daw Aye Aye Htwe with her homestead gardening

2. Micro-Credit Union Group under Income Generation Program of Catholic Karuna Loikaw



2.1 Daw Tu Myar with her Pig Raising business.





2.3 "PannThiRi" Micro-Credit-Union Group meeting

BIOGRAPHY

The author of this research, Sophia, was born in Loikaw Township, Kayah State which is situated in the eastern part of Myanmar. She holds a degree of Bachelor in Computer Science (B.C.Sc) from Loikaw Computer University in 2005 and a degree of Bachelor of Arts in English (BA,Eng) as a distance education from Taunggyi University in 2003.

After graduating, she worked as a Field Facilitator at Integrated Community Development Project/United Nations Development Program from 2005 to 2010. Then, she worked as a Technical Specialist in Capacity Development at ICDP/UNDP from 2010. Then, she was awarded the scholarship from Asia Pacific Scholarship Consortium in 2010 to attend Master of Arts in International Development Studies at Chulalongkorn University in Bangkok.