



PDi-Kintha
Peace & Development Initiative
Education for Peace & Development



ANNUAL REPORT 2019

Content

1.	<i>About PDI-Kintha</i>	Page 1
	<ul style="list-style-type: none">a. Who we are and What we dob. Visionc. Missiond. Goals	
2.	<i>Advisory Board</i>	Page 2
3.	<i>Organizational Structure</i>	Page 3
4.	<i>Our core strengths</i>	Page 3
5.	<i>Our core value</i>	Page 5
6.	<i>Message from the Executive Director</i>	Page 6
7.	<i>Core Program Highlights by the numbers</i>	Page 7
8.	<i>The Peacebuilding and Leadership Program</i>	Page 7
	<ul style="list-style-type: none">a. Akyab Institute-AIb. Leadership Development Program (LDP)c. Bu May Education Centre (BEC)	
9.	<i>The Community Engagement Program</i>	Page 13
	<ul style="list-style-type: none">a. Community Engagement Initiative (CEI)b. Cultures of Dialogue/Sagarwine Projectc. Bridge Project (BP)d. Gender Based Violence Project (GBV)e. Storytelling Projectf. Eaint Met Thit Project (EMT)g. Research Projecth. Theatre Project	
10.	<i>Annual Database by Charts (Total Beneficiaries of Gender Breakdown and Ethnic breakdown)</i>	Page 25
11.	<i>Financial Information</i>	Page 26
12.	<i>Our Partners (Partner's name and Logos)</i>	Page 26
13.	<i>Our Donors (Donor's name and Logos)</i>	Page 27
14.	<i>Address and Contacts</i>	Page 27

1. About PDI-Kintha

PDI-Kintha was founded in 2013 in response to outbreaks of communal violence in 2012 and the more organized anti-Muslim violence that followed. Initial projects and activities sought to address the deepening religious and ethnic divisions that followed.

Early on, we focused much of our energy on building trust not only between communities affected by conflict, but also between community members and our staff. Through sports, music, and art activities we sought to transform attitudes driving conflict, raise awareness of issues underlying the conflict, and build skills to transform conflict.

We work with conflict-affected populations from central and northern areas of Rakhine State; however, following military clearance operations in August 2017 that lead to an exodus of over 600,000 people to Bangladesh and the subsequent barriers to access, we were forced to adjust the geographic focus area of some of our projects. We currently have 40 staff members implementing peacebuilding, education, and social cohesion activities in Sittwe, Butthidaung, Kyauk Taw, and Mrauk Oo townships (of central and northern areas of Rakhine State) as of January 2019.

On 15-16 July 2019, PDI-Kinta's advisory board was established with four board members of five board members. Advisory Board Meeting will be held two times per year. First advisory board meeting and second advisory board meeting were conducted by 15-16 July 2019 and 5-6 December 2019.

a. WHO WE ARE AND WHAT WE DO

PDI-Kintha is a civil society organization in Rakhine State working to promote social cohesion in communities affected by conflict and to develop the capacity of diverse youth to become leaders who will build a more peaceful,

b. VISION

Our vision is to normalize collaboration between communities in conflict in Rakhine State and for all communities to benefit from access to fair opportunities.

C.

MISSION

Our mission is to educate a generation of youth peacebuilders in Rakhine State, to support diverse communities to collaborate with one another, and to promote the value of representation in decision making at all levels.

d.

GOALS

PDI-Kintha will make significant and documented progress toward better collaboration between communities in conflict and fair representation of marginalized persons in multiple levels of decision-making.

Goal 1: There is increased social harmony amongst communities affected by conflict.

Goal 2: Diverse and marginalized people have greater access to opportunity.

Goal 3: There is increased momentum for peace in Rakhine State.

2. Advisory Board

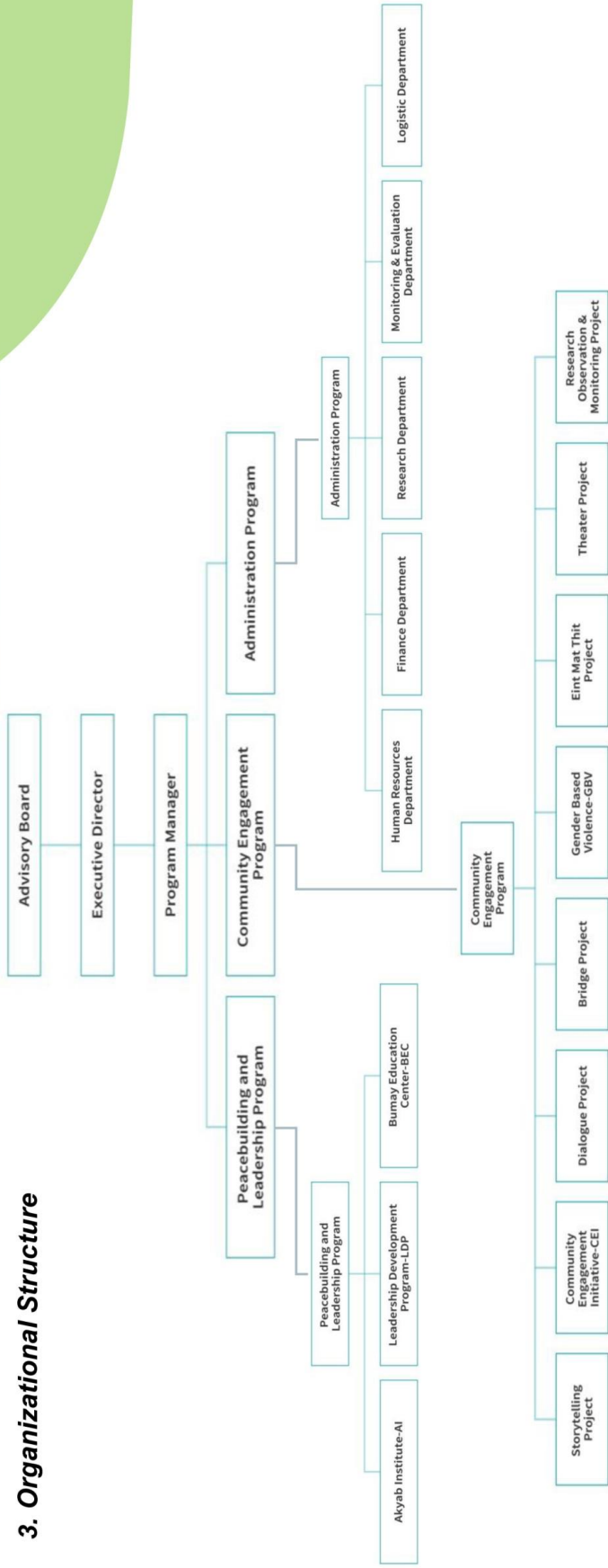
We believe in strong governance and accountability – to our mission, to the PDI-Kintha movement, and to our advisory board.

And this is the role of our advisory board, a group of highly experienced building industry professionals who hold senior positions on the staff or Boards of our Established member advisory board or who are closely affiliated with them. They represent the board diversity of our membership and contribute significant amounts of time, talent, and energy to further the mission of the organization.

The advisory board's role is to advise and oversee organizational strategy and governance, and to ensure we are operating effectively as a non-profit organization and delivering on our mission.

We follow best practice governance and elect our advisory board member every two years.

3. Organizational Structure



4. Our core strengths

A Rakhine-led peace initiative

As a Rakhine-led peace initiative, we have a unique position that we can leverage to transform extreme forms of ethnic Rakhine nationalism from their role in driving the violent conflict in Rakhine State.

Our staff are tolerant and empathetic. Many of us have grown up having close relationships with Muslims. Some of us (of our predominantly Rakhine staff) also speak Rohingya language. We utilize our relationships across a broad spectrum of Rakhine society to change attitudes and mobilize support for peace.

Trust-building

Since PDI-Kintha's inception we have strived to build trust between communities in conflict. Our work requires that we continually build trust at every step of the project cycle. We have developed unique abilities to build and maintain trust with a great diversity of stakeholders.

Changing attitudes

Recognizing that attitudes are a key component to the conflict dynamic, our programs put much emphasis on personal transformation.

Successive alumni and participants attest to vast attitude changes they have experienced as a result of being involved in our projects. As attitude influences behavior, many have become involved in further efforts to build peace.

A young, diverse and motivated staff

Our staff is young. Most of us were adolescents when the conflict began. We mobilize for peace predominantly amongst the youth.

We are diverse. We are predominantly ethnic Rakhine, but we also have staff members who are from Rohingya, Chin, Thet, and other ethnic groups. We strive for gender, ethnic, and religious diversity amongst our staff and participants.

We are motivated. All of us recognize the urgent need to build peaceful relationships amongst diverse communities in conflict in our state.

A learning organization

Recognizing the diverse experiences of people across the state, we place much attention on learning from each community where we work.

Our projects integrate learning throughout the project cycle and we strive to share documented knowledge we generate with other peace practitioners and NGOs.

A growing alumni network

Having begun operations in 2013, we are pleased to host a growing alumni network from both our more in-depth education programs as well as from our short courses and projects.

Utilizing the growing number of motivated alumni, we hope to build momentum for peace and leverage the network for broader and more collaborative actions for peace.

5. Our core value

Diversity

We see diversity as strength and recognize the unique diversity amongst all of the people of our state.

We promote the value of diversity in our programs and strive for diversity amongst our staff and partners.

Justice

We believe that a positive and sustainable peace cannot be achieved without justice, and we do our best to help our staff, partners, and participants understand the issues related to justice (and injustice) that are relevant to the people who live in our state.

Accountability

We work to achieve the highest degree of transparency and accountability in our work and we hope to be an example of how organizations and communities can uphold accountability in their lives.

Collaboration

We believe that collaboration between diverse people is the best pathway to peace and development.

Our programs build collaborative relationships amongst diverse people and we strive for collaborative decision-making within our organization.

Human Dignity

We believe that all people should be treated with dignity and respect. We do our best to operate in ways that respect the dignity of everyone and we strive to instill this value amongst participants and communities where we work.

Sustainability

We recognize that building peace is a long-term process and we are invested in finding ways to promote both the sustainability of our efforts as an organization and of direct actions for peace at the community level.



6

Message from the Executive Director

Dear Friends and partners,

In December 2019 it will be over half a decade since PDI-Kintha was founded. As we reach that significant milestone we have a chance to reflect on our achievements.

Today, we are a leading civil society organization empowering youth peace leaders and promoting social cohesion. We have solid work experience within communities facing conflict and segregation in their daily lives. We recognize that we would not be able to carry out our challenging yet important work without the support from our partners and friends who consistently stand as the foundation for our activities and vision.

In recent years we have seen conflict that has displaced communities, including the forced deportation of almost a million people to our neighboring country, Bangladesh. Those in power have not facilitated resettlement for internally displaced people and have proven unable to bring a single refugee back to their homeland. Moreover, the authorities have completely failed to facilitate meaningful dialogue for communities affected by the conflict. Further, from January 2019 until now, intense fighting between the Arakan Army and Burmese Military has resulted in over 90,000 additional people being displaced and the deaths of nearly 100 people.

This is a challenging time for Rakhine State. There are, however, also encouraging signs of grass roots progress surrounding youth engagement within the community, as well as enhanced dialogue and social cohesion between those sharing differing religious and ethnic backgrounds.

PDI-Kintha runs two main programs as year long and short term mobile trainings. Our yearlong peace building and youth leadership program has reached a total of 256 students who are actively involved in influencing progressive political and social change in Rakhine State. Our short-term community engagement initiative program has reached an additional 3,976 participants. PDI-Kintha is proud to observe our alumni network growing. These individuals are champions of positive change in our state.

I wish to thank our colleagues, partners and the communities we work with, who, over the past 7 years, have given their time, energy and dedication to promote social cohesion and bring positive change to people's lives in Rakhine State. I also want to thank our donors who recognize our contribution and have given their financial support to our work. We know that the work of PDI-Kintha and our partners is more crucial than ever as we stand ready to face the challenges ahead.

Sincerely, 

Kyaw Hsan Hlaing

Director

7. Core Program Highlights by the numbers



8. The Peacebuilding and Leadership Program

The Peacebuilding & Leadership Program is a long-term, intensive training program with regular batches of students to develop the capacity of youth, particularly those affiliated with civil society groups and political parties to become leaders of positive change.

a. **Akyab Institute-AI**

The **Akyab Institute of Social Studies (AISS)** was established by 2017 and it offers a one-year intensive training program in effective leadership, social issues, civics education, life skills, peace building, human rights, English language, and other technical skills. The program provides knowledge, skills and confidence that allow participants to take advantage of the opportunities that are available to them. **So far there are a total of 84 beneficiaries of AI (2017-2019).**

i. Number of Beneficiaries (Unemployed and Employed)





ii. What the alumni do

- | | |
|---|---|
| <p>01 Myo Tun Naing
HR Assistant
Peace and Development Initiative</p> | <p>02 Kaung Khant Zaw
M&E Assistant
Peace and Development Initiative</p> |
| <p>03 Myo Myat Htay
Part-time facilitator
Story telling project (PDI-Kintha)</p> | <p>04 Myat Aye Thazin
Project Officer
Center for Social Integrity</p> |
| <p>05 Zaw Htun
Teacher
GIZ</p> | <p>06 Kyaw Zin Win
Program Organizer
The Wings Institute</p> |
| <p>07 Aye Nyein San (P)
Outreach facilitator
Peace and Development Initiative</p> | <p>08 Mg Hla Aung
Responsible Person
Rakhine Youth New Generation Network</p> |
| <p>09 Zaw Htay
Community Facilitator
CDN-ZOA</p> | <p>10 Wai Wai Linn
Distribution Assistant
People For People</p> |
| <p>11 U Khine Than
Food Distributor
People For People</p> | <p>12 Tin Mar Tun
M&E and Project Officer
CERDA</p> |
| <p>13 Kaung San Hein
Part-time facilitator
Story telling (PDI-Kintha)</p> | <p>14 Han Tun
Data Collector
Peace and Development Initiative</p> |
| <p>15 Sein Hla Tun
Distributor
Meik Swe Myanmar</p> | |

iii. Feedback from Three Participants

Htwe Htwe Yin

Pauk Taw Township, Batch-II Student

"If I mention perception before and after I joined this school. I have already changed my perception. I want to mention before I joined this school, mostly upon the diversity and other religious saw negative view and hate them but not now, I can see them with positive view, and then can see their need and values. Now I am flexible to communicate with them. Another one is concerning with the gender before that gender is concerned with only girl, I did not see role of boy and how they feeling. Now I have known and seen all of them and can respect LGBT."



Phroe Hein Twan

Sittwe, Batch-II Student

"I have a plan to participate in my respective community as much as I can. If possible, I will set up a powerful youth organization to enhance the youths living in Arakan. Moreover, I will strive to attain scholarship from a foreign country by applying the skills I've got from this program."



Zaw Htay

Ponnagyun, Batch-II Student

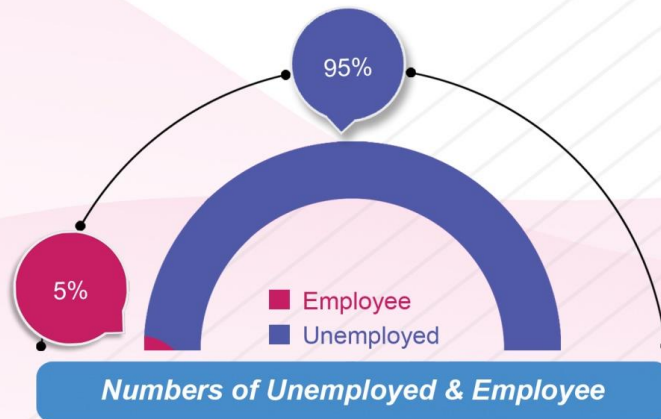
"I would join short time trainings, conferences and English course like IELTS. And I would kind to get a job. After working for 3 years, I shall apply some scholarship about social science abroad. I want to be an activist for social change."



b. Leadership Development Program (LDP)

The leadership Development Program was established in 2016 in Buthidaung Township. We implement 2 batches per year; one batch offers a 3-month intensive course on Leadership skills, civic, peace education, English language, and computer skills. There are 20 participants in a batch and study 5 days per week. Leadership Development Program is conducted in Buthidaung focusing on bringing together a diverse range of youth from Arakan State, who seek to gain skills to lead their local communities towards positive change. We have already completed five batches and 95 students were trained in these subjects.

i. Number of Beneficiaries (Unemployed and Employed)



ii. What the alumni do



iii. Feedback from one participant per each batch



Kyaw Moe Thu
Batch (4)

"We had learned effective and cooperative, responsible community representative leadership style, communication and other essential needs and tools such as, civic knowledge, types of Citizenship, Responsibilities of Responsible Citizens, Basic knowledge of UDHR, which are very helpful and effective in community to achieve sustainable successes, community development and peaceful society. After LDP, I can clearly classify and currently performing my rules and responsibilities for community, for future development of community to achieve sustainable peace. At present, I am working in the Advocacy Fellowship Program with close collaboration of PDI for nine months, through Civil Society and Media Project (ii)."

Asmah

Batch (5)

"Before my perception on ethnic/ religion and the human rights were different but now being in different religion is not a great thing. Being human is entitled to every right. Being different religion should not be considered as different to each other because all human beings are the same. After LDP training I came to know what kind of citizen I am and which rights I am being abused and the difference between the rights of active citizen and legal citizen. The experiences which I have learnt from LDP are supporting me in various ways because these experiences are essential in our everyday life. I believe that everyone should have this knowledge and experience what LDP gives, particularly in our Northern Rakhine State where occurring lots of conflict."



Ohnmar Win

Batch (5)

"Before I join this program, I didn't have any confidence. I live lonely. I had bad communication. I didn't know how to treat people. Now I changed and I respect all in our community. After this training I came to know about it. Therefore, I've learnt how to communicate and respect to different community and religion members like family. I think that it increased because of teasing to each other, doing presentation activity, making role play and participating in any activity made us to understand how to respect to each other and human dignity."



Khine Khin Thaw

Batch (6)

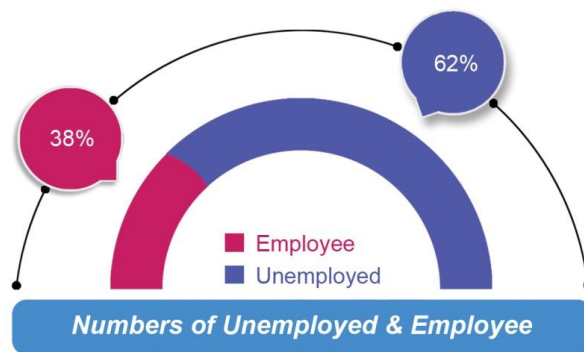
"Before, I was unknown by my authors and capabilities. Now, I'm borne in on. Getting more pity and soft on others. I feel the relationship based on self-respect and human dignities are getting increased. Those experiences which I have got by joining this program are very constructive for my advancement. My concept has rather changed on the ethnic/religious diversity. I had never with multicultural ethnic. I had never talked with them closely. Now, I don't have those behaviors. Even not co-religionist I treat/talk better, discuss and cooperate in vacant with my friends and chum. I feel that LDP program has effectively empowered me to work as a leader in my respective communities. Because this LDP program instruct those accoutrements, behaviors which a leader should have."



c. Bu May Education Centre (BEC)

The Bu-May Education Centre (BEC) was established in 2018 with the aim to empower Muslim youth from Sittway IDP camps and nearby villages through academic and vocational training. The BEC program has been structured as a three-month intensive academic and vocational training program followed by a two-month internship placement. Total beneficiaries of BEC (2018-2019) are 49 people.

i. Number of Beneficiaries (Unemployed and Employed)





ii. What the alumni do

- | | |
|--|---|
| <p>01 <i>Ma Sisar</i>
Teacher
Baw Du Ba Government School</p> | <p>02 <i>Ma Moe Moe Than</i>
Volunteer for RHC
MHAA</p> |
| <p>03 <i>Ma Ohn Mar Thein</i>
Volunteer Teacher
TKP School</p> | <p>04 <i>Mg Aung San Oo</i>
Business
Own Business</p> |
| <p>05 <i>Mg Tin Tun Aung</i>
Volunteer teacher
Bumay School</p> | <p>06 <i>Mg Shwe Mg</i>
Tuition teacher
Private teacher</p> |
| <p>07 <i>Mg Kyaw Hla Tin</i>
Business
Own Business</p> | <p>08 <i>Mg Tin Oo</i>
Apothecary
Pharmacy</p> |
| <p>09 <i>Ma Win Win Tun</i>
Teacher
ThanTawli Government School</p> | <p>10 <i>Mg Than Tun</i>
Business
Own Bussiness</p> |
| <p>11 <i>Mg Tin Htoo Lwin</i>
Facilitator
PDI</p> | <p>12 <i>Mg Kyaw Hla</i>
Assistant Officer
PDI (Story telling project)</p> |
| <p>13 <i>Mg Kyaw Kyaw Hlaing</i>
Teacher
Bar Sar Ywar School</p> | <p>14 <i>Mg Zaw Lwin</i>
Teacher
Dar Paing School</p> |
| <p>15 <i>Mg Kyaw Naing (2)</i>
Tuition Teacher
Private Teacher</p> | |

iii. Feedback from Three Participants

Ma Siser

(Batch-I), Bu-may Education Center

"Before I joined BEC program, I never thought I could be a leader as I were losing my dreams and rights in a daily basis. Now, BEC program has effectively empowered me to work as a leader for my respective communities. I have confidence that I will be able to develop a better situation and creating opportunities for them. I believe that our country (Myanmar) will be achieved peace very soon if the people are accepted as Myanmar citizen without any discrimination on identity, ethnic and religion. I respect and kind to others as I get to realized that respecting others is respecting myself."



Ma Ohmmar Thein

(Batch-I), Bu-may Education Center

"After joining BEC program, I see changes in myself. I was weak in communication. I didn't know how to talk people in a good way. Now I've learnt how to communicate and respect to diverse community as I do respect to myself and my family. The communication and other essential skills such as problem solving, decision making, civic knowledge and presentation skills which are very helpful and effective in community to achieve sustainable peace, community development and peaceful society. Confidently, I could foresee my future and its very clear to me that I will have an optimistic life ahead by the effective guidance of BEC Program."



Tin Htun Aung

(Batch-I), Bu-may Education Center

"I thought I was quite weak in education before joining BEC program. But now, my strengths and weakness have been changed. I have got difference experiences from social sciences studies through Civic Education, Conflict and Peace, Computer, English, Work Skills and Vocational trainings. At the end of this program I came to self-dedicated to the development of my respective community. I believe that providing education is the only solution to help people out of poverty. Currently I am supporting to the vulnerable youths in order they belong to a better future. By sharing our loves and respect to others we can achieve respect in return. We all (human) are the same and we can make a peaceful world by cooperation of diverse communities."



9. The Community Engagement Program

The Community Engagement Program focuses on trainings, dialogue sessions and applied art/music/storytelling/media activities in rural areas to promote collaboration between diverse communities and enhance their ability to resolve conflict nonviolently.

a. Community Engagement Initiative (CEI)

The Community Engagement Initiative (CEI) was established in 2014, and it delivers six-day intensive trainings, in leadership skills, civic education and peacebuilding for communities in northern Rakhine state. Facilitators build relationships with the stakeholders and design trainings for promoting the social cohesion between the diverse communities. Total beneficiaries of CEI (2014-2019) are about 1500 people.

i. Number of Beneficiaries Gender & Ethnic Breakdown)



ii. Feedback from Three Participants

Maung Aye Zaw

Lint Zin Ywar Thit, Kyauk Taw Township

"I completed the social cohesion training of Engagement Initiative on September, 2019. Before the training, I thought that we, Rakhine people are more superior to other ethnicities such as Mro who embrace Christianity and Khami. And, I too much hated the Muslim people either. So, I indeed did discriminate against the Mro people who come to school in my village when I was young. As consequences, they (Mro students) became feared of coming to school as well as they also hated us (Rakhine) too much. As I expressed, what happened in the past was terrible. I think it is because we didn't embrace the diversities, and didn't appreciate differences we have. So, I think we could live peacefully if we embraced the diversities as well as respect each other."



Nyi Nyi Tun

Wae Gnee Htaung Village of Kyauk Taw Township

"I am Nyi Nyi Tun from Ah Lay Gyun village of Kyauk Taw Township. I had to learn a lot of things from this training. I indeed started to experience to speak in front of people just in this training. In my first presentation here, I was very nervous as well as feeling very shy. However, I could have reduced my fears of public speaking a bit by a bit through presentation and group discussion. And, before this training, I looked down on the diverse people. In addition, I didn't tend to treat them with respect. Now, I think that treating someone disrespectfully is one of the major causes of conflict. In this training, I had to learn how to communicate with the people in the constructive and respectful way."



Phyu Phyu Soe

Thae Pone Village of Kyauk Taw Township

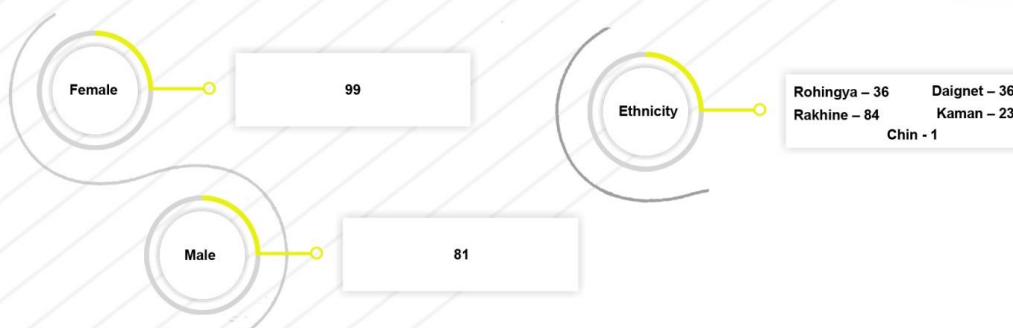
"I am Phyu Phyu Soe from Thae Pone village in Kyauk Taw. I completed the social cohesion training of Community Engagement Initiative-CEI on August, 2019. Before this training, I mistakenly considered the diversity cause of conflict. In other words, I thought that if we lived with diverse people, there can be conflict based upon religion, ethnicity. Therefore, I considered the conflict happened between Rakhine and Muslim normal. After this training, I realized that diversity can be perceived either positively or negatively. If we perceived it positively, we can live peacefully as well as can be interdependent. Of course, if we considered it problem, there would be a lot of conflict."



b. Cultures of Dialogue/Sagarwine Project

The Cultures of Dialogue/Sagarwine Project was established in 2018 with the aim of fostering the sustainable 'Culture of Dialogue' bringing members within a community around the issues they face. The change it seeks to achieve is that peaceful and inclusive dialogue eventually becomes the 'go-to' mechanism when potential conflicts emerge in the community. By supporting an intra-communal dialogue capacity through a training curriculum, dialogue forums and bonding communal actions, the aim is to build knowledge on how to prevent and mitigate conflict peacefully and to create a potential for dialogue between the communities of Rakhine State. The project's overall theory of change is that if a culture of inclusive dialogue is facilitated within communities, they will be able to peacefully prevent emerging conflicts and build resilience against conflict, polarizing narratives and hate speech. This will contribute in building a momentum towards challenging the structural causes of cultural and direct violence in Rakhine, as communities are able to respond to potential conflicts through dialogue and communal action. Total beneficiaries of Dialogue project are 616 people.

i. Number of Beneficiaries (Gender & Ethnic Breakdown)



ii. Feedback from Three Participants



Aung Nyein Kyaw

Tha Khuy Village, Buthedaung Township

"I am Aung Nyein Kyaw from Tha Khuy village of Buthedaung Township; joined the 8 days dialogue training on October, 2019. Before joining this training, I was so shy to speak in front of people. Openly, I was very weak in communication then. But I developed my communication skills and facilitation skills after this training. For some people in my village, making just the argument during the meeting is normal. In other words, those people tend to argue with each other that makes the meeting ineffective. So, I tried to applied the dialogue facilitation tools learnt from this training in order to transform argument into dialogue."

Khain Moe Nwe

Thar Yar Gone Village, Sittwe Township

"I am Khain Moe Nwe from Thar Yar Gone (Kaman) village of Sittwe Township. I joined the 8 days dialogue facilitation training conducted by Sa' Gar Wine project. Before the training, I was very weak in communication. For example, I shouted at my apprentice; but after attending dialogue training, I had strong cooperation with other people during working together as well as I accepted different ideas of other people. One day, my older brother shouted to my younger brother to get up. At that time, my younger brother got angry with him. When they had the conflict, I talked to them to solve the problem by talking with each other in the constructive way."



Khin Thidar Tun

Thin Ga Net Village, Sittwe Township

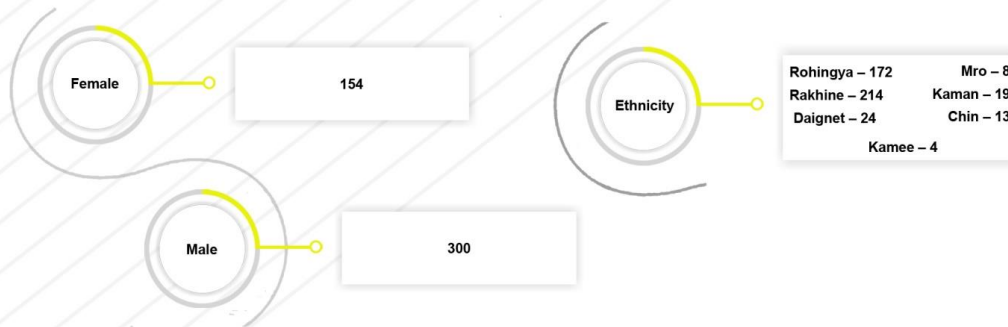
"I am Khin Thidar Tun from Thin Ga Net Village of Sittwe Township. I joined the eight days dialogue training conducted by Sa'Gar Wine project of PDI-Kintha. During the training, we had to make lots of presentation and group discussion. Hence, I became more confident in the public speaking and know how to make the effective collaboration with other people after the training. I indeed came to realize that we need to embrace differences we have as well as need to respect so as to live in harmony."



c. Bridge Project (BP)

The Bridge Project (BP) was founded in 2015 for building the relationships between members of communities in conflict through cooperative sport and art activities. BP is conducted in communities in urban and rural areas in Sittwe, and Buthidaung Townships.

i. Number of Beneficiaries (Gender & Ethnic Breakdown)



ii. Feedback from one participant per each batch

Nanda Aung

Football Competition



"I think, this activity purpose is to understand the value of diversity and to get a chance to join with a network because the people who were participate from different areas. As you know, football playing is a way of understanding in a team. At first, I have a challenge to connect with other people who I have never known them when I played football in this activity. Finally, I could play football by linking with other people. I have learnt many things from this activity that although people are different if we find common ground, we can get a good situation finally that I believe."



Ran Lin Naing

Culture Food Show

"I am satisfied with getting a chance to participate in this activity. Not only I have a chance to show our culture foods but also, I got a chance to know about other ethnic culture food from this event. During this activity, we have collaborated with other friends by doing a culture food show. And, we also have the experience of our understanding one another. In this activity, I have known about Chin culture food, Mro Culture food and other Culture foods. I was very during this activity. The culture food show not only eats traditional foods but also helps preserve and preserve the ethnic food. It helps to bring back memories. It can be appreciated."

d. Gender Based Violence Project (GBV)

The GBV Project was established in 2019. This project is focused on the prevention of Gender Based Violence. IRC partnered with PDI-KINTHA as part of a UNFPA funders project. IRC provided PDI-KINTHA with technical training and capacity building in GBV, included trainings on GBV and technical components of response and prevention, with a focus on mentorship and on-the-job trainings at IRC Women's and Girls Centers. IRC supported a digital literacy training programming in both PDI's center as well as IRC's Women and Girls Centers. Total beneficiaries of GBV are 55 people.

i. Number of Beneficiaries (Gender & Ethnic Breakdown)



ii. Feedback from Two Participants



Husar Nar

Bu May Village, Sittwe Township

"I am Husar Nar who lives in Bu May Village of Sittwe Township. There were a lot of things learnt from the prevention of Gender Based Violence training conducted by PDI-Kintha. During training, I learnt difference between Sex and Gender. And I knew more about the what the sexual violence is and its consequence as well as the disadvantage of getting married before turning 18. Besides that, I really understood that gender equality is for everyone, not only for women after the training."



Phyu Phyu Than

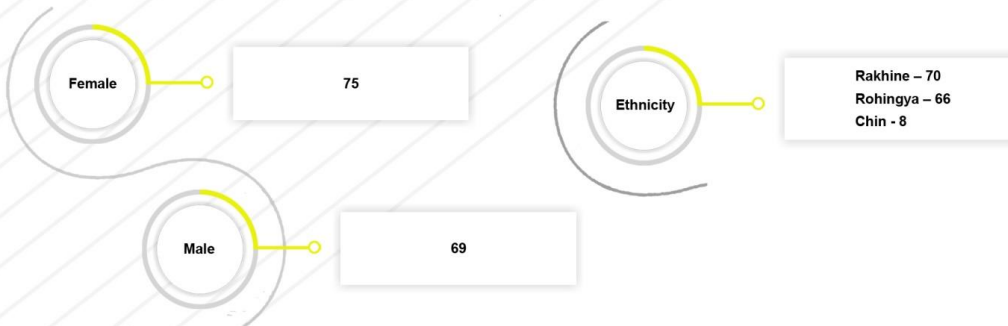
Bu May village, Sittwe Township

"I am Phyu Phyu Than who lives in Bu May village of Sittwe Township. I am very happy to get the opportunity to join the protection of Gender Based Violence training. After this training, I started to consider myself important. Before, I really thought that women are not as important as men because men have to work hard to support the family; so, women can finally depend on the men. However, after the training, I realized that women have the capacity to depend on themselves if women got the rights as equally as men."

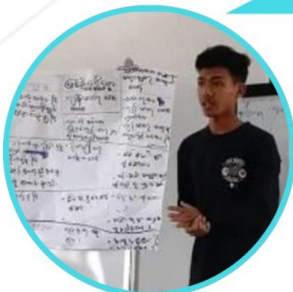
e. Storytelling Project

The Storytelling Project is about sharing biographical narratives. During conflict, the communication space between sides becomes limited. Peoples' perspectives narrow down; they can see only their own side of the events. Prejudice grows. The sides become more estranged and forget, that there are things they have in common with the other side. Storytelling can be used to build trust and help the conflicting parties to see also the other sides' perspective. When two people tell each other a story about themselves in a sincere and open manner, they become closer. If the story is told well, it contains people' emotions, describes their fears and hopes, shows their dilemmas and dreams. Telling a story can be like painting a picture. The listener can even perceive the colors, smells and sounds, the storyteller encountered. While listening, we also feel the emotions a person had, during the described event. Listening to a story can be like wearing the other person 's shoes. Total beneficiaries of Storytelling project are 144 people.

i. Number of Beneficiaries (Gender & Ethnic Breakdown)



ii. Feedback from Two Participants



Aung Ko Lat

Bu May Village, Sittwe Township

"I am Aung Ko Lat who joined the story telling session conducted in Bu May village of Sittwe Township. At first, I was a bit reluctant to attend the training when I knew that there will be the Muslim people in the training. But I decided to attend that session. In the story-telling session, the stories of some participants made me sad because it was about difficult situation faced in their life as well as about the restrictions such as no freedom of movement which terribly makes them face the difficulty for the medical care. When I heard such stories, I really came to empathize with those people."



Khin Khin Than

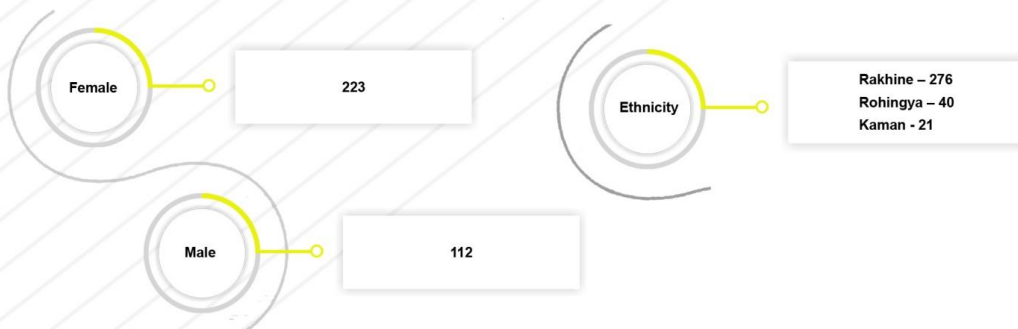
Bu May village, Sittwe Township

"I am Khin Khin Than from Bu May village of Sittwe Township. Frankly, before I used to think that story telling is just about telling the legendary things. However, When I joined the story telling session, I had to listen to the many stories of participants which really touched my heart. And, I really felt motivated to share my story when I saw other participants listening carefully to me. Indeed, many of their life stories are similar to mine. Before I wasn't acquainted even with the participants from our village. However, during the training, I was more familiar with every participant. In addition to that, I had to know a lot about their life stories. Therefore, I think we can build the friendship and trust through story-telling."

f. Eaint Met Thit Project (EMT)

The Eaint Met Thit (EMT), established in 2018 is a mobile vocational skills training project which is oriented toward benefitting diverse youth in 20 villages in Sittwe and Kyauk Taw. Most of the target villages of the EMT project are the villages where PDI has been currently implementing CEI project since 2016 and built strong a relationship with the community members. The EMT project will aim to foster individual and community entrepreneurship by facilitating four-day training workshops that will cover technical skills and business management and marketing. Total beneficiaries of EMT are 393 people.

i. Number of Beneficiaries (Gender & Ethnic Breakdown)



ii. Feedback from Two Participants



Khin Thidar Htun

Thin Gnet Village, Sittwe Township

"I am Khin Thidar Htun from Thin Gnet Village of Sittwe Township. After the soap and shampoo training from Eainmet Thit (New Dream) project of PDI-Kintha, I was given small grant for starting up my small business. I am now producing both soap and shampoo to sell in my village. I have the plan to expand my business by distributing the products the villages nearby."

Ba Oo

Maung Ni Pyin village, Sittwe Township

"I am Ba Oo from Maung Ni Pyin village of Sittwe Township. I completed the soap and shampoo training of Eainmet Thit (New Dream) project of PDI-Kintha on Jun,2019. After the training, I attempted to produce shampoo and soap as an experience with the resources I have. However, the quality was not very good. So, I asked for help from the trainers of EMT for making the quality better. They guided me how to use the resources. Fortunately, I was given the grant from the project as I was very interested in soap and shampoo production. Now, I am starting up my own business by selling the products in my village."



Than Than

Kyay Taw Pike Sake, Sittwe Township

"I am Than Than from Kyay Taw Pike Sake of Sittwe Township. I feel very happy to get the opportunity for attending mushroom growing training given by EMT project. After the training, I firstly grew the mushroom with my parents at home for the consumption of family members. When my neighbors wanted me to grow the more mushroom for selling in the village, I proposed the small grant from EMT. I am now making my own business by distributing the mushroom not only in my village but also in the villages nearby."



g. Research Project

The Research Project supported two research papers in Rakhine State. The first part of the research focuses on the perceptions, relationships and coordination between CSOs, CBOs and the international community on their response to communities affected by the conflict. The second part of the research assessed the language barriers faced by the different communities in Rakhine to access services and service delivery provided by different stakeholders. The grant included a desk review and field research in the following Sittwe, Mrauk-U, and Buthidaung, Rakhine State; areas of long-standing ethnic and religious conflict.

i. About Study One

"International and National Organizations in Central Rakhine State: Collaboration and Perspectives"

This research report investigates the existing state of collaboration between national and international organizations in central Rakhine State, Myanmar. Researched between July and October 2019 with generous USAID funding, this project seeks to better understand perspectives and collaboration in order to make recommendations to all stakeholders.

The activity of various international humanitarian and development actors increased in central Rakhine State as a response to displacement of mostly Muslim communities in 2012. Since that time, public sentiment has often interpreted international actors as politically biased and as a contributor to the broader tensions. This has limited the space available for collaboration between international and national actors.

From late 2018 the escalating armed conflict between the Arakan Army (AA) against the Myanmar military (*Tatmadaw*) has changed the landscape for the humanitarian and service suppliers in Rakhine. Both international and national organizations have faced increased restrictions of movement and limited access to the areas affected by conflict.

This report is based on the responses of a significant number of organizational representatives working in Rakhine State, with 52 key informant interviews and five focus group discussions with staff from community-based organizations, civil society organizations, national and international non-governmental organizations, United Nations agencies and donor organizations.

ii. About Study Two

"Language Barriers Effect Inter-communal Relationship in Sittwe, Thandwe, and Buthidaung"

This report presents findings of a preliminary exploration of how language barriers impact inter-communal relationships in Rakhine State, Myanmar. Researched between October and December 2019 with generous USAID funding, this project sought to uncover the perceptions of villagers identifying with a range of ethnic groups, surrounding the role of language in facilitating or discouraging, harmonious social relationships and peaceful communities more broadly. The research then is about social cohesion and language, rather than a study of linguistics.

Inadequate education provision, including cultural and linguistic education; desperate poverty; economic neglect; the side-lining of ethnic minority rights, including the demonization of minority cultural practices; and protracted situations of segregation along ethnic lines contribute to tense social relations between communities engaging in differing religious and cultural, including linguistic, practices. Townships which exhibit strong ethnic integration and dependency within the realms of education, business, and daily village administration and where communities speak and understand shared languages, appear to enjoy close inter-ethnic relations which serve to protect communities from escalating conflict.

State-orchestrated violence across the region in 2012 and in northern Rakhine state in 2016 and 2017 has resulted in the re-engineering of social demographics in Rakhine state. Large numbers of Kaman and Rohingya Muslims have been expelled from Kyauk Phyu; almost all Rohingya Muslims have been expelled from downtown Sittwe, and the majority of Rohingya residing in townships of Maungdaw and Buthidaung have been forcibly displaced to Bangladesh. These state-led population movements have significantly impacted the nature of interactions between communities and thereby their ability to learn one another's languages. The segregation of communities in Sittwe, for example, prohibits Rohingya access to Rakhine language education and interactions between Rohingya and Rakhine friends and colleagues. This means that Rakhine language ability amongst Sittwe Rohingya and Rohingya language ability amongst Sittwe Rakhine are on the decline, which does not bode well for re-integration initiatives.

This report is based primarily on the perceptions of individuals identifying as Rohingya, Kaman, Rakhine, Daingnet, and Maramargyi across the townships of Buthidaung, Sittwe, and Thandwe, garnered through 59 key informant interviews with 68 respondents.

What are the highlights of the two research papers?

Key Findings for Study One

- There is a severe and disabling lack of knowledge of and communication between national and international organisations working in Rakhine State which forms the basis for misunderstandings and mistrust. While collaboration has increased during 2018 and 2019, misperceptions and mistrust linger, and communication is rarely open. The worrying lack of awareness and the dynamic context means that improved relations may not be sustainable. Building relationships and trust now is essential. There are widespread presumptions among international agencies about Rakhine-based national organisations, including that they are unwilling to work with Muslim communities, are prejudiced or have low capacities are widespread. In many cases, these are based in unfamiliarity and hearsay rather than fact. This reflects and is driven by a lack of effective and shared mapping of national and international organisations.
- Between international and national organisations, the cultural gap and even the rationale for organisations' existence is a key barrier to collaboration. While international agencies cite humanitarian principles, many organisations in Rakhine were founded to support Rakhine communities and often have no knowledge of humanitarian principles.

- Unintentionally, the restrictive policies of government enable collaboration by forcing organisations to find new ways to access communities. While government stakeholders were not consulted during this research, respondents report different experiences with different levels and departments of government. While most government actors were perceived to be ambivalent about national-international collaboration, the Department of Social Welfare (DSW) was seen as most supportive despite little action to encourage collaboration to date.
- There is a surprising lack of knowledge regarding international agencies support to newly displaced communities. This reflects a lack of effective communication by international agencies.
- Organisational development is required for national organisations. International agencies can support this need. Efforts can look to local norms and best-practice of existing structures to ensure continued compatibility with the context, connectedness with communities, sustainability and effectiveness.
- Among international organisations, there is a lack of incentive structures to motivate localisation or the strengthening of civil society. Short-term contracts, financial interests and pressure to sustain the bureaucracy put the interest of international individuals and organisations before that of the community, deprioritising localisation and its long-term benefit to the community. In addition, the hierarchal nature of some international organisations and a sense of superiority among international staff identified by respondents means that localisation and interaction are not valued.
- While some donors clearly support localisation and actively engage and institute policies to strengthen civil society, others need to do a lot more to support national organisations in Rakhine.

Key Findings for Study Two

- Respondents consistently noted that language familiarity fosters prosperous and peaceful societies.
- Respondents of all ethnicities interviewed expressed a clear desire to speak a common language and to have access to education facilitating the learning, at least to a basic level, of all the languages spoken within Rakhine state.
- Language barriers, together with state-sanctioned discrimination based on ethnicity and religion, severely restrict adequate access to government services, particularly within the health, education, and immigration sectors.

- The situation of protracted segregation in Sittwe has significantly restricted the ability of Rohingya Muslims to learn the Rakhine language and of Rakhine Buddhists to learn the Rohingya language.
- Broken social and economic relationships caused by segregation are hampering the prosperity of communities. Further, segregation serves to reinforce a dangerous ‘in-group’ vs ‘out-group’ mentality which enables ongoing demonization of the Rohingya contributing to deteriorating rather than improving social cohesion in Sittwe township.
- Maramgyi, and to a lesser extent Daingnet, respondents reported being regularly fearful of speaking in their native language beyond the realms of their communities. Maramgyi and Daingnet reported that Rakhine frequently mis-label them as ‘kalar’ and harass them when they hear them speaking their native languages because of linguistic similarities with the Rohingya language. Though they remain largely in support of a common language, members of both groups expressed concern that their languages are at risk of disappearing if they’re not protected.
- Strong social relationships and shared language between predominantly Kaman Muslims and Rakhine Buddhists in villages within Thandwe township which exhibit dependency across the realms of education, business, and daily village administration enjoy close inter-ethnic relations. These close relationships appear to act as important social controls which serve to counter inter-religious tension and to an extent protect communities from escalating conflict.

h. Theatre Project

The current pilot project, funded by the German Bosch Foundation, will introduce Playback Theatre as an arts-based approach to facilitate communal dialogue through storytelling. An inclusive group of dialogue facilitator’s, previously trained in storytelling dialogue and other conflict transformation method’s, will be trained to perform personal stories for small audiences. In these theatre dialogues, personal stories find respect and acknowledgment. At the same time the enactment seeks to strengthen the connections and social cohesion in the community.

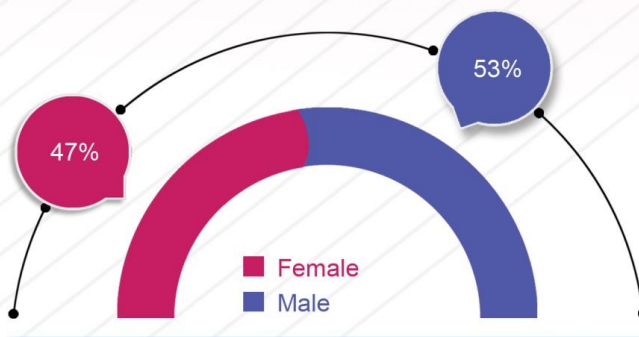
i. Election Observation & Monitoring Project

The Peace and Development Initiative-Kintha (PDI-Kintha) will use donor support for a coordinated campaign to enable citizens in Arakan State to become more active and informed participants in their country’s political processes and to foster collaboration in

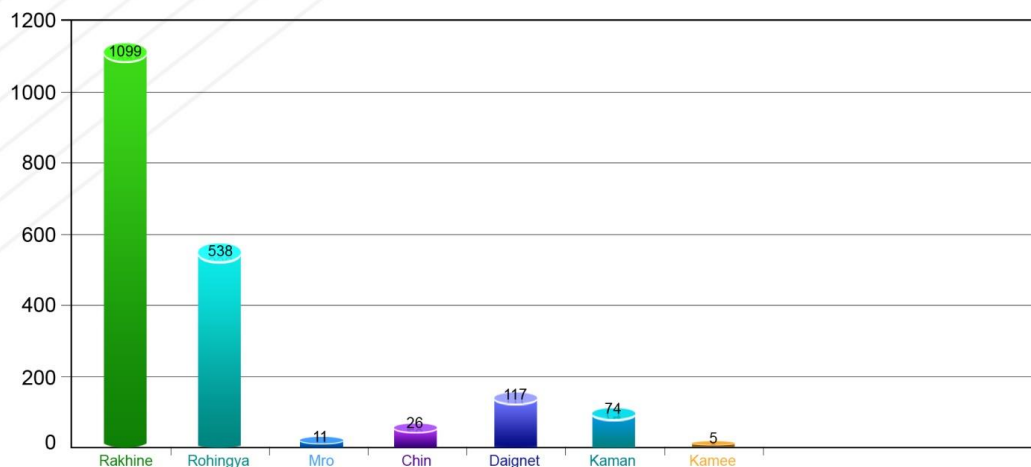
strengthening the integrity and credibility of Arakan State's electoral processes, including the empowerment of a locally led network of election monitors. An alliance of CSOs will conduct a range of activities including a voter education program and the initial preparations for an election monitoring and reporting mission. This project work will be led by the Peace and Development Initiative-Kintha (PDI-Kintha) in partnership with three other local CSOs namely, People for People, the Wan Lark Development Foundation, and the Rakhine Youth New Generation - Network (RYNG-N). Throughout the program, the alliance will consult with the People's Alliance for Credible Elections (PACE), and the Myanmar Election Observation Network, to ensure close calibration of awareness-raising materials and electoral monitoring procedures.

10. Annual Database by Charts (Total Beneficiaries of Gender Breakdown and Ethnic breakdown)

Gender Breakdown of All Projects Total Beneficiaries(1763)



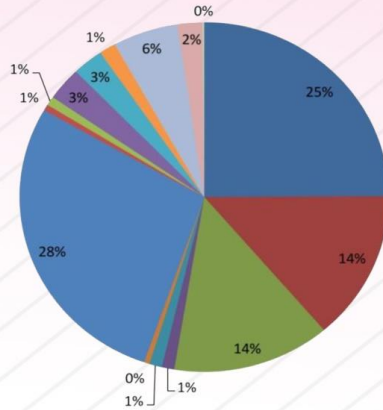
Ethnicity Breakdown of All Projects Total Beneficiaries (1736)



11. Financial Information

2019 Donor Income in USD

- National Endowment for Democracy (NED)
- Burma Relief Center (BRC)
- Christian Aid (CA)
- Olof Palme International Center (OPC)
- Culture for Peace (CFP)
- 2nd Qtr American Jewish World Service (AJWS)
- The Fund for Global Human Rights (FGHR)
- GIZ
- International Rescue Committee (IRC)
- Open Society Foundation (OSF)
- Unitarian Universalist Service Committee (UUSC)
- French Embassy in Burma
- Tharthi Myay Foundation (TMF)
- USAID
- Columbia University



12. Our Partners (Partner's name and Logos)



Wan Lark Foundation



International Rescue Committee-IRC



Organization for Building Better Society - BBS



People for People



Mote Oo Education



Culture for Peace



Rakhine Youth New Generation-Network



Inmedio (Berlin)



Turning Tables Myanmar

13. Our Donors (Donor's name and Logos)



National Endowment for Democracy (NED)



American Jewish World Service (AJWS)



Unitarian Universalist Service Committee (UUSC)



Burma Relief Center (BRC)



The Fund for Global Human Rights (FGHR)



French Embassy in Burma



Christian Aid (CA)



GIZ



Tharthi Myay Foundation (TMF)



Olof Palme International Center (OPC)



UNFPA



USAID/DAI



ifa



Open Society Myanmar (OSM)



Columbia University

14. Address and Contacts



PDi-Kintha
Peace & Development Initiative
Education for Peace & Development

+95 9442833455, +95 9442833454,
+95 9252800331

No.214, Mizan Quarter, Strand Road,
Sittway, Rakhine State, Myanmar

Executive_director@kintha-pdi.org

www.kintha-pdi.org