



## **Background**

CDA is providing conflict sensitivity accompaniment to Peace and Development Initiatives (PDI) in Myanmar. As a second engagement, both parties agreed to conduct a joint Do No Harm (DNH) field assessment in PDI's implementation areas after the DNH introductory training with staffs. This report outlines the findings as well as provides recommendations for the field assessment.

## **Field Assessment Objectives and expected outcomes**

CDA and PDI had, prior to the assessment, agreed on the following objectives for the assessment:

- Staff to have an increased understanding of DNH concepts
- Staff to be able to conduct a C&D analysis in their target areas, and analyze their program impact on the C&Ds
- Staff to have a list of key D&Cs that they monitor on a weekly basis
- CDA produces Field Assessment Report and PDI staff share findings back to villagers and related donors

## **Methodology**

Based on the accompaniment work plan between CDA and PDI, both parties agreed to conduct DNH field assessment in PDI project areas after the introductory of DNH training with PDI staffs. After the DNH introductory training with PDI staff was conducted in December 2017, both parties agreed to conduct joint DNH assessment for PDI project in February 2018.

PDI selected 3 villages, 2 downtown areas from their 4 projects - Leadership Development Program (LDP), Community Engagement Initiative (CEI), Bridge Program (BP), Parliament English class and Akyab Institute of Social Studies (AISS). Both parties agreed to do first context analysis based on connectors and dividers, then one-day impact analysis meeting conducted in PDI office.

## **Assessment Design**

In the assessment, a total of 7 PDI staff (M 3, F 4) and 2 CDA staff participated. On the first day, the assessment team conducted the assessment in Thin Pon Dan village and Parliament, Sittwe Township. On the second day, the team conducted the assessment in Thin Ga Nat (Kaman village) and Ko Saung (1) (Muslim village), Sittwe Township. On the third day of assessment, the team travelled to Buthidaung and conducted the field assessment in PDI office, Buthidaung Township. On the fourth day, the team conduct the assessment in the PDI office. Before the team conducted the assessment, the facilitator from CDA briefly did a refresher about the assessment tools for PDI staff.

At the end of each field day, as soon as the assessment team returned from the village, the team held a discussion at the PDI office on what they heard in the field and shared their thoughts and findings of



connectors and dividers. After the team did the context analysis based on connectors and dividers, CDA conducted program impact analysis interviews with junior and senior PDI staff.

### **Number of Respondents**

In total, the field assessment team spoke with 167 people (73 males, 94 females) from the beneficiaries and non-beneficiaries of these programs. PDI staff had been instructed to make sure to speak to “ordinary people”, “leaders” and “hard to reach people” in order to try to elicit responses from people that might have different thoughts, perspectives, and experiences. The respondents included elderly people, women, men, youth and village authorities.

### **Listening Methodology**

- The staff practised how to introduce themselves, which included a short statement of why they were talking to the villagers, and that they were hoping to gather a variety of community perception/ideas and learning about their feeling and experiences
- They tried to get a range of voices from Elder, Village Leader, Youth, Disabled and Women
- It was made clear that the exercise was not about gathering evidence of what was true or false, but rather to focus on the different perspectives of different people in the village and township, and to understand how PDI’s program interact with the people.

### **Limitation of the DNH Field Assessment**

- Some of the selected villages for the field assessment are far from Sittwe and the team had limited time to conduct the assessment the whole day.
- PDI field assessment staff are new to the CDA listening methodology and only had limited time to practice the methodology
- The time for the assessment was limited to 5 days. The field assessment team felt rushed and tired as each village is day return trip from Sittwe, and they conducted analysis meetings after every evening of the assessment period.
- As the field assessments are done during the day, some of the villagers who work on farms are not available.
- Most of the beneficiaries and youth are not in the villages and work in other township, so the team has limited to meet with all beneficiaries.
- For AISS, BP and LDP Programs, the team could meet with only beneficiaries and not meet with non-beneficiaries and others elders, leaders, disabled and women as the program is not village-based activities.



## **PDI Programs**

The field assessment covered 4 PDI programs – the CEI program, the BP program, the Leadership Development program, and the AISS program.

### **A. Akyab Institute of Social Studies (AISS)**

- The Akyab Institute for Social Studies (AISS) provides one year of education and training opportunities for young people to support their access to meaningful employment, higher education, and vocational training. The curriculum focuses on traditional academic fields, such as English and computer skills, and also incorporates training on social issues including gender equity, human rights and peacebuilding.
- The AISS program is run at the PDI office in Sittwe, with youth from central and northern Rakhine. It started in 2017. There are currently 30 rural and urban youth from communities in central and northern Rakhine

### **B. Community Engagement Initiative (CEI)**

- The Community Engagement Initiative (CEI) delivers 2-day intensive training, in social cohesion, leadership skills, civic education and peacebuilding. Working within ethnic Rakhine, Muslim and other diverse communities, CEI aims to transform negative attitudes and behaviours contributing to conflict, inspire and motivate to work towards peace and build local capacity for peacebuilding.
- The program started in 2013 and is conducted in villages in Buthidaung, Rathaedaung and Sittwe. It currently has 20 urban & rural community members, mostly mixed from Rakhine, Muslim and other communities

### **C. Bridge Project (BP)**

- The Bridge Project (BP) uses cooperative sport and music activities to build peaceful relationships between members of communities in conflict.
- The BP program started in 2013 and conducts activities in Buthidaung, Rathaedaung and Sittwe. This program includes participants from the CEI & LDP program, as well as other youth participants.

### **D. Leadership Development Program (LDP)**

- The Leadership Development Program (LDP) offers a 3-month intensive course on leadership skills, civic and peace education, English language and computer skills. LDP focuses on bringing



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- together a diverse range of youth from Arakan State, seeking to gain skills to lead their local communities towards positive change.
- The LDP program started in 2013 and is offered in Buthidaung. There is currently 25 urban youth from Rakhine, Rohingya and other communities.

**Program Objectives (Why?)**

- To build peaceful relationships amongst communities in conflict through social and economic integration.
- To transform communities from within by: Working within the ethnic Rakhine community to transform negative attitudes and behaviours contributing to conflict; inspire actors to work for peace.
- Including ethnically and religiously diverse staff working within Muslim and other communities.
- Build peacebuilding capacity of local communities. Include knowledge of peacebuilding topics and skill building.

**Program staff (Who?)**

There around 20 full-time staffs (13 males, 7 females) running PDI’s programs, all are from different locations of Myanmar. Also, there are local staffs who are recruited after they have finished the training in the program. Although there are no staff recruitment policies in an organization, generally, most of the staffing selection was in-line with following criteria;

- Local communities are priorities for projects
- Working and experiences with community
- Being familiar with project target area
- Well experienced about the social science issues

**Stakeholders (With whom do they collaborate?)**

- Collaboration with International Non-Government Organizations and other local organizations, etc.
- Collaboration with Township Administrator, village administrator to get approval for training and project implementation
- Collaboration with parliament on English class training for government staff

**Assessment Areas**

Program	Village/ Place	Township
CEI Program	Thin Pon Dan village (Rakhine), Thin Ga Nat village (Kamen), Ko Saung 1 village	Sittwe



	(Muslim)	
BP Program	PDI office	Buthidaung
Leadership Development Program (LDP)	PDI office	Buthidaung
AISS Program	PDI office	Sittwe

### Findings and Analysis

Based on the stories collected from the villagers, people from Sittwe and Buthidaung Townships, the participants started to identify the different connectors and dividers in the different communities that they work in. Following the divider and connector analysis, CDA staff facilitated a program analysis meeting at the PDI office, where PDI staff could reflect on their programs, and how their activities interact with existing dividers and connectors in villages and communities.

The analysis below lists the connectors and dividers identified in each program location and includes the possible impacts of program activities and actions and behaviours, on existing connectors and dividers. These impacts are based on the learning from field assessment teams in Thin Pon Dan village, Thin Ga Nat village, Ko Saung 1 village, AISS students, BP students, LDP students from Sittwe and Buthidaung township.

Note that not all the program activities may contribute to all the Connectors and Dividers existing in the community. The following impacts are a result of the interaction between the PDI program and the community.

#### A. AISS Program, Sittwe Township

##### Connectors

- As there is a variety of students attending in AISS school and they are from different ethnic groups, religions, and areas of central and northern Rakhine, participation in the program could improve connections among them.
- In the school, there is a feedback mechanism and students can give feedback to each other. This could help for better understanding and relationships among the students.



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- The main language used in the teaching is Myanmar and Rakhine languages, and the teachers use both when they deliver their lectures. Students do not find it difficult to understand the lectures. The use of both languages can build trust and understanding between the teachers and the students.
- Since students have the opportunity to work together in groups at school while cleaning and cooking on weekends, this encourages collaborative work and increases connection among students.

### **Dividers**

- Chin minority group is perceived to be favoured by most students in the school as Chin ethnic applicants easily pass the entrance examination. (There are 5 Chin ethnic students out of 7 who passed the entrance exam, while only a few applicants from the majority ethnic group passed this exam.)
- Since the English course is not appropriate for most of the students, all students have the willingness to split the sessions based on the English level. There are differences in English level within students and it could make the higher level students board in the session when the lecture is easy for them, and the lower level students feel overwhelmed. This results in the tensions between different level students.
- As the minority students in the school are talking to their same ethnic friends by their mother language, some of the other majority students think that the minority are saying gossips against them. The perceived distance is created among students of different ethnicities by speaking their own language exclusively with their counterparts.
- As there are different ethnicities and religions in school, some of the students don't want to discuss the topics around the ethnic and religious issues. Arguments and disagreement seem to pervade these discussions.
- The community doesn't really know about the AISS program and they think the students might receive some money by attending this school as this school is led by NGO. The students are discouraged by the lack of understanding by the community about their program.
- When there is some discussion about the Rakhine context in school led by the teachers, most of the Rakhine students are dissatisfied with the perceived one-sided discussion in which the ethnic groups are portrayed as being perpetrators versus victims. It may lead to the resentment felt by some students toward the teachers about being insensitive to the different local perceptions.

### **AISS Program's impact on Connectors and Dividers**

The social science courses provided by the program to youth from different communities provide an opportunity to raise their awareness about social cohesion, as well as improve their chances to pursue further studies or to get job opportunities. As the program targets youth from different communities,



the program provides students with opportunities connect and have a better understanding about each other by giving them spaces to learn know more about each others' different cultures and traditions, including those of minority groups. The students have no difficulty during the classes since teachers use both Burmese and Rakhine languages when they deliver their lectures. Although there are students from the minority group in a school, they are able to easily understand both Rakhine and Burmese languages. Lastly, the group works activities of the school give the students shared experiences and foster a sense of team spirit and cooperation among them, even if they come from different ethnic groups.

Because there are more students from the ethnic minority group currently enrolled in the school, there is a misunderstanding among some students who think that the program prioritizes ethnic minorities rather than ethnic Rakhine. Some students shared that they find the English lessons difficult while other students because they came to the program with a general knowledge of English, find the lessons easy. This has led some of the students who are having difficulties to become demotivated during class and sometimes results in emotional tension between them and those who are finding the lessons easy. During some of the lectures and discussions, the teachers use sensitive examples about the Rakhine context, particularly about the situation between the Muslim and Rakhine communities. As most of the students feel that these lectures have the intention of targeting one group for bullying the other group, some of the ethnic Rakhine students who hold contrary views are not motivated to join these discussions and there is an increase in emotional tension between them and the teachers.

## **B. Community Engagement Initiative (CEI)**

The section below lists the connectors and dividers identified in each of the villages included under the CEI program.

### **1. Thin Pone Dan village, Sittwe township**

#### **Connectors**

- The villagers' easy access to the healthcare services in town, in addition to the village clinic for children aged under 5, allows them to have no obstacles in receiving health care equally for all age groups.
- The villagers are happy that their school has teachers both from other areas and from this village and the number of school teachers increasing to over 40.
- The villagers have shared willingness to resolve the creek bank erosion problem and connect with the reforestation groups.
- As the village school is a branch school under another high school from a nearby village, the two villages are connected because of this school.

- The community members make decisions together in meetings and collect the money from the village for their community infrastructure, such as road construction.
- The village administrator's performance connects the villagers in the village, as he is popular and admired by all.

## Dividers

- The villagers have tensions with the school committee, which consists of more teachers than parents, and doesn't respond to the complaints about the teachers' absence from school.
- The tensions between villagers and military have increased over the military not responding to the complaints about land and field confiscations.
- The villagers are in constant a fear that the cows may be stolen and there is a suspicion that some villagers sell them to the Muslim villages
- Different names for different parts of the village such as southern part, creek part, middle part, etc, cause the villagers identify with their parts of the village and to be upset about the differences in infrastructure development, etc.
- The villagers are unhappy with the nearby police station not providing security, and that they need to do community policing themselves if necessary.
- The rich chicken farmers who have good relationships with authorities do not care about the other villagers' concerns for the health problems posed by chicken farming inside the village.
- Two funeral services groups, women and men groups, which raise funds separately cause mistrust among villagers as they are seen to not work together.
- The villagers are angry with the former village administrator for spending the government' budget for the main road construction on the building of the road near his house.
- The monks from other villages who are not from the same association don't come to the village's pagoda festivals, feeding into the divisions among villagers around the religious association.
- The villagers didn't like the dead soldiers being buried only in the cemetery of this village and were worried about the well-being of the villagers based on their superstitious beliefs. (The soldiers who died in battles with AA were buried in this village cemetery only and later in other villages too, using the voting system.)
- The availability of electricity is not equal across the different parts of the village and some villagers say that the part which needs electricity more doesn't get it.
- The displaced people from Man Zi who have been living here are perceived to be more economically better off because of the aids and the money which they made by selling their original houses.
- One villager who dug the road in front of his house to prevent trucks from passing is in opposition to all the other villagers.
- The board of trustees for celebrating the pagoda festival broke up due to cases of corruption 4-5 years ago, resulting in no pagoda festivals since then.





- There are tensions between youths and elders who think most of the youths are unemployed and those who have jobs spend their income drinking.

### **CEI Program's Impact on connectors and dividers in Thin Pon Dan village, Sittwe**

As the program implementation is coordinated with village administrator, the connection between the local community and program has increased, and the program has more readily earned the trust of the local community. The program also gives youth from the community opportunities to connect with each other as the program has targeted youth from different parts of the village. This has helped to lessen the sense among them that there is discrimination based on which part of the village they live. Although the program specifically targets young people for capacity building, the program allows for connections to be made between the young participants and the village elders.<sup>1</sup> This provides opportunities for the youth and the elders to improve communication and understanding between them.

The program's current participants are usually close friends of previous participants because PDI had asked previous participants to help organize the next batch of participants. There are also some young people who already availed of previous PDI training who chose to participate in the current program. This has resulted in increasing tensions between those who have participated/are participants and other young people in the village who were not able to apply because they did not know about the training. By including the participant from the Man Zi group in the training, the tensions between the community has decreased and cooperation is better.

## **2. Thin Ga Nat village, Sittwe township**

### **Connectors**

- The volunteers from this village are working together at the IRC clinic, which is considered to be helpful for villagers.
- There is community collaboration such as the renovation of the alternative road of the village in the rainy season, to be used for health emergencies.
- The school and school committee connected the villagers among village, as the schools in the village serve to act as a meeting point.
- The villagers are united in making contributions willingly to the construction of a new middle school for their shared interest in education.
- Celebrations of festivals such as tug-of-war, Thingyan and religious festivals connect the villagers in the village.

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<sup>1</sup> In this village, there were some tensions between the youth and elders because elders disapproved of the drinking that young people did, and perceived them to be spoiled. Since the elders were included during the program planning session, and participated in organizing the young people for the training, this improved relations between the youth and the village elders.



- The villagers are satisfied with the woman group formed by Red Cross and the level of collaboration in this group.
- The whole village shares the expectations for the blocked pathway to be reopened and hopes some of the organizations will be able to help with it.

### **Divider**

- There are tensions between the military and the villagers over the military's abuse of power by blocking the pathway into the village, and unfair treatment by grabbing land and building fences.
- Many students dropped out of high school in Thet Kae Pyin because of the differences in language and culture. Their access to education is limited, as they can no longer go to school in town.
- Different village tracts do not work together to solve difficulties. The two villages, Thin Ga Nat and Than Doh Li, are divided based on the perceptions that villagers on Than Doh Li are thieves.
- No fun events and festivals have been celebrated and there has been less collaboration between young men and married men since a married man was killed after a fight about the results of a football match.
- There have been cases of death because of the limited access to the road during health emergencies.
- The rich villagers are perceived to have encouraged the military to block the village pathway because they could no longer lease the previously grabbed land, which was given back to the other villagers.
- Nearby Mawlawi Chan village is seen to be on good terms with the military. The villagers from Mawlawi Chan receive keys to the door of the blocked path, as opposed to the Thin Ga Nat villagers who have no access to it.
- All of the youths from the village are angry with the military for grabbing and fencing the football field.
- Kamans don't like it when they are not placed in the same room with Rakhine patients in Sittwe Hospital. They have grievances about being put in the Muslim ward based on their appearances and religion.

### **CEI program's impact on Connectors and Dividers in Thin Ga Nat Village, Sittwe**

By providing the youth capacity building training in the community, young people receive social cohesion awareness and are able to connect with other young people in their community. As most of the training is conducted in school, there is a positive impact on the connection between the school committee and the youth. As the program fosters good relationships between the youth groups from the village and the village administrator, this could also improve relationships within the village since the villagers all respect the village administrator. Because of the capacity building program, the youth from the village could access education where it was previously inaccessible. This has helped to reduce the tension and frustrations in the village borne from the previous lack of educational opportunities.



Similar to other villages, because the training program's current participants are usually close friends of previous participants because PDI had asked previous participants to help organize the next batch of participants. There are also some young people who already availed of previous PDI training who chose to participate in the current program. This has resulted in increasing tensions between those who have participated/are participants and other young people in the village who were not able to apply because they did not know about the training. includes participants who had previously received a similar training, there are some tensions between those who already received the training and the ones who have not received the training yet.

### **3. Ko Saung 1 village, Sittwe township**

#### **Connectors**

- The villagers are organized and connected based on their religion.
- The villagers have an agreement not to allow new people to come and live here because they are afraid that morally bad people might come, with the exception of those who are married to the villagers.
- The villagers live together peacefully like relatives and some poor people are allowed to work on the available land for free.
- Religious leader and village administrator are well respected and the villagers listen to and follow them.
- The committee and teachers have good relationships. The teachers are really interested in teaching and say that they will continue teaching even if MRF stops giving them salaries.
- The villagers work together to renovate the path into the village and contribute labour support.
- The community celebrates only religious festivals. There is a football match between young men and married men every Friday after the prayers at the mosque.
- The school is built on the common land of the village and the villagers are connected because of this school.

#### **Dividers**

- Difficult access to health causes problems for villagers, as there is no clinic and medical professionals in the village.
- There is tension between youths and village leaders over the prohibition of the use of loudspeakers and having to organize events quietly.
- The villagers think that they are bullied by the military because they have to inform and share the fish caught from the pond with the military.
- The villagers go to the market in Thet Kay Pyin and Thay Chaung. The commuting costs about 4-5 thousand kyats. It is difficult for them and creates tension among villagers.
- The villagers think they are treated unfairly by the military who charges for crossing the golf course to other villages and imposing fines if they don't pay for the pass.



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- Although the school has been in place for two years, the poor children cannot continue their education because they need to help their parents with work.
- There seems to be competition among villagers for keeping the cows in the open space in the village which is cheaper than using the land in the golf course.

### **CEI Program's Impact on Connectors and Dividers in Ko Saung 1 village, Sittwe**

Because of the capacity building program, the youth from the village could access education where it was previously inaccessible. This has helped to reduce the tension and frustrations in the village borne from the previous lack of educational opportunities. As the program is well coordinated with village elders, there is increased connection in the community as all villagers respect the village administrator and religious leaders. As there is coordination between community elders and youth because of the program, this has helped to reduce the tension between the youth and elders among the community. Because the local staff working on the program speak the Muslim language very well during the training, the community has an increased interest in the training and this also helps to reduce the tension among the community.

Similar to other villages, because the training program's current participants are usually close friends of previous participants because PDI had asked previous participants to help organize the next batch of participants. There are also some young people who already availed of previous PDI training who chose to participate in the current program. This has resulted in increasing tensions between those who have participated/are participants and other young people in the village who were not able to apply because they did not know about the training. includes participants who had previously received a similar training, there are some tensions between those who already received the training and the ones who have not received the training yet.

### **C. Buthidaung Downtown, Buthidaung township, BP and LDP Programs**

For both the BP and LDP programs, the field assessment was conducted in Buthidaung Downtown. The identified connectors and dividers are listed below.

#### **Connectors**

- Muslims and Rakhines are interdependent on each other but not really cohesive.
- Muslims come and work at the Rakhine village. They herd the cows, carry the paddy and do any other casual work.
- As Dinets are Buddhists, they face no discrimination by government and Rakhines. Although they are a minority group, they don't have any restrictions.
- The transportation is not so bad and it is easy to go to town. There are no health problems.
- There is a gap between rural and urban life situations. Health, education and economic situations are better at the town level.



- Difficulties with access to health were solved by AZG's health assistance in Buthidaung township.

### **Dividers**

- The increase in tensions between Muslim and Rakhine community over the police and government staff enforcing the criminal law differently for Rakhines and Muslims.
- Both Rakhine and government authorities oppress and discriminate against the Muslims. Repeated oppression led Muslims to connect with ARSA and join the insurgency.
- The 6 p.m. curfew applies differently to Rakhines and Muslims in reality, Rakhines going out past the curfew.
- The conflict is considered to be a trick being played by the government. Nationalism is being used for the instigators' own benefit.
- There are corruption and bribery in government departments. Some staff don't want to be corrupt but have to follow the others' way of doing the procedures. It seems that the law is only for discriminating against the Muslims.
- Even if the Muslims have the right data and qualifications needed for citizenship, the government staff neglect the law and find ways to marginalize them and make impossible demands.
- When a fire broke out recently in Buthidaung, the fire started from a Rakhine house and spread to some Muslim houses. On Facebook, some posted in joy about the burned Muslim houses. Such cases lead the tension to increase among both communities.
- There is worry that the conflict will make access to education more difficult.
- Since 2012 conflict, it was not possible to gather at the mosques, as the security measures required not more than five people to gather. In villages, Muslims get together and pray, but it is not possible in town.
- Although there are students who finished high school in town, they cannot go to university. There is a restriction on movement. Despite the regular interactions with Rakhine community, Muslim community needs to be concerned for their safety and the risk of being bullied.
- In Buthidaung downtown areas, Rakhine community always favoured against Muslims. Even the monk makes trouble if the Muslims' goats and cattle come into the monastery compound.

### **LDP and BP program's impact on Connectors and Dividers in Buthidaung Downtown**

By providing the LDP and BP program in the community, the youth from Rakhine, Muslim and other ethnic minority groups in the community can connect, be exposed to, and increase their understanding of each other. The program implementation also has the positive effect of increasing access to educational opportunities for Muslim and other ethnic minority groups. As there are also Muslim staff members working on the program, this has helped to reduce tension between communities and improve understanding among communities. As the outstanding students from different ethnic groups



are also recruited to work in an organization, there is an increase in connections among different ethnic groups. This also has the effect of reinforcing the organisation's value and vision of celebrating diversity and encouraging inter-ethnic harmony and cooperation.

Similar to other villages, because the training program's current participants are usually close friends of previous participants because PDI had asked previous participants to help organize the next batch of participants. There are also some young people who already availed of previous PDI training who chose to participate in the current program. This has resulted in increasing tensions between those who have participated/are participants and other young people in the village who were not able to apply because they did not know about the training. includes participants who had previously received a similar training, there are some tensions between those who already received the training and the ones who have not received the training yet. As there are no brochures or posters to publicly announce information about the program to the community, only youths who have friends and relatives in the organization know about the training and have the opportunity to join. Hence, this could lead to increasing tension between the community who are able to receive the training and those who do not.

#### **Overall Recommendations based on CDA observations**

- PDI should also consider doing a DNH assessment in the different villages in all project areas to be aware of the connectors and dividers in these communities, and assess how their programs affect these connectors and dividers. They should try to include other ethnic villages and hard to reach villages. This will help to clarify the impacts of the whole PDI program.
- From a DNH perspective, it would be advisable for PDI to recruit and hire local teachers and facilitators for their capacity building programs, as local teachers will have good working knowledge of the local context. This can also help to increase their credibility in the communities they work in.
- PDI should monitor the changes of Connectors and Dividers not only in project intervention area but also nearby project intervention area as some changes in non - beneficiaries' area could also impact on PDI program intervention.
- PDI should monitor other organizations' implementation in the same villages and closely work with them by sharing C&D that they have monitored as some of the negative impacts of their program implementation in these villages could also impact on the whole program implementation of PDI in these villages.
- If PDI is able to appoint a focal person that can regularly monitor the C&Ds, it will be helpful for their project activities given how sensitive the local context is, and how easy dynamics can change.
- PDI should monitor the trained beneficiaries to follow up on their relationship with communities, and evaluate how these beneficiaries are affecting the existing connectors and dividers.

- PDI should try to offer other social science studies programs (like the AISS program) to Muslim and Kamen communities, for more conflict sensitive programming.
- PDI should monitor the project field staffs' behaviours and actions in every activity such as how their actions and behaviours are affecting existing connectors and dividers of the villages and the communities.
- PDI program should share more information about their programs to more people in the villages and communities to ensure better community participation and inclusiveness.
- The program should add one section about how to access the local government development funds about social science studies and other youth development program in order to fulfil legitimization on the program participants from villages and communities.
- PDI should prepare the training curriculum based on the local context in order to be conflict sensitive curriculum.
- PDI should make sure that all interested people from communities are able to receive the training application forms and see the training announcements through a wide range of stakeholders, network and notices in order to be conflict sensitive programming and avoid tension between communities.
- PDI should share the findings of this assessment briefly to related villages in order to have their collaboration and show transparency.
- PDI should take care of transparency of participant selection process based on minority ethnics and religions in order not to send a message and have legitimization effects that some minority ethnic people are more valued than others.
- PDI should monitor the participants' list in every training in order to avoid the community's perceptions that some people have more chance to attend every training than others. Otherwise, PDI should make sure that every training invitations would be transparent.
- PDI should explain the AISS program vision and mission to students and be transparent in students' selection process, entrance exam in order to avoid that the student's perception of some group is more important than others.
- PDI should prepare the feedback mechanism in every villages and community properly and feedback session with partners not only to assess how the program is going to impact on existing connectors and dividers in villages and communities but also to assess the staffs' behaviours and ensure respect, accountability, fairness and transparency all throughout the project interventions.
- PDI should encourage and collaborate with government departments that work on education for their target communities in order to avoid substitution of services.
- PDI should do the English placement test for the AISS program students in order to know the students level and avoid the tension between the students who have higher English level and the students who have lower English level.
- In Thin Ga Nat village, the library team was formed by PDI. As they did their fundraising activities by themselves by receiving book borrowing charges from villagers. There might be some





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tensions between the youth about the funds. It would be good if PDI could monitoring and check this team on how they are operating their library.

- PDI should explain the AISS program vision and mission to students and be transparent in students' selection process, entrance exam in order to avoid the students' perception that some group is more important than others.

### Lesson Learnt

- Most of the youths are away from villages and difficult to reach them during the assessment period.
- Some of the village administrators not available to meet with assessment team and difficult to listen to their perceptions about context
- All of the PDI programs are capacity building programs that were a little bit difficult to measure and analysis of program impact on local connectors and dividers
- CDA should invite all partner organization's DNH champion for cross-learning and share experiences with the host organization
- Non-beneficiary village should also be visited to compare the differences and the perspectives on the program

### Feedback from PDI after the presentation of findings (Practical Challenges of the Programs)

- Gender balance, the inclusion of ethnic minorities and the balance between rural and urban students were taken into account in selecting students for the AISS program. The mismatch of the English classes and the students' English level was partly due to the low educational level of students from Chin ethnic groups and other rural areas. There have been complaints from other students about the low social and educational qualifications of Chin students. PDI is thinking about the possibility of having two classrooms for different levels for the next batch.
- There is only one female member of the management team of AISS. The management team will be reformed soon and expected to have more females.
- Duplication of students in CEI program was an intended outcome because CEI is comprised of a series of three modules. The same participants were invited to complete all the levels 1,2 and 3. The big challenge lies in reaching the wider community and getting more diverse participants. As the invitation to CEI activities has to go through the village administrator and teachers, the participant selection becomes biased. It will be difficult to consider the options of making the selection process inclusive while simultaneously maintaining good relationships with the village administrator and the teachers.
- The LDP Program could not be advertised widely for these reasons: 1) the advertisement will cause many more Muslims to apply than Rakhines from urban Buthidaung, 2) the ambitious Rakhine youths from urban areas are not interested in this program as they have access to other educational opportunities and 3) it is intended to persuade the rural youths of Rakhine ethnicities to apply. Therefore, the information about the program was shared mainly with close contacts of staff and former students to get target participants.





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- It is very difficult to ask for the evaluations of the participants from some rural communities. The literacy rate is very low and the training has a mix of both literate and illiterate participants. PDI has planned to improve and adapt the evaluation forms and a new M&E officer will act as focal to address this issue.
- There is gender imbalance with some of the program activities. Some female students from rural areas do not feel secure commuting to and from Buthidaung, so they could not be selected. Most training take place in monasteries and the females do not want to come there because they don't feel comfortable going to the toilet inside the monastery for cultural reasons.
- Although older villagers don't like the facilitators wearing short pants or "fashionable" clothing, the facilitators cannot wear longyis or other traditional clothes because of the difficult travel or weather conditions.
- Due to time constraints, it is not always easy to get community feedback about the program activities and assess whether or not the current activities are what the communities really want. It is agreed that some of the program procedures such as selecting participants and application processes are still not transparent and fair.

**Annexe 1**

**Field Assessment Team**

No.	Name	Title	Gender	Organization
1	Nyein Chan Thant Sin	Rakhine Program Manager	Male	CDA
2	Kyaw Myo Win	Rakhine Program Officer	Male	CDA
3	Ja Mai Lu	Teacher	Female	PDI
4	Su Mon Shel	Teacher	Female	PDI
5	Myo Ma Aye	Facilitator	Female	PDI
6	Than Than Moe	Facilitator	Female	PDI
7	Kyaw Htay Oo	Facilitator	Male	PDI