BRINGING YOUTH VOICES
FROM THE GROUND TO PEACE PROCESS

KAYAH STATE:
LOIKAW, DEMO SO AND HPRUSO TOWNSHIP

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(Within Project area)
This document was developed as a part of the product from the project called: Youth Voices in Peace Process”. To contribute to the current development of Kayah State Peace process and ensure that the process is more inclusive and reflect the concerns and issues of the civil society, particularly young people who are the pillar of the society in the state. Also to further support the young people initiatives and actions in their community as a follow up and enhancing the civil capacity; Swe Tha Har has initiated this project called: “Youth Voices in Peace Process”.

Swe Tha Har would like to acknowledge the activeness and commitment of the Youth who involved in this project and in the field study & conversations. And special thank to all who contribute their time, experience, insights and willingness for sharing.

Findings and Voices in this document are not the opinions of Field Study and Conversation Team and Swe Tha Har, but compilation of the perceptions and understanding of community members and team members, we have met during the youth and CSOs/CBOs dialogue forum. By considering on findings and opinions, it will be somehow reflect the voices of the young people in Loikaw, Demoso and Hpruso, Kayah State.
# Table of Contents

Background on the Brining Youth Voices .................................................. 4

Figure of Field Study and Conversation .................................................. 6

Summary of Findings ................................................................................. 7

I. Key Issues

II. Disagreements and Opposite Comments

II. Patterns

III. Trends

IV. Surprise form Field Finding

Discussion on Findings .............................................................................. 11

A. Youth and Education

B. Opportunity and Accessibility for Employment

C. Basic Public Services and Development

D. Lack of Unity and Solidarity among Different Groups

E. Drug use by Youth

F. Youth Voices in Peace Process

G. Chanel and CSOs/CBOs Roles in Communicating Youth Voices to Government and Negotiation Parties

Team Reflection and Learning ................................................................. 15

လူငယ္မ်ား၏ စကားသံမ်ား ........................................................................... 17

Villages and Volunteer in Filed Study and Conversation .......................... 28
Background on the Brining Youth Voices

Rapidly transition of democratic movement in Myanmar had brought the country into many peace negotiation processes between the central government and the ethnic armed groups. Community in Kayah state is very much hoping for achieving the desire change which they can access to equal benefits, rights, social justice and sustainable development to create a peaceful society from this transition process.

Through the space for dialogue and feedback to the peace process has opened to Civil Society, it is undeniable that the space for genuine participation is still limited. Furthermore, the voices of young people and their concerns are not much heard and/or reflected in the peace talk process. However, Kayah State Youth forum was organized two times already; in 2012 and in August, 2013. During the forum, young people come together and discussed about their issues, concerns and interest, and their statement from the forum had been communicated and shared to the public, local leaders and political leaders.

To contribute to the current development of Kayah Peace process and ensure that the process is more inclusive and reflect the concerns and issues of the civil society, particularly young people who are the pillar of the society in the state. Also to further support the young people initiatives and actions in their community as a follow up and enhancing the civil capacity; Swe Tha Har has initiated this project called: “Youth Voices in Peace Process”.

Swe Tha Har is a Local NGO which composed of peace practitioners, volunteers and professional workers who share common interest in sustainable community development, peace building and conflict transformation by promoting capacities and peaceful relationships among and between people from various ethnic and religious traditions, faiths groups in Myanmar.

Swe Tha Har Social Services, with strong support from United State of America Embassy in Myanmar, had actively engaged in providing capacity to young people on leadership and value formation in Kayah state. There were young people from different ethnic, religious background come together to reflect their knowledge and capacity based on country and local context and facilitate discussion, dialogue and exchange visit. The project had also supported the youth developed initiatives and actions to creating space and opportunity for them to work together in addressing issues concern them, as well as to enhancing their capacity to engage and advocate for their rights. As an organization, Swe Tha Har had participated in the core group in organizing youth forum, and had facilitated and coordinated two times of Civil Society discussion in Kayah state.
Kayah State

FIELD STUDY AND CONVERSATION WITH YOUTH in Loikaw, Demoso and Hpruso Townships
# Figure of Field Study and Conversation with Youth

<table>
<thead>
<tr>
<th>Township</th>
<th>Village</th>
<th>No of Respondents</th>
<th>Profession</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loikaw</td>
<td>19</td>
<td>91</td>
<td>Staff and Religious Servants</td>
</tr>
<tr>
<td>Demoso</td>
<td>30</td>
<td>642</td>
<td>Most of them are farmer</td>
</tr>
<tr>
<td>Hpruso</td>
<td>13</td>
<td>111</td>
<td>Farmer and General Worker</td>
</tr>
</tbody>
</table>

Total Respondents = 844 (M = 434, F = 410)
Age Average = 15 ~ 30
Period of Conversations = December 2013

### Ethnic Breakdown of Respondents

- Kayah: 56
- Kayan: 10
- Bamar: 5
- Kayaw: 10
- Shan: 5
- Pa Oo: 18
- Manu Manaw: 1.5
- Kayin: 1.5
- Kabar: 1.5

### Religious Breakdown of Respondents

- Buddhist: 72
- Roman Catholic: 10
- Baptist: 8
- Tradational Belief: 10
Summary of Findings

I. Key Issues

Field listening teams went to rural area and visited to remote villages in Loikaw, Demoso and Hpruso Townships. And have conservation with youths, there were many issues expressed and communicated to listening team, peer to peer. The key issues from youths’ experience, feeling, concerns and difficulties are as follow; being jobs less even graduated, could not finished higher education due to financial difficulties, scarcity of job opportunities, have to work in farming, youth were straying at village due to being jobs less, using drugs among youth in some villages, not enough teacher even there is school, difficulty in transportation, lack of electricity, not enough water, migrant to foreign countries as labor, far with clinic and hospital, have to go back to opium plantation for the seek of job, limited market access and brokers are only channel to sell the local crops products, porter issues and most of villages were relocated, lack of unity within village, monks over influence in some village than village leaders, youth don’t interest in political affair and currents transition of democratic movement waves, many NGOs are coming in, many youth groups are emerged and their objectives were able to communicate to community, education were only second priority and interested for earning for some youth, many youth are isolated and don’t have outside knowledge, some youth interest to continue for further education but limited financial support, women rights movements start activating, education and health care assess are still low and awareness raising trainings are also very limited access for youth from rural and remote area.

Many Youth organization and network in Loikaw: Young people who engaged in this network and organization, they don’t get salary and work as volunteer. Young people are interested in job that give payment and they see the involvement with the religious institution does not give them any payment or salary. Volunteer Work vs Paid Work: Been a difficult for youth to keep engage with religious association as volunteer coz they need payment.

Youth are not much interested in Education: Youth want to work for earning and not interested in education even if their parents supporting them for further education – most of them are rural and village youth. Youth see some people who go for further education and got degree they only come back to home and nothing would change much in their life and they only invest more in the farming work. So they don’t want to spend money for further education. The youth do not want to go to town or city for high school and university, as they are scared of the city people and life. Also some had experience discrimination because the way they look or dress as village youth. People do not see education would change the life of the family and their livelihood. Also those who have education often perceive as high and people scared to talk to them. So people argue about further education as many would come back to work in the village. So people think that if they could read and write would be enough for them and they could do biz in their village. Some young people, they are interested in education but their parents do not have financial support to further support them – most of them are youth from town area because of the cost of living in town is a bit higher and family does not have enough to support for further education. Some youth had to stop because of the family size is quite big.

Conflict between young and old generation: In politics and other work, that may clash in perspective and perception between young and old generation.

People do not want to touch or discuss about politics: People feel scare when hearing about the word government, people also scare to discuss about politics and other critical issue that is happening right now in their villages.
Women to engage actively in peace and development of the state: Woman is left behind at home to take care of the whole family by herself, when men were supposed culturally communicate with outside and other affair. So it is important for women to actively engage in community works and development affair.

Gender issue in education: Boy would send further for education but not the girl because they need to be far away from home and stay with other family in town. So often girl had to stop and stay home.

Peace or Politics are not favorable discussion topics: People would not talk about this as they are afraid and also they think that the listening team would like to influence them over this issue. This is the business of the politician and not them. In some places, even the training conducted on these issues, people still not discuss openly about politics and peace.

Human Rights become the debate topic among youth: There is HR training and youth see this as the option for claiming for their rights and they could do everything they want to do because of they have the rights. After the training, they drink and shout and they said that they have the rights to do what they want to do. However, they don’t understand the responsibility as the citizen, so we have to explain them that Rights come with Responsibilities.

Lack of unity among youth/ groups: The religious or ethnicity or gap between the rich and poor, people become divided or lack of solidarity or unity among them. The leadership contribute to the division of the group because their own interest. Even they have the same ethnic for example Kayan who have sub-ethnic: people only stay with their sub-ethnic and they do not relate with other sub-ethnic. This based on the perspective and idea of different and each people and group and no influence in their thinking and perception. There is also division between the ethnic people and Barma and this is because of the military action who abuse and force people for slavery or porter etc. Young people only come together during the festival but after that they are separate in their own group and they do not work together. The youth also volunteer in one group and when he or she join that network or group, they could not join the other, so they become divided.

II. Disagreements and Opposite Comments

The traditional farming cannot be reliable and therefore, they need to migrate and work in other country for their livelihood. Young people do not believe education would help improving their lives.

In village, there is only primary education available and not higher standard. So they have to come to Loikaw but Loikaw do not accept the student from Phruso and refer to Phruso. However, the Phruso people want to attend the school in Loikaw as they perceive the Loikaw School could provide better standard of education. Teacher and student ratio – based on the government policy, they need to have 60 students then the government will provide teacher. But in the village, they could not have 60 and this one teacher have to carry different standard of the students in the class.

Many organization work in various areas but they do not work on the awareness raising but mainly focus on their work like WASH etc... But not on Human Right, leadership and HIV education or Human trafficking awareness. Some villages, they have awareness raising but they don’t remember what is the training. Even the organization called for training but only one or two person from the villages and they have asked to share the learning but the challenges are that the villagers do not respect to their peer.
The conflict between the groups in the village over the religious leaders that been assigned to the area. One group wants to change that leader because he is old and the new one is also his relative. If all agree, then the bishop will change but the other group wants to continue having him. The new leader is not officially assigned but he already starts leading the majority group and the old leader is still leading the minority group who follow him. There is also land conflict between the two groups over the land that had been given to one family who belong to the majority group at the compound of the church. Conflict over the religious practice among them. Different perspective on education as the other groups – Education do not give any benefits or contribute to any improvement of livelihood.

II. Patterns

Even graduated youth are facing difficult in job opportunity. There is highly scarcity of job in the village so they could not get job. They only do the traditional farming so those who finished the university are not able to further develop or use their skill or knowledge

Not enough electricity – most of the village, they do not have electricity. Some village got the electricity through hydropower. Some got from the government but it is not enough

No unity among different group in the villages.

Most of the village have only primary school and have difficulty to access for high school as well as health services nearby their villages.

III. Trends

People used to be porter and so the villager do not want to be selected as leaders because of the experience the leaders had to scarify a lot in their experience. But because of the change of the government, they want to be the village leader because they heard that the village leader will get paid and have salary so they are more interest in being the leader.

The transportation is better than before. People need to pay tax to the armed group but now they don’t need to pay though some area would need by less and less currently.

Young people mindset have been changed – before, when they see the military they want to fight back and hold the gun but now they want to study rather than hold the weapon. They interest in education and some village had upgraded from primary school to secondary school. Some believe that we need education to survive in this age.

In discrimination among men and women – men are more suffer than women because of the fighting between the armed group and the military. Many men are arrested and put in jail in the village.

After 2012, the people have better transportation (more concrete road) from the development fund from the government budget. During the 1960, most of the villages have to relocate to somewhere else but after 2010, the villages are quite stable and they could travel around during the night time. All the villages, after 2010, they could express their feeling and experience more openly.
Parents control to the girl and not allow going out and only sending the boy to school but now parents have more awareness and give more opportunity to the girl for mobility and further education. This is because some parents saw that other people got education and got job with the government, and so they start support the education of their children to both boy and girl.

Women often suppress by social and cultural norms and not able to speak up but now they have women’s organization and they have more awareness about women’s rights, so they become more active and speak up.

IV. Surprise form Field Finding

The tradition – during the harvest time, they do not want guest in the village and they do not want to even talk with guest.

In some village, even they know and can speak Burmese language but they don’t speak in Burmese.

Some village, they got married since they are 14 years old, they could not have youth leaders because they are mostly married. Community help each other even they are from different religion or background.

One man said that they eat only what they plant and they don’t eat the products from outside and they do not have trading between the in and outside people.

Discrimination happens between the educated and uneducated people. In one village, during the Karaoke singing, one group (those who passed 10 standards) and the other group (those who do not pass 10 standards). They are separate from each other and do not cooperate when each of them do any activity.

They have common experience of living in the armed conflict area and military control. Before the military army assigned are very rude and aggressive but currently the soldier are a bit polite and gentle with the community and the community are able to communicate and relate with the soldier. THIS MAY CAUSE FROM THE TRANSITION OR THE CHANGE OF THE SOLDIER PERSONNEL.

Before, soldier come and eat their cows but when the community raise many cows, they went to inform and discuss about this issue with the upper level, so local army officer have changed, so the army also aware about the potential power of the local people.
Discussion on Findings From Field Study and Conversation

Youth and Civil Society Organizations/Community Base Organization Dialogue forum was held on February 2014. The objectives of the dialogue forum were as follow;

- to create space for youth and CSOs/CBOs to understand and learning from each other experiences
- to present and discuss the key issues and concerns of young people
- to explore opportunities for collaboration

There were altogether 96 participants attended who are representing local youth groups, community base organizations and civil society organization. And having a dialogue sessions under 6 titles –

A. Youth and Education

Root Cause of Issues
Education System – most of young students much rely on tuition (Outside private teaching school subject by pay), not getting proper understanding on the lesson and appeal on their exam by heart study. Thus the quality of understanding and practical use of their education is so limited. Then the school, college and university were not met with proper life needs. Among diverse ethnic, the tribal students do not usually speak Burmese and the major parts of school subject are stated in Burmese. Above situation are also hindering in the learning process and they cannot go up to graduation as well.

More recognition certificates than real quality-When the youth are at work, most employers give more recognition on certificates than their real ability. In this occasion, the country young people are in face of unemployment and most young people just attempt only for the paper of certificate indeed.

The less interest in Education-the environment in which young live is driven them to involve into family financial workforce. Majority is also involving and some young people usually turn to earn for money making workforce. No one is to encourage them to education journey.

In most family, the family financial difficulties and dispiriting interest in education are formally seen. The effect of lack of interest in education makes them stray and drives them to be wayward. Then they get married before time.

As their concern for the hindrances are as follows;

- Limited budget for National education system
- Lack of international technician
- Dead long education system and its inflexibility
- Current education is much harmonized by militarily formed system
- Lacking facilities
- Not referring the international education contents
- Top-down governing system
Options to address the issues
In order to handle this situation, the current in charge for education system and teachers are most responsible and should arrange proper occasion and ways to give birth the citizen of educated and learned. (E.g. available occasion for the schooling season, flexible and updated statement for the education, the use of local context in the school subjects)

In the process of bringing up the level of education standard, youth expressed the need of qualified and dedicated teachers and technicians, then efficient teaching support facilities are mentioned as the required parts of standard education. There is one thing important to standardize the education. Letting the teachers and technicians receive the allowance in fairness and sufficiency is also strong reason and fatally required to consider. The great part of teachers and parents mutual appreciation and strong linkage should be cog wheel to standard education. In this 21st century, Myanmar claims the proliferation of free education at the basic (primary) Level which is internationally recognized and should be strengthened.

B. Opportunity and Accessibility for Employment

Root Cause of Issues
Two linking difficulties face one another, job opportunities and the other low paid. These two occur since the lack of information resources like less reading newspaper, journal, other news sheets. in applying jobs, most opportunities determine the persons’ physical, age. among these, some (much certain amount of people) are illiterate. young people from far away village are not able to level up with those of city ones.

Options to address the issues
In order to resolve such difficulties, we expect to announce the vacancy in public places, and then we want the CBOs and job opportunity research groups on table and talk enthusiastically. The expected ways which to handle are providing education awareness dialogue, seminar, advocacy, youth capacity building trainings/workshops.

It is anticipated that to favor the job opportunity to individual skillful than local level education image. There is to fight for capitalism and bribe offering.
C. Basic Public Services and Development

Root Cause of Issues
Inter-state young people are eventually having challenges against financial problem, market instability, multifertilization to crave their lives. Because of the low income, they could not absorb in social development. Their main income is greatly depending on agriculture. However the update technique and skills are not formal to the local and they can’t make further progress.
Though there are many positive changes of politic, economy, and some other development opportunity, those are still limited since many delivery services and responsible departments are in the state of complex.

Options to address the issues
For the development of basic services, the most importation issues to be addressed are upgrading the communication channels including phone lines & transportations and building up capacities for individual incomes for families. Microfinance training, livestock raising trainings and others income generations training could be conducted incorporation between NGOs, CBOs and CSOs to be able to initiate for better public services development by improving community’s income, awareness raising on laws and rights training could be also cooperatively conducted so that community are able to deserve by requesting their rights. For basic health services, established clinics and basic health knowledge awareness raising would be fast and efficient for basic services. It would be sustainability strategy to use youth’s capacity by empowering and creating space for leading in basic public services and development.

D. Lack of Unity and Solidarity among Different Groups

Root Cause of Issues
There are lots of religious associations, ethnic associations or armed groups. All these groups are good condition in terms of grouping and there are constrains for unity and solidarity among and different groups. Less of educated person, weak in transparency, less coordination, limitation on time availability of members, unequal opportunity, difference perspectives on changes and current situation, weakness in leadership such as abuses, different interests and understanding, jealous on each other and the common issues are diverse religions and linguistic in each associations and groups.

Options to address the issues
Holding seminars and forums which provide spaces to exchange knowledge and understanding and learning from each other, promoting training for culture of respect, transparency, advocacy and negotiation, creating more spaces for all to participate, sensitivity in culture and practices, choosing the right person for the right places – in terms of languages, leading skills, team building and providing leadership skills, these actions would be able to address the issues of lack of unity. It also needed to sit together among groups/villager and discuss to stop about the old traditional belief such as put curses each other villages.

E. Drug use by Youth

Root Cause of Issues
Drug uses among youth are quite critical condition due to lake of general knowledge about drug, sense of testing, wrong perception such as able to work more by using drug and peer pressure. Disappointment of family problems and lack of jobs is also one of the reasons driven youth to use drug. One of the core issues is drugs are being plant, produce and smuggling in the area and projects implementation of anti drugs is weaken due to corruptions.
Options to address the issues
Destroy all things related with drugs production and smuggling, reinforcing the law and rule of law, increase the taxes on drugs related items such as cigarettes, alcohol and drugs using in betel nut, conducting awareness raising on drugs through seminar, forum, posters and handouts, accepting youth who has been drug users back to social actions, upgradation of youth rehabilitation centers, providing technical and capital for local economic rebuilding such substitution crops for opium plantation.

F. Youth Voices in Peace Process

Root Cause of Issues
Constrains for Youth’s participations in peace process are dare not to speak freely or openly due to the past historical experience, fear, distrust, feel and assume that peace process is not their business, weak in teaching about politic in school curriculum (do not know how the 88 conflict end), less known about the current peace process take place in region, conflict of perspective between youth and old people and lack of trainings/capacity building relating to conflict transformation and peace building.

Options to address the issues
Giving training of peace building and awareness of conflict, negotiation on the diverse and differences of perspectives between youth, old people and other stakeholders, changing the education system and teach the thinking concepts in school.

G. Chanel and CSOs/CBOs Roles in Communicating Youth Voices to Government and Negotiation Parties
In order to respond the difficulties and needs of the young people, the current inter state development working groups like authorities, CBOs, CSOs, and other interested individuals should be in network and carry out dedicatedly. Then by the help of media, newspaper, pamphlet distribution, forum, music, television should be available for the harmonious nation building. Using media channels such as email, facebook and others to touch people’s heart about what youth voices are, using youth voices to advocate to negotiation parties. Distributing the progress of peace, supporting for pamphlet, support community involve in peace negotiation process and help in advocacy process to government.
Team Reflection and Learning

Total 24 youths were divided by 8 persons into 3 small groups; were volunteer for Loikaw, Hpruso and Demoso Township. Each one pair is going to be working together for field study and conversation in their divided and assigned area. Young people used different technique such as focus group discussion, interview, informal and formal conversation and PLA tools specifically with their peers and with local authorities & elders, women and man group, and religious leaders.

“I am one of 8 members who are responsible for field assessment to Demoso Township. We divided into two groups and went separately to Kay Lyar and Markhayaw Shar on Sunday. And when we arrived to the village, we divided into two groups by two members again and talked with the young people from the village. We tried to introduce ourselves, but young people only smiled at us. Some young people were laughing without saying a word. We noticed that it is really not too easy to get a conversation with them who are living far away from the town. Therefore we have to find ways strategically, how we can keep going on and also prepared the opened type questions to get conversation with them. Based on different experiences from the different villages, when we got familiar with youth, we started and maintained the group conversation in comfortable and ease. We heard many things from them which are about the current situation they are facing, impacts/affects of changes, their vision and experiences sharing from them. In some villages, it was their harvest time, so we have to go to the farm and got conversation with them. And there are some difficulties among our team such as availability of time and place and we delayed because of some difficulties. And also we have hard experiences when young people asked us back that if we talked with you, what you would give and do for us. We have got worried experiences that when it was related to Armed Force Groups even though youth said and shared their feelings openly with us. “

Participant of Field Study and Conversation

Sharing experiences by participants, from the field study and conversation

“Feeling scare in some area when we go under one organization. At the conversation, we do not take note and we only take notes after the discussion.”

“When we go to the village, they do not know who we are, so we need to introduce ourselves and we tried to build the relationship with the community. Only then we could go and have conversation as friends or family.”

“Some of team member could not join in every conversation because of the work engagement. We need to go when the villagers are free to have conversation with us. The youth that we met, worked with the electricity department with the government.”

“We also met with one girl who work with women’s organization and work for the women who pregnant without the spouse to take care of these women. When I went to the women’s organization, I know about what their organization is doing and also the situation of women. We also learned that not only men work for peace but also women. They work on women issue and not only Kayah state but also Shan state and other area as well. The name of the organization is Kayan Women’s Organization, the headquarter is based in Pekhon. They based in Thailand and in the organization, there are many other ethnic and religious groups working there.”
“The difficulty is that we do not familiar with the community and area. So we have to check with our group member who had familiar with the area, so we could talk with them.”

“For some area, and those who could not speak Burmese and do not know them, they do not want to talk with us and we took a lot of time. The most challenges are the language and transportation.”

“Some of our team went to the assessment the area only where she is familiar and she had not been there for long time, so very excited to go there. The only barrier is the language but not too much a problem.”

“At first, I feel scared and I do not know what to say and most people we met always ask the question about STH and what STH will support and so I have difficulty to answer, however, later on it become smooth in the conversation. Based on the experience and also same religious, so we could have a smooth conversation.”

“I was responsible for Loikaw township and mostly I went for the CSO or CBO and those institution who work with youth. So they could share very well during the conversation. We have two people but our team is busy, so I went to do the work alone.”

“I feel so happy because I have met with lots of people and have conversation with them.”

**Learning**

“We could not ask directly to the youth and go with the family conversation. We took time for this then we could start the conversation about the youth.”

“For us – we feel comfortable to talk with them but for them, they feel scare and they do not want to talk openly with us. Because we are not familiar with them yet, so we need relationship.”

“Some villagers thought that we are spy from other organization. This is because we do not explain directly why we are going there and what we are doing but we do it indirectly. Because we explain as STH and volunteer in this process, the people might have expectation.”

“Some village, we could not have open conversation and they have to use the paper and pen to write and express their feeling, voices and stories.”

“People often think that we are the one who would solve the problem they face, or respond to the needs they have in their village.”

“In general people are quite welcome to us and have familiar attitude to have us and have conversation with us though they feel shy and often not used to talk with stranger.”

“We have learnt about youth engage in social actions and they could do an amazing thing with the support of the adult. Also they could maintain their culture and language.”
စုစုိုးအက်းရာအတွက် အသက်အပျော့အဦးပါ စိုးဗုံးရွေးစေချင်း လူငယ်အရေအရာများအတွက် အမုလော့သို့လုပ်ဆောင်သော လုပ်အဆုံးများထံက ကျွန်တော်ပါ၀င်။

Forum ပိုမိုအားလုံးလာစရန် လူငယ်များဦးလျှောက်လွှာရွိသည်။ အမှီများ အို့များရှိလည်း၊ ကယားပြည် ဗီဒီယာတွင် လွှာဆေးတွေ့ရသော ပြည်သူအားအသိပေးရွယ်။ ဗီယက်နာမာခိုင်ငါးသူပညာရှင်များဖြင့် စုဖြဲ႔ထားသော အဗီဒီယာဖူးဖြင့် ကိုးကေးကျယ်စွာ၊ အနေရာဝင်ရာအစိုးရအဖျင် Forum အတွက် မျိုးပျမ်း အသိပေးကူညီခဲ့ပါသည်။

Forum Small Grant Program/US Embassy ဦးရေရားအားလုံးကို ဆုံးဖြတ်ခြင်းနှင့် အချက်အချက်များစွာ ၾကားက်ား၊ မိန်းက်ငါးအို့အဖျင် Forum (J) ကျင်းပေါ်ဆောင်ရွက်သော စွက်စွမ်းသောကျင်းပမှုတွင် ကျင်းပသော ပညာရှင်များတွင် Small Grant Program/US Embassy ဦးရေရား
စိတ်ရောက်သော်လည်း အထက်တန်းပညာမ်ားအား ဆက်လက်သင်ၾကားရန္အတြက္ စိတ္အား ထက္သန္ ၾကေသာ္လည္း မိဘမ်ားမွ ၿမိဳ႕ျပလူမႈကုန္ ပညာတတ္ေသာ သူမ်ားအားလည္ အထူးပုဂၢိဳလ္ဟု လက္ခံထားၿပီး၊ ထိုသူႏွင့္စကားေျပာရန္အတြက္ပင္ စိုးရြ႔ံၾကသည္။ ထုိ႔ေၾကာင္း အသက္ေမြး ပညာတက္ေရာက္သင္ၾကားရန္အတြက္ မ မ်ားတြင္သာ ရင္းႏွီးျမႈပ္ႏႈံရန္အတြက္ ဆႏၵရွိၾကသည္။ ၿမိဳ႕တြင္ေနထိုင္ေသာ ဘလယ္ယာလုုပ္ငန္းမ်ားတြင္သာျပန္လည္လုပ္ကိုင္ၾကေသာေၾကာင့္ျဖစ္သည္။ ထုိ႔ေၾကာင့္ပညာေရးတြင္ရင္းႏွီးျမႈပ္ႏႈံမႈထက္လယ္ယာလုပ္ငန္းအတြက္ ထင္ရွားသည့့္အက်ဳိးသက္ေရာက္မႈမ်ား မရွိဟုထင္ျမင္ယူဆၾကသည္ အဘယ္ေၾကာင့္ဆုိေသာ္ မိမိပါတ္ ရေသာလုပ္ငန္းမ်ားကိုသာပိုမိုစိတ္အဆင့္ျမင့္ပညာမ်ားဆက္လက္ဆည္းပူးရန္အတြက္မိဘမ်ားမွဆက္လက္ေထာက္ပံေနေသာ္လည္ပညာဆက္လက္သင္ယူရန္ထက္ ပညာေရးတြင္လူငယ္မ်ားစိတ္အေျချပဳအသင္းအဖြဲ႔မ်ားတြင္ ေစတနာလုပ္အားေပးမ်ားအျဖစ္ ဆက္လက္ပါ ေစတနာလုပ္အားေပး အလုပ္ ႏွင့္ ထိုက္သင့္ေသာလုပ္အားလစာရရွိမည့္ အလုပ္မ်ားကို စီတ္ကယားျပည္နယ္တြင္ လူငယ္အဖြဲ႔အစည္းမ်ား ႏွင့္ အမ်ားစုေသာလူငယ္မ်ားမွာ ျပင္ပအေတြ႕အႀကံဳ၊ ဗဟုသုတမရွိျခင္း၊ လူငယ္တစ္ခ်ဳိ႕မွာ ပညာေရးကို အဖြဲ႔အစည္းမ်ား ဘုန္းႀကီးၾသဇာလႊမ္းမိုးျခင္း၊ တစ္ခ်ဳိ႕ေသာေက်းရြာလူငယ္မ်ားက ႏိုင္ငံအေရးအရာမ်ားတြင္လံုးပြဲစားမွ ေရာင္းရျခင္း၊ ရြာေရွာင္ အလုပ္လုပ္ရျခင္း၊ ေဆးရံုေဆးေပးခန္း ေအလုပ္လက္မဲ့ျဖစ္ျခင္းေၾကာင့္ လူငယ္အခ်ဳိ႕စိတ္ေလလြင့္ေနျခင္း၊ အခ်ဳိ႕ေသာရြာတြင္ မူးယစ္ေဆးပညာကုိဆံုးခန္းတိုင္ေအာင္ မသင္ရျခင္း၊ အလုပ္အကိုင္အခြင့္အလမ္း နည္းပါးျခင္း၊ ေတာင္ယာခံစားခ်က္မ်ား၊ စိုးရိမ္းမႈမ်ားႏွင့္ အခက္အခဲမ်ားမွာ

စိတ္မ်ားျပားျခင္း အတြက္ မ်ားစြားေျပာင္းလဲေစမည္ မဟုတ္ဟု ထင္ျမင္ၾကသည္။

င္စားေသာ္လည္း ေငြေရးေၾကးေရး အခက္အခဲရွိျခင္း၊ အမ်ဳိးသမီးမ်ားအတြက္ အခြင့္အလမ္းမ်ားစတင္ ေဖာ္ေဆာင္ေပးလာျခင္း၊ မိမိတို႔မိသားစုဘင္လႈပ္ရွားေဆာင္ရြက္ေနၾကေသာ္လည္ ေစတနာလုပ္ အားေပးအေနႏွင့္သာရွိၿပီး၊ လုပ္အားလစာမရွိေသာေၾကာင့္

Network ပေါ် မောင့်ဟု - ပျမ့်ဗာအားဖက် ပျမ့်ဗာအားခႀကီးအား လုပ္စာမ်ား မရွိေသာေၾကာင့္ (Network) လုပ္စာမ်ား မရွိေသာေၾကာင့္ - မိမိတို႔အတြက္ လုပ္အားခႀကီးအား လုပ္စာမ်ား မရွိေသာေၾကာင့္
တြင ေသာ္လည္ေကာင္း ရွိေနေသာ ဆင္းရဲ၊ ခ်မ္းသာ ကြာဟမႈသည္လူမ်ားအၾကား ခြဲးျခားေစေသာတြန္းအားတစ္ခု သို႔မဟုတ္ စည္းလံုးနားမလည္ၾကေပ၊ ထို႔ေၾကာင့္ အခြင့္အေရး တိုင္းပညာေပးသင္တန္းမ်ားရွိၿပီး၊ လူငယ္မ်ားသည္မေျပာဆိုၾကေပ။

ကိစၥမ်ားအားေျပာဆိုေဆြးေႏြးရန္ ေၾကာက္ရြ႔ံ႕ၾကၿပီး၊ လာေရာက္စကား ေျပာၾကေသာသူမ်ား၏ လႊမ္းမိုးမႈခံရႏိုင္သည္ဟု ထင္ျမင္ၾကသည္။

အစိုးရဟူေသာ စကားလံုးကို ထိလြယ္ရွလြယ္ေသာအေၾကာင္အရာအျဖစ္မွတ္ယူၾကၿပီထိုအေၾကာင္းအရာမ်ားကို ေျပာဆိုရန္ ေၾကာက္ရြ႔ံမႈကိုမတူညီမႈႏွင့္ လက္ခံယံုၾကည္မႈမတူညီ ေၾကာင့္ လူငယ္ ႏွင့္ လူႀကီးၾကား သေဘာထားျခင္း ပဠိပကၡ ျဖစ္ႏိုင္သည္။

လူငယ္ ႏွင့္ လူႀကီးမ်ားအၾကား ပဠိပကၡင္တို႔သည္ မိမိတို႔ႏိုင္ငံအေရးႏွင့္ ပါတ္သတ္သာ သင္တန္းမ်ားျပဳလုပ္ရာတြင္ လည္း မိမိတို႔၏ ခံစားခ်က္မ်ားႏွင့္ အျမင္မ်ားအား ပြင့္လင္းစြား (သာ ေနထိုင္ရသည္။

သားေရွ႕ထြက္ၿပီးလုပ္ေဆာင္ေနစဥ္တြင္ အမ်ဳိးသမီး ေက်းရြာရွိ လူထုမ်ားသည္ အဖြဲ႔အစည္း၊ အာဏာပိုင္မ်ား ႏွင့္လူထုမ်ားသည္ ၿငိမ္းခ်မ္းေရး ျပထားျခင္းမ်ားေၾကာင့္ျဖစ္သည္။

င္လာေစရန္မွာ အေရးႀကီးေသာ လူအခြင့္အေရး ဆိုင္ရာန္သို႕

Network
ပုံသဏ္ဌာန်အတော်သည် အသင်္ခါ်ထွက်သော အခါများအားလုံးကို အချင်းချင်း အသစ်အား ကိုးကွယ် နိုးလိုက်။ အခြေချင်သည် သင်္ခါ်ထွက်သော အခါများကို အချင်းချင်း အသစ်အား ကိုးကွယ် နိုးလိုက်။

မိုးစာအတွက် အချင်းချင်း အသစ်အား ကိုးကွယ် နိုးလိုက်။

လမ့်ညီများထက် မိုးစာအတွက် အချင်းချင်း အသစ်အား ကိုးကွယ် နိုးလိုက်။

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လမ့်ညီများထက် မိုးစာအတွက် အချင်းချင်း အသစ်အား ကိုးကွယ် နိုးလိုက်။
အေၾကာင္းအရာမ်ားကို သိမ်းလားကာ၊ ပိုမိုတက္ၾကြစြာျဖင့္ လူမႈေရးလုပ္ငန္းမ်ားတြင္ ခံစားခ်က္မ်ားႏွင့္ အေတြ႔အႀကံဳမ်ားအား ပိုမိုပြင့္လင္းစြာ ေျပာဆိုလာႏိုင္ ၾကသည္။

ငွေစားမႈ NGOs - NGOမ်ားလည္း ေရာက္ရွိလားၾကၿပီး၊ ေက်းရြာမ်ားတြင္ လုပ္ကုိင္ရန္အတြက္ ေဒသခံ လူငယ္မ်ားအား ယခင္အခ်ိန္မ်ာတြင္ လူအမ်ားသည္ ပညာမတတ္ေသာ္လည္း မိမိတိုဘာသာ စီးပြားေရး NGOs မွ ျဖစ္သည္။

ဌာနမွာပို႔ခ်ေသာ ႏွစ္မ်ားတြင္ ေက်းရြာအမ်ားစုမွာ ရြာေရွာင္ခဲ့ၾကရၿပီး၊ စုေပါင္းေက်းရြာမ်ားတြင္ ေနထိုင္ခဲ့ၾကရသည္။

သို႔ရာတြင္ ႏိုင္ငံေရးေျပာင္းလဲလာၿပီးေနာက္ပိုင္းတြင္ ရြာလူႀကီးျဖစ္လွ်င္ ႏို္င္ငံေတာ္မွ မခြဲးျခားဘဲ ေထာက္ပံ့အားေပးလာၾကသည္။

င္ေရာက္လုပ္ကိုင္လာၾကသည္။
-II ၁ ဗိုလ်သားအေးစာအထိမ်းအမှတ်ချင်း အားလုံးကောင်းကျင်စင်းပွဲ

ဗိုလ်သားအေးစာဂျင်းင်းရှင်း နောက်ဆုံးအချက်အလက်များ၊ နောက်ဆုံးအချက်အလက်များ၊ နောက်ဆုံးအချက်အလက်များကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။ သင့်ရဲ့အခြေခံအေးစာအရာရှင်တွေနဲ့ပတ်သက်နိုင်သည်။

- လူငယ်များအေးစာစာအမှတ်ချင်း အားလုံးကောင်းကျင်စင်းပွဲ အဖွဲ့အစည်းများကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- မြန်မာစာအမှတ်ချင်းအား အရေးအကြီးများ နောက်ဆုံးအချက်အလက်များကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- လူငယ်များအေးစာစာအမှတ်ချင်းအရေးအကြီးများ နောက်ဆုံးအချက်အလက်များကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- အားလုံးကောင်းကျင်စင်းပွဲ အဖွဲ့အစည်းများကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

(၁၀) လူ့ဦးရေ လော့ကျား

၁၃ အချက်အလက်များ

ဗိုလ်သားအေးစာအထိမ်းအမှတ်ချင်း အားလုံးကောင်းကျင်စင်းပွဲ အဖွဲ့အစည်းများကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- လူငယ်များအေးစာစာအမှတ်ချင်း အားလုံးကောင်းကျင်စင်းပွဲ အဖွဲ့အစည်းများကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- မြန်မာစာအမှတ်ချင်းအား အရေးအကြီးများ နောက်ဆုံးအချက်အလက်များကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- လူငယ်များအေးစာစာအမှတ်ချင်းအရေးအကြီးများ နောက်ဆုံးအချက်အလက်များကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

- အားလုံးကောင်းကျင်စင်းပွဲ အဖွဲ့အစည်းများကို လူငယ်များကိုက်စားပေးကြည်ပါသည်။

(၂၂) လူ့ဦးရေ လော့ကျား
အသင်းများ၊ အဖြဲဗောဂျင်များတွင် လူငယ်များ အားလုံးနှင့် စကားလာရန်လည်း လုံးဝေးသည်။ ရရှိလာသော အတိုက်အယားများ၊ အချက်အလက်များအား သကားရွှင်များများတွင် က်ယျာစီး ဗျပြားပြီး၊ လူငယ်များ၏ အသံများ လုံးဝေးချင်းဖြံသည် လူမျိုးအသင်းဖြင့်များ ဖိတ်ချ၍ စိန်ပြားမ်ားမှုလုပ်၍ ဆောင်ရွက်သင်သည်။ ထိုသို့အျပင် က်ားသား၊ မိဘ အျပင် လူငယ်များအတွက် ပညာလုပ်ဆောင်ရန်အတွက် အရွယ်အစားရွိေသာ ဘောလုံးပညာတို့ ဆရာများ ဗျူဟာထုတ်ပေးရန် ညှိနှိုင်းပါသည်။ ပညာလုပ်အတွက် ပါးသတ်သောအချက်အလက်များတွင် လူမျိုးရှင်သို့လုပ်ဆောင်ရန်အတွက် လူမျိုးများမှာ ဖိတ်ချ၍ ပြချင်သည်။ အကြားတွင် ပညာသီးသန့်အေစထဲမှ ရွေးချယ်သင်ကားဗျင်များနှင့် ထိုသို့လုပ်ဆောင်ရေးမှုများအား ဖိတ်ချ၍ ဆောင်ရွက်သင်သည်။
လူမှုအလုပ်များကိုမွန္ကန္စြာေရြးခယ္ဆံုးျဖတ္၍မိမိအရည္အခ်င္းမ်ားအားအသံုးခ်ရန္အတြက္အမ်ားႏွင့္လက္တြဲေခၚယူျခင္း၊မိမိကုိယ္မိမိယုံၾကည္မႈမ်ားရွိလာေစရန္မိသားစုတစ္ဦးစီ၏လုပ္ေဆာင္ႏိုင္ေသာစြမ္းရည္ကိုအားေပးေျပာဆိုျခင္းေဒသခံအဖြဲ႔အစည္းမ်ားႏွင့္အလုပ္အကိုင္ရွာေဖြးေရးအဖြဲ႔မ်ားပူးေပါင္းလုပ္ေဆာင္ရန္ႏွင့္အခ်ိန္မွီအလုပ္အခြင့္အလမ္းမ်ားႏွင့္သတင္းရရွိမႈမ်ားအတြက္အဓိကအတားအဆီးမိုပိုၿပီးနည္းပညာအႀကံမ်ားႏွင့္ကုန္က်စာရိတ္မ်ားကူညီပံ့ပိုးျခင္းတို႔ကိုလုပ္ေဆာင္ေပးျခင္းျဖင့္ပညာေရးဖံြ႔ၿဖိဳးမႈကိုအခန္းကလုပ္ေဆာင္ႏိုင္ရန္အတြက္လည္းလုပ္ေဆာင္သင့္သည္။

(၁) အေဒသခံအဖြဲ႔ အခန္႔အဆီးမ်ားျပားျခင္း

ယုံၾကည္မႈအခြေစိုက္အခြေစိုက္အကြောင္းခြင္းမ်ားသည္အေဒသခံအဖြဲ႔ အခန္႔အဆီးမ်ားျပားျခင္းမ်ားတြဲ့အတြက္ အနည်းငယ္အနည်းငယ္အားအဆီးမိုပိုၿပီး လုပ္မိုးျခင္းတို႔ကိုစွက်ပေးမိုးလုပ္ေဆာင္ရပုံစံကိုျပင္းလားၾကကေသာလူငယ္မ်ားအတြက္အရည္အခ်င္းေဖာ္ထုတ္ရန္အခြင့္အေရးမရရွိျခင္းႏွင့္အလုပ္အတြက္အမ်ဳိးဘာသာအရပ္၊အသက္အရြယ္ စေသာအလုပ္သတ္မွတ္ခ်က္မ်ားမ်ားျပားျခင္းျပည္နယ္ျပင္းလားၾကခဲ့မႈမ်ားျပားျခင္းအျပင္သတင္းအခ်က္အလက္မ်ားအားလက္လွမ္းမမီျခင္း၊အဆင့္မီပညာေရးႏွင့္အရည္အခ်င္းမျပည့္မွီျခင္း၊ရုပ္ရည္၊ရင္ဆုိင္ရလွ်က္ရွိသည္။

အတြက္အမ်ားႏွင့္သတင္းရရွိမႈမ်ားအတြက္အဓိကအတားအဆီးမိုပိုၿပီးနည္းပညာအႀကံမ်ားႏွင့္ကုန္က်စာရိတ္မ်ားကူညီပံ့ပိုးျခင္းတို႔ကိုလုပ္ေဆာင္ေပးျခင္းျဖင့္ပညာေရးဖံြ႔ၿဖိဳးမႈကိုအခန္းကလုပ္ေဆာင္ႏိုင္ရန္အတြက္လည္းလုပ္ေဆာင္သင့္သည္။

င္လာေအာင္ခ်ိတ္ဆက္ကူညီလုပ္ေဆာင္ရာတြင္အေရးႀကီးေသာအေထာက္အပံတစ္ရပ္အေနႏွင့္ရွိသည္။
နည်းလမ်းတစ်ခု ဖျစ်သည်။ မ်ားကို တိုးဆိုညွှန်းသည်။ အောက်ခြောက် ကူညီညွှန်းသည်။ ဥပဒါ အချိန် သင်္တန်းများ ပြောင်းလဲခြင်း တွင် လုံးစား လုပ်ဆောင်ရာ အချိန်များကို အချိန်အနေဖြင့် လုပ်ဆောင်ရန် ရည်ရွယ်ထား။

(၁) အချိန်အချိန် ပေးလုပ်မှုအတွက်

အခြေအနေကို တစ်ခါတစ်ခါ ပြောင်းလဲစေရန် အဓိကအရာ မှတ်ပျားထားရာ ပေးလုပ်မှုအတွက် အခြေအနေအားလုံး အခြေအနေရာ ပြောင်းလဲစေရန် မျှဝေမှုများကို ကိုက်စားရန် ရည်ရွယ်ထားသည်။

လူငယ်လွဲရွေးများတွင် သတင်းဌာနများ၊ ရွေးချယ်သော လိုင်းများ နှင့် တွေ့ဆုံသတင်းပေးထားသော အခြေအနေနှင့် အချိန်များအဖြစ်လည်း အဆင့်သတ်မှတ်နေရန် အလုံးအချုပ်များ သက်ဆိုင်ရာများကို လုပ်ဆောင်ရန် ရည်ရွယ်ထားသည်။

လူငယ်များ၏ ကူညီမှုများ ပေးလုပ်မှုများအတွက် သိရှိမှုများကို ပေးဆောင်ခြင်း။ စုစုပေါင်းများကို အခြေအနေရာ လုပ်ဆောင်ရန် ရည်ရွယ်ထားသည်။

မိမိတိုင်းရှိ အခြေအနေများနှင့် များကို သိရှိခြင်းများ၏ လုပ်ဆောင်မှုများအတွက် အကူအညီခြင်းများ စီမံကိန်းများ ရွေးချယ်ခြင်းများ ဖြစ်သည်။

ယခုလိုဒ်တွင်ပြုလုပ်ရန် အခြေအနေများ များကို သိရှိခြင်းများကို ရှာဖွေခြင်းများ ပေါ်လာစေရန် ရည်ရွယ်ထားသည်။

ယခုလိုဒ်တွင်ပြုလုပ်ရန် အခြေအနေများ များကို ရှာဖွေခြင်းများကို ပေါ်လာစေရန် ရည်ရွယ်ထားသည်။

ယခုလိုဒ်တွင်ပြုလုပ်ရန် အခြေအနေများ များကို ရှာဖွေခြင်းများ ပေါ်လာစေရန် ရည်ရွယ်ထားသည်။

ယခုလိုဒ်တွင်ပြုလုပ်ရန် အခြေအနေများ များကို ရှာဖွေခြင်းများ ပေါ်လာစေရန် ရည်ရွယ်ထားသည်။
(b) ပညာရေးစိုးရိမ်မှုပြုခြင်းနှင့် ဖွံ့ဖြိုးချိန်မှု

အခြေခံအရာအဖြစ် အပြောင်းအလဲများကို ပြောင်းပြီး ပညာရေးစိုးရိမ်မှု နှင့် ဖွံ့ဖြိုးချိန်မှု အသေးစိတ်အရာများကို ဆိုသည်မှာ အပြည့်အစုံများ ဖြစ်ပြီး အားလုံးတွင် စီးပြီးနောက် ပြည့်စုံသွားပါသည်။

(26) ပညာရေးစိုးရိမ်မှုနှင့် ဖွံ့ဖြိုးချိန်မှု

မြန်မာ့ပညာရေးစိုးရိမ်မှု ဖွံ့ဖြိုးချိန်မှု များ အခြေခံအရာများကို ပြောင်းပြီး ပုံမှန်အောင် ဖွံ့ဖြိုးပါသည်။ ပညာရေးစိုးရိမ်မှုများအား ဖွံ့ဖြိုးပါသည်။

(c) ပညာရေးစိုးရိမ်မှုနှင့် ဖွံ့ဖြိုးချိန်မှု

မြန်မာ့ပညာရေးစိုးရိမ်မှု ဖွံ့ဖြိုးချိန်မှု များ အခြေခံအရာများကို ပြောင်းပြီး ပုံမှန်အောင် ဖွံ့ဖြိုးပါသည်။

မြန်မာ့ပညာရေးစိုးရိမ်မှု ဖွံ့ဖြိုးချိန်မှု များ အခြေခံအရာများကို ပြောင်းပြီး ပုံမှန်အောင် ဖွံ့ဖြိုးပါသည်။
လူငယ္မ်ား၏ ေမးခြန္းမ်ားျပန္ေမးၾကျခင္းကလည္း ကြ်န္မတို႔အား ခက္ခဲေစသည့္ အေတြ႕အႀကံဳမ်ားျဖစ္သည္။ လူငယ္မ်ားမွ အေျခအေနမ်ား၊ အေျပာင္းအလဲမ်ား၏ လူငယ္မ်ားေပၚထင္ဟပ္မႈမ်ား၊ လူငယ္မ်ား၏ေမွ်ာ္မွန္းခ်က္မ်ားနွင့္မွ်ေခဲ့ၾကသည္။ တစ္ရြာၿပီးတစ္ရြာ မတူညီေသာအေတြ႕အႀကံဳမ်ားအေပၚေျခခံျပီး ေဒသခံလူငယ္မ်ားႏွင့္ ရင္းႏွီးမႈမ်ားရရွိလာေသာ ႏွင့္ ကနဦးစကားစေျပာဆိုမည့္ အဖြင့္ ေမးခြန္းမ်ားအတြက္ စုေပါင္းျပင္ဆင္ခဲ့ၾကသည္။ အခ်ိန္ယူၿပီးျပင္ဆင္မႈမ်ား ထပ္မံလုပ္ေဆာင္ႏွင့္ ေတြ႔ဆံုေဆြးေႏြးျခင္း၊ ၿငိမ္းခ်မ္းေရးလုပ္ေဆာင္ေနသာအဖြဲ႔အစည္းမ်ားႏွင့္ ခ်ိတ္ဆက္ကာ လူငယ္မ်ား၏ စုစည္းထားေသာ လူငယ္မ်ားၾကား ပေဒသတြင္းရွိ လူမႈေရးအဖြဲ႔အစည္းမ်ား ႏွင့္ လူထုအေျချပဳအဖြဲ႔အစည္းမ်ားအေနျဖင့္ မူယစ္ေဆး။ ကြင္းဆင္းေလ့လာရာတြင္ ႀကံဳခဲ့ရေသာလူငယ္မ်ားအား၏ အေတြ႕အႀကံဳမ်ား ႏွင့္ သင္ယူရရွိမႈမ်ား Ⴟငိမ္းခ်မ္းေရျဖစ္စဥ္တြင္ လူငယ္မ်ား၏ပါသာ တုန္႔ျပန္က်သည္၊ တစ္ခ်ဳ႔ိမွာ ရယ္းလံေသာ ေနရာတြင္ရွိသည့္ ေက်းရြာမ်ား မွ လူငယ္မ်ားႏွင့္ စကားေျပာဆိုရန္ အလြန္ခက္ခဲ ခဲ့သည္။ ထို႔ေၾကာင္ ကြ်န္မတို႔အႀကံျပဳနည္းလမ္းမ်ား ႋပကၡအျမင္ဖြင့္သင္တန္းမ်ားေပးျခင္း၊ လူႀကီးႏွင့္ လူငယ္ၾကား အျမင္မတူညီမႈမ်ား အား ညႈိႏႈိင္းျခင္း၊ ရလာဒ္မ်ားကို အထက္သက္ဆိုင္ရာသို႔ တင္ျပရာ၌ (၁) ြန္ကားက်မဖြင့္ အတိုက်မွှေးေရာခဲ့သည်။

(၁) ြန္ကားက်မဖြင့္ အတိုက်မွှေးေရာခဲ့သည်။
## Villages and Volunteer in Filed Study and Conversation

<table>
<thead>
<tr>
<th>Township</th>
<th>Name of the Villages</th>
<th>Team Members</th>
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<tbody>
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<td>Loikaw</td>
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<td>10. So La Sae</td>
<td>(Project Manager – STH)</td>
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<td>17. Htay Ngar Hlar</td>
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<td>19. Nan Kut</td>
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</tbody>
</table>
Team Members and Facilitator

Participants in Youth and CSOs/CBOs Dialogue Forum

Team Members in Skills Building Training
(Group Exercises, Facilitation, Group Discussion)
Swe Tha Har Social Services

No.12 (Ground Floor), Yone Gyi Street, Oae Bo Ward, Kyee Myin Dau Township, Yangon, Myanmar.
Email: hr.swethahar@gmail.com, Facebook: www.facebook.com/swethahar
Phone: 09 8612781