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Women's activism and education in Myanmar

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Afterward

When I first started working as a teacher and trainer in Myanmar in early 2009, I had not anticipated the changes in the political landscape that would unfold over the subsequent eight years, nor that I would continue to be engaged in the country both professionally and personally. This thesis, and my work in Myanmar, have been part of a journey of transitions which is still unfolding.

In this regard the research project has focused primarily on the period between 2011 and 2016, as civil society organisations sought to navigate emerging opportunities and challenges amid the shifting political climate and between election cycles. This period has seen a tentative opening of civil society and activist space, which has enabled women's organisations to increasingly garner space and attention for their efforts to promote gender justice and inclusion. These shifts are however ongoing and are by no means irreversible. The political transitions that have taken place have perhaps resulted in fewer substantial changes than many would have hoped for, and there are growing concerns over religious tensions, ongoing conflicts and dissatisfaction with the processes of peace negotiations. Such tensions, particularly with regard to the oppression of religious minorities, risk severely undermining efforts to advance equality, social inclusion and justice. In 2017 therefore, there remain significant challenges confronting the NLD government and the diverse constituents of civil society and educational organisations alike.

For those working to establish transformative constructions of female citizenship within this transitioning landscape, the journey is likewise inchoate. As one feminist activist in Yangon lamented, "*Sometimes I think, oh my god, it's going to be a long, long way!"* While extending my thanks to all those activists, educators and students that have participated in my research project, I also wish those committed to social transformation courage and support in continuing their journey.

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Appendices

Appendix 1

Nederlanse samenvatting

Construeren van vrouwelijk burgerschap in transitionerend Myanmar

De rol van vrouwenactivisme en onderwijs

I. Introductie

Onderwijspraktijken als onderdeel van sociaal geconstrueerde instituten, kunnen zeer *gendered* zijn en daarmee modellen presenteren van verwacht gedrag van jonge mannen en jonge vrouwen (Dunne, Humphreys & Leach 2006; Dunne 2009). Zulke praktijken kunnen echter significant verschillen tussen en binnen contexten en in verschillende vormen van onderwijs, zowel formeel als non-formeel. Dit onderzoek exploreert de velerlei manieren waarop onderwijspraktijken ideeën en verwachtingen van vrouwelijk burgerschap kunnen construeren binnen de veranderende context van Myanmar, inclusief tegenreacties vanuit maatschappelijke bewegingen.

Er is groeiende aandacht in internationale ontwikkeling en *comparative education* voor de rol van onderwijs in overgangs- en door conflict aangetaste contexten als potentieel om kansen te creëren om meer sociale inclusie te bevorderen en ongelijkheden die wrok kunnen voeden aan te kaarten (Davies 2010; Leach & Dunne 2007; Novelli & Lopes Cardozo 2008; Lopes Cardozo & Shah 2016). Eveneens hebben ontwikkelingsprioriteiten van de laatste twee decennia, zoals gereflecteerd in de Millennium Ontwikkelingsdoelen en nu de Duurzame Ontwikkelingsoden alsmede initiatieven zoals Onderwijs voor Iedereen (*Education for All*), intenties laten zien voor zowel het uitbreiden van inclusief onderwijs als het bevorderen van *gender*gelijkheid en vrouwen*empowerment*, wat de associaties tussen deze twee domeinen benadrukt (Salvi 2017; Unterhalter 2015; UN 2016). Er is echter een neiging geweest om deze relatie te eenvoudig voor te stellen, en

het historische gebrek aan betekenisvolle aandacht voor de verbindingen tussen zulke globale doelen, die verder reiken dan louter toegang tot onderwijs, zijn stevig bekritiseerd (Kabeer 2005; 2015; Unterhalter 2012; Cornwall & Rivas 2015; Esquivel & Sweetman 2016). Hoewel de Duurzame Ontwikkelingssdoelen het doel hebben om verbeterde connecties tussen deze domeinen te bevorderen (UN 2016), blijft bezorgdheid geuit worden over het te weinig benadrukken van de rol van onderwijs in het teweegbrengen van transformatieve verandering (Sterling 2014; 2016; Esquivel 2016). Bovendien zijn, ondanks de referenties aan non-formeel onderwijs en leven lang leren in internationaal beleid, de rol van non-formeel onderwijs en de bijdragen van non-gouvernementele actoren in onderwijspraktijken, vooral dat van NGO*s* en maatschappelijke bewegingen, vaak onderbelicht gebleven ten gunste van een nauwere prioritering van scholing (Casey & Asamoah 2016; Stromquist 2015a). Eveneens is aangekaart dat de rol van vrouwenorganisaties en activistische bewegingen in het bevorderen van gelijkheidsdoelen op een vergelijkbare manier een gebied is dat meer overweging behoeft (Cornwall & Edwards 2014; Stromquist 2015a; 2015b), met name door internationale instituties en actoren die gendergelijkheid trachten te bevorderen.

Dit onderzoek draagt daarom bij aan deze debatten door specifieke sociale, culturele en politieke invloeden aan het licht te brengen die opereren binnen de context van zowel onderwijspraktijken als activisme georiënteerd op gendergelijkheid/-rechten in Myanmar, waarmee - middels referentie aan deze twee domeinen - de begrippen gendergelijkheid en *empowerment* verder bevorderd worden. Resulterend daaruit stel ik een conceptualisering voor van *activist-onderwijzers* als sleutelbemiddelaars tussen internationale-, nationale- en gemeenschapsagenda's, erop wijzend dat betere overweging van de complexiteit aan invloeden die maatschappelijke activisten en onderwijzers navigeren, meer holistische benaderingen naar onderwijsdoelen kan bevorderen. Een *sustained case study* benadering is daarom genomen om de aandacht te vestigen op deze ontwikkelende responses binnen Myanmar's activistische vrouwenbewegingen, daarbij ook voortbouwend op mijn eigen ervaringen in het werken met het maatschappelijk middenveld en onderwijsbeoefenaars binnen deze context sinds begin 2009.

Daar Myanmar politieke transities ondergaat na een halve eeuw autoritaire militaire bewindsvoering, en spanningen blijven aanhouden door gewapende conflicten en geweld tussen gemeenschappen (Lall 2016; Walton & Hayward 2015), verstrekken de veranderende politieke dynamieken van de afgelopen vijf jaar een kans om de opkomende reacties te observeren van velerlei onderwijsbeoefenaars en maatschappelijke bewegingen die oproepen

tot verhoogde sociale inclusie. Deze oproepen bevatten eisen voor hervormingen van formeel onderwijs en een uitbreiding van capaciteiten van het maatschappelijk middenveld die zich bezighouden met non-formeel onderwijs, voornamelijk geleid door organisaties van vrouwenactivisten. Het onderzoek kaart derhalve de volgende twee hoofdonderzoeksvragen en sub-vragen aan:

1. *Wat zijn de rollen die verschillende onderwijspraktijen spelen in het construeren van burgerschapsidealen in Myanmar, en wat zijn de manieren waarop deze* gendered *zijn?*

- *Hoe hebben praktijken in onderwijs de sociale ondergeschiktheid van vrouwen aangehouden en gelegitimeerd?*
- *Wat zijn de manieren waarop deze alternatieve leeromgevingen alternatieve modellen presenteren?*

2. *Hoe creëert vrouwenactivisme in Myanmar en de Thaise grens alternatieve* spaces *voor transformatief leren gedurende Myanmar's periode van politieke transitie?*

- *Hoe reageren vrouwenorganisaties op verschuivende beperkingen en mogelijkheden gedurende de periode van politieke transitie en wat zijn de consequenties van deze reacties?*
- *Wat zijn de alternatieve voorstellingen van vrouwelijk burgerschap die voortkomen uit deze leeromgevingen?*

Het onderzoek neemt een kritische feministische benadering aan die bouwt op post-structurele conceptualiseringen van *space* en de mogelijkheden van transformatie (Braidotti 2011a; Butler 2004), met als doel kansen te benadrukken om te leren van de ervaringen van Myanmarese vrouwenactivisten in het construeren van alternatieve omgevingen van *gendered* leren. Het onderzoek bouwt specifiek voort op ideeën van Delezue over *space* en *nomadism* (Deleuze & Guattari 2013/1988; Braidotti 2011a) om een conceptualisering van leeromgevingen en de positie van *activist-onderwijzers* te bevorderen, wat de pluraliteit aan invloeden die hun weg kunnen vinden naar leeromgevingen laat zien. Onderzoek was uitgevoerd gedurende meerdere veldwerkbezoeken tussen 2014 en 2016 en volgde een etnografische benadering waarbij semigestructureerde interviews, focus groep discussie, locatiebezoeken en observaties met etnografische discourse analyse gecombineerd werden (Manor-Binyamini 2011). Dit nam een *case study* benadering aan, waarbij tien vrouwenorganisaties betrokken waren die

gemeenschapsonderwijs organiseerden om sociale ongelijkheid van vrouwen aan te kaarten. Dit maakte het niet alleen mogelijk om hun onderwijspraktijken, inhoud en geschreven cursusmateriaal te bestuderen, maar ook de perspectieven van onderwijzers en participanten in het construeren en ervaren van deze leeromgevingen. Het proefschrift is vervolgens gestructureerd in twee hoofdsecties, Deel II (Hoofdstukken 4-6) en Deel III (Hoofdstukken 7-9) die de duale prioriteiten bespreken van het onderzoek zoals gereflecteerd in de onderzoeksvragen.

II. Onderwijs en *Gendered* Burgerschap

De hoofdstukken in Deel II exploreren de verschillende leeromgevingen en de *gendered* voorstellingen die daaruit voortkomen, wat de eerste onderzoeksvraag beantwoordt dat zich richt op de rol van verschillende onderwijspraktijken in het construeren van burgerschapsidealen.

Theoriseren van Onderwijs Spaces: conceptualiseren van spaces voor leren en constructies van (gendered) burgerschap in Myanmar's transitie

Hoofdstuk 4 ontwikkelt de conceptualisering van onderwijs*spaces* die ten grondslag liggen aan de navolgende hoofdstukken van het proefschrift. Verschillende onderwijs*spaces*, voornamelijk in conflict- en transitiesituaties, kunnen meerdere en veranderende rollen spelen, inclusief het valideren van reproducties van door de staat gesanctioneerd burgerschap langs exclusieve lagen, or andersom het aannemen van een meer oppositionele houding. Dit hoofdstuk exploreert de dynamieken en contributies van uiteenlopende onderwijspraktijken binnen de context van Myanmar, met een focus op de manieren waarop zulke praktijken en de opkomende voorstellingen *gendered* zijn. Voortbouwend op Deleuze en Guattari's begrippen gekerfde *(striated)* en effen *(smooth) spaces* (2013/1988), benadruk ik de verschillende dimensies van Myanmar's onderwijs *spaces* die afwisselende leerpraktijken en wegen voor het uitbreiden van inclusie laten zien. Overheidsonderwijspraktijken in Myanmar zijn grotendeels bevonden kansen te beperken voor inclusief leren door het repliceren van diepgewortelde sociale hiërarchieën die karakteristiek zijn van een gekerfde *(striated) space*. Door allereerst te benadrukken hoe verschillende onderwijs*spaces* leren benaderen in contrasterende en wat lijkt tegensprekende manieren, doen zich momenten voor waarin overlappingen aan het licht komen. Dit onthult mogelijkheden voor alternatieve en meer inclusieve leerpraktijken beginpunten te vinden om hiërarchische sociale structuren die normaliter gerepliceerd worden in institutionele scholing te

eroderen. Op basis van voorbeelden van praktijken in zowel gemeenschapsonderwijs en door individuele docenten alreeds binnen formeel onderwijs, effen *(smooth)* blijkt dat leerdynamieken mogelijkheden kunnen aanbieden om de onveranderlijkheid van hiërarchieën terug te draaien.

Het leren van geweld en schaamte: gendering geweld en het lichaam in Myanmar's formele onderwijsspaces

Hoofdstuk 5 verkent *gendered* praktijken in formele scholing, zoals ervaren en geuit door jonge Myanmarese vrouwen van diverse religieuze en etnische achtergronden, terugreflecterend op hun recente onderwijservaringen. Ik maak connecties tussen de subordinatie van vrouwelijke studenten, wat ingegrift staat in formele onderwijspraktijken en de legitimering van geweld tegen vrouwen binnen de Myanmar maatschappij in het algemeen. Drie dimensies van *gendered* praktijken komen met name aan het licht, die bijdragen aan het promoten van terughoudendheid en schaamte; de fysieke positionering in onderwijs*spaces*; de materialiteit die wordt geassocieerd met vrouwenlichamen; en de stemmen van jonge vrouwen het zwijgen opleggen. Deze leerpraktijken, die zelf voorbeelden zijn van structureel en symbolisch geweld, worden bevonden patronen van direct geweld tegen vrouwen aan te zetten en te behouden, zoals ingebed in sociale ongelijkheden en *gender*hiërarchieën. Het hoofdstuk eindigt met een additionele focus studie dat de verlangens voor alternatieve schoolomgevingen presenteert zoals uitgedrukt door jonge vrouwen in een focus groep discussie, wat aan het licht brengt dat leermethodologieën, relevantie van het curriculum en praktische activiteiten inclusief participatie in sport sleutelprioriteiten zijn voor deze jonge vrouwen.

Grensoverschrijdende transities: navigeren van conflict en politieke verandering door gemeenschapsonderwijspraktijken in Myanmar en de Thaise border.

Politieke schommelingen in Myanmar en Thailand, tussen militarisering en democratische hervorming, hebben een snelle heronderhandeling ingegeven van de aanpassingen, doelen en prioriteiten van non-gouvernementele onderwijsaanbieders, zowel internationaal als gemeentelijk, langs de grenzen van deze twee landen. Hoofdstuk 6 exploreert de responses op verschuivingen in politiek klimaat, inclusief de heroriëntering van donorfinanciering en een toegenomen nadruk op repatriëring, welke gemeenschapsonderwijspraktijken hebben getroffen binnen Myanmar en onder de vluchtelingen- en migrantengemeenschappen langs de Thaise grens. Middels het doortrekken

van de theoretisering van effen (*smooth)* en gekerfde (*striated) space* worden de *nomadic* ervaringen (Braidotti 2011a) binnen grensoverschrijdende bewegingen benadrukt. Dit laat zien dat gemeenschapsleeromgevingen op de Thaise grens gebruik maken van verschillende contactpunten om uitgesproken leeromgevingen de creëren, vaak geconstrueerd in oppositie tegen Myanmarese scholing. Deze leeromgevingen zijn echter ook onderworpen aan diverse invloeden en verschuiven prioriteiten met de huidige processen van politieke veranderingen, wat resulteert in toegenomen nadruk op voorbereiding tot terugkeer naar Myanmar.

III. Feministisch Leren en Activisme in Transitie

De implicaties van de *gendered* aard van leerpraktijken in het handhaven van de sociale onderdrukken van vrouwen worden beantwoord met tegenstellingen en betwistingen in de leeromgevingen geconstrueerd door organisaties van vrouwenactivisten. De hoofdstukken in Deel III breiden daarom de analyse uit naar de *gendered* aard van leerpraktijken om te verkennen hoe vrouwenorganisaties gemeenschapsleren hebben gemobiliseerd als een middel om genderongelijkheden te bestrijden binnen Myanmar, wat de tweede onderzoeksvraag beantwoordt dat zich right op hoe vrouwenactivisme alternatieve *spaces* voor transformatief leren creëert.

Conceptualiseren van space voor vrouwenactivisme in conflict en transitie

Hoofdstuk 7 verbreedt de theoretische conceptuliseringen van *space* en *nomadic subjectivity* tot de positie van vrouwenactivisten en de activistische leeromgevingen die zij (re)construeren. Maatschappelijke organisaties van vrouwen bezetten een onderscheidende positie in het mediëren tussen verschillende gemeenschaps-, staat- en internationale prioriteiten, welke geaccentueerd worden door de veranderende dynamieken van conflict- en transitiesituaties. De ervaringen van verplaatsing en verstoring die voorkomen uit turbulente situaties kunnen de contactpunten die activisten tegenkomen vermeerderen, wat bijdraagt aan kansen voor alternatief leren dat activistische agenda's kan ondersteunen. Zulke situaties kunnen echter ook vijandigheid en risico doen toenemen waar activisten mee geconfronteerd worden. Door feministische activisten in het navigeren van deze diverse invloeden te conceptualiseren als *nomadic subjectivity*, laten ook de strategieën en leerpraktijken die activisten gebruiken zien wat de vaak verscholen affectieve consequenties van hun posities zijn.

Feminisme ontdekken, een stem ontdekken? Het mobiliseren van gemeenschapsonderwijs om vrouwenparticipatie op te bouwen in Myanmar's politieke transities

Hoofdstuk 8 verkent veranderende positioneringen binnen activistenbewegingen van vrouwen, in met name een toenemende aandacht voor 'feminisme' als een concept en term, zoals benadrukt door Myanmarese vrouwen *activist-onderwijzers*. Ik laat zien dat deze opkomende identificatie als feministen onder activisten zowel ongenoegen aantoont met de de-politisering en de-contextualisering van gendergelijkheid doelen dat tot uitdrukking komt door interacties met een aantal internationale organisaties, en ook het *nomadism* van *activist-onderwijzers* reflecteert in het construeren van alternatieve toepassingen van feministisch onderwijs. Het hoofdstuk eindigt met een tweede focus studie naar feministische leiderschapstraining, wat de mogelijke disconnectie laat zien tussen de inhoud van de leiderschapstraining en de behoeftes van huidige en aspirant vrouwelijke leiders.

(Re)construeren van empowerment: uitdagingen en alternatieven in het overbrengen van vrouwenempowerment training

Vrouwen*empowerment* training is een veel voorkomend kenmerk van initiatieven binnen ontwikkelingscontexten, aangeleverd door zowel internationale als lokale organisaties dat vaak een 'trainen van trainers' (ToT) benadering volgt met als doel het bereik te vergroten. Hoewel de reikwijdte van individuele cursussen varieert, werd bevonden dat veel van het materiaal dat gebruikt wordt een homogeen en lineaire representatie van mannen en vrouwen aanbiedt die zelden gecontextualiseerd zijn naar lokale contexten, wat zorgen wekt over mogelijke replicatie van oppervlakkige representaties van gender identiteiten, rollen en relaties. Desalniettemin blijven zulke representaties niet onbetwist door lokale vrouwenorganisaties die constructies van internationale trainingspraktijken betwisten om alternatieve manieren te creëren voor *empowerment* door leren. Hoofdstuk 9 belicht de uitdagingen waar *activist-onderwijzers* mee te maken hebben gehad in het proberen *empowerment*training toe te passen, en presenteert twee *case studies* van alternatieve *empowerment*cursussen ontwikkelend in response daarop door twee vrouwenorganisaties; deze benadrukken seksualiteit en vrouwenlichamen, ervaringen met geweld, en zeer gelokaliseerde inhoud zoals de implicaties van federalisme voor etnische staten en de impact op het milieu van winningsindustrieën.

IV. Conclusies en implicaties

Het begrijpen van de manieren waarop gemeenschapsonderwijs uitgedragen wordt, zoals hierboven beschreven als een vorm van activisme dat expliciet doelt op het bestrijden van leermodellen zoals gepresenteerd in formele Staat-onderwijssystemen, laat zien hoezeer *gendered* uitdagingen aanhouden binnen onderwijssystemen, zelfs wanneer inschrijfratios gelijkheid lijken te suggereren. Alternatieve leeromgevingen die geleid worden door vrouwenactivisten en gemeenschapsonderwijzers van maatschappelijke organisaties hebben als doel een andere constructie te presenteren van vrouwenburgerschap, dat zich met name focust op ideeën van *empowerment*, politieke- en gemeenschapsparticipatie, en leiderschap. Omdat deze leeromgevingen niet gebonden zijn aan voorgeschreven vakspecifieke curriculum teksten en toetsen, laten ze een belangrijke variëteit zien in hun prioriteiten en benaderingen, wat op mogelijkheden wijst om noties zoals *empowerment* te contextualiseren, wat een probleem blijft in algemeen ontwikkeling discourse (Cornwall & Rivas 2015). Deze creatieve, activistische leeromgevingen zijn bevonden een variëteit aan ervaringen te reflecteren van vrouwenactivisten en onderwijzers die op meerdere contactpunten voortbouwen, inclusief internationaal trainingsmateriaal, om zo noties zoals *empowerment* aan te passen, te herdoelen, en te herformuleren. Zulke heroriëntaties zijn bevonden ook de prioritering van seksualiteit en vrouwenlichamen, ervaringen met geweld, meer relationele begrippen van (on)gelijkheid, identiteit en religie, politieke betrokkenheid en relaties met de Staat te bevatten.

Aandacht voor deze alternatieve prioriteiten laten daarmee dus mogelijkheden zien niet alleen om begrippen van gendergelijkheid en *empowerment* te bevorderen en contextualiseren binnen ontwikkelingsagenda's, maar ook prioriteiten binnen onderwijshervormingen aan te moedigen voor meer inclusieve en transformatieve leeromgevingen. Deze bevindingen bevestigen de oproepen voor meer inclusieve benaderingen naar ontwikkeling die nadruk leggen op sociale, relationele en ecologische inclusiviteit om vooruitgang te boeken in het behalen van duurzame ontwikkeling voor iedereen (Gupta & Vegelin 2016; Pouw & Gupta 2017). Het is aangeduid dat het erkennen van de rollen en expertise van *activist-onderwijzers* in het contextualiseren van concepten, alsmede het bouwen van nauwere bondgenootschappen met organisaties van vrouwenactivisten die hun eigen onderwijs- en trainingspraktijken ontwerpen en aanbieden, voorziet in een startpunt dat meer doelgerichte, inclusieve, en participerende inspanningen steunt in de strijd voor gender rechtvaardigheid.

Appendix 2

Fieldwork Information Sheet

UNIVERSITY OF AMSTERDAM

About me

I have worked as a teacher, curriculum writer and consultant in Myanmar and the Thai border region since the beginning of 2009, including several years developing training courses and material on women's empowerment and community development.

I am now with the University of Amsterdam completing a doctorate and doing research as part of a consortium (which includes the Universities of Amsterdam, Sussex and Ulster) in Education, Social Justice and Peace-building.

About my research

My work focuses on women's training programmes with the aim of promoting equality and social transformation and currently I'm preparing a mapping study to identify courses being delivered to adult women across Myanmar and the Thai-border. The hope is that this will build up a picture of the type of training being offered in different areas and how it varies in different locations.

I am interested in finding out what training is being offered to women from Myanmar to help support them in leadership, empowerment and capacity building and I would like to know what courses for women have been offered by organisations recently and if any are planned for the coming year. I'd particularly like to hear from the teachers of such training programmes to hear how they feel about their role and to see how they work with material, adapting and supplementing it to their needs.

Aim of the research

I think that education is a useful way to support women's equality in society and in leadership and I would like to help others learn from what is being done in practice. Particularly, I would like to find out what topics are being included in training and how teachers and trainers are choosing and adapting material so that it is most useful to them in their classrooms. I also hope that the study will be useful in helping develop training material that is flexible and fits the needs of trainers. This will be part of my PhD research and I'm hoping that this will draw attention to the valuable work of women's organisations and so that people can learn from the experiences of trainers promoting women's equality and to help inform useful strategies to support trainers.

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Appendix 3

Preliminary Fieldwork Documents

Mapping and case study identification process 2014: stages, techniques & ethical safeguards

Introductory emails and informal meetings to explain purpose of my research, what it involves and time frame of visits
- Verbal / email consent obtained for follow-up interview and to include org in mapping exercise
Key contacts *(anonymised to protect research participants)*

Gathering information for mapping – *methods*: meetings / interviews held in offices of orgs; telephone or online conversations
- Verbal / written consent reiterated for including org in mapping - Notes taken, not audio recorded
Info templates filled in for each course

Further interviews and meetings, both in formal and informal settings to ask further questions of course designers and trainers
- Audio recorded where appropriate and participants are willing – verbal consent sought - Conversations without consent for audio recording – notes taken - Complete anonymity of individuals recorded – recordings will only be used for transcription, never played publicly - Purpose of research re-explained regarding further work in 2015
Questions asked from follow-up questions template regarding motivation and goal, trainers' perspectives, material and approach. Relationship building to establish partners for further fieldwork in 2015 – identification of courses planned for early 2015 for ethnographic study (classroom observations etc)

Collecting curriculum material for analysis, where available
- Written material exchanged and/or photographed with permission - Purpose of curriculum analysis re-explained
Material will be analysed after fieldwork study.

The initial data collection for the mapping exercise will therefore include the following data for each programme:

Template for mapping data collection

Name of course	
Geographical Location	
Delivery Organisation (INGO, NGO, Community based)	
Target Audience	
How are courses advertised? (recruitment of participants)	
Language of publicity:	
Stated Aim (empowerment, leadership training, capacity building)	
Key words associated with course description:	
Course content overview	
Language of Delivery	
Mode of Delivery (class-room based or otherwise)	
Length of Programme	
Dates:	
Funding Origins	
Additional Notes	
Including, where possible, curriculum material used	

Is the information found here in the public domain (e.g. available on a website)? **Yes / No**

If No, does the organisation consent to its name appearing in the research? **Yes / No**
(If No, the organisation's name not appear in the research)

Additionally, the interviews conducted with available trainers will provide more details on course motivation, material selection and training practices to allow for a layering of information that will ultimately contribute to a richer profile. This will serve as a pilot study to identify those organisations, training coordinators and trainers who may be willing to participate more fully in the case-study which will combine critical discourse analysis of the training material used with ethnographic techniques.

Additional question prompts during initial interviews:
(These are intended as a guide and do not constitute an exhaustive list of questions)

Motivation	What do you see is the aim of this course? What do you hope it achieves? Why do you think a course like this is necessary?
Training material:	What training material do you use? Where did you get it from or did you design it yourself? Do you feel it is sufficient? Do you have to add to it? Do you feel the training material is appropriate for your context?
Training approach:	What techniques do you use in trainings? E.g. group discussions, games, etc. What do you feel are the benefits of these approaches?
Trainers' perspectives:	What do you hope that participants learn from your course? Do you feel supported in your training? What helps you feel this way? or What would help you feel more supported?
Networks:	Do you feel connected to other organisations?

It is from the initial interviews that I will recruit participants for my case-study analysis, asking if the organisations and the trainers themselves are willing to participate in this more detailed study.

The criteria for identifying case-studies is as follows:

- Courses must take place between July 2014 and August2015;
- Courses must take place in areas that are safe for the researcher to access (i.e. not in the states affected by conflict, to which foreigners are not permitted to travel): at least one course should be located in Yangon, and at least one course located in Thailand (border region or Chiang Mai);
- As with the mapping exercise, courses must aim to affect social change for women through promoting participation in leadership and facilitating equality in rights;
- Training material used must be at least in part in English;
- Trainers and training coordinators must consent to participating in the research project, understanding that this will involve sharing the training material used and participating in interviews, discussions and if possible class observations.

Appendix 4

Training Material collected

Curriculum and training texts were shared by 19 organisations, included in the mapping exercise, who were delivering women's empowerment and gender equality training, including the 10 organisations included as case studies (see Appendix 4). All organisations used a variety of sources in their training and workshops, drawing and adapting from multiple texts. Training material can be categorised according to the following four different patterns:

a) international material produced in English for international organisations and therefore intended to be used in development contexts, including:

Training texts collected		
Text	Source	No. of courses using
Women's Rights	Amnesty International	2
Women Can Do It	Norwegian People's Aid	2
Empowering Young Women to Lead Change	UNFPA & YWCA	2
Women's Empowerment Leadership Development toolkit	Centre for Creative Learning	1
The Oxfam Gender Training Manual	Oxfam UK	1
Disability Rights and Advocacy Training for Women with Disabilities in the Arab Region	The Supreme Council of Family Affairs, The Arab League & Rehabilitation International	1
Disability Rights, Gender, and Development: A Resource Tool for Action	Wellesley Centres for Women & UNFPA	1
Gender & Development	World Vision	1

b) international material produced in English for domestic organisations in the UK, the USA and elsewhere, and therefore not designed for use in development contexts, as well as films and media material beyond specific teaching texts, including:

Training texts collected		
Text	Source	No. of courses using
Facilitator Activity Guides: Friendship; Mind, Body, Spirit; Relationships with Peers; Expressing My Individuality; Paths to the Future	Girls Circle	1
Leading to Action: A Political Participation Handbook for Women	Women's Learning Partnership	1
A New Weave of Power, People & Politics: the Activity Guide for Advocacy and Citizenship Participation	Practical Action Publishing	1

c) material produced specifically for use within Myanmar, but developed by international staff and consultants, in English but sometimes also translated into Burmese, including:

Training texts collected			
Text	Source	Language	No. of courses using
Gender: Issues & Perspectives	Mote Oo	English & Burmese	5
Gender Issues	Educasia	English & Burmese	5
Active Citizenship	Mote Oo	English	1

d) local material developed by women's organisations often in participation with their community members, in Burmese and ethnic languages, sometimes also translated into English, including:

Training texts collected			
Text	Source	Language	No. of courses using
Basic Gender Awareness Training	NGO GG	English & Burmese	1
Introduction to Gender Studies	NGO GG	English & Burmese	1
Experiences of Violence: personal accounts	NGO GG	Burmese	1
Gender & Politics	Rainfall	Burmese	1

Appendix 5

Case Study Organisations

Ethnographic discourse analysis was conducted with five case-study groups during 2014-2016, with a lighter study conducted with an additional five organisations, each listed below. To protect confidentiality, data has been anonymised: the names of the organisations are not included and the titles of courses have been paraphrased.

In-depth case studies

1. Women's Political Empowerment

A five day course delivered in Burmese language by local staff but supported by an international organisation. The Myanmar trainers designed and adapted the course based on I course that I had originally designed for the international organisation two years previously. Consequently I was familiar with some of the material that they were drawing from, although the course had changed substantially in its aim and target. The course was delivered at multiple sites within Myanmar between 2013 and 2015 to adult women with the aim of promoting knowledge of political participation at a community level. Six interviews were conducted:

3 x the senior trainer and course designer
2 x the course trainer
1 x additional trainer

2. Empowering Women for Political Participation

A seven day course delivered by a feminist organisation based in Yangon to women from varied states and regions of Myanmar with the aim of building understandings of gender and feminism whilst also promoting political participation in the lead up to the 2016 elections. The organisation has no religious affiliation although the majority of participants identified as Buddhist. Observations and events hosted by the organisation were attended in addition to conducting six interviews:

1 x co-founder and trainer
2 x co-founder and trainer
3 x co-founder and trainer

3. Young Women's Empowerment & Leadership School

A six-month residential course delivered in Thailand to 20 young women from seven of Myanmar's different states as well as young women from the refugee and migrant communities on the Thai border. The organisation has no religious affiliation and participants identified Buddhist and Christian. Training was largely delivered in English, with some use of Burmese and ethnic languages. This case study was originally used as the pilot study and consequently involved a more sustained engagement, also due to the length of the course, than other groups. Observations and discussions were conducted with the course participants at the beginning and end of the course in 2014-15, including residence for one week with the participants. Additionally, eight interviews were conducted:

1 x the three organisation directors and senior management
3 x the programme manager
4 x the lead trainer

4. Sexuality Training

A Yangon-based organisation delivering sexuality training to women in the Yangon area. Courses vary in length, typically covering eight classes and focus on issues of understanding women's own bodies, overcoming shame and addressing sexual harassment and violence against women. Some courses were also delivered to mixed groups of men and women, with the aim of engaging men in understanding and supporting issues of gender equality. The organisation was also in the process of developing their own teaching material on sexuality also in partnership with another local organisation, with the aim of sharing this material more widely. Three interviews were conducted with the organisation director and the senior trainer and curriculum developer.

5. Gender training

Yangon-based, mixed gender training delivered frequently to groups of varying sizes for between three and five days. The organisation has Christian leadership but takes no religious position in its training and participants share varied ethnic and religious affiliations. The organisation and its gender training include a particular focus on understanding and combatting violence against women, with training largely being conducted in Burmese, with some use of English texts. Observations and site visits were conducted in 2015, with three interviews conducted with the organisation director and lead trainer.

Light case studies

1. Ethnic women's empowerment

An organisation run by and catering to the needs of Karen women in Karen State, as well as Ayewaddy Division, Bago and Yangon. Courses varied in length and focused on women's empowerment through addressing issues of violence against women in the community and supporting access to justice mechanisms, women's political participation through voting and participation in the peace process. From 2014 to 2016 multiple site visits and discussions with trainers and a visiting consultant were conducted in addition to two interviews with the organisation director and one trainer.

2. Young women and girls' empowerment

A Yangon-based organisation devoted to training trainers and delivering training to groups of girls and young women aged 12-17 at multiple sites across the varied regions of the country. Although the organisation frequently works with nunnery schools, they have no specific religious affiliation. Training typically took place over eight-ten classes delivered once a week, delivered in Burmese, with an emphasis on understanding puberty and body changes, and sharing emotions and raising questions. The organisation was also in the process of developing their own curriculum, as well as working with other organisations to develop material on understanding the body, sex and sexuality. Three interviews were conducted in 2015 with the organisation leader and trainer.

3. Muslim women's empowerment

Informal training on women's empowerment and gender equality delivered to Muslim women in the Yangon area, including university students, by a female trainer leading a local educational organisation. Three interviews were conducted with the trainer between 2014 and 2016, and interviews with four young women who had participated in the training and continued their own female Muslim students' discussion group.

4. Disability and gender training

Training delivered by a female disabled trainer both to disabled women on understanding rights and participation and to mixed gender and mixed ability participants on accommodating the rights of disabled women. Three interviews were conducted with the lead trainer in 2014-15.

5. Women's rights

Workshops delivered in Ayewaddy division through a Christian organisation focusing on sexual and reproductive health, CEDAW, women's rights and youth leadership. Group interviews were conducted with three trainers and six participants in 2015, and a further follow-up interview with one trainer in 2016.

Varied education sites, particularly in situations of conflict and transition, can play multiple, and changing, roles, including validating reproductions of state-sanctioned citizenship along exclusive strata, or conversely adopting a more oppositional stance. Such constructions can be highly gendered, leading to varying presentations and expectations of gendered behaviour. In Myanmar, diverse education providers from the state to women's community-based activist organisations can produce competing visions of female citizenship, complicated by ongoing political transition, armed conflict and inter-communal violence. This research seeks to explore these multiple and varied ways in which education practices may construct notions and expectations of female citizenship within the transitioning context of Myanmar, including attention to both formal education practices within state schooling and non-formal education practices amongst community-based and civil society organisations.

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Cover art by Chuu Wai Nyein, a Myanmar feminist artist whose work takes as its focal point the daily lives and struggles of Myanmar women.