MINORITY COMMUNITY PERCEPTION ON INCLUSIVE GOVERNANCE AND SOCIAL COHESION UNDER ULA ADMINISTRATION

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SUMMARY

Freedom of movement: Respondents across all religious groups reported that the United League of Arakan/Arakan Armay (ULA/AA) authority does not impose travel restrictions within townships in Rakhine State based on religion. All groups, Christians, Hindus, Muslims and Maramargyis, can travel freely between villages and towns. Travel-related administrative rules remain for Muslim community. They continue to face some restrictions including the travel permit requirement document to be able to commute between different townships. These measures were often described by respondents as linked to current security concerns rather than religion-based discrimination. Despite these administrative rules, Muslims communities acknowledged that their ability to travel now has significantly improved as these restrictions has far more relaxed than under the previous administration.

Freedom of Religion: There are no systematic restrictions on religious practice by the ULA/AA authority. Almost all respondents described that they are free to practice their faith freely without experiencing any official restrictions. Many described security-related restrictions affecting religious occasions involving large public gatherings. Among all groups, Muslim community particularly expressed significant improvement with their practice of religion under the current

administration in compared with the previous administration. They cited particularly reduced restrictive measures and improved religious tolerances toward them.

Access to Livelihood Activities: Nearly all respondents of Christians, Muslims, Hindus, and Maramargyi reported that they face no restrictions based on their religion and are free to choose and pursue livelihoods. Comparing with the previous administration, Muslims and Hindu in particular reported that they have enjoyed relatively increased space for their livelihood activities due to increased ability to travel and better access to markets under the ULA administration. Nevertheless, travel permit requirement for Muslims continues to affect their ability to commute from place to place for their livelihoods. Economic hardships resulting from the on-going conflict is another factor that continue to affect livelihoods conditions of all communities.

Access to Public Services: The ULA/AA administrative offices, police and courts are open and accessible to all diverse groups without formal restrictions. Nearly all respondents of minority groups described that they are all equal and free to approach these institutions without any formal restrictions and discrimination. Some respondents especially Christian and Muslim reported occasional experiences of unfair treatment, discriminatory/dismissive attitudes, bribery and bias when interacting with officials from these offices.

Inclusiveness and Equality: Minority religious groups are well represented within the ULA/AA local administration bodies being appointed as ward or village administrators. This is particularly for Muslim, Hindu, and Maramargyi communities. Christian representation varies depending on their population size living in the areas. Overwhelming majority of respondents from all religious groups viewed that the ULA/AA local administration as treating all communities equally and fairly.

Inter-Religious Relations and Social Cohesion: The perception regarding the inter-religious relations and social cohesion differs across different communities. Christians, and Hindu largely viewed that the situation of inter-religious relations and social cohesion under the ULA governance has remained the same as it was under the former administration. However, many others, particularly Muslims, perceived that the situation has improved. They described their improved relations with others and more participation in community activities under the ULA administration. Respondents viewed that this progress is partly due to community-based inter-religious and social activities supported by the ULA/AA although these initiatives remain limited in scale.

Introduction

In Rakhine State, as in other parts of the country, decades of authoritarian rule have resulted exclusion, discrimination and oppression on minority groups. This exclusion is particularly significant for the Muslim Rohingya, enduring persecution, including restrictions of movement

and limited access to public services. Apart from Muslims, this has also had effects on other minorities such as Mro, Thet and Kaman communities. These minority groups have been particularly excluded from decision-making.

The emergence of the ULA/AA presents both challenges and opportunities to address these disparities. While the ULA/AA has shown considerable willingness to recognize minority groups and diversity, local administration lacks knowledge of inclusive governance, its practices and inter-connection with social cohesion as a mutually reinforcing factor. This gap has led to corruption, abuse of power and unequal access to community resources, further undermining trust and worsening social division.

This study is part of the project 'Local Initiative for Inclusive Governance and Social Cohesion in Rakhine State'. Its objective is to understand how the ULA/AA's local governance practices affects on the dynamic of inclusiveness and social cohesion among local minority groups in central Rakhine State. To this end, the study investigates experiences and perceptive of four minority communities - Muslims, Christian, Hindu and Maramargyi – from four townships in central Rakhine State. It focuses on specific aspects of inclusive governance including freedom of movement, freedom of religion, freedom of livelihood or economic activities, quality and discrimination and access to public services as these areas have been visibly affected under the ULA/AA's emerging governance system.

Present Administrative Context in Rakhine State

Following the 2021 military coup, the ULA/AA, one of the most powerful ethnic armed organizations seeking greater autonomy for Rakhine State, significantly expanded its territorial control across much of central and northern Rakhine.[1] The ULA/AA has taken advantage of the informal truce with the military, to strengthen its existing administrative structures and extended them into newly controlled areas.[2] At present, the ULA/AA administers most parts of central and northern Rakhine State, operating a parallel governance system that has largely replaced the military regime, except some areas in Sittwe, Manaung, and Kyauk Phyu townships, which remain under the military direct control.

The ULA/AA governance structures comprise of several key components including administrative and judiciary systems. Its justice and legal institutions oversee dispute resolution, local courts, and security mechanisms.[3] Its general administration department appoints village and ward administrators as well as township-level officials.[4] The ULA/AA also manages a range of public services, including the collection of certain types of revenues and other administrative fees.[5]

As its administration grows, the ULA/AA leadership has sought to establish a more inclusive governance system. They have taken initial steps incorporating minority groups, into administrative roles.[6] One bold initiative is the inclusion of Rohingya Muslims as local

[1] https://fulcrum.sg/does-the-arakan-army-have-the-capacity-to-govern-rakhine/?utm_source=chatgpt.com
[2] https://www.crisisgroup.org/sites/default/files/2024-08/339-battle-rakhine-state_0.pdf?utm_source=chatgpt.com
[3] https://arakanstudies.org/ibr/24/04/ibr_04-Oct_24.html?utm_source=chatgpt.com
[4] https://coar-global.org/publications/a-governance-tapestry-layered-administrations-and-revolutionary-service-delivery-in-western-myanmar?utm_source=chatgpt.com
[5] https://myanmar-now.org/mm/news/63429/; and https://www.bnionline.net/mm/news-91512
[6] https://www.globalarakannetwork.com/post/i-am-delighted-to-have-the-opportunity-to-serve-with-dignity-muslim-officers-of-ula-aa-

administrators and security force members, a development which was a rare practice under earlier governance arrangements in Rakhine State.[7] All these initiatives have had immediate implications for all minority communities including Muslims, Christians, Hindus, and Maramargyis who have long experienced marginalization under successive administrations. At the same time, the ULA/AA has continued to face several challenges in implementing its commitment of inclusivity.

Since the breakdown of the informal truce in late 2022, fighting between junta forces and the ULA/AA has resumed. While most recent clashes have been restricted to around places under the military control as well as the borders between Rakhine State, the Ayeyarwady Region, and the Magway Region, frequent airstrikes and artillery shelling by junta forces continue to affect the ULA/AA's administration and its operations across townships in central Rakhine State including Kyauk Taw, Mrauk U, Min Bya and Mye Bon, targets areas of this study.[8]

Methodology

Data collection

The study primarily draws on primary data collected using a structured survey tool which included both open and close-ended questions to capture a mix of both qualitative and quantitative information. This particular tool was chosen because it is safe and practical in the highly security-sensitive environment at present in Rakhine State where on-going armed conflict, frequent arial and artillery attacks pose risks to the fieldwork. In addition to primary data, secondary information was also complimented through the desk-based research of news articles, media and NGOs reports.

The data collection was conducted in 46 villages and 5 wards covering in four townships - Kyauk Taw, Mrauk U, Mye Bon and Min Bya located in central Rakhine State. These locations were selected because they have significant presence of religious minority communities (Muslims, Christians, Hindus and Maramargyi), and were geographically accessible for the field data collection team. Additionally, the Scholar Institute has close engagement with these groups and security environment was considered manageable to carry out the fieldwork. Survey responses were first entered into Excel to identify emerging trends and patterns. Qualitative responses were then extracted and analysed thematically.

A team of ten local data collectors carried out the fieldwork, consisting of five females and five males including several from religious minority groups. While the majority are Buddhists, the team also included two Muslims (one male and one female) and one Hindu. All the individuals were recruited from the four selected townships. The initial plan was to have higher inclusion of minority communities from Christian, Muslims and Hindu in the data collection team so that the data collectors could collect data within their own communities, thereby maximizing communication and minimizing potential bias. The project team received limited applications from these groups partly due to qualification and experiences required for the tasks however.

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[7] https://www.crisisgroup.org/asia-pacific/myanmar/325-avoiding-return-war-myanmars-rakhine-state

[8] https://www.unicef.org/press-releases/unicef-statement-reported-death-children-after-brutal-attack-school-rakhine-state

In order to ensure high quality data collection and ethically responsible data collection, the data collection team received a training session focused on the use of the survey tools, research ethics, informed consent, conflict-sensitive and do-no-harm practices.

Sampling

Altogether, 205 respondents (129 Male, 76 Female) participated in the study. Using convenience sampling approach, they all were recruited voluntarily, including from each religious groups - Muslims, Christian and Hindu, including adults and youths from different villages and wards from each targeted township for this study. A small number of these individuals are representatives and leaders of their respective religious communities. A total of 81 Christian, 80 Muslims, 16 Hindu and 6 Maramargyi respectively participated in the survey. Additionally, 22 respondents were also recruited from NGOs based in Rakhine or Community leaders. Refer to the table of respondent in the annex for further break-down information of the respondent.

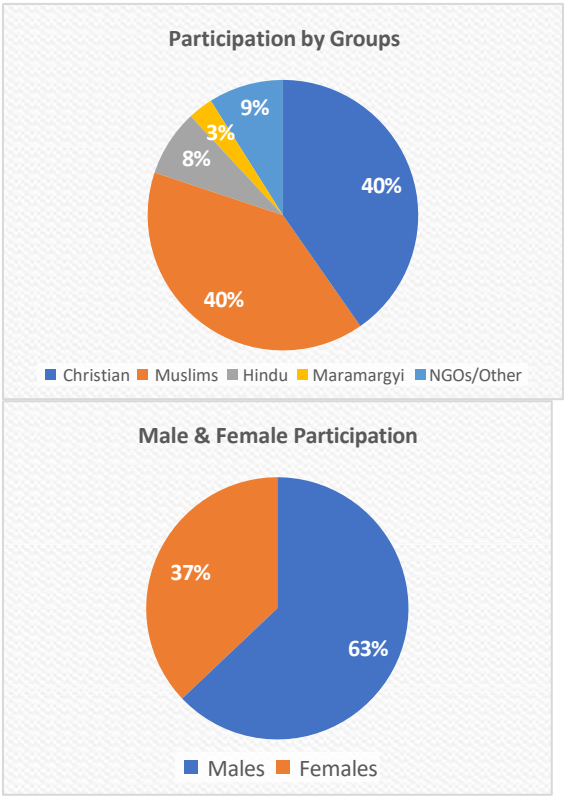


Figure 1

Recruitment Challenge

The research team faced challenges recruiting the quota for Hindu respondents in Mrauk U, Min Bya and Mye Bon township as initially planned. This was due to two main contextual small population sizes of Hindu community, their hesitancy to participate in the study, and limited access to some locations partly due to transportation constraints. As a result, the research team replaced the planned Hindu quota with respondents from Maramargyi, Chiristian and Muslim communities. The Maramargyi, who are Buddhists and a sub-ethnic minority, are historically marginalized socially and politically. Like Hindu, similar challenges were also encountered in recruiting

Maramargyi respondents. This has led to relatively increased number of respondents from Christian and Muslim in certain townships. Additional challenge also included recruitment of female respondents particularly from minority groups such as Muslims, Hindu and Maramargyi.

Ethics and Conflict sensitivity

Given the study is undertaken in the highly volatile armed-conflict setting, the data collection process straitly followed the following;

- Voluntary Participation: Respondents were informed that participation was completely voluntary and could withdraw at any time without consequences.
- Informed Consent: Before the survey begin, data collectors explained the purpose of the study, how the data would be used and any potential risks involved.
- Anonymity and Confidentiality: No identity-related information was documented and responses were anonymized to protect participant identity
- Do No Harm Principle: Data collectors followed conflict-sensitive practices to avoid exposing risks to respondents including avoiding sensitive political questions and ensuring privacy and safety during interviews.
- Cultural and Religious Sensitivity: data collators were trained on how to interact respectfully with different religious groups and to avoid any form of coercion or judgement.
- Data Protection: data collected were kept securely with access limited to the research team and not shared with the third parties including local authorities or armed actors.

Study Limitation

While the study provides a vital insight into the perception of community-level inclusive governance practice under the ULA/AA in central Rakhine State, it acknowledges several limitations.

Three primary constraints should be considered in reading the findings of this study. First, the generalizability of the findings may be limited both geographically and thematically. The study focuses only four townships - Kyauk Taw, Mrauk U, Min Bya and Mye Bon . This may not reflect the situations in other parts of Rakhine State. Also, the study scope is confined selectively to certain thematic areas – Freedom of movement, Freedom of Religion, Freedom to access livelihood activities, Access to Public Services, Inter-religious and social cohesion. Second, the use of convenience sampling may experience selection bias and reduce the representativeness of the sample. Apparently, the sample size is uneven across religious groups. In particular, Hindu and Maramargyi respondents are underrepresented and Christian and Muslim respondents are over-represented. These imbalances resulted from the recruitment challenges described under the sampling section above. Third, the study may also be affected by some bias as some respondents may have responded to the way they believe is safe or acceptable given the on-going conflict environment and the fact that this data collection happened under the direct administration of an emerging armed actor, the ULA/AA.

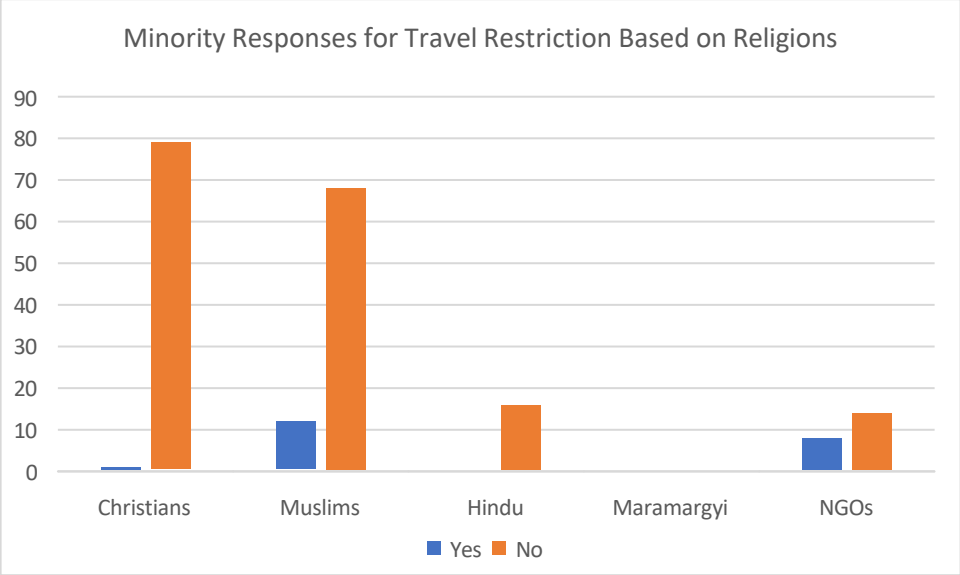
Key Findings

Freedom of Movement

Freedom of movement between towns and villages

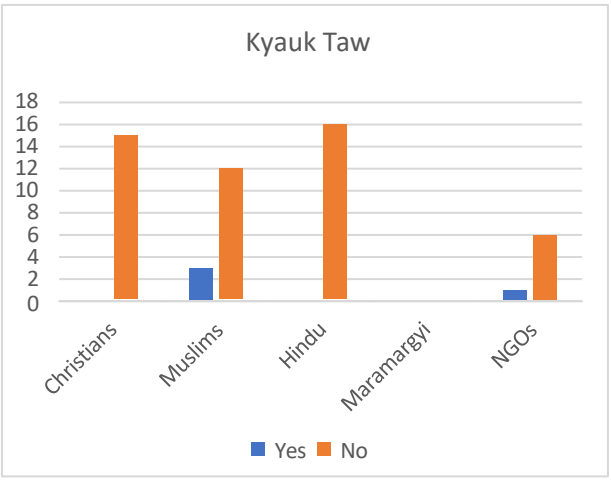
In general, the ULA/AA does not impose travel restrictions between villages and towns in Rakhine State based on religion. All groups—Christians, Hindus, Muslims and Maramargyis—generally enjoy freedom of movement within Rakhine State. 89% of respondents from all these communities consistently reported that they are able to travel freely between villages and towns both within and beyond their townships without restrictions. However, certain administrative travel requirements were reported in all townships for certain groups especially for Muslim community. NGOs respondents also widely confirmed this pattern. Notably, while there are no formal travel restrictions within the State itself, it is noted that the ULA/AA prohibit people (men aged 18 to 45 and women aged 18 to 25) travelling out of Rakhine State.[9] This travel restriction followed a few months it enacted the National Defense Emergency Provision which allows recruitment of people below the age of 45 for the military service.

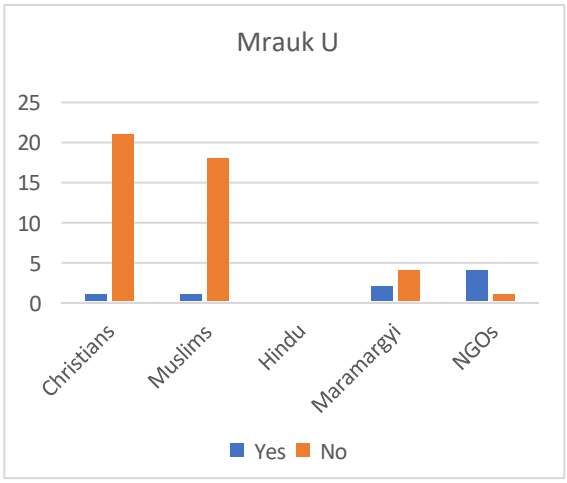
Minority Travel Restriction for all Townships (Figure 1)

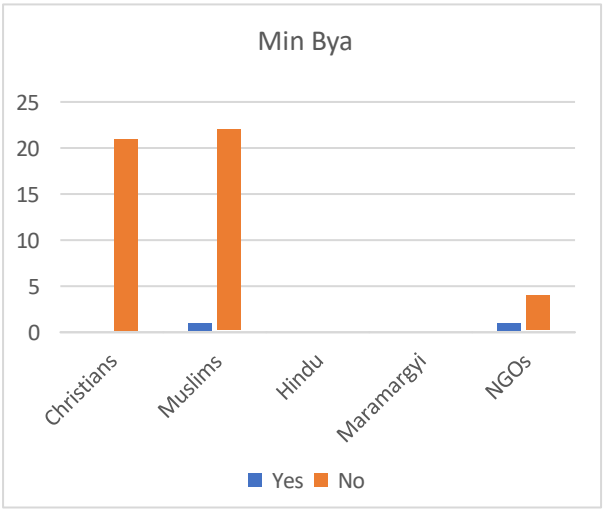


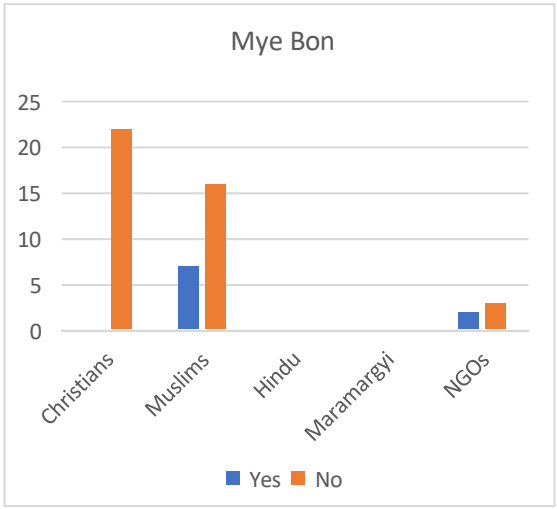
Minority Travel Restriction by Township (Figure 1.1)

[9] https://www.irrawaddy.com/news/burma/aas-political-wing-imposes-rakhine-travel-ban.html









Despite the broad enjoyment of mobility in all townships, there are some disparities for Muslims communities. Most Muslim respondents said they can now travel freely within their township of residence. Although Muslims (are generally allowed to move around within their township of residence, they are required to obtain travel permission from local authorities for traveling out of their residential townships. One Muslim respondent from Min Bya township says: "Within our township, we can move around freely without any documents but we require a travel permit letter from the local authority to travel other townships."[10] However, Mrauk U township has a different practice. Residents in this township need permit documents both for travelling between villages and town within Mrauk U township as well as for travelling outside the township. While the reason for this particular practice is unknown, this reflects how such travel restriction practice can be localized or inconsistent.

The travel permit documents need to be obtained from the village or ward administrative authorities and the process involves some payments ranging from 3,000 to 15,000 MMK.[11] These

[10] Respondent ID - MUS1 (Min Bya)

[11] The fee involved is not an unofficial payment but an administration-related practice. However, there is no officially designated rate. Similarly, other administrative practices are also observed involving small amount of fees applied for all residents.

amounts vary from place to place. Moreover, Muslim commuters may also be subjected to inspections at security checkpoints where they need to present their travel permit documents as a few respondents reported. NGOs respondents also corroborated all these accounts.

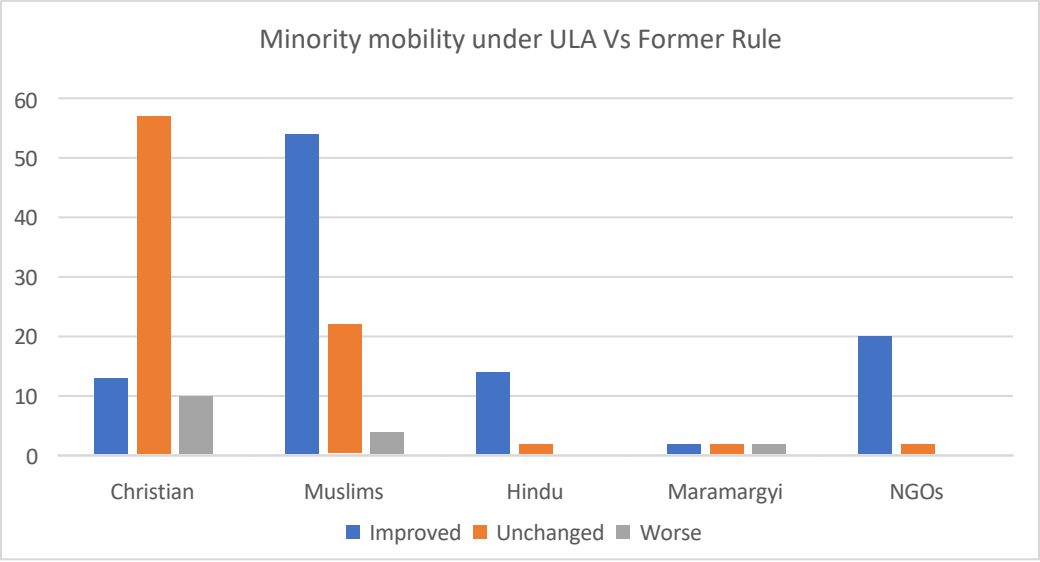
While these travel-related administrative practices are not observed for other religious groups, the practice is particularly related to surveillance toward Muslim populations. Numerous respondents including NGOs representatives described this requirement due to 'security concern' at present. This practice likely related to the growing Rohingya Muslims militancy along the Myanmar-Bangladesh border, rather than discriminatory religious-based restrictions.[12]

According to all these accounts, freedom of movement is fairly enjoyed among all diverse groups but challenges remain. Christians, Hindus, and Maramargyis face no restrictions for travelling but Muslims continue to experience some form of bureaucratic barriers. This indicates that the ULA/AA generally respect the right to travel freely for all minority groups equally but this is affected by the broader security dynamics in Rakhine State particularly for Muslim communities.

Freedom of movement under the ULA/AA compared to the previous administration.

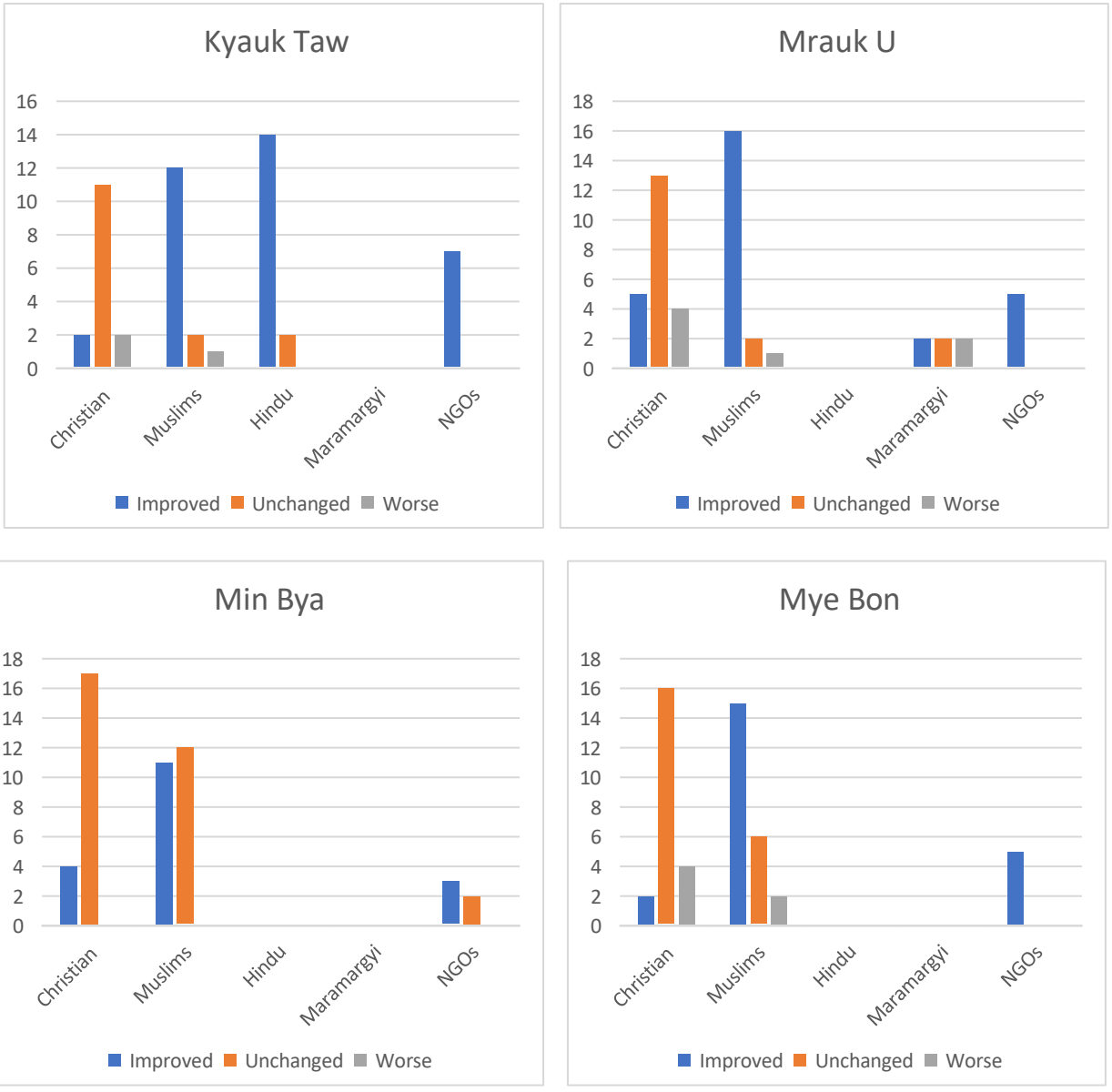
When asked to compare freedom of movement under the ULA/AA and former administration, across all townships, a good number of respondents (33 %) perceived that freedom of movement has significantly improved at present. This perception is the most notable for Muslim as well as Hindu communities. In three townships, Min Bya, Kyauk Taw, and Mrauk-U respondents consistently highlighted ease of restrictive administrative procedures.

Minority mobility under ULA Vs Former Rule (Figure 2)



[12] https://www.crisisgroup.org/asia/south-east-asia/myanmar-bangladesh/348-bangladeshmyanmar-dangers-rohingya-insurgency

Minority mobility under ULA Vs Former Rule by townships (Figure 2.1)



According to many respondents, under the previous government Muslim community experienced stricter travel restrictions. It was reported that they faced routine inspections and frequent

harassment at checkpoints, required multiple travel-related documents (often including from the immigration department) and were often restricted to travel beyond their villages. In contrast, it is completely different at present. The ULA/AA has considerably eased travel restrictions for Muslim communities. Most reported they can freely move around in their township of residence without any interference by the authority. Despite this, they still require travel permit document from local authority in order to travel out of their township or to other townships. One Muslim health worker noted the difference like this: "Under the ULA/AA, we can freely travel to the town from our village. It is not necessary to have a travel permit for this. However, to travel to another township, a letter from the village administrator is sufficient. A letter (known as Form-4) from the Immigration Department is no longer needed."[13] A another also highlighted how they are now able to enjoy access to wider public areas by saying: "Our Muslim community can now easily travel to urban areas. We can go to markets for buying and selling things and we can also visit hospitals and clinics without any barriers."[14] Similarly, Hindu respondents in Kyauk Taw township echoed the Muslim community's experiences confirming ease of restrictions and administrative burdens for their travel.

In contrast, Christians generally perceived that there is little change under the ULA/AA rule. According to accounts of majority Christian respondents, they feel no significant development regarding their freedom of movement in Rakhine State. Only a few numbers of them acknowledged improvement as the ULA/AA has considerably eased travel restrictions. They particularly highlighted their ability to move around within the State without interference by the authority. A Christian respondent from Min Bya township noted: "Previously, we experienced difficulties when travelling due to frequent inspections at military checkpoints. However, we are now able to move around without interference."[15] This could imply that in compare to Muslims, Christian community experienced less restrictions with their travel under the previous administration. This situation could partly explain why most Christian do not feel a significant shift with their freedom of movement under the ULA/AA rule.

NGO respondents broadly echoed these observations. They noted that under ULA/AA governance, communities especially Muslims enjoy greater freedom with their movement. At the same time, they acknowledged some limitations such as requirement of travel permit letters for inter-township trips. One NGO respondent said, "Under the Myanmar military government, they faced inspections and extortion at checkpoints. However, under the ULA administration, they enjoy greater freedom of movement without having to make any payments."[16]

Despite all these positive views, respondents highlighted several shortcomings directly effecting freedom of movement as a result of on-going conflict and security dynamics including travel ban on certain aged populations out of Rakhine State, increasing costs for travelling, and roadblocks in certain locations.

In general sense, there is strong feelings across communities that with reduced travel restrictions, freedom of movement under the ULA/AA is relatively better than the previous administration. This is particularly evident for Muslims as well as Hindu communities. However, the environment for freedom of movement is considerably affected by the broader ongoing security and conflict dynamics in Rakhine State.

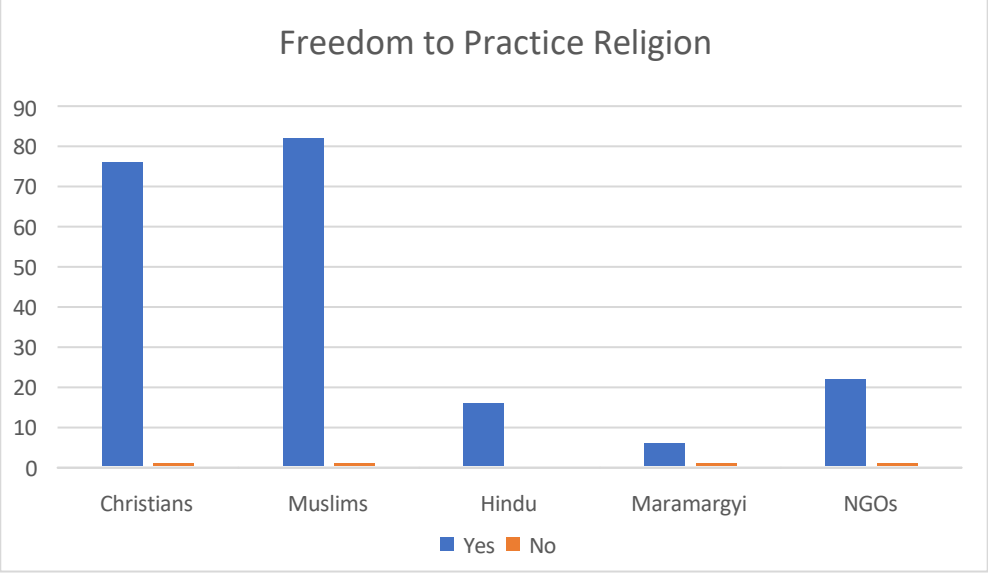
[13] Respondent ID – MUS21 (Min Bya)
[14] Respondent ID – MUS12 (Mye Bon)
[15] Respondent ID - CH14 (Min Bya)
[16] Respondent ID – NGO1 (Mye Bon)

Freedom of Religion

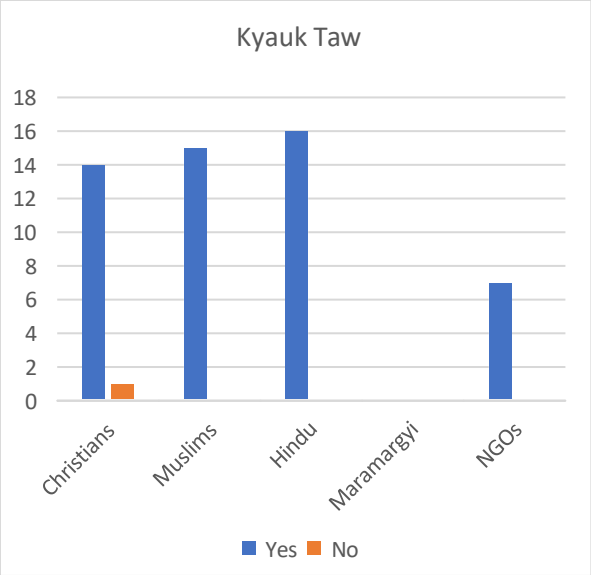
Freedom of Religious Practice and Interfaith Activities

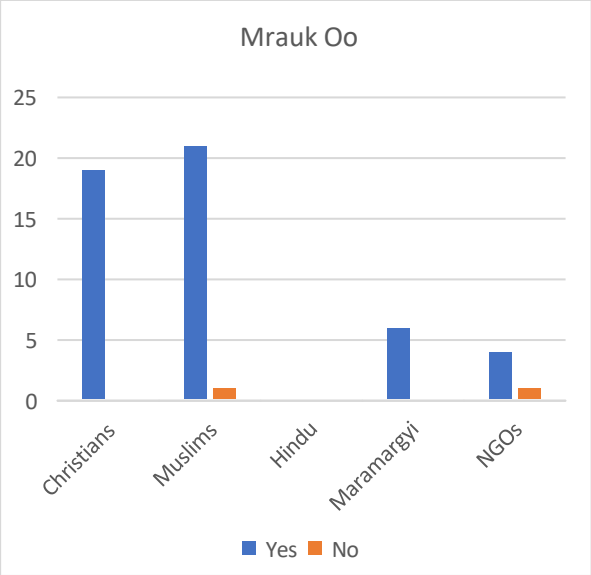
The ULA/AA administration allows religious communities to practice their faith freely without imposing any restrictions. 99 % of respondents including all religious groups and NGO uniformly agreed that they could worship and perform religious events without any restrictions by authorities. Only a very few cases were reported which involved tension or discrimination. These cases were observed as related to local community attitudes rather than official restrictions by the authority.

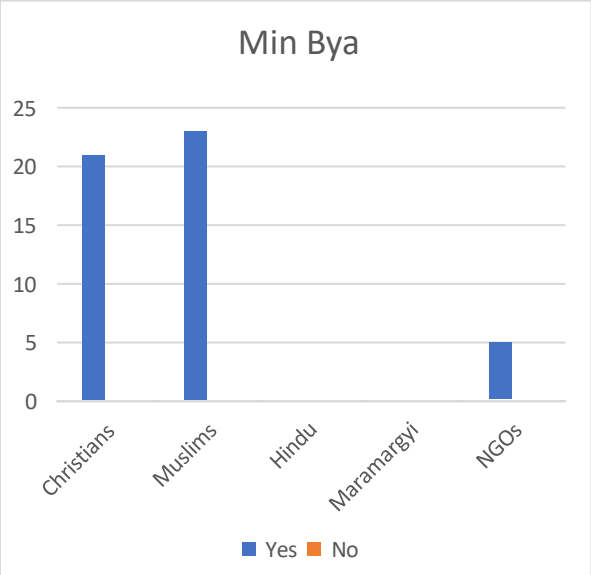
Freedom to practice religion (Figure 3)

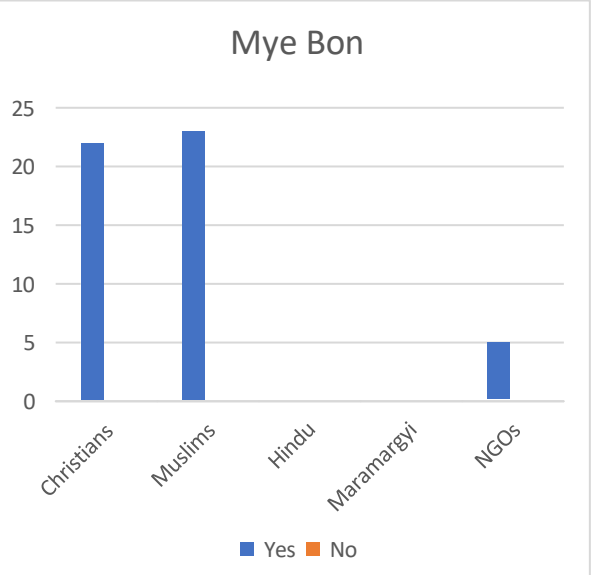


Freedom to practice religion (Figure 3.1)









Almost all respondents confirmed that the ULA/AA authorities do not impose systematic restrictions on religious practice. Religious communities are free to practice their faiths. A few challenges were noted however. This included, for instance, denial of their missionary work by some local residents or feeling of social exclusion. In certain occasions, such issues were reportedly solved through cooperation with the ULA/AA. One Christian respondent noted this: "In some areas, such as Pan Myaung village, local residents do not accept our missionary work and claim they already have Christian people in their villages. Then, we addressed these issues in collaboration with the ULA/AA officials."[17] These cases point to the ULA/AA support and tolerance towards religious diversity.

[17] Respondent ID – CH4 (Min Bya)

Regarding religious celebrations, nearly all respondents said these are allowed as long as certain security-related rules are followed. According to their accounts, the main restrictions were linked to ongoing conflict rather than religion itself especially the risks of airstrikes or large gatherings. In response to these threats, the ULA/AA has publicly urged communities to remain cautious against the air and naval attacks by the military junta.[18] Thus, local ULA/AA offices require prior permission for large events to ensure public safety. The use of loudspeakers is often restricted or allowed only during designated hours and organizers may be asked to inform local authorities or pay small administrative fees for this. Respondents generally viewed these measures as routine security precautions rather than targeted restrictions on religious groups. One emphasized this. "Due to aerial attacks, large public gatherings are not allowed, and the use of sound systems is permitted only for specific hours."[19]

NGO respondents across townships largely echoed these observations. They stated that religious communities are able to worship freely under the ULA/AA administration. At the same time, many pointed out that the authorities tend to discourage large-scale religious festivals or gatherings due to ongoing threat of military airstrikes.

When asked about interfaith relations, respondents from all religious communities overwhelmingly agreed that there are no formal restrictions on interfaith gatherings or cooperation initiated by the ULA/AA. Such activities are generally allowed though they may be subject to security-related conditions such as advance notification or restrictions on large events. Christians and Muslims in particular mentioned a few isolated experiences of social discrimination or being excluded from certain community events. These are, however, related to attitudes of community members rather than a practice by the local ULA/AA officials.

These observations suggests that freedom of religion is largely felt among diverse groups and interfaith engagement across communities is unrestricted. Despite this environment, there remain some administrative and security-related restrictions in place which may have effect on the experience of religious practice for all groups.

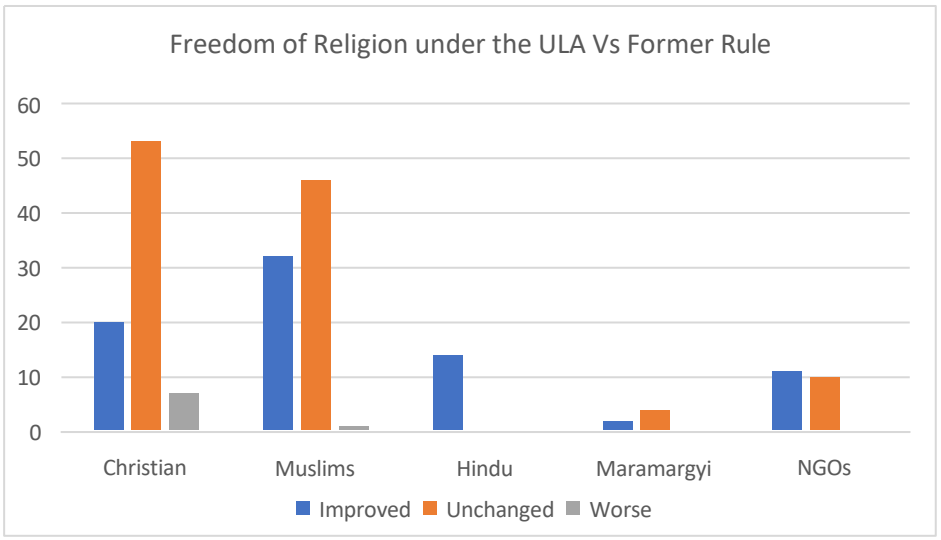
Freedom of Worship at Present compared to the Past

When asked for their views comparing freedom of worship now and the past, there were mixed reactions. In all the townships, respondents from different faiths generally reported that freedom of worship under the ULA/AA has either remained the same or improved compared to the previous government. The overall finding suggests that there is a significant recognition of better religious tolerance with eased restrictive measures than the former administration even though this may vary by locations and communities.

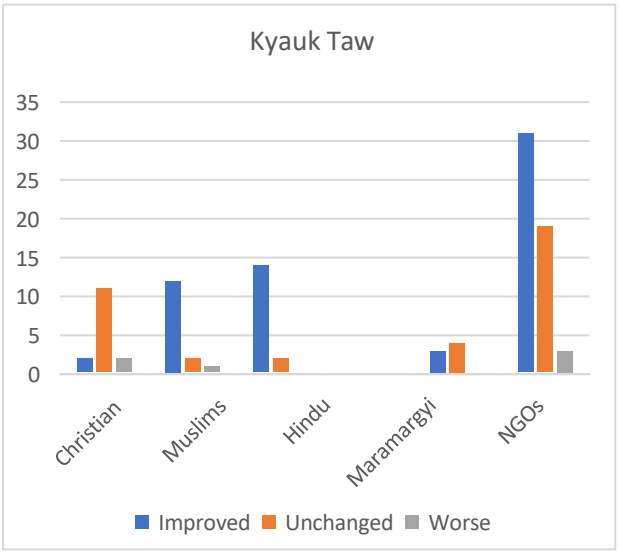
Freedom of Religion under the ULA Vs Former Rule (Figure 4)

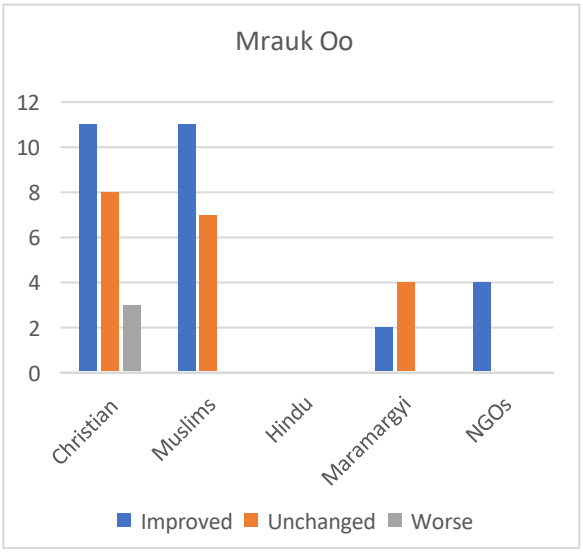
[18] https://www.narinjara.com/news/detail/68dbff0b994665e2cc18b031

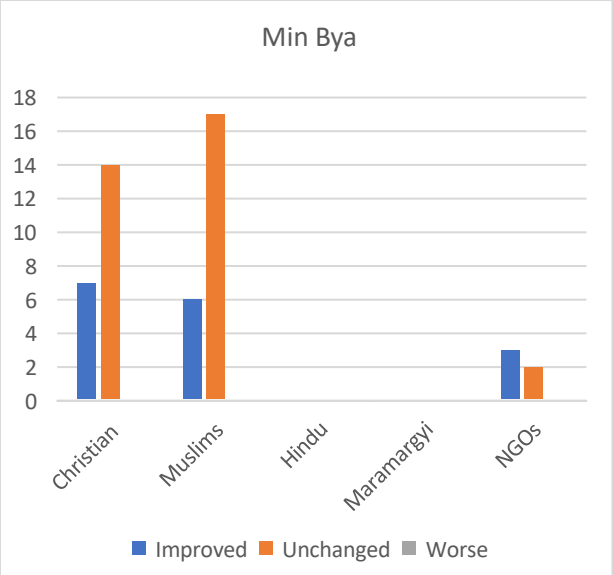
[19] Respondent ID - MUS11 (Min Bya)

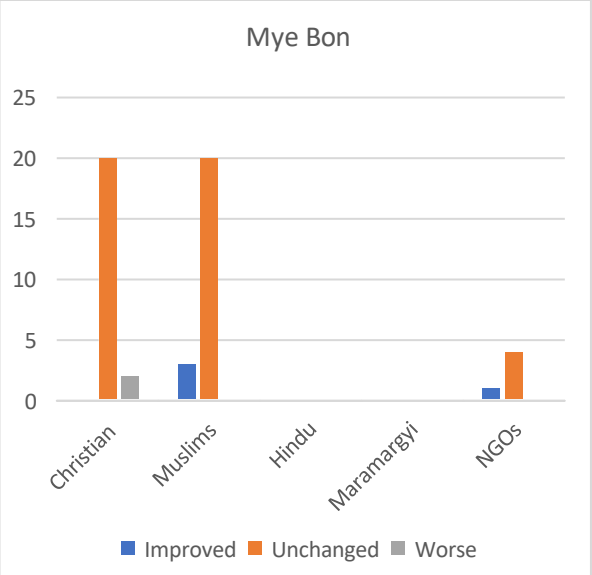


Freedom of Religion under the ULA Vs Former Rule by townships (Figure 4.1)









A notable portion of respondents (39 %) said that it has improved under the ULA/AA. This positive perception is particularly notable among Muslims. They highlighted administrative cooperation and ease of communication with ULA/AA authorities relating to religious matters. Muslim respondents reported that under the ULA/AA, Muslims are allowed construction or repair or religious buildings and religious gatherings. Such activities were previously restricted or required lengthy approvals.[20] In several accounts, respondents highlighted ease of bureaucratic barriers as well as efficient communication with local authorities when resolving religious or land-related issues. Similarly, Christians noted that ULA/AA representatives are relatively more cooperative than the previous administration. They particularly appreciated ULA/AA official participation or supports for religious festivals. One Christian noted this. “Previously, we experienced many difficulties. At present, we can communicate with higher-level authorities, and they also participate in and respect the Christmas festival.”[21] All these accounts represent increased tolerance and recognition of religious diversity and respect towards different faiths by the ULA/AA governance.

Further, several accounts, especially from Mrauk U and Min Bya townships pointed to increased mutual respect among religious groups. Some Christians respondents observed that discrimination against them by non-Christian community members have declined. At the same time, Muslims described that local Rakhine communities and CSOs increasingly collaborate in or participate their religious events. Such positive developments of interfaith engagement were generally confirmed by NGO respondents. This reflect that the current ULA/AA governance approach has contributed to a more enabling environment for interfaith relations and social cohesion among diverse groups.

Nevertheless, these positive views of improvements are not widely shared among all groups and locations. Many respondents (especially Christians and Muslims) across different locations described that the current environment of freedom of worship remains largely unchanged from the previous government. They mentioned some instances where they believed they were unfairly treated. Christian respondents from Mrauk U highlighted that their pasters were asked by the

[20] Interview with locals from Rakhine State on 13 November 2025.
[21] Respondent ID – CH14 (Min Bya)

authority to participate in community-based security patrol while this was not the case for other religious groups. This trend reflects uneven governance practice across different groups by locations which is more linked to the local level administration or other security related constraints in the context.

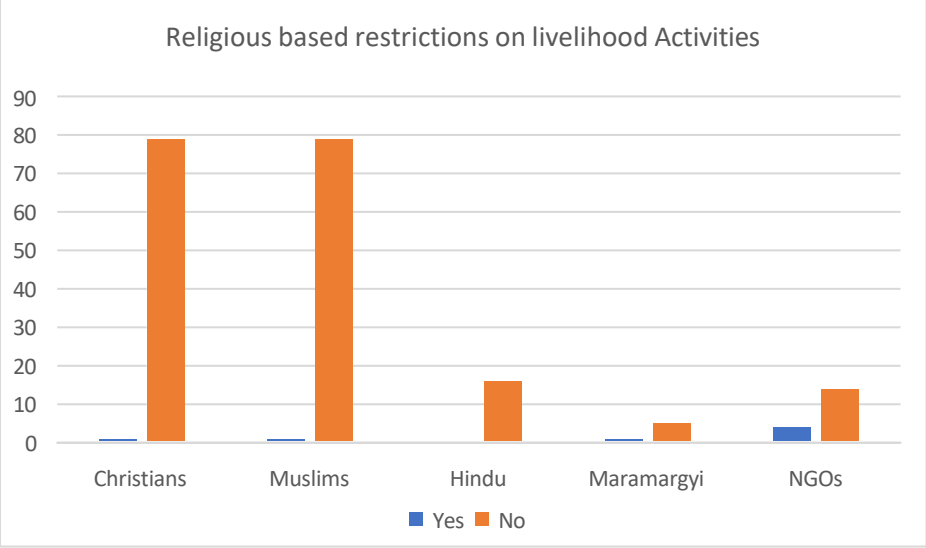
In sum, findings suggest that with regard to freedom of religion under the ULA/AA, while noticeable improvement have been observed, though this considerably differ across religious groups and locations. The most significant positive change is evident among Muslim communities who previously faced stricter limitations under the former regime. However, such inconsistencies and uneven progress are likely influenced by differing local level administration practices and other practical constraints linked to on-going security challenges and conflict conditions.

Access to Livelihood Activities

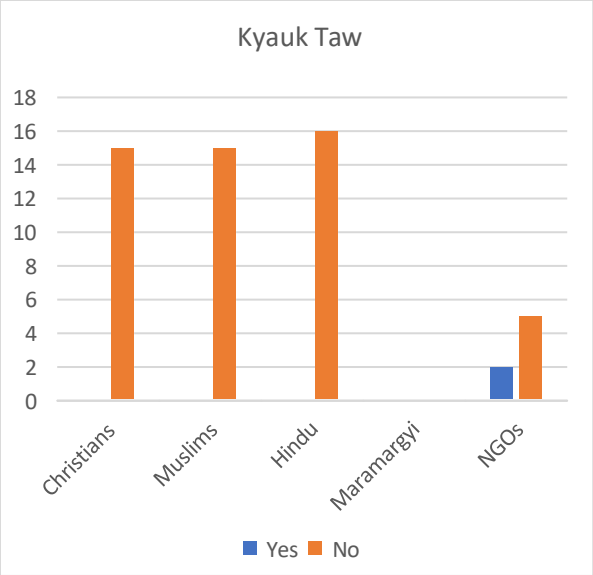
Freedom to Choose and Conduct Livelihood Activities

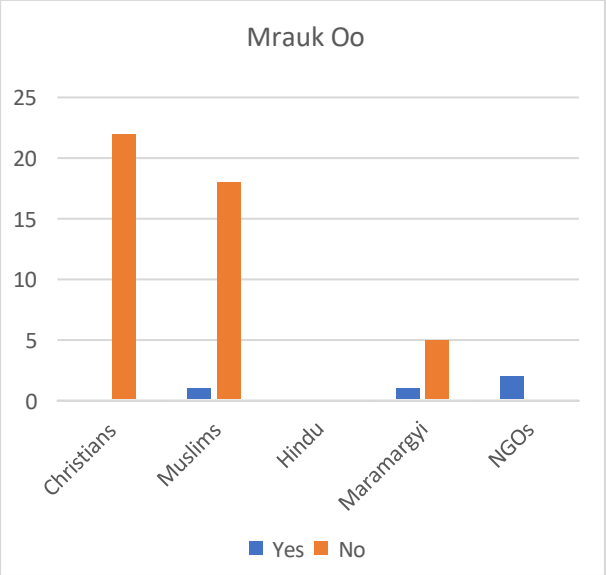
The ULA/AA administration does not impose restrictions on livelihood activities based on religion in all four townships. Almost all respondents (97 %) - Christians, Muslims, Hindus, and Maramargyi - consistently agreed that their communities can choose and pursue livelihoods as they prefer. This general perception suggests an equal environment for all groups under ULA/AA governance. Nevertheless, there are certain restrictions such as the requirement of travel permit from local authorities for some certain groups which may have effect on access to their livelihood activities.

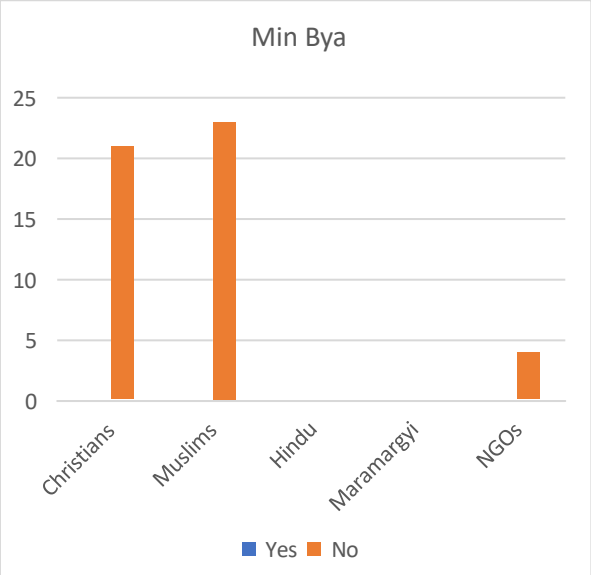
Religious based restrictions on livelihood activities (Figure 5)

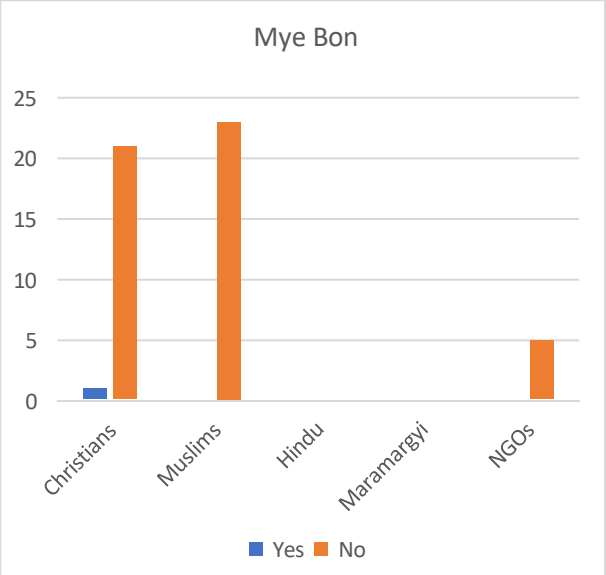


Religious based restrictions on livelihood activities by townships (Figure 5.1)









Despite the presence of general freedom for livelihood activities, there were reports of certain restrictions. These restrictions are mostly linked with to administrative procedures and security or conflict-related conditions, not religion-based discriminatory practices. For instance, respondents from some townships noted requirement of travel permit document for specific livelihood activities such as traveling across Myanmar-India for trading. One NGOs respondent from Kyauk Taw said, “Everyone can do business freely, but they need a letter of travel permit from authorities to travel to India for business and other purposes.”[22] These administrative rules are generally applied to all religious groups. In addition, as discussed in earlier, another type of travel permits which is exclusively applied for Muslim communities, appears to have had extra administrative barriers for them by having effect on their ability to access livelihood activities. One Muslim said this: “We

[22] Respondent ID – NGO3 (Kyauk Taw)

cannot travel abroad since we do not have National Registration Card (NRC). This creates difficulties to access education, livelihood, and business."[23]

Further, another form of restrictions was also reported which is meant to prevent potential risks of intercommunal conflict or landmines and airstrikes. As a respondent from an NGO noted this: "The ULA/AA restrict both Buddhist and Muslims from accessing to rivers and certain areas so that it can prevent risks of hostile contact between the two communities."[24] For instance, in Mrauk U township, Muslims are restricted from doing fishing near Sa Thar village as one respondent noted it. According to another NGOs respondent, the ULA/AA authorities prohibit both Rakhine Buddhist and Muslims from buying land near each other villages. While this presents a precautious conflict-prevention measures taken, this is a clear example of how access to livelihood, like many other situations, can be affected by the broader security setting at present.

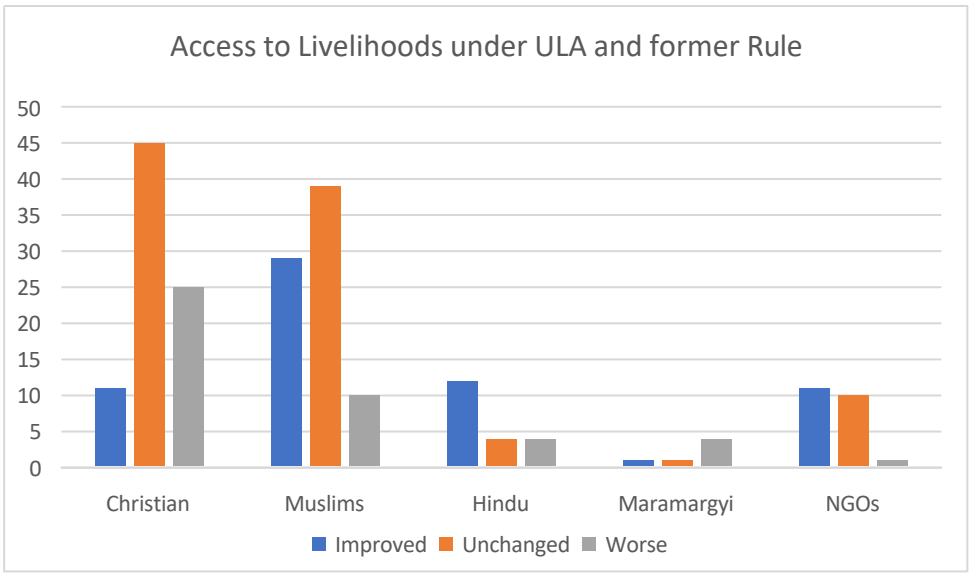
The findings suggest that there is equality for all religious communities in accessing livelihood activities without exerting any religious based interference. Despite this, administrative travel-related rules in the conflict and security setting continue to effect on individual's ability to equally access livelihoods in practice.

Access to Livelihoods at Present and Past

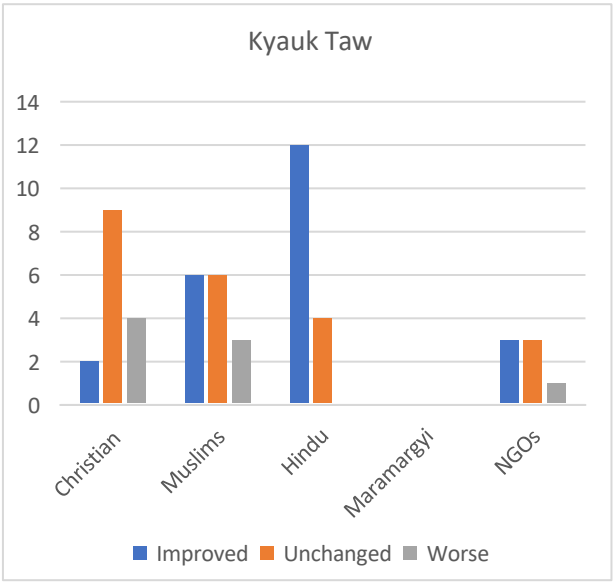
When asked to compare their ability to choose livelihood under the previous and present administration, there were mixed perceptions among respondents. While many respondents (49%) said that the situation remains unchanged at present, a significant number (32%) particularly Muslim and Hindu communities acknowledged increased space for their livelihood activities. They especially highlighted this in relation to their ability to move around and accessability to local market places. The degree of this improvement vary by locations however.

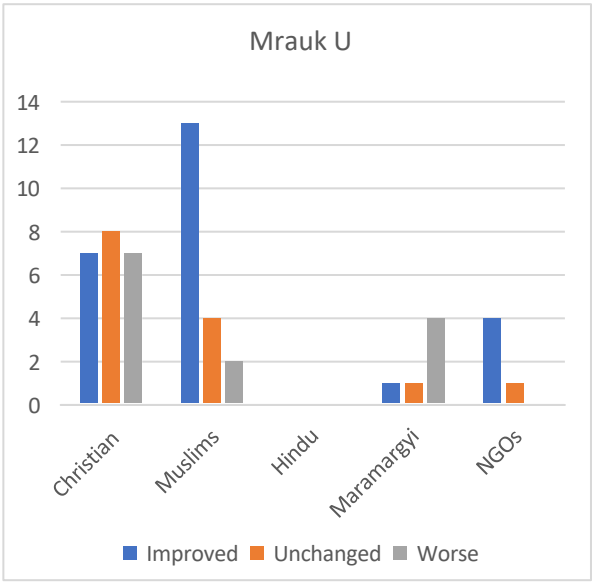
Access to livelihood under the ULA and former rule (Figure 6)

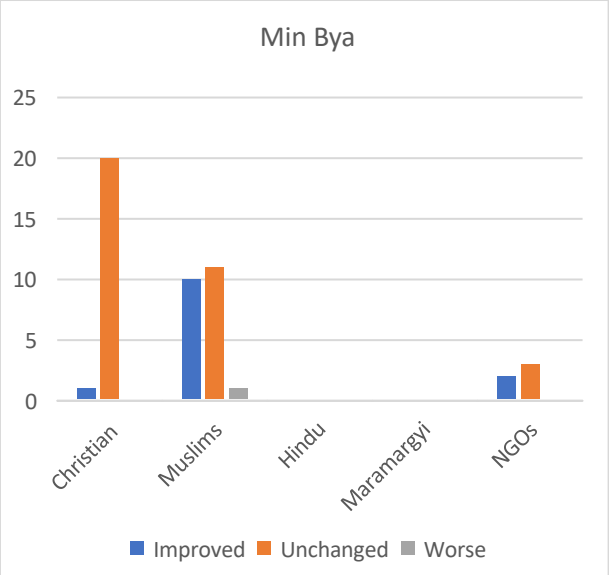
[23] Respondent ID - MUS9 (Mrauk U)
[24] Respondent ID - NGO4 (Mrauk U)

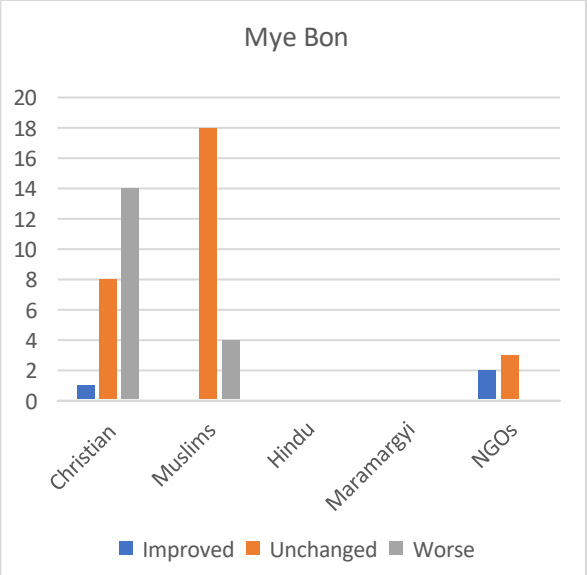


Access to livelihood under the ULA and former rule (Figure 6.1)









According to Muslim respondents, the ULA/AA administration has brought notable positive changes. Many of them noted that restrictions on their mobility and trade that existed under the previous government were lifted considerably under the ULA/AA. This includes such as limitations on inter-township travel and livestock trading. Respondents broadly described being able to travel to local markets in nearby towns, trade farm animals, and access job opportunities that were previously restricted. A Muslim respondent highlighted this: "Previously, we were not allowed to go to the town or other townships but now we can travel to Kyauktaw and Mrauk-U to buy supplies for our businesses. We were also restricted from trading animals, such as cows, with other areas before but now trading is possible—for example, traders can bring animals from Ann Township."[25] Muslims in Mrauk U particularly highlighted improved social acceptance and interaction with other communities although rising prices and limited employment opportunities remain serious constraints. NGOs representatives confirmed this observation. One NGO represent said: "Previously Muslims were not able to access local markets but now they are a common sight there."[26] This clearly indicates how Muslim communities has been able to enjoy expanded livelihood environment under the ULA/AA administration in particular with an ease of travel restrictions than the past.

Perception among Christian respondents is more mixed. While a large number of respondents said their ability to practice livelihood have improved, some others described the situation remained unchanged than before. Respondents generally acknowledged removal of travel restrictions under the ULA/AA administration as symbolic progress. Others noted of current economic constraints, scarcity of job opportunities, threats of airstrikes and mine risks as major challenges effecting on their ability to practice livelihood freedom. One Maramargyi respondent said, "Lack of job opportunities and soaring commodity prices make our life extremely difficult."[27] These experiences strongly point to the fact that how livelihood situations in Rakhine are adversely affected by the on-going conflict and instability.

[25] Respondent ID – MUS3 (Min Bya)
[26] Respondent ID - NGO1 (Min Bya)
[27] Respondent ID – MRM1 (Mrauk U)

Hindu communities also expressed positive views. They said that they can practice their day-to-day livelihood activities including their access to market places and fishing activity without discrimination or obstructions from authority. One Hindu community member from Kyauk Taw noted the improved situation at present: “I see there is freedom of livelihoods compared to the past. Now people can freely go to markets for trading and other labor work.”[28] Their responses emphasized the absence of religious restrictions and a perception of equality in livelihood opportunities under the ULA/AA.

However, like other fellow respondents, it was echoed that their economic activities were constrained by the broader conflict context—airstrikes, market disruption, and inflation.

The evidence suggests that compared to the previous government, Muslims and Hindu in particular have enjoyed relatively expanded space for their livelihood freedoms especially with notable ease of travel restrictions under the ULA/AA governance. However, all these developments are affected by the ongoing armed conflict, market instability, and economic hardships.

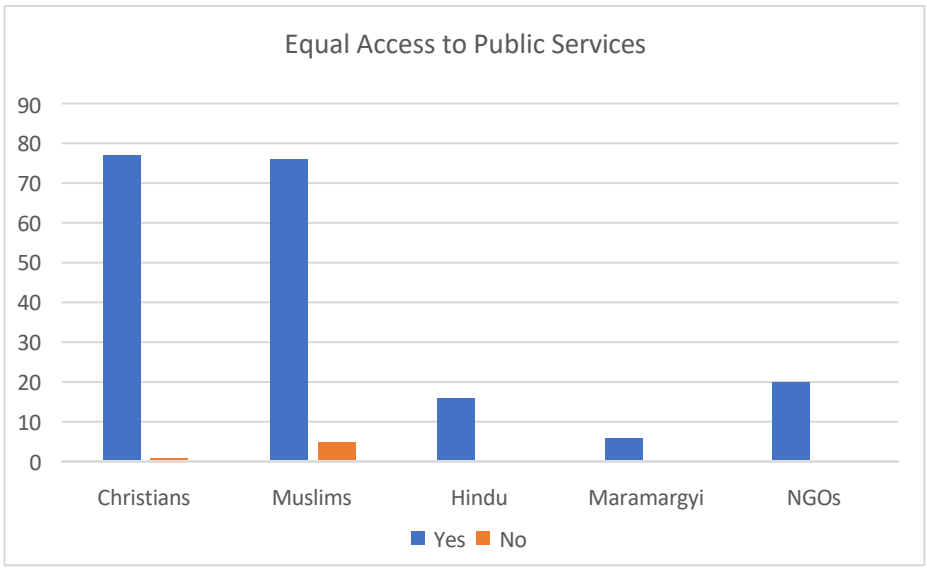
Access to Public Services

Equal and fair Access to Local Public Services

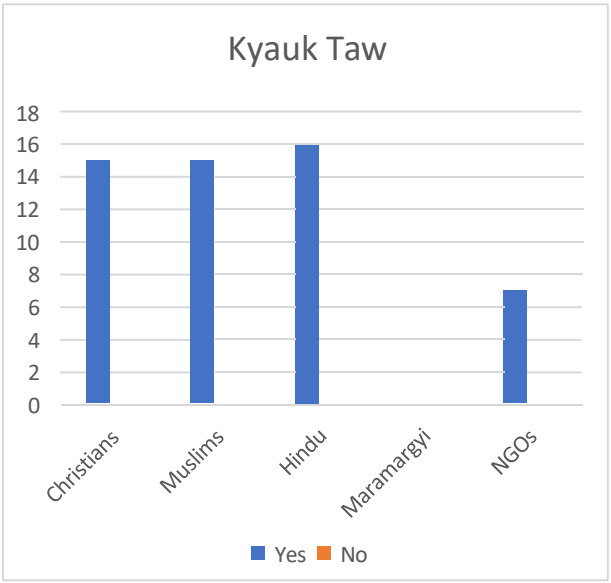
The ULA/AA public services - administrative offices, police and courts - are open and accessible to all diverse groups without imposing any restrictions. There was a broad agreement among respondents from various religious communities that there are no formal restrictions imposed by the ULA/AA administration on their access to local administrative offices, police, or courts to file complaints. All minority groups (97% respondents) mostly described that they are able to approach these institutions freely without restrictions and discrimination. There were only a few exceptions which was reported primarily by some Muslim and Christian respondents. They described experiences of unequal treatment and some form of administrative discrimination. These included being required to make higher amount of payment or facing dismissive attitudes when filing complaints.

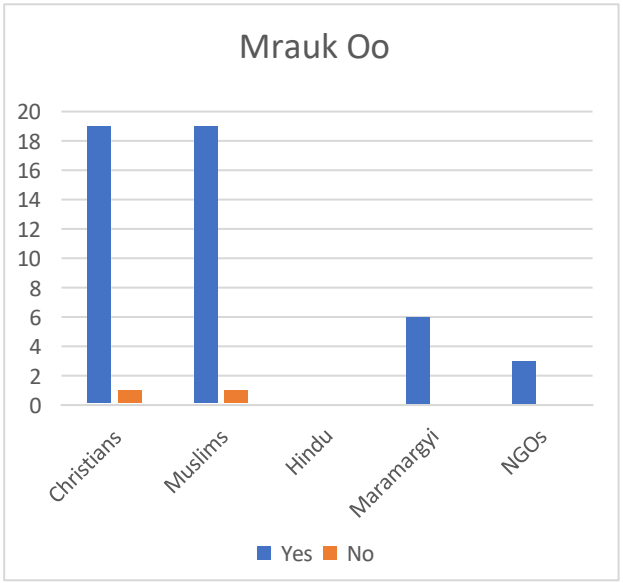
Equal Access to Public Service (Figure 7)

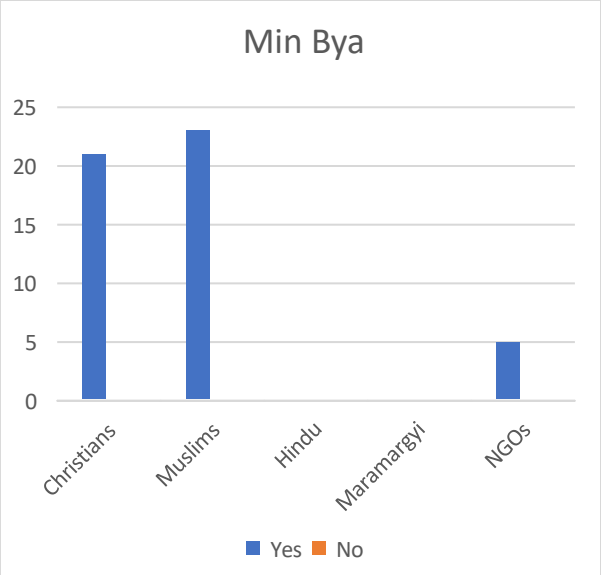
[28] Respondent ID – HD10 (Kyauk Taw)

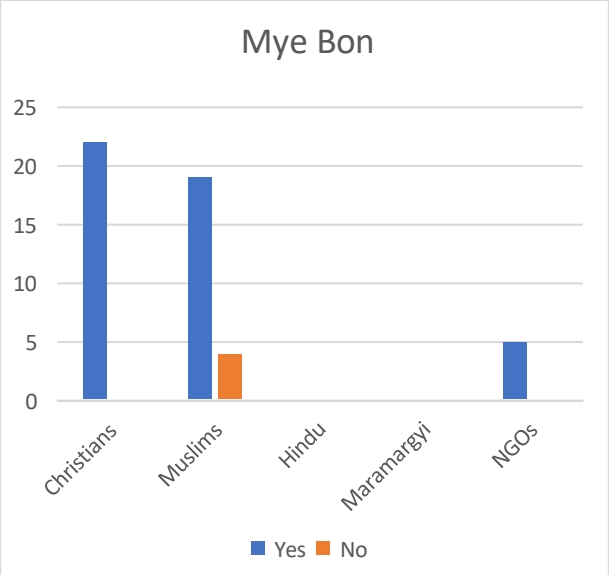


Equal Access to Public Service by townships (Figure 7.1)









Regarding equal access to public offices, the ULA/AA does not impose discriminatory restrictions based on region, thereby recognizing equality among all religious groups. All the respondents from diverse religious groups reported that they are equally free to access local administrative offices, police, and courts. Christians, Muslims, Hindus, and Maramargyis across most areas shared similar experiences of open access and fair treatment when filing complaints or engaging with local authorities. These observations were broadly confirmed by the majority NGOs respondents, indicating a general equality experienced among diverse groups in accessing public offices. In contrast, a small number of Muslim respondents particularly from Mye Bon highlighted ongoing challenges. This includes the need to pay unofficial fees to file complaints, delays in case handling, and perceived bias by some officials. One Muslim noted, "We have to pay 15,000 Myanmar Kyat when filing complaints at the administration office, police, or court. There are delays and bias is evident."[29] These instances while occasional, may reflect individual behavior rather than a systematic practice, targeting the victim based on their religious affiliation.

Overall, the ULA/AA authorities demonstrate respect for equality among different religious groups in accessing public offices. However, the system faces practical challenges. Occasional instances of bribery, bias, and administrative favoritism appears to be affecting the individuals ability to enjoy fair and equal access to public positions across religious communities.

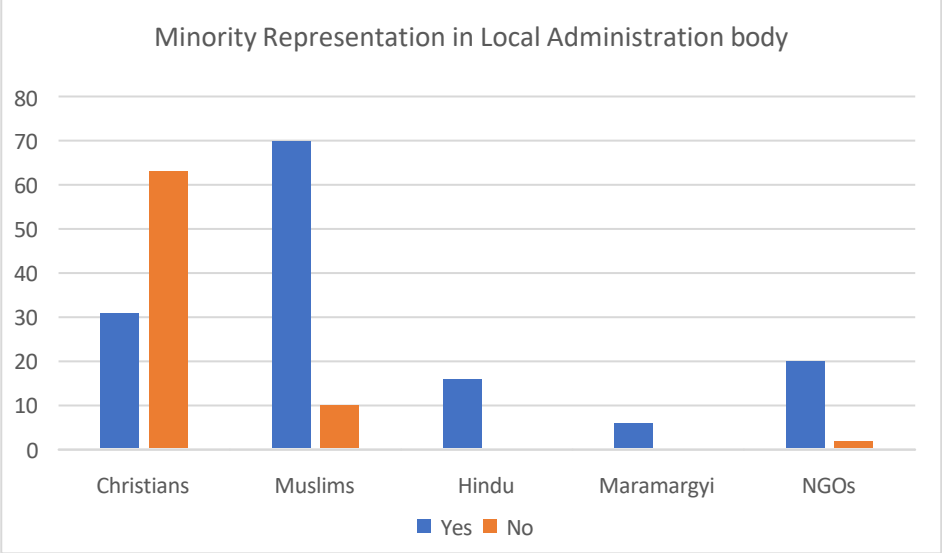
Inclusiveness and Equality

Representation and Inclusiveness in local administration

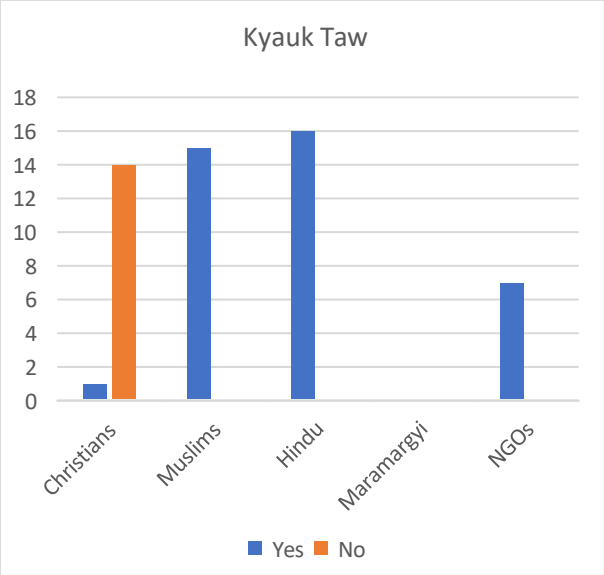
The ULA/AA generally shows strong representation of minority groups in the local administration by appointing ward or village administrators from religious minority groups. Across different locations, Muslim, Hindu, and Maramargyi communities (70 %) largely described a notable representation in local administrative bodies. In contrast, for the Christian communities, it remains relatively less represented in some locations.

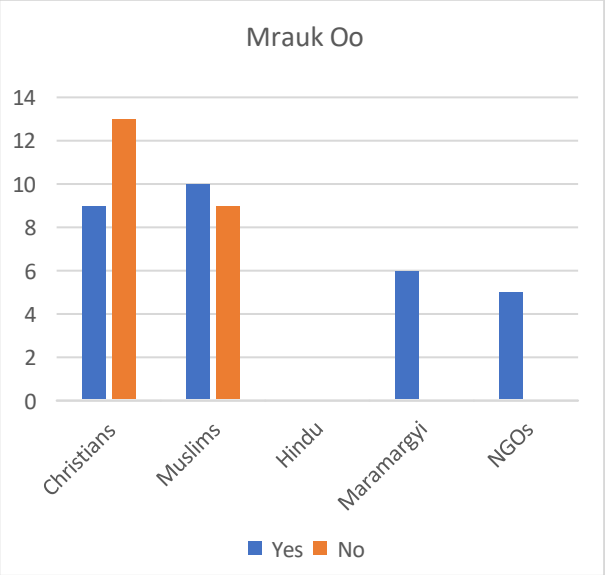
[29] Respondent ID – MUS7 (Mye Bon)

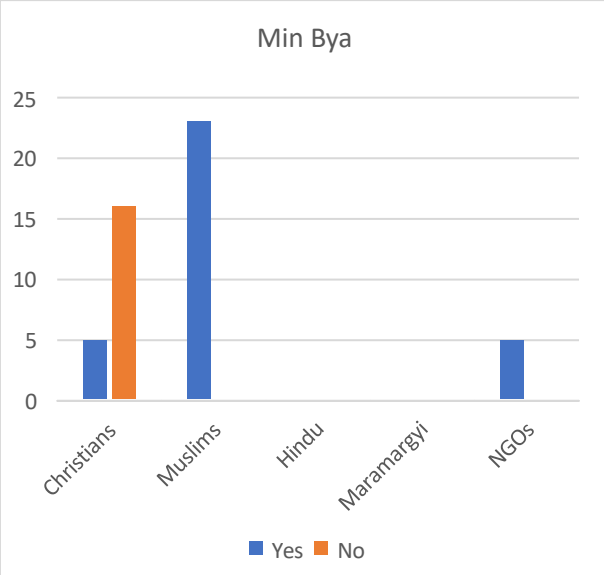
Minority representation in local administration body (Figure 8)

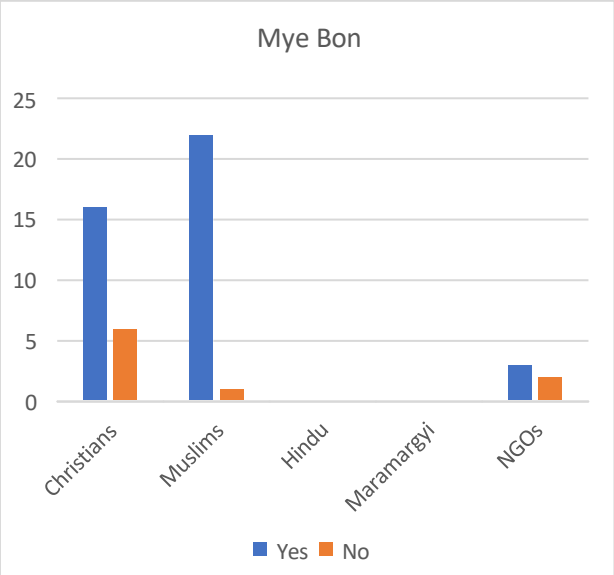


Minority representation in local administration body by townships (Figure 8.1)









Most Muslim respondents across all townships especially in Min Bya, Kyauk Taw and Myebon stated that their ward or village administrators belong to the Muslim community. Likewise, Hindu and Maramargyi respondents uniformly confirmed having their local administrators from their own religious background. In contrast, majority Christian respondents from across all locations, except for Myebon, largely reported that their administrators are from the Buddhist community. This shows limited Christian representation in local leadership particularly in Min Bya and Kyauk Taw townships. According to local residents, this pattern is mostly observed in villages or communities where a relatively small Christians are living along with a dominant Buddhist population.[30] In communities where Christian population are dominant, they tend to have stronger Christian leadership role in local administration. For instance, Myebon township describes a stronger Christian presence at the local administrative bodies. Similarly, in Mrauk U township, many respondents also reported that their ward or village administrator are from Christian religion.

[30] Interview with two local residents working with knowledge of minority communities from Rakhine State on 3rd November 2015.

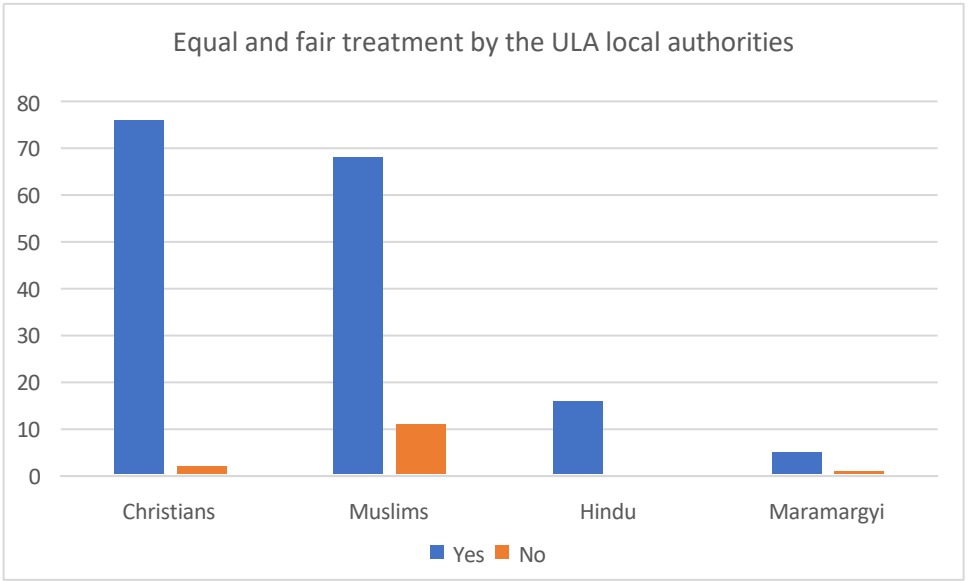
With regard to participation in local affairs, across all townships, respondents from various religious communities including Christians, Muslims, Hindus, and Maramargyi consistently reported that their community members are allowed to participate in local meetings held by local administrators or the ULA/AA authorities. This opportunity of participation in these meetings indicate the inclusiveness of minority groups in their community-related matters. According to findings, there was no systematic exclusion of any religious or minority group in such context.

Given all these accounts, it illustrates the ULA/AA governance generally promotes representation and inclusiveness of minority religious minority groups by appointing them within its local administration. At the same time, it fosters inclusive environment that encourages participation of diverse groups by having them participate in village affairs.

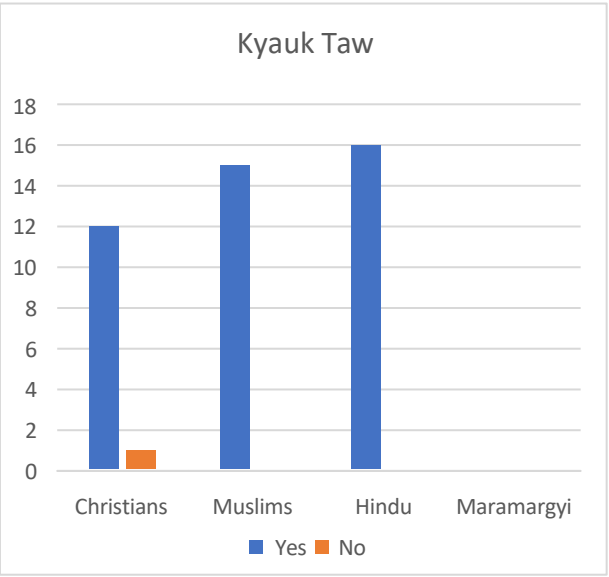
Equal and fair treatment by the ULA/AA local authorities

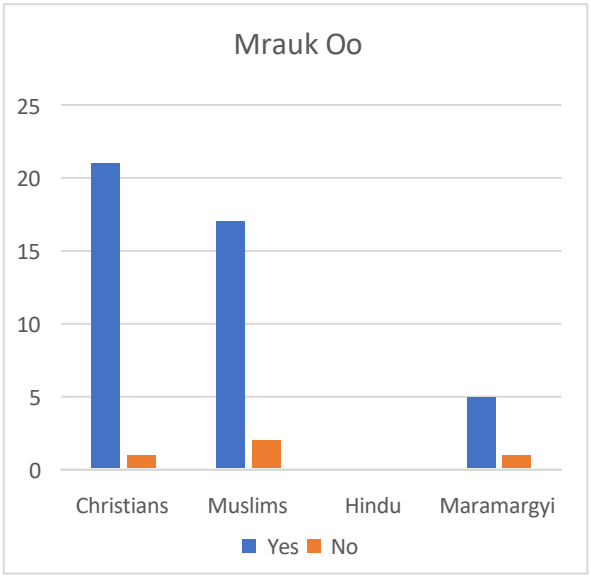
Regarding the ULA/AA's administrative practices, there is a broad positive perception of equality and fair treatment among all religious groups. Across different townships, 92 % of respondents from various religious communities consistently described ULA/AA officials as treating all groups equally and fairly. The ULA/AA does not engage in any systematic discrimination based on religion. However, there were a few reports of discrimination and misconducts, though these appear to be individual cases rather than systematic practices.

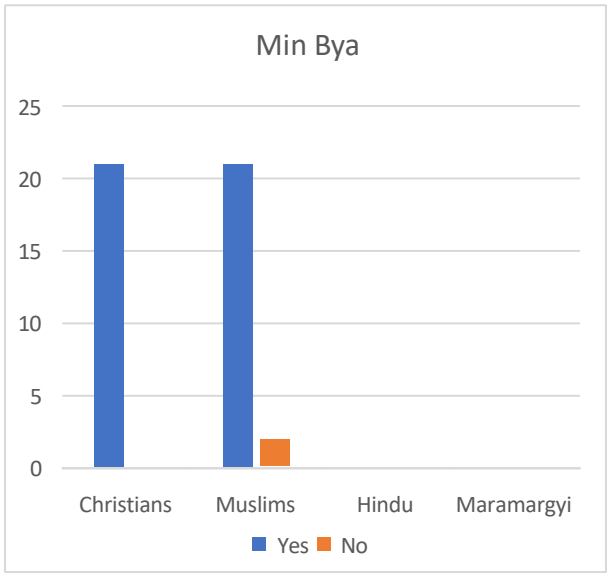
Equal and fair treatment by the ULA local authorities (Figure 9)

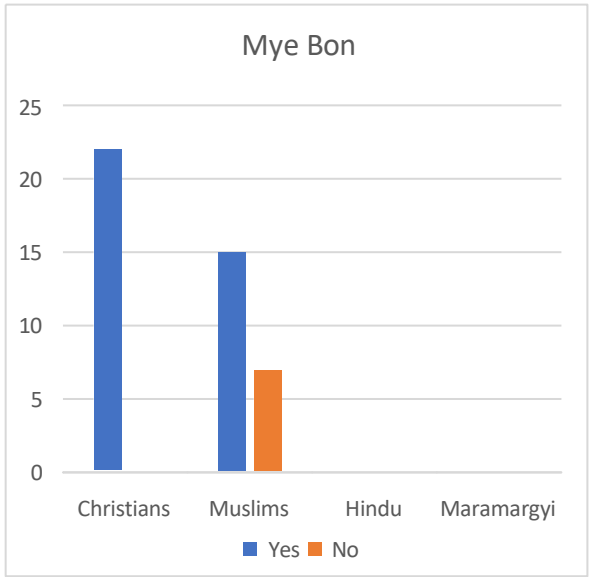


Equal and fair treatment by the ULA local authorities by townships (Figure 9.1)









Christian respondents widely reported being treated equally and respectfully by the ULA/AA local officials. Some respondents highlighted their ability to freely celebrate religious festivals, participate in village meetings and engage in community affairs alongside Buddhists. The ULA/AA's inclusion of Christian representatives in local administration bodies was also acknowledged as a sign of fairness and inclusiveness. As one Christian respondent noted this,

"In the village, the administrative head is a Buddhist, while the Christian community holds the position of secretary. Administrative responsibilities are shared equally between the two groups. Both Buddhists and Christians live in this village."[31] Similar experiences were observed among Hindu and Maramargyi. Respondents of these groups uniformly stated that the ULA/AA local officials treat all religions equally and fairly without discrimination.

In compare to the Christians, Muslim respondents expressed more mixed views. In several areas, Muslims recognized clear improvements in equality and freedom of movement under ULA/AA governance. They highlighted they have equal access to schools, offices, and justice systems which were previously restricted or difficult to access. One Muslim casual labor noted, "In the past, we were required to pay taxes for fishing, but this is no longer necessary. The ULA/AA authority allows us to move freely. Previously, we were worried to travel to towns but now we enjoy freedom of movement and even stay overnights there for several days."[32] Representation of Muslim and decision-making authority at the local level was also acknowledged. Some highlighted that their Muslims have their own administrators who have authority to exercise both executive and certain jurisdictional power at the community level. On the other hands, there were reports of administrative and social inequalities such as the general requirement for Muslims to obtain travel permission letters, experiences of occasional rude behavior from officials, and unfair fines or taxation in certain areas like Myebon township. Similar experiences were also shared among a few Hindus and Maramargyi respondents. They reported instances of bias in public services such as hospitals or schools. One respondent described such experiences.

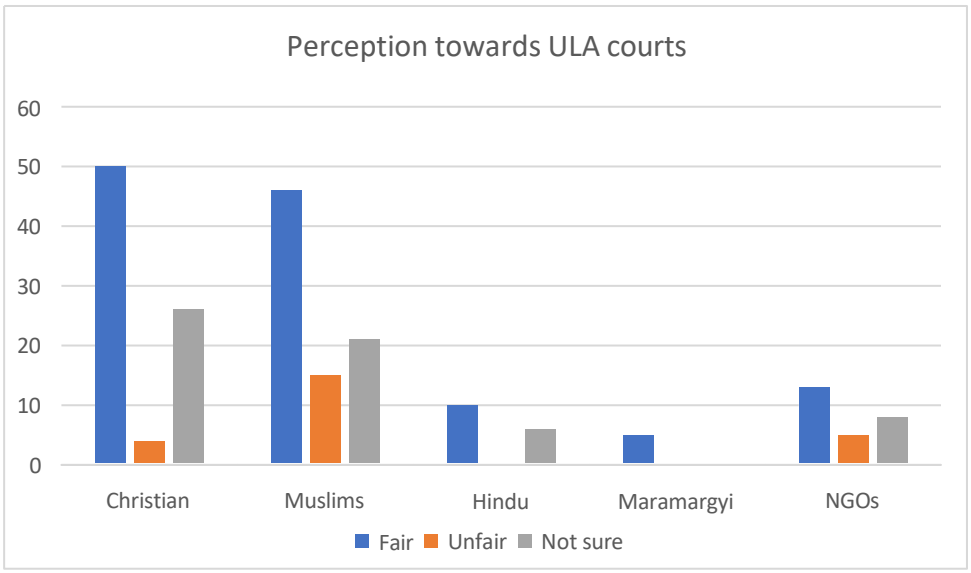
Overall, the ULA/AA administration appears to treat all religious groups equally without discrimination based on their faiths. Nevertheless, the perceptions of equal and fair treatment slightly differ across different religious communities. Some members of Muslims, Hindus and Maramargyi communities continue to face barriers and unequal treatment in certain administrative processes and aspects of social life. This trend highlights that the ULA/AA governance promotes respects for equality and non-discrimination among diverse communities but it still suffers from practical administrative limitations that affect religious groups differently across Rakhine State.

Perceptions toward the ULA/AA Justice System

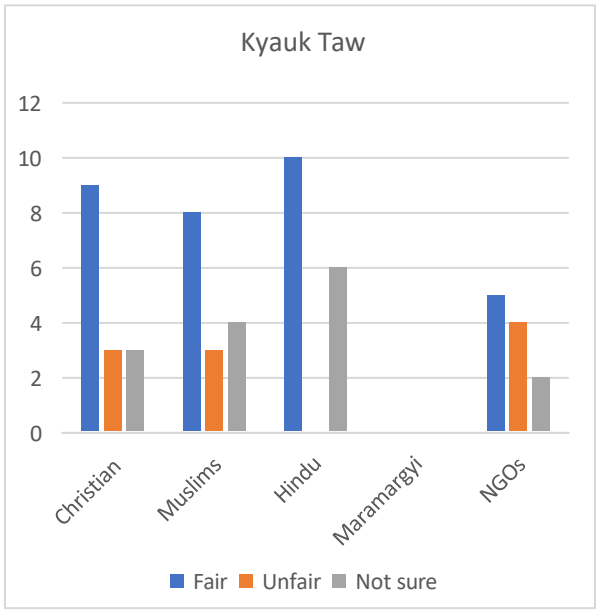
In all townships, there is a significant positive perception among most respondents towards how they are treated by the ULA/AA justice system. 56% of respondents viewed the ULA/AA justice system as fair for all their communities. Nonetheless, some (29 %) expressed that they had no idea of whether the system operates fairly towards their religious minorities. The positive perception of fairness was most notable among Christian and Muslim respondents in Min Bya, Kyauk Taw, and Mrauk U. Some Muslim respondents in Myebon describe the system as biased or discriminatory towards them.

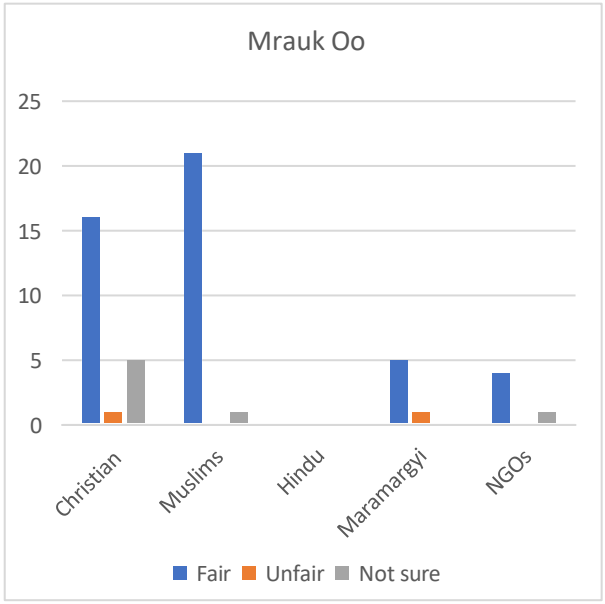
Perception towards ULA Courts (Figure 10)

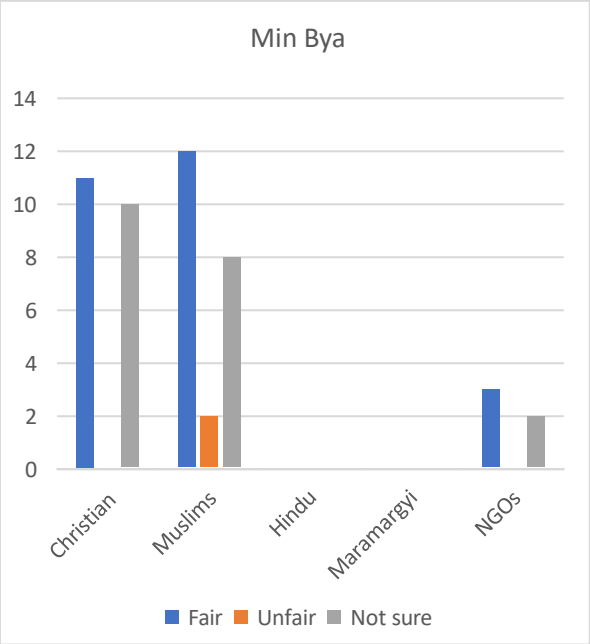
[31] Respondent ID – CH3 (Min Bya)
[32] Respondent ID – MUS13 (Min Bya)

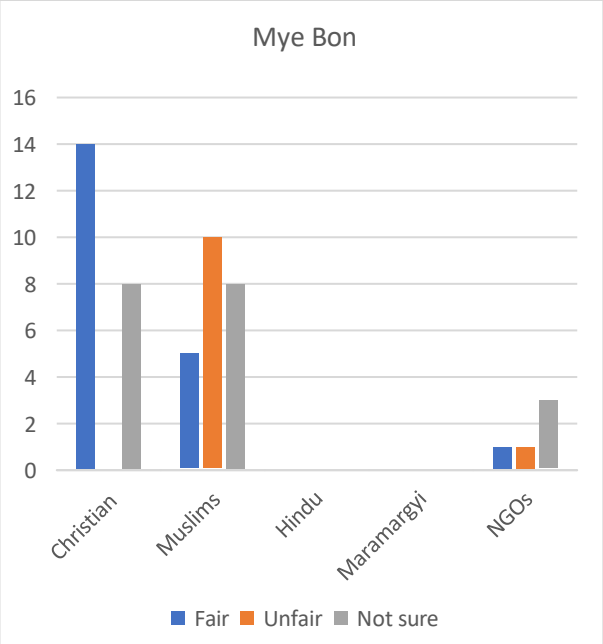


Perception towards ULA Courts by townships (Figure 10.1)









Respondents holding positive views raised a number of positive developments. They emphasized that the ULA/AA allows equal access to courts and handle the case fairly regardless of religious background. One Muslim respondent shared his experience: "The ULA administration treats us with equality and justice. For example, they handled our case fairly when we were involved in a motorcycle accident with a member of another religious community."[33] NGO representatives largely supported this view. They noted that ULA/AA judicial practices respect equality and fairness and that religious identity is not a matter that effects how they are treated by the system.

Despite these positive perceptions, several communities expressed concern about unequal implementation and limited accountability. There were a few reports of cases where ULA/AA authorities or officials were involved and they were often not held accountable. Some were reassigned elsewhere rather than convicted. They also noted delays in judicial processes and perceived biases at the grassroots level. Notably, there was some perception of unequal treatment particularly among Muslim communities. They expressed feeling of unfairness and discriminatory experiences by the ULA/AA justice system. One Muslim respondent from Kyauk Taw township stated this: "According to my personal experience, I lost a court case over my ancestral land even though I had valid supporting documents."[34] In Myebon township particular, Muslim respondents described experiences of bias, lack of transparency, and disproportionate fines against their community. A few other also noted of how they were treated disrespectfully by the judicial staff. These instances reflect that the justice system continues to experience religious and ethnic prejudices in its operations.

A significant number of respondents across all religious groups described that they "do not know" whether the ULA/AA justice system treat religious minority group fairly. This may imply that they have limited direct experiences with the ULA/AA justice system or lack of information and knowledge about it.

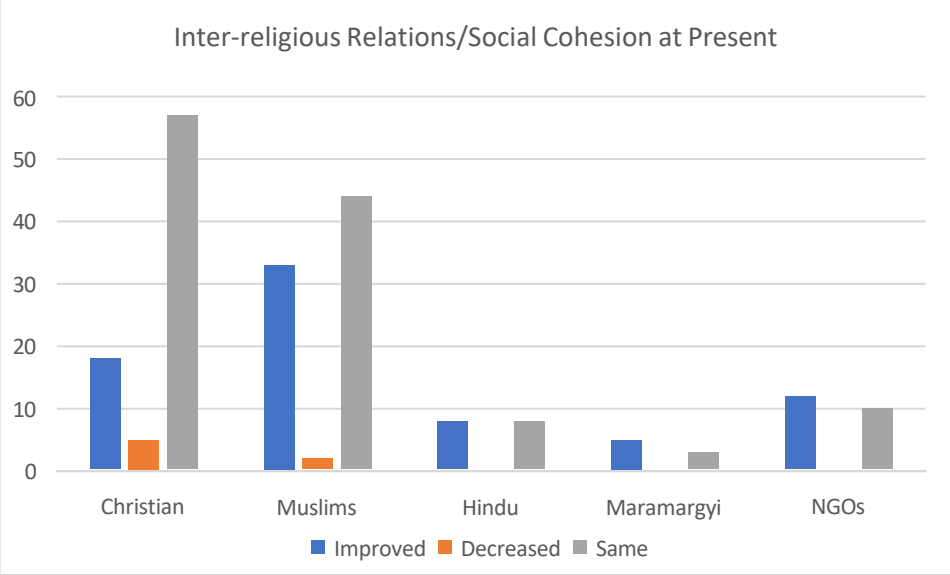
[33] Respondent ID – MUS14 (Min Bya)
[34] Respondent ID – MUS5 (Kyauk Taw)

Overall, even though it is nascent, the ULA/AA justice system is broadly perceived as accessible and fair particularly when compared to previous systems. However, the experiences of minority religious communities especially Muslims highlight that the system still experiences operational limitations including bias and accountability.

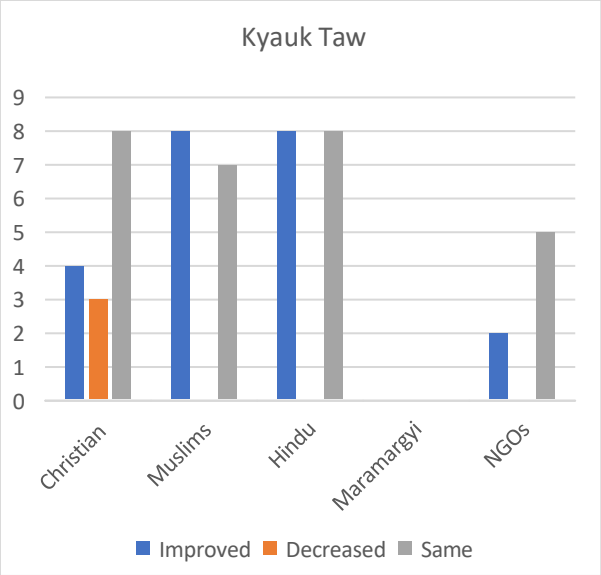
Inter-Religious Relations and Social Cohesion

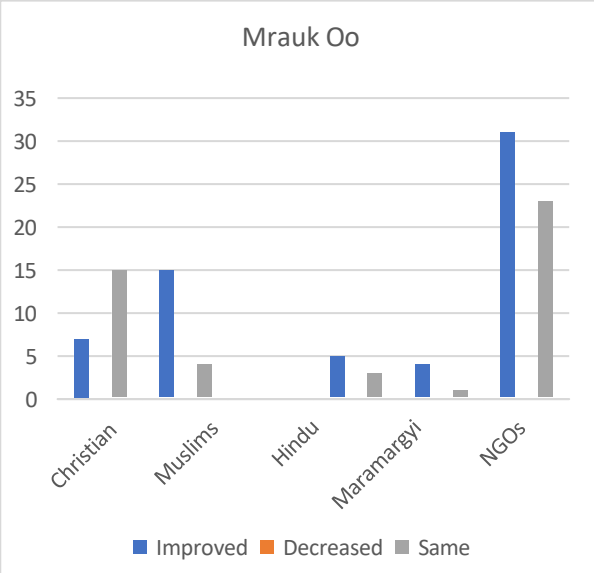
Comparing with the past administration, the perception regarding the inter-religious relations and social cohesion among religious groups under the ULA/AA administration is varied across different religious lines. While the majority (60%) hold the view that this situation remains 'unchanged' and others (37%) viewed that it has improved pointing to 'better social cohesion, greater mutual trust, and broader participation in community and cultural and social events.' Muslim respondents in particular expressed a more positive experiences acknowledging a notable improvement in their relations with other religious groups. They acknowledged better freedom of movement, participation in community meetings and inclusion in local economic activities under the ULA/AA administration. Most NGOs respondents endorsed that the situation has improved significantly.

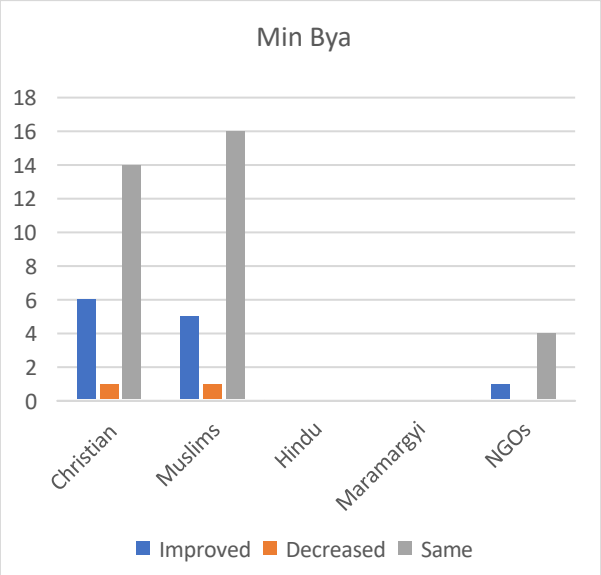
Inter-religious relations/social cohesion at present (Figure 11)

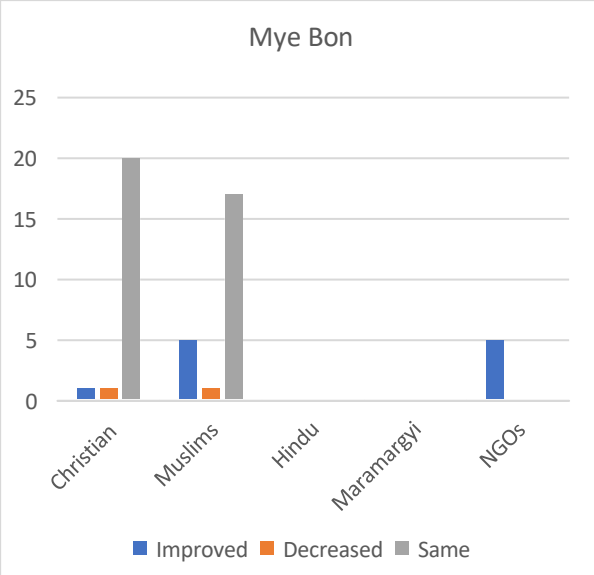


Inter-religious relations/social cohesion by townships (Figure 11.1)









Majority Christian respondents across the four locations viewed that their relations and social cohesion with other religious groups have remained largely the same as before. Some respondents perceived that there has been 'improvement'. They described stronger cooperation with Buddhists and Muslims through joint social and development activities such as sports tournaments and religious festivals.

Unlike Christians, Muslim community feel the most positive development in their relations with other faith groups under the ULA/AA. A majority Muslim respondents particularly in Mrauk U, Kyauk Taw and Min Bya townships described significant progress in freedom of movement, safety, and social interaction. They described the situation at present is different from the previous administration under which they experienced tighter surveillance and travel restrictions. They also feel that their relationships with Rakhine Buddhists and trust have become more expanded through engagement of business activities, sports events, and social gatherings. A Muslim religious leader noted this: "Previously, we were unable to work in Buddhist villages. Now, we can

work there, communication with other religious communities has improved, and discrimination has decreased compared to before."[35] Others acknowledged the ULA/AA initiatives of promoting equality and interfaith participation such as their inclusion in local administration and interreligious events. They viewed that these initiatives have helped built mutual trust and social cohesion.

The Hindu community presents a mixed picture. Nearly half Hindu respondents perceived this situation remains largely unchanged. Others reported increased mutual respect and social interaction with other groups. One respondent from Kyauk Taw township remarked: "In the past, we were called "Kalar" and experienced discrimination. But now we don't face such discrimination."[36] A few respondents, however, pointed to ongoing security threats such as airstrikes major challenges hindering inter-communal activities.

Most Maramargyi respondents in Mrauk U township, by contrast, generally reported notable improvement in inter communal relations and social cohesion. They acknowledged that under the ULA/AA administration, their freedom of movement and participation in communal life have improved significantly. Mutual understanding among different faiths has expanded as discriminatory attitudes such as the use of ethnic slurs have remarkably declined.

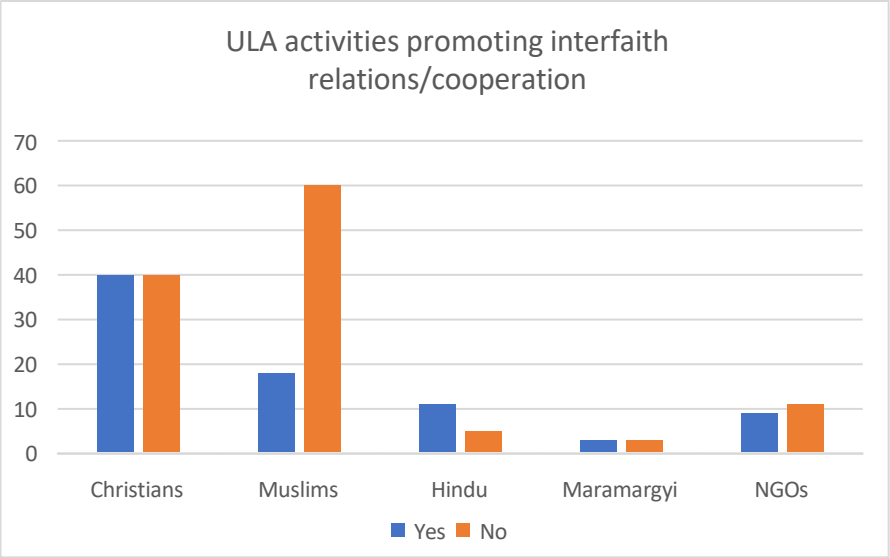
These findings generally suggest that the ULA/AA governance has facilitated a more positive environment for a gradual strengthening of social cohesion among minority faith groups. Among all communities Buddhist, Muslim, Christian, Hindu, and Maramargyi, increased interaction and cooperation were evident through different interactions. However, this appears to be limited and inconsistent across religious lines and by locations.

ULA/AA Activities Promoting Interfaith Dialogue and Cooperation

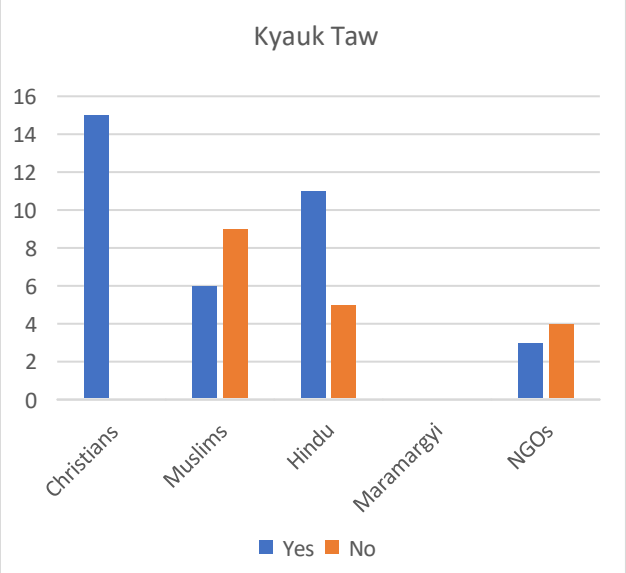
The ULA/AA has undertaken some initiatives to promote interfaith dialogue and cooperation across different locations. While these initiatives appear limited in scope and vary in implementation, they represent important early steps towards fostering inter-religious interaction, mutual understanding and trust among diverse communities.

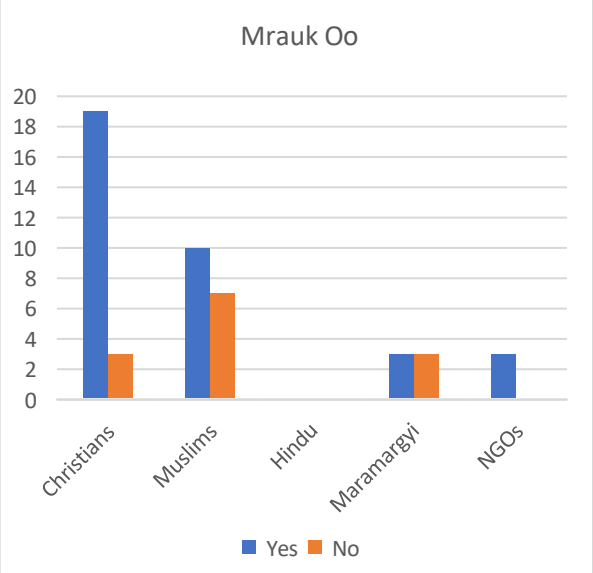
ULA activities promoting interfaith relations/cooperation (Figure 12)

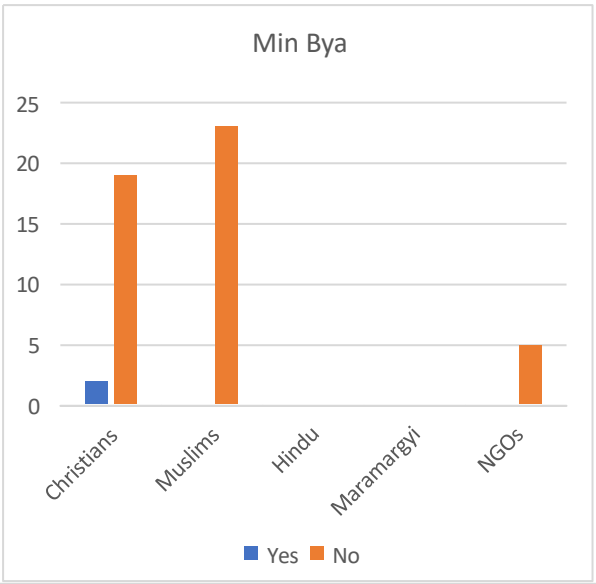
[35] Respondent ID – MUS14 (Min Bya)
[36] Respondent ID – HD8 (Kyauk Taw)

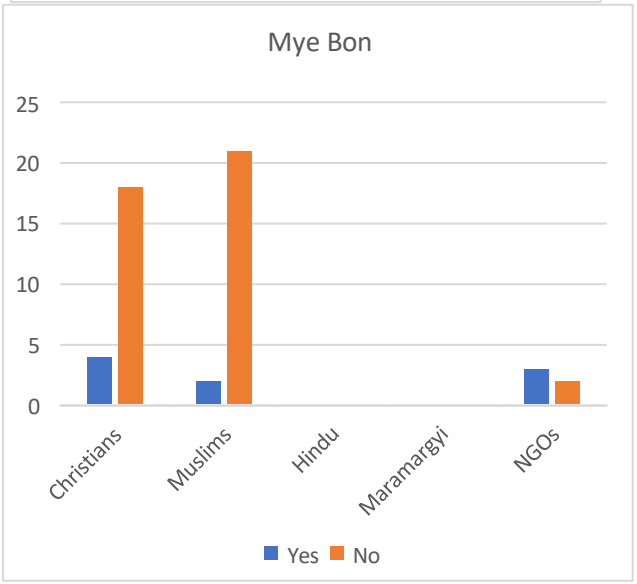


ULA activities promoting interfaith relations/cooperation by townships (Figure 12.1)









Many respondents from various faiths reported differing levels of efforts by ULA/AA local authorities in promoting interfaith engagement. Many noted limited initiatives. Others described positive examples of community-based activities that have brought together people from different faiths.

According to several respondents, the ULA/AA authorities have organized various initiatives aimed at promoting interfaith engagement and understanding among religious groups. Such efforts include the inclusion of members from different faiths in community activities and local governance bodies. Some Christian and Muslim respondents noted that the ULA/AA occasionally supports community development activities as well as other social events that brings different religious groups together. Examples shared by respondents include community meetings with religious leaders, road maintenance, sports events, food exchange gatherings or festivals involving multiple religious groups. As one local Muslim teacher described this: "The ULA facilitates the formation of joint committees with members from different religious groups and organizes road renovation projects through cooperative efforts."[37] Such initiatives were also

[37] Respondent ID-MUS13. (Kyauk Taw)

described by Hindu and Maramargyi respondents who acknowledged inclusive meetings, sports events, and cultural celebrations such as the Maramargyi National Day which was facilitated by the ULA/AA officials.

In certain locations, the ULA/AA appears to have taken further steps to institutionalize such efforts. In some locations, the ULA/AA local authority has established an interfaith committee to address religious related matters more formally. This may present as a good example of institutional initiative promoting interfaith relations and minimizing tensions among religious groups.

In summary, the ULA/AA's initiatives have facilitated opportunities for increased inter-religious interaction and cooperation among religious groups while they are activity-based approach rather than being grounded in a comprehensive policy framework. Their limited scope and inconsistent implementation pattern suggest that interfaith promotion under ULA/AA governance is still an emerging and evolving practice within the conflict-affected environment Rakhine State.

Conclusion

The study examined community experiences and perception of inclusive governance practices and social cohesion under the ULA/AA administration in four townships – Kyauk Taw, Mrauk U, Min Bya and Mye Bon in central Rakhine State. It focused on six key thematic areas – movement, religion, livelihoods, public services, minority inclusiveness and representation, and inter-religious relations.

Across these areas, respondents generally reported that the ULA/AA does not impose formal restrictions based on religion. Many described enjoying equality, fairness and freedom in travelling, worship, access to livelihoods, participation in local administration and use of local public services. Positive perceptions were especially strong among Muslim and Hindu communities. At the same time, several administrative and contextual constraints persist. This includes inter-township travel-permit requirements for Muslims, security-related limitations on religious events, occasional discriminatory behavior or bribery by individual officials and the economic challenges escalated by the on-going armed conflict. Overall, respondents indicated relatively notable progress in several aspects of governance compared to the former administration.

All these findings reflects that the emerging ULA/AA administration has shown willingness and taken initial measures, while limited, to build more inclusive administration which has benefited minority groups considerably. However, its administrative practices continue to be considerably affected and constrained by the wider and evolving security dynamics in Rakhine State.

Recommendations

ULA/AA administration

- Maintain existing best practices and initiatives such as facilitating interfaith and social cohesion activities and supporting religious events and minority representation in local administrative bodies.

- Expand community-based interfaith activities further targeting other minority groups such as Hindu, Maramargyi, as security conditions allow.

- Organize empowerment programs for local administration team members on good governance principles/practices with a focus on inclusive and participatory governance aspects and minority rights to minimize discriminatory and unfair practices.

- Establish a consultative and transparent public engagement & communication system at village and township level to have clear and better understanding on administrative rules and regulations in terms of public services as allowed by security conditions.

- Set and Issue clear and transparent rules on travel permits—including fees and application steps etc. to reach out to wider communities, to minimize inconsistent practices in all townships.

- Introduce complaint-handling mechanisms at township and village levels to address cases of bribery or unfair treatment across public offices.

For International Governments and Donors

- Support the existing ULA/AA initiatives in promoting inter-faith and social cohesion at the community level with the lens of broader structural peace and co-existence.

- Consider supporting inclusive and participatory governance empowerment programs.

- Support and engage further follow-up qualitative studies for more in-depth insights on inclusive governance practices of the ULA/AA and its impact on communities as allowed by the security dynamics.

Annexes

1) Questionnaires
2) Table of respondents (Refer to a separate Excel sheet)

1)

Questi onnaires

Section 1: For Muslim/Hindu/MaramargGyi/Christian Respondents

Note: The study aims to better understand the situations of religious minority groups under the new governance setting in central Rakhine. This information is expected to be used to help consider improving the situations (where needed) in future. Your names will remain anonymous.

Demographic Information

1. Age: _____
2. Male/Female: _____
3. Religious/community leaders/community member_____
4. Religion_____
5. Occupation: _____
6. Township & Village: _____
7. Estimated population of your religious community in village/town _____
8. Enumerator - _____

Freedom of Movement

1. Are there any restrictions by the authority for your religious community travelling between villages or towns?
    a. Yes / No

If the above answer is 'yes', what are these restrictions?

_____

_____

2. Can your religious community travel between villages and towns freely like other religious groups?
    a. Yes / No

If the answer is 'No', how is it different?

_____

_____

_____

3. How would you describe freedom of movement for your religious community under the ULA government compared to the previous government?
    a. Much improved

b. Same
c. Worse

If the answer is (a) or (c), please describe how it has changed.

_____
__

_____
__

_____
__

Access to livelihoods (Economic activities)

4. Are there any restrictions by the authority for your religious community to do or choose livelihood activities?
a. Yes / No

If the above answer is 'yes', what are these restrictions?

_____
__

_____
__

5. Is your religious community allowed to do/choose their livelihood activities freely like other religious groups?
a. Yes / No

If the answer is 'No', how is it different?

_____
__

_____
__

_____
__

6. How would you describe freedom to do livelihood for your religious community under the ULA government compared to the previous government?
a. Much improved
b. Same
c. Worse

If the answer is (a) or (c), please describe how it has changed.

_____
__

_____
__

Freedom of Worship

7. Are there any restrictions by the authority for your religious community practicing their religion?
    a. Yes / No

If the answer is ‘yes’, please describe what these restrictions are.

_____
__

_____
__

8. Can your religious community celebrate their religious events freely like other religious groups?
    a. Yes / No

If the answer is ‘No’, how is it different?

_____
__

_____
__

9. In terms of religion practice, can your religious community practice it freely like other religions by the current authorities?
    a. Yes / No

If the answer is ‘No’, please explain how.

_____
__

_____
__

10. Are there any restrictions by the current authorities (ULA/AA) on interfaith gatherings or events?

a. Yes / No

If 'Yes', what are these restrictions?

11. How would you describe freedom of worship for your religious community under the ULA government compared to the previous government?

a. Much improved
b. Same
c. Worse

If the answer is (a) or (c), please describe how it has changed.

Access to public services

12. Are there any restrictions by the authority for your religious community to access local administrative offices, police and courts to file complaints?

a. Yes / No

If the above answer is 'yes', what are these restrictions?

13. In accessing local administrative offices, police and courts to file complaints, can your religious community access these offices freely like other religions?

a. Yes / No

If the answer is 'No', please explain how.

_____
__

_____
__

_____
__

14. How would you describe the ULA/AA justice system towards your religious community?
    a. Fair
    b. Unfair
    c. I am not sure

If answer is b, please describe how.

_____
__

_____
__

Inclusiveness in local administration

15. Is your village administrator from your religious community?
    a. Yes / No

If the answer is 'No', which religion does he belong to?

_____
__

_____
__

_____
__

16. Are your religious community members allowed to attend village meetings held by the administrator or the ULA/AA?
    a. Yes / No

If 'No', why?

_____
__

17. Are your religious community members treated equally with other religions by the local administration team?
    a. Yes / No

If the answer is 'No', please explain how.

_____
__

_____
__

_____
__

18. Do the ULA/AA government consider or address the needs of your religious community?
    a. Yes, very much
    b. To some degree
    c. Not at all

19. How would you describe the ULA/AA administration towards your religious community?
    a. Fair
    b. Not fair
    c. I am not sure

If the answer is (a) or (b), please describe how and why.

_____

_____

_____

Social Cohesion and Intercommunal Interaction

20. What is the situation of social interaction between different religious communities under the ULA administration?
    a. Increased / decreased / same as before

If answer is ‘increased’ or ‘decreased’, describe key changes:

_____
__

_____
__

_____
__

21. Are there activities by ULA/AA local authorities to promote dialogue and cooperation between different religious communities?

    a. Yes / No

If yes, please explain:

_____
__

22. How would you describe the relationship or social cohesion between your religious community and other religious groups in your area under the ULA government compared to the previous government?

a. Much improved
b. Same
c. Worse

If answer is (a) or (c), please explain why;

_____
__

_____
__

_____
__

Questionnaires
Section 2: NGOs/Others Respondents
Demographic Information

1. Age: _____
2. Male/Female: _____
3. NGO/Other_____
4. Religion_____
5. Occupation: _____
6. Township & Village: _____

Freedom of Movement

Are there any travel restrictions by the authority against certain communities in this township?

a. Yes / No

If 'yes', what are these restrictions and for which communities:
_____

How would you describe freedom of movement for different communities between villages/towns at present?

a. Free
b. Some restrictions
c. Not free

If the answer is (b), what are those restrictions?

_____

In your opinion, has freedom of movement for different religious groups changed under ULA/AA compared to the previous government?

a. Improved
b. Same
c. Worse

If answer is (a) or (c), please explain:

_____

Access to livelihoods (economic activities)

Are there any restrictions by the current authority for certain communities to do or choose livelihood activities?

a. Yes / No

If 'yes', what are these restrictions?

_____

_____

How would you describe the freedom to do livelihood for religious groups under the ULA/AA?

a. Free
b. Some restrictions
c. Not free

How would you describe freedom to do livelihood for religious groups under the ULA administration compared to the previous government?

a. Much improved
b. Same
c. Worse

If the answer is (a) or (c), please describe how it has changed.

_____

_____
__

Freedom of Worship

Can all communities freely practice their religions under the ULA/AA in this township?

a. Yes/No

If 'no,' please explain:

_____

Are there any restrictions by the authority on religious festivals or ceremonies for certain communities?

a. Yes / No

If 'yes', please explain:

_____
__

_____
__

How would you describe freedom of worship for religious members under the ULA administration compared to the previous government?

a. Much improved
b. Same
c. Worse

If the answer is (a) or (c), please describe how.

_____
__

Access to public services

Can all religious communities equally access local administrative offices, police, and courts?

a. Yes / No

If no, please explain: _____

How fair do you think the ULA/AA justice system is toward all different (religious) communities?

a. Fair / Unfair / Not sure

If unfair, please explain:

Inclusiveness in local administration

Are all members of different communities allowed to be part of the ULA/AA local administration team?

a. Yes / No

If no, please explain: _____

Are members of all different communities invited to or allowed to participate in community meetings held by the ULA/AA?

a. Yes / No

If no, why? _____

In your opinion, does the ULA/AA administration listen to and address the needs of all different communities?

a. Yes / To some degree / Not at all

Social Cohesion and Intercommunal Interaction

What is the situation of social interaction between different religious communities under the ULA administration?

b. Increased / decreased / same

If the answer is ‘increased’ or ‘decreased’ Please describe significant changes:

_____
__

_____
__

_____
—

Are there activities by ULA/AA local authorities to promote dialogue and cooperation between different religious communities?

b. Yes / No

If yes, please explain:

_____
—

How would you describe the relationship or social cohesion between your religious community and other religious groups in your area under the ULA government compared to the previous government?

d. Much improved
e. Same
f. Worse

If answer is (a) or (c), please explain why;

_____
—

_____
—

_____
—

<u>အပိုင်း(၁) လန္ဆည်းစမ္ျပာ်း</u>

မှတ်ချက် - ဤလေ့လာမှသုည် ရခိုင်ပြည်နယ် အလယ်ပိုင်းရှိ လန္ဆည်းစု အသိုင်း အဝိုင်းများ၏ ကို အခြေအ နေတ့ိုပ့ို
ပိမုိနားလည်ရန် ရည်ရွယ်ပါသည်။ ၎င်းအခြေအနေတ့ိုကုိုပ့ို အနာဂတ်တွင်
ပိပုိ်ပ့ို ကောင်း မွန်တိုးပ့ု တက်အောင်ဆောင်ရွက်နိုင်ရန်
အလ့ိုငု့ာ ထည့်သွင်း စဉ်းစားနိုင်ရန်မျှော်မှန်းထားပါသည်။

လဦ့ုးရေဆိုင်ရာအချက်အလက်များ

၁။ အသက် -
၂။ ကျား/မ -
၃။ ဘာသာရေးဆိုင်ရာ (သ့ိုပ့ု) ရပ်ရွာခေါင်းဆောင် (သ့ိုပ့ု) သာမန်ရပ်ရွာသား -
၄။ ကိုးကွယ်သည့်ဘာသာ -
၅။ အလပုပ်အကိုင် -
၆။ မြ့ိနယ်၊ကျေးရွာ -
၇။ သင့်ကျေးရွာ/မြ့ိတွင်ရှိသော သင့်ဘာသာရေးအသိုင်းအဝိုင်း၏ ခန့်မှန်းလဦ့ုးရေ -
၈။ စစ်တမ်းကောက်သူ-

သွားလာလှပုပ်ရှားမှု

၁။ သင့်ဘာသာရေးအသိုင်းဝိုင်းတ့ိ၏ု ခရီးသွားလာခြင်း (ကျေးရွာများ နှင့် မြ့ိမုျာ်းအကြား)အားအပုပ် ချပုပ်သမူျာ်းက ကန့်သတ်မှမုျာ်းရှိပါသလား။

က) ရှိ / မရှိ

'ရှိ'ဟဖုြေ်လျှင်၊ ၎င်း ကန့်သတ်ချက်များကို ပြောပါ။

_____

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_____

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၂။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းသည် အခြားသောဘာသာရေးအသိုင်းအဝိုင်းများကဲ့သ့ိုု ကျေးရွာများ နှင့် မိြ့ုမုျာ်း အကြားလွတ်လပ်စွာ သွားလာနိုင်ပါသလား။

က) နိုင် / မနိုင်

'မနိုင်' ဟဖုြေ်လျှင်၊ အခြားဘာသာများနှင့် မည်သ့ိုကုွာခြားသည်ကို ရှင်းပြပါ။

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၃။ ယခင်အပုဒ်ချုပ်ရေးစနစ် နှင့် ယှဉ်ပါက ULA အပုဒ်ချုပ်ရေးစနစ် လက်ထက်တွင် သင့်ဘာသာရေး အသိုင်းအဝိုင်း၏ သွားလာရေး အခြေအနေကို မည်သို့ ဖော်ပြနိုင်သနည်း။
က) သိသိသာသာ တိုးတက်ကောင်းမွန်လာ
ခ) ယခင်အတိုင်း

ဂ) ယခင်ထက် ဆတုံယတုံသွား

(က) သို့မဟုတ် (ဂ) ဟဖုြေဆိပုါလျှင်၊ အဓိက မည်သို့ ပြောင်းလဲသွားသည်ကို ပြောပြပါ။

စီးပွားရေးလပုဒ်ဆောင်မှု (လပုဒ်ကိုင်ရှာဖွယ်စားသောက်မှု)

၄။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းတို့၏ လပုဒ်ကိုင်ရှာဖွယ်စားသောက်မှု (သက်မွေးဝမ်းကြောင်း) တို့ကိုို့ အပုဒ်ချုပ်သမူျာားက ကန့်သတ်မှုမူျာား ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ အဓိက မည်သည့် ကန့်သတ်ချက်များရှိသလဲ။

၅။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းသည် အခြားသော ဘာသာရေးအသိုင်းအဝိုင်းများကဲ့သို့ လပုဒ်ကိုင်ရှာဖွယ်စားသောက်မှု**များကို လွတ်လပ်စွာ လပုဒ်ကိုင်ရွေးချယ်ခွင့်ရှိပါသလား။**

က) ရှိ / မရှိ

အဖြေသည် 'မရှိ' ဖြစ်ပါက၊ အခြားဘာသာများနှင့် မည်သို့ကုွာခြားပါသနည်း။

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၆။ ယခင် အပုဒ်ချုပ်ရေးစနစ် နှင့် ယှဉ်ပါက ULA အပုဒ်ချုပ်ရေးစနစ်တွင် သင့်ဘာသာရေး အသိုင်းအဝိုင်း ၏ လွတ်လပ်စွာ လပုဒ်ကိုင်ရှာဖွယ်စားသောက်နိုင်မှု အခြေအနေကို မည်သို့ဖုေ ာ်ပြနိုင်သနည်း။

က) သိသိသာသာ တိးုတက်ကောင်းမွန်လာ

ခ) ယခင်အတိုင်း

ဂ) ယခင်ထက် ဆတုိ်ယတုိ်သွား

အဖြေသည် (က) သို့မဟုတ် (ဂ) ဖြစ်ပါက၊ မည်သို့ပုေ ြာင်းလဲသွားသည်ကို ဖော်ပြပါ။

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ဘာသာတရား ကိးုကွယ်မှု

၇။ သင့်ဘာသာရေးအသိုင်းအဝိုင်း၏ မိမိဘာသာကို လွတ်လပ်စွာ ကိးုကွယ်မှကုိုပု အပုဒ်ချုပ်သမူျတားက ကန့်သတ်မှမုျားး ထားရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ ထိကုန့်သတ်ချက်များကို ပြောပါ။

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၈။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းသည် အခြားသော ဘာသာရေးအသိုင်းအဝိုင်းများကဲ့သို့ုမိမိတို့၏ုဘာ သာ ရေးပွဲတော်များကို လွတ်လပ်စွာ ကျင်းပခွင့် ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'မရှိ' ဖြစ်ပါက၊ အခြားဘာသာများနှင့် မည်သို့ ကွာခြားသည်ကို ပြောပါ။

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၉။ သင့်ဘာသာရေး အသိုင်းအဝိုင်းသည် အခြားသော ဘာသာများကဲ့သို့ လွတ်လပ်စွာကိုးကွယ်ခွင့်ရှိပါသလား။ **က) ရှိ / မရှိ**

အဖြေသည် 'မရှိ' ဖြစ်ပါက၊ အခြားဘာသာများနှင့် မည်သို့ ကွာခြားသည်ကို ရှင်းပြပါ။

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၁၀။ လက်ရှိ အပုဒ်ချုပ်သမ္မတကြီးမှ ဘာသာပေါင်းစုံစုဝေးခြင်း သို့မဟုတ် ပွဲများကိုကုန်သတ်မှုမူဘောင် ရှိပါသလား။ က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ အဓိက ကန့်သတ်ချက်များကိုပုဒ်ြေတပါ။

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၁၁။ ယခင်အပုဒ်ချုပ်ရေးနှစ် နှင့် ယှဉ်ပါက ULA အပုဒ်ချုပ်မှစုနှစ် လက်ထက်တွင် သင့်ဘာသာရေးအသိုင်းအဝိုင်း၏ ကိုးကွယ်ခွင့် လွတ်လပ်မှုအခြေအနေကို မည်သို့ဖော်ပြနိုင်သနည်း။
က။ သိသိသာသာ တိုးတက်ကောင်းမွန်လာ
ခ။ ယခင်အတိုင်း

ဂ။ ယခင်ထက် ဆတုံယတုံသွား

အဖြေသည် (က) သို့မဟုတ် (ဂ) ဖြစ်ပါက၊ မည်သို့ ပြောင်းလဲသွားသည်ကို ဖော်ပြပါ။

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ပြည်သ့ဝူန်ဆောင်မှုများ

၁၂။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းများအား ရပ်ကွက်ကျေးရွာ အုပ်ချုပ်ရေးရုံး၊ ရဲစခန်းနှင့် တရားရုံး မှားသ့ဝိုု သွားရောက်၍ တိုင်ကြားမှုတို့ကိုဝိုု မလုပ်နိုင်ရန် အုပ်ချုပ်သမူျားက ကန့်သတ်မှုများ ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ အဓိက ကန့်သတ်ချက်များကို ဖော်ပြပါ။

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၁၃။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းသည် ကျေးရွာအုပ်ချုပ်ရေးရုံးများ၊ ရဲစခန်းများနှင့် တရားရုံးများတွင် တိုင်ကြားခြင်းကိစ္စတ့ဝိကုဝိုု အခြားသော ဘာသာများကဲ့သ့ဝိုု ပင် လွတ်လပ်စွာ သွားရောက်၍တိုင်ကြားနိုင် ပါသလား။ က) နိုင် / မနိုင်

အဖြေသည် 'မနိုင်' ဖြစ်ပါက၊ အခြားဘာသာများနှင့် မည်သ့ဝိုု ကွာခြားသည်ကို ရှင်းပြပါ။

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၁၄။ ULA ၏ တရားစီရင်ရေးစနစ်သည် သင့်ဘာသာရေးအသိုင်းအဝိုင်းအပေါ် မည်သ့ဝိုု ဆက်ဆံပါသနည်း။ က) တရားမျှတသည်
ခ) မမျှတပါ
ဂ) မသိရှိပါ

အဖြေသည် (ခ) ဖြစ်ပါက၊ ရှင်းပြပါ။

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အုပ်ချုပ်ရေးစနစ်တွင် လန္ဒန်းစအုသိုင်းအဝိုင်းပါဝင်မှု

၁၅။ သင့် ကျေးရွာအုပ်ချုပ်ရေးမှူးသည် သင့်ဘာသာရေးအသိုင်းအဝိုင်းမှ
ဖြစ်ပါသလား။ က) ဖြစ် / မဖြစ်

အဖြေသည် 'မဖြစ်' ဆိုပုံလျှင်၊ သူသည် မည်သည့်ဘာသာကို ကိုးကွယ်သူဖြစ်ပါသနည်း။

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၁၆။ သင့်ဘာသာရေးအသိုင်းအဝိုင်းမှ လမူျတားသည် ကျေးရွာအုပ်ချုပ်ရေးမှူး သို့မဟုတ် ULA မှ ကျင်း
ပသော ရပ်ရွာအစည်းအဝေးများသို့ တက်ရောက်ခွင့် ရှိပါသလား။

က) ရှိ / မရှိ
အဖြေသည် မရှိ လျှင်၊ အဘယ်ကြောင့်နည်း။

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၁၇။ လက်ရှိ ULA အုပ်ချုပ်ရေးစနစ်သည် သင့်ဘာသာရေးအသိုင်းအဝိုင်းအား အခြားသောဘာ သာများ
နှင့်တန်းတမူျတစွာ ဆက်ဆံပါသလား။

က) ဆက်ဆံ / မဆက်ဆံ

အဖြေသည် 'မဆက်ဆံ' ဖြစ်ပါက၊ မည်သို့ ခွဲခြားဆက်ဆံသည်ကို ရှင်းပြပါ။

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၁၈။ လက်ရှိ ULA အုပ်ချုပ်ရေးစနစ်သည် သင့်ဘာသာရေးအသိုင်းအဝိုင်း၏ လိအုပ်ချက်များကို ထည့်
သွင်းစဉ်းစားခြင်း သို့မဟုတ် ဖြေရှင်းပေးခြင်း ရှိပါသလား။

က) အများကြီး ထည့်သွင်းစဉ်းစားပေးသည်
ခ) အတိုင်းအတာတစ်ခုထို
စဉ်းစားပေးသည် ဂ) လုံးဝမစဉ်းစားပါ

၁၉။ လက်ရှိ ULA အုပ်ချုပ်ရေးစနစ်သည် သင့်ဘာသာရေးအသိုင်းအဝိုင်းအပေါ် မည်သို့ဆုက်ဆံသည် ဟု
သင်မြင်ပါသနည်း။

က) တရားမျှတသည်
ခ) မမျှတပါ
ဂ) မသိရှိပါ

အဖြေသည် (က) သ့ိမုဟုတ် (ခ) ဖြစ်ပါက၊ မည်ကဲ့သ့ိဆုက်ဆံသည်ကို ရှင်းပြပါ။

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လမူ့ဉညုီးညွတ်မှနှုင့် ဘာသာခြားများဆက်ဆံရေး

၂၀။ ULA အပုဒ်ချပုဒ်ရေးကာလအတွင်း ဘာသာရေးအသိငုဝ်းအဝိငုဝ်းအမျိုးုမျိုးုကြား ပေါင်းသင်းဆက်ဆံမှု အ ခြေအနေ ကိဖုောဝ်ပြပါ။

က) တိုးုတက်လာသည် / လျော့ကျသွားသည် / ယခင်နှင့်ထူးခြားမှမရှိပါ

အဖြေသည် 'တိုးုတက်လာသည်' (သ့ိမုဟုတ်) 'လျော့ကျသွားသည်' ဆိလုျှင်၊ မည်သ့ိပုဂြောင်း လဲသွား သည်ကို ရှင်းပြပါ။

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၂၁။ ULA သည် ဘာသာရေးအသိငုဝ်းအဝိငုဝ်းအမျိုးုမျိုးုကြား ဖက်လှယ်ဆွေးနွေးမှု နှင့် ပူးပေါင်းမှမုျား မြင့် တင်ရန် လပုဆောင်မှမုျားရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ မည်သည်တ့ိုု ရှိသည်ကို ရှင်းပြပါ။

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၂၂။ ယခင်အစိုးုရနှင့် ယှဉ်ပါက ULA အပုဒ်ချပုဒ်ရေးစနစ်လက်ထက်တွင် သင့်ဘာသာရေးအသိငုဝ်းအဝိငုဝ်း နှင့် အခြားဘာသာအပုဒ်စမုျားကြားရှိ ဆက်ဆံရေး (သ့ိုု) လမူ့ဉညုီးညွတ်မှကုိုု မည်သ့ိဖုောဝ်ပြနိုင့်သနည်း။
က) သိသိသာသာ တိုးုတက်ကောင်းမွန်လာ
ခ) ယခင်အတိုင့်း

ဂ) ယခင်ထက် ဆတုဒ်ယတုဒ်သွား

အဖြေသည် (က) သ့ိမုဟုတ် (ဂ) ဖြစ်ပါက၊ မည်ကဲ့သ့ိုပြောင်းလဲသွားသည်ကို ရှင်းပြပါ။

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အပိုင်း (၂): NGOs/အခြား

လဦူးရေဆိုင်ရာအချက်အလက်များ

၁။ အသက် -

၂။ ကျား/မ -

၃။ NGO/အခြား -

၄။ ကိုးကွယ်သည့်ဘာသာ -

၅။ မြ့ိနယ်၊ကျေးရွာ -

၆။ စစ်တမ်းကောက်သူ-

သွားလာလှုပ်ရှားမှု

၁။ ဤမြို့နယ်အတွင်းရှိ အခြေပြုသုတေသနလူနည်းစုအုပ်စုများ၏ ခရီးသွားလာခြင်းကို အပုဒ်ချုပ်သမူဂြေးမှ ကန့်သတ် မှုမူဂြေး ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ မည်သည့်အသိုင်းအဝိုင်းများအတွက်၊မည်သည့် ကန့်သတ်ချက်များ၊ ဖြစ် သည်ကို ဖော်ပြပါ။

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၂။ လက်ရှိအချိန်တွင် ကျေးရွာ၊မြို့မူဂြေးအကြား လမူဝိုဂြေးပေါင်းစံတို့၏ သွားလာခွင့်လွတ်လပ်မှုကိုမည်သို့ မြင်ပါသနည်း။ **က) လွတ်လပ်သည်**
ခ) အနည်းငယ် ကန့်သတ်ချက်ရှိသည်
ဂ) လွတ်လပ်ခွင့် မရှိပါ

အဖြေသည် (ခ) ဖြစ်ပါက၊ မည်သည့်ကန့်သတ်ချက်များဖြစ်သနည်း။

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၃။ ယခင်အုပ်ချုပ်ရေးစနစ် နှင့် ယှဉ်လျှင် ULA အုပ်ချုပ်ရေးစနစ်လက်ထက်တွင် လူနည်းစု ဘာသာ ရေး အသိုင်းအဝိုင်းများ၏ လွတ်လပ်စွာ သွားလာခွင့် ပြောင်းလဲမှုရှိပါသလား။
က) တိုးတက်ကောင်းမွန်လာ
ခ) ယခင်အတိုင်း
ဂ) ယခင်ထက် ဆုတ်ယုတ်သွား

အဖြေသည် (က) သို့မဟုတ် (ဂ) ဆိုပါက၊ မည်သို့ ပြောင်းလဲသွားသည်ကို ရှင်းပြပါ။

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စီးပွားရေးလှုပ်ရှားမှုမူဂြေး (လုပ်ကိုင်စားသောက်မှုမူဂြေး)

၄။ လက်ရှိအပုဒ်ချုပ်သမ္မတမှ လနည်းစအုသိုင်းအဝိုင်းများ၏ လပုဒ်ကိုင်စားသောက်မှု သဘောတူ ရွေးချယ် လပုဒ်ကိုင်ခွင့်များကို ကန့်သတ်မှုများ ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ ထိသုိ့ အဓိက ကန့်သတ်ချက်များကိုပုြေတပါ။

၅။ ULA အပုဒ်ချုပ်ရေးစနစ်အောက်တွင် ဘာသာရေးအသိုင်းအဝိုင်းများ၏ လပုဒ်ကိုင်စားသောက်မှု လွတ်လပ်ခွင့် အခြေအနေကို မည်သုိ့ မြင်ပါသနည်း။

က) လွတ်လပ်သည်
ခ) အနည်းငယ် ကန့်သတ်ချက်ရှိသည်
ဂ) လွတ်လပ်ခွင့် မရှိပါ

၆။ ယခင်အစိုးုရ နှင့် ယှဉ်လျှင် ULA အပုဒ်ချုပ်ရေးစနစ်အောက်တွင် ဘာသာရေးအသိုင်းအဝိုင်းများ ၏လပုဒ်ကိုင်စားသောက်ခြင်းဆိုင်ရာ လွတ်လပ်မှုကုိုု မည်သုိ့ုု မြင်ပါသနည်း။
က) သိသိသာသာ တိုးုတက်ကောင်းမွန်လာ
ခ) ယခင်အတိုင်း

ဂ) ယခင်ထက် ဆတုိ်ယတုိ်သွား

အဖြေသည် (က) သုိ့မဟုတ် (ဂ) ဖြစ်ပါက၊ မည်သုိ့ုု ပြောင်းလဲသွားသည်ကို ဖော်ပြပါ။

ဘာသာတရား ကိုးုကွယ်မှု

၇။ ULA အပုဒ်ချုပ်ရေးစနစ်အောက်ရှိ ဤမြို့နယ်အတွင်း လနည်းစတုိ့သည် မိမိတုိ့၏ုု ဘာသာကို လွတ်လပ်စွာ ကိုးုကွယ်ခွင့်ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'မရှိ' ဖြစ်ပါက၊ ရှင်းပြပါ။

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၈။ လနူည်းစု အသိုင်ုဝင်းအဝိုင်ုဝင်းများ၏ ဘာသာရေးပွဲတော်များ သ့ိမုဟုတ် အခမ်းအနားများကို အပုဂ်ိုလ်များ မှ ကန့်သတ်မှုမျာ်းရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ ရှင်းပြပါ။

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၉။ ယခင်အပုဂ်ိုလ်ရေးစနစ် နှင့် ယုဉ်လျှင် ULA အပုဂ်ိုလ်ရေးစနစ်အောက်တွင် ဘာသာရေးအသိုင်ုဝင်းအ ဝိုင်ုဝင်းဝင်များ၏ လွတ်လပ်စွာကိုးုကွယ်ခွင့်ကို မည်သ့ိုု မြင်ပါသနည်း။

က) သိသိသာသာ တိုးုတက်ကောင်းမွန်လာ

ခ) ယခင်အတိုင်ုဝင်း

ဂ) ယခင်ထက် ဆတုဂ်ိယတုဂ်ိသွား

အဖြေသည် (က) သ့ိမုဟုတ် (ဂ) ဖြစ်ပါက၊ မည်သ့ိုု ပြောင်းလဲသွားသည်ကို ဖော်ပြပါ။

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ပြည်သ့ဝူန်ဆောင်မှု

၁၀။ ဘာသာရေးအသိုင်ုဝင်းအဝိုင်ုဝင်းအားလံုးုတ့ိသုည် ကျေးရွာအပုဂ်ိုလ်ရေးရံုးု၊ ရဲစခန်းနှင့် တရားရံုးုများသို့ု တန်းတည်ုိမျှစွာ ဝင်ရောက်တိုင်ုကြားခွင့်ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် မရှိ ဆို ပါက၊ ရှင်းပြပါ။

ဘ၁။ ULA/AA ၏ တရားစီရင်ရေးစနစ်သည် ဘာသာရေးအသိုင်းအဝိုင်း အမျိုးမျိုးတို့အပေါ်တွင် မည်သို့ ဆက်ဆံပါသနည်း။

က) တရားမျှတသည် / မမျှတပါ / မသိပါ
အဖြေသည် မမျှတ ဟဆုိပုါက၊ ရှင်းပြပါ။

ဒေသအပုိင်ချုပ်ရေးစနစ်

ဘ၂။ ဒေသ အပုိင်ချုပ်ရေးအဖွဲ့တို့တွင် လနူည်းစု ဘာသာခြားများ မှ ကိယုိစားလှယ်များ ပါဝင်ခွင့်ရှိပါသ လား။ **က) ရှိ / မရှိ**

အဖြေသည် မရှိ ဆိပုါက၊ ရှင်းပြပါ။

ဘ၃။ ULA ကျင်းပသည့် ကျေးရွာအစည်းအဝေးများသို့ လနူည်းစု အခြားဘာသာများ မှ တက် ရောက် ခွင့်ရှိပါသလား။ **က) ရှိ / မရှိ**

အဖြေသည် မရှိ ဆိပုါက၊ အကြောင်းရင်းကို ဖော်ပြပါ။

ဘ၄။ ULA အပုိင်ချုပ်ရေးအဖွဲ့သည် လနူည်းစဘုာသာခြားတို့၏ု အသံများကိနှားထောင်ပြီး လိအုပ်ချက် များကို ဖြေရှင်းပေးပါသလား။

က) ဖြေရှင်းပေးသည် / အတိုင်းအတာတစ်ခအုထိ ဖြေရှင်းပေးသည် / လံးုဝမဖြေရှင်းပေးပါ
ဖြေရှင်းပေးသည် (သို့မုဟုတ်) **အတိုင်းအတာတစ်ခအုထိ ဖြေရှင်းပေးသည်** ဆိလုျင်၊ ဖြေရှင်းပေးသည့် ဥပမာတစ်ချုို့ ပြောပေးပါ။

လမူ့ဥပဒေပညတ်မှုနှင့် ဘာသာခြားများဆက်ဆံရေး

၁၅။ ULA အပုဒ်ချုပ်ရေးကာလအတွင်း ဘာသာရေးအသိုင်းအဝိုင်းအမျိုးမျိုးကြား ဆက်ဆံမှု အခြေအနေကိုဖေဖော်ပြပါ။ က) တိုးတလာသည် / လျော့ကျသွားသည် / ယခင်နှင့်ထူးခြားမှမရှိပါ

အဖြေသည် 'တိုးတလာသည်' (သို့မဟုတ်) 'လျော့ကျသွားသည်' ဆိုလျှင်၊ မည်သို့ပုံဖြေဖောင်းလဲသွားသည်ကို ရှင်းပြပါ။

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၁၆။ ULA သည် လနူည်းစု ဘာသာရေးအသိုင်းအဝိုင်းအမျိုးမျိုးကြားပူးပေါင်းဆောင်ရွက်မှုများ မြင့် တင်ရန် လပုဒ်ဆောင်မှုများ ရှိပါသလား။

က) ရှိ / မရှိ

အဖြေသည် 'ရှိ' ဖြစ်ပါက၊ ရှင်းပြပါ။

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၁၇။ ယခင်အပုဒ်ချုပ်ရေးစနစ် နှင့် ယှဉ်ပါက ULA အပုဒ်ချုပ်ရေးစနစ် လက်ထက်တွင် ဘာသာရေးအသိုင်းအဝိုင်းများကြားရှိ ဆက်ဆံရေး (သို့) လမူ့ဥပဒေပညတ်မှကိုဝို မည်သို့ဖေဖော်ပြနိုင်သနည်း။
က) သိသိသာသာ တိုးတက်ကောင်းမွန်လာ
ခ) ယခင်အတိုင်း

ဂ) **ယခင်ထက် ဆတုိ်ယတုိ်သွား**

အဖြေသည် (က) သို့မဟုတ် (ဂ) ဖြစ်ပါက၊ မည်ကဲ့သို့ ပြောင်းလဲသွားသည်ကို ရှင်းပြပါ။

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