

# CHAPTER I

## Introduction

### 1.1 Introduction on Kachin Ethnicity

The Kachin group of ethnic peoples, also known as the Jinghpaw Wunpawng (Jinghpaw and related peoples) or the Singpho. They are a collection of several tribes having similar languages and social structures comprised of six sub-ethnicities; these are the Jinghpaw, Lhaovo, Lachid/Lashi, Zaiwa/Ahzi, Rawang, and Lisu. The main ethnic group is the Jinghpaw and thus the term Jinghpaw and Kachin are often used interchangeably. Dialectically, they are different but ‘they themselves recognize only different families and linguistic divisions’ (O. Hansan, 1913). In Jinghpaw they are called ‘Jinghpaw Wunpawng Amyu Ni’ which means ‘all the Jinghpaw and its related peoples’. The name ‘Kachin’ comes from the Jinghpaw word ‘Ga Khyeng’ meaning ‘Red Earth’, a region in the valley between two branches of the upper Irrawaddy having the greatest concentration of powerful traditional chiefs. According to Hanson’s description, traditionally the name Kachin referred to all Kachins and originated from *Majoi Shingra Bum (Bum-mountain) or Ka-ang Shingra*; the traditional name indicates an acquaintance with the sources of the Irrawaddy, and the names of the original districts ruled by the first ancestral chiefs have been handed down to them (O. Hanson, 1913). The Kachin ethnic groups are located in the northeast of Myanmar in the Kachin State in the southern part of China and in Arunachal Pradesh in northeast India. The Myanmar official government defines Kachin ethnicity as belonging to any of the ‘8 major races of Myanmar’; these are the Rawang, the Lisu, the Zaiwa, the Lawngwaw and the Lachid/Lashi. There are nearly 1.5 million Kachin living in Myanmar who fall within the broadest definition of Kachin and live in a region rich with natural resources; teak, gold and jade are among the key commodities available to the inhabitants. The term Kachins refers to a category of Tibeto-Burman-speaking peoples who come under the Jinghpaw political system and religious ideology (Lehman,F. 1996). In Kachin

Mythology, ‘the Kachins, descendants of a certain *Wahkyetwa*, his five oldest sons became the progenitors of the five recognized families of chieftains. These are-

- La N-gam, (Marip wa Gumja), the ‘golden’ father of the Marip Family
- La N-naw (Lahtaw wa Naw Lawn), the ‘aggressive’ father of the Lahtaws
- La N-La (Lahpai wa La Tsan), the ‘far-spreading’ father of the Lahpais
- La N-Tu (Tsit wa Tu Hkum), the ‘verdant’ and growing father of the N-Hkums
- La N-Tang (Maran wa Ningshawng), the ‘first’ of the Marans’.

Ashley South (2009) noted that Mandy Sadan described the dynamics of the ethnic category ‘Kachin’ and demonstrated how levels of integration of various sub-groups into the ‘Kachin’ category have been contested by the political center and by various peripheries. South states that the main peripheral discourse is of Kachin nationalists who assert that the number of Kachin sub-groups is fixed at six; and South explains that various strategies have been used by Kachin nationalists to ensure Kachin peoples remain dominant in the Kachin State. And further, the insistence that the Kachin peoples represent a ‘coherent multi-group ethnic category’ is part of this nationalist strategy. Mandy Sadan showed how Jinghpaw sociocultural discourse has molded Kachin identity in its own image, and how the language and elements of the rich Jinghpaw heritage have come to represent the wider Kachin culture. And she notes that these sub-categories of the ethnic Kachin category began to be formalized after 1895, following the ‘pacification of the Kachin Hills and the implementation of the Kachin Hills Regulation’ (Sadan, 2016).

‘Kachin are primarily located in northern Myanmar’s (Burma) Kachin State and the northern part of Shan State, southwestern Yunnan in China, and northeastern-most India (Assam and Arunachal Pradesh)’ (Lehman, F. 1996). The Kachin peoples predominantly occupy the hills. The imprecise ethnic category, Kachin, refers to the highlanders who are traditionally shifting cultivators and the Shan people who are valley dwellers and wet rice cultivators. The Shan and Kachin have long lived as neighbors in the past and Shan are considered to have been civilized earlier. Although the Kachin have historically been highlanders, however in areas where they lived close to neighboring Shan people they have gradually adopted wet rice cultivation. Leach

(1964) illustrated that ‘the hill peoples suffer from a rice deficiency, and hill people can only be expected to produce a rice surplus under exceptional conditions of low population density and especially favorable terrain. When shifting cultivation proves inadequate the hill people are forced to’ resort to other techniques. Because Shan usually occupy lowland areas and practice wet rice cultivation, which provides sufficient food security, they are considered as a semi-literate peasantry, and in the economic sense they live at a higher level of organization than their neighbors in the surrounding mountains (Leach, 1964).

In the past, the Kachin government system was ruled by village and clan chiefs. The practice of “Kachin law, custom and precedent as handed down by tradition and interpreted by the chief and the village council comprises the recognized law” (O. Hanson, 1913). In a Kachin community or village it is the chief or Duwa who exercises most authority and influence, however the extent of his authority completely depends upon his strength of character and personal ability. According to Leach’s (1964) *Political Systems of Highland Burma: A Study of Kachin Social Structure*, the Kachin have two kinds of political systems, *Gumsa* - the system adopted from the Shan governing system which resembles a ‘feudal hierarchy’, and second, *Gumlau* - democracy. La Raw Maran (1965) argued that the Kachin political system has three ideal modes which are ‘*gumchying gumsa*, traditional aristocratic structure; *gumlau*, a democratic republican structure which grew out of the first type; and *gumrawng gumsa*, an aristocratic structure based on terrace cultivation and somewhat different from either of the others’. However, these political terms are rarely in usage among contemporary younger generations.

Contemporary Kachin politics and the Kachin nationalist leadership movement can be thought of as being driven by those ‘who have evolved as a self-conscious’ (Karin Dean, 2007) and who are taking a step forward to acquire their rights against the military junta. In speaking about the main factors contributing to Kachin nation formation, Karin Dean stated that ‘the initial categorization of the hill tribes as the “Kachin” by “outsiders”, and the creation of the written script for the Jinghpaw language and the success of the Kachin Independence Organization (KIO) in forging

feelings of unity and common (Christian) identity among the six tribes considered to be Kachin, can be identified as the main factors contributing to the formation of the Kachin nation'. Mandy Sadan (2007) stated that it was the church and Christian military organizations that 'dominated the public sphere of Jinghpaw identity' and that the language and elements of the rich Jinghpaw heritage have come to represent the wider Kachin culture. The Kachin are one of the ethnic minority groups who have fought against the central government of Myanmar (Burma) since 1961 as part of the KIO's insurgency. The 1961 uprising was sparked by the failure of the Burma Government to clarify the Namwan Tract border agreement in which three Kachin villages had been given to China in exchange for the Namwan Tract in the southern part of the Kachin State (Karin Dean, 2007). The Kachin Independence Organization (KIO) is a Kachin political organization which effectively controlled the entire Kachin State, excluding major cities, during the early 1960s through the 1990s. The KIO and the Myanmar Government signed a ceasefire agreement in 1994. During the ceasefire period, the political situation remained tense between the KIO and the Myanmar Government.

The long standing civil wars between the Myanmar Government and ethnic armed groups led to repeated migrations and human rights violations. Thousands of civilians were forced to flee ongoing conflict and became internally displaced persons (IDPs). Ashley South (2009) identified major causes in Myanmar which pushed populations into forced migration; 'armed conflict-induced displacement' - direct or indirect counter insurgency operations; and 'state-society conflict-induced displacement' - due to land confiscation, natural resources extraction, military occupation in the context of 'development' activities, and 'livelihood vulnerability-induced displacement' - due to poor access to markets, lack of appropriate policy and practices, limited education and health access, and other factors.

## **1.2 Background: Kachin Conflict, Displacement and Education Related Impact**

The ongoing ethnic armed conflict in Myanmar remains one of the longest-running civil wars anywhere in the world. Over decades, internal conflict has created a central plain dominated by a Burman majority encircled by various ethnic groups that represent the

majorities in distinct regions of the country's borderlands. Ethnic groups are principally distributed according to region with state names reflecting nationally recognized minorities including the Mon, Karen, Kachin, Arakanese, Karenni, and Chin people. Ethnic grouping provides self-identification, solidarity and empowerment and offers a sense of belonging to communities sharing common culture and history (Gravers, 2007). Resulting ethnic group identity is often attached to territory, and existing ethnic armed conflict in Myanmar is fundamentally the result of disputes over power for governance of these ethnic minority regions.

Following Burma's independence from British rule in 1948, and during the ensuing two decades through the 1960s, many ethnic leaders felt betrayed by the Burman majority as tension arose over political and religious rights. As well, the ruling U Nu government vowed in 1961 to declare Buddhism as Burma's state religion, a move which was strongly opposed by ethnic minority groups who were predominantly Christian. The promise of the 1947 Panglong Agreement authorizing autonomy for internal administration of the Frontier Areas was abandoned, and a discourse on democracy and federalism gradually began replacing exclusive ethnic rights (Gravers, 2007). Distinct ethnic groups, including the Kachin, Karenni, Mon, Pa'o, Arakanese, and Shan, beginning in the 1950s, took up arms against the central Burman Government. In 1962, beginning with the formation of General Ne Win's Burma Socialist Programme Party (BSPP), and continuing in 1988 under the State Law and Order Restoration Council (SLORC) and State Peace and Development Council (SPDC), governments reigned in restive ethnic groups within the country. These actions periodically caused non-Burman ethnic minorities, including the Kachin, to experience mass devastation and displacement within their territories, and led conflict-affected ethnic groups to seek refuge in the neighboring countries Thailand, India and China. As a result of over six decades of ethnic conflict in Myanmar, a situation of internal displacement has been created which affects an estimated 640,000 internally displaced persons (IDPs) and 415,000 refugees who have fled to neighboring countries (Jolliffe and South, 2014).

In order to restore self-determination, and in response to a military coup incursion into the Kachin territories, in 1961 Kachin leaders founded the Kachin Independence Organization (KIO), a political wing of the Kachin Independence Army (KIA). The

KIA was fully funded by the KIO which raised revenue through taxation and trade in mineral resources. The KIO/KIA is the second largest ethnic armed group in Myanmar, with up to '10,000 troops and 10,000 reservists' (Ba Kaung, 2011) controlling six brigades stationed in the Kachin State along the Myanmar-China border, and an additional KIA brigade in the northern Shan State, as well as one mobile brigade. KIO effectively controlled the Kachin State, with the exception of major towns and the railway corridor, during the 1960s through 1994 until the 1994-2011 ceasefire negotiated with the Myanmar Government. Following the resumption of ethnic conflict in 2011, control over the territory shifted back and forth between the KIO and the Myanmar Army. However, the KIO maintains an extralegal bureaucracy in the Kachin State and within its territories including a police department, fire brigade, *education department*, immigration department, and other institutions of self-governance (IRIN, 2013). The current KIO policy goal is for greater autonomy within a federalized state rather than outright independence, as well as for control over abundant natural resources existing within Kachin territory.

Beginning in the early 1960s when the KIO took up arms, civil conflict between the KIO and successive military governments of Myanmar affected large numbers of civilians throughout the Kachin State and the northern Shan State. Beginning in the 1960s through the late 1990s, 'up to 70,000 people had been displaced from the KIO stronghold on the China-Myanmar border' (Jolliffe and South, 2014). Most of those who eventually returned were unable to do so for many years, and still today the majority of this population remains displaced. Many of these people, Kachin villagers, were forced by intensified ethnic conflict to shelter in towns and border areas. Border areas become important territory for the Kachin as access points to engage in cross-border trade, importation of Chinese goods for needed clothing and food, and for those having sufficient financial capital to benefit from educational opportunities. In 1994, a ceasefire agreement was negotiated between the KIO and the Myanmar Government that ended when the U Thein Sein civil government came to power in 2011. And in June of 2011, with recurrence of conflict between the KIO and the Myanmar Government, thousands became casualties, and more than 120,000 became internally displaced persons (IDPs). Intensified armed conflict caused devastation in Kachin regions resulting in IDPs need for humanitarian assistance to ensure their day-to day survival.

Mass Kachin displacement has created major challenges for IDPs education beginning with the start of the Kachin revolution in the 1960's until today. In the past, schools and open-education opportunities for children residing in KIO areas were limited. Security concerned the prevention of school destruction by Myanmar Government soldiers, and schools opened in jungle areas or remote places beyond detection of Myanmar military forces. Under the education system administered by the KIO Administrative Committee, education curriculums are adopted from the mainstream education system and offer most academic subjects (Myanmar Literature, World History, English, Mathematics, Geography, and Science) with no modification other than the removal of some chapters concerning Myanmar nationalism and Buddhist ideology. Kachin Literature has been added as one of the compulsory courses of study.

Following a political reconciliation in 1993 and 1994, education concerns were negotiated among the Myanmar military government and the KIO Administrative Committee, however no formal agreement was signed. For the 17 academic years from 1994 to 2011, children from KIO schools were able to participate in matriculation examinations within the mainstream education system. However, in order to advance to higher education, students who joined the mainstream education system were required to sit for entrance examinations before attending some classes. Consequently, due to limitations of existing education opportunities and weaknesses in Burmese language and literature instruction, children who joined the mainstream education system faced difficulties caused by deficiencies in spoken Burmese and reading and writing the Burmese language. When conflict resumed in 2011, channels for communication between the Myanmar Government and KIO were suspended. Students from KIO areas were no longer admitted to attend the mainstream education system. Only children with parents who had financial resources or relatives in cities and towns were able to enroll in government schools. Some children joined KIO schools, while many others simply discontinued school attendance (Kachin News Group, 2012). The biggest challenges for teachers and students in IDPs camps concern unequal access to teaching materials and classroom requirements such as textbooks, chairs and tables. Through announcements,

the Kachin Women Association Thailand<sup>1</sup> (KWAT) appealed for assistance detailing the many problems hampering the education effort in KIO administered areas, such as IDPs population increases, insufficient number of schools and teachers, and in some cases the inability of children to attend school due to a need to help their parents work.

Despite difficulties, the IDPs community developed coping strategies for securing livelihoods and for improvement of the educational setting. In the past, the community was deemed an important actor within the educational setting, especially in remote villages. Not only was the KIO not in a position to completely support requirements for school education, the Myanmar Government also found itself unable to reach remote areas. It was therefore left to the community to provide school buildings and teacher housing, appoint community teachers, and assume responsibility for school discipline. In such circumstances, teachers failed to receive regular gift payments and incentives, and community members would take turns providing food from their farms including seasonal vegetables and meat. In the current IDPs camp environment, IDPs community members do their best to maintain the educational setting, motivated by their conviction that only through education will they attain a better life and future for their children. For armed conflict-affected populations, education is critical for their lives, and for employment, as well as democratically enlightened citizenship. All children have the right to an education. My decision to engage in this research and publish my work was motivated by my firm belief that all children living in conflict areas must have opportunities enabling them to study and learn for their future growth and development, both for themselves and for society. And I learned that every aspect of community initiative in education is decisive for sharing of values and building bonds crucial for upward mobility.

### **1.3 Statement of Research Problem**

The fundamental right to education is a key rationale for providing education in emergencies (INEE, 2004). Following the abrogation of the ceasefire agreement

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<sup>1</sup> KWAT is a non-profit organization based in Chiang Mai Thailand with the mission of empowerment and advancement of Kachin women for improving the lives of women and children in Kachin society.



between the government and KIO in 2011, by the end of 2015 there were more than one hundred IDPs camps in both the Kachin State and the northern Shan State (The Global News Light Myanmar, 2015). According to a 2015 report of the Internal Displacement Monitoring Centre (IDMC), in both the Kachin State and northern Shan State 87 percent of IDPs lived in camps, half of them in areas not controlled by the government and more than 55 percent were girls and women, while more than 45 percent were under 18 years of age. Before the ceasefire collapsed, 'there were 262 schools under management of the KIO Education Department (KIO ED) and today there are 229 schools, including IDPs and non-IDPs schools' (IRIN, 2012). Although these schools are managed by the KIO ED, they have insufficient financial resources and lack adequate qualified teachers, teaching materials as well as external and internal support. Under such conditions, community involvement in schooling is needed to provide the resources and support which would ordinarily be expected from state agencies.

In the context of Kachin education, community participation is essential. For example, schools in the KIO controlled areas, community members represent the most important contributors and act to appoint community teachers, ensure the wellbeing of teachers, and provide for the overall successful management of these schools. Generally, the KIO ED provides overall school management and monitoring of education policy which includes recruitment and appointment of the school head, and creation of education curriculums and content. After resumption of conflict in the Kachin region, more than 120,000 people became displaced in camps, and IDPs formed a community to address provision of education for the community's children soon after their arrival at the Jeyang IDPs camp. Because emergency response always tends to focus on basic needs of conflict-affected people, the issue of provision of education commonly seems to be addressed at a later stage in the crisis. However, the Jeyang IDPs community provided support for education as a first priority and instituted measures to establish schools through community initiatives in collaboration with the KIO ED. At present, KIO ED has a significant role in supporting Kachin education in emergencies which extends beyond monitoring education policy. The KIO ED also engages in vital networking with community based organizations and national organizations for overall educational improvement and for furthering education opportunity.

In 2000 the world education forum in Dakar, Senegal insisted all children, young people and adults have the right to benefit from an education that will meet their basic learning needs in the best and fullest sense including learning to know, to do, to live together and to be (Fiske, 2000). Therefore, education for conflict-affected children must be essential education and should offer opportunities for students, their families and community to participate in the trauma healing process while learning new skills and values. Immediate action is required to solve children's psychosocial problems, protect from exploitation such as recruitment of child soldiers, and many other harmful influences which affect children of displaced populations. In order to respond and prevent these problems, meaningful participation of the community should respond to need based on the consideration of each stage of children's development.

Overall, education in emergencies needs to ensure that communities are meaningfully involved in the design and implementation of education programs and should be able to build capacity to increase knowledge and skills in implementing high quality education programs (Sinclair, 2001). And school education committees or parent-teacher associations can contribute to quality of school life through communal support of schooling and through work of community mobilization units. Likewise, teachers should have access to and participate in alternative study and practical training opportunities in the field of education in emergencies.

Regarding Kachin education, limitations of educational accessibility and insufficient number of teachers in displacement leads to greater vulnerability. According to Lahpai Seng Raw's<sup>2</sup> keynote address, '4th Anniversary of the Kachin War Resumption in the Kachin State' in Yangon, 'at borderland camps, there are about 15,000 children of school-going age with limited access to schools and other education opportunities, and it has been four years that children from KIO schools have been barred from sitting for government university entrance exams. As a result, the higher education dreams of 1,430 IDPs children have all but evaporated' (Seng Raw Lahpai, 2015). Restrictions on education accessibility in emergency cause socioeconomic instability negatively

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<sup>2</sup> Lahpai Seng Raw is co-founder of the Metta Development Foundation and a 2013 Magsaysay awardee.

impacting long-term development of Kachin society and IDPs. Under the KIO education system Kachin displacement necessitates long-term education response strategies for meeting the needs of children. Accordingly, this research explored the Kachin education setting and its flexibility for meeting IDPs education needs, and examined the IDPs community initiative in an education setting.

#### **1.4 Research Questions**

1. During emergency, what form of education should be established and how does the KIO manage education in the context of internal displacement?
2. How did the IDP community take initiative in contributing to education? What were the contributions of the IDPs community and what were its expectations as a result of this initiative in education?
3. What issues and challenges do IDPs face during their current displacement and how do these problems affect the teaching and learning process in the IDPs education setting?

#### **1.5 Research Objectives**

1. To examine the KIO education system and management in emergency and understand education development in the Kachin context.
2. To examine the process of IDPs community initiative and community understanding toward education
3. To understand current conditions of the IDPs education setting and potential education opportunities for Kachin children living in KIO controlled areas.

## 1.6 Research Methodology

For this thesis research, I principally employed a qualitative research method providing an explicit rendering of the structure, order, and broad patterns found among a group of participants. In order to obtain my qualitative research analysis results, I employed two main methods to collect data in the field, in-depth/individual interview and participant observation.

I chose the research site, Jeyang IDPs camp, for three reasons. First, I worked as project officer for the Child Projection and Development service for Kachin IDPs in 2013; the project was engaged throughout IDPs camps in the KIO controlled area. I observed that the Jeyang IDPs community was the only camp which utilized community initiative to establish a study center prior to availability of schools. My observations gradually increased my interest for study of the Jeyang IDPs camp and the ongoing evolution and development of its education center and schools. Second, I learned during my preliminary field visit in May 2015 that the Jeyang IDPs camp is one of the largest camps with approximately 9000 IDPs and 1900 children attending school. The Jeyang IDPs camp is located near both the KIO headquarters and its central education department. The camp drew my interest because, under present KIO ED management of IDPs education, all schools in KIO controlled areas are operated according to a policy of 'free education for all'. Third, IDPs camps are directly managed by the KIO with contributions from many local organizations and community based organizations (CBOs) located in Laiza for the purpose of providing education and other humanitarian assistance. It presented a good opportunity for me to research provision of education for an IDPs population.

Based on my objectives, this study relied on different levels of analysis. The first level concerned KIO Education Department management and NGOs engaged in daily IDPs management of schools. This analysis provided perspectives on KIO methods for managing the provision of education in emergencies and also education benefits derived through KIO planning. The second level concerned the Kachin IDP camp school and examined school functioning under management of the KIO administration in collaboration with the camp Management Committee and Teachers Committee. Finally, I investigated community initiative in education, and the community's role and responsibility in the education setting and for improving quality of education within IDPs camps.

### **1.6.1 Fieldwork Data Collection**

To meet my objectives during the data collection process, I confined my focus to KIO education management and the various agencies engaged in the IDP camps as well as the Jeyang internal displaced community. I interviewed five NGOs which partner with the KIO Education Department and work closely with the IDPs community, two KIO central education officers and one Laiza provincial education officer, fifteen teachers from Jeyang IDPs schools, both volunteer and in-service teachers, fifteen parents and women leaders, and religious leaders from the Jeyang IDPs camp. I attempted to ensure that all levels of actors were represented including children, parents, teachers, NGOs, and KIO education officers in order to provide perspectives regarding education management, effectiveness, and inclusion for evaluation of access to quality of education in the studied emergency situation. Throughout the analysis process, I used ethnographic methods to combine relevant data from different actors involved in IDPs children's education. I also used secondary data collection methodology to analyze literature reviews and employed three main methods to operationalize collecting data in the field.



Figure (1.1) Research Site



Figure (1.2) Jeyang IDP camp

### 1.6.1.1 Key Informant/ In-depth Interviewing

Qualitative researchers rely extensively on in-depth interviewing which is deemed a conversation with a purpose. In-depth interviews are typically more similar to conversations rather than formal events with predetermined response categories. The assumption fundamental to qualitative research concerns the participant's perspective on the phenomenon of interest which should unfold as the participant views it, not as the researcher views it (Marshall and Rossman, 2006). Ethnographic data collection is entirely dependent on participant perspective and gained through firsthand encounter; it relies upon the participant's 'ability to contribute culturally meaningful data' (Punch, 2014). Therefore, the use of adequate recording procedures when conducting the interview is critical (Creswell, 2007) and is the most prominent data collection tool in qualitative research which provides a way of accessing people's perceptions, meanings, definitions of situations and constructions of reality (Punch, 2014). There were varying possible strategies for conducting interviews for this study. I focused on the formal and standardized open-ended interviewing approach. For this approach, I applied key informant/in-depth interview design to measure stakeholder participation in the community, the KIO Education Department, collaboration in the educational setting, and stakeholder participation in development of education for children in internal displacement. I interviewed four local NGOs and a KIO education officer, 3 community leaders, 15 Jeyang IDPs parents, and 10 IDPs teachers. These interviews were completed within 45 days of the data collection period. Remaining close to the IDPs community allowed me to build trust with the community.

### **1.6.1.2 Participant Observation**

For this research, I used participant observation as a technique to collect unspoken data from community interaction, teaching, the learning process in schools, and observations of the relationship between school and the community and authorities. Participant observation records what people actually do in contrast to what they say they do. Through participant observation it was possible to understand relationships between the IDPs community and teachers' activity relevant to education in displacement. During the data collection period, I remained in camp (with teachers) and this proximity provided me opportunity to closely observe and understand the IDPs community as well as teacher conditions in the IDPs camp.

### **1.7 Organization of Thesis**

This thesis is organized into six chapters including the introduction. In the first chapter with introduction, I provided background of the Kachin conflict, resulting displacement and education impact, linking to important aspects of Kachin IDPs education today. Here, I addressed the research problem, questions and objectives. Chapter 2 introduces theoretical approaches used in the study, and focuses on issues of internal displacement (IDPs) and community initiative in education in emergency. Through exploration of related concepts of previous studies about education in emergencies and community initiatives in education in other contexts, I created a conceptual base for this paper. I mainly explored Internal Displacement and Community Initiatives in Education. These core concepts were reviewed to yield a theoretical foundation for study of Kachin education in the context of IDPs community initiative in education.

In the first section of chapter 3, I provide a brief discussion of the Kachin revolution and the primary cause of displacement. This is followed with an overview of the initial



stages of Kachin education development during the 1960s and includes Kachin education evolution as well as political revolution and education principles in line with political values and norms for Kachin national education. This section provides a glimpse into education integration during the ceasefire (1994-2011) between the Myanmar military government and the KIO which allowed Kachin students to connect to the mainstream education system and thereby pursue higher education. This chapter also examines the institutions in the Kachin region which were established both before and during the ceasefire and after resumption of the conflict in the Kachin region.

Chapter 4 examines community initiative within the Jeyang IDP community and its participation in communal work to establish and build the camp school. In addition, I explore the role of the school and education committee in providing education, as well as level of community participation in the teaching and learning process, and the teacher-parent relationship, parent-value for education, and parent involvement in school and at home. Finally, I discuss how community based organizations, non-governments and the KIO ED collaborated to support wellbeing for the IDPs camp.

In chapter 5, I focus on teaching and learning conditions in the Jeyang IDPs camp which include creation of a learning center in the camp, and descriptions of two case studies, the Hpaji Ningja study center and the Jeyang IDPs school's master plan. Chapter 5 details two strategies for providing education and clarifies the importance of community initiative for achieving common goals. In addition, I present a discussion of teacher-training conditions in IDPs camps describing training opportunities for teachers and incentives or gift-payments for IDPs school teachers. Finally, in order to evaluate education quality provided in the Kachin regions, I focus on the availability and accessibility of education in the Jeyang camp.

Chapter 6 presents the thesis conclusion with summary of study findings and theoretical discussion in order to evaluate whether or not the chosen conceptual framework was suitable to guide the ground research.