CHAPTER II

Review of Concepts and Relevant Studies

This study focuses on the Kachin education system and the affirmative alliance formed with the local IDPs community initiative for education. Ongoing intensive fighting between the Myanmar military and the Kachin Independence Organization (KIO) has resulted in large numbers of inhabitants becoming internally displaced in the Kachin region. The state authority has refused to acknowledge or provide for the educational needs and wellbeing of IDPs populations affected by civil conflict, and it is the IDPs community members who have become the primary source of support for their children's education. Communication between the Myanmar government and the KIO has broken off since 2011 causing restricted access to mainstream education normally provided through Myanmar government schools. Collaboration between the KIO and its Kachin Independence Organization Education Department (KIO-ED) and local community-based organizations has been responsible for providing the majority of education and humanitarian assistance to residents of the Kachin region. The following theoretical concepts were used in my field research.

2.1 Internal Displacement

Southeast Asia is one of the world's most diverse regions exhibiting racial, ethnic, religious and cultural divisions, even within states. According to Asia Pacific Refugee Rights Network, root causes of displacement in Asia are "multidimensional and interconnected" and share commonalities relating to historical and geographical conditions, stages of economic development and levels of government stability (APRRN, 2015). Generally, the causes of displacement in the region include ongoing conflict, human rights violations, persecution, discrimination, gender inequality and natural disaster. Furthermore, periods of colonization contributed to a contradictory situation in which fundamental influences of the historical colonization process drew

some ethnic communities together while dividing others during postcolonial state formation and nation-state building.

In the international discourse, the question arises whether, Mooney stated, 'internal displacement' has become a "term of art". Mooney indicated that there exist different interpretations whether 'internally displaced persons' (IDPs) refers only to people uprooted by conflict, violence and persecution, that is, people who would be considered refugees if they crossed a border. Others alternatively consider 'internal displacement' a much broader concept encompassing the millions more persons uprooted by natural disasters and development projects (Mooney, 2005). Conceptualization of internal displacement in this study applies to internally displaced persons (IDPs) and is employed for analysis of a range of implications pertaining to education following internal displacement. In this paper, IDPs are defined as those who become involuntarily uprooted and leave their habitual residence due to civil conflict between the Myanmar military coup and the KIO. The definition of internal displacement emerged through the work of the Representative of the United Nations Secretary-General on Internally Displaced Persons introduced in the Guiding Principles on Internal Displacement presented to the UN in 1998. According to the UN definition, IDPs are

> "A person or group of persons who have been forced to flee
> due to or as a result of armed conflict, internal strife,
> systematic violations of human rights or natural or man-made
> disasters, and leave their homes or places of habitual
> residence suddenly or unexpectedly, who have not crossed an
> internationally recognized state border"
> (United Nations Commission on Human Rights, 1998)

This working definition is an important tool which provides wide recognition and a standard for addressing internal displacement. But recognition of internal displacement is not necessarily limited to any single cause alone, and this definition also does not include other possible situations that meet the core criteria for 'involuntary movement' within the nation-state. According to Mooney's (2005) conceptualization, internal

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displacement provides two core elements, "One, was the involuntary nature of the movement. Two, was the fact that such movement takes place within national borders." These criteria differentiated the internally displaced from refugees who, according to international law, by definition are outside their country. Involuntary movement can be considered either development-induced resulting from projects such as construction and irrigation projects, or conflict-induced in which individuals are forced to leave their habitual residence against their will and move within their country of origin.

Mooney considered 'internally displaced as not only a consequence of suffering the causes of displacement but also being in anticipation of such effects, and reference was made to people having fled as a result of or in order to avoid the effects'. Therefore, forced displacement is not a passing event in people's lives. It is a devastating transformation (Cohen and Deng, 2009) in which an impact can undermine the political, economic and social foundations of societies; and one in which people are deprived of life's essentials, in particular medicine, food, shelter, livelihood and education, where they face marginalization within their countries. Massive internal displacement has thus became a leading entry point for international humanitarian action for meeting international need when governments request assistance or internally displaced persons are denied protection and assistance of their government (Mooney, 2005).

In the case of Myanmar, after independence from British colonial rule, ongoing repeated entry of the Burmese army into ethnic areas and consequent 'ill treatment of minorities contravened provisions of the 1947 Panglong Areement which fomented further ethnic conflict within the nation. In 1958, U Nu cancelled secession guarantees made at Panglong' (Roi Aung, 2009). In 1956, Burma had conceded the handing over of the Hpimaw, Gawlum and Kangfang area to China which belonged to the Kachin territory' (Sadan, 2013). And during the late 1950s, the emergence of a Kachin ethno-nationalist movement was organized by young politicized people who relied on weak tied networks[1] , promoting an ideological model for community social action based on social

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[1] According to Mandy Sadan' description, a 'weak tie network' is where individuals and Kachin school students from various places came to Kachin schools (missionary

discrimination, exclusion of scholarships or state level sports teams, for the young Kachin in a newly formed Kachin State (Sadan, 2013). Electoral promises were broken in 1959 and declaration of Buddhism as the state religion by the prime minister combined to sow the seeds of the Kachin revolution.

 In 1961, ethnic armed groups formed the Kachin Independence Army/Organization (KIA/KIO) in order to restore political self-determination.   And within the Kachin territory, development of legitimate political institutions created the process for contestation of political power within the Kachin region resulting in armed conflict. Sadan also stated that the Burmese state was criticized for targeting these institutions and deemed them as illegitimate structures of authority and declared them as incapable of resolving existing social, economic and political difficulties.

In this historical context, the Kachin conflict and resulting displacement can be divided into two phases beginning with the military coup d'etat during the 1960s through 1994, and 2011 through till date, and extending through the current period of continuing conflict which has caused displacement of more than 120,000 IDPs in the Kachin region. The first wave of displacement occurred over a longer period of time during the establishment of the Kachin homeland in the region (from 1961-1994). During this period, the military coup successfully controlled non-cooperative strategies in the Kachin region. However, these were years when people suffered effects of intense civil wars between the KIO and Burmese military, and experienced Burmese military violence including burning, looting, and killing. Nevertheless, ethnic armed groups gained support not just for their political aims, but also as a result of ties between communities and elites of their ethnic group (Jolliffe and South, 2014).

When displacement occurs within nation-state boundaries, the sovereign state is dutybound to protect its citizens. The Weiss and Korn study of 'Internal Displacement: conceptualization and its consequences' analyzed the implications of internal displacement from the perspective of 'sovereignty as responsibility', concluding that;

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schools), especially young single men, for the purpose of building political power, and extending widely spread networks of communication, the networks themselves laying claim to significant social capital.

first, governments are responsible for human rights of their citizens as part of the essence of statehood; second, when a sovereign state is unwilling or unable to provide for the security and wellbeing of its citizens, an international responsibility arises to protect vulnerable individuals (Weis and Korn, 2006). Deng defined sovereignty as responsibility as requirements to protect the people in a given territory, and governments which do not fulfill this responsibility to its people forfeit state sovereignty (Deng, et al., 1996). The concept of 'sovereignty as responsibility' originates from the concept of 'human security'- and includes physical safety as well as political, economic, environmental, health and food security while citizens remain in their own nation-state. The concept of sovereignty as responsibility evolved from the twentieth century understanding of a state's obligation to protect its own population, and now extends to a collective responsibility of the international community to assist and protect people forcibly displaced inside their own countries. Yet, the failure of states to protect their citizens has too often met with weak international response. (Cohen and Deng, 2009). Consequently, the phenomenon of internal displacement and the conceptualization of sovereignty as responsibility, including the various dimensions of international protection, have had substantial normative, legal and operational consequences (Weiss and Korn, 2006).

In the context of Kachin internal displacement, the result of feeble emergency response is significant for geographical borderlands and the failure of the state to protect internally displaced persons. The implications for children's education in a displaced community are severe, especially in cases of civil conflict, as children are vulnerable due to their not fully developed capacity for adaptation and coping compared to adults; children are still in early physical and psychological developmental stages when the effects of internal displacement are particularly pronounced. In such situations, "displacement jeopardizes children's physical and psychosocial health, and conflict-induced displacement also has great implications for education, both for refugees and IDPs" (Dryden-Peterson, 2011). UNESCO's Education for All Global Monitoring Report (2011), a report which outlines a 'hidden crisis', considered armed conflict and education and claimed that conflict destroys opportunities for education on a global scale and represents a major barrier for achieving Education For All (EFA) goals. The study 'Development in Reverse'?, a longitudinal analysis of armed conflict, fragility

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and school enrolment' done by Shields and Paulson (2015) offered clear and consistent evidence that conflict is associated with damage to enrolment rates and that renewed efforts to uncover the root cause of conflict may also illuminate challenges to continued education growth. Children in internal displacement need special provisions for education to improve future stabilities, and Machel (1996) indicated that "concern for children may have brought human society to a common standard around which to rally".

In conditions of internal displacement, access to education is crucial and a basic human right which is also central to the development strategies of the Millennium Development Goals (MDG) and Education for All (EFA). Lack of education leads societies to encounter greater challenges from poverty causing diminution in social welfare. Access to education is of significant importance to every individual and Universal Declaration of Human Rights (UDHR) stated in 1948 that compulsory primary education is a universal entitlement; the right to education for all children was also affirmed in the 1989 Convention on the Rights of the Child (CRC). However, difficulties ensuring the basic right to education are commonly compounded in conflict-affected societies.

Mooney and French addressed the challenges of providing education in situations of armed conflict and internal displacement. They identified common barriers to education in areas of conflict including *lack of educational infrastructure* when schools are often destroyed and irreparably damaged, and when the safety of children are at put at risk walking to and from schools located far from their homes, particularly for girls. *Loss of documentation* attesting to educational achievement can also affect IDPs' opportunities for further education and employment. *Residency requirements* are a further factor which may prevent internally displaced children from attending school in their communities. *Language barriers* presents another factor as internal displacement often occurs along ethnic lines, and *discrimination* also occurs as a result of being internally displaced. *School fees and educational materials* requirements act to obstruct access to education for children whose parents are unable to pay (Mooney & French, 2005). In such cases, instead of attending school, children may be diverted to engage in domestic

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or agricultural work in order to generate income for family support and other economic requirements. Meeting these basic needs is essential for bridging education gaps for children during displacement related emergency situations. Mooney and French urged that prioritization of education for IDPs should occur at the earliest stage of emergencies, including systematically providing interim educational services in order to ensure IDPs have access to education in a language they understand, through reliance on alternative schools, such as evening classes and skill training programs.

In summary, a framework for successful strategies is currently under development which will ensure that IDPs find durable solutions to their plight consistent with human rights standards. Such a framework must enable social, economic and political reintegration, with benchmarks for evaluating when internal displacement ends. National governments and international communities, and community based organizations when required, must be galvanized to ensure that IDPs enjoy due human rights with full equality. This goal necessitates addressing specific needs and risks common to IDPs who experience internal displacement. However, "effectively responding to unique needs of IDPs in actual situations remains an operational challenge for many governments as well as for the international community" (Mooney, 2005). In view of the aforementioned challenges for IDPs, I claim that ethnic armed conflict has resulted in internal displacement which is itself a matter of involuntary movement. And further, any existing lack of sovereignty as responsibility for protection of civilians can directly lead to adverse education deficits which jeopardize the wellbeing of children living in displaced communities. In addition, I underscore the crucial importance for understanding the essential nature of the IDPs experience, as well as the UN's humanitarian framework pertaining to education in emergencies.

2.2 Provision of Education in Emergencies

Education in Emergencies is a United Nations approach for providing education as a response to acute contingencies during emergencies; "Education first gained recognition as an important humanitarian option in the early 1990s" (Nicolai and Triplehorn, 2003). UNESCO stated that, in emergency situations, "Quality education provides physical,

psychosocial and cognitive protection, which can be both life-sustaining and life-saving. Education is essential for all children but especially for children who are affected by emergencies – manmade or natural disasters" (Save the Children, 2008). Provision of education in emergencies through UN agencies is currently under debate. However, the principal justification for providing education in emergencies is that "education plays an important role and provides a sense of normalcy to children and communities, facilitates child protection and child rights in a safe environment and provides psychosocial support to children, parents and communities, for example through non-formal curriculums such as peace education, and an eventual transition to formal education" (INNE, 2012). Based on this awareness, I have focused on education of Kachin children in camps for internally displaced persons (IDPs). It is necessary to witness the phenomenon of education in emergencies as it relates to the Kachin IDPs community in order to analyze child education in displacement, quality of education and educational accessibility, as well as participation and collaboration among various agencies in the Kachin IDPs community. In the following section I review studies relevant to UN agencies' research and experiments relating to education in emergencies.

> "Education in emergencies is a crisis situation created by conflict or
> disaster which has destabilized, disorganized or destroyed the education
> system, and which requires an integrated process of crisis or post-crisis
> response" (UNESCO, 1999 in Sinclair, 2002)

This section presents my analysis of education in emergencies in the context of armed conflict to articulate why education is necessary during emergency situations. I present my answer to the question, "What are the basic principles for education assistance in emergency situations and how were these principles reflected in recent emergencies?" Although I may not succeed in completely answering all aspects of related issues, I will summarize the following studies and relevant research; Minimum Standards for Education: preparedness, response, recovery (INNE, 2004), Education in Emergencies (Sinclair, 2001), Planning education in and after emergencies (Sinclair, 2002), Promotion and protection of the rights of children (Machal, 1996), and the role of education in protecting children in conflict (Nicolai and Triplehom, 2003).

> "Armed conflict affects all aspects of child development –
> physical, mental and emotional, and to be effective, assistance

must take each into account … ensuring from the outset of all assistance programs that the psychosocial concerns intrinsic to child growth and development are addressed." (Machel, 1996: 49)

Machel Graca, foremost expert concerning education in emergency, *report expert on the impact of Armed Conflict on Children*, was the first to underscore the need for education in emergency situations. Graca's concern was reiterated at the World Education Forum held in Dakar in April 2000, and emphasized the role of education in addressing and preventing problems arising from conflict and natural disasters. Graca's work revealed that the least progress made in basic education delivery occurred in countries most affected by conflict and disasters. Machel (1996) demonstrated that the importance of education in emergency extends to the psychosocial needs of children and youths affected by trauma and displacement, including the need to protect children from harm, and the requirement to maintain and develop study skills, and disseminate key messages. Machel underscored the importance of community participation in child education and involvement of multiple sectors in education management, as well as the necessity for creation of appropriate educational curriculums. These arguments unequivocally support the conclusion that within conflict zones the education needs of children must be met. (Michel, G., 1996).

Despite clear justification for provision of education in emergencies, this mode of humanitarian assistance is not without debate and counterargument. Sinclair suggested that "education may prevent rapid voluntary repatriation, volunteers or staff are too busy and organizations lack sufficient vehicles or staff housing, and that providing education is not urgent or life-saving" (Sinclair, 2001). Sinclair argued that these potential negative effects could expose children and young people to depression, causing new crises in the future if education did not become a gateway leading them to better opportunities. Yet, education in emergencies can offer significant additional benefits for children of displaced communities. Displacement education brings together children in one place where they can recover from traumatic experiences, and provides an instrument for further development of displaced communities, and offers increased socioeconomic and political stability (Prince, 2011). Nicolai noted that "providing

education in emergencies can also offer long-term effective processes for peace-building and strengthening of social cohesion, and that positive change can indeed be fostered during emergencies" (in Talbot, 2013).

Nicolai and Triplehorn (2003), *the role of education in protecting children in conflict*, argued for a re-examination of education in emergency programming through exploring linkages between education and the wider protection needs of the children it assists. Nicolai and Triplehorn developed a three-phase model and operational framework for collaborative initiatives between agencies. The first phase, *Rapid Educational Response*, was formulated jointly by UNESCO, UNHCR and UNICEF. This model proposes that education in emergencies should initially focus on establishing recreational programs before transitioning to non-formal education and eventually to the establishment of formal education. The second phase, *immediately, sooner, later matrix of response*, was designed as a flexible guide for humanitarian actors' education activities to address protection and psychosocial support relating to academic subjects, life skills and capacity-building regardless of the context. Finally, the *Child-centered approach* proposed by Save the Children (Nicolai, 2003) aimed to place children at the center of any decision-making which determines the educational response (Nicolai and Triplehorn 2003).

Current worldwide standards for education in emergencies are set by the Inter-Agency Network for Education in Emergencies (INEE)[2]. The INEE is a network of individuals and partner organizations which facilitates and advocates for the provision of education as part of humanitarian assistance, and inclusion of education in humanitarian assistance efforts through its member organizations, using its basic Toolkit of INEE Minimum Standards (INEE, 2004). INEE's minimum standard for education in emergencies aims to enhance quality of education, increase access to safe learning opportunities, and ensure the provided services are accountable. These targets are designed to sustain life and spaces for learning for children in emergencies in order to meet the psychosocial and educational needs of the emergency-affected children (INNE, 2004). However, to

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[2]Inter-Agency Network for Education in Emergencies (INEE) conceived and founded as a result from World Education Forum's Strategy session on education in emergencies and follow-up of Inter-agency Consultation held in Geneva in November 2000.

meet these aims, Sinclair (2001) argued for careful consideration of long-term strategy in collaboration with conflict-affected people, local communities and educators so that real needs may be accurately defined before designing an appropriate response. This long-term perspective during the operationalization period is crucial for avoiding possible initial false steps during implementation which could cause potential problems later in the process (Sinclair, 2001, p. 2).

In addition, Sinclair (2001) defined basic principles of education in emergency and crisis situations for provision of essential education to conflict-affected children.. Sinclair advocated initial use of a *community based approach and capacity-building* to restore educational activities and suggested the community-based approach could be replicated in subsequent instances of response to major influxes of IDPs. For example, in the case of Burundi refugees reaching Tanzania in 1996, the displaced community was not initially permitted to start schools, and alternatively opted to establish community-run "children's activity centers" which provided informal schooling relying on limited international support. *Training refugee teachers and youth leaders:* Community members can have a vital role in education through introduction of a wider range of structured activities designed to involve both children and adolescents. In West Timor, for example, one community educator and four community youth leaders per 100 refugee children and adolescents were appointed to lead two daily sessions of structured activities including drawing, group discussion, theater and music, sports, recreation and basic educational activities. *Strengthening local education administration*: Improved education administration provides benefits including strategy presentations to donors and coordination of activities among UN agencies, NGOs, and community groups. Important advantages include meeting the psychosocial needs of children and adolescents, rapid response, adaptation of response to fit the school calendar, creation of a sense of education for durable solutions, and positioning of education as a road leading to peace and citizenship thorough increased emphasis on education for building skills and attitudes supportive of tolerance and peace, and so on (Sinclair, 2001).

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As aforementioned, education in emergencies is essential to children's wellbeing and provision of education must support durable solutions and survival skills for incorporation into formal and non-formal educational settings. Successful education in emergencies must always create ways to foster alternative strategies which focus on community participation in order to overcome and rebuild bonds and values within the group. Participation of community members, teachers, and youth leaders in planning and managing the education setting are essential. Therefore, education in emergencies in the context of Kachin IDPs may offer similar opportunities for students, their families and communities to initiate the trauma recovery process while learning new skills and values required for a more peaceful future, as well as better governance at both the local and national levels.

2.3 Community Initiative in Education

Community participation in education has been defined in various ways (see example, Bray, 2003; Rose, 2003; Taniguchi & Hirakawa, 2016). Although community participation in education can be enriching, in practice, the degree of participation differs between communities. Rose (2003) documented two extremes of community participation – 'genuine-participation' and 'pseudo-participation'. Genuine-participation occurs when communities engage in real decision-making voluntarily and impulsively. In contrast, pseudo-participation ensues when communities unquestioningly accept decisions that have already been made. Rose also suggested that, in order to be truly participatory, community members should themselves choose their roles based on self-knowledge of their appropriate skillsets necessary to carry out their function effectively. Such genuinely participatory decision-making contributes in multiple ways to improve education quality for enhancement and development of strong social bonds and belongingness within the community.

Contemporary development agencies have increasingly become more vocal in their advocacy for community participation in education (Bray, 2003). This has become a common theme in policy statements of governments and international agencies. It has also become evident as a means for encouraging community interest, involvement,

ownership and, ultimately, sustainability of projects (Jones, 2005). In the field of education, community project participation does not include actions of governments and major funding agencies, but rather it is defined as involvement of beneficiaries in the design process and implementation of development projects (Wiebe, 2000). However, to date, there has been little acknowledgement of existing projects for which community participation has had a major role. Wiebe also observed that community development projects have replaced externally imposed development projects, and that participation of the community/beneficiaries population has become a focal issue. In adopting the concept of community initiation in education, I identify ways community participation contributes to schools/education in areas of finance, human labor, and school function.

Community participation is a result of the degree of 'power held by participants' (Richardson, 1983 in Woods, 1988). The essence of participation derives not from consequences but from the fact that participation is a process of bargaining in which outcomes are necessarily unpredictable. From the unpredictability and variety of outcomes can emerge different expectations associated with participation. With this logic, Woods argued that participation is not necessarily associated with achievement of any particular social, political or moral purpose. And with regard to participation in school education, Woods provided three contrasting perspectives, 'market-oriented, partnership, and instrumental' (Woods, 1988). Especially for his market-oriented perspective, Woods claimed it describes ways for introduction of market-driven discipline into the process of public services provision. According to Woods' model, inviting consumers and producers together into the decision process avoids separation between the two, and is characteristic of a market driven system. Partnership thereby becomes an integral element in the process of education analogous to a child's education being a responsibility shared between parents and others. The value of participation lies principally in the benefits. From this perspective, participation derives from the assumption of shared responsibility for improvement, building on successes and extension of participation where shared responsibility makes it appropriate. And the added value of education for children is in the shared responsibility between parents and others through establishment of participation as an instrument for obtaining the benefits it offers.

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Community participation may also take the form of community contribution of *human resources and money* for construction of schools (Rose, 2003). The motivation for such contributions may be considered a community response in order to bridge the gaps for provision of secure schools and education when required resources from any concerned state authority are not forthcoming. In this respect, Rose proposed that the concept of community participation should be broadened to allow communities to manage some aspects of school programs. This strategy ensures community commitment to and ownership of the school, enhancement of community and parental roles in educational finance, provision of labor, and oversight of school management and maintenance (Rose, 2003; Taniguchi & Hirakawa, 2016). In addition, the political culture within a community may influence which community members are permitted to participate and how they participate (Wiebe, 2000). Because certain cultural settings are more pragmatically individualistic than collectivistic in nature, some communities may exhibit more potential for collective community action than others. Communities which possess greater collectivistic attributes will benefit more through local participation and cooperative action, and be more adept at harmonizing with existing organizations.

In understanding community initiative and participation, one must keep in mind that the community represents group-ness and it allows people involvement in doing things, and in being and togetherness rather than feeling separated and alone (Day, 2006). In general the community is defined based on ethnicity, religion, class or politics; communities may be large or small; thin or thick attachments may underline them; they may be locally based or globally organized; they may be affirmative or subversive in their relation to the established order, they may be traditional, modern or even postmodern; they may be reactionary or progressive. According to Weber's assertion being 'communal' consists of the mutual orientation of social actors towards one another and relationship within the community which were long-lasting, and went beyond the achievement of immediate ends, and which were likely to generate communal sentiments of belonging together (Day, 2006). This meaning can also be applied to contemporary Kachin IDPs communities in which there is building of bonds, shared values and responsibility; and having mutual dependence and neighborhoods shows a particular tendency to form communities of interest.

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Communities are mostly heterogeneous comprised of different sub-groups and may not always operate in harmony. Bray (2003) argues that some individuals and groups may not consider that residence in a particular location necessarily makes them part of a community. Wolf et al. (1997) perceived that communities may expand or contract according to needs and situations (in Bray, 2003). In the context of the Je Yang IDP camp, community members originated essentially from diverse locations, social-educational status, religious denominations and family background and were displaced in this particular camp area when the conflict occurred in 2011. People came from different parts of the Kachin region; some are from small towns where they had access to school-based education, marketplaces and transportation, and others arrived from villages where they had less access and depended upon agricultural products for their livelihoods, and some originally inhabited very remote places where there was no education access and where farming and raising livestock was the only means to secure livelihoods. The camp community was therefore completely mixed, but they shared a commonality in speaking the Jinghpaw[3] language, in tradition and culture which makes this community unique, and one in which the people shared the common goals and interests necessary to facilitate a community initiative in education.

In conclusion, community participation contributes to improving education through school management and increased educational productivity. Yet, communities do not always fully participate in decision making despite community provisioning of resources, and thus the success and failure of participation depends on stakeholder capacity as well as the community's commitment to educational provisioning for schools (Taniguchi & Hirakawa, 2016). Community participation is a contested term that implies a network of shared interests and concerns. As previously stated, participation of the community is indispensable. Contributions from parents and communities, including monetary contributions, enhance and sustain education. Provision of labor for school maintenance has largely been a responsibility of the community, and most parents considered contribution of labor time consuming and burdensome. However, Rose (2003) argued that parental contribution of labor could lead to high achieving schools, and therefore parents should be willing to construct and

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[3] Jinghpaw language is the main speaking language of the Kachin that comprised six sub-groups; Jinghpaw, Lashi, Zaiwa, Maru, Rawang, and Lisu.

maintain school facilities. Rose also found that community contribution alone may not directly influence improvement in student achievement, and consequently communities and parents must act in cooperation for support of schools and both should engage in 'active' participation. Further, Rose suggested that the school community itself must take the initiative through dedicated effort in order to enhance student achievement (Rose, 20003).

2.4 Stakeholders Participation and Collaboration in Education

In this section, I discuss participation and collaboration of stakeholders, and analyze key roles of different levels of stakeholders engaged in developing educational strategy and providing education in emergencies for children in internal displacement, and I review relevant studies. The studies I cite showed that there is significant involvement of various stakeholders engaged in defining quality of education. Typically, there exist a number of stakeholders in each education department; these are people or organizations having a stake or an interest in education. The categories of stakeholders varies and include learners, parents, educators, school governing bodies, educator unions, non-governmental organizations, the private sector and potential employers, which are a few of the more important ones (Dlamini SC., 2004). However, provision of education in emergencies is often a challenge for stakeholders. I review four studies which analyzed stakeholder participation and collaboration in defining and implementing education in emergency situations.

Defining quality of education through the lens of various participating stakeholders is essential, and Dlamini SC. (2004) believed that providing education is a serious endeavor and that in the education system the stakeholders of prime importance are the 'learners' and provision of education should aim for higher quality while encouraging learners to think critically, creatively and independently. Stakeholders are also 'parents' who have a pivotal and supportive role. The role of parents is to support learners and to observe the functioning of the education department ensuring their children will receive the quality of education they need to participate in a highly competitive market and engage in the occupation they choose. Another important set of stakeholders are the

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'educators' whose contribution focuses on direct classroom delivery of knowledge and training to learners. NGOs represent yet another stakeholder group in the educational system whose contribution includes protection of the rights of learners and educators, solutions for issues relating to the provision of education, and monitoring of standards in education. A further stakeholder group is comprised of potential employers and the 'private sector'. The private sector or business sector are necessarily interested in the quality of learners produced by the education system since commercial enterprise relies on a well-trained workforce for business success. For this reason, the private sector can form a mutually advantageous private-public partnership for providing high quality education as a valuable investment in the future. Dlamini SC strongly stated the importance of adopting a caring attitude toward all stakeholders as these groups represent an important coalition of contributors for the creation of a positive comprehensive approach for quality education.

The study, 'How schools cope with war: a case study of Lebanon' Zakharia (2004), recounts an occurrence during the Lebanese civil war when the economic system was almost completely destroyed and sectarian tensions were exacerbated. During this period of strife, public education all but collapsed and was replaced by a proliferation of private schools. Due to constant disruption of normal educational activities with unexpected school closures, students felt boredom, disillusionment, and believed their lives were being wasted. Psychological wellbeing and interest in education was extensively affected. In response, families, teachers and communities intervened to create a sense of security and purpose for young people which proved effective in mitigating the negative psychological effects of civil war trauma. Unfortunately, schools created continuity in the lives of students and teachers by focusing on academic priorities and personal security at the expense of social behavioral norms. Therefore, Zakharia stated the necessity for "local educators" to promote continuity in the school setting in order to minimize disruptions due to poor organization of academic calendars, daily schedules and curricula, or when preparing students for examinations.

According to the Nicolai and Hein (2015) study 'investment for education in emergencies', a case study of Haitian education in emergencies, the prioritization of

access to education in emergencies contributed to an increased level of interest in education compared to other sectors following the 2010 Haiti earthquake. Education in emergencies was given second highest priority in reconstruction planning. Following the earthquake, the ability of the government to respond to Haiti's education crisis was severely compromised. Nicolai and Hein found very little relevant information available concerning education disruption, costs of education due to the emergency, or return on investment for education in emergencies. Forthcoming education related aid from the humanitarian response was limited during the emergency. However, they wrote, "It is clear that the aid community stepped in, with commitments for development aid for education having increased dramatically and humanitarian aid for education met 99 % of demand from the education sector in 2010 and 110% in 2011" (Nicolai and Hein, 2015).

In Lebanon's education in emergencies crisis affecting Syrian refugees, the government of Lebanon adopted a strategy to provide all refugee children with educational opportunities through Reaching All Children with Education (RACE). Its aim was to bring the humanitarian and development response together under a single framework through enlistment of multiple agencies. Refugee numbers continued to rise. And with many of the approximately 1.2 million Syrians unregistered and almost half of refugees under the age of 18, the provision of education was limited for all refugees, and host communities were under pressure. Immediate and effective implementation of education aid was far too little to meet the requirements of all students, and funds were received late which allowed a breakdown in the education setting. In such cases of education in emergencies, Watkins and Zyck recommended that the funding strategies of UN agencies and the government should include effective delivery mechanisms to avoid financing gaps in education. (Watkins and Zyck, 2014)

Telli (2013) discovered stakeholders held differing opinions on defining quality of education in Tanzania, and each group of stakeholders - policymakers, teachers, parents and activists - placed emphasis on different aspects of quality which they believed were more important than others. Despite differing opinions, all stakeholders generally agreed concerning important aspects of educational quality necessary to enable higher

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scholastic achievement. Telli's study found broad and inclusive definitions pertaining to quality of education, i.e. *access, inputs, process and output or outcome* of education are most essential in defining quality of education. The result of the study was explicit that, in the case of Tanzania, stakeholders placed emphasis on different aspects of quality of education. Policy makers placed emphasis on quantitative aspects such as access to education which included expanding enrollment, availability of teaching materials and recruitment of teachers. Teachers focused more on qualitative aspects (access, input, and process) and believed that teachers should be well trained and that as a group they were capable of changing the entire education equation for the better. And further, parents and activists should not only understand and acknowledge the importance of both quantitative and qualitative aspects of education but also place more emphasis on educational outcomes. Tellli concluded that measurement of access, input, process and outcome is necessary for education reforms. However, unless these metrics are addressed collectively at the policy level with focus on the overall performance of students, poor performance of schools will largely be the result of poor performance at the policy level (Telli, 2013).

In conclusion, the above four studies show that each level of stakeholder collaboration and participation (learners, teachers, parents, NGOs, international organizations, and private/business sectors) is essential for providing education in emergencies. Although stakeholders have differing opinions, yet they collectively share the same educational purpose which is to instill norms and values that facilitate education for children. When seeking a long-term stable educational approach, emergency education programs and policies must be appropriate to fit well with any existing development program and strategy already in place. Educational systems must be rebuilt rather than merely re-instituted, and these systems must be changed in profound ways (Pigozzi, 1999). The above cited studies also showed that access to quality education in emergencies requires effective mechanisms to meet the needs of children during crises, although clearly 'low levels of humanitarian aid is going to education in emergencies and there is limited understanding of how existing funding catalyzes or complements other sources' (Nicolai and Hein, 2015). Therefore, in situations of education in emergencies it is necessary to identify key sources of financing such as "domestic resources, household expenditure, development assistance and humanitarian aid" (Nicolai and Hein, 2015),

and investment in education as well as prioritization of education in the IDP community is key for rebuilding a society.

3.5 Conceptual Framework

I have so far discussed the literature and concepts which I feel are most relevant to my research sites particularly in the context of Kachin education for IDPs. This study attempts to explore Kachin education as it relates to current Kachin educational conditions for IDPs following the 2011 ceasefire brokered between the Myanmar military and the KIO during U Thein Sein's presidency. The focus group for this study was the Jeyang IDPs community and concerns their community's initiative in education. Community initiative for education was a key element of both educational development in the IDPs camp and was also an important part of the Kachin educational emergency response. In this study, community initiative in education was a key element used to explore development of education in the IDPs camp and the Kachin educational emergency response. However, in the context of development, community initiatives in the field are commonly used as key indicators and rely on observations of the successfulness of projects commonly introduced from outside and implement within the community. In order to study Kachin education under current conditions, two main concepts were employed: (1) 'internal displacement', and (2) IDPs 'community initiative' in education.

The conceptual framework of this study is as follows; the KIO Education Department is the key actor for the provision of Kachin education in emergency. The KIO Education Department acts as a coordinator between the IDPs community and CBOs in order to provide education services and education management in IDPs schools. CBOs act as service providers which offer education facility assistance, teacher training, and technical support for school construction. The IRRC oversees IDPs camp management and also collaborates with the KIO Education Department to provide assistance for school and IDPs camp requirements. In providing education in emergency, the KIO Education Department, CBOs and the IRRC work together and collaborate side by side in assisting the wellbeing of IDPs.

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A former alternative strategy has now become IDP's main initiative for enhancement of the educational setting in IDPs camps. Through IDPs determination to build a Hpaji Ningja study center will arise shared common goals, values, and bonds within the community resulting from increased communal work. The study center will provide a central location for IDPs children to focus on the learning process after formal school hours. IDPs community initiative in education now represents the primary source of support for establishing education opportunities in the camp. Community contributions including monetary and labor contributions allow local IDPs groups to take part as important actors in the education setting. For Kachin education in emergencies, the varied impacts of internal displacement are clearly visible though observably effects on social cohesion and education within the conflict affected community including trafficking, school dropout and socioeconomic outcomes. Blockage of educational access to the Myanmar government education system and deficiencies of KIO education also impinge upon the learning process for IDPs children. Education is a basic right, and access to education is crucial for all individuals. Therefore, prioritization of education, especially during the earliest stages of emergencies, must ensure that educational obligations to children of the IDPs community are adequately being met early in any humanitarian effort.

KIO education

CBOs including church
based organization

IDPs and Refugee Relief
Committee (IRRC)

**Community
Initiative**

-Monetary
contribution

-Labor
contribution

Internal Displacement

-Involuntary movement

-Educational implication

    -School dropout

    -Trafficking

    -Socioeconomic

The Kachin
education in
emergency

**Teaching and Learning
in IDPs Camp**

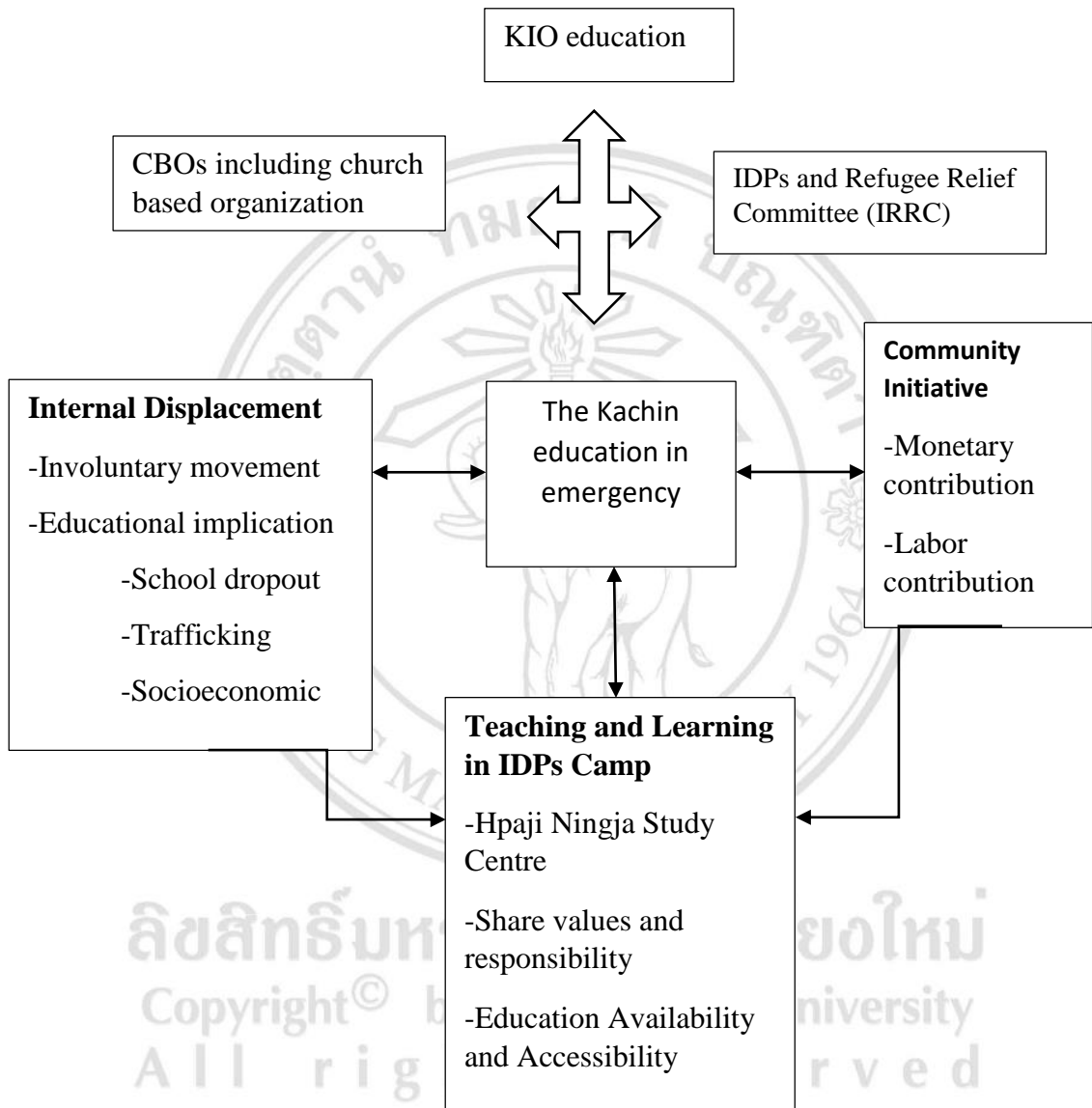-Hpaji Ningja Study
Centre

-Share values and
responsibility

-Education Availability
and Accessibility

Figure 2.1 Conceptual Framework