

CHAPTER IV

Creating School Education in the IDPs Camp Setting

The vision of the community in defining education in emergency is in simplest terms a step towards further improvement and advancement from the current situation. Bray (2003) noted that depending on the nation state (stronger or weaker) the range of community initiative varies. Stronger states may outwardly welcome community initiatives as the state can afford to take a more pluralistic approach to education. Weaker states may see community initiatives as a way to supplement insufficient government resources. In either case, contemporary governments and international agencies ought to recognize the important benefits associated with community engagement in education which includes facilitation of teacher-parent associations and community-based education committees. Building strong, strategic and successful community support requires the recognition and nurturing of individuals who possess good social and interpersonal skills, as well as the participation of community members who are experienced in identifying and establishing useful networks (Tett, at, el. 2003).

In this chapter, I look at ways internal displaced communities have taken initiatives in acute conflict-affected situations despite a history of chaotic experiences in the IDPs camps. Through communal work and cooperation, internal displaced communities created effective education settings for enhancement of school-based learning at camp schools within the internal displaced community. Each stage in the creation of an acceptable education setting must be planned with due consideration for community contribution and available manpower, and recognition that IDPs camps possess limited financial resources and lack adequate income producing opportunities. Both collaboration and contribution within the internal displaced community, as well as utilization of available resources, yields the self-sufficiency and resilience necessary to create basic education opportunities for internal displaced communities and their children. This chapter describes the role of camp

education committees, and evaluates whether or not committees and committee members engage in genuine or pseudo-participation in school education activities. Finally, the chapter will discuss the role of CBO and NGO support during emergency response and explore the impact these organizations have on enhancement of wellbeing for IDPs including quality of life in the context of school-based education formation within the camp community.

4.1 Community Initiative in Education

At least initially, motives driving community contribution for IDPs education include nonexistent or weak government response. The community perception often is that, although responsibility for providing education for citizens lies with the national government, yet in actuality communities observe that governments are either unable or unwilling to make adequate provision of education available in the internal displaced community (Bray, 2003). Upon resumption of war, June 2011, a large number of people in conflict-impacted ethnic groups fled to isolated areas near the Myanmar-China border where they felt safer in territory controlled by the KIO. Along the Myanmar-China border, the displaced ethnic groups saw no evidence of any governmental emergency response which might ensure their wellbeing. People who arrived at the Je Yang IDPs camp in August 2011 realized that, although it was time to begin a new academic year, their community was weary and traumatized as a result of recent conflict, and they suffered from a sense of loss with no plan in place to begin new lives in their new surroundings. The community also recognized that something needed to be done in order to provide education for their children. In this section, I examine the initial process of community initiative for education which occurred in the Jeyang IDPs camp shortly after the camp was established.

There are four distinct stages of internal displaced community initiative for education. Examination of these stages allows understanding of the role and responsibility shared by a community and the division of labor and tasks organized by the community as it participates in the process of providing basic education for children of community. Each stage in the process of community involvement for creation of an adequate educational

setting is collectivistic in nature, and this collectivism I observed at work in the Jeyang community, in itself, makes the community's efforts significant for this paper and my research, and also provided the community opportunities for independent action based on community-member decisions to address the community's collective needs.

In my study, I focused on the Jeyang internal displaced community located on the west bank of the Je Yang River at the border between the Kachin State and China. The Jeyang internal displaced community is comprised of 68 villages around Momawk Township (see figure 1.1) and approximately 9,000 inhabitants, with 1637 families living in the camp. The displacement of this community resulted from the effects of intensive fighting between the KIO and the Myanmar military. The majority of the camp community are daily-wage laborers with limited available job opportunities either within the border areas or through becoming cross-border migrant laborers in China. Some families opened small grocery shops, sold vegetables or opened small food stalls in the camp.

The Jeyang IDPs camp functions under the administration of the IDP and Refugee Relief Committee (IRRC) and the Camp Administrative Committee which is staffed by KIO administrative department people. There exist various committees within the camp which are responsible for ensuring efficient camp administration. These include the Education Committee (responsible for the camp school and study centers), Security Committee, WASH Committee, Sport Committee, Youth Committee, Religious Committee, Health Committee, Cultural and Traditions Committee, Camp Committee, Drugs Eradication Committee, ECCD, Women's Committee, and the Food Committee. All committees function exclusively within the camp. Humanitarian aid is managed by the IRRC, and requires coordination among assisting agencies necessary to prevent overlap of aid implementation in the Jeyang camp. Education related needs are met through efforts of service providers, such as CBOs that partner with the KIO Education Department to provide well-defined services designed to avoid overlap during implementation. Availability and provision of basic education in IDP schools is free for every student.

Table 4.1 Initial Process of Internal Displaced Community Initiative in Education

Stage	Who	Responsibility
First stage	Elders and Faith-based groups leaders from internal displaced community, Camp committee	Negotiate with entire community, meetings and clarification to establish study centers
Second stage	IDP community	Establish education committee, define roles and responsibility
Third stage	Education Committee	Set location of study centers and appoint teachers, formation of education sub-committees
Fourth stage	Teachers and community	Enrollment registration, teaching, financial support, and school facility construction

In the Kachin community, the term ‘elder’ is used to refer to a mature individual who fills a significant role, such as provision of guidance, instruction of younger generations and families as well as the community, and elders must be emotionally stable and able to anticipate future needs and eventualities as well as make appropriate decisions for the good of the entire community. All Jeyang camp members are Christian belonging to two main denominations, Baptist and Catholic. Christian religious affiliation plays a substantial role not only in religious matters but also in the process of establishing educational opportunities in the camp. Christian church members act as educators and provide encouragement to take action for the community, such as creation of the first camp study center in collaboration with community elders. Camp committees were formed by the community soon after displaced people began arriving at the camp. Committee members were selected by both the KIO appointing officer as well as community members. During the first stage of setting up basic camp education, elders, camp committees and faith-based organizations were the primary initiators who were most prominent in promoting the creation of study centers for children. Elders, camp committees and faith-based organizations held community meetings and invited all

families to share ideas and clarify the importance and possibility for opening study centers even before formal schools could be established.

The Jeyang IDPs camp was divided into nine blocks for increased administrative efficiency within the camp. In the second stage of education development concerning study center set-up and formation of the Education Committee, one member from each block was selected to collectively appoint education committee leadership. Each of the leaders was responsible for management and oversight of study centers located in his or her own block. Education Committee members included the Head of School, Camp Committee Leader, Faith-based Group leaders, Women's Leader, Youth Leader, and Elders. KIO officer involvement and influence over the process of establishing educational study centers and study center management was not present. The study center concept originated within the IDPs community, however the KIO education officers did take prominent roles in all aspects of school facility construction and school management (see 4.2).

Due to intensive fighting between the Myanmar military and the KIO, in the beginning of 2012, the number of IDPs increased daily. In the third stage of basic camp education development, as camp population increased within a short period of time, the Camp Committee and Education Committee decided to form education sub-committees in each block to support every community family. Education sub-committees consist of four or five appointed members and were responsible for the management and running of study centers which included appointing volunteers from each block, and collection of 2,000 Myanmar kyats from parents to cover volunteer pay and gift-payments for teachers. Education sub-committees work closely with all families and ensure every student is provided access to study centers, and offer assistance with school discipline such as helping teachers to discipline students. For example, if a student were not in attendance at school during school hours, the sub-committee member would bring the student to school. Appointed teachers and volunteers were youth or women who had completed high school or were studying in distance-learning bachelor's degree programs or former KIO in-service teachers. Teachers received approximately 20,000 Myanmar kyats (16 US dollars) per-month. With regard to community member participation, IDPs households contributed in different ways for setup and daily

operations of the study centers, and some assumed leadership roles in the Education Committee and sub-committee, while others involved themselves in teaching, and every household contributed monetarily to sustain study centers in each block of the Jeyang camp.

Finally, it is noteworthy that the education study center program was established prior to any formal school-based education system, and it was proposed as a means to create space for students to learn. By the end of 2011, and through the beginning of 2012 when the KIO Education Department instituted its plan to provide formal school-based education, teachers and community members became responsible for registration of student lists and grade levels. According to a Je Yang former school head, within three months of the arrival of IDPs in the Jeyang camp, students seeking registration in the camp school numbered over one thousand, and, due to limited space and facilities, it became difficult to accommodate all students who wished to enroll. Teaching was conducted in one small empty room originally meant to house IDPs families. By the beginning of 2012, the KIO Education Department and the IRRC ordered the building of a school facility of bamboo construction which required very significant community effort and the contribution of much volunteer labor. The IRRC and CBOs assisted only through the provision of financial and material support for the building project. The IDPs camp administrative committee took a facilitating management role in encouraging the internal displaced community to select a member from each family in each housing block to take turns contributing the required labor for completing the school building.

As aforementioned, the entire process of education establishment in the Jeyang IDP camp was enormous in comparison to the amount of resources available through community involvement, however the significant contribution of the community resulted in the Jeyang IDP School which so well serves the Je Yang internal displaced community of today. Each stage in the decision-making process must include the interests of all community members as well as the entire community as a whole. The Je Yang camp's collective community approach builds community participation and dedication within all community members for success of common education related goals. According to Bray (2003), community contribution in education takes different

forms, and community members are encouraged to contribute according to their available resources and abilities often donating labor and goods instead of cash. In the Jeyang internal displaced camp community the author observed that all contributions are considered significant whether they take the form of labor, knowledge or cash to augment the process of improving the community's education services. Jeyang internal displaced community's positions of leadership tend to include every level of the community; these include youths, women and men, elders and religious groups. This diversity encourages meaningful participation and enhances community member bonds integrally important for encouraging all community members to become a part of the Jeyang camp governance process.

Through comparative examination of communities in other societies, in the context of community initiatives in education, one can observe the exertion of a social hierarchy, both 'formal and informal hierarchy' (Magee and Galinsky, 2009), and a similar hierarchy governing social interaction also exists in the Jeyang internal displaced community. Community hierarchy appears to be one of the most fundamental features of social relations in which members of the community either engage in creating a formal system or take part in a process of informal interaction whereby they gradually develop value in the social dimension. The Jeyang Education Committee was gradually established by the community as its work, responsibilities and community organization became more complex, such as in decision-making involved in education sub-committee concerns, appointing teachers, and all stages of community development, as well as the construction of the camp school. A formal hierarchy tends to increase formalization within hierarchies such as for leadership and office titles and organizational structure. Alternatively, an informal hierarchy tends to develop spontaneously and rapidly, as occurred in the Jeyang internal displaced community. Depending upon the power held by individual members, as measured by their experience, knowledge and capabilities, the community gains common agreement and adequacy through accepting its member's contributions and engagement in the education study center program. Thus one could say that, in the context of the Jeyang internal displaced community, social interaction among community members gradually emerges in significant ways and serves important social and organizational functions. This dynamic demonstrates that the 'community members have elements of knowledge

which outsiders or governments can never secure' (Bray, 2003), as members of the community know better than anyone what their community's needs and challenges might be, particularly at the level of single households and individual members, through shared experiences and interactions. These shared experiences and interactions also further educational development and enhance effective functioning within the community. Thus, it can be seen that simple community initiatives involved in establishing the study center program led to a following next phase for establishing formal school-based education in the Jeyang internal displaced community.

4.2 Constructing School Education

My observations and research demonstrated that the role of the Jeyang internal displaced community is equally as important for establishing school-based education in emergency as the oversight and support provided by either the KIO Education Department or community based organizations (CBOs) engaged in the Je Yang camp. The KIO Education Department functions as a key support structure for every school in the Kachin region, including for school facilities construction, teacher recruitment, enrollment and study-program completion, education policy and curriculum design. In a typical scenario, building school infrastructure may require the granting of permission by the KIO Education Department, but actual construction planning and work was accomplished through direct community efforts. In the context of education in emergency, the roles of all who have a stake in the process are equally significant for successful establishment of school-based education for school building construction, provision of education services and financial support. In this section, I characterize and detail the process of establishing school-based education in the Jeyang IDPs camp. There were two periods during which school-building construction occurred.

The study center was established soon after displaced families began arriving in the camp, and during this same period more formal school-based education facilities also were under construction. And because the study center could not accommodate more than one thousand students, a larger space was required. At the beginning of the initial stage of school construction, the IRRC provided the needed construction materials such

as bamboo and plastic roofing material. The camp community contributed labor and practical skills for school building construction. The first school was constructed through communal work. One member from each family was obligated to participate in the construction project on every communal workday, not only for school building construction but also for participation in every aspect of various camp activities. The school was traditionally constructed using bamboo and plastic roofing material, figure (4.1). In figure 4.1, the image shows the school still in the process of construction and one can see students walking in the area. A former Head of School explained, ‘The school had to open as soon as possible, even though construction had not fully been completed and it was important to keep students inside the school to prevent possible mistreatment of the children’. The first year of school-based education began August 2011 with 1087 students and 35 teachers. During that period not much emergency support for education reached the camp, and students did not have textbooks, and the textbooks belonging to the teachers became the main source of teaching materials available at the school.



Figure 4.1 Je Yang IDPs School in 2011

Unfortunately, in April 2012, the Jeyang IDPs camp was hit by a heavy hailstorm (figure 4.2), and after less than one year following completion of construction some IDPs' houses as well as the bamboo school building were completely destroyed. The internal displaced community was absolutely devastated and overwhelmed by the prospect of rebuilding the school building. Following destruction of the school building, the camp committee and school committee, led by a former school head, began planning for construction of a concrete building which would be more resilient. However, proceeding with concrete construction would require a great amount of financial aid relative to what was available. The school committee submitted a proposal to the KIO Education Department for reconstruction of a new concrete building which was approved, and the KRDC, a locally based organization, granted the necessary financial and technical support to complete a concrete structure with 40 classrooms. Community workers provided most of the needed labor for building construction.



Figure 4.2: School Hit by Hailstorm in 2012

The Jeyang IDP School is an upper primary school which teaches students enrolled in grades one through eight, and has capacity for enrollment of more than one thousand students each year. Table 4.2 shows student enrollment figures and depicts substantial increases in student enrollment from 2012 to 2013. According to one education committee member, parents did not want their children to be recruited into the KIA military, and they believed that by enrolling their children in school their children could

avoid being recruited. ‘These students had not attended school for about three or four years. They were no longer interested in study but they were afraid of being recruited by the KIA. This was also one reason for the high number of over-age students enrolled in IDP schools’, explained the IRRC director. ‘We can also see that student-teacher ratio is too high every year. This is partly due to financial problems making it difficult to provide assistance for teachers, and even though the KIO Education Department and religious groups try their best to recruit volunteers, still not many volunteers are willing to join’. ‘Each year, more than 100 volunteer teachers were recruited, but this still could not meet the needs of all the IDPs camps in the Kachin region’, reported a Kachin Baptist Convention education minister. Because IDPs camps were intentionally located in isolated remote areas less accessible to the Myanmar government military, some volunteers were not willing to travel and work in the camps, and volunteers also expressed security related concerns. Those who were willing to volunteer could serve at the IDPs schools for only a one or two-year duration This lack of long-term teacher commitment became a significant challenge for IDPs schools, and the school head found it necessary to guide and train newly recruited teachers at the beginning of each academic year. Teacher turnover created difficulties for students and new teachers, both in building teacher-student bonds and in maximally benefiting from the learning process.

Table 4.2 Je Yang IDPs Students List

Academic year	Students	Teachers (including volunteer teachers)
2011-2012	1087	35
2012-2013	1812	55
2013-2014	1767	49
2014-2015	1842	72
2015-2016	1800	91

Financial assistance for school building construction, education materials and service support such as salary for volunteers and school uniforms for students and teachers, and IDPs welfare assistance is provided mainly through contributions from Kachin people

both inside Myanmar and around the world. The KIO Education Department, in collaboration with Kachin faith-based organizations, shared responsibility for recruitment of teaching staff and volunteers. Due to the very large population of students and their parents who migrated to the Je Yang IDPs camp, the number KIO in-service teachers were deemed insufficient and religious groups cooperated to recruit more volunteers. The volunteers that were enlisted originated from Kachin non-conflict-affected communities around the country. Volunteer teachers joined as internal displaced community members in order to receive IDP rations that were provided for IDPs.

The mainstream financial aid to Kachin IDPs camps was provided by the greater Kachin society living outside the camps in Kachin controlled territory. Kachin non-conflict-affected communities provided financial aid and services through religious groups. As one example, Kachin churches in Myanmar collected donations and contributions for IDPs during each Sunday Mass service. The collections, contributions and donations were sent directly to the Kachin Baptist Convention (KBC) development and welfare department for the purpose of improving IDPs wellbeing. The Kachin diaspora and migrant workers from across the world also provided financial assistance after conflict resumed in 2011, mostly through faith-based organizations, and some donations were made directly to the camps. As an example, when I entered the Asian Graduate Research Fellowship program at the National University of Singapore, I several times attended the KBCS or KBC Singapore church that held worship services in Kachin State. Church members were either Kachin migrant workers and permanent resident holders or citizens of Singapore. The KBCS church collected donations once per month and transferred these funds to the KBC in Myanmar. Likewise, Kachin churches from Chiang Mai, Thailand were also engaged in the collection and transfer of funds in this same way.

Upon examination of the entire process of school construction and provision of education for the Jeyang IDPs camp, I observed that the role of KIO officers can influence the community in numerous ways which affect camp management and administration, and education management. Community participation in the Jeyang IDPs camp seemed to be coordinated under the leadership of KIO officers but the

internal displaced community itself remained the main contributor of labor and collective community work for their children's education. It can also be said that the impetus for establishing education in the Jeyang IDPs camp was provided at the moment the internal displaced community began planning for establishing study centers and learning space for children, even before the camp school's construction began.

4.3 The Role of School and Education Committees

In general, function of the School Committee is school improvement through active community participation (Rose, 2003). The Jeyang IDPs camp School Committee was established soon after the study center program was initiated. Members of the School Committee regard their role as providing a bridge between the school and the community. During interviews and field observations in the Jeyang IDPs camp, I learned that the School Committee's role included discipline of students and teachers, and mediating conflicts between teachers and parents, or teachers and students. Direct involvement of committees in school affairs was rare. In all cases 'committees perceived their role primarily as organizers of school development work' (Rose, 2003).

The Education Committee membership includes the head of the camp, school head and assistant school head, health officer, religious leaders, and women's leaders. The role of the Education Committee and its relationship to camp schools was not clear, and thus decisions concerning need for school development projects were most often made by the school head, and communicated to the School Committee and the KIO Education Department. Most commonly, development projects included construction of classrooms, teacher housing, playgrounds and latrines. Thus, channeling of support between the community and the school was often facilitated by the Education Committee or the Camp Committee. Provided support took the form of both monetary and labor contributions for school development as well as easing the delivery of humanitarian assistance, and monitoring school performance. The Education and Camp committee also appointed and advised teaching staff taken from the internal displaced community, and inspected and maintained the school building, material and equipment.

The amount of interaction between community and school was dependent upon needs of the school at any given time. In some cases, the school did not frequently have direct contact with the community but received community contributions directly from the education sub-committee. In one example, the parents I interviewed mentioned that the monthly payments of 2000 Kyats (per student per month) for access to the Hpaji Ningja study center were channeled through the education sub-committee. The community contributions which were directly provided to the school were for provision of labor such as for school construction and renovation. Figure 4.3 shows the relationships between school and community which are project dependent. If a proposed project is for school renovation or building school infrastructure, the school must submit a proposal to the school committee or sub-committee for approval and inform the Camp Committee in order to generate needed contributions from the community. If the school project is for creation of education policy and school development, then the proposal will be submitted directly to the KIO Education Department for implementation. However, IDPs service providers such as community based organizations and faith-based organizations sometimes make direct contact with the school or coordinate efforts with the KIO Education Department if the project concerns services for children and teachers, such as conducting awareness and training classes, or for school materials support. Projects are also implemented through an Education Department and Camp Committee partner relationship.

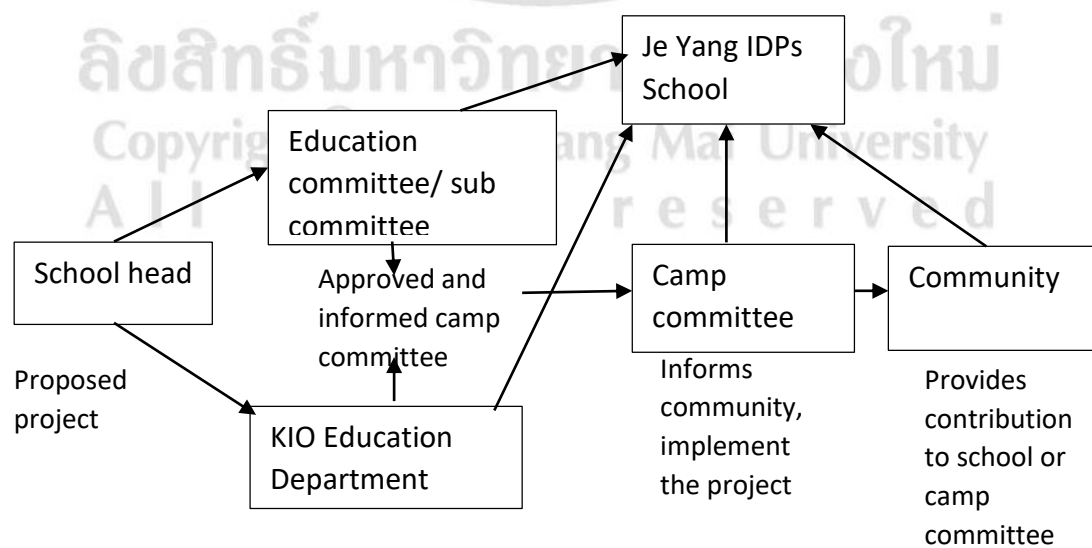


Figure 4.3 Relationship between School and Community in Practice

Furthermore, this means that the School Committee acts as a bridge between the community with its cultural traditions and the supporting modern institutions to ensure that both function harmoniously in collaboration. But evidence indicates that the School Committee structure which was created to facilitate the process of community involvement in decision making is often ineffective and weak. According to Bray's (2003) definition, genuine participation was not evident in the case of school committees as they did not work directly with the school. Some education committee or sub-committee members also become involved in the functioning of the Camp Committee. Accordingly, the community, IDP service providers and CBOs were passively or actively taking responsibility for the wellbeing of IDPs. Consequently, the school committee is often limited to acting as mediator between the school and community through the camp committee with no actual influence or decision making authority of its own.

4.4 Community Participation in the Teaching and Learning Process

Parent and community participation in the school is associated with positive academic performance and social competence in children (Kohl, et al. 2000). Kohl et al. found that low socioeconomic status, single-parent status, ethnic or racial minority status, of which parental education is a component, is a risk factor for lower levels of parent involvement in the school teaching and learning process. In general, researchers and scholars have established that family socioeconomic status is associated with academic success of children. To some extent, parent involvement in education is often linked to a family's socioeconomic status (Miedel and Reynolds, 1999). There are many obstacles that may prevent families from participating in their children's school activities. However, Scott-Jones (1984) argued that there are exceptions to this stereotype, and even disadvantaged parents with low education demonstrate involvement in school in many positive ways (Miedel and Reynolds, 1999).

There are several dimensions to parent involvement in the teaching and learning process, and Kohl, et al. (2000) provided three models that measure the quality of parent involvement; these are the quality of the relationship between parent and teacher, the

teacher's perception of parent's valuation of education, and parents' satisfaction with the child's school. These models describe parent-teacher contact to facilitate monitoring their children's school progress and helping their children with homework, parent involvement in school activities and parent involvement directly with their child at home to facilitate intellectual stimulation and school success (Khol, et al., 2000). Employing this model in the case of the Jeyang IDPs camp's school, I analyzed community participation in the teaching and learning process based on, a) teacher-parent relationship, b) parents' value of education, c) parents' involvement at school and home.

4.4.1 Teacher-Parent Relationship:

Involving parents in the educational process is particularly important for maximizing disadvantaged children's opportunities for academic success and such involvement can promote positive adaptation to school. At the same time, parents are also exposed to teachers who may model age-appropriate education interactions with children (Waanders, et al. 2007). Parents and teachers are the two principal authorities who impart knowledge during children's lives. Parent involvement is concerned with control over children's educational progress as well as participation in school meetings and events, contact with teachers, and assisting children at home (Karibayeva and Bogar, 2014). When parents provide help and support for children's school success, the relationship between teachers and parents becomes significant. And by establishing regular contact and follow-up with teachers to monitor academic progress, behavior and developing social skills, the parent improves the child's chances for success and a better perspective on life.

However, out of 20 parents interviewed, more than 50 percent were not involved with their children's education nor did they routinely have contact with either the school or its teachers unless their children encountered a problem at school. In such cases, children may not take education seriously

and may even ignore it altogether or develop negative attitudes toward school (Karibayeva and Bogar, 2014). According to teachers and Hpaji Ningja leaders, only about 30 percent of parents is interested and pay sufficient attention to education, or have regular communication with the school and teachers. It is undeniable that IDPs parents and families have no regular income and do not receive sufficient humanitarian support; and this lack of support drives away parents' interest in children's daily educational progress causing poor performance in the school. One fifth-grade teacher stated that 'Parents do not even bother to know the names of their child's teachers. Each month we do class evaluations and we [teachers] request parents to come and check their children's evaluations and sign an assessment report card. But only a few parents turn up or take the time to ask about their children's performance'.

Parents' level of education is one more factor that influences the parent-teacher relationship. Dauber and Epstein (1989) found that better educated parents are more involved in their children's daily learning progress (in Khol et al., 2000). Among parents interviewed at the Je Yang camp school, only four had a high school education and the other parents had no more than a fifth-grade education. However, all parents shared common interests and dreams for their children and expected that sending their children to school would be beneficial for their future and hoped their children would perform well on exams. This expectation among parents within the community could be the result of their shared perception of the usefulness and effectiveness of education. Khol et al (2000) found that the quality of the parent-teacher relationship was strongly associated with positive child outcome. In addition, through participant observation and interview, it was found that the goal-oriented relationship between both school and teachers and parents exhibits communication patterns that are either spontaneous or planned in both a formal and non-formal context.

During informal communication, as when parents drop off younger students at school or in church, teachers are presented with opportunity to share with parents' important knowledge that enhances the overall educational setting

which can have an equally important positive effect as more formal communication such as when teachers schedule parent-teacher meetings or issue important announcements about school events. Thus, teachers can make use of both informal and formal communication to impart information to parents that helps children adjust to school and improves their relationship and bonding between teachers and their students and parents.

4.4.2 Parents' Value of Education

Family represents the first institution in which a child begins the lifelong process of socialization. The parent-child relationship is one of the main factors that influences and reinforces a child's educational development within the family and also later at school. The role of parents in providing education for their children is significant in daily activities, and their input such as attending parent-teacher meetings and helping children at home with daily lessons improves the child's performance at school.

During interviews, all 20 parents expressed the belief that sending their children to school was important for providing future opportunities and a better life. But they seemed unaware of their important parental role in providing their children encouragement and values useful for the learning process both at school and in the home. And 16 of the 20 parents interviewed had no school education or had completed only primary school.

While teachers understood the importance of parental commitment to encourage children's interest in the daily learning process, yet overcoming the barriers which hindered parental involvement in education still remained a challenge. Hornby and Lafaele (2011) argued that attitudes and beliefs of parents, as well as their education background are key. If parents believe their role is only to send their children to school, and then relinquish to the school all further responsibility for the child's education, parents become much less inclined to become actively involved in their school-based or home-based parental involvement. During my field participant observations

and data collection, parents appeared to be more attentive and tended to exhibit a higher level of involvement if their child was a toddler in primary level, and parents showed more caring about the school, and asked what their child had learned at school. Parents of secondary school-level students demonstrated less concern.

Socioeconomic status of the family was a factor which influenced parental participation in the learning process. Parents and families of lower socioeconomic status were less likely to become closely involved in their children's daily learning process. Parents had less time to interact and help in the daily learning setting because they began work in early morning and did not return home until late evening. Humanitarian assistance in Kachin IDPs camps was underfunded, and reduced humanitarian aid from UN organizations caused stress and worry for parents concerning daily survival. Parental level of education also influences their views on whether or not they possess the sufficient skills and knowledge to meaningfully engage in their children's daily learning process. As aforementioned, the majority of internal displaced parents had little or no education and parents who had less education were more reluctant to help their children with their studies and adjustment to school. A single 39-year-old mother of three children stated,

'I have no education and my parents passed away when I was young. I grew up in a relative's home. I am not even confident to run a small vegetable shop. So, I work every possible job that comes my way, even underpaid jobs. But I want my children to be educated, and complete high school and go to university, so they do not need to work like me'

All three of her children attend school in different locations, and the eldest son is studying at the Htoi Ning Shawng boarding school in Maija Yang. Her younger two children attend the Je Yang IDPs School. She continued, 'I feel so blessed that all my children are going to school and get free education. Even though I cannot help in their learning process, the Hpaji Ningja Study Centre (discussed in Chapter 5) is there to help

my children's daily homework and lessons. I always tell my children to study hard while we get to study free education'.

For families living in the Jeyang IDPs camp, education is their first priority. Although parents may have no education and no proper income, they made every effort to keep their children in school. And despite these barriers, children of the Jeyang internal displaced community were provided access to basic education even if this did not involve parental participation in education. Internal displaced parents face the need to balance time spent interacting with schools, participation in communal work, and other family responsibilities, as well as deal with daily stress caused by socioeconomic circumstances. Although Jeyang internal displaced parents were not able to devote much time to their children's daily learning activities, the Hpaji Ningja Study Centre and the community as a whole was important in filling this gap through the provision of help with daily lessons and guidance.

4.4.3 Parent Involvement in School and at Home

As previously stated, parental involvement at school and home is correlated with family socioeconomic status and parent's level of education. Parents who possess more education are more clearly aware of the importance of directly supporting their children's education (Khol et al. 2000). My interviews with parents demonstrated that their relationship with the school and involvement in education is negatively influenced by lower levels of education. Parents having less education were less confident in providing help with homework and many were further challenged by a lack of literacy. Lack of parental literacy and confidence to meaningfully participate in their children's studies and education was a key cause deterring parents from engaging and communicating with school and teachers. Therefore, parental education closely correlates with parent-teacher contact as well as parent involvement in education at school and at home. However, Khol et al. pointed out that this inability of parents to become more involved in the

education setting is also not related to the quality of the parent-teacher relationship.

Within the Jeyang internal displaced community, parent involvement at school and at home benefits children's academic performance. Socioeconomic status of family correlates with parent involvement in the school and learning at home because family with secure financial and having some level of education parents have more confidence in involving at school activities and helping their children's daily learning lesion. But parents who has limited literature and who always need to work the whole day outside the camp are found less involvement in school activities and also helping their children's daily learning lesion. Children may receive education without paying tuition in the Jeyang camp which includes the provision of learning materials, school uniforms and access to the Hpaji Ningja Study Centre. Still, daily family survival related worries negatively impact on parental academic involvement both at school and in the home. This, in turn, impacts on children's interest in education, especially when children witness their family's financial struggles and resultantly seek to find a way to earn extra income to contribute to ease family financial worries. As stated (section 5.2.1), financial challenges faced by the family can lead to higher rates of school dropout and human trafficking, particularly if seeking income and work causes IDPs or their children to cross the border to find work or income opportunities in China. In order to bridge education gaps for Jeyang IDPs, the role of teachers in the camp schools and the Hpaji Ningja Study Centre were significant, especially when parents were unable to adequately contribute or engage in their children's daily learning process.

4.5 CBOs and NGOs Emergency Response

In the context of the Kachin peoples' displacement emergency, KIO leadership demonstrates commendable management effectiveness and efficiency in its

administration of support to improve the quality of life for people living in KIO controlled areas, and I observed that IDP camps appear well organized. Respondents reported that they feel more secure from exposure to human rights violations which caused such terror for Kachin civilians living in zones controlled by the Burmese army. IDPs are completely dependent upon humanitarian aid for food, shelter, health care, and education. In this present Kachin emergency situation, the CBOs, faith-based organizations and the IRRC are the main actors working for the wellbeing of internal displaced communities.

The role of Kachin CBOs and other organizations are significant for management of humanitarian assistance for the wellbeing of IDPs. Several Kachin local organizations formed Joint Strategy Team (JST) efforts with cooperation from other organizations including the Kachin Baptist Convention (KBC), Kachin Relief and Development Committee, Karuna Myanmar Social Services, Metta Development Foundation, Shalom Foundation, Wunpawng Ninghtoi and BRIDGE, and hosting communities have continued delivering aid to several sectors since the start of armed conflict. Presently, international and UN agencies have very limited and sporadic access for provision of some truck convoy aid. And, strategy teams aim to minimize donor-drive policy and maximize the use of international cooperation opportunity using locally owned common strategy. The goal is to ensure an efficient, impactful and quality humanitarian response utilizing local-national NGOs to address the most urgent needs of people affected by conflict in the Kachin and northern Shan State.

With regard to support for education in Kachin IDPs camps, the faith-based organizations KMSS (Karuna Myanmar Social Services) and KBC (Kachin Baptist Convention) are the two largest organizations which work in all urban and rural townships, including remote areas. Due to the high caseload and needs of IDPs, national organizations such as the Shalom Foundation and the Metta Foundation work through other unregistered CBOs including the Kachin Women Association (KWA), Kachin Relief Development Committee (KRDC) Network, and the Kachin Development Group (KDG) in both Myanmar government controlled areas (GCA) and KIO controlled areas (KCA). In the Kachin regions, international organizations support national

organizations working in both GCA and KCA and include UNICEF, Save the Children, Plan International, and the Norwegian Refugee Council (NRC). National and international organizations also work closely with the KIO Education Department (KIO ED) in order to provide education materials and facilities, water supply, sanitation facilities and other necessary support, and also conduct education assessment in KCA.

In addition, periods of resumption of armed conflict served to reunite the Kachin people from different parts of the country; churches and the KIO became more compatible, and people showed more concern for what was best for their community. ‘The KIO earned some degree of trust from the Kachin community over time,’ and, stated the secretary of one KBC education mission minister, ‘Before 2011 Kachin society involvement was very rare. In addition, the Kachin diaspora across the world contributed and donated very significant assistance through church-based organizations including the KBC, Catholic Church, and other organizations.’ The secretary of the KBC education mission minister added, ‘The majority of humanitarian assistance in the Kachin IDPs camps comes from wider Kachin society through churches, individual donors and Kachin diaspora across the world.’

Beginning with the 2012-2013 academic year, schools began opening regular schools in IDPs camps but there were no school buildings or enough space to teach or accommodate a large number of students and there was an inadequate number of available teachers. To solve the problem of teacher insufficiency, the KIO Education Department sent a letter throughout the country addressed to churches requesting volunteer teachers. In response, several hundred volunteers, especially from cities and towns, volunteered their help through their church organizations. Churches also expressed beliefs similar to the rest of the community that;

‘Education is a must for each child, especially during conflict, and conflict should not be used as an excuse to neglect providing education to the Kachin people,’ said KBC Education Mission minister.

Almost all IDPs in KIO controlled areas are located along the China-Myanmar border, and the cross-border area near the China-Myanmar border in the KIO controlled areas

serves more of an economic and political purpose, and is less defined by any role for provision of education. Very rarely, humanitarian assistance was provided across the China border with only one recorded instance of aid reaching Kachin IDPs during the recent four years in which China's Red Cross Society provided 10,000 kits from Kunming containing rice, cooking oil, and emergency medicines in 2014, valued at an estimated US dollar 816,000 (Kachin News Group, 2014). However, international organizations and UN agencies did not have open access for provision of humanitarian aid and were consequently unable to meet the basic needs of IDPs, especially in KIA controlled areas. According to USAID, international donors provided 8 million dollars, approximately 45 percent, of the 19 million dollars in aid requested by local NGOs for support in 2015.

'Blockage of aid from UN agencies by the local state, and the KIO's budgetary shortage to support all the teachers, schools and limited cross-border support from non-governmental organizations (NGOs) for education settings created greater challenges for children of IDPs families', said IRRC Director.

Roi Awng Lanau' study 'Kachin Borderlanders: A case study of Laiza town along Yunnan-Myanmar frontier area' found that at border areas Chinese local authorities and the KIO (in Laiza) periodically built better political relations when the Myanmar military government instituted the strategy of 'four cuts' in which it would stop transfers of food, funds, intelligence and recruits for Kachin revolutionary groups. Chinese authorities and the KIO maintained good cooperation for many years, though not made public, leading to improvement in socioeconomic conditions and mutual trade, the elimination of narcotics and human trafficking, and a decrease in rates of HIV/AIDS. Concerning cooperation for education, the KIO and Chinese local authorities maintained their effort for mutual support and the KIO annually sent several medics to China to receive medical training and medical degrees through the help of the local government and a Chinese school established at KIO's headquarters and affiliated with Kunming University (Roi Awng, 2009).

When the ceasefire collapsed in 2011, there were 262 schools operating in KIO controlled areas and today there are 229 schools, including IDPs schools, and of these many are overcrowded and under-resourced (IRIN, 2012). The KIO were able to open schools in the IDP camps despite certain limitations such as lack of qualified teachers and teaching materials, and insufficient external and internal support. IDP schools operate under the collaborative management of the KIO Education Department and the IDP and Refugee Relief Committee (IRRC). The IRRC was formed in 2009 by the KIO Central Committee (KIOCC) as an immediate response to assist internally displaced populations through the supply of basic needs. Currently, the IRRC is a key actor providing assistance to IDPs. The KIO Education Administration monitors all aspects of the education system under its administration including setting policy and implementation, as well as teaching staff recruitment, examinations, school lessons, enrollment and completion of degrees of study, and more. Initially the IRRC acted as a service provider and mediator between donors (INGOs and individual donors), IDP schools, and between the KIO Central Committee (KCC) and the IDP camps.

During the first wave of internal displacement, as stated in chapter 3, humanitarian aid rarely arrived except through the KIO for army families. There was no support for the wellbeing of displaced families due to the lack of adequate transportation and communication systems. But members of the displaced community relied on creative coping strategies to survive and even established schools in their own community. During the second wave of Kachin displacement, several stakeholders took initiative to improve the welfare of displaced communities; these stakeholders included the KIO, CBOs and other organizations, several international aid agencies and UN agencies, and this humanitarian assistance penetrated to reach conflict-affected communities. Analyzing and comparing the two waves of Kachin displacement and resulting emergency response, the causes of Kachin internal displacement were essentially the same. And, some groups of Kachin people experienced displacement during both waves of displacement. However, the difference between the first and second wave of displacement concerned the international reaction and response. Cross-border assistance from China was comprised mostly of aid from individuals, heretofore relatively unseen, as civil society became more aware of problems that existed in Kachin communities. School-based education in the IDP camps was well organized, though still challenged

by limited resources, and had school buildings, education committees, and an internal displaced community which willingly addressed education need and acknowledged the importance of education for the future of their children and community.

4.6 Summary

The community role in securing education opportunity is not a new phenomenon, and governments and international agencies advocate the support of community engagement through the formation of parent-teacher associations and education committees. The importance of this dynamic and advocacy has been identified for conflict-affected communities as an INNE Minimum Standard and has become an education in emergencies guideline and principle through which to promote local community participation in the education setting. There is now the recognition that community input is critical for strengthening the school system and the bond between school and community, as well as engagement in school activities in order to increase community concern for local education progress and development.

The Jeyang internal displaced community's involvement in the development of the educational setting in the Jeyang camp, and every stage of participation of community members, including taking part in the process of setting up the Jeyang Study Centre program, was essential to the community's success. The Jeyang Study Centre program was transformed into a more formal system to provide education with the assistance of the KIO Education Department and community based organizations (CBOs). From the very beginning of displacement, the community's contributions, labor and monetary, provided the crucial support needed during a difficult situation to establish the Study Centre program and also school-based education. The internal displaced community formed education committees and sub-committees to promote smooth operation and development of a school-based education system which ensured every family and all children equally shared the benefits from available educational resources within the Jeyang camp. The entire process of establishing an educational setting in the camps represents genuine participation of the community in which they cooperated and engaged in mutual decision making in a voluntary and spontaneous way. However, I

still have doubts and reservations concerning the role of the education committee in the Jeyang camp concerning whether or not actions can be considered truly and genuinely participatory. Though they perceived their roles as primarily providing organization and management of school development, yet they were limited in their ability to act as mediators between the school and community, and the actual decision making process was directly governed by the camp committee. Alternatively, community engagement in the education setting can ensure a sense of ownership and belonging, and shared responsibility within the community, and also unity.

Stakeholders such as CBOs, the IRRC and faith-based organizations are the main contributors which most assist current IDPs camps. These organizations formed a joint strategy team (JST) to address the condition of the Kachin internal displaced community and advocate for IDPs to national and international communities to secure increased funding to meet ongoing needs of displaced populations. An overall view of the Kachin emergency shows that it is complex and one which has created many difficult challenges for stakeholders concerning management of humanitarian assistance, often due to blockage of humanitarian aid by local authorities and local sporadic fighting. Transportation and communication inadequacies have combined to make it difficult for support and assistance to reach the IDPs camps, and UN aid limitations have also exacerbated challenges for the Kachin IDPs camp. At the local level, humanitarian assistance is under the management of the IRRC in collaboration with CBOs.

In addition, the Jeyang internal displaced community has encountered negative social consequences such as human trafficking to China. These consequences resulted from large-scale displacement along the borders, inadequate humanitarian aid, and easy access to national boundaries, and limited income generation opportunity within and nearby displacement camp locations. Socioeconomic difficulties for IDPs families and over-age schooling are the two main factors that contribute to an increased school dropout rate for students in the Kachin IDPs camps community. This is due to the need for students to help their parents financially, and also the need for older children to care for their younger siblings and help with household work while their parents seek cross-border employment as daily-wage laborers.

Such social challenges daily impact the teaching and learning process in the Jeyang IDPs education setting. Parents are continually worried about meeting their family's basic survival needs which significantly reduces their involvement in the education process. In addition, parental education level is also a factor that limits opportunity to develop improved relationships between parents and their children's schools and teachers. Although it is parent's first priority to educate their children by sending them to schools, as well as instill in their children the value of education, nonetheless parents are often not in a position to help, willing or unwilling, in the home-based and school-based teaching and learning process. Parents who possess some level of education appear to be more involved in home-based and school-based education activities. Parental confidence to participate in educational activities is dependent upon the level of education which they themselves received. And their schooling background influences their willingness and ability to communicate with teachers and schools as well as their capacity to teach or help with their children's homework.

Within the Jeyang IDPs camp educational setting, it is the school teacher who is always the prime source for providing school-based education. Bray (2003) claimed that communities of various kinds mobilize themselves to engage in self-help initiatives, realizing that if they did not then the shortfalls in quantity and quality of education would be even more severe. In addition, communities hired and appointed their own teachers from within and from outside the community. However, the system becomes unstable when communities have no formal contracts with teachers and teacher assignments are frequently interrupted when funding from education associations and support dry up. In the Jeyang camp schools, one could observe substantial changes in the number of available teachers each academic year. This was due to the reliance on high numbers of volunteer teachers who could choose to leave the school at any time, a condition which challenged the Jeyang internal displaced community in its attempt to maintain an optimal teacher-student ratio.