

CHAPTER V

Teaching and Learning in the IDPs Camp Setting

Introduction

Education in emergency has a long history in the context of refugee education. Since 2000 the international discourse of emergency education has shifted its focus from solely addressing the consequence of armed conflicts as an obstruction to basic education towards the dialectical relationship between formal schooling and armed conflicts (Kagawa, 2005). Specifically, during recent years the sociology of education has examined the role of schooling in relation to the reproduction of social inequalities. Social inequalities may be created as a result of intentional uneven distribution of education as a means to preserve economic, social and political privilege; use of education as a weapon in cultural repression and manipulation of history; choice of textbooks which impoverish imagination of children; and use of authoritarian systems of teaching and learning.

In addition to politically motivated social inequalities, ethnic armed conflict has resulted in a precarious situation in Myanmar concerning the right to education. Humanitarian agencies face challenges working with authorities in conflict-generated emergencies which heighten persistent poverty and limit education and health access (OCHA, 1999). This chapter discusses the complexities of the Kachin internal displacement emergency which impact on teaching and learning in school-based education relevant to teacher mobility and ability, and education availability and accessibility for Kachin students. This chapter first presents two case studies relating to the Hpaji Ningja Study Centre and the Five-year Master Plan depicting significant community participation in the learning process.

Second, the chapter explains the importance of adequate opportunity for teacher self-learning and training as well as the effects of environment on the learning process in

IDPs community school-based education. Finally, in order to provide general understanding of education in the Kachin education context, I offer observations about the current availability of education services and programs in the Kachin internal displaced communities, and analyze possible causes and effects of complications in accessing education in Kachin areas.

5.1 Creating the Learning Centre

Contemporary society has now gained basic knowledge about the relationship between education and development. There already exists the widespread belief that education is an essential contributor to development and crucial to preparation for professional careers. The IDPs community recognizes that investment in education yields high returns in the form of more lasting peace and political stability, better job opportunities and living standards, and a better future. Education is also widely accepted as key to increased worker productivity and improved quality of health; and provision of education is a major factor required to reach poverty eradication goals. (Chakraborty and Ghosh, 2013). Chakraborty and Ghosh identified community support in education as an alternative solution for provision of basic-education that offers additional learning experiences not always found in the formal-school system.

This section discusses two case studies I conducted to document significant community participation in education in the Je Yang IDPs community. The first case study shows community eagerness to establish education without regard to existing adverse living. The community became the sole important actor engaged in setting up educational programs in the IDPs camp motivated by the recognition that education of their children would eventually help their society develop in a more peaceful way. Although IDPs parents did readily available means to earn income for their families, they still made every effort manage and maintain the Hpaji Ningja study center program, and their contribution was clear evidence of the high value they placed on education. The community shared common values and interests which enhanced overall organizational structure and leadership within the internal displaced community. Analysis of the Jeyang internal displaced community demonstrates that establishment of effective basic-education programs need not begin within a formal education system. Moreover, the

community's experience shows that alternative programs for education can later enrich the formal-education system after it is established in the community. The second case study underscores the importance of community leadership, particularly bottom-up education system supervision by community members. After community members adjusted to the communal work experience, they learned that collective cooperation produced benefits which positively influenced IDPs camp wellbeing. The community also learned the importance of comprehensive participation by all members of the community working on different levels according to skills and resources uniquely possessed by each community member. In addition, the creation of an adequate education atmosphere in the community was a goal which could not have been reached by any single community member or group of people. Instead, the positive education atmosphere was created through comprehensive community action of all members.

5.1.1 Case Study One: Hpaji Ningja Study Centre

The children in this study had previous classroom experience before arriving in the IDPs camp. Parents were engaged and caring about the importance of providing education for their children. After having lived two months in the Jeyang IDPs camp, the community decided to establish a camp study center even before any formal-school could be established. In addition the study center program was designed to deliver immediate basic-education to the camp's children as part of an immediate education emergency response from the internal displaced community. Critically, the community needed to define who will take responsibility for management and operation of the study center.

The name Hpaji Ningja (hpaji-education, Ningja- brilliant and shrewd) was chosen after the center was established. It was begun as a Study Centre for children before formal schooling was set up in the camp. Hpaji Ningja was established to deliver an immediate educational response from by the IDP camp community which included teachers, youth volunteers and educators. The Study Centre was begun as an informal education provider that resulted

from support from humanitarian agencies and prioritized basic-education before formal schooling could reach the IDPs camp. During the 2012-2013 academic year, formal schooling was set up by the KIO Central Education Department with the collaboration of the community, the IRRC, community-based organizations, and religious groups. The Hpaji Ningja Study Centre operates to assist students with homework, and it is open in the morning before school from 6:00 AM to 7:30 AM, and after school from 4:00 PM to 6:00 PM.

The majority of internal displaced parents have little or no formal school education. Being a part of the internal displaced community, they are able send their children to the study center and Hpaji Ningja becomes the primary source to help children with daily school lessons. Apart from regular classes every morning and evening, students visit the Hpaji Ningja Centre to do their homework.

“The reason for establishing the Study Centre was to take over some burden from parents as most parents are unable to read and write, and parents have suffered enough since the plight, and do not have time to give as they work all day long as paid workers, and some parents return from their work only during weekends. In some families children live on their own. As a community, we want to take action that will help parents and help children to be acquainted with the studies” said a Hpaji Ningja leader.

Although the majority of parents did not have schooling, they believed that education can provide long-term peace in the Kachin State. And a 45-year-old mother of three children said,

“With education, I believe the Kachin people can overcome and build sustained peace. Because when we have education, instead of using guns we can use pens and knowledge to fight against the Burmese army”

The Je Yang internal displaced community decided to devote initial efforts toward building its study center because they believed that the creation of these study spaces would provide maximum benefit even before they were able to develop any more formal education in the camp. Parents themselves often were unable to take leadership roles, however they were ready to follow the direction of others for the betterment of their children's education. Community members, teachers and educators and youth volunteers who had completed high school or distance-learning bachelor degree programs became key people to assist in the creation of the Study Centre program. They contributed under conditions of little pay and intense workloads. As an example, teaching staff worked the whole day in the school and in the study center. Each student paid 2,000 Ks per month but those families who had three students paid only for two students. The money collected was used as monthly gifts for teachers or volunteers.

IDPs families had few alternative education opportunities and they willingly contributed to the community. The members of the internal displaced community did not have proper income to pay their obligations, however they relied on raising livestock and farming and some made themselves available for any kind of odd jobs; some crossed the Chinese border to work, and some owned small shops or traded in the IDPs market. Despite facing monumental challenges, the internal displaced families did their best to survive, and made every effort for education. Students and families received benefits from the study center, and parents did not need to worry about helping their children with homework or daily school lessons. One grade-six student said he wanted to become a teacher when he grew up, 'our country [Kachinland] needs to educate more people and if we have sufficient knowledge in our people no one will mess with us'. He also studied at the Hpaji Ningja Study Centre, 'from this study center I think we [students] benefits a lot in term of daily class lesson and I never fail in exam too'.

This case study shows that community initiative in education was the first priority no matter what conditions they live in, and the people in the community contributed their best effort of money, time, and knowledge. Every level of the community; parents, teachers, youths and educators had shared common values and interests in education for the betterment of the community. This also demonstrates that education in the camp was not compulsory, as is the case in formal schooling, and thus basic-education can be established with informal education as the means to create a future for children, families, schools and communities through different levels of community initiative.

It is not necessary that education be institutionalized by education professionals in the setting of emergency in education as part of a humanitarian response (Bromley and Andina, 2009). Thus, it can take place through community contribution of money, physical resources, time, knowledge and skills that allow the community to express belongingness in the community, even in acute situations, which becomes important to them. Therefore, there is enormous involvement and sacrifice made by teachers in providing education in emergencies. But limited resources have had profound effect on teachers' learning proficiency. Teachers play an extraordinary part in the community, and consequently there exist various difficulties and conditions, especially in emergencies.

5.1.2 Case Study two; Je Yang IDP School's Master Plan

In April 2012, a heavy rainstorm destroyed some IDPs camp residences as well as the school building. The destruction occurred within a year of building the school. The school have to be rebuilt. Due to this situation, the former School Head created a five- stage master plan in which the Jeyang IDP School would develop into a fully functioning school within 9 years. The master plan included the building of a concrete school and teacher housing, water and electricity, a mobile library and mini-museum, Parenting

Education, and the establishment of a RWCT learning environment (R-reading, W-writing, CT- critical thinking).

The aim during the first four years (2012-2015) was to build physical infrastructure including a concrete school building, water and electricity supply, and a library. During the 2016-2020 academic years, the plan will focus on establishing and developing new teaching methods based on RWCT. By the ninth year, 2020, the school will be well established with new methods of teaching, and the entire school, from elementary to upper primary, will apply new methods based on demonstrations, small group discussion, questioning, practical discovery, critical thinking, and observation.

Building the school infrastructure and setting – school, mobile library, water and electricity supply – was completed according to the original plan within the first four years of displacement. All planning was provided by the former school head. Some distance-participation from other leader-levels was also involved such as the camp committee and teachers. School financial aid and donations were managed by the former school head through his social network. However, no precise discussions were held regarding any financial support received by the school. Internal displaced community members were concerned about financial flow in the school.

Community members, including parents and some education committee members, sent a letter of complaint to the KIO Central Education Department concerning the head of the formal school. I tried to obtain information from parents and the education department regarding the key reason for sending the complaint, but they were reluctant to disclose this information. The KIO's education policy for “teacher's posting and transfer policy” mentioned that if teachers find it inconvenient to stay in any particular area and school, due to social problems or disharmony with local people that teachers must withdraw from their positions and further

teaching. According to the policy of the KIO Education Department, the Central Education Committee considered the letter of complaint and resultantly replaced the Head of School by appointing him to the position of advanced teacher trainer in the Kachin region.

Table 5.1 Five Master Plans for Nine Years

	Five-stage master plan	Components	Purpose outcome
1	School built of concrete (40 classrooms)	Local CBOs, Metta foundation and KRDC, provided the financial and technical assistance. Manpower contribution from camp community.	To have a safe place to learn with long-term purpose
2	Water and electricity supply	Collaboration of camp administration committee and education committee	To prevent students from leaving school compound. To study safely in the school.
3	Mobile library and mini-museum	Set up with help from Multi Action Service-Zinlum fellowship from Shalom Foundation	To do rotational mobile library within the camp (study center)
4	Parenting Education (PE)	Conducted two to three times awareness for parents (especially mothers) from local CBOs	To enhance students' daily learning environment at home and school.
5	RWCT learning environment	Training contents developed by former school head, pilot classes were defined; all top	To develop and upgrade teaching method and learning environment

		students were put together in one class to exercise RWCT method.	
--	--	--	--

As a result, the second phase of the master plan was discontinued, and the new school head decided to not keep ‘pilot classes’, and the RWCT method was also discontinued. This case study demonstrated that the formal School Head was an educated person in the camp who had the capacity to access networks outside and inside camps and had the ability to influence people. Competent leadership is necessary to include every level of the community in long-term track assessment, capacity and potential, and this relies on persuasion and involvement of the community. The five-stage master plan was actually a very good and reasonable way to achieve important education goals, but it required IDP community participation and teacher involvement. The beginnings of school formation required enormous community effort to construct the school building even though it was no more than a light bamboo structure with a plastic covered roof. Every single family contributed labor and money according to their best ability. However, the failure of the community to fully participate in the master plan led to discontinuation of the nine year master plan.

In conclusion, the former School Head’s nine-year master plan was not openly introduced to the community, nor was it promoted to the KIO Education Department to help it succeed. There existed lack of cooperation from the community, education sub-committee, and between the School Head and teachers. First, at the beginning of school formation it was clear that community participation was significantly involved in construction of the school building, and there was adequate participation of the education sub-committee. From this, one can claim that community members felt that they were responsible for all aspects of their children’s education. Second, the five-stage master plan lasting nine years was huge and required a long period to reach fruition, however the degree of community consensus and

understanding over a nine-year plan was predictably low. During preliminary data collection, none of the camp administrative people, teachers, and parents including KIO Central Education Department officials mentioned or discussed the nine-year plan and they lacked any knowledge about the plan. There existed strong consensus among some levels of the community to participate in building a new school requiring huge financial outlay. The efforts of the Camp Administrative Committee and School Committee members resulted in new school building completion. There existed a huge gap in communication flow among different level of the social system and cooperation while working for the common purpose of education achievement.

Finally, regarding separate ‘pilot classes’, the voice and opinions of teachers showed differing perspectives, and some agreed but others did not agree with the ‘pilot classes’ concept. The ‘pilot class’ was the idea of the formal-school School Head and he decided who could attend pilot classes. Teachers and parents I interviewed felt that having separate pilot classes was not a good idea because it would not enhance students’ or parents’ motivation in schooling. Because in pilot classes most students’ parents acted as teachers and it resulted in what seemed like a group of ‘teachers’ who were not really more qualified than the students to teach the classes. There were two different opinions about separate pilot classes; one opinion stated it could be a motivation for other students to study harder but the other opinion held that it could create a more complicated situation affecting children’s feelings and the relationship among students.

5.2 Teacher's Learning Conditions in the IDPs Camp

Teachers in the KIO schools are both in-service¹ and volunteers². The issues surrounding employment of teachers, and their living and working conditions, are complex in the context of the Je Yang IDPs School. Being a teacher in a conflict situation requires substantial self-commitment because teachers must go to remote schools where no electricity and no communication channels are available, with less payment, and teachers must perform multiple tasks simultaneously. In this section, I will discuss provision of education in the emergency situation and significant participation of teachers, however the issue of teachers' incentive in IDPs school was discussed earlier in the Kachin education in emergencies section, and international humanitarian agencies' ability to accurately address accurate training opportunities are locally relevant and achievable. Different local stakeholders have addressed well-being of IDPs, however assessment and measurement requires an understanding of enhanced learning and teaching conditions of teachers.

First, living conditions in IDPs camps is completely different from ordinary home life. People must endure different living standards, different social relationships and behavior, and people must live in small rooms. Teachers and volunteers must interact and live in harmony in the internal displaced community according in the same way IDPs live. Second, geographically, Jeyang IDP is located at the foot of a deep mountain slope where it is impossible to farm and all that the community consumes must be obtained at the market. Teachers must enroll as IDPs in the camp in order receive support from humanitarian agencies of such necessities as oil, rice and soap to help them to survive for each month. IDPs families, including teachers exist in day to day survival conditions especially after the international humanitarian agencies cut off daily rations beginning in June 2015. Third, due to the political situation, it was compulsory for both in-service and volunteer teachers to stay in the camp to avoid unnecessary

¹ In-service teachers are those who trained under the KIO education system to become a teacher, can be assumed as permanent teacher until they want to terminate.

² Volunteer teachers are the Kachin youth who come from different part of Kachin community, towns and cities, in Myanmar to volunteer in IDP schools. They come through their church based assistance.

incidents. While everyone in the IDPs community engages in seasonal work available nearby the camp, teachers must teach in the school from morning till noon. There is no time for them to earn extra income and a limited teaching salary is the only income for teachers. In 2012 the KIO Education Department set a policy that “no teacher can take private tuition and all teaching must be conducted in the school and tuition is prohibited” which requires more effort from teachers in the school with less amount of payment. “Being an IDPs teacher is more challenging, and in the village I can do kitchen garden after return back from the school and in the morning”, said one teacher who is a mother of two children.

5.2.1 Training Opportunities for Teachers

Teacher training is crucial to success in reaching educational goals, and also affects the quality of teaching and learning for both teachers and students. Likewise, in most counties, teachers are required to attend and pass a teacher training course before they obtain teaching positions (Steadman, 2008) when they will also be provided further training during in-service teaching. However, IDPs camp teachers do not receive adequate training before the school year begins, and this is especially true for new recruit teachers. For example, at the Thai-Burma border refugee school, although there is a summer break, often new teachers could not join training sessions due to recruitment difficulties and teachers began teaching their classes without training. Therefore, non-camp resident teachers were not allowed to teach due to practical and logistical limitations imposed in camps (Steadman, 2008).

In the case of Je Yang IDPs, all in-service teachers were trained under the KIO education system and volunteers normally received two weeks training prior to teaching their classes. According to the policy of the KIO Education Department, every in-service teacher is require to attend teacher training. As mentioned in Chapter (3), the first teacher training school (TTS) was opened in 1997 and later upgraded to a teacher training college (TTC) in 2008

which was renamed Maija Yang Institute of Education and focused on training new teachers. The institute offers a pre-college program, diploma in education and English, postgraduate diploma in Education. Initially, the institution offered a course to become a teacher in the KIO schools and was open to all individuals who had matriculated from Myanmar government schools or KIO schools with a bachelor's degree in any field.



Figure (5.1) Teacher Training at Laiza High School

However, in the case of volunteers who had received about two weeks to one month training before coming to IDPs school, due to urgent need and scarcity of teaching staff in the KIO education department, volunteers were taken accepted who willing to serve as a teacher, and some did not receive any training, and they arrived a month or two after the school began classes. According to respondents (volunteer teachers), two weeks of prior training they received was not subject-based but rather focused on basic communication with children. Teachers are recruited from outside the camp and live in the IDPs camp and are accepted according to willingness to join as a volunteer or in-service teacher. According to the KIO education officer, recruited teachers in the Kachin IDPs camps have extensive freedom, with no restrictions, but it is the individual's decision whether to serve on an in-service or voluntary basis. One important condition to join as an in-service teacher is the requirement to receive training offered at the Maija Yang

Institute of Education. The Kachin IDPs seemed to have freedom to come and go in the camp, but only as long as the person was Kachin. However, in the case of refugee camps at the Thai-Burma border the situation was different, and Steadman (2008) stated that in the Thai-Burma refugee camps teachers live within the camps and non-camp resident teachers are not allowed to be part of the teaching team.

Further supplementary training for both in-service and volunteer teachers was also provided by CBOs in collaboration with the KIO Central Education Department such as Child Centered Approach (CCA), counselling and psychology training, Child protection and Child rights (CPCR), and Advance Teacher Training after arriving in the school. This training is part of the implementation packages of international humanitarian agencies that work through CBOs and in collaboration with the KIO Central Education Department. I was able to observe four days of teacher training organized by the KBC in collaboration with the KIO Education Department at Laiza High School. The main focus of training focus involved lesson planning, Psycho-social Support, Counseling, Child Rights and Child Protection, Classroom Management, and Positive Discipline. This training was provided to both in-service and volunteer teachers from the central division (Laiza area), including IDPs schools and non-IDPs schools. Training was basically focused on and encouraged teachers to use the Child Centre approach method. There was no specific training pattern, especially for volunteers, and training was not based on curriculum or subject but rather knowledge-based training; how to communicate with students based on psychosocial care and classroom management. Unfortunately, there are extremely limited opportunities for self-learning or opportunity to see and experience good teaching practice; no teaching materials were available, no access to Internet, and no chances to observe outside good teaching practice due to the political situation. So, the sum of teachers' knowledge was limited to their own prior teaching experience and observations in the camp schools, and also what they had

experienced while they were students, and teaching experience became their best learning opportunity.

5.2.2. Teachers' Gift Payments or Incentives in IDPs Schools

Randomized experiments generally indicate that teachers in developing countries often have weak or aligned incentives for improving student outcomes (Loyalka, et al. 2015). The education setting in the conflict area seems to prioritize how education can continue to regulate in the difficult situation rather than how payment or incentives for teachers impact on education. The concept of KIO payment does not use the term 'salary' but instead uses 'gift or monthly gift' in Jinghpaw 'shata kumhpa' (shata-month, kumhpa-gift). Using the term 'gift' engenders an identity in the giver as well as the receiver, and the teacher has the role of fulfilling contracts and gifts are given and repaid under obligation and spontaneity. The term gift does have market pay rate connotations because in the context of salary the gift is not typically determined by market comparisons. Monthly gifts for in-service teachers are paid by the KIO education department and for voluntary teachers are paid by concerned faith-based organizations such as the Kachin Baptist Convention (KBC) and the Karuna Myanmar Social Service (KMSS) who select and send volunteer teachers to IDPs schools. Unlike refugee camps at the Thai-Burma border, there is no restriction on IDPs community movement and members can come and go as they wish, and hence volunteer teachers come from different parts of the country.

Therefore, gift payments provided to KIO in-service teachers and volunteers are different although the performance and duties required of both types of teachers are equal. Initially, gift payments for KIO in-service teachers and junior teaching assistants (JPA) starts at 50,000 kyats (about 41 US\$) and senior teaching assistant salaries (STA) start at 80,000 kyats (about 66 US\$). The monthly gift payments increase 1,000 kyats per year for both JPA and STA. Volunteer teachers receive 30,000 (about 24 US\$) kyats per

month. While gift payment amounts for in-service teachers increase for five years by 1,000 kyats per year, there is no increase payment provided to volunteer teachers.

In fact, gift payments for teachers in IDPs schools is underpaid compared to market pay rates, and thus weak incentives for teachers and volunteers may not negatively impact on improving students' outcomes. But there is a debate about the assumption whether or not 'incentives lead teachers to try harder and that in turn students do better' (Ahn and Vigdor, 2010; Robert, 2012). Although low payment for teachers and volunteers existed, teachers continued to perform their daily routines of teaching in the schools as well as in the Hpaji Ningji Study Centre. Typically, individuals make the decision to teach based on considerations other than salary, and simply raising teacher salaries does not attract teachers and keep them in the field (Maranto and Shuls, 2012). Every teacher is assigned to take turns teaching in the Study Centre in collaboration with local volunteer youth. However, this may in turn cause a huge burden for teachers encroaching on their leisure time, especially for in-service teachers who have family in the IDP camp.

5.3 Education Availability and Accessibility in the Kachin Region

In this part I examine two indicators, availability and accessibility, to analyze and gain a picture concerning levels of education quality in the IDP community. However, my observations were inadequate to gain a deeper understanding of conditions in the camp education setting as they existed just over four years. Therefore, defining quality of education must also consider and examine the quality of teachers, learning standards and accreditation but my observations did not provide an accurate understanding at this stage. The first indicator, availability, analyzed the availability of education services and programs – basic education, post-secondary education, vocational training, teacher retention and recruitment, adequacy of school infrastructure, supplies and equipment that are available in the IDP community. The second indicator, accessibility, analyzed

the complications involved in accessing education based on political instability, socioeconomic status (gender, ethnicity, and religion), and language, flexibility of the environment, and structure and relevance of education to the practical conditions within the IDPs community.

5.3.1 Availability:

Nursery and upper-primary education are the main education programs available in the camp. In August 2013, the Alen Bum boarding school opened and provided secondary and high school level education for IDP students who camped near Laiza. The school is located at former KIO headquarters. There was no space to build secondary and high schools in the camp area. During the 2015-2016 academic years, there were 980 students, but within four months 65 students dropped out of school due to the economic difficulties, inability to perform in class and lack of interest in studies, reported the school head. Since 2012, every school in the KIO-controlled area is tuition free, including IDP schools. IDPs students typically attend Alen Bum boarding school after they finish upper-primary school. As the Kachin IDPs community's condition is still in between emergency and post-conflict there is no vocational training or formal or non-formal education for adults and the disabled. Thus, after completion from KIO high school, students may attend Maija Yang College and other institutions that are available in the Kachin region (see 3.4.1), as well as other institutions such as the Theology College in Myitkyina, or Kunming University in Kunming, Yunnan, China.

Regarding teachers retention and recruitment, in the Kachin school education system there are very few qualified teachers who trained at the Institute of Education, Maija Yang. Institutions have no accreditation, though institutions do provide certificates after students complete their courses of study. Due to increasing attendance at IDP schools, the Kachin education system also relies on volunteer teachers. Volunteers come from

religious-based organizations and receive short-term training provided by organizations before they join the school. Hence, there is still the questions and challenges concerning accreditation and quality in the Kachin education system. The Kachin schools lack education facilities such as libraries, computers, and Internet access that are needed to build capacity of teachers and students, though the student population, infrastructure and school materials are adequate.

5.3.2 Accessibility

Access to education is a basic human right and is a central point of development strategy which is linked to the Millennium Development Goals and Education for All. Access to education is initially the result of the interaction of both supply and demand (Lewin, 2007). Access can be seen as a supply side issue that can be resolved if enough school places are provided. Inter-agency Network for Education in Emergencies states that access to quality education is required to open and create a set of opportunities to enter or re-enter the formal education system as soon as possible after the disruption caused by the emergency, and INNE's guiding principles of internal displacement's domain two; access and learning environment's standards one also states that "no individual or social group is denied access to education and learning opportunities" (INNE, 2010).

Due to political rigidity between the Myanmar military and KIO, Kachin students who completed high school in the KIO education system were denied access to higher education in the mainstream education system. In my opinion, the breaking point of education accessibility could be related to the ceasefire agreement in 1994 which did not have official a MOU between the Myanmar education ministry and the KIO education system. Because the ceasefire agreement was predominantly based on building economic relations, when the ceasefire broke down these agreements could not give any guarantee for education. However, in the current situation the KIO

education department is reforming its education policy in order to access some accredited education institutions in the country and neighboring countries. Apart from that situation, education is free for all IDP students regardless of economic status, ethnicity, gender, religion, and language who is residing in the KIO controlled areas, and consequently, every IDPs students can attend schools. Every IDPs community at least has access to primary and upper-primary education in the camp. Secondary and high schools also provide in a designated campus with hostel, dormitories, food, and educational facilities.

The learning and teaching environment in the Kachin schools are friendly, passionate and exhibit good interaction. The KIO education system is tries to impose a student-centered approach in schools for better learning and to increase critical thinking and attitudes for students. But a change to new ways using a teacher-centered approach will require time to achieve this goal in Kachin schools. Teachers and the examination board at school issue education certificates after completion of passing final examinations. But these certificates issued from KIO education departments or schools are not recognized outside the KIO school environment. So far there exists no collaboration and accredited organizations or institutions within the Kachin education system practiced a closed-door policy in the past. However in current situation they try to obtain accreditation from neighboring countries' institutions such as from Kunming University in China. In order to strengthen and enhance the education system and develop advanced education programs for the Kachin students, the KIO Education Department needs to bridge with eligible partner institutions and organizations outside the area.

5.4 Summary

This chapter examines Kachin education for IDPs and complications manifested in the teaching and learning process that intertwine with IDPs community participation and

wellbeing of teachers, both of in-service and volunteer teachers. The overall teaching and learning process in the IDPs school is a phenomenon having different levels of parent involvement in the education setting which are dependent upon socioeconomic status and levels of education of parents. These differences somewhat influence the quality of the learning and teaching process, but in the wider context of the educational process in the Kachin education system including education curriculums and content, the level of availability and accessibility is more significant for predicting quality of education. Limitations of educational accessibility and availability in the Kachin region seem to be a challenge for the next few years. Currently, in order to increase education accessibility for Kachin students, political dialogue and peace negotiation between the KIO and the Myanmar Government will be required.

Instability in recruitment of teaching staff and quality teachers in the Je Yang IDPs School might be correlated with incentive or gift-payments. At present, schools in KIO controlled areas largely rely on volunteer teachers who are come from cities as well as the local community. Gift-payments for volunteers are not comparable to market rates, especially in border areas, and market rates are higher for teachers in Myitkyina, the main city in the Kachin State, than for volunteer teachers. Teachers in the IDPs camps must join the community as IDPs members in order to receive assistance from the camp. Second, education in emergencies efforts in the case of the Je Yang IDPs camp seem targeted more on material assistance such as notebooks, water facilities, infrastructure, and knowledge based training. Teachers are key agents of change in emergencies and investment in teachers can ensure a good return to help children gain access to quality education and to ensure that meaningful learning actually takes place. Finally, costs associated with ensuring sustained motivation of teachers and training for volunteer teachers are significant, and teacher training on context-related content amounts of stipends or incentives for teachers are weak and require constant donor support at the Jeyang IDPs School.