Broken Future:

A study of Ethnic Kachin Students (from Kachin Independence Organization-controlled areas) in the current Myanmar Education system.

Bawk La

30 March 2017
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Acronyms

<table>
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<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>B.E.H.S</td>
<td>Basic Education High School</td>
</tr>
<tr>
<td>NLD</td>
<td>National League for Democracy</td>
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<td>KIO</td>
<td>Kachin Independence Organization</td>
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<tr>
<td>KIA</td>
<td>Kachin Independence Army</td>
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<tr>
<td>KED</td>
<td>Kachin Education Department</td>
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<td>ICESCR</td>
<td>International Covenant on Economic, Social and Cultural Rights</td>
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<td>CRC</td>
<td>Convention on the Rights of the Child</td>
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<td>NCS</td>
<td>Naushawng Community School</td>
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<td>EAOs</td>
<td>ethnic arm organization</td>
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<td>NCA</td>
<td>Nationwide Ceasefire Agreement</td>
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<td>MOE</td>
<td>Ministry of Education</td>
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Acknowledgement

We would like to thank the donors that support this report project. We thank East Asia Institute – EAI for their technical and financial support. Also would like to thank to friends and partners those who give us encourage, advice and suggestions.

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Section I.

Introduction

It is the case that ethnic Kachin students who transfer from the Kachin Independence Organization-controlled area face unequal treatment and difficulty. Although much unequal treatment and discrimination exists in Myanmar, this issue has remained unmentioned even as political, economic and social reforms, including education reforms, take place in Myanmar and armed conflict occurs. Notably, this difficulty increased following the breakdown of the ceasefire and resumption of fighting in 2011. But this study focuses on the possible discrimination in the current education system since equal access to education is a basic right. In order to understand the students who are transferring to government schools from the KIO-controlled area, a number of interviews were conducted with students and parents who live in both KIO-controlled area and the government-controlled area, as well as teachers, education officials, and social workers, especially those who are working in education.

In this report, the key issues that arise through analysis of interviews, press, and reports are education policy and law, both domestic and international. It also provides a general background on the conflict related to education and its effects on current education policy and law. In the main section, there will be mention of the discrimination in the current education system of Myanmar, the students who become the victims of political
conflict that also leads to a loss of trust in the government and that also might affect ethnic national reconciliation. Last but not least we will also include some case stories.

It is the hope that this report can contribute to these efforts in Kachin as well as Myanmar and spark further research and greater discussion about the needs of ethnic Kachin students who are coming from the KIO-controlled area and the protection of human rights, including the right to non-discrimination.

**Methodology**

This research study focuses on qualitative research which included group discussions and in-depth interviews. The research included 15 discussions which were conducted from January to March 2017 with 10 students, two parents, one education officer from the Kachin Independence Organization, and three NGO employees who are working on education issues in Kachin State.

The students interviewed range in age from fourteen to twenty. The snowball sampling method was used to find interviewees. The purpose of the interviews was to document the issues these particular Kachin Students from KIO-controlled areas faced when attempting to access education in government-controlled areas in Kachin State. The study was conducted in Myitkyina, Wai Maw and Laiza, but this study does not necessarily represent the broader situation of all Kachin students in Kachin State. Most interviews were assisted by social workers and were conducted with students living in easily accessible areas. However, the majority of students in Kachin state are difficult to access for interviews as they are widely spread throughout the state.
However, all of the issues that arise in this report highlighting the situation of Kachin students include the perception of NGO and social workers, as well as the parents of these students in general. Our research suggests the need for more extensive studies focusing on the difficulty that Kachin students face in government schools and provides the basis for an analysis of the relevance of equal opportunity to access to education in government schools under the just law.

1Figure. Two Primary Students from Jeyang IDPs camp near Laiza, Kachin State. Photo by Gauri Shagawng
Section II.

A brief history of education and conflict in Myanmar

The origins of the conflict in the country can be tracked back into the pre-colonial period in Myanmar. Before the British colonists came in, the Burmese territory was home to different kingdoms. While the Burmese military always claims that the British colonists caused the divide among ethnic groups, members of minority ethnic groups feel that the internal extension of the Burman king, or Burmanization, of minority ethnic areas caused mistrust between the majority Burman and minority ethnic groups in Myanmar. During British rule, the Burmans were excluded from the military while other ethnic groups like the Karen, Kachin and Chin were favored. Even during World War II the Burmans were allied with Japan while other ethnic Karen and Kachin fought against Japan along with the British.\(^1\) Before withdrawing from Burma, the British tried to unite all of the ethnic groups to live together in the territory of Burma. As a result, the Panglong Agreement of 1947 was made promising autonomy to minority ethnic groups for internal administration, rights and privileges, which are regarded as fundamental in democratic countries.\(^2\) But the new government failed to implement the promise, and the ethnic Karen started an armed rebellion in 1949, and other various ethnic armed groups were formed in the following years and fought against the central government. On February 5, 1951, a group of Kachin students formed the Kachin Independence

\(^1\)Kyaw Yin Hliang, the Politics of Languages Policy in Myanmar
Organization (KIO) and rebelled against the central government.\(^3\) Myanmar’s prolonged civil war and conflict have existed since independence in 1948.

In the process of nation building, the successive Myanmar governments were unable to define the concept of Myanmar national identity by promoting and prioritizing the Burman majority language and culture while excluding other ethnic groups. As a consequence, ethnic minorities felt like second-class citizens in Myanmar and faced forced assimilation. For example, only the Burmese language has been used as an official language since independence while other ethnic languages are even not allowed to be taught in most of the country.

These long-standing conflicts led to the development of parallel education systems in conflict-affected areas, with government, ethnic armed opposition groups, faith-based providers and community-based schools providing education. These groups are both with and without links to the government education system or ethnic armed opposition groups.\(^4\) In 1994, the Myanmar government and KIO made a ceasefire agreement, but it was broken in 2011 because a political solution was never reached. During this period, the Kachin independence Organization shared the same education policy as the Myanmar government.\(^5\) For example, students from KIO areas were allowed to take exams of grade 11 while teaching the same curriculum, but there was never a formalized, written agreement, and the situation changed rapidly after the ceasefire was broken in

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\(^3\) [https://bugashihtawn.wordpress.com/labau/](https://bugashihtawn.wordpress.com/labau/)

\(^4\) Polina Lenkova, Conflict Sensitivity in Education Provision in Karen State, December 2015, publish by Thabyay Education Foundation, p-7

\(^5\) Interview, officer from the KIO education department, 2/3/2017

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2011. Now, as Myanmar transitions to a better democracy from the previous authoritarian regime, the successor Aung San Suu Kyi, leader of the NLD government, committed to political dialogue through so-called 21st century Panglong conferences. Since the peace process was started in 2011 by President Thein Sein, bilateral ceasefire agreements have been signed with 14 ethnic armed groups. The government invited all of the ethnic armed organization EAOs to sign the Nationwide Ceasefire Agreement (NCA), but most EAOs demand all-inclusiveness and a review of the NCA framework. At the same time, fighting is intensifying, especially in Northern Shan and Kachin States, the NCA remains

![Figure. Students at Jeyang IDPs camp near Laiza, Kachin State. Photo by Gauri Shagawng.](image)

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6Polina Lenkova, Conflict Sensitivity in Education Provision in Karen State, December 2015, publish by Thabyay Education Foundation

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fragile, and the supporting peace process by the Tatmadaw still remains fraught with challenges. It does not seem as though the NLD government is able to convince them.

Despite their importance, health and education issues have not been part of the discussion during the peace process. More progress has to be made regarding education and health in order to raise these issues in the peace process and political dialogue. Even though the conflict is ongoing, these two issues should be on the table and urgently need to be discussed. Otherwise, many Kachin students, especially those from KIO-controlled areas, will continue to face difficulties joining schools in government-controlled areas, losing their dreams as they are left behind. This in turn creates further misunderstandings and mistrust with the government and might lead to more tension and gaps in national reconciliation.

As the steps of education were reformed, President Thein Sein’s government approved the new National Education Law in September 2014 despite many criticisms. Later, the NLD government amended the law again as the National Network for Education Reform (NNER), which consist of hundreds of students and education organizations in Myanmar, demanded 11 points that including an amending of the current exam and university entrance systems, the adoption of teaching methods that ensure that students develop independent thoughts; and the guarantee of freedom for the languages of all national ethnic groups and inclusion of mother-tongue-based multi-lingual education.\(^7\)

Section III.

The Myanmar National Education Law and fulfillment of international obligations

As we all are living in one country, everyone should have equal opportunities for education regardless of ethnicity or political opinion. The law of the government should not discriminate against anyone or leave them behind, and the government has a responsibility to ensure that everyone is equal before the law. According to Myanmar’s National Education Law Chapter 3 section 4(a), “Every citizen shall join in the effort to develop and improve education.” Moreover, Myanmar is a signatory country of the International Covenant on Economic, Social and Cultural Rights (ICESCR) and therefore is responsible for following the obligations outlined in this agreement. In the convention, Article 13-1 states that “The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the

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8 National Education Law, 30 September 2014, www.asianlii.org/.../laws/nel2014h

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They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.”

Myanmar is also a member and signatory country of the Convention on the Rights of the Child (CRC) and therefore needs to follow and implement it. In the Convention, Part I Article 2 No.1 states that “States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, color, sex, language, religion, political or other

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opinion, national, ethnic or social origin, property, disability, birth or other status.” The government has to follow the international obligations they have agreed to and remove the laws that are contradictory to these obligations, creating laws that treat everyone in the country equally.

Section IV.

Main findings

a. Discrimination

Kachin students from KIO-controlled areas face discrimination when they transfer and join schools in government-controlled areas. The word “Illegal student” is an extremely discriminatory term that most of the students have heard as an accusation from teachers and friends. This term also carries the meaning of “outlaw” or “rebel student “and indicates marginalization from the school community. The Burmese language has been predominantly used as the official language of the country since Independence Day. Most Kachin students do not speak Burmese well because schools in the KIO/KIA-controlled areas use Kachin as the medium of instruction (Jinghpaw). Despite the language difference, they follow the same curriculum as the Myanmar government. This makes it difficult for Kachin students who transfer schools to follow subjects taught in Burmese, and some students have been laughed at by friends and even teachers for their poor

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11 Interviews #1,2,3,4,5,
pronunciation or speech. This is especially true of those who attend Burman majority schools.

In 2015, the Myanmar government changed the exam system to require students at the fourth (Grade 5) and Standard 8 (Grade 9) to take government exams. This policy has also been a challenge for Kachin students from KIO/KIA-controlled areas because they have to take the exams even if they have already finished Standard 9 (Grade 10) or Standard 10 (Grade 11) in KIO schools. This results in many Kachin students from KIO/KIA-controlled areas missing the chance to attend school in Myanmar government-controlled areas.

4Figure. Student from Jayang IDPs camp near Laiza, Kachin State. Photo by Gauri Shagawng.
b. Victims of political conflict

There are over 20,000 students in the KIO/KIA-controlled areas, with around 1000 students taking the matriculation exams held by the KIO education department every year since 2011. Some of these students join the programs run by KIO such as nursing, the intensive English program, the teacher training school, the Federal Law Academy, Mai Ja Yang Pre-college, and the agriculture school after finishing Standard 10. However, there are not enough places at these schools to accommodate all of the students who wish to pursue higher education. According to the Naushawng Community School (NCS) student survey, least one third of students who have completed Standard 10 in KIO schools still want to join schools in Myanmar government-controlled areas. Between 1993 and 2011, the KIO/KIA government shared the same education policy as the Myanmar government, but this stopped in 2011 after the conflict resumed.

During the 17-year government-KIO ceasefire (1994-2011), the KIO Education Department put its students through MOE exams at all levels, allowing them to transfer more easily and to matriculate with government-recognized qualifications. However, since the

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Student in total</th>
<th>Taking Exam</th>
<th>Passed Exam</th>
<th>Failed Exam</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Laiza</td>
<td>1019</td>
<td>989</td>
<td>2008</td>
<td>995</td>
<td>80.00% 20%</td>
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<tr>
<td>2. Special Region Hpare</td>
<td>126</td>
<td>113</td>
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<td>126</td>
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<td>3. Allen Burn School</td>
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<td>542</td>
<td>862</td>
<td>542</td>
<td>51.16% 48.84%</td>
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<tr>
<td>4. Central Division</td>
<td>2627</td>
<td>2616</td>
<td>5243</td>
<td>2514</td>
<td>77.70% 22.30%</td>
</tr>
<tr>
<td>5. Eastern Division</td>
<td>2826</td>
<td>3101</td>
<td>5927</td>
<td>3088</td>
<td>58.84% 41.16%</td>
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<td>6. Southern Division</td>
<td>403</td>
<td>312</td>
<td>715</td>
<td>370</td>
<td>72.70% 22.30%</td>
</tr>
<tr>
<td>7. Western Division</td>
<td>1088</td>
<td>1076</td>
<td>2164</td>
<td>1074</td>
<td>77.70% 22.30%</td>
</tr>
<tr>
<td>8. Northern Division</td>
<td>2579</td>
<td>2564</td>
<td>5143</td>
<td>2514</td>
<td>67% 33%</td>
</tr>
<tr>
<td>Total</td>
<td>10988</td>
<td>11313</td>
<td>21801</td>
<td>10830</td>
<td>73.30% 27%</td>
</tr>
</tbody>
</table>

Source: Kachin Education Department

<table>
<thead>
<tr>
<th>School Name</th>
<th>Student in total</th>
<th>Taking Exam</th>
<th>Passed Exam</th>
<th>Failed Exam</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School Laiza</td>
<td>36</td>
<td>33</td>
<td>69</td>
<td>33</td>
<td>94% 6%</td>
</tr>
<tr>
<td>Mai Ja Yang</td>
<td>8</td>
<td>7</td>
<td>15</td>
<td>8</td>
<td>87.5% 12.5%</td>
</tr>
<tr>
<td>Htoi Ningshawng</td>
<td>8</td>
<td>7</td>
<td>15</td>
<td>8</td>
<td>87.5% 12.5%</td>
</tr>
<tr>
<td>External</td>
<td>4</td>
<td>4</td>
<td>8</td>
<td>4</td>
<td>100% 0%</td>
</tr>
<tr>
<td>Total</td>
<td>92</td>
<td>82</td>
<td>174</td>
<td>20</td>
<td>94.22% 5.78%</td>
</tr>
</tbody>
</table>

Source: Kachin Education Department
ceasefire broke down in 2011, these ties have been cut, and according to South and Lall, an official Kachin State government decree was issued disallowing these students from taking the exams.\textsuperscript{14}

During the ceasefire period, the Myanmar government and KIO had a verbal agreement which allowed students attending Standard 10 (Grade 11) in KIO schools to take the matriculation exam in Myanmar government-controlled area schools. But this verbal agreement ceased when the conflict resumed and the Myanmar government changed its system to only allow exams in the eighth standard. This also could mean lower grades for the KIO education and let them enter into the legal fold. There has been no further discussion over education or health issues since then, even during the peace process negotiation. Those students become the victims of political conflict and their dreams have vanished because of the political conflict that has now lasted over six decades.

Moreover, if the situation continues like this, there will be further misunderstandings between the KIO and the government and likely lost trust from the Kachin people as well. That will have a direct or indirect impact on the current peace process, and the wider gap will also affect ethnic national reconciliation. Therefore, education should not be politicized by any party and the needs and future of

\textsuperscript{14}Kim Jolliffe and Emily Speers Mears, Strength in Diversity: Towards Universal Education in Myanmar’s Ethnic Areas, published by The Asia Foundation, October 2016.

\textsuperscript{17} A study of Ethnic Kachin Students (from Kachin Independence Organization-controlled areas) in the current Myanmar Education system.
the students who are potential resources for the development of the country should be put first.

The integration of Kachin Students into the Myanmar education system will be beneficial to both sides. This also means an expansion of the workforce which directs greater benefit to the country’s economic development. The creation of difficulty or refusal to allow Kachin students to join government schools will hinder the integration of the Kachin people in Myanmar.

c. Case stories

1) **My name is Dumhpau Hkawn**, and I am 21 years old. I finished Standard 10 in the 2012-2013 school year from high school in Laiza. After that I was thinking of attending nursing school, but it was not possible because my mother could not support me. But one day I received information from my relative who lives in Mai Ja Yang about a French food cooking training program in Yangon. I was able to join the program for one year, and then I worked at an Italian restaurant in Yangon as soon as the training course finished. At that time, I received the bad news that my mother was sick and she asked me to come back home. I was preparing to attend Standard 10 at Mingalardone high school in Yangon, and the recommendation from my high school had already been received. But I resigned from my job and just went back home because my mother was really sick.
Even though I am home, I am always thinking of taking the matriculation exam at a Myanmar government school one day. Later I managed to join a boarding school in Waimaw and tried to attend Standard 10 (Grade 11) around June 2016 but failed. At that time, only my father supported me in trying to attend the Standard 10, but most of my family members and friends were saying that I was crazy. In the beginning, we were informed that it was possible to attend Standard 10 and we believed the government would allow it. But later we were informed that it was not possible to attend the school or to take the matriculation exam. The teacher told us we are only allowed to take the Standard 8 (Grade 9) exam and then attend Standard 9 if we passed the exam. I told our teacher that I don’t have time and money to live at this boarding school and
attend Standard 9 the whole year and had only prepared to attend Standard 10. Later, they told us that we could go back to home for a while since we were finished taking the Standard 8 exam, and could return to take the Standard 9 exam in May as distance education. The teacher also told us we better take the Standard 8 exam even if we don’t have time to attend Standard 9 because it is legitimate already.

I want to finish Standard 10 in the Myanmar government school because from my experience working in Yangon, most of my friends from Yangon were able to join the university as distance education while they worked and later they earned a university degree. But we are unable to do this because KIO cannot provide us with distance education. Nowadays, every job requires a degree, but for us the education is over. Our Standard 10 is not recognized
by the Myanmar government and that makes it really difficult to study in the Myanmar government school.

Moreover, we had many difficulties at the time that we stayed at boarding school in Waimaw, especially financial difficulties. It was also hard to catch up with the study and lessons because I had already taken a break from school while I worked.

Before the conflict resumed in 2011, students from here were able to take the matriculation exam in the schools in Myanmar government-controlled areas. Therefore, I think the Myanmar government is putting pressure on us even though most students from this area want to join the government school. I would openly say that the Myanmar government is suppressing us.

I want to tell the Myanmar government to recognize the education of KIO, for example, whether we pass the matriculation from the KIO or the Myanmar government schools, they should have to recognize them both as equal. We study the same subject and lessons, and the Myanmar government should not discriminate against us saying their education is better than here. They have to recognize and accept the quality of our education. That will be good for everyone.

When we first arrived at the Myanmar government school, they thought that we came from the jungle and knew
nothing. But later they found out that most of the students who come from KIO-controlled areas are more outstanding than the students who are from Myanmar government schools. In the beginning, we also worried and lacked confidence that we would be able to follow the class because they looked down on us. But later we found that we are not bad compared to them.

Some teachers also looked down on us and divided us because we don’t speak Burmese very well and they told us “You come from the KIO/KIA school which is illegal.” If a teacher wanted us to say something they would point and say “The student who is from the illegal school, stand up.”

My dream is to serve my people as much as I can. I really admire politicians and I don’t want to join the army, but I
want to do something for my people by working in an NGO. As for my future plans, I am planning to attend pre-college in Mai Ja Yang. After that I will work as a teacher.

2) My name is Htoi Nan; I am 19 years old. I finished Standard 10 (Grade 11) at a high school in Laiza. But I attended school in my hometown, Bansau Village, until Standard 7. I just moved to Laiza as an Internally Displace Person (IDPs) in 2011 after the fighting resumed. I tried to attend Standard 10 at a school in the Myanmar government-controlled area in 2016 but failed. I joined the Intensive English Program in Mai Ja Yang after I finished high school in Laiza. I would like to take the matriculation exam in a Myanmar government school because the graduate certificate of Standard 10 recognized by the Myanmar government is required whenever you are going to study higher education in Myanmar.

Before there were no problems when you went to join the Myanmar government schools, and I don’t know why we were not allowed to attend this year. We were allowed to attend by taking the entrance exam before, for example, I needed to take the Standard 9 entrance exam if I wanted to join Standard 10. But this year, we were only allowed to take the Standard 8 exam even though we finished Standard 10. Therefore, we just took the Standard 8 exam at No. 2 Basic Education High School (B.E.H.S), Wai Maw and returned home. I was very upset at that time because I just took the test, while not everyone agreed to do that. In the beginning, I
was full of dreams that I would pass the matriculation exam with many distinctions. But in the end I couldn’t accomplish my mission. At that time, there were many military vehicles passing in the areas almost every day while we were also barred from attending Standard 10. I feel very upset that the Myanmar government is discriminating against us so much. In the school, teachers told us we need to take the Standard 8 exam because this makes you legitimate if you are coming from an illegal school. They also said that we can attend Standard 10 if we like, but we were not permitted to take the matriculation exam in the end.

In order to solve this problem, the leaders of both parties have to consider not harming civilians on the matters of education, health and the economy, even though the military fighting means these should be separated. The Myanmar government should not block students who come to attend their schools, because that really harms the future of children and also has a negative impact on the development of this country because this kind of painful experience really destroys their dream. The leaders of both parties have to solve this problem through dialogue.

At present, I am working at a shop owned by Chinese people in Laiza and I have to work from 6:00 AM to 6:00 PM. I want to become a good interpreter in the future.

Section V.

Experiences of the Philippines and Singapore
a. The Philippines

The Philippines, like Myanmar, is also a multiethnic and multilingual nation with more than 170 languages. In the Philippines, most Filipinos speak Filipino as their first language but English as a second language. But article XIV of the 1987 constitution, which addresses language policy in education, provides that: For purposes of communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English. Regional languages are auxiliary official languages in the regions and shall serve as an auxiliary medium of instruction therein. Mother tongue-based multilingual teaching has been successfully integrated in the Philippines, especially in primary education, so that students can express themselves and interact more comfortably in their native languages. This is basic for enriching the classroom experience.

With mother tongue-based multilingual education, students are not only able to easily understand the lessons, thereby increasing student confidence and motivation to learn, but are also able to maintain their culture. This also contributes to the ethnic harmony and peace of the country.

b. Singapore Singapore is an island nation and city state, and is one of the most developed countries in Asia. When we look at Singapore in general, it appears to be a Chinese dominant unitary state. But a closer look reveals the language policy in the country. In Singapore, there are three

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major ethnic groups. Chinese (74.1 %), the Malays (13.4 %), and the Indians (9.2 %). The remaining 3.3 % are classified by census-takers in the category “Others”, and include Eurasians, usually considered “indigenous”, and anyone else not fitting the other three categories. The constitution of Singapore stipulates that “Malay, Mandarin, Tamil and English shall be the four official languages of Singapore” and specially recognizes the Malay as an indigenous people, with their language as the national language of Singapore. This shows respect and recognition of other ethnic minorities in the country. Apart from that however these four official languages are constitutionally enshrined as being equal.

Moreover this kind of multilingual system is beneficial to the education sector as well. There is no racial discrimination in any institutions, which contributes to ethnic harmony. As a result, Singapore has enjoyed economic growth and become one of the richest countries in the world.

Section VI.

Conclusion and recommendations

As the country moves forward with prolonged political conflict and civil war, many Kachin students from KIO/KIA-controlled areas are becoming the victims of this conflict. Myanmar as a signatory

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16 Jakob R. E. Leimgruber, The management of multilingualism in a city-state: Language policy in Singapore,
17 ibid
country to certain international conventions needs to fulfil its obligations. Thus, the Kachin students from KIO-controlled areas should not be left out of the current education system. Both parties should consider the education of Kachin students from KIO-controlled areas and education should not be politicized, as it harms the education of students. The education issue should be put on the agenda of every peace process and political dialogue between the Myanmar government and the KIO. The government also needs to act as a facilitator in order to create federal education policy that does not leave behind the voices of ethnic minorities and participate in the education reform process. Moreover, a multilingual education policy should form part of a long term, dynamic solution to supporting Myanmar’s rich and unique cultural and ethnic diversity. All stakeholders should coordinate and work together to improve the situation. Education must be the platform that enables the Kachin student integration process effectively.

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