

YANGON UNIVERSITY OF ECONOMICS
MASTER OF DEVELOPMENT STUDIES PROGRAMME

AN ANALYSIS OF MONASTIC EDUCATION
IN EAST DAGON TOWNSHIP

HUNNY AUNG
MDevS-2(13th BATCH)

SEPTEMBER, 2018

ABSTRACT

The purpose of the present study is to assess the role of Buddhist monastic education system which provides education service in Myanmar and to identify its administrative and management. An overview of monastic education system and a detailed account of monastic education schools in East Dagon Township, Yangon Region are given. To get more information, qualitative study was done by conducting key informal interview, principals of monasteries and teachers from survey. Educational service provided by these schools is in great demand leading to a dramatic increase in numbers of schools and students study there. The monastic schools play a significant role in achieving universal primary education by being available, accessible, affordable, effective and efficient in their service to children for poor families. Monastic Schools have very little government support, and have traditionally relied on community donations. The challenges that have been found in the study are teachers' salaries, school infrastructure and administrative systems.

ACKNOWLEDGEMENT

First of all, I would like to express my highest gratitude to Professor Dr. Tin Win, Rector of the Yangon University of Economics, Professor Dr. Tun Aung, Pro Rector, Yangon University of Economics and Professor Dr. Ni Lar Myint Htoo, Pro Rector, Yangon University of Economics, Professor Dr. Cho Cho Thein, Programme Director of Master of Development Studies Programme, all the teachers, current and retired professors, lecturers, assistant lecturers and tutors who spend their precious time for their lectures to us and conveyed their academic knowledge, shared their invaluable experiences and mentored the students with great patience.

Secondly, allow me to take this opportunity to render my heartfelt thanks to my supervisor, Daw Thin Thin, Lecturer, for her precious time spending in close supervision on this research paper and her kind guidance and advice given to me to be able to complete a quality and successful thesis paper.

Thirdly, I am deeply grateful to all the abbot principals of monastic education schools in East Dagon Township Yangon region and all the other responsible persons interviewed for providing quality data and relevant information, for sharing the related documents and for allowing me to prepare this paper.

Moreover, I thank all my classmates for their kind help, understanding and sharing their knowledge among us throughout the academic year from 2016 to 2017.

TABLE OF CONTENTS

	Page
ABSTRACT	i
ACKNOWLEDGEMENTS	ii
TABLE OF CONTENTS	iii
LIST OF TABLES	v
LIST OF ABBREVIATIONS	vi
Chapter-I INTRODUCTION	
1.1 Rationale of the Study	1
1.2 Objective of the Study	2
1.3 Method of Study	2
1.4 Scope and limitations of the Study	2
1.5 Organization of the Study	2
Chapter-II LITERATURE REVIEW	
2.1 Definition of Education and Monastic School	3
2.2 Benefits of Education	4
2.3 Non-Formal Education Vs Formal Education and Informal	5
2.4 Advantages and Disadvantages of Formal Education	6
2.5 Advantages and Disadvantages of Non-Formal Education	7
2.6 Advantages and Disadvantages of Informal Education	7
Chapter-III EDUCATION IN MYANMAR	
3.1 Background History of Education in Myanmar	10
3.2 Education System in Myanmar	12
3.3 Role of Monastic Education in Society	14
Chapter-IV ANALYSIS OF SURVEY DATA IN THE STUDIED AREA	
4.1 Profile of East Dagon Township	16
4.2 Survey Design	17
4.3 Analysis of Survey Data	17

4.4	Opportunities and Challenges of the Monastic Education School in East Dagon Township	31
4.5	Visions and Future Plans	32
Chapter-V	CONCLUSION	
5.1	Findings	33
5.2	Suggestions	35
	References	38
	Appendices	

List of Tables

Table	No.	Page
Table 2.1	Comparison of Features of Assessment in Non-Formal Informal and Formal Learning	9
Table 3.1	The Ages of Children and Schools Grades Relating	12
Table 3.2	Education systems in selected ASEAN countries in 2013	13
Table 4.1	List of monastic schools in East Dagon Township	16
Table 4.2	Infrastructure of the monastic schools	18
Table 4.3	Number of teachers by Gender	19
Table 4.4	Number of teacher by qualification	21
Table 4.5	Sources of funds for operating school	23
Table 4.6	Types of staffs in school	24
Table 4.7	Payment for Teachers	25
Table 4.8	Administrative system for teachers and students	27
Table 4.9	Number of students	29
Table 4.10	Teachers and students ratio of Primary School	30
Table 4.11	Teachers and students ratio of Post Primary School	31

List of Abbreviations

ASEAN	Association of South East Asia Nations
AY	Academic Year
CCA	Child-Centered Approach
EFA	Education for All
INGO	International Non-Government Organization
MEDG	Monastic Education Development Group
MES	Monastic Education School
MOE	Ministry of Education
MORA	Ministry of Religions Affairs
NGO	Non-Government Organization
No	Number
SDG	Sustainable Development Goals
TEO	Township Education Office
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER I

INTRODUCTION

1.1 Rationale of the Study

Education is essential for a satisfying and rewarding life and also fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. At the same time education plays a key role in the ability of a developing country to absorb modern technology and to develop the capacity for self-sustaining growth and development. Education can also be seen as vital components of growth and development as input to the aggregate production function. Their dual role as both inputs and outputs gives education their central importance in economic development. One of the Sustainable Development Goals 4-Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. More equitable distribution of education is correlated with lower poverty and inequality and faster economic growth.

Education is the essential point which opens the door to a better and well-disciplined community. From this, it cannot be denied that everyone needs education.

Making education free and accessible for everyone based-on compassion is the theme of all Buddhist monastic schools.

Monastic Schools provide free education together with ethical improvement, food and shelter at costless especially for children from needy families and orphans. These opportunities are not available in government schools and private schools. Therefore, Buddhist monastic schools stand as great a expectation of poor and indigent families. The monastic schools are ensuring the access to education to the Myanmar Children.

In Myanmar monastic schools become important providers in delivering the education but there is generally lack of budget for most of schools which are essential for long run standing of these schools. East Dagon Township is located in the country side of Yangon. Most of the poor families who cannot send their children to formal schools rely on the monastic schools for their education in which children can attend

to the schools near their houses. Long-term standing of these schools is very important for the poor families' education. Thus, this factor motivates studying the current conditions of monastic school in Myanmar, specifically, East Dagon Township.

1.2 Objective of the Study

A major aim of this study is to examine the challenges and opportunities of monastic education schools which can affect on the long term standing of the monastic schools in East Dagon Township.

1.3 Scope and Limitations of the study

Even though there are many monastic educations in each township of Yangon Region, this study only focuses on the 11 monastic schools from East Dagon Township because households in East Dagon Township can't afford to send their children to government schools. This study emphasize between KG- Grade 8. This study is an analyzed based on survey data in the period of 2018-2019 Academic Year.

1.4 Method of Study

This study applied a descriptive method by using both of primary and secondary data in order to fulfill the objective, the major opportunities and challenges of monastic schools. The required data were collected from survey method 11 different monastic education schools from the East Dagon Township, Yangon Region. The secondary data and information for the research are taken from the relevant internet websites and Ministry of Religious Affairs.

1.5 Organization of Study

This paper consists of five chapters. Chapter one is the Introduction. It includes the rationale, objective, method, scope and limitations, and organization of the study. Chapter two contains the literature Review. Chapter three gives the background of the general information about the monastic education. Chapter Four analyzes the survey data of monastic education schools in East Dagon Township, Yangon Region. Chapter Five describes the findings of this study and some suggestions as conclusion and suggestions.

CHAPTER II

LITERATURE REVIEW

2.1 Definitions of Education and Monastic School

Education is defined in the Oxford English Dictionary as "systematic training and instruction designed to impart knowledge and develop skill".(Hornby, 2005)

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values for one generation to another.

Education has been defined differently by different people. Education is the process by which human capital is enhanced through increases in knowledge and the development of skills like nutrition and health. Education is both on consumption of goods and on investment that yields a stream of benefits into the future.

According to T.W Schultz, theorized a nation's capability to productively use physical capital is a function of its level of human capital and that if human capital does not increase along with physical capital, then economic development cannot proceed. He further observed that human capital is more likely to be the constraint to development because foreign investors are eager to invest in physical capital, but not in human capital.

Econometric studies provide very strong and consistent evidence that more educated workers are more productive and that they earn higher salaries (Psacharopoulos, Patrinos, 2004). These results support Adam Smith's view that acquired abilities are a form of capital.

Schultz's theory mentioned that human capital and physical capital are complementary is correct, then education has both direct and indirect effects on national income, and estimates of the returns to investment in education should take both into account.

Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their

fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environmental and development issues. Both formal education and non-formal education are indispensable to changing people attitudes (UNESCO, terminology of adult education directorate of adult education, 1992)

Monastic education refers to a nationwide network of schools run by monasteries that have long provided free education to girls and boys of all backgrounds, mostly attracting students from poor ethnic and migrant communities.

As an article of Myanmar Time Journal (2005), the author named Zaw mentioned that monastic school in Myanmar is defined as the children attend the monasteries to acquire literacy and numeracy skills as well as knowledge of the religious and cultural teaching. Monastic education provides government curriculum and ethics and moral foundation in Monastic school, Myanmar.

2.2 Benefits of Education

M. Chowdhury studied that most people agree that education is one of the main components that allow people to better themselves. People have many benefits of education. There are poverty reductions, higher income, promotes equality, health benefits, economic growth, discourages crime, environmental benefits, reduces gender based violence, reduces child marriage, reduces maternal death rates.

Many children living in extreme poverty do not have access to basic education, and lack of education is considered the root cause of poverty. One of the benefits of education is the possibility of earning a higher income. An educated person has a better chance of getting a higher paying job. Education is one of the greatest equalizers. There are equal opportunities for everyone regardless of race, gender or social class, equal access to education is necessary. Children of educated mothers have a higher chance of living a healthier life. Countries with high literacy rates have citizens with high per capita income. Education improves opportunities and it also helps people avoid these harmful activities. Green industries will rely on a highly skilled, educated workforce and education can make farmers more knowledgeable about sustainability in agriculture. Additionally being able to read and write enables a person to be more aware of environmental issues. Education can also positively affect people's mindset, thereby discouraging violence. Education can reduce dangerous conditions, as each year of secondary education reduces the likelihood of marrying as

a child by five percent. So, completion of secondary education is strongly correlated with girls delaying marriage. Maternal death rates would drop by two-thirds if all mothers received primary education.

Many of these benefits of education are interrelated in that they work together to improve a person's conditions in life. The lack of access to education contributes to greater problems such as poverty, inequality and sometimes even crime and violence. Just building a school in a remote area might help hundreds of children rise out of poverty.

2.3 Non-Formal Education Vs Formal Education and Informal Education

Formal learning refers to what takes place in the education and training system of a country. It is official, structured, organized by public organizations or recognized private institutions and results with formal certification and formal level of qualification which is recognized by relevant national educational authorities. Formal education is usually organized as full-time education is usually organized as a continuous process with defined stages. Formal education encompasses primary, lower and upper secondary education, higher and university education that culminate in the achievement of a degree or a professional qualification or diploma or a recognized certification as well as adult education programs.

Non-formal learning is characterized by a deliberate choice of the person, which takes place outside of the systems mentioned above, in any organization pursuing educational and training purposes, even volunteering, the national civil service, private and social service and in enterprises. Thus, non-formal education is any type of structured and organized learning which is institutionalized, intentional and planned by an educational provider, but which does not lead to formal level of qualification recognized by the relevant nation education authorities. People of all age groups can participate in non-formal education which can be offered through courses, workshops, seminars (UNESCO, International Standard Classification of Education, 2011).

Informal learning, lastly, is also developed whether or not there is a deliberate choice and is realized in the performance, by any person, of activities in everyday situations and interactions that take place in them, within the context of work, family and leisure i.e. it is without external support and is not institutionalized. In the educational process, therefore, the soft dimensions come into play such as teaching

styles and management of interactions that enable, especially those who do not have access to the resources that allow them to be active and able participants, to make use of knowledge to achieve their personal ambitions. Furthermore, this also attenuates or reinforces motivations, expectations, intentions, self-representations and practices of inclusion and exclusion, discrimination and social hierarchisation.

Informal education can be seen as "learning that goes on in daily life. In young adulthood, the concept of education in formal, non-formal and informal contexts in a lifelong learning perspective is crucial because it should be one of the solutions to improve the employability of people and the responsibility of individuals in uninterruptedly feeding their own social, intellectual and cultural capital.

2.4 Advantages and Disadvantages of Formal Education

J. Ito said that one of the great advantages of a formal education is that someone will be credentialed and it will help him or her to get a job. Degrees and credentials will also help in a variety of situations where people care about credentials. The difficulty of getting into some universities and the work required to graduate will signal status and character to many people.

The other advantage, which depends a great deal on the learning style, is that someone is likely to learn useful things. Formal education is structured and there is a lot of evidence that traditional formal education isn't the most effective way to learn for some people.

J. Curado mentioned that the large numbers of coaches will learn the same information and processes at the same time. If properly designed, the course content should be accurate and up to date. People learning through formal training program come up to speed faster once they start their jobs. Properly designed formal training program can include a variety of methods to appeal to all learning preferences and conform to adult learning principles.

J.A Pickett defined formal education as an organized education model which is structured and systematic. This model presents rather a rigid curriculum that corresponds to laws and norms. It's presentational education. This means that there are students, teachers and institution involved. Schools and universities use this method to teach their students. Formal education institutions are administratively, physically and curriculum organized and required from students a minimum classroom attendance. Formal education leads to a degree or diploma at the end of the

formation. Large numbers of coaches will learn the same information and processes at the same time. If properly designed the course content should be accurate and up to date.

A. Pandey argued the accuracy and currency of learning materials are of superior quality in informal learning environment. Employees are able to transfer their learning into performance faster when they are in formal learning programs. Formal learning programs can cater to a variety of learning needs and learning styles.

Assessments have a punitive, obeying and mono-directional methodology, and this fails to stimulate the students. But it also fails to provide for their active participation during this progress. There's also another cause to this failure: the students' standards, values and attitudes are not considered in this education model (Pickett, 2013).

2.5 Advantages and Disadvantages of Non-formal Education

Non-formal education has an adopted strategy where the student attendance is not fully required. The educative progress in non-formal education has a more flexible curricula and methodology. This activities or lessons of the non-formal education take place outside the institutions or schools. Non-formal education is focused and the student and this will have as result that the student participates more. When the needs of the students change the non-formal education can react quicker because of its flexibility. Non-formal education is well planned and no need of any school system. It is not necessary to conduct exam on regular basis (K, 1982).

D. Dixon said non-formal education has numerous advantages in personal development in comparison to traditional formal education. The main advantage of non-formal education is its flexibility and ability to adapt to individual people's current needs and the continual changes in society.

The disadvantages of non-formal education are (i) the attendance is inconsistent, (ii) it doesn't result in a degree or diploma (iii) teachers are not trained but have experience.

2.6 Advantages and Disadvantages of Informal Education

Informal education covers a vast array of learning that all people take part in, in their lives every day. It covers activities like individual and personal research on a subject or interests for themselves by using books, libraries, informal trainers, the

internet or other resources. Informal education also includes aspects whereby the individual seek or want to learn a specific skill or when they look into a certain area and don't use formal or non-formal ways to learn. But informal education means also learning things without the learner religion. This can be any kind of information that the learner picked up from the television, radio, conversation with family or friends (K, 1982).

Why informal learning so popular and easier for learners is because of the freedom to explore and degree of knowledge to acquire and also the order in which knowledge to acquire and also the order in which knowledge is gained all are determined by the learner. Benefits of informal learning:

John Laskaris mentioned that gathering and collecting the desired knowledge is easier today owing to the exhaustive media and devices in this day's informal learning experiences or prerequisites. All needs is the willingness to complete their learning. Learning informally is more relaxing and less threatening or most people. With no example or project to complete within limited schedule, many learners commit to learning a new skill or a concept readily. In an informal setting will find SMEs willing to share more knowledge than ever! So, if someone has groups of expert in his or her organizations simply arranges an informal meeting and have them share their expertise. Better yet, make them leaders in the online community where employees post question and they can answer them. A low – state, no host spot setting is idea for this kind of knowledge is easier today owing to the exhaustive media and device. Informal learning does not require any prior learning experiences or prerequisites. All of need is the willingness to complete learning. Learning informally is more relaxing and less threatening for most people. With no exam or project to complete within limited schedules many learners commit to learning a new skill or a concept reality. Informal learning is close to natural learning. People tend to follow the path way that best suits their individual needs. Lifelong learning is a great example of informal learning.

J. Curado also pointed out that creating informal learning situations can be less costly and more time efficient given all of the social media technologies and electronic devices. Learning informally can be more personal and less intimidating for some people. Experts may be more willing to share their knowledge with other this way. Since learning this way happens more naturally during the flow of someone's work day, people may be less likely to resist learning.

Informal education is often used in formal or non-formal education as a method of teaching. When television programs films or internet used to study. Many people can also receive an informal education by reading many books from a library (or) education website. This is called the self-education.

There are no disadvantages of informal education. A formal education gives a more negative view on the education because of the punitive and obeying features. The curriculum is based on the norms and laws gives by government/institution while the students' needs and interests fade.

Non-formal education on the hand succeeds to convert the interests and needs of the students in a flexible and adapted formation (K, 1982).

Table (2.1): Comparison of Features of Assessment in Non-Formal, Informal and Formal Learning

Formal Education	Informal and Non-Formal Education
Quantitative assessment methods dominate	Qualitative assessment methods dominate
The main assessor is the teacher	Integration of assessment methods dominate
Oriented towards measurable learning achievements, which are assessed at the end of the course or topic	Assessment through the process, promoting self-progress, recording individual accomplishment and development
Assessment results are expressed in points and percentages regarding standards	Learning assessment expressed verbally in a particular context, weak
Prevalence of declarative knowledge and reproduction	Prevalence of operative knowledge, integration of operative knowledge
Assessment as objective reality	Meaning of context in assessment
Learning achievement are easier to assess	Complex assessment

Sources: (Ministry of Education of the Slovak Republic, 2009)

CHAPTER III

EDUCATION IN MYANMAR

3.1 Background History of Education in Myanmar

The education in Myanmar has been regarded as important and significant, traditionally, boys were thought at the monastery school, where they would learn Burmese and basic arithmetic skills. In the past, all boys who are eight to ten years old would learn about Buddhism and be taught to read and write. These schools receive many young men some education. Under the system, few women were educated, their education too place mainly at home.

However, British colonial rule caused a shift towards a westernized education system Christian missionary schools were opened in major cities to serves as preparatory schools throughout the British Colonial Period. These schools aimed at the upper classes and since the rest were not affordable to achieve that kind of education, monastic education still served for that gap. Under the British colonial, the country achieved a high level of education. During British colonial rule, education access for women improved. This missionary school had existed together with national schools during the parliamentary Democracy period up to 1962. But during the Socialist Period, all schools were nationalized and free education war provided.

Today, free education for all pupils in state schools, from the primary to the university level. Private schools were allowed in their own school buildings under the registration of "Private schools Act 1951".

3.1.1 The Education in Colonial Era

In colony era, there are three kinds of schools; English Schools, English-Myanmar Schools and Myanmar Schools according to British Education. The first English school in Myanmar was Doctor Prite School from Inwa, Naypyitaw of Ba GyiDaw Phaya's reign. English Schools were opened at Mawiamyaing in 1835, at Kyauk Phyu in 1837 and at Sittwe in 1844.(evolving education in Myanmar)

In 1884-1885 Yangon College was opened at the Yangon Governmental High School, in 1920, it became Yangon University College. Judson College was the rival of Yangon College. IN 1920, the Yangon University was formed by combining the two colleges.

In 1920, the national colleges and schools became popular because of the first students strike. At the Diaki Era, some national schools were closed and it was separated into Government Schools and Government supported Schools. There were three kinds of schools; primary, middle and high schools.

In Colony Era, English is important for British Government But, people from English and English-Myanmar Schools could only be clerks and mayors. People from Myanmar Schools could only be Myanmar teachers, survey clerks and vaccinates. The colleges were closed during the World War II. There were Myanmar Schools and Japanese Schools from Japanese military.

3.1.2 The Education in Independence Era

In Independence Era, there were Government Schools and Private Schools according to creation of new life project and was learnt since grade 5. The mandatory system of Basic Education was started. It educated from primary to college for free. There were no small Colleges and Science Schools were opened. The aim of government is to keep the national culture.

In 1962, revolutionary council changed the system of education. That system is the education system based on the high moral. Science Education is the priority. The Bachelor of Arts would be the priority for State Culture and Arts Conservation and Development.

The University Education System was started from 1964. There were two kinds as Arts and Science University and Career University. It cheered upon research especially (Thu, 2017).

3.1.3 The Education Nowadays

The aim of Government Nowadays is to build the peaceful, modern and developed country. Therefore the 30 years projects of national education development were planned to development human resources. 21st Century is the education era and the environment is the education field. So, they are performing by aiming the education system for the development of human society system.

In the sector of basic education system, they are carrying out to be able to educate everyone of student level according to the rule of basic learning for everyone to fulfill their aim. They leveled up the teaching schools as Education College.

They are opening the multi-media classrooms at the Basic Education Schools and are training the use of computer. Now, we can learn from CD, VCD, Internet and Intranet by using computers.

In Advanced Education Sector, they are implementing for the sector of the development of human resource, research, continuous society, improving education, national standards and keeping up the nation.

3.2 Education System in Myanmar

The basic education system at the time of the 2014 Census comprised five years of Primary School, four years of Lower Secondary (Middle school) and two years of Upper Secondary School (High school), totaling 11 years. The ages of children and school grades relating to these levels of education together with the equivalent levels of education is classified by UNESCO'S.

Table (3.1) The Ages of Children and Schools Grades Relating

Pre-school	Age 4-5	Grades
Primary school	Age 5-9	Grade 1-5
Lower Secondary / Middle School	Age 10-13	Grade 6-9
Upper Secondary/High School	Age 14-15	Grade 10-11
Higher education	Over 15	

Source: Census Report, Volume 4 H

Internationally, 'basic education' means primary and lower secondary school. These levels are often compulsory. However, the terminology used by the Ministry of Education (MOE) in Myanmar will be followed in this report. Thus, for the purposes of the analyses of the 2014 Census data, 'basic education' comprises primary, lower secondary (Middle school) and upper secondary (High school). The current structure of basic education is: primary level (from Grade 1 to Grade 5); lower secondary level (from Grade 6 to Grade 9); and upper secondary level (from Grade 10 to Grade 11). Thus, the basic education system may be described as a 5-4-2 system. All children aged five years have the opportunity to enroll in Grade 1.

Table (3.2) Education systems in selected ASEAN countries in 2013

Country	System	Years of schooling	Starting age
Brunei Darussalam	6-5-2	13	6
Cambodia	6-3-3	12	6
Indonesia	6-3-3	12	6
Lao PDR	5-4-3	12	6
Malaysia	6-3-2	11	6
Philippines	6-4-2	12	6
Singapore	6-4-2	12	7
Thailand	6-3-3	12	6
Viet Nam	6-3-3	12	6
Myanmar	5-4-2	11	5

Sources: Census Report, Volume 4 H, ASEAN State of Education Report, 2013

Education For All (EFA) is an international initiative, led by UNESCO, and was first launched in 1990 to bring the benefits of education to ‘every citizen in every society’. To realize this aim, a broad coalition of national governments, civil society groups, and development agencies such as UNESCO and the World Bank Group committed to achieving six specific education goals:

- (1) Expand and improve comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
- (2) Ensure that by 2015 all children, particularly girls, those in difficult circumstances, and those belonging to ethnic minorities, have access to and complete, free, and compulsory primary education of good quality.
- (3) Ensure that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programs.
- (4) Achieve a 50 per cent improvement in adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.
- (5) Eliminate gender disparities in primary and secondary education by 2005, and achieve gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality.

- (6) Improve all aspects of the quality of education and ensure the excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.(Department of Population, 2017)

3.3 Role of Monastic Education in Society

The monastery in a village is a center of social life. It is supported through the joint effort of the whole village community. Monasteries in Burma have always been centers for education for the people. In pre-colonial times, Burmese society was, like few other Asian societies, literate. Monastic schools only educate a new generation of novices but they also widen the curriculum for other children. They usually accept all village children who cannot afford to go to a state school or who have difficult access regarding distance. The education in monastic school is free, often accompanied by free meals and lodging.

Myanmar monasteries are also a place for preservation and transmission of Myanmar cultural heritage. The children are taught basic morals and civil, social rights and duties towards the others.

Monastery buildings are usually of better quality and provided with better equipment than any of the village houses. It is possible that the monastery is the only place in the village with electricity, and what is more radio or television is available. It is the first place where all the news is received and distributed.

3.3.1 Background History of Monastic Education

The monastic school system in Burma is an old education system with a very long history, dated back to the 11th Century King Anawrahta period. The schools provided important educational needs throughout Myanmar's history and they were the only source of education for sorts of lives ranging from royal princes to unskilled workers until colonial period. The Buddhist monastic schools helped to give Burma a rate of literacy considerably above those of other East Asia countries in the early 1990s (Monastic Education Development Group).

The monastic school system in Myanmar operates over 1,700 schools catering for over 300,000 children. Yangon is the Region with third largest number of monastic education schools after Mandalay and Sagaing. There are 228 monastic

education school in Yangon Region in 2018-2019 Academic Year. Out of these 44 schools are nunnery education schools.

There are 4 districts in Yangon Region – East, West, South and North. North District has the largest number of schools (87) and West District has the smallest number (24). East and South Districts have 67 and 50 school respectively. East and South Districts have 22,525 students and 14,025 students. West District has 4,686 students and the North District has the largest amount of students, 36,285 students.

3.3.2 Current Condition of Monastic Education

The monastic schools assist in providing basic education needs of the country especially for children from needy families and orphans, filling the significant in the education system. Supplementing the government elementary school, they provide underprivileged children of the basic education needs exactly as it does in elementary school by using the same curriculum.

The monastic school system in many operates over 1,700 schools creating for 300,000 children in 2018-2019 Academic Year. The operation and finance rely heavily from donation and collaboration from the public. The feeds of most of the students at the school were covered by these donations, and some parents were able to make a small contribution.

Monastic school has received very little, if any government funding in the past. Although the government had recent begun to support the salaries of teachers in monastic schools, resources remain limited with many teachers working voluntarily there is a lack of basic facilities, teaching and learning material and inadequate sanitation and hygiene facilities in many schools.

The schools required to register in ministry of religious affair and closely with township education authority to be officially recognized. The government education system fails to actively include some marginalized groups including those in remote and conflict areas, migrant children, working children, those in poor health, children from linguistic minority groups and children with disabilities. The monastic schools system accepts and supports these children to achieve an education.

CHAPTER IV
ANALYSIS OF SURVEY DATA IN THE STUDIED AREA

4.1 Profile of East Dagon Township

East Dagon Township is located in the eastern most part of Yangon, Myanmar. The township comprises of 54 wards and three village tracts. It shares borders with Hlegu Township in the north, North Dagon Township in the west and South Dagon Township in the south and west. The township has 19 primary schools, 4 middle schools and 2 high schools. There are 11 monastic education schools in East Dagon Township, Yangon Region. All of these schools were surveyed for this study. The table below shows the names, locations and levels of these schools.

Table (4.1) List of monastic Schools in East Dagon Township

Sr.	Name of Schools	Established Year	Address	Level of Schools
1	Nyaung Tone	1993	Kyansittar Road, (7) Award	Advanced Primary
2	Pin Lae Bu	1993	Min Let War Street, (12) Ward.	Primary
3	Thiri Mingalar	1993	Shwe Hlan Bo Street, (12) Ward	Primary
4	Aye Yeik Thar	2004	Ta Kaung Street, (133) Ward.	Primary
5	Oak Pho	1995	Ywama Street, Oak Pho Village, Eastern Malit Villages Group	Primary
6	Kyar Ni Kan	2005	Ywama Street, Kyar Ni Kan Village	Primary
7	Magadi Tharsi	2007	Kyay Tine Su(2) Street, (13) Ward	Advanced Primary
8	Ananda Myittar	2013	Nawaday Street, (126) Ward	Advanced Primary
9	Zabu Dipa	2014	Extended (1) Ward.	Primary
10	Chan Thar Aung (Nun)	2003	Thingaha Street, (155) Ward.	Advanced Primary
11	Teikkhayama (Nun)	2010	(5) Ward	Advanced Primary

Source : Survey Data (August, 2018)

From the table mentioned above, it can be seen that over one half of the schools are primary level (6 out of 11). The primary level starts form KG, Grade 1 to 4 and the post-primary level are in addition to these grades, teaches grades 5, 6 and 7 are in addition to the primary level grades. 54.5% of school is primary level, followed by 45.5% of schools is post-primary level. So, monastic schools are mostly engaged in primary level and that is why these schools are important in the basic education for those children who have difficulties to attend regular schools.

4.2 Survey Design

This study analyzed with descriptive method by using primary data. Questionnaire has two types of questionnaire which are (i) administrative category and (ii) basic infrastructure category.

Administrative contains 24 kinds of questions such as number of teachers, number of teachers by qualification, sources of funds, types of staff, payment for teachers, students list, students attendance, exam record and meeting.

Basic infrastructure 9 kinds of questions such as number of classrooms, electricity, toilet and sources of water. This interview survey took in 11 monastic education schools which are in 11 places at East Dagon Township, Yangon Region. This survey questionnaire focused on school administrative system and basic infrastructure. The data collection of the survey is mainly conducted by face interviews. And this study examined selected key per person interviews.

4.3 Analysis of Survey Data

The survey area is primarily focused on the eleven monastic education schools in East Dagon Township. Types of buildings, gender and qualifications of teachers, financial and human resources are assessed during the survey.

4.3.1 Infrastructure (facilities) of Monastic Education Schools

The following table shows the basic infrastructures and facilities such as the type of school building, number of classroom, electricity and toilets in the eleven monastic schools in East Dagon Township.

Table (4.2) Infrastructure of The Monastic Schools

Sr.	Name of School	Type of Building	No. of Classroom	Electricity	Toilet
1	Nyaung Tone	Brick	Halls	Yes	8
2	Pin Lae Bu	Brick	Halls	Yes	3
3	ThiriMingalar	Reinforced concrete	Halls	Yes	5
4	Aye YeikThar	Brick	Halls	Yes	4
5	Oak Pho	Brick/ Wooden	5	Yes	9
6	Kyar Ni Kan	Reinforced Concrete/ Wooden	Halls	Yes	2
7	MagadiTharsi	Reinforced Concrete/ Wooden	15	Yes	12
8	AnandaMyittar	Brick	8	Yes	4
9	ZabuDipa	Brick/Wooden	7	Yes	5
10	Chan TharAung (Nun)	Brick	Halls	Yes	7
11	Teikkhayama (Nun)	Brick/ Wooden	12	Yes	7

Source : Survey Data (August,2018)

The table shows that, among the schools, 5(45.5%) brick buildings, 1(9%) are reinforced concrete buildings, while 5 (45.5%) schools are both brick and wooden. The type of school building is also important for the students. A fine school must have well-enough protections from any weather conditions and excellent learning environment.

Regarding the classrooms, only five monastic schools have separated classrooms for different grades. And other 6 schools only have a common room and which is partitioned into classrooms. Some of them are not even partitioned the common room. According to the interviewees, that is more convenient in the cases when a teacher has to teach more than one class.

The presence of toilets in sufficient number is one of the basic needs for convenience as well as personal hygiene of the students and teachers at a school. 3(27.3%)of monastic schools did not separate the toilets for teachers and students. 8(72.7%)of monastic schools have separated toilets for teachers and students. According to the interviewees, the monastic education schools have sufficient number of toilet. The number of toilet is also related to the level of hygiene and sanitation concerns of each school.

4.3.2 Number of Teachers by Gender

The table shows the number of teacher in monastic education schools can be categorized into four-males, monks, nuns and female teachers.

Table (4.3) Number of Teachers by Gender

Sr.	Name of School	No. of Teachers				
		Male Teacher	Female Teacher	Monk	Nun	Total
1	Nyaung Tone	5	5	-	-	10
2	Pin Lae Bu	1	6	2	-	9
3	ThiriMingalar	2	5	1	-	8
4	Ayle YeikThar	-	5	-	-	5
5	Oak Pho	1	4	-	-	5
6	Kyar Ni Kan	1	1	3	1	6
7	MagadiTharsi	1	20	3	-	24
8	AnandaMyittar	3	7	1	-	11
9	ZabuDipa	1	5	-	-	6
10	Chan TharAung (Nun)	2	5	-	3	10
11	Teikkhayama (Nun)	4	18	-	1	23

Source: Survey Data (August, 2018)

The table shows that only one school has teachers of all categories. The majority of the teachers in 11 monastic education schools are male and female. Only five schools run with monks and three schools run by nuns. Nyaung Tone monastic education school have (5) male teachers and (5) Female teachers. This monastic education school has an equal number of teachers in gender. Pin Lae Bu monastic education school have (1) male teacher, (6) Female teachers and (2) monks. The

percentages of male teacher is (11.1%), percentages of female teacher is (66.7%) and percentages of monk is (22.2%) in that monastic school. ThiriMingalar monastic education school have (5) Female teachers, (2) male teachers and (1) monk. The percentages of male teacher is (25%), percentages of female teacher is (62.5%) and percentages of monk is (12.5%) .

AyeYeikThar monastic education school have (5) Only Female teachers. The percentages of teacher is (100%) female. Oak Pho monastic education school have (4) Female teachers and (1) male teacher. The percentages of male teacher is (20%) and Percentages of female teacher is (80%).Kyar Ni Kan monastic education school have (1) Female teacher, (1) male teacher , (3) monks, (1) nun Thus , percentages of male teacher is (16.7%), percentages of female teacher is (16.7%), percentages of monk is (50%) and percentages of nun is (16.7%).

MagadiTharsi monastic education school have (20) Female teachers, (1) male teacher and (3) monks. So percentages of male teacher is (4.2%), percentages of female teacher is (83.3%) and percentages of monk is (12.5%).AnandaMyittar monastic education school have (7) Female teachers, (3) male teachers and (1) monk. Hence, percentages of male teacher is (27.3%), percentages of female teacher is (63.6%) and percentages of monk is (9.1%).

ZabuDipa monastic education school have (5) Female teachers and (1) male teacher. Thus Percentages of male teacher is (16.7%) and Percentages of female teacher is (83.3%).Chan TharAung nunnery education school have (5) Female teachers, (2) male teachers and (3) nun. Then, percentages of male teacher is (20%), percentages of female teacher is (50%), percentages of and percentages of nun is (30%).Teikkhayama nunnery education school have (18) Female teachers, (4) male teachers and (1) nun. Hence percentages of male teacher is (17.4%), percentages of female teacher is (78.3%), percentages of and percentages of nun is (4.4%).

4.3.3 Number of teachers by Qualification

The teachers in monastic education schools can be categorized into four- males, monks, nuns and female teachers.

Table (4.4) Number of Teachers by Qualification

Sr.	Name of School	No. of Teachers According to Qualification			
		Middle	High	Graduate	Total
1	Nyaung Tone	-	-	10	10
2	Pin Lae Bu	-	8	1	9
3	ThiriMingalar-	-	3	5	8
4	Aye YeikThar	-	1	4	5
5	Oak Pho	-	1	4	5
6	Kyar Ni Kan	-	3	3	6
7	MagadiTharsi	-	-	24	24
8	AnandaMyittar	-	3	8	11
9	ZabuDipa	-	2	4	6
10	Chan TharAung(Nun)	-	4	6	10
11	Teikkhayama (Nun)	-	-	23	23

Source: Survey Data (August, 2018)

Qualification of teachers is one of the important factors in considering the quality of education which is provided. Out of the schools which specify teachers' qualification, 36.4% appointed only graduates as teachers. 4(36.4%) of monastic schools appointed 10th standard fail and 3 (27.3%) are 10th standard passed as teachers. There are totally 10 teachers in Nyung Tone Monastic Education School. 100% of those teachers are graduated. There are totally 9 teachers in Pin Lae Bu Monastic Education School. 88.9% of those teachers, 8 teachers who are high school educated and rest of them, 11% is graduated. There are 8 teachers in ThiriMingalar Monastic Education School. In those teachers, (62.5%) 5 teachers are graduated and the rest of them (37.5%) 3 teachers are high school educated.

There are totally 5 teachers in Aye YeikThar Monastic Education School. In those teachers, (80%) 4 teachers are graduated and rest of them (20%) 1 teacher is high school educated. There are 5 teachers in Oak Pho Monastic Education School. In those teachers (80%) 4 teachers are graduated and the rest of them (20%) 1 teacher is high school educated. There are totally 6 teachers in Kyar Ni Kan Monastic School. In those teachers, (50%) 3 teachers are graduated and half of them (50%) 3 teachers are high school educated.

There are 24 teachers in MagadiTharsi Monastic Education School. In those teachers, (100%) of them 24 teachers are graduated. There are totally 11 teachers in AnandaMyitta Monastic Education School. In those teachers, (72.7%) 8 teachers are graduated and rest of them, (27.3%) 3 teachers are high school educated. There are totally 6 teachers in ZabuDipa Monastic Education School. In those teachers, (66.7%) 4 teachers are graduated and rest of them, (33.3%) 2 teachers are high school educated.

There are totally 10 teachers in Chan TharAung Nunnery Education School. In those teachers, (60%) 6 teachers are graduated and rest of them, (40%) 4 teachers are high school educated. There are totally 23 teachers in Teikkhayama Nunnery Education School. The all of them, (100%) are graduated. That is why, all teachers in Nyaung Tone, MagadiTharsi Monastic Education School and Teikkhayama Nunnery Education School are graduated. In the rest of the schools, graduated and high school educated are teaching and assigning perceptive duties.

The data shows that the least required education level to become a teacher in monastic school is matric education. Finishing middle school cannot guarantee to be a teacher in monastic schools of East Dagon Township.

At present, it is a good condition for these schools to have graduates for teaching as in the early years they have to rely partially on monks and under graduates who have passed the matriculation examination. Qualification of teachers is one of the important factors in considering the quality of education provided. The principals (monks) select for teachers only by looking at their good will and patience for socially and economically disadvantaged children not by educational qualification.

4.3.4 Sources of Funds for Operating School

The table shows the funding sources of monastic education schools.

Table (4.5) Sources of Funds for Operating School

Sr.	Name of School	Individual Donation	Public Donations	Organization	Government
1	Nyaung Tone	Yes	-	--	Yes
2	Pin Lae Bu	Yes	-	-	Yes
3	ThiriMingalar	Yes	-	-	Yes
4	Aye YeikThar	-	-	Yes	Yes
5	Oak Pho	-	-	Yes	Yes
6	Kyar Ni Kan	-	-	Yes	Yes
7	MagadiTharsi	-	-	Yes	Yes
8	AnandaMyittar	-	-	Yes	Yes
9	ZabuDipa	-	Yes	-	Yes
10	Chan TharAung(Nun)	Yes	-	-	Yes
11	Teikkhayama (Nun)	Yes	-	-	Yes

Source: Survey Data (August, 2018)

The table shows that among the 11 monastic education schools, 5(45.5%) of monastic schools are receiving individual donation. 5(45.5%) of monastic schools are receiving individual donation. 5(45.5%) of monastic schools are also receiving donations from organizations. 1(9.1%) of monastic school is receiving public donations. Government started to support monastic education schools such as teacher salary, books, and textbooks in (2015-2016). The government subsidized 36000 Kyats per teacher who teaches 40 students.

Nyaung Tone Monastic Education School gets main earnings from government subsidies for its existence and running. And then, presiding monk's offering money from individual donates are being allocated spend for that. ThiriMingalar Monastic Education School gets main earnings from government subsidies, for its existence and running. And then, presiding monk's offering money from individual donates are being allocated spend for that.

Aye YeikThar Monastic Education School gets main earnings from government subsidies and other social charity's offering are spent for its existence and running. Oak Pho Monastic Education School gets main earnings from government subsidies for its existence and running. And then, offering money, which are donated

from charities are also spend for that. Kyar Ni Kan and AnandaMyitta Monastic Education School get their main earnings from government subsidies and charities donation which all are spent for its existence and running. The Apple Organization supports 60,000 Kyats per month a teacher for every teachers which is also an aim for MargadiTharsi Monastic Education School's existence and running. And then, government subsidies for that are spend. ZaBuDipa Monastic Education School gets main earnings from government subsidies, which are spent for its existence and running. And also donors near the school are supporting the education costs of it from their saving by 100 Kyats per day, which is intentionally saved for that school.

Chan TharAung and Teikkhayama Nunnery Education School get main earnings from government subsidies for its existence and running. And also offering money from individual donors for those schools are allocated to spend for that. Interestingly, the main source of funding of all the nunnery schools is from going around nearby towns and villages twice a week to accept offerings of dry ration and money. All the nuns at school led to the abbesses have to go out two days every week which is known as Soon Yat. These two days are the holidays of the nunnery schools instead of the weekends unlike public schools.

4.3.5 Types of Staffs in School

The table shows the types of staff in monastic education schools in East Dagon Township. The majority of staffs do not have for monastic education schools.

Table (4.6) Types of Staffs in School

Sr.	Name of School	Accountant	Manager	Clerk	Cleaner	Total
1	Nyaung Tone	-	-	-	-	-
2	Pin Lae Bu	1	-	-	-	1
3	ThiriMingalar	-	-	-	-	-
4	Ayle YeikThar	-	-	-	-	-
5	Oak Pho	-	-	-	-	-
6	Kyar Ni Kan	-	-	-	-	-
7	MagadiTharsi	-	-	-	-	-
8	AnandaMyittar	-	-	-	-	-
9	ZabuDipa	-	-	-	-	-
10	Chan TharAung(Nun)	-	-	-	-	-
11	Teikkhayama (Nun)	1	1	1	-	3

Source: Survey Data (August, 2018)

In most schools, the principle is the responsible for all of the management and administration of the school. Mostly, the functions of accountant and manager go to principle of monastic schools. Teachers of monastic schools take the responsibilities of clerk and in charge of cleaning teams. Students of monastic schools are responsible for the cleanliness of the monastery and its environment. Every few schools have administrative staff or dedicated teachers who are also responsible for the administration. 2(18.2%) of monastic schools had an accountant. 1(9.1%) of monastic school have a manager and clerk. Nyaung Tone and Jeikkhasyama have one account and other monastic education schools do not have accountant because the 9 monastic education schools could not hire for these staffs which was mentioned above. Teikkhayama has manager and clerk. Other monastic education schools did not have these staffs.

4.3.6 Payment for Teachers

The table shows the number of teachers, and total amount of money paid by each monastery for teachers' salary in East Dagon Township.

Table (4.7) Types of Staffs in School

Sr.	Name of School	Salary (Kyats per month)	No. of Teachers with payment salary	No. of Volunteer Teacher	Total salary paid by monastery (Kyats)
1	Nyaung Tone	36000	10	-	360000
2	Pin Lae Bu	50000	9	-	450000
3	ThiriMingalar	60000	8	-	480000
4	Aye YeikThar	70000	5	-	350000
5	Oak Pho	50000	5	-	250000
6	Kyar Ni Kan	36000	6	-	216000
7	MagadiTharsi	100000	23	1	2300000
8	AnandaMyittar	60000	11	-	660000
9	ZabuDipa	80000	6	-	480000
10	Chan TharAung(Nun)	50000	10	-	500000
11	Teikkhayama (Nun)	50000	23	10	650000

Source : Survey Data (August, 2018)

The teachers' salary also differs from one school to another. 6(54.5%)of monastic schools provide salary to teachers, by range from kyats 36,000 to 50,000. 4(36.4%)of monastic school also provide salary to teachers by range from kyats 60,000 to 80,000. Only one (9.1%) monastic education schools provide salary to teachers 100,000.

Thus, in one month, 4(36.4%) of monastic schools provide salary to teachers range from kyats to 216,000 to 360,000. In one month, 4(36.4%) of monastic schools provide salary to teachers by range from kyats 370,000 to 500,000. 3(27.3%) of monastic schools provide salary to teachers above 500,000. MagadiTharsi Monastic educations school have 23 numbers of teachers and this school can provided salary to one teacher 100,000 Kyats because in the salaries of this school include the Apple organization donated funds .The main difference of teachers who work in monastic and nunnery education schools from the public schools is that they have no legal permits and certifications from the Ministry.

The reason for not having volunteers in most of the monastic schools is that the monastic schools mostly run on weekdays. Though many people are willing to offer help as volunteers, they have their own jobs in weekdays. It makes difficult for the both sides – monastic school and teachers.

4.3.7 Administrative System for Teachers and Students

The table shows the record system rule and regulations for students and teachers in East Dagon Township.

Table (4.8) Administrative System for Teachers and Students

Name of School	1	2	3	4	5	6	7	8	9	10	11
Student List	yes										
Student Attendance	yes										
Exam Record	yes										
Progress Report	yes										
Student Uniform	yes										
Profile of Staffs	yes										
Teacher Attendance	yes										
Meeting	yes										
Leave Form (Teachers)	yes										
Training for Teacher	yes										
Checked by Basic Education Department	yes										
Awareness Program(Health)	yes										

Source: Survey Data(August,2018)

Note:

- | | | |
|-------------------|------------------|--------------------------|
| 1. Nyaung Tone | 5. Oak Pho | 9. Zabudipa |
| 2. Pin Lae Bu | 6. Kyar Ni Kan | 10. Chan Thar Aung (Nun) |
| 3. Thiri Mingalar | 7. Magadi Tharsi | 11. Teikkhayama (Nun) |
| 4. AyleYeikThar | 8. AnanMyittar | |

The data regarded from the survey that interviewed to 11 persons, all the monastic education schools have the student list, student attendance, exam record, progress report, student uniform, profile of staffs, teacher attendance. 11 monastic education schools do not keep meeting minutes. Teachers must request for leave. Only one monastic school does not allow requesting for leave immediately. 11 monastic education schools have student list student attendance and exam record keeping but they are informal. Information on disability was not routinely collected. The examinations in these schools are held under the guidelines of the Township Education Office and according to the examination procedures of the government schools. So, the time of holding examinations are in parallel with those of the state schools.

The examinations are assessed according to the students' qualifications and so there are those that failed in the exams. All school responded that refresher courses were conducted to all teachers that are arrange by Township Education Office and State Education Office in order to be in line with the standard teaching method with other state schools. This is the result of the cooperation and coordination between Ministry of Education and Ministry of Religious Affairs. The main purpose of these training is to improve the quality and standardize the teaching methodology of teachers at monastic education schools among themselves, and with teachers from public schools. Moreover, Private Company(HTOO Group of Companies) and Non-government Organization (APPLE)supported refresher course (TOT, Librarian and Health) for all monastic teachers.

Monastic schools complete with government schools for teaching standards, and cannot match the salaries ordered in government schools. Each school coordinates with Township Education Office (TEO) regarding the regarding the student list, school transfer, teaching knowledge and methods. Moreover, schools have to communicate and coordinate with the other monastic school relating to meeting and academic among schools etc. Coordination is important factor for these monastic schools because it is not the same as government schools through it is being recognized by the government.

4.3.8 Number of Students

The table shows the number of student in monastic education schools of East Dagon Township, Yangon Region.

Table (4.9) Number of Students

Sr.	KG		G1		G2		G3		G4		G5		G6		G7	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	7	10	19	9	13	14	18	6	15	10	50	24	83	59	37	17
2	8	9	38	13	28	30	25	14	22	11	-	-	-	-	-	-
3	12	12	24	26	22	21	28	10	22	11	-	-	-	-	-	-
4	18	16	21	12	18	21	17	12	10	9	-	-	-	-	-	-
5	9	11	6	11	8	10	14	15	7	8	-	-	-	-	-	-
6	8	10	7	8	10	11	7	1	6	2	-	-	-	-	-	-
7	70	60	92	73	106	98	71	80	49	78	57	40	37	36	-	-
8	21	28	53	42	36	38	29	28	35	27	30	29	20	9	10	9
9	36	22	53	18	44	26	19	16	19	14	-	-	-	-	-	-
10	9	9	35	22	44	36	16	24	19	13	13	18	11	11	13	17
11	15	34	21	36	24	61	15	39	15	25	16	47	10	56	14	56

Source: Survey Data (August, 2018)

Note:

- | | | |
|------------------|-----------------|------------------------|
| 1. Nyaung Tone | 5. Oak Pho | 9. Zabudipa |
| 2. Pin Lae Bu | 6. Kyar Ni Kan | 10. Chan TharAung(Nun) |
| 3. ThiriMingalar | 7. MagadiTharsi | 11. Teikkhayama(Nun) |
| 4. AyleYeikThar | 8. AnanMyittar | |

According to Table (4.9), five monastic education schools are post-primary and six monastic education schools are primary. In all primary schools, in Pin Lae Bu monastic education school have 198 student, in ThiriMingalar School the number of students are 188, in Aye YeikThar school the number of students are 154, in Oak Pho school the number of students are 89, in Kyar Ni Kan school the number of students are 70 and in ZabuDipa school the number of students are 267. So, the number of students in ZabuDipa is much higher than other schools especially in primary level because of attending students from surrounding primary schools.

In all post-primary schools, Nyaung Tone school the number of students are 391, in MagadiTharsi school the number of students are 947, in AnandaMyittar school the number of students are 444, in Chan TharAung school the number of students are 310 and in Teikkhayama School the number of students are 484. Hence, MagidiTharsi School is much higher than other schools in the number of students.

And then, the principals and the teachers also try their best to prevent dropping out of the children from schools by consulting with the parents and helping social problems as much as they can. To get admission to public schools, school fees are not only problem for these families, especially from mobile population. Many of their children do not have transfer documents and birth documents. Without these documents, the children cannot be admitted to public schools. But monastic education schools test their qualification and place them in the appropriate grade and classes. By using this way, that children can continue their education. Hence, these monastic schools have reduced the drop-out rate .The monastic education schools are best education institution for poor parents who cannot send their children to government school. The main weak point of government free education is that it is dependable for poor.

4.3.9 Teachers and Students Ratio

The table shows the number of student, teacher and the student-teacher ratio in primary and advanced primary monastic education schools of East Dagon Township, Yangon Region in 2018–2019.

Table (4.10) Teachers and Students Ratio of Primary School

Sr.	Name of Schools	No. of Teachers	No. of Students	Teacher & Student Ratio
1	Pin Lae Bu	9	198	1:22
2	ThiriMingalar	8	188	1:24
3	Ayle YeikThar	5	154	1:31
4	Oak Pho	5	89	1:18
5	Kyar Ni Kan	6	70	1:12
6	ZabuDipa	6	267	1:45
	Average Ratio	39	966	1:25

Source: Survey Data (August-2018)

Table (4.11) Teachers and Students Ratio of Post Primary School

Sr.	Name of Schools	No. of Teachers	No. of Students	Teacher & Student Ratio
1	Nyaung Tone	10	391	1:39
2	MagadiTharsi	24	947	1:39
3	AnandaMyittar	11	444	1:41
4	Chan TharAung(Nun)	10	310	1:31
5	Teikkhayama (Nun)	23	484	1:21
	Average Ratio	78	2576	1:33

Source: Survey Data (August, 2018)

The important factor of effective teaching to the students is ratio of the students and teachers of school. The principals and teachers know every child in their schools and can focus individually attention to them. This survey can be seen that ratio of primary schools is between 12:1 and 45:1. The ratio of ZabuDipa School is much higher than other five schools.

This survey can be seen for post-primary schools of the teacher and students' ratio is between 1:21.04 and 1:41. The ratio of AnnandaMyittar School is must higher than other four schools.

From the two tables above, it can be seen that the class size is smaller in primary schools than in advanced primary schools. The teacher and student ratio for primary school is 1:25. The teacher and student ratio for post-primary is between 1:21 and 1:41 It indicate that advanced primary school have to face the teacher shortage problem than the primary schools.

4.4 Opportunities and challenges of the monastic education in East Dagon Township

The challenges of the monastic education for the future religion are follows;

1. It is difficult to support the teachers for the monthly fees.
2. High quality of teachers who can teach with the changed education system.
3. Desks, classrooms and teaching materials are needed.

4. It is needed to add the religion based on the Buddhist literature and rules to the teaching subjects.

It is found of that every monastic school has challenges depend on the support from donors such as charity groups, Wontharnu teams and religious group support the need and cheer up.

The following opportunities can be seen in monastic education schools.

1. All the rich or poor can read and write for the basic education.
2. The education fees are cheap and easy.
3. Having a good moral and become good children for the future.
4. Keeping on the nationality and religion.

4.5 Visions and Future Plans

All the abbot principles interviewed expect one expressed their enthusiasm about the expansion and upgrading of their schools. They have vision for their students' future. They do not seem to be content which just providing primary education. They want to help their students have bright future. They have their plan to establish libraries, to implement more extra curriculum activities and to provide livelihood skills such as tailoring and skills to get decent job such as English speaking and computer literacy.

CHAPTER V

Conclusion

5.1 Findings

In this chapter, the inference from findings of the study is discussed to draw conclusion and make recommendations. The study explore the factors which can contribute to the significant role of the monastic education schools in achieving universal primary education such as their growth (demand and availability), cost of service (affordability), quality of service (effectiveness) and infrastructure and funding sources (efficiency). The interviews, carried out during the study, can provide many insights into strength, weakness, issues and operational challenges of monastic education schools.

Hence, making both modern and monastic education free and accessible for everyone is based on compassion, providing food and shelter. It leads to the improvements of human resource which are the fundamental need for a country as well as to the peaceful society. Moreover, the improvement of human resource through education service both mentally and physically is the biggest contribution from monastic education schools for the future of our country.

But now, even in East Dagon Township, Monastic education schools accounts for 11 schools with 3542 students and 117 teachers. Teacher also included volunteer teacher too. In East Dagon Township, have 6 Primary Schools and 5 Post-Primary Schools.

Although Nyaung Tone school, kyar Ni Kan school, MagadiTharsi school, AnandarMyittar school, Chan TharAung school and Teikkhayama school register post-primary school at MORA, these school support middle-level and high level students because their boarders pass post-primary level and need to study middle level and high level. So, principles from these schools arrange for their students and other day students surrounding their schools and wished to for most schools have boarders, principal (monks and nuns) support their students to attend university after

matriculation exam as they can. Now, some serve as establish own business shop, government staff, volunteer teacher and some goes to abroad to work.

From these elven schools, MagadiTharsi School and Pinlae Ba School has not boarders, because MagadiTharsi School is the large number of day students and Pin Lae Bu school is insufficient of school building. Other schools have boarders. This is the main different point of monastic schools and government schools and chance to study children from remote areas. Other different point the teachers of monastic education schools does not recruit as permanent teacher as other teacher of government schools. They do not have pensions.

Beside these monastic education schools promote the one factor (Education-Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all) of Sustainable Development Goals 2030. One of the advantages of the monastic education school is that novices and nuns study basic education without become a layperson again.

Principals distribute salary equally (donor's found and the amount of salary supported by Ministry of Education) in spite of the fact that Ministry of Education provide the salary of teachers in 2015-2016. MagadiTharsi School and Teikkhayamahae volunteer teachers. Other schools have no volunteer because principles are worry to be vacant in schooling time when these volunteer leave any reason. The role of teacher from Monastic education schools is very important for they teach patiently children from poor families. Their parents have no time to care for their children education and most of time, they solve their livelihood. The teachers create teaching method themselves in earlier years how to teach their pupils and attempt severely to pass the exam year by year. Most of students come from remote areas so they cannot speak and are not familiar with Myanmar language. Though the teachers get a little amount of salary, we find that their altruism an unbelievably. Schools varied greatly in terms of size, infrastructure, management practices, and available resources depending on the donation. There was less variation in teaching and learning practices, a teacher profiles.

In the need for capacity buildings, refresher courses were conducted to all teachers arranged by township Education Office in order to be in line with the standard teaching method with Ministry of Education Each School also has to coordinate with TEO regarding the student list, school transfer, teaching knowledge and teaching methods. Moreover, schools have to communicate and coordinate with

the other monastic schools relating to meeting and academic among schools etc. This is needed for administration of the schools and every school should follow the rules and regulations formulated by the ministry.

Most of the monastic education schools have some strengths (free of charge and low expenses, Buddhist literature and culture, to be educated ethnic minorities, no documentary (transfer and birth certificate), reduce drop-out rate, teachers' volunteer spirit and goodwill, chance to study children from poor families and conflict area and support to boarders more over day students) and weakness (funding, facilities and infrastructure, language, quality of education, administration, technical skill and school building). In this study, all monastic education school in East Dagon Township are completed with the following strengths and all principals always try to overcome some weakness as they can and donor's help such as by renovating school building and arranging refresh courses for teachers connecting with Ministry of Education and NGOs. Although, only Kyar Ni Kan school has mainly weakness in administration and school building and other facilities, principals from ThiriMingalar and Chan TharAung schools support this school's need.

The nunnery education schools are found to provide primary and advanced primary education. For resident students, the schools take full responsibility of the children including accommodation, foods, clothes, healthcare and other supports in addition education services. Some schools provide foods, stationary, school uniforms and health are even for day students.

Although there is no monastic education school in some village and small towns of remote areas, many of the orphans and children from poor families there have been sent by monks to the monastic education schools in big cities like Yangon and Mandalay. Most of them belong to ethnic minorities such as Pao, Palaung, Kayan, Chin and Rakhine.

The findings clearly show that monastic education schools continue to provide education and hope for a brighter future to many underprivileged children in the urban communities. Such schools serve as informal safety net for the communities. And then, monastic education schools are providing Myanmar's education system.

5.2 Suggestions

Monastic schools are the places where new generation of Htayravara Buddhism can be produced in the future so the development of monastic education is

also an important role. The weak points of monastic education for the future religion are such a it is difficult to support the teachers for the monthly fees. Teachers help to empower people, build peace and develop societies, yet many suffer from poor status, wages and working conditions and carry out their vital work in deprived and dangerous setting. Without sufficient numbers of qualified teachers-men and woman- the EFA and SDG targets will be hard to meet. Thus of individual, organizations and government are supporting for the run of monastic education schools.

The teacher can teach child centered approach teaching methods were checked as they were observed within each class. CCA areas that were poorly demonstrated included group work and teachers having written lesson plans. Support and training for teachers in effective, non-physical forms of student discipline is required. The majority of teachers did not have teaching plan for classes. Teachers reported that they did not have enough time to plan because of the government education curriculum, or that they were used to teaching without prepared less plans. Teachers tended to use government text books and a “teacher centered” approach. Some teachers reported using some strategies they have learned during CCA training such as using games when the students energy was low, or group work in same subject such as mathematic or science. Thus, to encourage classroom participation, some teachers reported using story-telling, games, singing or poems. Some teachers reported using different teaching materials such as plants, cups, glasses or toys. Therefore, the weak features of CCA approach are fulfilling that the high quality of teachers who can teach with the changed education system.

Monastic education schools had basic facilities. Many schools did not have basic classroom furniture or teaching and learning materials. The school facilities are so important for the monastic education and the school. Most of the schools have insufficient furniture such as bench or desk, cupboard and chairs and teaching aid such as picture, or map and educational toys. According to the survey data, all of the schools have sufficient stationary for the teachers and students. Monastic education schools are providing for classroom furniture and separate classroom. There should provide fair teachers’ salaries and good classroom facilities from the government for the monastic education school. And then, it is needed to add the religion based on Buddhist literature and rules to the teaching subjects.

Monastic education is not limited for Buddhist students only. However, as the schools are operated in monastic compounds under the guidance of the Buddhist

Reverend Principals, majority of the schools require reciting Buddhist prayers as compulsory. As most public schools also require primary students to recite early prayers, it may be said that reciting Buddhist prayers is a general practice in basic education students and not limited to monastic schools only.

According to these factors, monastic education schools will be in every school. The more or less needs will be different because monastic education schools are depending upon the supports from donors. If the donors, charity groups and religious groups support the needs and cheer up, it will definitely become a great support for long lasting the future religion. Monastic education is the Myanmar national education system, is needed to support for the more development national education system and the government and all Buddhists should support to long lasting the religion.

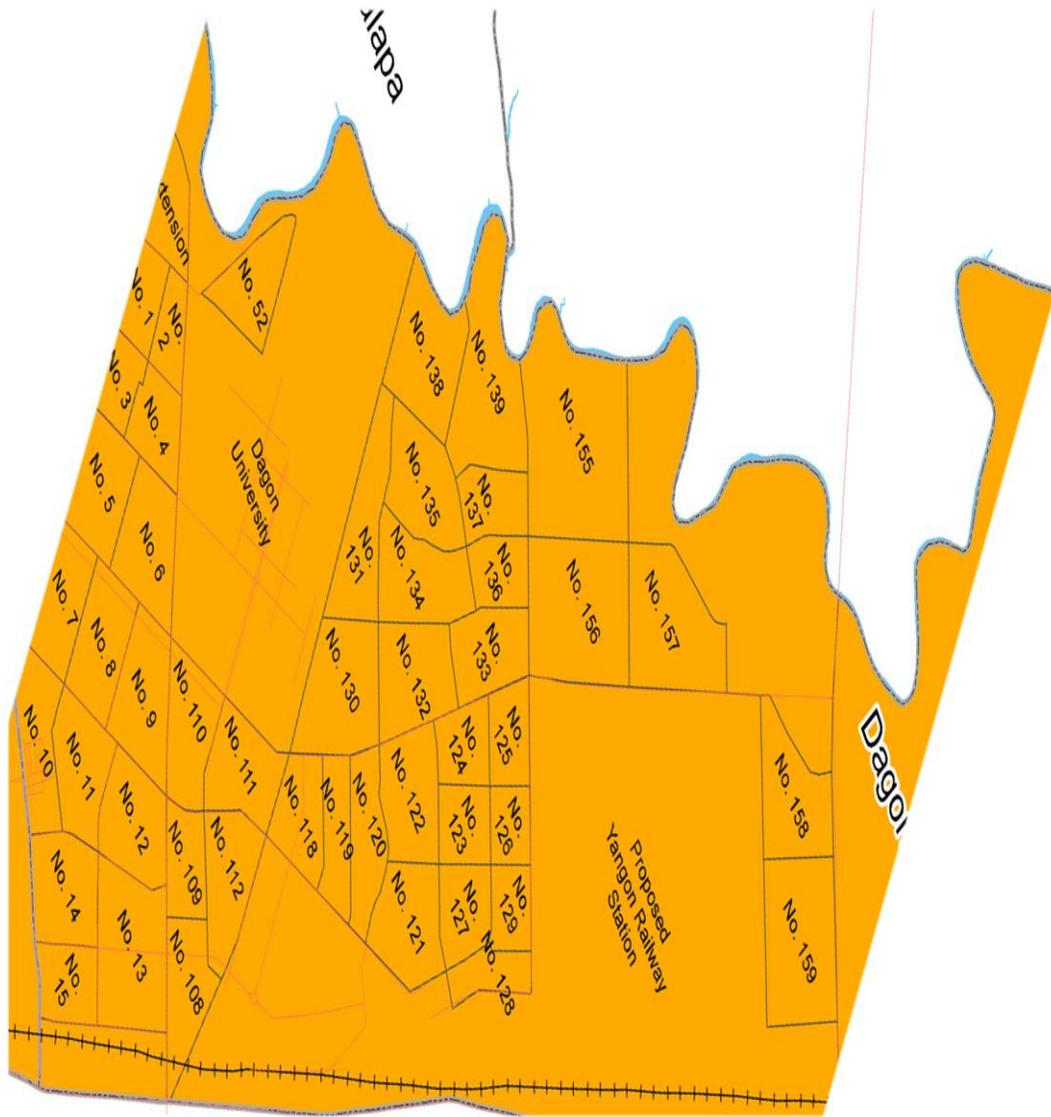
As a conclusion, monastic education schools play an important role in providing basic education for children from Underprivileged backgrounds. However, quality of education at the centers can be further improved with financial, technical and material support by the government and donors. Thus, monastic education schools are including for the development of human resources.

References

- Chowdhury, M. (2018). top ten benefits of education. *BORGEN*.
- Curado, J. (2017.7.14). How to combine formal, non-formal and informal learning in developing coaches. *European Coaching Council*. Talinn: European Coaching Council.
- Dixon, D. (2015). The Benefit of Non-formal adult education. *Evolving education in Myanmar*. (n.d.). Retrieved august 17, 2018, from www.press-files.anu.edu.au/press/mobile: www.press-files.anu.edu.au/press/mobile
- Group, M. E. (n.d.). *the background*. Retrieved august 20, 2018, from www.MEDG.org/monastic-education-background: www.MEDG.org/monastic-education-background
- Group, M. E. (n.d.). *the background*. Retrieved august 20, 2018, from www.MEDG.org/monastic-education-background : www.MEDG.org/monastic-education-background
- Hornby, A. S. (2005). *Oxford Advanced Learner's Dictionary of Current English*. Oxford University Press.
- Ito, J. (2018, May). *What are the Major Advantages and Disadvantages of a Formal Education*. Cambridge, MA: MIT Media Lab.
- K, R. (1982). *what is non formal education? the encyclopaedia of informal education?* Retrieved august 09, 2018, from [www.infed.org/mobi/what is non formal education](http://www.infed.org/mobi/what-is-non-formal-education): [www.infed.org/mobi/what is non formal education](http://www.infed.org/mobi/what-is-non-formal-education)
- Pandey, A. (2017, 9 12). *8 benefits of informal learning in the workplace* . Retrieved september 02, 2018, from www.elearningindustry.com: <http://www.elearningindustry.com>
- Pickett, J. a. (2013). *the american heritage dictionary of english*. north american.
- Population, D. o. (2017). *the matic report on education*. Nay Pyi Taw.
- Psacharopoulos, Patrinos. (2004). *returns to investment in education*.
- Schultz, T. (1961). *investment in human capital*. AEA.
- Smith,J.A, Flower,P, Larkin,M. (2009). *interpretative phenomenological analysis: theory, method and research*. SAGE.
- The Myanmar Times, J. (2018). heartbeat of the nation. *the Myanmar Time*.
- Thu, N. (2017). Myanmar and monasrtic schools. *The whole Burma monastic education conference*.

- UNESCO. (1992). *terminology of adult education directorate of adult education gol.*
Retrieved august 09, 2018, from www.unesco.org
- UNESCO. (2011). *International Standard Classification of Education.* UNESCO.
- Zaw, M. (2005). Monasteries aid in teaching the needy. *The Myanmar Times.*
- Win.T.T (2015). A study on the progress of monastic education in Myanmar (a case study of monastic education in shwe pyi thar township, Yangon), EMPA thesis, Yangon University of Economics, Yangon Myanmar.
- Thet, M,M (2011). An analysis of monastic education in Myanmar (case study of Nunnery education schools in yangon division), EMDevS thesis, Yangon University of Economics.

Map of East Dagon Township, Yangon Region



ဘုန်းတော်ကြီးသင် ပညာရေးကျောင်းများအကြောင်း

ကျွန်မမဟန်နီအောင်သည် ရန်ကုန်စီးပွားရေးတက္ကသိုလ်၏ ဖွံ့ဖြိုးမှုပညာမဟာဘွဲ့အတန်းတွင် တက်ရောက် သင်ကြားပြီးစာတမ်းပြုစုနေသောကျောင်းသူတစ်ဦးဖြစ်သည်။ ထိုစာတမ်းအတွက် ဘုန်းတော်ကြီးသင်ပညာရေး ကျောင်း များအကြောင်းမေးခွန်းများကိုဖြေကြားပေးပါရန် မေတ္တာရပ်ခံအပ်ပါသည်။ ဖြေကြားထားသမျှအား ကျွန်မ၏စာတမ်း တစ်ခုအတွက်သာအသုံးပြုမည်ဖြစ်ပါသည်။ ကျွန်မသည်မည်သည့်အစိုးရ၊ နိုင်ငံတော်အဖွဲ့ အစည်းနှင့်မျှ ပတ်သက်မှု မရှိကြောင်းနှင့် ယခုကဲ့သို့ဖြေကြားပေးခြင်းကြောင့် မည်သည့်ပြဿနာတစ်ခုတစ်ရာမျှ ရှိမည်မဟုတ်ကြောင်းအာမခံ ပါသည်။

၁။ ဖြေကြားသူဘွဲ့၊ အမည် -----
 ရာထူး / တာဝန် -----
 ၂။ စာသင်ကျောင်းအမည် -----
 ၃။ လိပ်စာ -----

၄။ ကျောင်းအဆင့်၊ မူလဇာန်၊ မူလဇာန်လွန် -----
 ၅။ စတင်တည်ထောင်သည်၊ ခုနှစ် -----
 ၆။ စတင်တည်ထောင်ရသည်၊ အကြောင်းအရင်း -----

၇။ ကျောင်းအဆောက်အဦအမျိုးအစား -----
 ၈။ ကျောင်းအိပ်ကျောင်းစား၊ ရှိ မရှိ -----
 ရှိလျှင်ဦးရေ ကျား ----- မ -----
 ကိုရင် ----- သီလရှင် -----

၉။ သောက်ရေရရှိသည်၊ နေရာ -----
 ၁၀။ စာသင်ခန်းအရေအတွက်စုစုပေါင်း -----
 G - 1 ----- G - 2 ----- G - 3 ----- G - 4 -----
 G - 5 ----- G - 6 ----- G - 7 -----

၁၁။ ကျောင်းရပ်တည်လည်ပတ်မှုအတွက် အထောက်အပံ့ မည်သို့ရရှိပါသနည်း။
 အလှူခံခြင်းတစ်ဦးချင်းအလှူရှင် အဖွဲ့အစည်း ရပ်ရွာ ကျောင်းဝင်ကြေး
 ကျောင်းလခ အစိုးရ အခြား

၁၂။ ကျောင်းသူ/ကျောင်းသားဦးရေစုစုပေါင်း -----
 ကိုရင် ----- မယ်သီလရှင် ----- ကျောင်းသား ----- ကျောင်းသူ -----
 Grade - 1 ---- ကျား ----- မ -----
 Grade - 2 ---- ကျား ----- မ -----
 Grade - 3 ---- ကျား ----- မ -----
 Grade - 4 ---- ကျား ----- မ -----
 Grade - 5 ---- ကျား ----- မ -----
 Grade - 6 ---- ကျား ----- မ -----
 Grade - 7 ---- ကျား ----- မ -----
 Grade - 8 ---- ကျား ----- မ -----

၁၃။ ကျောင်းရှိဆရာ/ဆရာမအရေအတွက် စုစုပေါင်း -----
 ဆရာအရေအတွက် ----- / ဆရာမအရေအတွက် -----
 စာသင်ပေးသည်၊ ဘုန်းကြီးအရေအတွက် -----
 စေတနာ့ဝန်ထမ်းဆရာအရေအတွက် -----
 စေတနာ့ဝန်ထမ်းဆရာမအရေအတွက် -----

၁၄။ စတင်တည်ထောင်သည်၊ နှစ်မှ လစာပေးခဲ့ပုံ
 အနည်းဆုံး ----- / အများဆုံး -----

၁၅။ တစ်နေ့တာစာသင်ချိန် -----

၁၆။ ကျောင်း၌ဝန်ထမ်းအရေအတွက် စုစုပေါင်း -----

ငွေစာရင်းကိုိုင် ----- စီမံခန့်ခွဲသူ ----- သန့်ရှင်းရေး -----

စာရေး -----

၁၇။ ကျောင်းရဲ့စီမံခန့်ခွဲမှုတာဝန်ယူသူများကစီမံခန့်ခွဲမှုသင်တန်း - တက် မတက်

၁၈။ ကျောင်းရှိမှတ်တမ်းအမျိုးမျိုး - ကျောင်းရှိအမည်စာရင်း အတန်းတက်စာရင်း

စာမေးပွဲမှတ်တမ်း လစဉ်တိုးတက်မှုမှတ်တမ်း ဝန်ထမ်းကိုယ်ရေးအကျဉ်း

ဆရာ/ဆရာမအတန်းတက်စာရင်း

၁၉။ ကျောင်းတွင်းအစည်းအဝေးပွဲတွေမှ ဆရာ/ဆရာမများတက်ရောက်ပါသလား - တက် မတက်

၂၀။ စာမေးပွဲကြေး - ရှိ မရှိ ပမာဏ -----

၂၁။ ကျောင်းဝင်ကြေး - ရှိ မရှိ ပမာဏ -----

၂၂။ စုစုပေါင်းကျောင်းထွက်နှုန်း ----- စုစုပေါင်းကျောင်းပြီးနှုန်း -----

Grade - 1 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 2 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 3 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 4 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 5 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 6 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 7 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

Grade - 8 ---- ထွက်နှုန်း ----- ပြီးနှုန်း -----

၂၃။ ဆရာများဖြင့်ဆောင်ရွက်နိုင်ရန် ပညာအရည်အချင်းစံသတ်မှတ်ချက် ရှိပါသလား - ရှိ မရှိ

ရှိလျှင် -----

၂၄။ ကျောင်းမှနေတက် ကျောင်းသူ/ကျောင်းသားများအားအထောက်အပံ့ပေးခြင်းများရှိပါသလား - ရှိ မရှိ

ရှိလျှင် -----

၂၅။ ဆရာ/ဆရာမများအတွက် သင်တန်းများရှိပါသလား - ရှိ မရှိ

ရှိလျှင်ဖော်ပြပါ -----

၂၆။ ကျောင်းသားနှင့်ဆရာအချိုး -----

Grade - 1 -----

Grade - 2 -----

Grade - 3 -----

Grade - 4 -----

Grade - 5 -----

Grade - 6 -----

Grade - 7 -----

Grade - 8 -----

၂၇။ ကျောင်းဝန်ထမ်းနှင့်ဆရာ/ဆရာမတွေခွင့်ယူလျှင် ကြိုတင်အကြောင်းကြားမှု - ရှိ မရှိ

၂၈။ ယူနီဖောင်းဝတ်ဆင်ရန် လိုအပ်ပါသလား - လိုအပ်ပါသည် မလိုအပ်ပါ

၂၉။ ကျောင်းအစည်းအဝေးပွဲများကိုတစ်နှစ်လျှင် ဘယ်နှကြိမ်ကျင်းပလေ့ရှိသလဲ -----

၃၀။ ကျောင်း၌လျှပ်စစ်မီးရှိပါသလား - ရှိ မရှိ အခြားသောအရင်းအမြစ် -----

၃၁။ အိမ်သာအမျိုးအစား -----

၃၂။ ကျောင်းသားနှင့်ဆရာ/ဆရာမအိမ်သာခွဲထားပါသလား - ခွဲ မခွဲ

ကျောင်းသားအိမ်သာအလုံးရေ -----

ဆရာ/ဆရာမအိမ်သာအလုံးရေ -----

၃၃။ ကျောင်းအိမ်သာသည် သန့်ရှင်းမှု - ရှိ မရှိ

၃၄။ အိမ်သာသန့်ရှင်းရေးကိုမည်သူတွေကတာဝန်ယူသန့်ရှင်းပေးပါသလဲ -----

၃၅။ အိမ်သာပြန်အထွက် လက်ကိုဆပ်ပြာနှင့်ဆေးခြင်း - ရှိ မရှိ

၃၆။ ဘကကျောင်းများသည်အခြားသောအစိုးရကျောင်းများနည်းတူပြိုင်ပွဲများတွင် ဝင်ရောက်ယှဉ်ပြိုင်ခွင့် ရှိပါသလား -----

၃၇။ ကျောင်းစာအပြင်အခြားသောဗဟုသုတများကိုသင်ကြားပေးပါသလား -----

၃၈။ ကျောင်းဆုပေးပွဲနှစ်စဉ်ကျင်းပပေးပါသလား -----

၃၉။ ဘကကျောင်းဦးရေဘာကြောင်းများပြားလာသည်ဟုထင်ပါသလဲ -----

၄၀။ သင်ထင်သည် အားသာချက်များနှင့် အစိုးရကျောင်းများနှင့် ကွဲပြားချက်ကိုပြောပြပါ -----

၄၁။ သင်ထင်သည် အားနည်းချက်များနှင့် အစိုးရကျောင်းများနှင့် ကွဲပြားချက်ကိုပြောပြပါ -----

၄၂။ ဘကကျောင်းများမှ လူ့အဖွဲ့အစည်းများကိုမည်သို့အကျိုးပြုပါသလဲ -----

၄၃။ အခုချိန်မှာဘယ်လောက်အတိုင်းအတာထိအောင်မြင်မှုရခဲ့သလဲ -----

၄၄။ ရေရှည်မှာဘယ်လိုအကျိုးဆက်တွေကို မျှော်လင့်ထားပါသလဲ -----

ကျေးဇူးတင်စွာဖြင့်

မဟန်နီအောင်

ကျောင်းသားအမှတ်စဉ် (၂)

ဖွံ့ဖြိုးမှုပညာမဟာဘွဲ့ - သင်တန်းအမှတ်စဉ် (၁၃)

ရန်ကုန်စီးပွားရေးတက္ကသိုလ်

ဘုန်းတော်ကြီးသင် ပညာရေးကျောင်းများအကြောင်း

ကျွန်မမဟန်နီအောင်သည် ရန်ကုန်စီးပွားရေးတက္ကသိုလ်၏ ဖွံ့ဖြိုးမှုပညာမဟာဘွဲ့အတန်းတွင် တက်ရောက် သင်ကြားပြီးစာတမ်းပြုစုနေသော ကျောင်းသူတစ်ဦးဖြစ်သည်။ ထိုစာတမ်းအတွက် ဘုန်းတော်ကြီးသင်ပညာရေး ကျောင်းများအကြောင်းမေးခွန်းများကို ဖြေကြားပေးပါရန် မေတ္တာရပ်ခံအပ်ပါသည်။ ဖြေကြားထားသမျှအား ကျွန်မ၏

စာတမ်းတစ်ခုအတွက်သာအသုံးပြုမည်ဖြစ်ပါသည်။ ကျွန်မသည် မည်သည့်အစိုးရ၊ နိုင်ငံတော်အဖွဲ့ အစည်းနှင့်မျှ ပတ်သက်မှုမရှိကြောင်းနှင့် ယခုကဲ့သို့ဖြေကြားပေးခြင်းကြောင့်မည်သည့် ပြဿနာတစ်စုံတစ်ရာမျှ ရှိမည်မဟုတ်ကြောင်း အာမခံပါသည်။

၁။ ဖြေကြားသူအမည် -----
ရာထူး / တာဝန် -----

၂။ စာသင်ကျောင်းအမည် -----

၃။ လိပ်စာ -----

၄။ သင်ကြားသည်အတန်း -----

၅။ သင်ကြားပေးသူ၏ ပညာအရည်အချင်း -----

၆။ လစာ -----

၇။ စတင်သင်ကြားသည်ခုနှစ် -----

၈။ ကျောင်းအစည်းအဝေးပွဲများတွင် တက်ရောက်ခြင်းရှိပါသလား -----

၉။ စာသင်သည်အခါတွင် သင်ထောက်ကူပစ္စည်းများကိုအသုံးပြုပါသလား -----

၁၀။ ကျောင်းသားတွေအားလုံးမှာ - ဘောလုံး ဗလာစာအုပ် ဖတ်စာအုပ် ရှိပါသလား။

၁၁။ အတန်းရှိကျောင်းသားများသည် စည်းစည်းလုံးလုံးနေပါသလား -----

ရန်ဖြစ်ပါသလား -----

ရန်ဖြစ်ရင်ဘယ်လိုအပြစ်ပေးပါသလဲ -----

၁၂။ ဆရာများအနေနဲ့ ကလေးတွေကိုကိုယ်တိုင်အတွေ့အကြုံဗဟုသုတတွေကို ပြောပြပါသလား -----

၁၃။ ဆရာများအနေနဲ့ အတန်းထဲ၌ ကလေးများကိုစာများ၊ အားကစားများကိုအုပ်စုဖွဲ့၍လုပ်ခွင့် ပြုပါသလား -----

၁၄။ ဆရာများအနေနဲ့ ကလေးတွေကိုရင်းရင်းနှီးနှီးဆက်ဆံပါသလား -----

၁၅။ ကျောင်းသားများကိုရိုက်နှက်အပြစ်ဒဏ်ပေးတက်ပါသလား -----

ဘယ်လိုအခြေအနေမျိုးမှာပေးပါသလဲ -----

၁၆။ ကျောင်းသားများတွင် အားနည်းချက်တစ်စုံတစ်ခုရှိလျှင် အတန်းတွင်းလှုပ်ရှားမှုများမှာပါဝင်တက်ပါသလား -----

၁၇။ ဆရာများမှာရေးထားတဲ့သင်ကြားမှုပုံစံရှိပါသလား -----

၁၈။ ဘယ်နှဘာသာကိုသင်ပေးရပါသလဲ -----

၁၉။ ဘာကျောင်းဦးရေဘာကြောင်းများပြားလာသည်ဟုထင်ပါသလဲ -----

၂၀။ သင်ထင်သည် အားသာချက်များနှင့် အစိုးရကျောင်းများနှင့် ကွဲပြားချက်ကိုပြောပြပါ -----

၂၁။ သင်ထင်သည် အားနည်းချက်များနှင့် အစိုးရကျောင်းများနှင့် ကွဲပြားချက်ကိုပြောပြပါ -----

၂၂။ ဘကကျောင်းများမှ လူ့အဖွဲ့အစည်းများကိုမည်သို့အကျိုးပြုပါသလဲ -----

ကျေးဇူးတင်စွာဖြင့်

မဟန်နီအောင်

ကျောင်းသားအမှတ်စဉ် (၂)

ဖွံ့ဖြိုးမှုပညာမဟာဘွဲ့ - သင်တန်းအမှတ်စဉ် (၁၃)

ရန်ကုန်စီးပွားရေးတက္ကသိုလ်