

**A CASE SYUDY ON THE EDUCATION OF THE  
CHILDREN FROM MONASTIC EDUCATION IN  
YANGON REGION**

**(1990 to 2011)**

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FROM MONASTIC EDUCATION IN YANGON REGION  
(1990-2011)

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### Abstract

The aim of this research is to explore the achievement of implementation from promoting children resources to human resources in monastic school, making effort to attain better method in real life from the cultural anthropology point of view. The study focus on the children's education by putting the focus on those attending monastic schools within Yangon Region. The study were chosen the monastic school of Kalewa Taya Naga Hlaing Gu in Mayangon Township in Western district and Myinthar Myo Oo monastic school in South Okkalapa Township, Eastern district. Data was collected from two monastic schools by using descriptive study design involving qualitative method such as IDI (Individual in -depth interview), KII (Key informant interview) observation and informal conversation. The study has been made perfect to a certain extent by adding up the compilation of the fact about the background history of monastic educational schools, the role of Myanmar Education, the changes of curricula, the present day curriculum, and daily routines. As Buddhism has been taught to them in their -curricula periods, the students have been familiar with the knowledge of the teachings of the Buddha. The children have been taught moral education extra, culture, accountability, time management and the spirit of unity. Monastic schools are sorts of intangible cultural heritage and the place where national unity and solidarity is firmly established through its century lasting value, already ingrained there.

**Key words:** Monastic education, daily routines, life style, cultural and heritage.

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## CHAPTER 1

### INTRODUCTION

The essence of Anthropology is to offer illuminating revelations of the capabilities of human beings as a systematic approach. Education has the vital role to play for the progress of a nation and its people in this very world where all human beings live together. The phases of educational sector, in creating the future of a country, can be studied and made known from the anthropological point of view. Monastic education still has a greater role in the educational sector of Myanmar. The role of the monastic educational schools in the history of education in Myanmar, the children studying at monastic educational schools and their daily routines have been researched and described in this paper.

The aim and objective of Myanmar education of the present period is to develop a new educational system that not only stimulates an ever-learning society but also makes it to be faced with the challenges of the knowledge-age, today. The development of an educational system that will breed a society to fulfill this objective is being implemented on the specific bases of 4-year and 30-year plans. Based on the theme "Education for Every man" and a plan to create the ever-learning society, it is learnt that the good practice is striking a balance between formal education and non formal education. Formal education for every man encompasses making access to education for all children under school going age, making them keep going to school until primary education is completed and creating compulsory educational system. Non- formal education is the educational system for those who are just literate, only post- primary, handicapped, and uneducated for many reasons. Both formal and non-formal educations have been effectively balanced.

As it is the twenty-first century, the specific purpose for twenty-first century is to develop an education not only for students in class-rooms but also for every man. In conformity with the international theories on education, both natural and social environments of mankind are the areas of study of every man. As the process of the changing world is too fast, education must also be rapidly changed to keep pace with the world. It is the age, as led by knowledge; educational sector is of importance though new technologies new information technologies and other advanced systems. The development of the role of education leads to the growth of human resources. The growth of human resources brings about the progress of a nation. Concerted effort must be made to produce a large number of scholar and technicians renowned for their prolific works and careers.



Looking at the development of a country, education, with its theories, ideologies, activities and practices, is constantly changing on the bases of the developments of politics, economy and sociology. In the course of the changing and developing history of education, it can be divided into the ages such as Myanmar imperial age, the ages when Myanmar people were enslaved under the British rules and in the hands of Japan-Fascists, post-war independence age, the Hpa-hsa-pa-la age when the Anti-Fascist and people's liberation party (Hpa-has -pa-la) was well-known, Pyi-thaw thar age (*i.e.*, the age in which everybody was promised to own a brick house and a car so that the country would be rich), care-taker government age, federal government age (pa-hsa), Revolutionary Council age, and the present age. However the ages may be changed emphasis has been placed on education though the different periods. Education has been treasured in the course of Myanmar history.

Monastic educational schools, where individuals are well-trained to be pious and polite, responsible, accountable, disciplined, obedient, well-behaved and highly moral, have emerged since the times of ancient Myanmar King's. By then the main educational centers are monastic educational schools across the whole Myanmar, plain or hilly, where Buddhism flourished. In ancient times, the teachers were old Buddhist monks, well-versed in Buddhist scriptures and many other Buddhist monks. Nowadays, apart from them, the teachers educated from modern schools and universities are also involved in teaching at monastic educational schools.

Because of the Buddha Sasana the Teaching's of the Lord Buddha that has no caste or no class, the education at Buddhist monastic school can be shared among the children, poor or rich, on the same floor, with no school fees. Through the course of ancient Myanmar Kings until the beginning of twentieth century, the boys, as monastery students, white-robed acolyte (hpo\_thu-daw), or novices, were educated at monasteries. The basic course on how to write, read and do arithmetic were given at monasteries. The courses also included thin-pon-gyi (သင်ပုန်းကြီး) (Myanmar Primer), Ahtwin Aunggyin (အတွင်းအောင်ခြင်း) and (အပြင်အောင်ခြင်း) Ahpyin Aunggyin (stories about the Buddha's glorious victories internally and externally), Ratana shwe-chaint (ရတနာရွှေချိုင့်) (scriptures celebrating the sacred trinity : Buddha, Dhamma and Sangha), Nametkara (နမတ္ကာရ) (Buddhist prayers in pali), Lokaniti (လောကနီတိ) (Buddhistic instructions in ethics), Parategyi (ပရိတ်ကြီး) (Eleven preventive discourses in pali in Buddhism), and Pali

grammar (Saddha). They were taught to pay homage to the Buddha every day, keep five precepts, recite paritta- eleven protective discourses in Pali and listen to Dhamma talks.

There were two categories of monasteries Arinna Vasi Taw Kyaung and Gama Vasi Pwe Kyaung. The first kind of monastery Arinna Vasi Taw Kyaung monasteries (ie arina means meditating monks, vasi means reside, taw means forest, Kyaung means monastery) were thus, forest meditation retreats where there were only the Buddhist monks who vowed to keep the precepts, reside only at forest monasteries and do insight meditation. The second kind of monasteries known as Gama Vasi Pwe Kyaung monastery (ie gama means within the orbit of lay habitation, vasi means reside, pwe means, the place where people crowded, Kyaung means monasteries) were thus the monasteries where the Buddhist monks, reside within the orbit of lay habitation and they widely taught not only Buddhist scriptures but also the subjects on worldly affairs such as arithmetic, astrology, vedic studies or fortune telling, the art of telling histories and stories, the rules of monarchs or rajacatta, indigenous medicine worldly literature, art and crafts, vocational studies and military tactics.

Every village had its own monastery. Village children were sent there to study so that there was a less number of illiterate population in Myanmar at that time. Due to the benefits of Buddhist monks teaching monasteries, the rate of the literacy was highly increased by 85 percent in the times of ancient kings. When it was under the colonial educational system, the number literacy decreased by 35 percent as the education mainly focused on modern science and English. That is why monastic education still exists in the history of Myanmar education until now. The monastic educational system is now based on the curriculum of government schools and monastic students are systematically taught at monasteries in accordance with it. The systematic approach to teach monastic students is also based on their willingness to learn and capability of learning. It is also learnt that the monastic educational centers, even though they are merely formal schools for the children who are not able to have access to government education, also contribute to the implementation of "Education for All" the system that has been internationally recognized. The glories and benefits of venerable Buddhist monks who had been teaching and writing treatises on Buddhists studies at the initial stage of the age of education made effective impact not only on the Myanmar educational world but also on the world on the whole society of Myanmar.

Monastic educational system has made so tremendous progress in mass literacy of Myanmar that the Teaching of the Buddha flourished and it endows Myanmar people with religious piety, knowledge, and culture.

### **1.1 Aim and objectives**

The aim of this research is to explore the achievement of implementation from promoting children resources to human resources in monastic school, making effort to attain better method in real life from the point of view of anthropology.

### **1.2 The specific objectives**

The specific objectives of the research are as follow:

- To elicit the historical background of free monastic education system in Yangon City.
- To explore the role of Buddha's teaching in Myanmar society in term of culture, tradition and social life through monastic education.
- To describe the significance of culture and traditions handed down by older generation.

### 1.3 Conceptual framework of the study

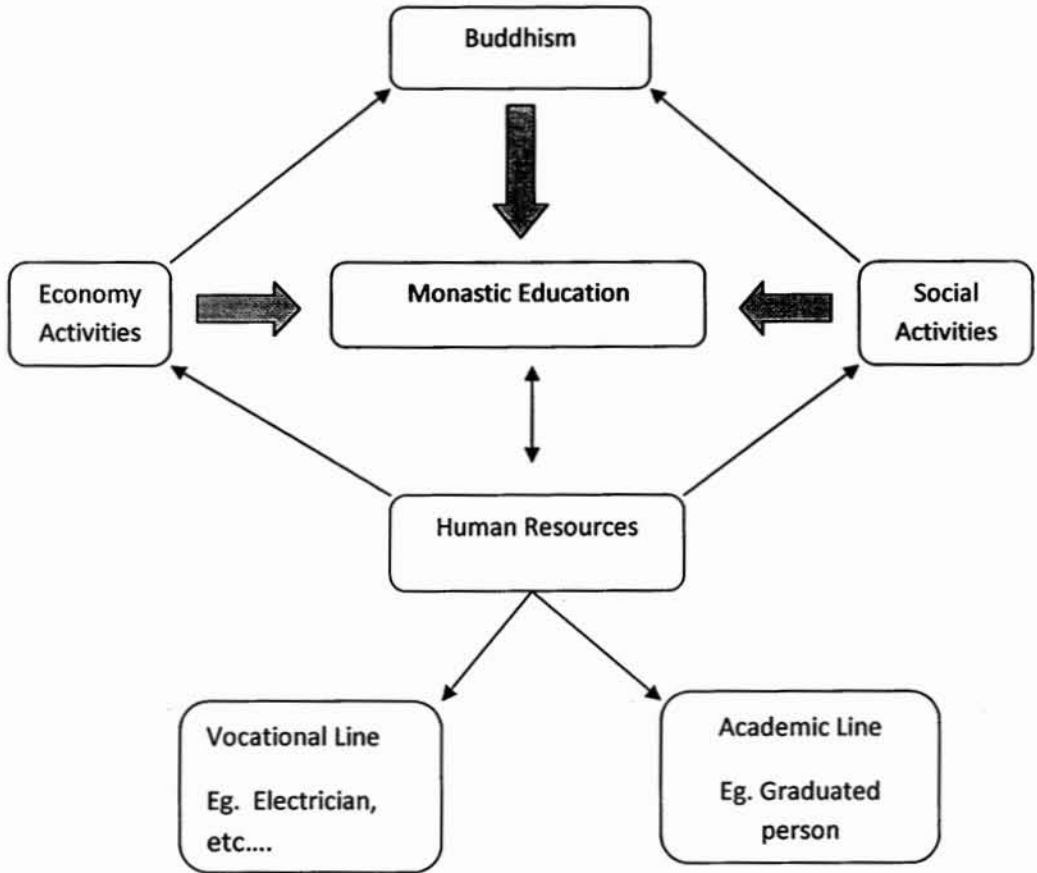


Figure (1) Conceptual framework of monastic education

#### **1.4 Composition of thesis**

This thesis composed of six chapters. Chapter I begins introduction with historical background of monastic education. Aim and objectives, conceptual framework, composition of thesis. Chapter II constructs the Literature related to the thesis. This chapter includes literature concerning monastic education and formal education. Chapter (III) discusses data and methodology. This chapter provides the methods used to collect data and how the data was interpreted information from the research study area where field work was conducted is discussed chapter by chapter. Chapter (4) and (5) Finding, information about two monastic schools was discussed. Chapter (6) is discussion on the finding and Chapter (7) is conclusion and recommendation of the thesis.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Background history of monastic education

Education is the chief pillar of a state's development. It is the source of training in knowledge and skills for every citizen. Formal education in Myanmar started with monastic education. Thanks to monastic education, the basic principles of education were progressively developed in Myanmar history in the course of time. Below is given the historical outline of Myanmar monastic education, as described in the literature on the history of education in Myanmar.

Sayagyi U Than Htut, in his book entitled, "monastic educational schools, the foundation, in the history of Myanmar education, also adds up an important fact that monastic education plays a vital role in the course of the periods of ancient Myanmar king's and the earliest periods of the twentieth century. He stress the point that monastic education made its glory and impact on the world of Myanmar education as well as the whole society of Myanmar by giving evidences practically shown in the present period. He expresses the historical development of Myanmar education from the Myanmar imperial age until the period of revolutionary council including objectives, theories, curricula, text and context, school disciplines, and ethics. (U Than Htut, 2011)

#### 2.2 Monastic education in Bagan Period (AD 1044-1287)

In Bagan Period, Therava Buddhism united not only the religious faiths of the citizens but also their political, social and educational activities. In order to propagate Theravada Buddhism, monasteries were built across the country with the main centers in the capital of Bagan. Buddhist studies were made in those monasteries, with their chief aims being the understanding of the Threefold Gem, the spread of the Threefold Teaching, and the attainment of Nibbana. Monk teachers taught the three R's (Reading, Writing and Arithmetic) and Buddhist Pali scriptures to the novices and lay people. In King Kyansittha's (ကျန်စစ်သား) time, even Mon language and literature were taught there to promote national unity. Myanmar studies gained momentum in the time of King Narapatisithu (နာရပတိစည်သူ). Thus, the basis of education and literary studies were started in those monasteries, where Buddhism with its indiscriminate nature provided the young children with equal opportunities for learning regardless of their financial backgrounds. Myanmar education, based on the Buddhist learning of monastic education,

is therefore free of discrimination. The high culture and literary standards of Myanmar are related to the religion as the Buddhist monks have been responsible for teaching the social code. Between 1044 and 1287, the kings of Bagan made monastic education successful among the populace under the leadership of Buddhist monks. (U Than Htut, 2011)

### 2.3 Monastic education in Pinya Period and after (AD 1287-1752)

Although there was no epoch-making development in monastic education during the specific time, Myanmar kings had their capitals moved from Bagan through Myinsaing, (မြင်းစိုင်း) Pinya (ပင်းယ) and Sagaing (စစ်ကိုင်း) to Innwa (အင်းဝ). Innwa (အင်းဝ) period saw the remarkable prosperity of literature and culture in Myanmar history. It was the age of the Four Great Monk-Poets, who composed Myanmar didactic literature and epic poems based on Buddhist Pali scriptures. The themes of the literature in that period were predominantly religious, teaching the Buddhist thoughts and social code to the populace.

A number of lay and monk poets came up in Toungoo and Nyaung-yan Periods, obviously as products of monastic education. They all received their education from monasteries. King Thalun started the religious examinations called 'Pahthama-Byan Exams'. There are documents showing that monastic education thrived from Innwa to Nyaung-yan Periods. (U Than Htut, 2011)

### 2.4 Monastic education in Konbaung Period (AD 1752-1885)

King Alaungpaya, (အလောင်းဘုရား) the founder of the Third Myanmar Empire, united the scattered states of the country. All the sectors – military, religious, social and economic – showed progress in his time. The literature which gained speed in Nyaung-period reached its peak in King Alaungpaya's (အလောင်းဘုရား) time.

A variety of genres were developed on a plethora of themes by various poets and poetesses – ranging from poems of nature and love to parodies. King Mindon (မင်းတုန်း) worked for the purification of the faith, and sponsored the convention of the fifth Buddhist Council. 60 archbishops and 204 deputies were appointed to lead the Order of monks and novices throughout the country. Buddhism spread a lot in that time. The administration of monasteries was systematized and centralized to bring forth uniformity. Students pursued religious scriptures in the monasteries more enthusiastically than ever before. (U Than Htut, 2011)



## **2.5 Monastic education under the Colonial Administration (AD 1885-1942)**

In 1885, Myanmar was annexed into the British Empire, thus putting all the political, social and economic sectors including education and administration of the country into the hands of the British colonialists. Western education was introduced into the colonized country and the British government looked upon monastic education as out-fashioned. To modernize it, they introduced their school curricula and methodology into the monasteries, where a long tradition had already been established. The leading monks of the religion were so reluctant to accept the introduction of 'anti-Buddhist' western education that the modification process seemed very difficult.

As a result, although the main stream of learning had been only monastic under the rule of Myanmar kings, schools in Colonial Period were diversified into several forms: (1) European schools for Europeans only, (2) Christian missionary schools, (3) Vernacular schools where vernacular languages were used as the media of instruction for missionary purposes, and (4) local monasteries where Buddhism-based monastic education was imparted. With the emergence of different social classes later, people lacking in strong patriotism decided to send their children to English schools to receive western education. The Anglo-vernacular schools enjoyed popularity because their products could easily find jobs in the British government. More and more students were transferred from monasteries which lacked the power to influence the city-dwellers, thus reducing the role of monastic education.

Educational Commissioner, Sithu U Kaung, wrote a book", The history of Myanmar Education in Pre-British and post British Periods". He includes the situation of educational system of Myanmar, the support system practiced in three categories of schools, and the daily routine of the boys and girls attending monastic educational schools. The two periods-per-British and post British and the different between the two educational systems are also mentioned in this book. (U Khin Maung Kyi, M.Ed in Arts, 1995)

## **2.6 Monastic education under the Fascist Administration (AD 1942-1945)**

The three-year-long Japanese administration which replaced colonialism on the grounds of Myanmar was a nightmare to the country and its people. Every sector – political, social and economic – turned to disasters. The diverse forms of education in the Colonial Period were changed into a single system where English was replaced with



Myanmar as the medium of instruction. Myanmar, Maths, History and Social Science were taught at the primary and secondary (lower and upper) levels while Algebra, Geometry and Geography had to be studied at the secondary level. Grade Three students had to start studying Nipon studies, and thus Nipon schools were developed. Education during the wartime was just a chaos. On the other hand, monks at the Buddhist monasteries worked to the best of their ability, to teach the Buddhist studies to the children of the country.

## **2.7 Monastic education in Post-war Independence Period and under the Administration of the Revolutionary Council (AD 1945-1972)**

The fleeing British Government, with its military base in Simla (one of the city in India) (ဆင်မလားမြို့) during the war, considered about a suitable form of education for the country starting from 1942. The standards of education were not satisfactory for the citizens under the British Military Administration. The role of monastic education was reduced as it had been in the Colonial Administration. The focus of attention of the people was totally on the Independence rather than on education.

On 1 June 1950, the Union Government announced the implementation of its educational policies on the basis of which new curricula were drawn, teacher-training schools built, and primary and secondary schools extended.

Monastic education was revived after the Independence. According to the policies laid down on 1 October 1948 by the Union of Burma Government, plans were made (1) to implement free and compulsory primary education, (2) to replace the subsidized schools with the schools which the Government was totally responsible for, (3) to substitute a uniform system for the diversified forms of education, and (4) to prescribe Myanmar as the medium of instruction. The new government schools which emerged after Independence caught the attraction of lots of students since they taught modern education while the enrolment of students at monasteries declined day after day.

After 1962, the Public Education Departments were abolished and the Monastic Schools Division was started. But in 1972, the latter was stopped again. (U Than Htut, 2011)

## 2.8 Formal education in Myanmar (Government School)

The development of a nation is vitally based on its politics economy, administration, culture, literature, philosophy, education, etc. Education is, in its nature, a broadened scope of learning and no progress is made without any higher status of education in a country. Education plays one of the most important roles to contribute to the development of the nation and its citizens as the world is the communal abode of human beings living in their respective parts. Based on that fact, the objective of the 30 year plan of Myanmar Education runs thus:

"To establish Myanmar educational system with the nation of the whole nation that it guarantees the resources of higher knowledge, intelligence and social capacity to create a promising future ..."

For that purpose, the facts on education have been researched and collected as follows:

The topic of the article, written by Saya U Tin Nyunt, is "looking from afar at the world's knowledge age". He highlights the origin of education and the present day education. He mentions that the source of European education was intermingled with religion to a larger extent when he starts writing about international education. How Christian clergymen and Buddhist Monks began to develop free educational system for the poor and how the educational system developed on the basis of conventional religious belief is described. Chinese education first bloomed on the soil of classical literature. When the western education started to develop the old education system was remove and a new system was adopted. The cradle of Japanese education is a temple where the Japanese Buddhist monks taught Buddhist scriptures so that the education in Japan was a school education system interlining with religion. How a new educational system developed in Japan is also stated in giving detailed explanation about the histories of education in the world's countries respectively. ( U Tin Nyunt, 2011)

Sayagyi Dr. Maung Thin mentions the objective, nature and concept of reforms of education and its system in the books on internal and external studies, articles on education, and motivational discourses on the morality of young people written by him. He also adds up the valuable facts that the affluence of human resources with perfect capacity can lead to building a world with high value of humanity. He also states the role

of triangle: teacher, parents and students who must be thought-provoking and ready for further activities in shaping the most essential thing with the help of the nation and the society within as it has regained independence, the perpetuation of sovereignty and progress. Only the higher education can breed highly valuable leaders, Citizens with noble mind, greatly civilized parents and ideal teachers.

In implementing to establish higher education, the focal place is the school that can contribute to the structure of a peaceful and well developed family, society, and a state. His articles entitled, "good person and clever person", school and lessons based school, "Extroverted School and introverted school", "From literature to Mouth", "Man with Human Nature", and "Highly valuable man" are full of things to be imitated. School is the place where the hopes to learn can be fulfilled. Whatever someone learns at school is to be appropriately reapplied in life. It is also the place where a man can be made more qualified, better, cleverer and cultured. It is the place that makes the physical strength, wisdom, moral behavior and intelligence of children to be in full bloom under the guidance of their mentors. Children should not go to school only for the purpose of learning lessons. Children should go to school in order to become highly moralized, skilled in communication and philanthropic in future. The purpose of schooling is to turn out them as wise and good and highly valuable the person. School requires to alleviate habit of parrot like learning just enough to memorize and repeat what they have learnt. The real purpose is to be able to analyses their studies, and to instill themselves with habit of thinking beyond classrooms and linking classroom lessons and the real world. The routine chores of a child mentioned in the kindergarten primer: rise up early, brush your teeth make the bed, eat the food, wash the mouth, get changed, go to school, come back home, help parents, play games, take a bath, have a dinner, learn lessons, brush your teeth, and go to bed, are not written and prescribed for children just to make sense of them and learn them by heart. They are mentioned for children to apply in their daily lives. If so, they will also be beneficial for the rest of their lives. The aforementioned are written by Dr Maung Thin in his articles. (Dr Maung Thin, 2011)

In accord with the saying, "the higher the education, the more glorious the nation", education requires to be high enough to breed human resources in order that the mankind with high capacity can come into existence.

U Thant, the secretary General of the United Nations, once wrote in one of his articles that the important objective of education is to widen the horizon of the children's wisdom and to turn them out into good citizens. As the children gradually grow up, they need to acquire more knowledge on sociology to match up their increasing age. Besides them, they should have the knowledge of social dealing in their environments, the facts about the nationalities in their neighborhood, the geographical and environmental nature and climate change. He also pointed out the fact that children require to know the internal affairs to date so that they should be included in the school education. If the students have the knowledge of internal or home affairs they will have the sense of loving their own land protecting the enemies at home and from abroad, law-abiding, participating in their national affairs, learning more to be well educated. So he suggested a subject on internal affairs to be included in the curriculum in order to keep abreast of the advancing world.

The writer, Thureinhtetlin, gives good advice in his article entitles, ' The process of developing practical education'. He mentions that in bringing up the child's education not only teaching subject but also the child's genealogical capability, behaviorism, and tendency should also be put into consideration. Education is man to man process and it must be able cooperated with children, the living treasure. If there is any defect in this process, the rest of the whole life of the young children will deteriorate. In consequence, the quality in life of the young people in future and the society in which they live are also sure to degenerate. The emotional stress, they may suffer on the way to achieve their educational goals is also express in the writer's article. (Thurein Htetlinn, 2004)

The authoress, May Nyein, in her article entitled ' the Role of children, reminds us of providing opportunities for children to read books that help develop their life and knowledge. She also point out another fact that habit of reading must be instilled into them when they are young in order that they may keep in touch with fictions and non-fictions or literature that offers literary tests and the books that enhance their knowledge. She puts the stress on improving their comprehensible capacity as well as their memorizing capacity in this way. (May Nyein , 2006)

## 2.9 The current situation of Monastic education

After years of neglect, the popularity of monastic schools almost shrank to vanishing point in the 1980s. After 1992, however, the needs of the financially underprivileged families demanded for their revival. The objectives of the new programmed of monastic education under the State Sangha Maha Nayaka Committee included:

- (1) to provide every citizen, both rich and poor, with the 3 R's (အရေး: ၂အဖတ်၊ အတွက်) in Myanmar writing, reading, and calculating or primary and modern education
- (2) to economize on and facilitate learning
- (3) to produce citizens with good morals and morale
- (4) to make better the understanding and observance of Myanmar custom and culture
- (5) to enhance protection for national identity and religious values

When monastic education was revived in 1993, it was only for the primary and lower secondary levels. The plenary meeting of the forty-seven members of the State Sangha Maha Nayaka Committee, held on the 18<sup>th</sup> and 19<sup>th</sup> of March, 1994, laid down rules and regulations for ensuring uniformity in various levels of monastic education. They include: the curricula prescribed for the basic primary and lower secondary levels shall be used (with the exclusive right reserved for the Buddhist studies and lessons on Buddhism), the teachers working in the townships have to be qualified and improved, school time and periods of teaching various subjects can be flexible under the specific circumstances, necessary books and stationery must be provided timely to the students, final exam dates and times must be fixed in uniformity with other schools in the same township, and school-moving or leaving certificates must be exact and free from fabrications.

Monastic schools have appeared throughout the country since 2000, as the cost of education at the government schools has risen. According to a paper on the role of monastic schools in Myanmar education by Retired Pro-Rector Dr Myo Tint of the University of Education there are over 2500 monastic schools giving free education where over 200,000 students are learning, which account for 15% of the total number of students in the country.

Indeed, thanks to the monastic schools with its long tradition of giving education in Myanmar, the children of the underprivileged families now have access to modern education as well as Buddhist scriptures. Based on the multitude of facts about education

from various aspects, the children's education at monastic school that has been researched from the stage when their capacity is gradually built up to the next phase mentioned in this paper in order to cast the light on the output that can be reapplied in their practical life especially from the cultural anthropological point of view.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 Study sites**

Kalaywatawya Naga Hlainggu Kyaungtaik (Monastery) is located near the SwedawMyat Zedi in Mayangone Township, Western District, in Yangon Region Myintharmyo Oo Monastic school is located at the corner of Phokhaung Street and Thitstar street in South Okkalapa Township (14/2) word, Eastern district, Yangon region was purposively selected as the study area. Mayangone Township is composed with (10) wards including Kalaywatawya Naga Hlainggu Kyaungtaik and South Okkalapa Township is composed with (13)wards including Myintharmyo Oo Monastic school.

#### **3.2 Study design**

This Field research was conducted by using descriptive study designs.

#### **3.3 Study population**

The total of study population is two monastic school students, their respective teachers and monks, committee member.

#### **3.4 Study period**

This study was conducted during (2012-2013) academic year. (See Table -1)

Table (1) Study period of this thesis

Activities to be done	2012-2013											
	6	7	8	9	10	11	12	1	2	3	4	
Proposal Preparation	*											
Preparing Questionnaires		*	*									
Literature Review		*	*	*	*	*	*					
Regular Seminar				*								
Data collection and field work					*							
Credit Seminar									*			
Thesis writing						*	*	*	*	*		
Thesis Defend												*

### 3.5 Methods

To collect data qualitative method was used. In dept interview is mainly used for this research. Individual interview and informal conversation with monks', senior monks, teachers and committee members are employed to get the data. Visiting monastic, doing informal conversation, observation and key informant interview were conducted. Informal conversation and individual interview were effective to get information. 15 KII for each monastic school were included for data collection to get information about history of monastic education, Teaching method, school discipline and organization of monastic school, doing observation, viewing records, writing field notes, library research or desk research and taking photographs.



## CHAPTER 4

### MYIN THAR MYO OO MONASTIC SCHOOL

#### 4.1 The background history South Okkalapa Township

When the Caretaker Government ruled Myanmar in 1958, it reformed Yangon City to be in line with the characteristic of a city. By that time the wards unsystematic were enlisted as illegally occupied areas under the Act of City Development (Formerly Municipal Act) and the dwellers there were moved to systematically established City-ward. Since then, South Okkalapa, North Okkalapa and Thaketa Towns have sprung up. South Okkalapa is the one which has reached its 55 years of Age in 2013.

#### 4.2 Geographical area of South Okkalapa Township

South Okkalapa Township, Eastern district is made up of (13) wards. It lies at 16' – 18' north latitude and 96' – 98' East longitude and 30' above sea level. It is plain. To the North is Mayangon Township, to the South is Thingankyun Township to the West is Yankin Township, and to the East is Dagon Myothit Northern area. It is 2 miles from East to West, 2.5miles from South to North. It covers an area of 2.97 square miles. It is hot and humid.

#### 4.3 The list of population on the basic of religions

The nationalities living in South Okkalapa Township that consists of 13wards belong to not only Buddhism but also other religions as mentioned below:

Table (2) The list of population on the basic of religions

No	Township	Religions	Population
1	South Okkalapa Township	Buddhism	149619
2		Christianity	1181
3		Hinduism	1199
4		Islamic	1221
		Total	153220

According to the census list taken by the township Administrator in 2013. By looking at the above mention chart, the largest number of the population settled in South Okkalapa Township believe in Buddhism.

### **South Okkalapa Township Monastic Education School**

Table (3) South Okkalapa Township Monastic Education School

No	Township	Number of School	Population of Teachers	Population of Male / Female students
1.	South Okkalapa	3	33	527

### **The Daily Schedule of the children learning at Myinthar Myo Oo Monastic School, South Okkalapa Township, Eastern District, Yangon Region**

Table (4) Myinthar Myo Oo Monastic School the daily schedule of the children

No	Time	Facts
1	4:00 hr	Getting up
2	4:30 – 5:00	Going for alms round
3	6:00 – 00:00	Having alms-breakfast
4	6:30 – 7:30	Doing sanitation
5	7:30 – 8:30	Breaking
6	9:00 – 00:00	Going for alms- lunch
7	11:00 – 00:00	Having alms- Lunch
8	11:30 – 5:00	Attending starts/ over
9	5:30 – 6:00	Doing sanitation
10	6:30 – 7:00	Paying obeisance to the Buddha
11	7:30 – 9:00	Studying hour
12	10:00 – 00:00	Going to bed

#### 4.4 Myinthar Myo Oo Monastic School

Myinthar Myo Oo Monastic School is located at the corner of Phoegaung Street and Thitsar Road in South Okkalapa Township (14/2) ward, Eastern district, Yangon region. The land that is owned by the monastic school is the tax free religious estate. Its total area is 1.414 acres. On 1<sup>st</sup> June 1993, the founder of the Myintharmyo Oo monastic school, Sayardaw Venerable Kusala, (ဘဒ္ဒန္တကုသလ) registered the Monastic education school (Primary) with the Department of promotion and propagation of the Sasana, Ministry of Religious Affairs, Government of the Union of Myanmar, as prescribe and stated providing clothes, shelters, education and medical care to twenty five poor orphans from remote border areas, States and Divisions. After Sayardaw Kusala rest in peace, the present Sayardaw Venerable Ashin Pannacara (ဘဒ္ဒန္တပညာစာရ) continues this school. In 1995-1996 academic years the school was elevated to Monastic Education Middle school. On 7 July 2005 Sayardaw Venerable Ashin Pannacara increased the school into Child Development Centre and registered it in the Social Welfare Development.

Now, in accord with the updated list, 254 boarding students and 239 day students totaling 493 students in the 2012-13 academic year. Myinthar Myo Oo monastic school could promote itself to be able to reserve two types of students- boarding students and day students. In this way, Myinthar Myo Oo has been making progress to develop a successful Monastic school.



Figure (2) Sayadaw and students in Myinthar Myo Oo Monastic School

#### **4.5 The objectives of Myinthar Myo Oo Monastic School**

- (a) To treat and take care of parentless and poor children warmly and recreate
- (b) To mature the young children to be developed in all round aspects-physical strength, intelligence quotient, and moral Behavior by seeking more and more progressive ways;
- (c) To make them knowledgeable about culture, customs, and tradition in order that they will be able to know how to pressure the glories of nationality and the home-land;
- (d) To raise intellectual youths qualified to be able to do something beneficial for themselves as well as others;
- (e) To obey the rules and ethics on the basic of the range of ages;
- (f) To teach them knowledge for the rest of their lives in order that they can stand on their own feet;

With these objectives, the monastic school has been established.

#### **4.6 The organization of Myinthar Myo Oo Monastic School**

Myinthar Myo Oo monastic school is under the tutelage of the Pandana Nayaka “Sayadaw” (the presiding Monk) and he plays the leading role in the planned Procedure as well as the future plan of the monastic school that comprises, monastic school in charge, 10 “Sayadaws” (mentors), 15 committee members, and 20members, 22 male and female teachers.

There are (8) subcommittees

- (1) Educational Committee;
- (2) Health-Care committee;
- (3) Food and Care takers committee;
- (4) Discipline Committee;
- (5) Dress Committee;
- (6) School library;
- (7) Sports and games Committee; and
- (8) Security Committee.

There are also some semi subs Committees.





Figure (3) The organization of Myinthar Myo Oo Monastic School in Sayataw and Committee members

Table (5) The boarding students in Myinthar Myo Oo Monastic School 2012-2013

NO	STAGE	Boarding students				
		Novices	Nuns	Boys	Girls	total
1	Primary	21		80		101
2	Middle	47		45		92
3	High			52		52
4	University			9		9
	Total	68		186		254

Table (6) Day students in Myinthar Myo Oo Monastic School 2012-2013

NO	STAGE	DAY STUDENTS				
		Novices	Nuns	Boys	Girls	total
1	Primary			62	44	106
2	Middle	1	1	60	34	96
3	High			12	25	37
4	University					
	Total	1	1	134	103	239

Table (7) The total students in Myinthar Myo Oo Monastic School 2012-2013

No	Stage	Novices	Nuns	Boys	Girls	total
1	Kindergarten	3		34	9	46
2	Grade -1	10		22	7	39
3	Grade -2	2		26	11	39
4	Grade -3	2		28	7	37
5	Grade -4	4		33	10	47
6	Grade -5	13		39	16	68
7	Grade -6	11		25	9	45
8	Grade -7	17		20	8	46
9	Grade -8	7		21	1	29
10	Grade -9			29	9	38
11	Grade -10			34	16	50
12	University			9		9
total						493

Table (8) The number of teachers in Myinthar Myo Oo Monastic School 2012-2013

No	The number of teachers				
		Primary	Middle	High	total
1	Monks	5	5		10
2	Nuns				
3	Teacher (male)		1	6	7
4	Teacher (female)	5	6	1	12
	Total	10	12	7	29

#### **4.7 The type of students received at Monastic School**

There have emerged monastic schools in respective town ships, regions, and district in Yangon Region's In receiving children as students at Nagahlainggu Monastery and Myinthar Myo Oo Parahita (philanthropic schools, children of above 5 years from border areas and hilly regions are absorbed in accord with the following options:

- (a) Children with no both parents;
- (b) Children with no one parents;
- (c) Poor children with nowhere or nothing to take refuge in
- (d) Children with no chance to live with parents or guardians for many reasons
- (e) Especially children from border areas and hilly regions will be given priority;

The students who want to acquire his education at monastic schools must bring a copy of national identity card, the census registration of the person who come to send the child, school transfer certificate the recommendations from the relevant offices to Townships, wards and villages indicating that the child is absolutely poor. In addition, the parent or the guardian must enroll the child by filling the attached from no (5) as the discipline to do so has been laid down by the state Sangha Maha Nayaka Association. It is also known that the parent or the guardian must again on the agreement that they guarantee their child to obey the rules of the monastic school.

#### **4.8 The social background and the present situation of Monastic School**

The children who have arrived at the monastic school to begin their education were born of the poor families from both rural and urban area. They found it difficult to attend formal schools due to their lack of financial assistance for their formal schooling caused by their low economic situation. That is the main reason why they come to the monastic school that provides them with free educational system. Monastic schools are thus the educational centers which the basic class people rely chiefly on.

There are two categories of students who can learn at monastic schools-novice and monastic student ( phonegyi Kyaung tha). Monastic education is provided for those two kinds of students. Those who come to monastic school have their own option to become novice or student, those who wish to enter the Buddhist order (Sangha or novice)

through novitiation are to be robed and continue their education. The others who want to remain as lay students are also allowed to stay at monastery as boarding students and continue their education. Both types of students are found at Myinthar Myo Oo Monastery (Kyaung). But Kalaywatawya Nagahlainggu Monastery only allows novices to stay there and learn their lessons.

Among the students, as they belong to different tribes across the country, some of them can only speak their dialects, when they first joined the monastery; they found it difficult to understand Myanmar Language. But later they had to compulsorily communicate with other students. Due to the guidance of the senior students who belong to their some tribes and some language, under the tutelage of the presiding monk and other monks in the monastery and the close care taken by male and female teachers, they finally become well-versed in Myanmar, the official language, apart from their native language. Thus, in teaching those who speak differently, they are not allowed to sit with others who speak their same language. Instead the children with different language,( such as Palaung, Pa-Oh, Kayin, Shan) are allowed to sit together. As they have to get together in paying homage to the Buddha, going for an alms-round, having their alms-food, learning their lessons, doing sanitation in the monastery compound, and playing games, they have to only used Myanmar and later they can speak Myanmar fluently. By making them sit together, they learn, at the sometime, to help each other, and help solve each other's difficulties. It is a good way to train them to acquire the knowledge of how to socially communicable with each other.



## CHAPTER 5

### KALAYWATAWYA NAGA HLAINGGU MONASTIC SCHOOL

#### 5.1 Geographical situation

Mayangone Township lies from between 16 degree 46 minutes and 30 second North latitude to 16 degree 54 minutes. It is also between 16 degree 9 minutes 30 second East longitude and 16 degree 9 minute and 30 seconds. It is located over 100 feet above sea level. To the north are Insein, Mangaladon Township, to the east are Yankin and North Okkalapap townships, to the south Bahan and Kamayut townships and to the west Hlaing River and Hlaing Thaya townships. They all are joining together. The length from East to West is 4 miles, south to north is 5 miles and the total area is 9782 square miles (6255.6 areas). The weather is of the kind of hot and humid weather.

#### 5.2 The history of Mayangon Township

Mayangon Township was formerly made up of the small villages: Sawbwalay, Ywatanshay Chawdwingone, Yeku, Koe-muine-shan, Thamuine gone. Pan bin gone, Zwe zone and Kyauk ye dwin villages. Mayangon area was organized as Thamine-outskirt city, committee in 1914-1925 and was included in Insein District. When Yangon Municipal Border area was establish on 24 January 1964, it was included in Yangon division. When the central security committee divided the area into Hlaing, Kamayut, and Mayangon sub-regions. Mayangon has been recognized a separate township in 1972 and has been exciting as Mayangon township since 1972.

### 5.3 The list of population on the basic of religions

The nationalities living in Mayangone Township that consists of 10 wards belong to not only Buddhism but also other religions as mentioned below:

Table (9) The list of population on the basic of religions

No	Township	Religion	Population
1	Mayangon Township	Buddhism	158420
2		Christianity	23929
3		Hindus ion	1654
4		Islam	2863
Total Religions			186866

In accordance with the data collected by the township Administrator's office in 2013. By taking a look at the above mentioned list, it is found that most of the dwellers in south Okkalapa Township believe in Buddhism.

Table (10) Mayangone Township Monastic Education School

No	Township	Number of School	Population of Teachers	Population of Male/ Female students
1.	Mayangone	8	97	2695

#### 5.4 The background history of Kalaywarawya Monastery

KalaywaTawya Kyaungtaik (Monastery) (ကလေးဝတောရကျောင်းတိုက်) is located near the SwedawMyat Zedi in Mayangone Township, Western District, in Yangon Region. The type of the land of the monastery is tax-free religious estate. It is 17.016 acres wide. The first founder of the monastery was Ahpho Kalaywa tawya “Sayadaw” U Sagara (အဘိုးကလေးဝဆရာတော် ဦးစောဂရ). The hilly site where Ahpho Kalaywa “Sayadaw” presided was formerly covered with thorn and bushes and there was a ruined pagoda (Zedi) on it. The Zedi, as exposed to the weather for a long period and due to the lack of preservers, and it went ruined and fell to the ground. Luthutawsin (လူသူတော်စဉ်) (highly purified layman through practices of restraints and meditation) U Aung Chan Thar (ဦးအောင်ချမ်းသာ) and his disciples witnessed that the ruined Zedi escaped its aura. After getting permission from the authorities concerned, U Aung Chan Thar with his decuples cleared the brushes where the ruined pagoda cascaded its area and found ancient clay tablets, bronze-leaves inscribed with Buddhist scriptures and old bronze-trays under the earth. While restoring the Zedi, U Aung chant ha felt that he himself could not complete this restoration, the said some words to ThitSar Wardi Bo Bo Gyi (the old wholesome man, paying respect to the)truth of Dhamma that the Zedi would be completed if the monk whose name included the worlds ‘ Kala’ (i.e., Kalaywa) did it; the umbrella of Zedi would be put up by a Kayin nationality; and there would be the emergence of urban areas around it. U Aung Chant ha also gave the ancient bricks to the Thitsar Wardi Bo Bo Gyi (သစ္စာဝါဒီဘိုဘိုကြီး) to be laid in consulting the pagoda.

Kalaywa “Sayadaw” U Sagara come back from India to Myanmar in M.E.1318., meeting with Thitsar wardi Bo Bo gyi, the latter related to the Syadaw what U Aung Chan Thar had said to him. “Sayadaw” could complete the construction of the Zedi within 3 months and 5 days. The umbrella was raised up to the top by the president of union of Myanmar, U Man Win Maung, a Kayin nationally. The title of the pagoda is known as ‘Nagahlainggu AungChanThar ZediTaw Myatgyi’ (နဂလိုင်ကရ အောင်ချမ်းသာ ဖေတီတော် မြတ်ကြီး). Nagahlainggu is the name of the hilly site and Aung Chan Tha is the name of luthutawsin(purified and wholesome man) U Aung Chan Thar. The religion buildings situated inside the Kalaywa monastery are ancient heritages. There are religious pagoda and Buddha images to be revered and some are on ground display with sculptures,

photographs, and paintings-Nagahlainggu Aung Chan Thar Zeditaw Myat Gyi, ancient long-living Buddha images, Pansa Loha Maha Myatmuni Buddha image, Yadanashwegu Aung Theiddhi Zeditaw Myat Gyi, the Museums of Buddhagaya, the sacred Bo tree where the Buddha fully enlightened, the lotus bud pagoda, Panlinpyan( Flying throne) pagoda, etc-Kalaywarawya “Sayadaw” U Sagara passed away on Friday the 12 February 1988.

### 5.5 The religious activities of the present Kalaywarawya Kyaungtaik “Sayadaw”

The present Padhana Nayaka Sayadaw (the main presiding Monk) Baddanta Jagrabhivamsa took charge of Kalaywatawya Monastery. In leading Kalaywatawya monastery, Sayadaw obeys the ways shown by the Buddha and tries very hard. Sayadaw has already established his reputation in the studies of Buddhist scriptures since childhood. He stood first and passed with distinctions in the examination of the recitation of Vinaya Dhamma which was held to commemorate the 2500 Anniversary of Buddha Sasana when he was only 14 years old. He also stood first in the examination of ‘Pahtamangae’ (ဝထေဝသံ), second in Pahtamalatt, (ဝထေဝသံ) and first in pathanagyi-(ဝထေဝသံ) the three test of Buddhist scriptures. He also passed the examination of Dhammacariya. “Sayadaw” also showed his brilliancy in the knowledge of the cannon by passing the verbal and written test of the two Pitake Dhamma. (Tipitaka Means three basket of Buddhist scriptures-Sutta, Vinaya, and Abhidhamma Bhamma discoursed, Rules for the order of the Sangha, and the Profound Teaching of the Dhamma). He passed two out of them. He was reputed as the one and only Buddhist monk who passed the verbal and written test of the first five treatises of the Buddha Abhidhamma. He is making strenuous effort to print over hundred commentaries of Buddha Dhamma and get them disseminated. He himself has written numerable books on the teachings of the Buddha.

He has been conferred the title of “Aggamaha Pandita” first mentor (Noble and Great Mentor of the Buddhist Scriptures) by the state law and orders Restoration council in M.E.1357 as he has been teaching the Buddha Dhamma for over 40 years.

He has been conferred the title of “Aggamaha Pandita” ( Noble and Great wise and Scholastic Mentor) by the state peace and Development council in M.E 1360 when he reached the age of 58 and attained 38 vasa.

He has also been conferred as 'Aggamaha Kammathanasariya' (Noble and Great Mentor on Meditation) by the state peace and development council when he reached the age of 65 and attained 45 vasa.

"Sayadaw" has been promoting both Pariyatti Sasana and Patipatti Sasana. The objective of the "Sayadaw" to establish five religious schools includes;

1. Meditation Retreat;
  2. International Theravada Buddha Sasana University or State pariyatti Sasana University.
  3. The great Monasteries where the stages of the Buddhist studies are given;
  4. Sasana mission school or monastery that exists as the one to be revered by lay devotees;
  5. Monastic educational school (or) Monastery where young children are educated
- Out of 5 kinds of monasteries, "Sayadaw" could open No 1,3,4,5 monasteries. He is now trying to open no.2 monastic university in the complex of kalawatawya monastery.

"Sayadaw" Started no.5 monastery with 17 (Wa) nationality students in 1992.

"Sayadaw" started the project of educating young children from the hilly regions through not only the studies of Buddha Dhamma but also those of primary, middle school and high school education under the project tile of 'food, clothing, shelter, health-care, and learning'. "Sayadaw" also provides the monk students with 2 saffron robes, books and writing materials every year.

#### **5.6 The aim of Kalaywatawya Naga Hlainggu Monastic School**

The aim of the monastic school is that the students will have individual peace and share that peace among the human being in the world if they know Buddhist Scripture and Modern studies, this monastic education aims to make every man, rich or poor, learned in basic course and modern studies. It also intends to rate an educational system with convenience and less expense. Another aim is to turn them out to be normally behaved sons and daughter of the country tending to do good for the country as well as the people. Another important aim is to make them understand the Myanmar culture and traditions in order that they might admire them and live up them. The last aim is to make them listen,



keep in mind, know and obey the teaching of the Buddha in order that they might be the ones who are Buddhists to be able to take the responsibilities of perpetuating future Buddhism and to preserve nationality, religion and Sasana.

**5.7 Why Kalaywatawya Naga Hlainggu Monastic School is different from others in choosing types of students as movies**

Choosing the types of students as novices is to somewhat different from other monastic schools. All students have no chance to learn there as lay students. Boys are novitiate. Girls are made nuns.

It 45 year old monk in charge expresses about that matter:

*“novitiating is one of the characteristics of a Buddhist monastery. As a layman, it will cost him one much for school uniforms. Being robed can help one to abrade by the rules of the order of Sangha the Buddha laid down. Abiding by the Sangha rules helps one learn how to lead a well-disciplined life. One can learn the basic course of Buddhism even in his child hood. Avoiding meals after the mid-day makes one free from being drowsy while studying lesson.”*

For the reasons mentioned above, the children are needed to be novitiated the main phenomenon is that the place where they are learning is the religious school. So to abide by the rules of Buddhism is the most suitable way of living.

၂၀၁၂-၂၀၁၃ စာသင်နှစ် ကလေးဝတောရ ဝါဆို ရဟန်းသာမဏေ သီလရှင်စာရင်း

၁။ တိုင်းဏသီးသီး	၂၁၇	၁၁။ ကရင်	၁၃
၂။ ပဒိုဉ်	၁၅၀	၁၂။ “ဝ”	၁၁
၃။ ပလောင်	၂၀၀	၁၃။ နာဂ	၁၀
၄။ ရှမ်း	၁၀၀	၁၄။ ဖောင်းသား	၆
၅။ ချင်း	၇၇	၁၅။ တောင်မိုး	၆
၆။ ခမီး	၅၄	၁၆။ လီဆူး	၅
၇။ ပဒေါင်	၅၄	၁၇။ ကယား	၂
၈။ ရခိုင်	၃၆	၁၈။ တယန်း	၂
၉။ ဝနု	၂၅	၁၉။ မြိ	၂
၁၀။ လာဇ	၁၇	၂၀။ ကန္တားမီးယား	၂
		ရဟန်းတော်	= ၉၅ ပါး
		သာမဏေ	= ၇၈၃ ပါး
		သီလရှင်	= ၃၁၂ ပါး
		စုစုပေါင်း	= ၁၀၉၅ ပါး

Figure (4) 2012-2013 academic year Kalaywatawya Naga Hlainggu attend monastic students

**The Daily Schedule of the children hearing at Kalaywatawya Naga  
Hlainggu Monastic School**

Table (11) Kalaywatawya Naga Hlainggu Monastic School the daily schedule of the children

No	Time	Facts
1	4:00 hr	Getting up
2	4:30 – 5:00	Going for alms round
3	6:00 – 00:00	Having alms-breakfast
4	6:30 – 7:30	Doing sanitation
5	7:30 – 8:30	Breaking
6	9:00 – 10:00	Going for alms- lunch
7	11:00 – 00:00	Having alms- Lunch
8	11:30 – 5:00	Attending starts/ over
9	5:30 – 6:00	Doing sanitation
10	6:30 – 7:00	Paying obeisance to the Buddha
11	7:30 – 9:00	Studying hour
12	10:00 – 00:00	Going to bed

## 5.8 Monastic Schools and different teaching methodologies

When the different teaching methodologies of monastic education that have been used from ancient times until now is studied, monastic schools can be divided into two categories. In Theravada Buddhism, the first one emphasizes on the insight meditation to liberate from the worldly suffering and the first type of monastery is where only the Buddhist monks doing meditation stay the secondly categorized monastery is the place where not only Buddhist scriptures on religious teaching and meditation practices for the purpose of attaining enlightenment of all stages but also worldly arts and crafts are shared. The first monastery is known as Arinna Vasi Taw Kyaung (Forest retreat) and the second type of monastery can be termed as GamaVasi Kyaung (the monastery established among human abodes).

The assembly of the Buddhist monks who reside in compliance with the Vinaya Dhamma( two hundred and twenty seven rules laid down by the Buddha in his times to be followed by the Buddhist monks) and (Sikkhapada) (the best practices for the Buddhist monks to make strenuous effort to escape from the round of rebirths) is known as Arinna Vasi Taw Kyaung.

A part from the Buddhist teachings, the word arts and crafts such as arithmetic, astrology, Vedanta ( Fortune-telling ), histories and stories, Raja Dhamma laws (Rajasat), Customary laws (Dhammasat), Alternative medicine, handicrafts, vocational trainings, and the military arts of defend such as swordsmanship, lance- throwing, Riding Horses, Riding elephants, and warfare are widely taught and given at GamaVasi Kyaung.

Thus people send their children to learn at GamaVasi Kyaung for the purpose of achieving both sacred and secular knowledge. As the place is crowded with adults and young children, they are also called (GamaVasi) Pwe Kyaung.

In Bagan period, there emerged great monasteries, the place where Buddhist scriptures were disseminated and great venerable Buddhist monks reputed for their meditation practices and enlightenments as well as for the knowledge of Buddhist literature. The monasteries in Myanmar have been existed as the repositories of Buddhist Scriptures the centers for learning arts and crafts, and the places where the Buddhist Teachings were disseminates.



The learning centers for ancient Myanmar are mostly the monasteries in each and every village or township across the country. The presiding monks with perfect knowledge of the canons of the teachings of the Buddha and the Sangha are their mentors. Under the Buddhism with no classifying system, Myanmar young boys could enjoy the fruits of monastic education that have traditionally free to students whether they were rich or poor. Monasteries are the learning centers for them to enrich themselves with high standards of literature and culture, how to deal with people politely and wisely in relation with religious courses.

The basic principle of the monastic school's education is the admonition to pay respect and offer food to the three gems-the Buddha, the Dhamma, and the Sangha as well as the teachers and the parents.

There is a piece of precious verse written by Shin Maha Silavamsa (ရှင်မဟာသီလဝံသ), the Buddhist monk and poet Laureate that has been used as the guiding motto for the students in learning literature at monasteries.

*" Don't be lazy.  
Do be diligent.  
Be mindful  
Down the bone.  
Repeatedly and Repeatedly,  
what your learn by heart  
Made sure to recite  
From your memory  
By the day".*

*Ashin Maha Silavamsa (ရှင်မဟာသီလဝံသ)*

The venerable Ashin Maha Ratthasara pointed out how to develop the student's learning skills through an admonition of a poem: Su , Ci, Pu, Ba, Vi, Li, Si, Dha.

1. *Suneya* : Listen ( to what your teacher says )
2. *Cinteya* : think ( to figure our extensively )
3. *puccheya* : query
4. *baseya* : talk

5. *vicareya* : *inquire*
6. *likheya* : *write*
7. *sikkheya* : *learn*
8. *dhareya* : *learn by heart*

These eightfold above mentioned points are to be effectively applied in ' how to study and practice'.

The Anthology of didactic poems under the topic "Puttovada Hsone ma sa' (ပုတ္တဝါဒဆုံးမစာ) (admonition for the son ) written by Atula "Sayadaw" khingyiphyaw (အတုလဆရာတော် ခင်ကြီးဖျော်) plays an essential role in admonishing the students of monastic education. Later the verse numbers, 18, 19, 20, 21, 22, 23, 24 were included in the curricula of the monastic education. The verse number 18 of ' Admonition for the son' portrays how a beginner is taught to start writing.

*' On reaching School,  
the noble mentor  
Instructs slowly how to write.  
My young brother, Nyi Htwe  
Was guided how to place  
The ring finger and the middle one,  
How to press the Forefinger,  
To press and to release;  
With a heavy tone,  
But cool and joyous mood,  
Mentor teaches the placement  
Of fingers.  
It's A di,  
The first and foremost learning indeed'*

*( A tula "Sayadaw" Khin Gyi Hpyaw)*

By reading these verses, the noble mentor, it is known teaches students how to acquire better writing skills to be more legible.

(U Than Htut, Retd. Professor, the university of Education)

The verse number 19 indicates the ways to write and read. It shows the methods of writing and reading.

*' First,  
 start with, ' Namo'  
 And then,  
 Fall like this,  
 Rise Like that Draw;  
 Superscript the letters,  
 Circle it;  
 Make every character appropriate  
 By reading slowly;  
 And sometimes pause,  
 Read aloud and sometimes irorue ....  
 Read steadily  
 Be cool but deep,  
 like grap something  
 And put it in ears;  
 Be neither tense nor loose!  
 Be neither light nor heavy!  
 Sharpen one's personality  
 With more skilled in writing and  
 Reading than any other else.*

*( Atula "Sayadaw" Khin Gyi Phyaw)*

(U Than Htut, Retd, Professor, the University of Education)

The verse number 20 advises us that we had better start learning 'Mngal Sutta' including thirteen verses after learning "Myanmar Primer", (Thinpongyi). Mangala Sutta means the sermon given by the lord Buddha containing the 38 rules for a beatific life.

*' After starting 'Namo',  
 learn the Primer and  
 Thirty-three alphabets  
 To be more versed.  
 Next the Mangala Sutta*

*With all thirty-eight rules  
Must be joyously learnt  
To show you're above others.*

*(Atula "Sayadaw" Khin Gyi Phyaw)*

It expresses tht Mangala Sutta is studied at monasteries.

*(U Than Htut, Retd, Professor, the University of Education)*

The verse number 21 describes that Jatake (or Buddhist Birth stories such as five hundred and fifty jatakas and Zatgyihsebwe, ten great jatakas) need to be compulsorily learnt after the Mangala Sutta.

*' After joyously learning noble Mangala Sutta,  
Comes jatakas starting from Temiya,  
And ending in Vutsandara,  
All numbering in ten ' ----  
' Give the meaning like this;  
Notice the writing like that;  
Clarity the linkages, Sambanda;  
And the way conlrary.  
Leave no words;  
Put more specific than  
And other readers.*

*(U Than Htut, Retd, Professor, the University of Education)*

The verse number 22 tells us that grammar is taught after ten great jatakas (zatgyihsebwe) at the monasteries.

*'After understanding  
The meaning of ten great jatakas,  
Eight treatises of Grammar,  
Including linking words,  
Vowel and long vowels  
Must be learnt and inscribed  
In ears.  
Be more nobler!'*

*( ibid)*

The verse number 23 stresses that the highest learning opportunities is to study the canons of Buddhist scriptures, the curriculum never fails to include Pyo (ပျို့ - poem of

epic proportions), lanka (လင်္ကာ-verse), Thatpon (Spelling), and thathnyun (သတ်ပုံ၊ သတ်ညွှန်း: -book of orthographic rules concerning words spelled with devowelizers), etc

*'Although three boskets of  
Buddhist scripture completed  
Alphabets and grammar need more'.  
'My dear treasured brother!  
All should be learnt.'  
If so and more,  
you're like a sharpened sword!  
you go on housebaek of 'Seindo'  
Galloping high up in sky!  
You're the kettle,  
from which water fast cascading!  
learn more than any others!*

*(U Than Htut, Retd, Professor, the University of Education)*

Besides various methods of mathematics ranging from the simplest way to the hardest way of doing arums at monasteries are mentioned in the treatise of puttawvada (ပုတ္တောဝါဒကျမ်း) (ibid)

The measuring system of the ancient times had already been invented and it is taught at the monastic schools. The poem titles ' the course of calculation written by the poet laureate of Innwa period Ashin maha Raffhasara (ရှင်မဟာရဋ္ဌသာရ) mentions the traditional way of measurement.

*' The gratitude of Mother and Father  
Is as high and huge as Mt. Meru  
That measures ' Let thit' , ' Taung' , ' Tar' ,  
And ' yuzana' is added up.  
And many more ' Tars'.  
Totalling Eighty-four thousand yuzana high'  
( Ashin Maha Ratthasara)  
Among the four words- let thit, taung, tar , yuzana,  
let thit means a finger – breadth;*

*taung means a measure of arm length ( one cubit = one taung), that is equivalent to eighteen inches;*

*tar means a measure of distance equal to four cubits;*

*yazana means the measure of distance equal to 12-72 miles*

In other ways,

' let thit ' means a finger length;

' Taung is equal to 2 thwar or 2(measure of ) hand span or one taung is also equal to 3 mait(a mait is a unit of measurement for length equivalent to six inches)

'Yuzana' is the pali-derivative of ' yajana' . the term is also used in Myanmar.

' Yojana' is equal to 4 gawote.

one gawote is the measure of distance equal to one quarter yojana (yuzana)or approximately one league.

Gawate is a paliderivative of Gavuta in pali.

There is a specific verse to count different distance, far and near. the calculating verse is included in the monastic education curriculum.

*"10 Hsan –chi (stand of hair) is equal to 1 hnan –lone (Grain of sesame);*

*6 han-lone is equal to 1 mu-yaw (one grain of barley);*

*4 mu-yaws is equal to 1 let thit (one fingerlength);*

*8 let thit is equal to 1 mait (= six inches)*

*3 mait is equal to 1 taung (=eighteen inches);*

*4 taung is equal to 1 lan ( unit of length equivalent to two yards or seventy – two inches)*

*7 lan is equal to 1 tar (five hundred and four inches)*

*1000 tar is equal to 1 tai (around eighty miles)*

In Myanmar traditional arithmetic, there are categories of arithmetic – chinthinchar, (ချင်သချ်) chain thin char, (ချိန်သချ်) and tarthincher.(တာသချ်) They are the arithmetic based on the unit measure of weight equal to 120<sup>th</sup> of one kyat weight (it is

known as chin yway), the arithmetic based on the unit measure of weight on a pair of scales (chein gwin), and the arithmetic based on the unit of measure of distance by tar.

Learning arithmetic at monasteries require to know all of them. In learning 'Ahli' or multiplication table by heart, the nine-line verse is the first one to be taught.

The ancient monasteries teaching methodology encompassed systematic lecturing of literature; attending lectures, repeating what one had learnt from their memory, learning lessons by heart, teaching how to write, reading, Myanmar primer, Mangbla sutta, jataks, treatises of grammar and so on. The same curriculum had been focused, nowadays in accord with the changed, culture, customs and socio-economic situations, those who are poor but willing to learn have to rely on monastic education. In the place of old system based on only religion, the new curriculum prepared by the Ministry of Education is being carried out. In conformity with the new curriculum of yearly schedule, Myanmar, English, Mathematics, moral education, civics, the skills applicable for the rest of their lives, including basic writing, reading and calculating are taught in the basic primary level monasteries.

For the basic middle level monasteries, Myanmar, English, Mathematics, Geography, History, Science, Moral Education, Civics, and the skills applicable for the rest of their lives are prescribed. In practically teaching, the methodology is based on evocation of children's critical thinking skills, politeness, and communicative skills. Not only teacher-oriented but also student-oriented education systems are used. So the relationship between teachers and students was made in progress and the rational power of the children can be improved through the inclusion of question and answer section. To recommend this teaching methodology, a 24 year old teacher expressed that

*“the children come to realize their lesson can select  
On their practical lies. Another advantage is that the  
Students find their lessons way to learn because the  
Lesson include the real situation and the familiar  
Facts about their environment and that have learn  
Experienced fraviouly in their society.”*



So the methodology is very effective. Besides monastic education is based on the dissemination of the teachings of the Buddhism, it includes not only secular approaches but also the Buddhist scripture are shared and learnt. In accord with what they have learnt from Mangala Sutta, they must be morally ideal students who are physically and verbally well-behaved and cultured. The basic precepts, Buddhist prayer, partita and other books on religion are taught at monasteries. In order to improve their art of social dealing, the books of admonition, did active verses, and specific literature on Myanmar culture, religion and literary theory and practice. During the vacation, the other effective trainings like moral education, Myanmar culture and custom. Religious writing and languages (English, Korea) and computer application are also given on the annual basic. (Shown in figures 5, 6, 7, 8).

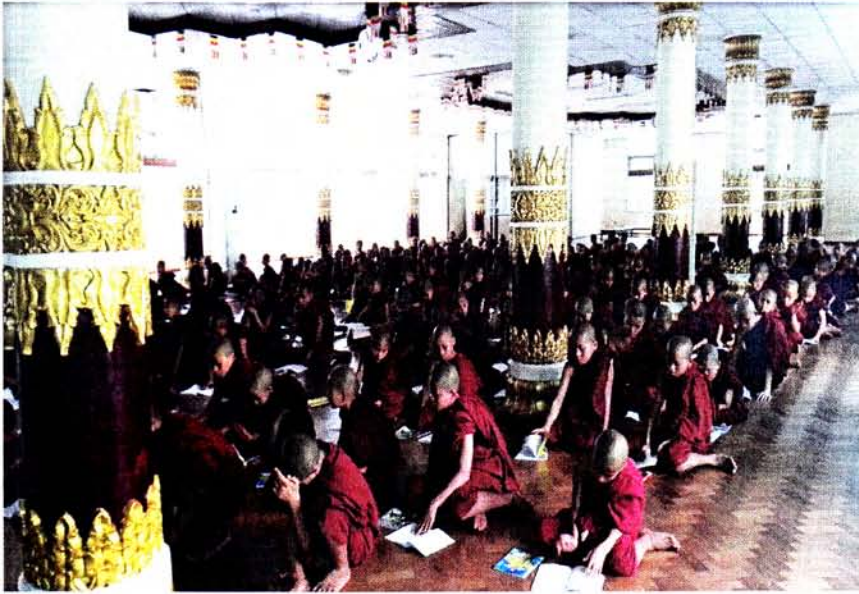


Figure (5) In summer course, the Buddhist scripture are shared and learnt





Figure (6) In summer course, the Buddhist scripture are shared and learnt



Figure (7) In summer course (Teach Korean as a Foreign Language)



Figure (8) In summer course (computer class)

## 5.9 School discipline

Discipline is man's value. To be in compliance with disciplines, rules and regulations, all living in society and religion must be law abiding. Whatever you do, you must be well –disciplined if you want to be successful in your plan.

Discipline is everywhere—state discipline, household disciplines, school disciplines, office disciplines and road disciplines. In every situation, there must be their relevant disciplines. When there are disciplines, there is success the monasteries that are allowed by the state Sangha Maha Nayaka Board the Assembly of 47 state Venerable Monks to open monastic schools, they have to follow the principle, rules and regulations laid down by the Assembly. Thus the disciplines of Kalaywa Tawya Naga Hlainggu monastic educational school and Myinthar Myo Oo monastic school include the fact that their monastic school must be ideal though their effort and unity if compared with other monastic school as there emerged monastic schools in respective townships and districts. Another fact is that a philanthropic school must contribute to the glory of a Nation's Buddhism and its teachings the monastic students and must be well recognized as the state's most relative citizens. Myanmar nationalities must admire Myanmar traditions. The worlds of the Buddha are to be recited by the voices of all nationalities of Myanmar. The teachers must take care of the monastic students as if they were their own sons. Monastic schools must be so ideal that state and monastic teachers themselves must admire the traditions of Myanmar and the nationalities. Monastic schools must try to make their



students not to be inclined to think higher of the western cultures and to be inclined to admire our own culture as we all live on the same land and drink the same water. Monastic school must make concerted effort to stand as the schools who produce future leaders and try to turn them out to be the students who value their education. In order to make children pay more attention to their studies, those who take of their health and sanitation must constantly take their responsibilities. The students who play more attention to sensual pleasure and less attention to education must be punished by looking at their weekly exam results. As a restricted rule of the monastic school, a student cannot do a course not two years. During their normal terms, the students must completely obey the fundamental five functions of a student. The students have to take philanthropies functions when they are out of school hours. They must attend their classes regularly. They must try hard to learn their lessons. They have to abide by their culture and traditions even when they are out of the monastic school compound. Especially at every start and end of the school, they must get together in the shrine room to play homage to the Buddha. They must go for alms – round and have alms-food together. As it is a monastic school, the Buddhist monks, teachers, and students all have to obey the rules laid down by the presiding monks. As most of the students at monastic schools start their education even at an early stage, the good habits must be instilled into themselves even when they are young. The youth of today are the leader of future. Those, who is going to contribute to the development of their country. They must be always trained to be well disciplined. The school exercises the reward (see Figure - 9) and punishment, system. Punishment will be considered based on the time the teacher rules. The one who breaches the rules is admonished by the discipline in change for the first time. He will also be admonished by the preceding monk. When the one commits something not allowed, they will be beaten with came or punished in any other ways for the second time. If the one does something wrong for the third time, he will be expelled from the monastic school. But this rarely happens. In terms of punishments they are not ever. The students will be asked to sweep the school compound, wash the toilets, carry water, split firewood, *etc.....* But it is found that all of the children at monastic schools are obedient and industrious ones.



Figure (9) Prize awarding ceremony for outstanding students

### 5.10 The role of Monastic Schools

The variety of nationalities live in the union of the Republic of Myanmar mostly believes in Theravada Buddhism. Theravada Buddhism is the religion which Myanmar mostly reserves. It is also found that Myanmar literature, religious order; beliefs, tradition, and custom are much interlinking with the religious thoughts. Moreover, the Buddhism monks whom Myanmar mostly reserves have the important role to play in Myanmar society as they have been safe-guarding the Sasana or the teachings of the Buddha for centuries.

There are two schools where the Buddhist monks, whose mission are disseminating Sasana, are given training and Buddhism lectures: Monastic Education (Pariyatti srthindike) and monks teaching schools or monastic schools (known as Baka schools). At monastic education centers main courses are given on Buddhism. The great mentors teach them four stages of Buddhist Studies- the junior Pathama, the mid-pathama, the senior-Pathama, and Dhammacariya (Men for course). Those who pass four stages get involved in dissemination the teachings of the Buddha in remote areas such as hilly regions border areas, and rural area.

The heart of the Buddhism that gives us peace is only three important restraints:

- To avoid of evils;
- To do good deeds,

and, above all, to purify the mind.

Those three main points are basically and essentially practice by the lay men and women.

Another three points to be obeyed and kept are dona, (ဒါန) offering, sila, (သီလ) keeping precept, and bavana, doing meditation. First these all three have to base on offering something others. That shows your kindness towards others. Then you keep precepts. That means you never let yourself indulge in reseat pleasure. The most important is to do insight meditation to deliberate from the named of rebirths (Sansara). The aim of the dissemination of Dhamma is to benefit people by giving knowledge of secular and seared matters from the Buddhist aspect.

The value of the dissemination of the Buddhist monks is to teach the son and daughter of the parents, who fro mole the Sasana, the discourse on culture, tradition, and

Buddhism-related area of Buddhist and modern literature, moral behaviors, and good practice of how to be good Buddhists.

### 5.11 The role of teachers

The noble mentors or the teachers who teach knowledge and professional skills are the key human resources in building up a better Myanmar society. That is why people pay respect to teachers and parents like the Buddha, Dhamma, and Sangha. Saya or teacher or mentor have been recognized as one of the makers of the societies in Myanmar as well as in the world. Teachers not only teach arts and crafts but also admonish or guide good ways for his or her students.

Thus, the venerable first Shwekyin “Sayadaw” Phayagyi (ရွှေကျင်ဆရာတော် ဘုရားကြီး) gives us a valuable advice through one of his poems as follows:

If the one who is affectionate;

- Who has profundity?
- Who often admonishes,
- Who is heedful of advice,
- Whose speech is purified,
- Whose speech is devoid of evils,
- You should rely on him.
- He is every inch a good mentor.

There are two types of teachers on the basic of the period of time they give for teaching at monastic schools.

- (1) Part-times male and female teachers (teachers affiliated to government school)
- (2) Full-times male and female teachers(as appointed directly by monastic school)

#### 5.11.1 Part-times teachers

- (a) Part-times male and female teachers (teachers affiliated to government school)
- (b) Professional teachers who earn tuition fees

### **5.11.1 (a) Part-time male and female teachers**

The teachers working with monastic school are the ones teaching at government schools (regularly) and private teachers who earn tuition fees.

In cooperation between the Department of Religious Affairs Supervisory Committee of monastic schools and the department of education, the teachers, officially appointed by the township education officer's office, come to teach there as part time teach the same course of the government schools to the monastic students. They teach here from 2:30 pm to 4:30 pm. Sayadaw gyi gives the voluntary teachers travel expenses. The students from MyintharmyoOo go to government school for their high school course.

### **5.11.1 (b) Professional teachers who earn tuition fees**

“Sayadaw” hires private tuition teachers for high school level education as necessary. Their teaching is followed by comprehension texts made by the monk-in-charge. If the first tuition teacher cannot make students understand, the school seeks another private teacher. To hire a private teacher with professional skills is very important because students are only allowed to stay at school for not more than 2 years. They must pass fast, that is why the close control is required for them.

### **5.11.2 Full-time teachers**

(a) Teachers officially appointed by “Sayadaw”;

(b) Voluntary teachers.

#### **(A) Teachers official appointed by “Sayadaw”**

Those officially appointed include the ones who pass their basic high school education the monastic school and are graduated after the monastic school. They give voluntary teaching service at their home schools. Some, after monastic education, do other jobs and work at monastic schools on holidays as guides, helping the students study, teaching them to draw, helping solve the math's problems, etc.

“Sayadaw gyi”, in connection with township educational officers, send his teachers to undergo train the trainer's courses on English and other subjects. “Sayadaw” makes

them put the stores on the curriculum. Now, the teaching method has changed to CCA, child-centre approach. A 25 year old primary teacher talk about the CCA method:

*'Formerly children relied much on teachers. Now due to CCA method, they rely on their own ability. If they are given two math problems in the same manner, they are ok in the second attempt by themselves. They also have more courage to shoot questions to their teachers'.*

**(b) Voluntary Teachers**

Most of them are graduates and education is their profession. They do not teach here as wage-earners. They are volunteers. They work here so guides for the lessons taught by full time teachers by helping those students study, explaining difficult sums and helping them to memorize.



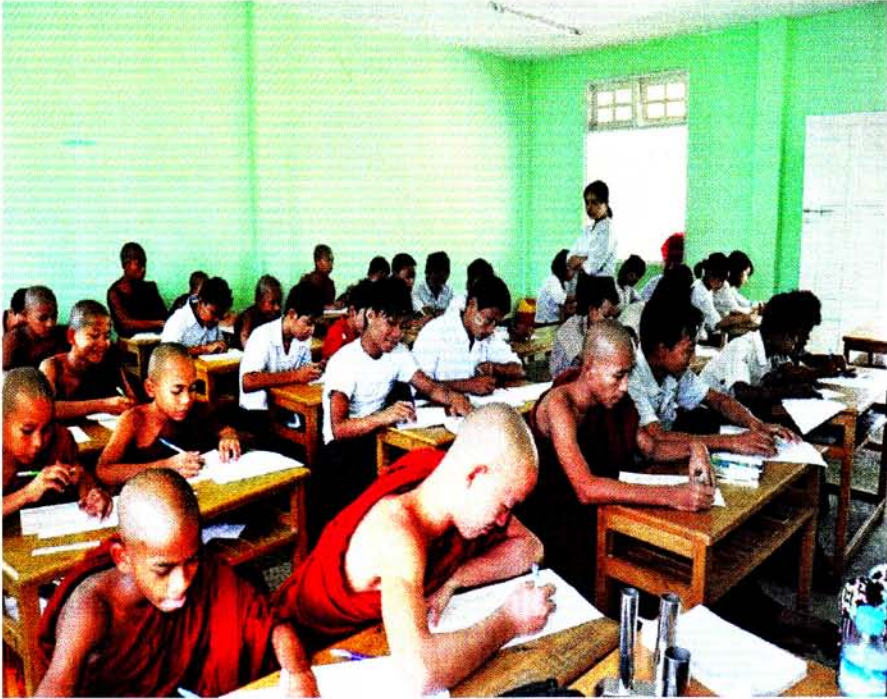


Figure (10) Teaching in the classroom

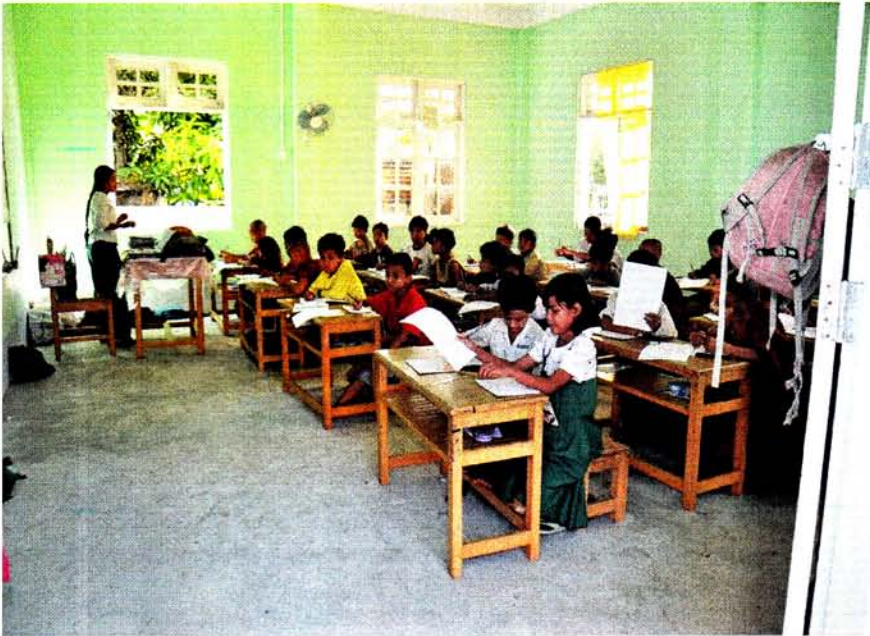


Figure (11) Teaching in the classroom

## 5.12 Food and taking care

Matters concerned with the food taking care of young children who come to study at the monastic school on account of various reasons and varieties of conditions, “Kalaywarawya, Sayadaw” has laid down the five responsibilities (Food, clothing, shelter, Health-care and leaning) (စား၊ ဝတ်၊ နေ၊ ကျန်းမာ၊ ပညာ), and those have been distributed among the care-takers.

The matters concerned with food and taking-care, the 42 year old monk in charge expresses:

*“All young children learning at Kalaywarawya ministering are novices(samana). As they are the sons of the Buddha, they have to necessarily go on an alms round for their alms breakfast and alms-lunch. On an alms-round, as they are young, the adult monks have to guide them. Apart from the novices too young have to go on an alms-round. Even though on the days when there are food-donors, they have to keep on going on and alms-round. The alms-round is compulsory for every day. There are ‘Tu-Thon-Tus’, (three similarities), (ဆွမ်းခံတို၊ ဆွမ်းစားတို၊ ဘုရားဝတ်တတ်တို). In the disciplines of the monastic school. The two similarities are that one similarity of all to go on alms round together and the other similarity of all to eat alms food together. If they want to be the real some of the Buddha, they must be in compliance with the rules of the Buddha. The benefit of walking out for alms-food gives them the sum of obeying the vinaya rules of the Buddha and good health.”*

In addition, the Za, Baw, Zi (ဇာ၊ ဘော၊ ဇိ), Association (Robe, Alms-food, and Health care Association) also takes responsibilities of food and care. The external donors and the state government provide the school with rice, oil, salt and beans.

The food and care taker’s committed mainly take the responsibility of providing novices and day students with alms-food and health care services. Like Myintharmyo Oo students go on an alms round every day. Some of the lay students help to carry the ‘swam-chaints’ (ဆွမ်းချိုင့်) the cash donation of the benevolent well-wishes the rice, oil, salt and beans provided by the government and the raised- fund of the monastery, the food and taking care of the children has been met to the requirements.





Figure (12) Breakfast time in Monastic School



Figure (13) Lunch time in Monastic school

### 5.13 Fund raising

The necessary finance for the food, clothing, shelter, health care, and learning five responsibilities, (စား၊ ဝတ်၊ နေ၊ ကျန်းမာ၊ ပညာ), the donors from abroad as well as from local offer each as they pay respect to the reputed glories of the Restraint, the Meditative power, and the wisdom attained (Sila, Samidhi, and parma) (သီလ၊ သမာဓိ၊ ပါရမီ), of the Sayadaw gyi. Other philanthropic societies and organizations come and offer food and necessities. The learning materials such as books pencils, ball pens, etc offered by the donors are also systematically distributed among the students by the monks in charge. There are no permanent donation-plans or businesses to support finance. The financial support mainly depends on occasional donation of the well wishers.

In accord with the latest data, the necessary finance for ‘ Food, clothing, shelter, health-care and learning’ of the young children of the Myinthar Myo Oo monastic school is provided by the local donors who pay high respect to the reputation of the greatest presiding monk, for this Sila, Samadhi, and Parami (သီလ၊ သမာဓိ၊ ပါရမီ), of the “Sayadaw” .The member of the variety of comities the opening of a bank account, the steel industry of the monastery the department of the social welfare and philanthropic societies.

### 5.14 School library

In the present world, information and technologies are constantly changing day after day. In studying the changing information and technologies, reading books on the facts about technologies. Listening to those topics and discussing about them is very helpful.

In accord with the motto: knowledge is nowhere but in books, we need to acquire a lot of knowledge to become successful once in life. Those can be learnt through books. The list of those who do not read already comes to the end and those who do read can always increase their knowledge and they are capable of doing good for not only themselves but also for others.

*Read, read, read a Pot!  
Even stupid spouse becomes mild  
After being tamed by everyday words of wisdom.*

The above mentioned is an excerpt from the poem of Shin Maha Rathasara (ရှင်မဟာရဋ္ဌသာရ) Books can reform as to be endowed with the better attitude towards other rather than ourselves, For these reasons, the habit of reading and a during books must be instilled into the children even when they are young. Libraries where the books of knowledge are stored are the places that help young generation increase their knowledge and wisdom.

In Myanmar, the pitakataik, (ပိဋကတ်တိုက်) the treasure- true of books, palm-leaves (ပေရွက်) at the monastic schools, allured the learners after their education to further their studies. In this way, there emerged a lot of scholars and poet laureates out of monastic libraries as it can be learnt in our history of literature. Nowadays, the Buddhist monks of the monastic schools have established a school library with the purpose of building up the habit of reading that will help them to be successful in their future.

Knlaywatawya Nagahlainggu (ကလေးဝတောရ နဂလှိုင်တော်) monastery and Myinthar Myo Oo (မြင်သာမြို့ဦး) monastery have their libraries in which the books for students are systematically displayed in raw and library association have been formed.



In ancient times, monastic libraries are well stuffed with palm-leave scriptures. Today the cabinets are seen there.

In accord with the words of the librarian Monk, they have to inquire about:

- *What books are mostly read by children;*
- *what books are closed to them to pick them up;*
- *what books are most interesting;*

After enquiring these facts, most of the books to their tasks should be collected. In doing so, children will be more interested and they themselves choose what they like step by step. The habit of reading is built up by themselves by their instinct. Apart from the books which they seem to take greater interest, the others on history, science, essays, religions, Health, newspapers, weekly journals, magazines, stories and the ones that should be read are also kept there by categorizing the subject and the topics.

The Libraries at monastic schools are where students get resources and where teachers get references, besides, in order to increase their knowledge on health and other areas, the external scholars are often invited to give specific talks to them



Figure (14) Monastic School Library



Figure (15) Clinic within the Monastic School



Figure (16) School concerts at the all round educational ceremony in Monastic School





Figure (17) School concerts at the all round educational ceremony in Monastic School



Figure (18) Sport and play



Figure (19) Sport and play

## CHAPTER 6

### DISCUSSION

Most of Myanmar nationalities are Theravada Buddhists. There are also other religions. Theravada plays the leading role in political, economic, social, and educational sectors. In such a leading role monastic school related to the religion has been existed since the times of ancient Myanmar kings according to the historical evidences.

As Saya U Tin Nyunt point in his Looking at the global knowledge age from a far, there is connection between education and religion as the history of education reveals it. In this research, the changes of educational systems on the basis of religion and how modern education has developed have been presented. Our current monastic education has the linkage with religions and another point that Myanmar educational process is based on monastic education.

In studying the systems and practices of education in its history on the basis of each and every period, the times of Myanmar things, English colonial period, Fascist Japan Periods, Post-war or Independence period, Phahsapala Pyi-taw-thar Age, The care-taken Government period, Federal government period, revolutionary council period and the present ages have studied and the important fact is that the value of the monastic education has been regarded throughout the ages as they were changed.

In doing research, KalaywaTawya Kyaung is located near the Swetaw-Myat Zedi (ရွယ်တော်မြတ်စေတီ). The former was established by Alphokalawa “Sayadaw” (အဘိုးကလေးဝဆရာတော်) and there are unusual religious buildings and relevant records are also found in the compound of Kalaywatawya Kyaung . Myinthar Myo Oo Kyaung is situated near the South Okkalapapa Zedi (ဥတ္တလာပစေတီ) and these have been changing presiding monks though the ages.

Kalaywarawya studied as a monastic school with (17) Wah national in 1992. Due to the attempts made by “Sayadaw”, other monk-teachers and laymen teachers the population of students has increased to (1334) in 2012-2013 academic years. Myinthar Myo Oo Kyaung, studied with (25) poor children has also increased its population to (492) in 2012-2013 academic years.

In implementing the aim and objectives of education and its nature, the rich human resources with higher qualities will much contribute to the building of the world of with highly valuable human resources and the country and its societies. Sayagyi Mg Thin points out the facts high education only can learn up highly valued leaders, noble citizens' great and noble parents and ideal teachers within our Myanmar society.

The monastic schools in study area have their own objectives and the children are being taught through those objectives. Their systematic teaching approach is mainly based on the curriculum prescribed by the Ministry of education .Children have been nurtured to become qualified human resource since child hood. Children from various places have to stay there as boarding students. Under the close care of monks and teachers, they have been trained to live up to disciplines and to complete their routine duties that they know how to manage the time property. They have been taught not only to be able to acquire knowledge but also to become morally behaved men , turned out by monastic schools and good citizens in social dealing. Their courses always go together with practical life of self-reliance; they have to get things done by themselves as boarding students. At the same time, their way of thinking has been improved due to the theory and practice has been blended in their learning.

May Nyein express in her article that the chance to read needs to be created for the purpose of enhancing quality of life and wisdom so as to improve the knowledge power and national abilities.

For these purpose, the two monastic schools have their own libraries. The Libraries at monastic schools are where students get resources and where teachers get references, besides, in order to increase their knowledge on health and other areas, the external scholars are often invalid to give specific talks to them. More books are Buddhism as they are monasteries, and others on variety of areas are also collected there –liberties are the centers where outstanding students and teachers are produced in preparation of the future challenge.

## CHAPTER 7

### CONCLUSION AND RECOMMENDATIONS

#### 7.1 Conclusion

Myanmar monasteries are the role of preservation and transmission of Myanmar cultural heritage. The children are taught basic morals and civics, social right and duties towards and others. Monasteries in Myanmar have always been centered for education for the people. By observing the role of monastic schools, it has a great impact on the establishment of personal qualities such as civilized nature, responsibility, value of displace of individual persons of Myanmar people. Even though the monastic education is mainly based on the knowledge of the Buddhism, in some ways, the mentors of monastic education made an enormous are contribution to build up the spirituality of ancient Myanmar. Thus, the aim of this research is to explore the achievement of implementation from promoting children research to human resources in monastic school, making effort to attain better method in real life from the cultural anthropology point of view; to elicit the historical background of the monastic education system in Yangon City; to explore the role of Buddha's teaching in Myanmar society in term of culture, tradition and social life through monastic education; to describe the significance of culture and traditions handed down by the older generation.

The impact of the ancient monasteries, this research portrays the Asinnavasi Taw Kyaung monastery and Guavas Pwe Kaung monastery and their secular and sacred purposes. While the Asinnavasi was breeding those who would lead the Buddha, Sasana, especially in Patipatti Sasana, the Ganavasi is bringing up more heroes for military purposes. Young children of ancient times had ample chances to Pearn at monastery schools as a novice, lay student. Another important fact of ancient time's monastic school is Three, reading, writing and calculation. This basic is the main fact that made less illiterates. Emphasis on Buddhist scriptures including moral education turned out a lot many morally behaved Myanmar people past and present. In this paper, there two important activities were presented so as to track the role of teaching method do at monastic schools.

What in this research has been tried to point out is that monastic education, with its good and deeply rooted system and richness in Teaching of Buddhism is still existing across the country and some regions more rely on monastic schools than government ones. According to the historical research, as monastic education has survived the different level of ages. So in the research the brief account of the history of monastic school was included. People of Myanmar always think higher of monastic schools.

At present age, monastic education continues to play a crucial role in the community and nowhere is more profound than at the lower socio-economic end of the impact of their work the human spectrum. Monks and teachers gave children a formal education and impart to them the basic elements of Buddhist culture and Buddhist ethics. Since 1990 in order to strengthen national culture and basic education, many monastic schools have again been opened in the hilly regions remote areas and poor areas. In 1992 according to the people's educational requirements. When monastic education was revived in 1993, it was only for the primary and lower secondary levels. The plenary meeting of the forty-seven members of the State Samgha Maha Nayaka Committee, held on the 18<sup>th</sup> and 19<sup>th</sup> of March, 1994, laid down rules and regulations for ensuring uniformity in various levels of monastic education. They include: the curricula prescribed for the basic primary and lower secondary levels shall be used (with the exclusive right reserved for the Buddhist studies and lessons on Buddhism), the teachers working in the townships have to be qualified and improved, school time and periods of teaching various subjects can be flexible under the specific circumstances, necessary books and stationery must be provided timely to the students, final exam dates and times must be fixed in uniformity with other schools in the same township, and school-moving or leaving certificates must be exact and free from fabrications. Nowadays, there are over 2500 free monastic schools and the total population of students at monastic schools is over 200,000. Why monastic educational schools survive is due to its noble and great objectives to create free education centers, to give basic 3Rs, to give moral education, to breed social reformers, to be civilized and to be the ones to preserve our own religious.



Generally, Myanmar monastic schools accept children from surrounding who are not able to attend government school because of family's income. The children whose they are not only in Yangon but also in other part of Myanmar have been sent to Monastery to attend monastic education. Another point to be noticed in today monastic school is the promotion of teaching methods by comparing to modern government schools. Monastic schools of today not only appoints own teachers but also here private ones. Curriculum is the same to government schools. Course has the balance between Buddhist scriptures and Modern objects. But it never fails to base on moral education, its spine for centuries. Myanmar society is oriented towards national solidarity, with the government strongly emphasizing the importance of achieving national unity, equality and harmony between the various races which make up the Myanmar culture.

## 7.2 Recommendations

In the light of the findings, the following recommendations are made.

- Monastic education not only preserves the value of Myanmar traditional culture but also hand it down to next generations.
- Making donations for the children to get education as Pjin nja (ပညာအိမ်) by individuals, Government, NGOs (Non-government organization).
- It is found that we need to support teaching aids about concerning with young learner of monastic student of monastery to more efficient the teaching system and make a happy environment for children.
- The monastic education should be supported and funded (Food, clothing, shelter, Health-care and learning) by individuals, Government, NGOs (Non-government organization).
- If the study will be counted more monastic education from wilder area, the hypothesis will be valid and reliable.

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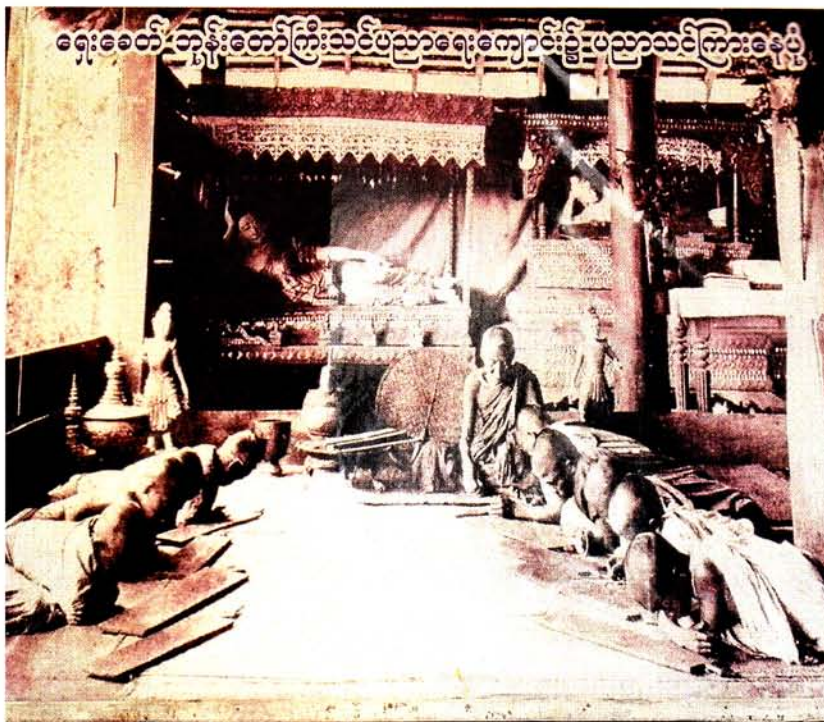
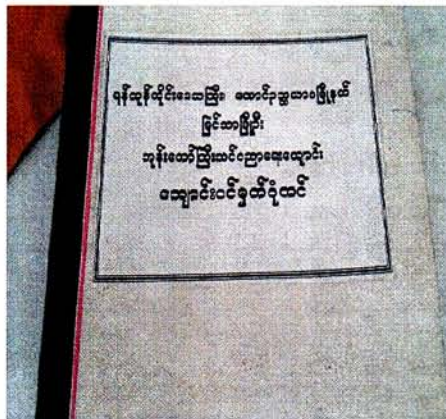
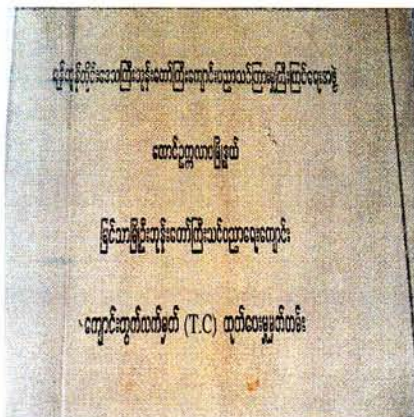


Figure (20) Ancient Buddhist monks teaching monasteries



Figure (21) At-present age, monastic education



Figure(22) Monastic documentary



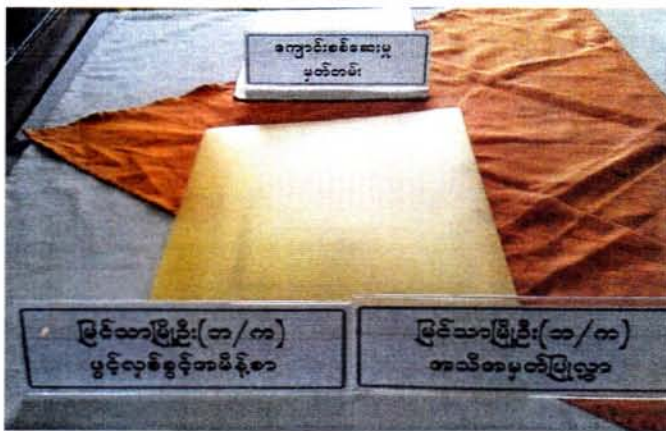


Figure (23) Monastic documentary