

**YANGON UNIVERSITY OF ECONOMICS
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**A STUDY ON THE SITUATION OF MONASTIC SCHOOLS
(CASE STUDY OF MONASTIC SCHOOLS IN YANGON REGION)**

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A thesis is submitted in fulfillment towards the requirement for the degree of
Master of Development Studies Programme

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ABSTRACT

This study was conducted to expose the role of Monastic Schools and analyze the current situation of Monastic Schools in Yangon Region. Data were analyzed using descriptive statistics. Primary data were collected with semi-structured interview questions on teaching and administrative staff, officers from the Ministry of Religious Affairs and Culture, parents, and ward administrators from eight monastic schools. This study was found that key strength of monastic schools is providing free education system. Weaknesses are inadequate finances, teachers, classrooms, facilities, and teaching aids. Teachers from monastic schools have opportunity to develop their teaching skills and abilities and monastic schools have active volunteers for students' health care. The growth of monastic schools, lack of family, and inadequate government supports are threatening the future of monastic schools. Minimum qualifications for teachers should be defined in monastic schools and these schools are needed to provide more financial support from regional and international charitable organizations.

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LIST OF ABBREVIATIONS

CBOs	Community Based Organizations
CCA	Child Center Approach
CESR	Comprehensive Education Sector Review
CPR	Comprehensive Personal Record
EPIC	Education Practical Implementation Committee
FE	Formal Education
HRD	Human Resource Development
IFE	Informal Education
INGO	International Non-Government Organization
MEC	Myanmar Education Consortium
MEDG	Monastic Education Development Group
MESC	Monastic Education Supervisory Committee
MLCS	Myanmar Living Conditions Survey
MOE	Ministry of Education
MORAC	Ministry of Religious Affairs and Culture
NEL	National Education Law
NESP	National Education Strategic Plan
NFE	Nonformal Education
NGO	Non-Government Organization
PEC	Public Education Council
PTA	Parent Teacher Association
SC	School Committee
SDGS	Sustainable Development Goals
UN	United Nations

CHAPTER I

INTRODUCTION

1.1 Rationale of the Study

Education plays a crucial role in the development of a country. For the future of individuals and country, education is the most important investment. If a country does not have a proper education, it may be left behind by other countries. Basic education is vital to lifelong success. In Myanmar, public free basic education means the enrollment stage is free, but parents are still charged for association fees, cleaning fees, tuition fees, and so on. For low-income families, they can't afford to pay fees for their children's education. They have to rely on monastic education to achieve utterly free education for their children.

In Myanmar, monastic schools are a sign of ancient education. The monastic education system was established in the year 1044 after King Anawrahta, the founder of the Bagan Empire was considered the father of Burma and practiced Buddhism. It's been an old-aged tradition. Before modern education in Myanmar, education was mostly taken out in monastic settings, dating back to ancient kings. King Thibaw, the last vestige of monarchy from the Kongbaung dynasty, was a notable student. After Burma was colonized by the British, the monastic school was demoted to secondary roles.

From 1962 to 1972, the monastic education schools were placed within a sub-department under basic education. But the monastic schools were suspended in 1982. Ten years later, in 1992, it was permitted to re-open the monastic schools. In the early 1900s, Buddhist monastic schools led to a much higher literacy rate in Burma than in other East Asian countries. Such schools adopt the public-school curriculum and often teach Buddhist practices. Monastic education fills the significant gap by providing free education to girls and boys of all needy backgrounds.

In 2019, over 1,500 monastic schools were run by the monastic school system in Myanmar, with 7,743 teachers providing education to around 304,461 students. Mandalay has the largest number of monastic schools, with far more in the Yangon

and Sagaing regions. In Yangon Region, there are 229 monastic schools, 2,403 teachers, and 77,951 students. In Mandalay Region, 319 monastic schools, 1,861 teachers, and 73,410 students. In Sagaing Region, there are 172 schools, 623 teachers, and 24,428 students. The Myanmar Living Conditions Survey (MLCS) in 2017 reveals that 24.8% out of 53.39 million population are remaining poor. The single source of education for lives ranging from royal highnesses to unskilled employees was the monastic schools. These schools can provide the country with basic educational needs, particularly for children from families in need and for orphans.

The Buddhist monastic education system makes a very positive contribution to the welfare of needy families in Myanmar. To provide education for all who are needed is one of the missions of monastic education schools. These schools provide basic educational needs of the country especially for children of needy families, orphans, and low-waged parents while filling the gap in the country's education sector and supporting the human resource development in Myanmar. Therefore, it is required to promote the role of monastic education. Thus, the stakeholders' concern in this sector is needed to take full responsibility for this sector. For the education of poor families, the long-term stability of the monastic schools is very essential. These reasons motivate to study the current situation of monastic schools in Myanmar, specifically, in Yangon Region.

1.2 Objectives of the Study

The objectives of the study are to expose the role of Monastic Schools and to analyze the current situation of Monastic Schools in Yangon Region by using SWOT Analysis.

1.3 Method of Study

This study applied a descriptive method, and primary and secondary data are used. Secondary data were collected from the respective organizations under the Ministry of Religious Affairs and Culture, relevant internet websites, and various publications. The primary data were collected with a survey questionnaire. This survey was conducted with structured interviews questions on teaching staffs for SWOT analysis to examine the internal and external factors that can have positive and negative effects on the objectives of the monastic schools and semi-structured

interviews questions with Key Informant Interviews on various stakeholders including administrative staffs from eight monastic schools, officers from MORAC, parents, and ward administrators in Yangon Region.

1.4 Scope and Limitation of the Study

This study highlighted the administration and management, human resource and teaching staffs, school facility, students, and financial situations of 8 monastic schools among the total 229 of them in the Yangon Region. Although the monastic education system has two types (modern and religious education), only modern education focused on this study. The monastic schools teach modern subjects as teaching in government schools in modern education. Religious education is the teaching of a particular religion like State Pariyatti Sasana University, Yangon which teaches members of the Buddhist sangha, specifically in the Pitaka, Pali, the Burmese language and Burmese literature, and missionary work. This study uses secondary data analysis as much as possible during the period from 2010-2011 to 2019-2020 academic year and the primary data analysis with 130 respondents in Yangon Region in August 2020.

1.5 Organization of the Study

This study is composed of five chapters. Chapter I is the introduction with rationale of the study, objective of the study, method of study, scope and limitation, and organization of the study. Chapter II is literature reviews, especially the importance of education and monastic education in some selected Asian countries. Chapter III is the role of monastic education in Myanmar. Chapter IV is the analysis of monastic schools in Yangon Region. Finally, conclusion with findings and suggestions is presented in Chapter V.

CHAPTER II

LITERATURE REVIEW

2.1 Importance of Education

Education is the mechanism that enhances human resources by promoting skills and abilities (Hunny Aung, 2018). As nutrition and health, education is both a consumption good and an investment that offers a stream of benefits for the future. As a consumption good, education provides utility, individuals gain satisfaction and self-esteem from the challenge of learning and intellectual growth. As an investment, education is an engine of economic growth, leading to a more skilled and productive workforce. Education also enhances labor mobility and technological progress.

Education provides a foundation and the groundwork for the building which much of economic and social well-being for development. The key to rising economic efficiency and social consistency in education. Education helps to overcome the suffering of the poor by increasing the value and efficiency of the labor force. Education also enhances the labor force's overall productivity, intellectual flexibility, and benefits from becoming a competitive nation in global markets characterized by evolving technology and methods of production. Economists now accept the investment in education or human capital is an essential element in the economic development process (Ozturk, 2001).

Education is central to achieving many other sustainable development outcomes. Quality basic education provides children and young people the awareness and skills they need to meet the challenges of daily life, and take advantage of economic and lifelong learning opportunities. It is also a key driver of poverty reduction, sustainable economic growth, the achievement of gender equality, and social progress. Education is especially important for vulnerable or rebuilding communities.

Education offers stability, guidance, and hope for a better future, helping to overcome the trauma of war, disaster, or conflict for children and young people. It

also makes children and young less vulnerable to exploitation, coercion, and recruitment by terrorist groups or organized crime.

2.1.1 Definition of Education

Education is the development of individuals and society. It is called a force for social development, which brings improvement in every aspect of society. Education is a structured mechanism by which information, experience, capacity, and sound attitudes are gained by a child or adult. It makes an individual civilized, refined, cultured, and educated. Education is the only tool for a civilized and socialized society. Its goal is to create an individual perfect. Every community gives importance to education because it is a remedy for all evils. It is the key to overcoming the various challenges of life. Education has been defined as waking up to life as a process. Waking up to life and its mysteries, its problems can be solved, and its ways of solving problems and enjoying life's mysteries. Right education is the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service.

The process of learning, encouraging, or acquiring skills, understanding, beliefs, values, and behaviors are called education. Teaching, training, storytelling, discussion, and research involve educational methods. Education takes place under the supervision of educators, but learners may often educate themselves (Dewey, 1916).

Education is a human right, a strong driver of growth, and one of the most reliable tools for poverty reduction and health improvement, equality between men and women, peace, and stability. It delivers significant, consistent returns in terms of income and is the most crucial factor to ensure uniformity of opportunities. Education provides employment, wages, health, and poverty reduction for individuals.

2.1.2 Concept of Education

Educational institutions such as schools, universities, and training centers are essential, but only as one of the agencies for lifelong education. "They no longer enjoy the monopoly of educating the people and can do no longer exist in isolation from other educational agencies in their society" (Dave, 1976). Schools can become the springboard for implementing lifelong education. In the context of lifelong education, the entire environment is the source of learning. Education goes on from

womb to tomb. It is a lifelong process. And individual must be prepared to take advantage of life-long learning opportunities, both to expand their knowledge, skills, and attitudes, and to adjust to a changing, dynamic, and independent environment. If it is to succeed in its tasks, education must be organized around four fundamental types of learning which, throughout a person's life, will a way be the knowledge pillars: learning to know that acquires the instruments of understanding; learning to do so that one can behave creatively in one's environment; learning to live together, to participate and cooperate other people in all human activities; and learning to be, an essential progression which proceeds from the previous three. Of course, these four paths of knowledge all from a whole, because there are many points of contact, intersection, and exchange among them.

2.1.3 Lifelong Education

From the perspective of lifelong education, the followings are contexts through which learning may take place:

- (1) Formal education (formal institute of learning), and Non-Formal education (organized out of school programmes), and
- (2) Informal education (Everyday life experience).

(1) Formal and Non-Formal Education

The organized teaching-learning situations fall into two categories: formal and non-formal. Teaching-learning situations are formal when provided in specialized institutions such as schools, vocational institutions, polytechnics, schools or institutions, colleges, or universities, which exist solely to teach a clientele according to a set pattern. The pattern consists of such elements as grades or classes, prescribed syllabuses and timetables, examinations, academic awards, and so forth. When one generally refers to a system of education in a particular country, what is meant is this formal organization of teaching-learning situations.

Non-formal teaching-learning conditions are those that are offered beyond the formal school framework that can utilize the formal system's resources and personnel. But the teaching and learning are subsidiary objectives that are achieved in the course of accomplishing the objectives. The teaching-learning which is taken place in programmes of rural, agricultural, or industrial development, falls into this category on non-formal education.

(2) Informal Education

In every society, there are many informal teaching-learning situations. Communicating skills, both verbal and non-verbal, as well as etiquette, customs, family and social relations, familiarity with environment and, even religious beliefs and rites, are all acquired by a child through these informal channels. So do adults continue to benefit from the informal education provided by newspapers, periodicals and books, radio and television, and social contacts relating to political and cultural activities (Tin Nyo, 2002).

2.1.4 Human Resource Development and Education

Human resources refer to the skill and energy of an individual to an organization as potential contributors to the mission, vision, principles, and objectives of the organization's development and realization. Development refers to a process of active learning from experience that leads the entire person, body, mind, and spirit to systematic and purposeful development. Thus, the development of human resources is the integrated use of preparing, organizational, and career development activities to improve the effectiveness of individuals, groups, and organizations. HRD deals with the efficient utilization of human resources.

The development of human resources is a strategy or initiative to improve people's minds and abilities. It is a means of acquiring skills. The development of human resources is generally aimed at improving the job-related skills of workers in organizations. Human resource development contributes to the efficient production of products and services. Education is enlightening people, especially in this modern society. In this context, quality education is fundamental to development. A nation with a large number of human resources can be known as the richest nation.

Quality is the heart of education. It affects what students are learning, how they are going to learn, and what benefits they gain from their education. Good quality education gives all learners the skills they need to be economically active, to build sustainable livelihoods, to contribute to peaceful and democratic societies, and to enhance people's well-being.

Quality education includes students who are healthy, well-nourished and ready to act and learn, and who are supported by their families and communities in learning; content expressed in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy, and life skills and awareness in areas

such as gender, health, nutrition, prevention of HIV/AIDS and peace; processes by which qualified teachers use child-centered teaching methods in well-managed classrooms and schools and skillful assessment to promote learning, skills, and behaviors and are related to national educational priorities and positive social participation.

Education as an investment particularly in human resources has been recognized recently. The relationship between the education system and human resource development is highly significant and both indicators of the economy are interdependent. The positive relationship between the education system and HRD is widely recognized. The weak education system may be one of the country's key causes of unemployment, which also results in less productive human resources being generated. Higher education is considered a source of great potential for the socio-economic and cultural development of the country and it is a general perception that through the quality of higher education, the nation can be transformed into a developed nation within the lifetime of a single generation (Kumar, 2018).

To encourage development by improving social and economic conditions in countries around the world, sustainable development goals were adopted by the United Nations General Assembly in September 2015 and set to be achieved by 2030. There is a collection of 17 global goals that intended to make progress on globally important issues by the year 2030. These priorities have been divided into 169 goals and 232 indicators. SDG goal 4 is to achieve an efficient and sustainable standard of education and to facilitate lifelong education for everyone by 2030 (Hunny Aung, 2018). It also aims at ensuring equitable access to affordable vocational training and to eliminate inequalities in gender and income, to ensure universal access to quality higher education. There has been enormous progress in achieving the Universal Primary Education target since 2000.

Total enrolment rates in developed regions crossed 91 % in 2015, and the number of out-of-school children worldwide fell by nearly half. 103 million young people worldwide still lack basic literacy skills, and over 60% of them are women. 10 targets and 11 indicators for SDG 4 have been identified by the UN. Target 1 of Goal 4 is to ensure that affordable, equal, and quality primary and secondary education is completed for both girls and boys by 2030. Progress concerning target 1 has been achieved although having challenges in developing regions due to high levels of poverty, armed conflicts, and other emergencies.

The achievement of inclusive and quality education for all reaffirms the idea that education is one of the best and most effective ways of sustainable development. Education, the core of the broader concept of broad human capabilities and the definition of creativity, is essential to a satisfying and productive existence (Hunny Aung, 2018).

2.2 Monastic Education

Monastic education refers to a network of monastery and nunnery schools, which provide free education to all the girls and boys mostly from ethnic, rural, and migrant households, for a long time. Monastic education is only being introduced in the early stages of development as a structure of training, school leadership, and management processes and structures, teacher learning, quality improvement, and teaching and performance standards (Myanmar Education Consortium, n.d.).

A school was organized in a Buddhist monastery in India around the middle of 1000 BC. The first Christian monastic school, founded between the sixth and eighth centuries, extends to Byzantium and Western Europe. There were three basic types of monastery schools: a monastery seminary that trained priests for the service of a pastor; the monastery dormitory school that trained monks; and a school that teaches basic proficiency and church literature to children who are not intended to serve churches and monasteries.

The education provided by the monastery school was fundamentally theological but contained some elements of worldly learning. During the rule of the Ottoman Empire on the Balkan Peninsula (15th-16th centuries), the monastery schools played an important role in preserving the culture of the Southern Slavs and Greeks. Most of the schools of the ancient Russian monastery trained priests to serve in churches and monasteries. The girls' school was founded in the 12th century, but the convent school did not spread.

Russian monastic schools started teaching Slavonic grammar, Greek and Latin, rhetoric, versification, and theology in the 17th century. Theological seminaries, religious schools for male and female pupils, and parish schools arose from monastic schools in the 18th century. Monastic schools are still run by some contemporary Buddhist and catholic monasteries (FUROV, 2010).

Education is a fundamental right. Despite significant progress over the last 15 years, millions of children are still denied the right to education. This is due to the

many barriers and obstacles that prevent children from accessing and completing their education. Monastery schools do not have access to state-sponsored accreditation programs and serve to assist those who follow a prescribed curriculum. These children mainly come from vulnerable groups belonging to low-income families. Monastery schools complement state schools where these schools provide education for children who have barriers to go to state schools, and these schools follow the state school curriculum.

In the early years, monastic education's content was mainly on religion or religious-oriented, and liberal. The teaching method was based on the Buddhist monastic method of memorization, debates, contemplation, exposition, etc. It was a traditional system but now it was based on the modern education system. Although there are different forms of Buddhist teachings, in general, a monastic education attempts to offer an appreciation of life and simple moments of being, and of preserving a sense of self for self-knowledge and acceptance. Modern education, by contrast, is viewed as focusing on human development and improving living conditions in the world, and to obtain happiness and material comfort for oneself (Namgyel, 2009).

2.3 Monastic Education in Some Selected Asian Countries

Before the contemporary period, the Buddhist monastic education system led to the fundamental educational needs of Asian Buddhist nations. Traditional schooling is also seen in ancient India, where schooling started with well-educated monasticism and thus with young monks and laity. Countries such as Myanmar, Thailand, Bhutan, Cambodia, and Laos also have Buddhism's religious education, to fulfill the gap in public education.

2.3.1 Cambodian Buddhist Education

The small Buddhist nation of Theravada in Southeast Asia is Cambodia. It is also known as the Asian Temple Capital. Buddhism is the religion of a nation or state in Cambodia. In all provinces, the Theravada Buddhist tradition is widespread and powerful, with an estimated 4,392 pagodas throughout the country. Cambodia is a Theravada Buddhist country. Temples or monasteries are the symbolic educational centers for poor children from low-income families. The monastery was not only the moral-religious center of a village community, but served essential educational,

cultural, and social functions as well. The Buddhist Schools in Cambodia are classified into two: Dhamma-Vinaya School and Pali School. The government does not run Buddhist monastic schools, but the temples are. The temples play essential roles to open and support the school. And the temples are sponsored by various generous people. The temples must be responsible for teachers' fees, food, and accommodation. Some temples could run schools for only one year or two years and then schools were closed.

Buddhist monastic schools were not recognized worldwide. Some Cambodian people do not know what their monks, novices, and kids in the temple are doing or learning. This is because Buddhist monastic schools were not spread or it was not explained to the people throughout the country. Buddhist monks have to learn other general knowledge or subjects if they want to challenge in any work field with other students. The students from Buddhist Schools faced many problems when they changed their status and applied for a job in the work fields, companies, factories, and other departments that do not need such fields of study.

Therefore, the requirements of the modern world, Buddhist monks, novices, and kids have been advised to study other important subjects such as English, Computer, Economics, Management, Politic, and Law, etc. However, this is not accepted by all. The Buddhist monks tried to overcome such negative thoughts of the people to get higher education in various fields for their better lives. Actually, in the past time, Buddhist monks traditionally were called upon to perform several functions in Cambodian life. In the transmission of Khmer culture and values, the monk historically held a unique role. The Sangha and Temples have played important roles in Cambodian society as: monks work as teachers, spiritual teacher, monks work as doctors when people get sick, monks work as lawyers when people get troubles, monasteries play as Hospitals for people, monasteries play as Schools for training, etc., These are the most important things to show how strong the influence of Buddhism on Cambodian life. And this is also to show how Buddhist monks assist the society for the better life of all people in their community.

Nowadays, the Buddhist monks in Cambodia have started to engage the social welfare for the benefits of the many, for the peace and happiness of the world, and also for the development of human resources. Many monks have run Non-Profit Organization and Association to support the poor for the better life of all people in the community. Also, monastic education gives a brilliant and bright life to the poor

monks, novices, and kids. Meanwhile, society opens a wide gate for monks to join many social and religious works, the primary monastic education or school decreased day by day; and the number of monks or students also decreased. The Dhamma-Vinaya schools disappeared from the monasteries. Modern society gives a lot of chances to monastic learners, but it will be a big challenge if the monastic schools are going down in numbers (Sovann, 2014).

2.3.2 Bhutan's Monastic Education System

Bhutan is considered one of the Buddhist countries where Buddhism flourishes uninterrupted. Buddhism plays a really important role within the ways of a lifetime of Bhutanese people from birth to death. Its culture, customs, history, and landscape bear the foremost venerable traces of the influence of this noble religion. Historically, Buddhism first spread to Bhutan in the 7th century A.D., but Buddhism had very little influence on the lives of the Bhutanese people until the 9th century. From the 10th century up to the beginning of the 17th century, it was a thriving period of Buddhism in Bhutan. Numerous scholar-saints of various sects of Lamaism appeared and established many monasteries and temples throughout the country. It brought profound influences both on the people's way of life and on the growth of the country's religious-cultural and traditional customs.

The monasteries were the centers of learning. Spiritual development was the ultimate goal of monastic education. Skills earned and taught in monastic institutions were meant to reinforce the spiritual progress of the scholar. The curriculum of monastic education consisted mainly of religious rituals, grammar, poetry, numeracy, graphic arts, painting, chanting rhymes, philosophy, logic, meditation, etc. The monastic school is like today's modern high school. English and arithmetic also are taught so on enable the monks to become simpler communicators at a time when Bhutan is increasing contact with the surface world.

The monks, after having gained basic proficiency in religious studies from the monastic schools, graduate to higher Buddhist philosophical studies. The course of Buddhist colleges is of five years - i.e., two years bachelor's degree course and three years master's degree course. The monk's education doesn't end with gaining proficiency in Buddhist studies alone within the Buddhist colleges. After receiving theoretical teachings, he must undergo one of the Meditation Centers a minimum of three years' meditation practice. After successful completion of a three-year

meditation course, he is appointed either as a principal of Buddhist colleges or head of Meditation Centers or district Sangha Centers.

There are diverse benefits that can be derived from Buddhist education. Buddhist education is for the development of the inward attitude and outward character of a human being. For the rightly educated Buddhist, there remains no place for remorse. Through proper education and comprehension, the inherent goodness of beings is fostered. This can only be achieved through Buddhist education (Dargye, 2014).

2.3.3 Buddhism and Education in Thai Society

Buddhist monasteries have been, and continue to be, the centers of the life of Thai villagers, and a place where many events take place during the year. The Buddhist monastery has actively performed mainly the role of providing education for the public for a long period. When the government took over this role in the early twentieth century, the monastery slowly lost its grip over education in general. Although the government has assumed direct responsibility for education from the Sangha and has made efforts to distribute equal education to the people all over the country, it has not been able to implement its programmer as rapidly as anticipated, especially in remote areas. Those who want to pursue higher education have to go to towns, cities, or the capital. But the poor, unable to afford the expense of higher education, has to stay in their native places, even though some have a scholarly aptitude and want to continue higher studies.

When people have no way to get their children a higher education provided by the state, they turn to the monastery as the only recourse left. The monastery is the Centre of community life and it is the last hope of the poor to have their children educated. Buddhist institutions, especially the monasteries, have played a major role in mass education ever. But the role of the Buddhist monastery decreased when the educational system was formally taken away from monasteries. The present educational role of the monastery is generally seen only as providing support and facilities, notably concerning making available space for school buildings. The monks no longer function as full-fledged teachers as in the early period, and their supportive role in education is now even diminishing further.

At the beginning of the separation, people who could not benefit from the state provision of education, particularly rural villagers kept turning to the Buddhist

monastery for education, or at least for the basic learning of how to write and read. Those who received education from the religious institutions were mostly from rural villages where their families had low social and economic status. Thus, poor peasants who could not send their children to state-run schools let alone to university for higher study would look upon the village monastery as the only available educational avenue for their children. The monastery can be said to be the stepping stone for a poor village boy to climb up into a higher position in society. It also has helped bridge the vast gap between the rich and the poor, and it has helped the poor village boy to have a chance to better his life through education. And finally, the Buddhist Sangha has helped in alleviating the problem of inequality in educational opportunities faced by Thai society as a whole. Thus, one can safely maintain that Buddhism plays a very important role in Thai education (PhrakruArunsutalangarn, 2016).

2.3.4 Higher Buddhist Education in Laos

Education in Laos was conducted in monasteries, where monks were trained and educated for years, then advised to both Sangha order themselves and laypeople. Traditionally, any Lao man had to be ordained once during a lifetime to realize monastic education. Education has grown beyond the walls of monasteries in present society. Still, monastic education is necessary to carry on, to improve more and more to catch up with secular education in terms of quality and standardization.

The two Sangha Colleges are the main Buddhist Educational centers in Laos, providing monastic education, preserving the Lao tradition and culture, playing a crucial role in moral and spiritual development. Vientiane Sangha College began its first school year in 1996. So far, it's produced 6 batches of graduates, 258 in all; the course has been empirically implemented. Sangha College is open for college kids from different provinces around the country. In the school year 2006-2007, there are 341 students in total. There were 32 teachers in 2006-18 monk teachers and 14 lay teachers. The administration is subdivided into three offices, namely: Academic Affairs Office, Administrative Officer, and Student's Activities Office.

The Champasak Sangha College runs a three-year program. The duration is shorter because it doesn't require students to follow the Sangha College in Vientiane. There are two faculties, the Faculty of Education (pedagogical) and the school of Arts. There are 17 teachers within the Champasak Sangha College: 11 monk teachers and 6 lay teachers. Three teachers earned MA degrees: one from Vietnam, one from

Thailand and one from Russia; one from Laos National University, one from Vientiane Sangha College, and one from Russia, and the rest are Bachelor graduates from Thailand. As the Champasak Sangha College is newly established, now 58 students are studying in the academic year 2006-2007 and there are two classes in operation. Only B. Programs are currently offered by Champasak Sangha College. Three faculties have organized into several academic units: Faculty of Buddhist Studies, Faculty of Lao, and Faculty of English. It plans to develop to a university-level side by side with the Sangha College in Vientiane and like public universities.

The two Sangha Colleges are not only producing young Buddhist scholars but also contributing to the human resources for the nation. However, they have various areas that need to be improved and standardized at the international level. To reach such a level; the two Sangha Colleges need to learn from others to improve and develop their educational systems as well as the managerial factors from the college to the university level in the future (Vongsopha).

2.4 The Role of School Administration and Management Practices

Education is one of the hugest enterprises undertaken for the development and growth of the individual and to meet the needs of Society. This includes the work of a large number of individuals-students, teachers, parents, and the public. For such a big enterprise, it needs sound machinery to run it and effective principles to secure efficiency. There is a need for the cooperative activity of all participants in the educative process for the achievement of its goals. The administration has to set up such equipment and make it operate smoothly and efficiently. The scope of educational administration therefore extends to a vast area and a large variety of activities (Kyaw Myo Min, 2019).

2.4.1 Educational Administration

Educational organizations refer to a group of individuals in a particular place or institution whose aim is to provide students or pupils with knowledge, skills, and attitudes. Schools, training institutes, colleges, and centers, as well as universities, comprise such organizations. The process of integrating sufficient human and material resources that are made available and efficient for the curriculum of an educational institution is considered to be educational administration. No single method or act

applies to the word "Administration". It is like a large umbrella that involves a variety of procedures, such as planning, scheduling, directing, managing, regulating, and performance assessment. In the field of educational administration, the same situation happens. In the case of an educational administration that has certain purposes or objectives to be accomplished, the principle of educational administration is relevant.

The head of the educational organization carefully plans different programs and events to accomplish certain purposes or objectives. A school, college, or university may be the educational organization here. With the help of other teachers, parents, and students, the head of the school/ college/ university organizes these programs and events. Educational administration requires all the physical and human resources and educational components to be combined and organized. In addition, it needs a high degree of efficiency based on human sympathy, comprehension, experience, and capacity. Physical resources generally apply to construction equipment and educational materials.

Pupils, supervisors, teachers, administrators, and parents are included in human resources. The additional components include the different aspects of the theory and practice of education, including education philosophy, education goals, curriculum, teaching methods, discipline, teacher position, rules, and regulations, etc. The goals of educational administration are to provide students with adequate education, to ensure adequate use of all resources, to ensure professional ethics and professional development among teachers, to organize educational programs to introduce students to the art of democratic living, and to provide them with outstanding training in democratic citizenship, to mobilize the community, to organize co-curricular activities effectively for developing talents of students and work efficiency of educational teachers, to get the work done, to prepare students for taking their places in various vocations and avenues of life, to educate students to establish their scientific attitude and critical perspective on all aspects and activities of life and to ensure the qualitative education improvement (Kashyap).

Proper achievement of the pre-fixed targets and objectives is the primary concern of every educational administration. This is made possible by adequate use of both human and material resources to bring about qualitative program change. For this, different aspects of management that are accepted as the functions of administration are required. To simplify that proper management of a program needs various aspects that are regarded as the functions of administration.

2.4.2 Educational Management

Management refers to the collection of activities and responsibilities that are important to the execution of the highest organizational order and the efficiency of utilizing resources within the organization to achieve its goals. Educational management concerns the factual implementation of management principles in the field of education. Management of education is an applied management field. It may also be assumed, that management in education is concerned with the implementation of the theory and practice of management in the field of education. Education management is a way of acquiring and sharing resources to meet standard education goals. There are five basic roles in the educational management process; a manager uses these functions to accomplish objectives and goals for the educational organization. Most of the authors agreed on the following five functions of educational management: planning, organization, directing, coordination, controlling, and evaluation (Ali, 2017).

There are three main fields of the study area for educational management: human resources, via students, educational employees, and stakeholders and the community as users of education services; learning resources; such as tools through the planning which will be used as a media or curriculum; and facility and finance resource, as supporting factors which make the education held well. The scope of educational management is related to development-related goals, planning and implementing the programmes, administration, solving the problems, professional development, and evaluation and its consequences.

2.5 SWOT Analysis for Education, Schools, Colleges, and Universities

SWOT Analysis is a technique that is used in organizations for strategic planning and strategic management. In order to improve organizational strategy and competitive strategy, it can be used effectively. Organizations are wholes that are in contact with their environments and consist of different sub-systems by the System Approach. In this way, in two environments, an organization lives, one being in itself and the other being outside. It is a necessity to analyze these environments for strategic management practices. This process of examining the organization and its environment is termed SWOT Analysis (Gurel, 2017).

A school SWOT analysis is a method that can guide governors, management teachers, and staff involved in evaluating what is effective and less effective in the system and procedures of the school (Morrison, 2018). In preparing for a plan of some kind, also used (that could be an audit, assessments, quality checks, etc.). In fact, for any preparation or study that may affect the future finances, planning, and management decisions of the school, a SWOT may be used. It will allow a more thorough review to be carried out by governors and management.

Strengths – Factors that are likely to have a positive impact on (or enable) the achievement of the goals, priorities, and objectives of the school such as the school has highly-skilled teachers; the history of successful open day events; a strong ethos of openness, sharing, and commitment to increasing parental confidence; parents wanting to get involved; and parent-teacher association willing to participate.

Weaknesses – Factors that are likely to have a negative impact on (or be an obstacle to) the achievement of the objectives of the school, such as teachers are not available to meet parents often enough; current open day's events are not increasing voluntary activity; staff has not enough time to plan more events, staffs are not clear their roles in the parent's relationship; the school has a narrow focus event on open events, not partnership activities; and curriculum is too stretched for additional action.

Opportunities – External factors that are likely to have a positive impact on the achievement or excess of the objectives of the school, or objectives not previously considered, such as active volunteer committee is the willingness to plan and organize events; pupils are enthusiastic in the school's pupil participation project can be asked for their opinions and suggestions; a headteacher is willing to flex the curriculum to free up teacher time, and parents can contribute to curriculum delivery.

Threats – External influences and situations that are likely to have a negative impact on the achievement of the goals of the school, or to make the objective redundant or unattainable. These factors are confidentiality is at risk, and pupil coercion to do things they do not wish to do.

Table (2.1) SWOT Analysis for Schools

I N T E R N A L	Strengths	Weaknesses
	• Highly-skilled teachers • History of successful open day events • The school has a strong ethos of openness, sharing, and commitment to increasing parental confidence • Parents wanting to get involved • PTA willing to participate	• Teachers not available to meet parents often enough • Present open day activities that do not raise voluntary participation • Not enough staff time to schedule more activities • Staff members are not clear about their roles in the relationship with parents • A restricted emphasis on open activities, not partnership operations
E X T E R N A L	Opportunities	Threats
	• Active volunteer committee ready for event planning and organization • Enthusiastic students in the Pupil Participation Program of the school will be asked for their views and suggestions • Headteacher is ready to flex the curriculum to free up time for teachers • Use parents to contribute to curriculum delivery	• Confidentiality is at risk • Pupil coercion to do things they do not wish to do

Source: (Morrison, 2018)

It needs to have a simple and SMART goal or objective before starting any scheduling or analysis phase. What is it that one wants to do or solve? Ensure that this goal or objective is obtained by all main stakeholders relevant to the problem being explored.

One of the most important ways for schools to conduct a SWOT analysis is not to do so individually but by a team effort. If the purpose is shared, then it is possible to run a brainstorming session. Ensure that it is facilitated by a person not

concerned with the material while conducting such a session. This is better for an independent person. If budgets do not allow this – then talk to other establishments head, and arrange a contra deal. The phases of SWOT analysis are:

- (1) Share the goal.
- (2) All areas are considered for data collection (no filtering or comments-record verbatim).
- (3) Take a break of at least 1 hr.
- (4) Filter, sort, and analyze into the 4 areas – SWOT – be critical and SMART avoid ambiguous statements or ideas at this stage.
- (5) Prioritize the elements (Kyaw Myo Min, 2019).

Have a second session where this data is obtained and placed into a realistic plan by the planning process. The goal of any session like this is not to offset any weakness or threat, which is unlikely, but to get it on your radar, and to avoid activities where possible. It is all about risk, to some extent. It can be used for management planning at its most complex and comprehensive, but it is often of use to address localized problems and challenges. An expression of a SWOT analysis for schools is as follows:

- (1) Defining the goal and measurable outcomes – i.e., to have more than 50% of parents spending one day in class per term,
- (2) Considering the current activities having in place to encourage parent-partnerships within the class/ school,
- (3) Completing a SWOT analysis, identifying your current strengths, and realistically appraising your current weaknesses. This can only be done involving other teachers, pupils and parents,
- (4) From the current analysis, identifying factors that could be improved.
- (5) Identifying opportunities that could be created, and
- (6) Putting a plan and set of measures in place (Kyaw Myo Min, 2019).

2.6 Reviews on Previous Studies

Regarding the monastic education, from the seventeenth century to the present, Kammai Dhammasami (2004) studied the idealism and pragmatism of monastic education in Burma and Thailand. This research explored the inability of the Sanga to identify the function of its educational systems. Most sections of the study

are dedicated to exploring the effect on teaching strategies of geopolitical changes. This study focused on Burmese monastic education, its current problems and the dispute between idealists and pragmatists, the effect on the Sangha of the colonial challenge, Chulalongkorn's process of education standardization, and the current state of monastic education in both countries.

Thein Win (2015) also conducted a study on the development of monastic education in Myanmar (A case study of monastic education in Shwe Pyi Thar Township, Yangon) and the thesis identified the current condition of monastic schools in Myanmar, and how monastic schools contribute a part in supporting low-income households' access to basic education. Teachers from (8) monastic schools from 2009 to 2013 were the focus of this study. The findings show the progression of monastic school education as the provision of education for human development.

Daw Ohnmar Tin and Miss Emily Stenning (2015) study on the Monastic Education System situation analysis in Myanmar. The monastic education system applies to primary education establishments owned and operated by monks and nuns in monasteries or nunneries. The main advantage of monastic education is independent of institutional constraints that enable them to operate flexibly and inclusively; lack of transparency, quality assurance, and teamwork is the major obstacle. As monastic education, as a whole, is a free service, one of the main problems found is inadequate funding. Monastic donations are small and do not reflect regular cash flow, and despite recent government funding, there is not enough to cope with government wage systems.

Pyae Sone Phyo (2016) conducted “A study on administration and management of monastic education schools in Myanmar (Case study of Yangon Region)”. This study explored monastic school administration and management practices and to examine the strengths, limitations, possibilities, and challenges of monastic school administration and management practices in Yangon. This paper found that monastic education schools continue to provide many underprivileged children in urban communities with education and hope for a better future, and such schools act as informal safety nets for the communities.

Hunny Aung (2018) studied “An analysis of monastic education in East Dagon township”. It is conducted qualitative research was done by conducting the key informal interview, principals of monasteries, and teachers. This research found that the number of monastic schools in education is growing, resulting in an obvious rise

in schools. These schools contribute a key part in achieving universal elementary education through their free, accessible, affordable, effective, and valuable service to poor families with children. Monastic schools have very little funding from the government and have historically relied on contributions from the community. Teacher wages, school facilities, and administrative processes are the challenges that have been found in this study (Hunny Aung, 2018).

Kyaw Myo Min (2019) studied “Situational analysis on monastic schools for basic education in Myanmar” (Case study: Aung Myay Thar Zan Township). This study is based on both primary and secondary data and primary data is collected with survey questionnaires and key informant interviews to the monks, principals, teachers and students and members of the Parent-Teacher Association of six monastic schools in the township of Aung Myay Thar Zan. These data are analyzed by the descriptive method and are used for the SWOT analysis. This study revealed that the primary needs of these schools are funding for teacher wages, upgrading school facilities, building toilets, and improving water supplies. This paper also described strengths such as a large number of students, support from the community and parents, active members of the school management committee, high rates of graduation, and skilled teachers. Inadequate finances, teacher quarters, office space & furniture, and personnel are weaknesses. Opportunities involve ambitious and dedicated staff, disciplined and determined students, involved volunteers, and the search for new program funding. Finally, high teacher turnover, the difficulty of continuing education to the next level, inadequate curriculum/activity preparation, community intervention, and unfavorable repugnant cultural values and practices are challenges.

CHAPTER III

THE ROLE OF MONASTIC EDUCATION IN MYANMAR

3.1 History of Monastic Education in Myanmar

Monastic education is a very long tradition with an old system of education. During the Myanmar Kings era, monastic schools have been the only source of learning since Buddhism was initiated in Myanmar. At that period boys aged six or seven had to stay at least two to three years in monasteries. The Buddhist monks carried on education under Myanmar's monarchical control. The monks were powerful during these days as the kings were promoters of Buddhism. The monasteries were taught writing and reading of Myanmar, arithmetic, and Buddhist moral lessons. The lessons were planned not only to encourage the pupils to write and read but to encourage a positive attitude (Nyo Me Aung & Nwe Nwe Yi, *The History and Development of Monastic Education*, 2016). Everybody including kings and ministers, generals and soldiers, authors and poets, astronomers and astrologers, and shamans and herbalists, had to study at monastic schools. The monastic schools in the three Pitakas generated monks who were well-versed. They have been sent to educate the people by the successive kings around the country, which contributed to education in early Myanmar. The history of Myanmar education can be said to derive from monastic education. Thus, a brief account of the history of monastic education in Myanmar will be presented (Nyo Me Aung & Nwe Nwe Yi, *The History and development of Monastic Education*, 2016).

During the reigns of former Myanmar Kings, Buddhism played an important part in the history of monastic education. In the political, social, economic, and educational practices of the people of Myanmar, Buddhism was a blazing torch. The literature, language, culture, and practices of Myanmar have certainly grown based on Buddhist life. In the growth of religion and Buddha's teachings as well as Buddhist culture, monasteries become group learning centers or educational centers where religious values have been shared and distributed. Myanmar's education history could be described as derived from monastic education (Nyo Me Aung & Nwe Nwe Yi, *The History and development of Monastic Education*, 2016).

3.1.1 Bagan Period (1044-1297)

In the history of Myanmar, the Bagan period is very important. When Bagan was established, Buddha's doctrine and Buddhist literature were in the chief role. Buddha's doctrine was very beneficial for Bagan people to be polite citizens and to have a tamed mind. In other words, the culture of Myanmar, which is based on Buddhism could be established.

In the Bagan era, Buddha's Sasana was so vivid, everybody understood Buddhism correctly. The work that Buddhist doctrines learn in is seen for understanding. Thus, not only Pariyatti's learning is for religion, but there is also a great momentum to be attained as the direction of the education of the Bagan era.

3.1.2 Pinya Period (1313-1364)

In 1287, the Bagan Kingdom collapsed after the death of King Narathihapatae. The Kings of Shan Myanmar were able to bond the nation. Pinya, Sagaing, and Innwa arrived philosophers and craftsmen.

The people of the Pinya era continued to embrace Theravada Buddhism. But there arose many sects in Buddhism such as Mahayanasect, Theravada Sect, Ceylon Theravada Sect, Taw Kyaung Sect (forest dweller), and Pwe Kyaung (or) a deviant sect of Buddhism, etc.

3.1.3 Innwa Period (1364-1555)

Monastic education, which was introduced to the public in the Bagan era, had gradually developed and accelerated in the Innwa era. Monastic education has become more and more popular and it could be compared with the brilliant light of a flaming torch. Monasteries proliferated both in urban and rural areas.

3.1.4 Taungoo Period (1510-1752)

From King Tabinshwehti's dynasty, Hamsavati (Bago) became the royal seat, the legislative, economic and political center of Myanmar, as well as the cultural and educational center. Innwa, Taungoo, etc., learned monks moved to Hamsavati and education progressively evolved.

3.1.5 Nyaung Yan Period (1581-1597)

The monasteries were founded in Innwa during King Nyaung Yan's dynasty, with monastic education being greatly promoted. Many learned persons thus appeared during this time, trained in both religious as well as secular matters. In the Venerable *Shin Maha Silavamosa's* biography the establishing course for the monastic school can be found (Nyo Me Aung & Nwe Nwe Yi, *The History and Development of Monastic Education*, 2016).

The syllabuses for this course are (1) Myanmar Primer (33 consonants and vowels), (2) *Mangala Sutta*, (3) Nmekara, (4) Ratanashwekhyint, (5) The Eight kinds of conquers over enemies, (6) *Paritta*, (7) The ten *Jatakaas* and (8) The 550 Nipatas.

3.1.6 Konbaung Period (1752-1885)

The long-lasting success of monastic education continued to create a good image in the Konbaung era. However, the role of those monastic education centers started to decline gradually in the earlier period under the rule of the British colonists. As a result of British rule, the Buddha *Sasana* started to fade away gradually. Before 1852, no village in our country did not have a monastery. Consequently, there were at least one or many monasteries in large villages and large cities. Many monasteries existed as strongholds of Buddhism in many ancient capitals of Myanmar such as Bago, Pyay, Taungoo, Amarapura, Innwa, and Shwebo, etc. the large monasteries in Mandalay, the last capital of Myanmar Kings, must have performed the duties of the Buddha universities where Buddhist monks recited the Pali texts, learning them by heart.

3.1.7 Colonial Period (1885-1948)

The British colonists had started to wage aggressive war against Myanmar in 1824. They waged the first war in 1824, the second war in 1852, and the third war in 1885 respectively. During the relatively long period of 61 years from 1824 to 1885, the activities of missionaries gradually accelerated. In reality, the western (modern) education system was first introduced to Myanmar before 1824 where the first Anglo-Burma war broke out. Numerous modernization activities in the education sector were accomplished through the hard work and enthusiasm of the missions. Specific tasks such as the Publication of books in Myanmar languages, the printing of newspapers by ABM press, and production of prescribed textbooks for Basic Education schools,

etc. were seen as the first step of educational reform that took place in the initial stage of modernization.

3.1.8 The Japanese Occupation (1942-1945) and During the Post War Period (1945-1948)

The education sector of Myanmar experienced a significant change as a result of a change in political conditions. During the Japanese occupation, Myanmar experienced the worst conditions in all sectors such as *Sasana*, religion, and socio-economic sectors, etc. When the government of New Burma was formed under the Japanese Occupation, U Ba Win became the minister for Education. There would be two types of schools, one directing towards primary to higher education and the other directing towards technical and vocational training. Students should be able to choose either type of school and should be able to earn a living after completing the higher standard and should be able to enter a university for further education.

In practice, however, apart from a few crafts, about technology, medical science, performing arts, etc. education was in a state of despair. A committee for developing the new curriculum was formed.

Table (3.1) The Curriculum for General Education Prescribed by the Education Department

Primary Schools (First to Fourth Standard)	Middle Schools (Fifth to Seventh Standard)	High Schools (Eighth to Tenth Standard)
Myanmar Language Mathematics History Social Science General Science	Myanmar Language Mathematics Algebra and Geometry Geography History Social Relations General Science	Same subjects as in the Middle Schools

Source: Ministry of Education

3.1.9 After Independence Period (1948-1962)

After the Colonial and Fascist Periods, Myanmar regained independence on 4th January 1948. The government declared its educational policy in the same year. The main features:

- Education would be controlled by the government and would be one trial temporality.
- The Grants-in-aid system would be abolished and schools would be turned into State schools.
- The educational plan for compulsory primary education would be introduced.
- Schools would be regarded.
- Technical and vocational education would be introduced.
- The Myanmar language would be used as the medium of instruction.

3.2 Evolution of Monastic Education in Myanmar

Since Myanmar has been returned to its people and one state after independence, the national language, faith, literature, art, and culture all have their lost places during the colonial period and the fascistic policy. Together with religion, its concomitant monastic schools sprouted again, being encouraged by its propagations. Thus, monastic education, which one used to shine like the moon or the sun, was revived. However, from the practical point of view which considers the demands of the time and the demands of the country, monastic education should have focused the religious matters only, with primary emphasis on the learning of Buddhist literature. On the other hand, monasteries cannot neglect modern education or worldly education either. The monastic leaders of that tie had to face this dilemma. The monasteries from all over the country were responsible for primary education. The monks obtained government assistance, including text and financial support. The monasteries did not oppose the traditional method of teaching and participated in the mass simultaneously. They were no longer just ordinary centers of monastic learning but also centers for disseminating knowledge according to modern curricula (Nyo Me Aung & Nwe Nwe Yi, *The History and development of Monastic Education*, 2016).

Monastic education existed in ancient times as a foundation of Myanmar education. As the nation collapsed in the colonial hands, the foundation failed and reduced religion, tradition, and moral values. A strategy to encourage monastic

education was known as “Education Plan for Revitalizing the Prosperity of the State”. The Pyidawthar Conference was established in 1952 with the responsibility of the public Education Council to enforce the tasks.

The objectives of this plan were as follows:

- To make all the citizens be able to read and write
- To train and provide skills workers and technicians to meet the demands of the building and development of the nation
- To train and provide sufficient young men and women who would be able to give services demanded by the nation
- To lower the illiteracy rate in the nation and to produce citizens who were strong in five aspects
- For the prevalence of the principles and practices of democracy in the nation.

Following the plan drawn up in the Pyidawthar Conference of 1952, the government arranged to open five thousand monastic schools from October 1952 onwards. The PEC applied the system in three stages:

- To register and list the monastic schools
- To provide the registered schools by donating educational facilities, and
- To support the help needed for children's education

The Public Education Council formed a branch for monastic education for these practices and allocated to the public training officials in the rural areas, through the Divisional and Divisional Education Officers.

The monastic schools with more than 20 students in localities without the State Primary schools, where inadequate teachers had been registered, taught the curriculum prescribed for state primary school if it had been assigned to the monks or teachers. The students were educated primary level in recognized monastic schools (Nyo Me Aung & Nwe Nwe Yi, The History and Development of Monastic Education, 2016). When the ten years old students passed the examination of reading, writing, and arithmetic, they could go to the Fifth standard in a State School or to a State Vocational School (Primary Level). Text Books prescribed for Primary schools were donated so that monastic schools would have the same curriculum as the State Primary Schools. Handbooks on teaching methods were also donated to monks. The students from registered monastic schools were allowed to enter the Fourth Standard Examination held by the Education Department in various localities.

When the monastic education scheme was introduced, the monks were to teach only reading, writing, arrhythmic and moral values. However, to contribute to the pupil's advancement in the future, coordinating with the Education Department, short-term discussions were made by public education officers in various districts. Moreover, long-term seminars were held during the summer holidays.

By the process of dissolving the Public Education Council, the PEC was formed into the Department of Social Welfare in October 1958. From 1 November 1962 onward, monastic education was governed by the Department of Education (Nyo Me Aung & Nwe Nwe Yi, *The History and Development of Monastic Education*, 2016). Under the Department of Basic Education, a section for Monastic School Education was formed. Fifty monastic education officers were appointed to implement the revival of the monastic school education system. But ten years later, this section was found to be abolished in 1972. Nevertheless, in the rural area, the monastic schools were still maintained and practiced their traditional way of giving secular education and Buddhist knowledge to the people in their respective villages (Nyo Me Aung & Nwe Nwe Yi, *The History and development of Monastic Education*, 2016).

3.3 Organizational Structure and Legal Framework for Monastic Education

In monastic education, it is better known that the organizational structure is tripartite. It contains two ministries of government including the Ministry of Religious Affairs and Culture and the Ministry of Education and the National Sangha Mahanayaka Association. The role of the Ministry of Religious Affairs and Culture (MORAC) is best described as administrative. MORAC manage the registration of monastic schools, deal with management problems (such as land ownership disputes) and provide the administrative framework in terms of defining the rules and regulations and MORAC is also the official communication channel between the monastic system and government. Within MORAC, monastic education is the responsibility of Domestic Religious Affairs under the Department of Promotion and Propagation of Sasana (Tin & Stenning, *Situational Analysis of Monastic Education System in Myanmar*, 2015) (Kyaw Myo Min, 2019).

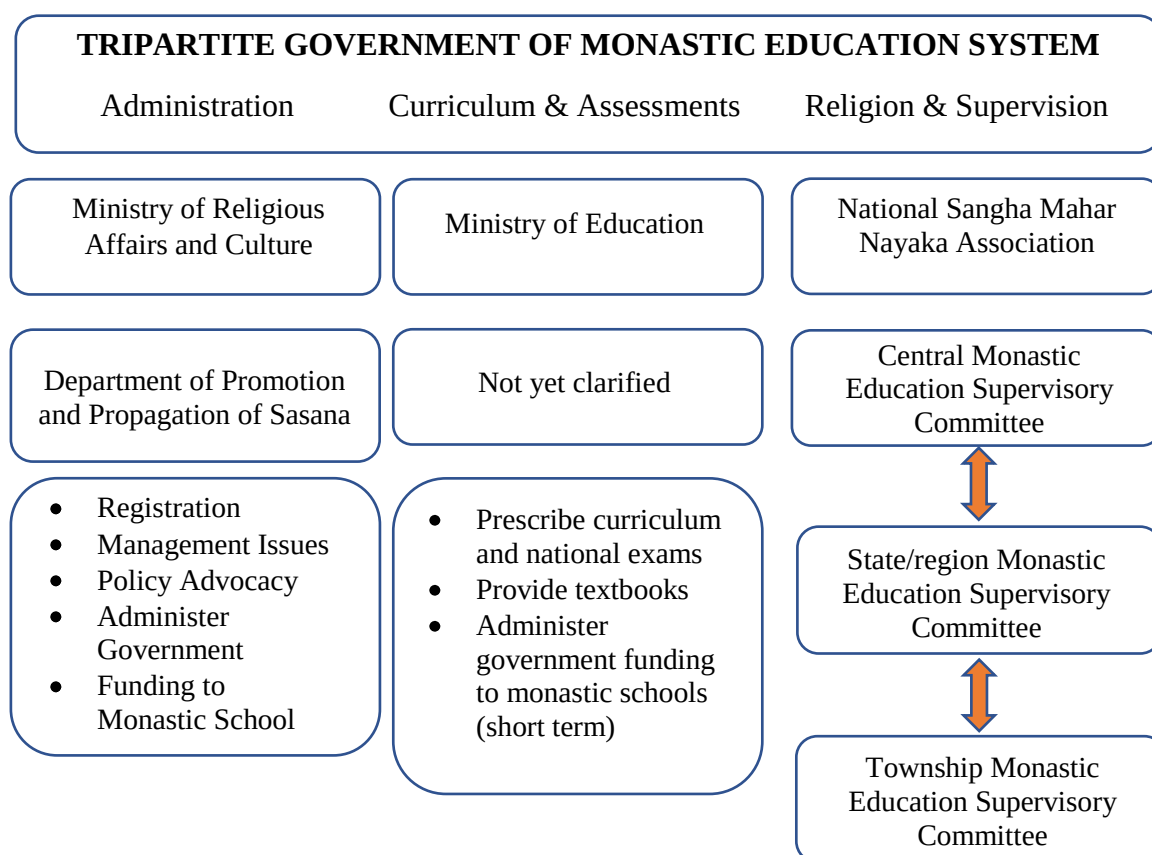
The role of the Ministry of Education (MOE) is in prescribing the curriculum and assessments. The national curriculum is provided by all recognized monastic schools. The MOE records children who are enrolled in these schools and the student

numbers are recorded in the national figures for registration. If a member of a monastic school system would be included in the current new governing body, the national educational committee, is still uncertain. The Sangha Mahar Nayaka National Association is still the monastic education supervision group. The organization of the Sangha represents the sub-national administrative levels in Myanmar, with a federal, state, and local and township level of Monastic Education Supervisory Committee (MESC). There is no district level of the committee because this extra level of administration is not necessary by the monastic system. The committees comprise a variety of members, including MORAC and MOE representatives. MORAC has no structure at the township level, so this Ministry is assigned a MESC Religious Affairs Officer from the Department of Immigration and Manpower as a township level (Tin & Stenning, *Situational Analysis of Monastic Education System in Myanmar*, 2015) (Kyaw Myo Min, 2019).

The relationship was established on 2 January 1992 between the two ministries. In MORAC's Rules and Regulations for Monastic Schools, the functions and responsibilities of the MESC are detailed. There was confusion about who is responsible, despite the documented roles and responsibilities, and a perception that the organizations do not work as efficiently as expected. The need for clarity and accountability is also expressed in the current discussion on policy-level change, where re-establishing roles have been a priority.

The lack of communication and cooperation between the three organizations is one of the common issues. The Monastic Education Development Group (MEDG) has, for example, raised concerns about the lack of communication between ministries over a proposed 2015 school grant program. The funding comes from the MOE, but the program's orientation training explains how monastic schools will report to MORAC. MEDG is concerned that MORAC is not sufficiently aware of its role, but MOE has assumed that MORAC will provide the necessary support. (Tin & Stenning, *Situation Analysis of the Monastic Education System in Myanmar*, 2015).

Figure (3.1) Management System of Monastic Education



Source: Myanmar Education Consortium, 2017 (Kyaw Myo Min, 2019).

3.3.1 Aims and Objectives of Monastic Education

The National Sangha Mahar Nayaka Association stated the aims and objectives for monastic education. The aims and objectives of monastic education schools are:

- To be efficient in writing, reading, and arithmetic of all children, rich or poor, as in basic education and modern-day education
- To be affordable and easily accessible
- To be good in character and become good sons and daughters who are willing to serve the public and country
- To understand Myanmar's traditional Buddhist culture and adopt it devotedly
- To become good Buddhists who will willingly take responsibility for future Sanana after understanding and practice of Buddhist teachings and culture, and
- To be able to safeguard the longevity of the nationalities, traditions, and Buddha Sanana.

3.3.2 School Registration

All monastic schools are registered in MORAC. The registration process is not complex and the charge is free, but it can reach longer than one year to achieve official status. The fundamental criteria are set out in the MORAC Book on Rules and Regulations, which is available via the Supervisory Committees at the township level. Monastic schools must be registered accordingly:

- A permanent location must be the building; no rented buildings are permitted.
- Sufficient buildings and equipment must be available
- Adequate number of qualified teachers must be available (although no minimum qualification is defined)
- 40 students have a minimum school population (this minimum is reduced to 20 students in rural areas)
- The school should be able to sustain operations
- Registration shall only be permitted at the primary and post-primary levels (It is only recognized in these middle schools founded before or during 1998-99) (Tin & Stenning, Situational Analysis of Monastic Education System in Myanmar, 2015) (Kyaw Myo Min, 2019).

Receiving government benefits is the main reason to register. The criteria for registration are just one aspect of the Rules and Regulations of MORAC. A total of eight chapters are available:

1. Name and definition
2. Objectives of monastic education
3. Supervisory committees
4. Roles and responsibility of Head Monks/ Nuns
5. Roles and responsibilities of teachers
6. Admission to monastic schools
7. Roles and responsibilities of students
8. Amendment of rules and regulations (Tin & Stenning, Situational Analysis of Monastic Education System in Myanmar, 2015) (Kyaw Myo Min, 2019).

3.3.3 Legislative Framework

The legislative framework has been modified at the moment. Monastic schools are officially recognizable as supplementary education and are listed as school forms in the new National Education Law (NEL). While some government funding

that other religious schools don't have, it is not yet operating outside of government management and quality assurance structures, there is confusion over what monastic education is categorized as. This absence of central control was also considered to be one of the main limiting factors in supporting monastic education by the government. The current legislation is part of the MOE's national education reform. In October 2012, the reform process began with the Comprehensive Education Sector Review (CESR). CESR was created as a three-stage process and is still in its final stage, that is creating and costing a five-year plan: The National Education Strategic Plan (NESP) (Tin & Stenning, *Situational Analysis of Monastic Education System in Myanmar*, 2015) (Kyaw Myo Min, 2019).

At present, the NESP is divided into eight sub-sector reports, each covering a different section of the education system. There is no separate sub-sector report on monastic education, but in the 'Access, Quality and Inclusion' section, it is included within the Basic Education. This section introduces a new partnership-building approach (process and guidelines), including collaborations with the monastic system and groups of ethnic minorities.

It is not clear the extent of involvement with monastic schools in the reform process. They offered to host a consultation and draft a report, but neither materialized, according to the MEDG. This may be due to the size and scope of the NESP undertaking, rather than a reflection on how monastic education is taken into account. In October 2013, the government further set up a group of 17 working groups called the Education Practical Implementation Committee (EPIC) to concentrate on a range of priority reforms. EPIC was a working group in Monastic Education, which placed forward the EPIC Basic Education Task Force Policy with two important recommendations. These recommendations are the Ministry of Religious Affairs will take over the administrative procedures of the Monastic schools, while the MOE will enhance school level, provide teachers, improve school quality, distribute textbooks to provide students with more learning opportunities, and equity between all children studying at elementary schools, monastic schools, religious schools, mobile schools, and private schools will be provided (Tin & Stenning, *Situational Analysis of Monastic Education System in Myanmar*, 2015) (Kyaw Myo Min, 2019).

Monastic schools and private schools would be similarly applied to the evaluation of the completion of basic education, as they are in basic education schools.

3.3.4 Draft Monastic Education Law

The first monastic education law is being drafted by the Ministry of Religious Affairs in 2014. This law has been amended with suggestions from the monastic education supervisory group and monks from the states and regions, as well as from State Level monastic education groups. The MEDG is leading the process and builds on a series of resolutions agreed in May 2015 by the Head Monks. The policy outlines detailed rules on how to provide monastic education and argues that monastic schools should be converted to middle and high schools. Only primary (grades 1-5) and post-primary education (grades 6 to 8) will officially be provided by monastic schools.

While a small number of middle schools and a much smaller number of high schools exist, there are 106 middle schools with 26,066 students and two high schools with 5,480 students. When the registration rules were altered, these schools were either established before 1999 or were established through a verbal agreement with MORAC. A solution was found in other secondary monastic schools and they were affiliated with a government school. This suggests that the government recognizes the students themselves because they are enrolled in a local government school but attending classes in a school that is not registered. There is a clear view not to let monastic schools upgrade in meetings with one of the Senior Education Sector Review (CESR) Consultants at the central MOE level. Concerns over the lack of quality control and governance are the reason given. Some moves have already been made to stop affiliated schools.

3.4 The Role of Monastic Education in Myanmar Education Sector

Like in most of the countries all over the world, Myanmar Education started mostly at the monasteries in the villages all over the country. There were Pwe Kyaungs during the Bagan Dynasty, where not only monks but also princes and laymen were taught all 18 different topics that we call "Ahtaratha Saeshityat." Starting from then on, Myanmar Education was taken care of by monks in the early periods. According to our Myanmar tradition and culture, every village have at least one monastery, "Ywar Oo Kyaung" which means the monastery at the entrance of the

village. All children from the villages both boys and girls have to attend these schools when they reach school-going age. At the monasteries, they were taught not only Myanmar literature and language but also some Buddhist teachings together with Suttas (such as Mingala Sutta, Yadana Sutta, and so on). The strict discipline maintained at these monasteries was well-known.

But, according to our Myanmar Culture, all girls had to leave school when they came of age and had to stay at home to learn how household work to assist their mothers (such as cooking, looking after young children, how to do housework, and so on.). At the same time, the boys have to take the role of novices and go on with their studies. After some months or years, they can decide to choose the life of a monk or become laymen to help their fathers with farm work or some other professions. Times change, and when there were English Mission Schools during the British Colonial period, and as some boys go to attend these schools, the monasteries had to hire young men teachers, who can teach Science (what they called Lawkadat Pyinnyar) and Mathematics. Still, some students attended these Monastic Education Schools.

In 1993, the government recognized the monastic schools as a kind of co-education system. The government pledged 3 billion MMK in financial assistance to monastic schools across the country in 2013, for the first time in history, mainly as support for teachers' salaries. In 2013-14, some financial assistance to registered monastic schools has begun by the Government. This support was initially provided with support for teachers' salaries. The formula of funding depends on the number of students enrolled. In each classroom, one teacher for the first 20 school students is subsidized by the Government and then each additional 40 students receives an additional salary (e.g. three teacher salaries would be subsidized in a school of 100 students). The government has contributed 36,000 MMK per month for primary schools, 41,000 MMK for post-primary and middle schools, and 45,000 MMK for high schools (Tin & Stenning, Situational Analysis of Monastic Education System in Myanmar, 2015). In January 2020, the government has increased providing financial support to 38,000 MMK per month for primary schools, 43,000 MMK for post-primary and middle schools, and 47,000 MMK for high schools.

Most of the monastic schools officially recognized are teach primary schools or post-primary schools. Some teach at the middle level. Only two monastic schools

that are officially recognized are teaching at high school. The monastic education school mainly focuses on primary, secondary education and basic literacy skills which are in line with the target of SDG 4. These schools support the country's basic educational needs, particularly for children from poor families who live nearby and are unable to attend government public schools. The targeted beneficiaries of monastic schools also include orphans and children of ethnic minority groups from remote areas. Many of the orphans studying Yangon and Mandalay monastery schools are from rural areas and have been sent from their villages by senior monks.

During the modern period, they are still going strong, as these schools are the places where children of poor people have been taken into a refuge for their Education as parents could not afford to send their children to private or government schools. Also, there were no schools for children in remote areas. Nowadays, some orphans and children from remote and border areas where there is no peace and stability in dire need of education. Some parents have to send their children to the monasteries in towns. This is to prevent their children from being forced to become child soldiers or to work as porters.

But today Monastic Education Schools have become more modernized with hired and volunteer teachers and are teaching the Courses prescribed by the Ministry of Education. So, even some of them have had great success in their Education and had become engineers, doctors, dentists, and all other educated people with decent professions. On studying where monastic schools exist and how they operate, it can be seen that they can fill the gaps within the public education system effectively and efficiently in terms of geographical distribution, schools' buildings, teachers, and socio-economics conditions of families. Although the government provides free education from the 2015-2016 academic year, Ba Ka schools will still be critical and important for poor and needy families for three reasons:

- Low-income families cannot afford additional cost in government schools;
- There may not be government schools in remote areas; and
- Ba Ka Schools give parental care and love for orphans.

The students from monastic education schools are coming from different ethnic and religious backgrounds, mainly from poor families near the villages. In Myanmar, where more than 69 percent of the population lives in rural areas in 2019, monastic schools fill a significant gap in the education sector. For the poor and

disadvantaged in remote areas who have no access to or cannot afford to go to public schools, monastic schools are often the only source of education, providing free tuition and textbooks. Some monastic schools also double as orphanages and offer accommodation and meals.

According to the data from the Ministry of Religious Affairs and Culture in the 2019-2020 academic year, there are 1,506 monastic schools which include 7,743 teachers and 304,461 students in Myanmar. Many poor children would end up on the streets without monastic schools, be abused, take drugs, and finally drop out of society. Starting from the period before the monastic schools were permitted to restart and teach the curriculum provided by the MOE in 1992, the Monastic Education (Ba Ka) Schools are playing an important role in our country and up till the present. In the Myanmar Education sector, Monastic Education (Ba Ka) Schools had been playing, is still playing, and will go on playing an important role for many children (orphans, abandoned children, and children from needy families).

Table (3.2) Total Number of Government Schools, Students, Teachers, and Student-Teacher Ratio in Myanmar

Academic Year	Total			Student-Teacher Ratio
	Number of Schools	Number of Students	Number of Teachers	
2010-2011	39,519	7,999,117	273,346	1:29
2011-2012	39,676	7,993,955	277,644	1:29
2012-2013	39,947	8,179,549	279,826	1:29
2013-2014	41,395	8,440,013	285,356	1:30
2014-2015	42,941	8,601,674	311,708	1:28
2015-2016	42,556	8,643,043	370,578	1:23
2016-2017	42,804	8,916,578	365,700	1:24
2017-2018	43,643	8,984,381	392,200	1:23

Source: CSO (2019)

Table (3.2) shows the total number of government schools, students, teachers, and student-teacher ratio in Myanmar from 2010-2011 to 2017-2018 academic years.

The student-teacher ratio is the number of students who attend a school divided by the number of teachers in this school. The student-teacher ratio measures the teaching resources that are available in a school. When the student-teacher ratio is low, students are more likely to receive more support and attention. The total number of schools is continuously increased from 2010-11 to 2014-15 and decreased by over 350 schools in 2015-16. And then, the total number of schools gradually increased in 2016-17 and 2017-18. The total number of students is continuously increased during 2010-11 to 2017-18 except the year 2011-12, over 5,000 students decreased in this year.

There is a steady increase in the total number of teachers in Myanmar from the year 2010-11 to 2017-18 except the year 2016-17, the number of teachers decreased by over 26,000 teachers in this year. The student-teacher ratio is 29 students per teacher from the year 2010-11 to 2012-13. In the year 2013-14 and 2014-15, the number of teachers increased, so the student-teacher ratio is 30 students per teacher and 28 students per teacher respectively. And then, there are 23 students for every one teacher in the years 2015-16 and 2017-18. In 2016-17, the student-teacher ratio is 24.

Since the government introduced free and compulsory education in 2011, the enrollment number of students have raised over 980,000 students from the year 2010-2011 to 2017-2018. The initiative started with primary schools, and then expanded to middle schools in 2012 and high schools in 2015. The number of schools and teachers also increased by over 4,000 schools and over 118,000 teachers during these academic years due to the government increased funding for education. According to the data from Oxford Business Group, the government allocated MMK 300 billion in 2014-15 to education, more than doubled to MMK 700 billion in 2015-16, MMK 1.73 trillion in 2016-17, and MMK 1.76 trillion in 2017-18. The more students are likely to receive more support and attention because the student-teacher ratio is decreased from 29 to 23 students per teacher.

Table (3.3) Total Number of Monastic and Nunnery Schools, Students, Teachers, and Student-Teacher Ratio in Myanmar

Academic Year	Total			Student-Teacher Ratio
	Number of Schools	Number of Students	Number of Teachers	
2010-2011	1,431	205,202	na	-
2011-2012	1,515	232,330	na	-
2012-2013	1,552	249,430	na	-
2013-2014	1,597	269,267	na	-
2014-2015	1,531	294,222	7,374	1:40
2015-2016	1,538	297,039	11,044	1:27
2016-2017	1,562	298,786	11,575	1:26
2017-2018	1,557	308,969	7,842	1:39
2018-2019	1,527	309,938	7,872	1:39
2019-2020	1,506	304,461	7,743	1:39

Source: MORAC

Based on the data from table 3.3, the number of registered monastic and nunnery schools increased little by little from 2010-11 to the year 2013-14 and falls 66 schools in 2015-16. But there is a slight increase in the years 2015-16 and 2016-17. And then, the monastic education schools decrease little by little from the year 2017-18 to the present 2019. The number of children recorded as enrolled in monastic and nunnery schools is increased continuously from the year 2010-11 to 2018-19 and decreased by over 5000 students in the year 2019-20. Generally, the number of students is increased who want to attend monastic and nunnery schools. Although the government provides free and compulsory education in 2011, parents have to pay for extra charges like tuition fees, which are not available for everybody. Some of the students from needy families and orphans rely on the monastic and nunnery schools for their education.

The data for the number of teachers in monastic education schools are not available from 2010-11 to 2013-14 because the government couldn't support the teachers' salaries at that time. MORAC did not acquire the general data of monastic school's teachers since most of them had been performed as volunteers during that

period. Therefore, the student-teacher ratio for these years can't be calculated. The number of teachers increased from 2014-15 to 2016-17 academic years and also slightly increased in 2018-19 and decreased in the 2017-18 and 2019-20 academic years. Due to the lack of funding in the monastic schools especially for the teacher salaries, the number of monastic and nunnery schools and teachers has declined. The government provides little financial support to monastic and nunnery schools, these schools dependent on support from non-government organizations, and the teachers are paid low salaries than the salaries of government school teachers.

The student-teacher ratio for monastic and nunnery schools in Myanmar is 40 students per teacher in 2014-15. And then, the student-teacher ratios are 27 and 26 students per teacher because the number of teachers increased obviously in the years 2015-16 and 2016-17. After these years, there are 39 students for every one teacher from 2017-18 to the present, 2019-20. These data show the number of teachers is gradually decreasing while the students who want to attend monastic and nunnery schools are increasing year after year. Since the student-teacher ratio in monastic and nunnery schools is high, the students are more likely to receive less support and attention from teachers.

In the 2017-2018 academic year in Myanmar, there is a total number of 1,557 monastic and nunnery schools while the total number of government schools are 43,643 schools and the total number of students from the monastic and nunnery schools are 308,969 students while the total number of students from the government schools are 8,984,381 students. Monastic education contributed over 3.4 percent of schools in the total number of 45,200 schools and over 3.3 percent of students in the total number of 9,293,350 students in the Myanmar education sector. They have provided underprivileged children all the basic educational needs exactly as it does in government schools. The student-teacher ratio is 39 in the monastic and nunnery schools and 23 in the government schools. The students from government schools have more support and attention from teachers because the government schools have a low student-teacher ratio than in the monastic and nunnery schools.

Table (3.4) Total Number of Monastic and Nunnery Schools, Students, Teachers, and Student-Teacher Ratio in Yangon Region

Academic Year	Total			Student-Teacher Ratio
	Number of Schools	Number of Students	Number of Teachers	
2010-2011	173	43,836	1,577	1:28
2011-2012	182	48,365	1,672	1:29
2012-2013	196	53,715	1,861	1:29
2013-2014	204	58,457	2,071	1:28
2014-2015	210	64,791	2,160	1:30
2015-2016	216	65,951	2,162	1:31
2016-2017	228	69,580	2,149	1:32
2017-2018	227	73,639	2,035	1:36
2018-2019	228	77,523	2,379	1:33
2019-2020	229	77,951	2,403	1:32

Source: MORAC

Table (3.4) shows the total number of monastic and nunnery schools, students, and teachers in the Yangon region. Based on the data from 2010-11 to 2019-20, the number of registered monastic and nunnery schools increased little by little except the year 2017-18. The number of children recorded as enrolled in monastic and nunnery schools is increased continuously over these 10 years. The number of teachers also steadily increased from 2010-11 to 2016-17 academic years and decreased a little in 2017-18. Finally, the number of teachers rose obviously in 2018-19 and continuously improved in the 2019-2020 academic years. In monastic and nunnery schools in Yangon, the student-teacher ratio is 28 students per teacher in the year 2010-11 and 2013-14, 29 students per teacher in the year 2011-12 and 2012-13. The student-teacher ratio is 30 and over 30 students per teacher from the year 2014-15 to the present 2019-20 because the total number of students is increased during these years.

According to the data from MORAC, the number of schools has increased from 173 schools in 2010-11 to 229 schools in 2019-20 academic year, the number of students has increased from 43,836 students in 2010-11 to 77,951 students in 2019-20

academic year, and the number of teachers has also increased from 1,577 teachers in 2010-11 to 2,403 teachers in 2019-20 academic year in Yangon Region. In January 2020, the government increased expenditure for monastic and nunnery education. The government increased funding for the salaries of monastic and nunnery school teachers from 36,000 MMK to 38,000 MMK per month for primary schools, from 41,000 MMK to 43,000 MMK for post-primary and middle schools, and from 45,000 MMK to 47,000 MMK for high schools. All of the monastic and nunnery schools are depending on donations and the government supports partially financial and non-financial support. Financial and non-financial supports come from financial support from individual donations, outside organizations, donations from foundations and companies, parent donations, government funding, donations from community members.

The number of schools, students, and teachers is increased due to the more contributions and support from the government and non-government organizations to monastic and nunnery education. The students are more likely to have less support and attention because the student-teacher ratio is increased from 28 to 32 students per teacher. The student-teacher ratio is increased due to the rate of increase in the number of students is greater than the rate of increase in the number of teachers in the monastic and nunnery schools.

Table (3.5) Number of Schools, Students, Teachers, and Student-Teacher Ratio in Monastic and Nunnery Schools for the 2019-2020 Academic Year in Yangon Region

Name of Districts	Number of				Student-Teacher Ratio
	Townships	Schools	Students	Teachers	
Eastern District	11	67	23,268	714	1:33
Western District	9	24	4,244	202	1:21
Southern District	8	50	13,994	480	1:29
Northern District	8	88	36,445	1,007	1:36
Total	38	229	77,951	2,403	1:32

Source: Department for Promotion and Propagation of Sasana

Yangon Region is the most populated region in Myanmar. Yangon Region has four districts and 45 townships. According to Table (3.5), 38 townships (84.4%) have monastic and nunnery schools out of 45 townships in the Yangon Region. Among these Four Districts in Yangon Region, Northern District with only 8 townships has the maximum number of schools, students, and teachers in 229 total number of schools, 77,951 total number of students, and 2,403 total number of teachers. This district is the most populated district according to the 2014 Myanmar Population and Housing Census. Most of the households are employed as casual workers in the Northern district's townships including Hlaingthaya, Mingaladon, and Shwepyitha. Eastern District with 11 townships has the second largest number of schools, students, and teachers. Southern District has the third largest and Western District which is the least populated district has the minimum number of schools, students, and teachers in Yangon Region in 2019-20 academic year.

The student-teacher ratio for monastic schools in Yangon Region is 32 students per teacher. The lowest student-teacher ratio is 21 students per teacher in the Western District and the highest one is 36 students per teacher in the Northern District. The monastic schools under the control of the MORAC follow the official curriculums provide for children in townships where access to public primary schools is difficult. Some children in the monastic school get free lodging, free textbooks, and stationeries. There are also a few primary schools run by nuns.

CHAPTER IV

ANALYSIS OF MONASTIC SCHOOLS IN YANGON REGION

4.1 Survey Profiles of Eight Monastic Schools in Yangon Region

The monastic school system in Yangon operates 229 monastic and nunnery schools with 2,403 teachers and catering for 77,951 students including novice, nun, male and female students in the 2019-2020 academic year. There is 229 total number of monastic and nunnery schools including 9 middle schools, 89 post-primary schools, and 131 primary schools. Monastic schools are located in all districts in Yangon and are often accessed by children from very poor families, or remote locations and ethnic minorities. The total number of students is 77,951 students with 6,787 students from middle schools, 18,351 students from post-primary schools, and 52,813 students from primary schools respectively.

According to the special request of the Monastic Education Supervisory Committee, the Ministry of Education has allowed nine of the monastic schools to the affiliated high schools of Basic Education High Schools in respective townships on 27th May 2013. Among these nine monastic schools, Shwe Mya Yar monastic school has been closed.

Monastic schools in the Yangon region are mixed of day and boarding schools. These schools were founded in different years with different numbers of students and teachers. Most of the students are from Burma and others are Shan, Paoh, and Palaung. Total teachers of eight monastic schools are 304 teachers. There is 11631 total number of students including 6,745 male students and 4,886 female students.

(i) Taw Tite Monastic School

Taw Tite monastic education school was established on 1st June 1993 with 81 students including 40 male students and 41 female students as primary school. The founder's name is Sayardaw Venerable Dhama Tharya. After ten years, the school was accredited by the Ministry of Religious Affairs and the Ministry of Education

permitted to open a middle school. In 2009, the Taw Tite monastic education school operated as an affiliated High School of No.1 Basic Education High School in Mingalardon Township. There is 2,436 total number of students including 1,290 male students and 1,146 female students with 47 teachers in the 2019-2020 academic year. In this school, the student-teacher ratio is 52 students for every one teacher. Students are mixed of day and boarding students. Only novices and nuns can stay as bordering students in these schools. As day students, all the boys and girls who want an education from needy families can attend from primary to high schools. This school is located in Dhama Yeikthar Street, Taw Tite Ward, Mingalardon Township, Yangon.

(ii) Tay Zar Yar Ma Monastic Education School

Tay Zar Yar Ma monastic education school was initially founded by Sayardaw Venerable Arr Sein Na in Hlaing Township in December 1964. According to a new township project, this school has moved to Shwe Pyi Thar Township in 1992 and then operated as a Middle school in 1996. The first founder has transferred this school to the Sayadaw Venerable Ganbiya Buddhi as the principal of the school on 24th April 2006. In the 2014-2015 academic year, this school was started as an affiliated high school of B.E.H.S (2), Shwe Pyi Thar Township. According to one of the school's objectives, to remove illiteracy in impoverished children, 48 teachers study 1,909 students including 1,004 male and 905 female students from all needy backgrounds. All teachers have duties to study 40 students in this school. This school has also day and boarding students including novice, nun, male and female students. The school location is Bhandula Street, No.16 Ward, Shwe Pyi Thar Township, Yangon.

(iii) Myin Thar Myo Oo Monastic Education School

On 1st June 1993, the former Sayardaw Venerable Ku Sa La registered the Myin Thar Myo Oo monastic education school as a basic school with the Department of the Promotion and Propagation of the Sasana, Ministry of Religious Affairs, Government of the Union of Myanmar as prescribed and started to provide health care, education, clothes and shelters to the 25 fatherless, motherless and poor orphans from the remote border areas and other States and Regions. After the Sayardaw Ku Sa La passed away, the present Sayardaw Venerable Pyin Nya Cara continues this school. In the 1995- 1996 academic year, the school was raised to Monastic Education Middle School. On 7th July 2005, Sayardaw Venerable Pyin Nya Cara increased the

school into Child Development Centre and has been granted registration with the Social Welfare Department. In the 2014-2015 academic year, the school was opened as an affiliated high school of B.E.H.S (4), South Okkalapa Township. In the 2019-2020 academic year, over 1,700 children including 552 male boarding students are cared for and provided by Sayadaw and studied by 40 teachers. The school providing the children up to 10th standard and university education if they are qualified. This school is located at the corner of Thitsar Road and Phoegaung Street, 14/2 Block, South Okkalapa Township, Yangon.

(iv) Nat Mauk Monastic Education School

Nat Mauk monastic education school was established in 1992, the founder name is Sayardaw Venerable Ku Tha La. Initially, the school has 1 Monk, 4 teachers, and 25 students. The Department of the Promotion and Propagation of the Sasana, Ministry of Religious Affairs, Government of the Union of Myanmar recognized it as basic monastic education in 1993. Four years later after the establishment of this school, in 1996, the school was operated as a Middle School. In the 2014-2015 academic year, the school opened as an affiliated high school of B.E.H.S (2), Thaketa Township. The school providing completely free education for 1,547 students including 799 male and 748 female students who are orphans and underprivileged children from poor families and employment for 47 teachers in the 2019-20 academic year. Everyone teacher takes responsibility for 33 students in this school. The school is located in Shukhin Thar Ward, Thaketa Township, Yangon.

(v) Mhan Kin Monastic Education School

Mhan Kin monastic education school was founded on 1st June 1993 with only 5 teachers and over 50 students. Five years later, the school was operated as a Middle School in 1998 and an affiliated high school of B.E.H.S (4), Thaketa Township in the 2013-2014 academic year. The founder's name is Sayardaw Venerable Ka Wain Da. The Sayadaw is provided education to poor children, street children, and orphans from various places and supported them in capital assets when they finished their education. In the 2019-2020 academic year, there are 1,177 students with 679 male and 498 female students and 24 teachers in this school. The student-teacher ratio is 49 students per teacher. The school is located in the South (10) Ward, Thaketa Township, Yangon.

(vi) Aung Za Bu Monastic Education School

Aung Za Bu monastic education school was established in June 1993 and operated as a Middle School in 1994-1995 academic year and as an affiliated high school of B.E.H.S (Natsingon), Kawhmu Township in the 2014-2015 academic year. Initially, the school has only 5 teachers and 160 students. Sayadaw Venerable Kay Tu Mala was founded Aung Za Bu monastic education school. The founding objective of the school is to provide education for all children from rural areas and from places where there have no schools. In the 2019-2020 academic year, 29 teachers are studying 627 students including 365 male and 262 female students and the student-teacher ratio is 22 students per teacher. Most of the students are Paoh from Shan State and others are Burma from poor families from the near village. This school is located in Sin Chan Village, Kawhmu Township, Yangon.

(vii) Dhamma May Di Ne Monastic Education School

Dhamma May Di Ne monastic education school was established in 1993 with 200 students including 80 monks, 20 nuns, 40 male students, and 60 female students respectively. The school founder's name is Sayardaw Venerable Zar Nay Ya. Dhamma May Di Ne monastic education school was operated as a Middle School in 2012 with a total of 778 students including 250 monks, 28 nuns, 270 male, 235 female students. In the 2013-2014 academic year, the school has allowed by the Ministry of Education to open as an affiliated high school of B.E.H.S (3), North Okkalapa Township. There is 1,282 total number of students including 937 male and 345 female students with 28 teachers in the 2019-2020 academic year. All of the students are mainly from poor families in nearby townships. This school is located in North Okkalapa Township, Yangon.

(viii) Kalay Wa Tawya (Naga Cave) Monastic Education School

Kalay Wa Tawya (Naga Cave) monastic education school was founded on 10th June 1993. The founder's name is Sayardaw Venerable Yu Za Na. This school was operated as a Middle School in 2011 and as an affiliated high school of B.E.H.S (4), Mayangone Township in 2014. There is 886 total number of students with 536 male and 350 female students and 41 teachers in the 2019-20 academic year. The student-teacher ratio in this school is 22 students per teacher and the majority of boarding

students are novices, monks, and nuns. This school is located near Swe Taw Myat Pagoda, 5 Ward, Mayangone Township, Yangon.

Table (4.1) Number of Students, Teachers, and Student-Teacher Ratio in Eight Monastic Schools in Yangon Region (2019-2020 academic year)

No.	School Name	No. of Students			No. of Teachers	Student-Teacher Ratio
		Male	Female	Total		
1.	Taw Tite	1,290	1,146	2,436	47	1:52
2.	Tay Zar Yar Ma	1,004	905	1,909	48	1:40
3.	Myin Thar Myo Oo	1,135	632	1,767	40	1:44
4.	Nat Mauk	799	748	1,547	47	1:33
5.	Mhan Kin	679	498	1,177	24	1:49
6.	Aung Za Bu	365	262	627	29	1:22
7.	Dhama May Di Ne	937	345	1,282	28	1:46
8.	Kalay Wa Tawya (Naga Cave)	536	350	886	41	1:22
Total		6,745	4,886	11,631	304	1:38

Source: MORAC and Survey Data (August, 2020)

Table (4.1) presents the number of students and teachers in eight Monastic schools in the Yangon Region for the 2019-2020 academic year. The total number of students is 11,631 with 6,745 male students and 4,886 female students. There are 304 teachers in eight monastic schools in Yangon Region. Taw Tite has the maximum number of students and Aung Za Bu has the minimum number of students in all monastic schools. The number of teachers is 48 number of teachers in Tay Zar Yar Ma and Mhan Kin has the least number of teachers with 24. The average student-teacher ratio is 38 students for every one teacher in eight monastic schools.

4.2 Survey Design

This survey aims to explore the current situation of monastic schools in Yangon Region. Firstly, this survey was conducted with structured interview questions on the teaching staff. Secondly, this survey was conducted with the key

informant interview method by collecting and reviewing semi-structured interview questions on administrative staffs of monastic schools, officers from MORAC, parents, and ward administrators. The questionnaire was structured based on the characteristics of the school outline, education of principal monks and teachers, school rules and regulations, administrative situation, and school facilities. The samples were collected by interviewing 10 monks, 3 officers from MORAC, 4 parents, and 3 ward administrators, and 110 teachers of eight monastic schools in the Yangon Region.

Determination of Sample Size

The following formula, Yamane (1973) was used for sample size determination.

$$n = N / 1 + N (e^2)$$

n = Sample Size

N = Total Number of Population

e = Error (0.1) (e=0.1 means 90% level of significant)

From above values sample size “n” was calculated as follow:

$$n = N / 1 + N (e^2)$$

$$n = 304 / 1 + 304 (0.1^2)$$

$$n = 75.25$$

Therefore, the required total sample at the survey area is 75.25 and however, 130 respondents were selected for this study to cover the potential incomplete and missing answers.

4.3 Analysis of Survey Results

This section presents the analysis and interpretation of the results of statistical techniques carried out to answer the basic questions raised in the study. Firstly, the SWOT analysis of the situation of monastic schools on teaching staffs from eight monastic schools in Yangon Region and characteristics of the sample population were displayed. The second analysis of the Key Informant Interview on administrative and teaching staffs of monastic schools, officers from MORAC, parents, and ward administrators were displayed. Data were analyzed by using descriptive statistics.

4.3.1 Demographic Profiles of Respondents for SWOT Analysis

The total number of respondents for SWOT Analysis is 110 randomly selected teaching staff from the eight monastic schools, in Yangon Region. The general information of respondents was analyzed with six questions which are gender, age, education level, designation, and income.

Table (4.2) Demographic Profiles of Respondents

No.	Variables	Characteristics	Frequency	Percentage
1.	Gender	Male	30	27.2
		Female	80	72.3
		Total	110	100
2.	Age	Between 18 - 25 years	11	10
		Between 26 - 35 years	37	33.8
		Between 36 - 45 years	38	34.6
		46 years and above	24	21.5
		Total	110	100
3.	Education Level	High school passed	9	8.2
		College/ University	14	12.7
		Graduate	77	70
		Other	10	9.1
		Total	110	100
4.	Designation	Monk	10	9.1
		Head Master	4	3.6
		Teacher	96	87.3
		Total	110	100
5.	Income	0 kyat	10	9.1
		Under 100000 kyat	18	16.4
		Between 100000 - 150000 kyat	78	70.9
		Above 150000 kyat	4	3.6
		Total	110	100

Source: Survey Data, (August, 2020)

Table (4.2) shows that the general information of respondents from this survey, the highest frequency is female which has 80 respondents or 72.3% in comparison to male who shows 30 respondents or 27.2% overall. The second column indicates that there are 11 respondents or 10% in the age of between 18 - 25 years, 37 respondents or 33.8% in the age of between 26 - 35 years, 38 respondents or 34.6% in the age of between 36 - 45 years which is the highest frequency in this table and 24 respondents or 21.5% in the age of 46 years and above respectively. According to the table, the third column shows the education level. In this column, 9 respondents or 8.2% passed the matriculation exam, 14 respondents or 12.7% are attending College or University, 77 respondents or 70% were graduated and 10 respondents or 9.1% were other education levels such as some of the monks passed from Pariyatti Sasana University.

In the fourth column, the designation of respondents was shown. In the respondents' designation, 10 respondents or 9.1% were monks, 4 respondents or 3.6% were responsible for the headmaster of monastic schools, and 96 respondents or 87.3% were teaching staffs. The last column shows the income level of the respondents. For the income level, 10 respondents or 9.1% were not received income, 18 respondents or 16.4% were received under 100000 kyat per month, 78 respondents or 70.9% were earned between 100000 - 150000 kyat per month, and 4 respondents or 3.6% were earned above 150000 kyats per month respectively.

4.3.2 The SWOT Analysis of the Situation of Monastic Schools

This study focuses on the SWOT analysis of the situation of eight monastic schools in the Yangon Region by conducting structured interview questions with a Five-Point Likert Scale. In this question, respondents need to show their levels of agreement to a statement typically in five points: (1) Strongly disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly agree. The perceptions of the respondents regarding strengths, weaknesses, opportunities, and threats to the situation of monastic schools were examined. Mean and standard deviation values were calculated to conclude in this respect. The mean values are categories into three levels. By the classification of Sekaram & Bougie (2016), mean values less than 2 are classified as low level, between 2 and 3.5 are categorized as moderate level and 3.5 and above are considered a high level of perception. The findings from the analysis are as indicated in the Tables.

(a) Strengths of Monastic Schools

Table (4.3) presents the strengths of monastic schools which are the internal advantages of these schools in the Yangon Region. These strengths are measured with 8 items such as the monastic schools provide free education system, specific curriculum, raised-up outstanding students, the enrollment of students is an increase in monastic schools, meeting of teachers and parents, the monastic school is located in convenient places, these school can provide development programs for the students, and the school teachers have self-confidence on their teaching skills.

Table (4.3) Strengths of Monastic Schools

Strengths	Mean	Std. Deviation
Providing free education system	4.52	0.686
Providing specific curriculum	4.48	0.594
Having outstanding students	4.28	0.597
Increase in students' enrollment	4.17	0.911
Meeting of teachers and parents	4.13	0.733
Schools' location is convenient for transportation	4.07	0.857
Providing development programs for students	3.97	0.849
Teachers' confidence in their teaching skills	3.85	0.895
Overall Mean	4.18	

Source: Survey Data (August, 2020)

Table (4.3) shows the number of strengths of monastic schools. The overall mean of the strengths is 4.18. The mean score of monastic schools provide a free education system is 4.52. Students who attend monastic schools are orphans and impoverished children from needy families. They can't attend public government schools because their parents can't afford to pay fees for cleaning, tuition, stationery, uniforms, and so on. For orphans and children from low-income families, they have to rely on monastic schools which can provide a completely free education system for their education. The mean score of the monastic schools provide a specific curriculum prescribed by the MOE is 4.48. The monastic schools teach a specific curriculum prescribed by the MOE to all students who came from various states and divisions and these schools are also provide co-curricular subjects like training for computer,

language, vocational and cultural skills training. The mean score of the monastic schools that have outstanding students is 4.28. Students from monastic schools won the prize in the scholastic award, debate, and essay writing competitions with other students from government schools. The monastic schools can teach pupils not only to be able to read and write but also to nurture them to be well-behaved. There are some of the former students from monastic schools who have had great success in their education and had become engineers, doctors, dentists, and all other educated people with decent professions.

The mean score of the students' enrollment is 4.17. The number of students is increasing every year in monastic schools and they can't allow all of the children who want to attend monastic schools because of their limited funding resources and basic needs for these children. For the teachers from monastic schools, the mean score of the meeting of teachers and parents is 4.13 which means monastic school teachers can meet parents when they are required to discuss the children. The monastic schools are located in convenient places for the transportation of the students and teachers because the mean score about the school location is 4.07. The mean score of providing a development program for students is 3.97. There have many charitable organizations which provide training programs for the students such as computer training program, handicraft training, and language training program like English, Japanese, and Malaysian. Thus, monastic schools can provide programs for the career development of the students. The mean score of teachers who have confidence in their teaching skills is 3.85. The teachers from monastic schools believe in their abilities that they can teach well to all students to be well-behaved and versatile students. The monastic school teachers want to educate all of the orphans and poor children who can't attend the public government schools. They are willing to change the children's lives for the better. These factors are the strengths of monastic schools in Yangon Region.

(b) Weaknesses of Monastic Schools

Table (4.4) presents the weaknesses of monastic schools in the Yangon Region. They are measured with 5 items in the table. These weaknesses are internal disadvantages of monastic schools that hinder their growth which is monastic schools have enough teachers, the satisfaction of teachers on their salaries, monastic schools have enough classrooms, facilities, and teaching aids as well, the students attend till

the end of the academic year, and the condition of the monastic schools' financial resources.

Table (4.4) Weaknesses of Monastic Schools

Weaknesses	Mean	Std. Deviation
Having enough number of teachers	2.88	1.104
Teachers' satisfaction in their salaries	2.78	1.238
Having enough classrooms, facilities, and teaching aids as well	2.65	1.345
Attending students till the end of the academic year	2.65	0.950
Having enough funding resources for schools	2.60	0.999
Overall Mean	2.71	

Source: Survey Data (August, 2020)

In the table (4.4), the overall mean of the weaknesses of monastic schools is 2.71. Respondents agreed that the mean score of the monastic schools that have enough teachers is 2.88. In the monastic schools, many students want to attend these schools because of their families' economic conditions and few teachers want to teach in monastic schools because of salaries. Therefore, some of the monastic schools have not enough teachers for an increasing number of students. The mean score of the satisfactions of teachers on their salaries is 2.78, the monthly salary range of monastic schools' teachers is from 100,000 kyats to 150,000 kyats. Most of the monastic schools paid 100,000 per month and few schools can pay over 100,000 kyats per month.

The mean score of the monastic schools that have enough classrooms, facilities, and teaching aids as well is 2.65. Only a few schools have sufficient school environment, classrooms, facilities, and teaching aid to provide all students and the other schools have not because of their financial situations. The mean score of attending students till the end of their academic year is 2.65. All of the students from monastic schools have not finished their academic year. Some of the students drop out of school due to the difficulties of their families' livelihoods. The mean score of the monastic schools that have enough funding resources is 2.6. The monastic schools provide completely free education for all students although they have not sufficient financial resources. The financial resources of monastic schools have not been

sufficient, since these schools have no fees and their financial situation is most often unstable depending on the contribution and supporting from the government and non-government organizations.

(c) Opportunities for Monastic schools

Table (4.5) present the opportunities for monastic schools in Yangon Region. In this study, 4 items are used to measure opportunities for these monastic schools. Monastic schools can maximize the opportunities arising from the external environment for future expansion. These factors are the monastic schools provide opportunities to improve the teachers' skills abilities, strong participation of the students in school activities and projects, collaboration with other schools, organizations, and the monastic schools have active volunteers for students' affairs and health care.

Table (4.5) Opportunities for Monastic Schools

Opportunities	Mean	Std. Deviation
Providing opportunities to improve the teachers' skills and abilities	4.21	0.952
Strong participation of the students in school activities and projects	3.88	0.940
Collaboration with other schools and organizations	3.67	0.938
Having active volunteers for students' affairs and health care	3.44	1.208
Overall Mean	3.8	

Source: Survey Data (August, 2020)

Furthermore, in the table (4.5), the overall mean of the opportunities for monastic schools is 3.8. Respondents agreed that all of the monastic schools provide opportunities to attend the advanced training program for teachers to improve their teaching skills and abilities when the mean score is 4.21. Monastic schools provide CCA training courses, computer courses, general teaching courses, English and other language courses, administration and management course, vocational training, and Buddhist literature. All the teachers from monastic schools have opportunities to

attend the training courses arranged by Government or Non-Government Organizations and other Professionals.

The mean score of the student's participation in school activities and projects is 3.88. Students from the monastic schools are strongly participating in school activities and projects and they won the prizes in competitions. People are well known about the monastic schools and the schools may have opportunities for donations and public supports. The mean score of the collaboration of monastic schools with other schools and organizations is 3.67. The monastic schools collaborate with other monastic schools and state schools in the case of holding exams, preparing for the field trip, holding the meeting, and providing stipend and collaborate with organizations in the case of donations and providing training for students and teachers. The mean score of the schools that have active volunteers for students' affairs and health care is 3.44. There are many volunteers and organizations to check-up and cure the students' health condition.

(d) Threats to Monastic schools

Table (4.6) presents the threats to monastic schools in Yangon Region. Threats are situations in the external environment that are an obstacle to an organization's comparative advantage. The threats to monastic schools are measured with 4 items which are the growth of monastic schools, parents' contributions to the children's education, government support on teacher salaries, and criticisms of the monastic schools by the surrounding environment.

Table (4.6) Threats to Monastic Schools

Threats	Mean	Std. Deviation
Growth of monastic schools	2.96	1.032
Parents' contributions to the children education	2.91	1.061
Government support for teacher salaries	2.78	0.945
Criticisms of the monastic schools by the surrounding environment	2.61	1.048
Overall Mean	2.82	

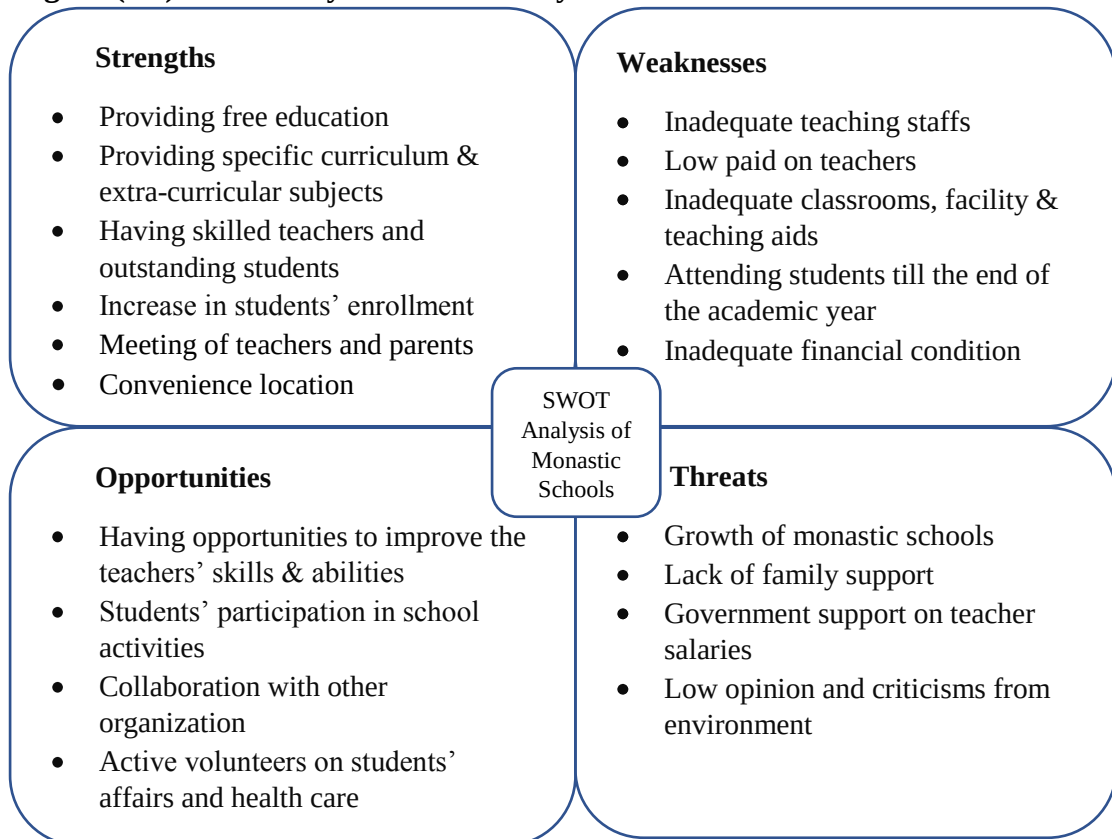
Source: Survey Data (August, 2020)

Table (4.6) presents threats to monastic schools. The overall mean of threats is 2.82. The mean score of the growth of monastic schools is 2.96. The growth of monastic schools is not obvious due to the amount of government support is little on the monastic schools and also, they rely heavily on financial support and contribution from regional and international charitable foundations for additional earning. The mean score about the contributions of parents for the children education is 2.91. Parents or guardians of students cannot support their children's education because almost all of the students came from needy and incomplete families. Parents are striving to attain the basic needs for their families and they can't afford the time to contribute to the children's education.

The mean score of support from government organizations is 2.78. The supporting role of related government organizations is poor for monastic schools and the monastic school teachers. The government support for teacher salaries is not enough for the monastic schools. The mean score of criticisms of the monastic schools by the surrounding environment is 2.61. There have low opinions and criticism of monastic schools and teachers from some people from the environment.

The summary of the SWOT analysis is presented in Figure (4.1).

Figure (4.1) Summary of SWOT Analysis for Monastic Schools



Source: Own Compilation

4.3.3 Key Informant Interview of Monastic Schools in Yangon Region

In this section, the analysis of key informant interviews on the various stakeholders of monastic education including administrative and teaching staffs of monastic schools, officers from MORAC, parents, and ward administrators with semi-structured interview questions were presented. Questionnaires were structured based on the management practice of monastic schools, teacher salaries and benefits, other school staff and staff leaves, financial support and non-financial support, and provisions to students and overview on the monastic education schools in Yangon Region.

Key informant interviews were conducted with 20 participants, including six administrative staffs from Taw Tite Monastic School, Tay Zar Yar Ma Monastic School, Nat Mauk Monastic School, Mhan Kin Monastic School, and Aung Za Bu Monastic School and four teaching staffs from Dhama May Di Ne Monastic School, Myin Thar Myo Oo Monastic School, Kalay Wa Tawya (Naga Cave) Monastic School, and Nat Mauk Monastic School, three officers from the Department for Promotion and Propagation of Sasana (Yangon Branch) under the Ministry of Religious Affairs and Culture, four parents from Mingalardon Township, Shwe Pyi Thar Township, and Thaketa Township, and three ward administrators from Thaketa Township, Mingalardon Township, and Mayangone Township. These stakeholders were invited to discuss their perceptions on the situation of monastic education in the Yangon Region. The demographic profile of respondents for KII is showed in Appendix (B).

(a) Key Informant Interview with Administrative and Teaching Staffs

The interviews were conducted with six administrative and four teaching staff about the management practice of monastic schools, teacher salaries and benefits, other school staff and staff leaves, financial support and non-financial support, and provisions to students.

Management of Records in Schools

Principals reported that they are responsible for the overall management and administration in most schools. There are some of the administrative staff in a few monastic schools. All of the monastic schools keep enrolment forms, transfer certificates, admission register, and yearly student records. All schools keep other

records including; student's and teacher's attendance records and meeting minutes. There is slight variation across schools for record-keeping. In all schools, meetings were held monthly and occasionally when required. Monastic schools have cooperated with other monastic primary and secondary schools and also government schools in the case of holding exams, preparing for the field trip, holding the meeting, and providing stipend.

Teacher Recruitment, Salaries, and Benefits

Teacher recruitment is generally an informal process in all schools. Usually, there is no advertising for recruitment and appropriate applicants are nominated by school staff or inquiries made within the principals' surroundings. There have former students from monastic schools working as teachers after they had completed their distance education courses. In general, the minimum qualification for recruitment of teachers is the level of education up to the matriculation examination passed. Teachers from all monastic schools have to attend the training for their teaching skills and personal development such as CCA, Computer course, English course, Admin and Management, First Aid, and Buddhist Literature like Abhidhamma. These trainings are arranged by Government or Non-Government Organizations and other Professionals. Schools have to recruit persons who pass to fill teacher requirements.

Teacher salaries are reported by almost all principals to be insufficient. The monthly salary range is from 100,000 Kyats to 20 0,000 Kyats. 62.5 % of schools (five schools) paid 100,000 Kyats per month and the other schools paid over 100,000 Kyats per month. Teacher salaries were paid from the school's funding and government salary support to teachers. Other benefits are providing for teachers in addition to salary in almost all schools. Providing staff benefits for teachers at monastic schools include the provision of meals (eight schools), training (eight schools), saving refund when they leave from school with at least 10 years length of service in their schools (three schools), and some support for living and health expenses (four schools). Saving refund means the monastic schools refunding the teachers' monthly savings (3000 kyats to 5000 kyats per month) when they leave schools. Staff benefits were different from one school to another because of their financial condition. All of the monastic schools can provide meals/ food and training for teachers. Most of the schools except Taw Tite, Tay Zar Yar Ma, and Mhan Kin

have not run the plan for saving refund. Living and Health Expenses for teachers can only be supported by Taw Tite, Tay Zar Yar Ma, Mhan Kin, and Aung Za Bu.

Other School Staffs and Staff Leaves

All monastic schools cannot recruit other staff than teachers like public and private schools because of depending on their funding sources. In monastic schools of Yangon Region, 25% (Taw Tite and Myin Thar Myo Oo) have other staffs such as administrative staffs, clerks, cashiers, and cleaners/ maintenance workers, and 12.5% (Mhan Kin) has one clerk for all primary, secondary and tertiary level. For the rest of the schools, the teachers are undertaken as extra responsibilities such as managing the school administration.

In all the monastic schools, there are formalized systems for staff leaves. All schools allow for casual leave. Almost all schools offer maternity leave and medical leave. In Tay Zar Yar Ma monastic school, when the teachers want to get leave for a long duration, they need to transfer their duties to the representative who has passed at least high school or bachelor degree. Teachers from Mhan Kin monastic school can take leave for two days per month. Only two Tay Zar Yar Ma and Nat Mauk monastic schools offer annual leave and other leaves allowed by the government.

Financial Support and Non-Financial Support

In most schools, the principals are responsible for managing the finances. Income and expenditure records are kept by the teacher who has responsibility for finance, and most schools deposited their money in Banks. All of the monastic schools are depending on donations and Government supports partially financial and non-financial support.

Financial and non-financial supports come from a range of sources: financial support from individual donations, outside organizations, monthly donations from foundations and companies, parent donations, government funding, donations from community members. Non-financial Support includes food, textbook, stationery, and uniform and health assistance for students. Non-financial Support is obtained from individuals, company, NGOs/INGOs, and Community Based Organizations (CBOs). All schools get financial support from individual donations, government funding, and donations from community members. Only half of the monastic schools gain financial support from parent donations and outside organizations such as INGOs and

Donations from Foreign Countries. Myin Thar Myo Oo, Nat Mauk, and Mhan Kin have monthly financial support from the foundation and company.

Provisions of Items to Students

All monastic schools provided students not only enrollment fees also in-kind supports such as stationery, textbooks, uniforms, school bags, food, and other basic needs. Schools can adequately provide in-kind supports when they receive donations. The extra-curricular subjects for students are computer training, language training (English, Japanese and Malaysian), vocational training, cultural skills training, medical training, and musical instruments training.

All of the monastic schools provide computer training, they have computer rooms with full facility. 75% of all schools (six schools) teach language skills training and cultural skills training for students. Only half of all monastic schools provide vocational training like sewing, handicraft, etc. Three out of eight monastic schools (37.5%) teach medical training like basic first aid training and musical instruments training like Piano, Guitar, and Drums. Among all of the monastic schools, Taw Tite monastic school can provide the entire training courses and showing their students' handiworks in the school's display room.

(b) Key Informant Interview with Officers from MORAC

The interview was conducted with three officers from the Department for Promotion and Propagation of Sasana, Ministry of Religious Affairs, and Culture. When they were asked about follow the rules and regulations of monastic schools which are stated by the MORAC, they answered that mostly well obey these rules and regulations but not all schools in the Yangon region. And then, about their provisions to monastic schools, the MORAC provides salaries for monastic school teachers. For the first 20 students, the MORAC provides the subsidy for one teacher and then they subsidize further salaries for every additional 40 students for each school. They provide 38,000 MMK per month for primary schools, 43,000 MMK for post-primary and middle schools, and 47,000 MMK for high schools. For outstanding honorable Sayardaw in promoting and propagating the Theravada Buddhist Teachings and monastic education, Burmese Buddhist Titles conferred by the Burmese government to recognize them. These Religious Propagation Titles are Abhidhajaagga Mahā

Saddhammajotika, Aggamahā Saddhammajotika Dhaja, Mahā Saddhammajotika Dhaja, and Saddhammajotika Dhaja.

They pointed out the MORAC also provides the outstanding students from the monastic schools continue to attend the University for Development of National Races of the Union (Sagaing) and Nationalities Youths Resource Development Degree Colleges (Yangon/ Sagaing). When asked about the progress of the monastic schools, they reply that there has an extent of success in providing education to children who are orphans, motherless, fatherless, and poor. For the sustainable development of the monastic schools, they advise, the monastic schools will develop and they can stand for long-term when the government or the organization can provide adequate funding and the needs of them. As the principals from some of the monastic schools can conduct well for the development school and students with the provisions of donors from local and foreign organizations, the rest of the monastic schools should find more opportunities to connect charitable organizations.

(c) Key Informant Interview with Parents

In addition, to depict the role of the monastic education system, the key informant interview was conducted with four parents whose children are attending the monastic schools. The participants responded that they send their children to monastic schools because they trust the monastic education system. These schools can teach not only qualified students also very polite and obedient children. The monastic schools provide all basic needs, teach far more effectively compared with government schools, and also teach computer training, language training, and vocational training like sewing. These schools frequently provide lunch and snacks for children when they have donors. They do not need to worry about the expenses for the children's education. The government education system is free but it is just free in terms of school fees, they still need to pay for supplementary expenses, private tuition, school uniforms, bags, and stationery which is not affordable for all. They do not need to send their children to extra tuition in monastic schools. They cannot afford to fill all of the basic needs of their children because they are low-income families. Every child who is needy and orphaned children can access education in the monastic schools. So, they rely on monastic schools which provide a completely free education system for their families' education.

(d) Key Informant Interview with Ward Administrators

The interview was conducted with three ward administrators from Thaketa Township, Mingalardon Township, and Mayangone Township. The participants responded that the monastic schools are co-governed by MOE and MORAC and the Monastic Education Supervisory Committee. These monastic schools are operated by monks or nuns offering education for children in poor families. The monastic schools are the reaching areas that the education system of government cannot reach. Many monastic school teachers are volunteers and they receive low salaries. They teach all the children with understanding and patience and sometimes they also prepare for lunch and wash robes of young novice monks. The respondents said that the monastic schools and the government schools are all the same, they are basic schools and also said the reason for the children attend monastic schools is poverty which is a barrier to education due to inadequate financial sources to afford the hidden costs to the government schools. The monastic schools are facing many challenges to improve the education system because upgrading the quality of teaching at these schools continue to rely heavily on non-government organizations than government organizations. Despite the monastic schools faced many challenges, these schools tend to attract contribution because these schools play an important role in educating children who cannot attend the government schools. According to them, the monastic schools are providing positive contributions to the well-being of needy families, communities, various states, and regions and for the promotion and propagation of Sasana in Myanmar.

CHAPTER V

CONCLUSION

5.1 Findings

From 2010-2011 to 2019-2020 academic year in Yangon Region, the number of schools, students, and teachers has increased due to the more contributions and support from the government and non-government organizations to the monastic and nunnery education. More students from needy backgrounds rely on monastic and nunnery schools because of their families' economic conditions. All of the monastic and nunnery schools are depending on donations and the government supports partially financial and non-financial support. These schools received little government support for teacher salaries, which is not enough for the monastic and nunnery schools.

In the 2019-2020 academic year, Northern District has the maximum number of schools, students, and teachers in 229 total number of schools, 77,951 total number of students, and 2,403 total number of teachers in Yangon Region. Northern District is the most populated district and most of the households in this district's townships are employed as casual workers. Western District which is the least populated district has the minimum number of schools, students, and teachers.

This study exposed the role of monastic education and analyzed the current situation of monastic schools in the Yangon Region by using SWOT analysis. Regarding response from survey questions of SWOT analysis, about 72.3% were females and 27.2% were males. Most respondents are young and middle-aged people between 26 to 45 years. Among the 110 respondents, most of the monastic school teachers (70%) were graduated and most of them earned salaries ranged from 100,000 to 150,000 MMK per month. In regard with the Key Informant Interview, 20 interviewees were invited to discuss their perceptions about the situation of monastic schools in the Yangon Region. These interviewees were 6 administrative staffs and 4 teaching staffs from monastic schools, 3 officers from the Department for Promotion

and Propagation of Sasana, Ministry of Religious Affairs and Culture, 4 parents, and 3 ward administrators.

There were day and boarding students in all eight monastic schools in the Yangon Region. Among these students, male is composed 58% and female are 42%. 74.2% of all teachers from monastic schools were females and 25.8% were males. In the 2019-2020 academic year, Taw Tite monastic school was the most populated school with a total number of 2,436 students. The least number of students were in Aung Za Bu monastic schools and the number of students was 627 students. Tay Zar Yar Ma has the maximum number of teachers with 48 teachers. Mhan kin has a minimum number of teachers with 24 teachers.

As the strengths of monastic schools in Yangon Region, monastic schools can provide completely free education for students from needy families, orphanage children, any children who have difficulties acquiring education from border areas. Schools also provide stationery, clothes, and food for students. Moreover, when the students passed the matriculation examination, schools regularly provided them to attend their respective Universities or colleges. Monastic schools teach systematically with the school curriculum provided by MOE and actively carry out co-curricular activities such as computer skills, speaking courses, and also Buddhist studies. For the improvement of students' education, teachers meet with parents occasionally. Students are well-behaved and versatile students and taught by skilled teachers. Many monastic school teachers are volunteers and they receive low salaries. Teachers from these schools are willing to work in their schools although they get low earnings because they want to change the children's lives for the better.

Although monastic schools provide free education for all students, these schools have not sufficient financial conditions. Financing for monastic schools is a challenge since these schools have no charges and are therefore unstable in their financial situation. This insufficient financial condition leads monastic schools to delay in their schools' development like school environment, infrastructure, and facility. The other weaknesses are inadequate classrooms, facilities, and teaching aids. The number of students is increasing year after year, but monastic schools can only provide a limited number of students and can be paid teaching and other staffs with lower incomes than government schools. The most significant weakness of monastic schools is inadequate financial resources.

As the opportunities for monastic schools, principals from monastic schools overwhelming desire for their teaching staffs to attend the advanced training courses taught by professionals, government, and non-government organizations. Teachers from monastic schools have opportunities to advance their personal development. There are many volunteer physicians, doctors, and nurses who care for the health of students from these monastic schools. As the monastic schools, there has cooperation with other government schools, other monastic schools like primary and middle schools, and organizations.

The condition of insufficient financial resources in the monastic schools can disturb the growth of these schools. They cannot be fully conducted for school development activities without sufficient financial condition. As the parents and guardians of students, they can't afford to contribute to their children's education because almost all are low-income families. For the related government organization, their supporting roles are poor for both monastic schools and school teachers. The monastic schools have not received enough amount of government support for the teacher salaries. And there have low opinion and criticism on monastic schools and teachers from the environment. These factors are threatening the future of monastic schools.

Principals were primarily responsible for the school's overall management and administration. Over 30 different kinds of records were observed in schools including enrolment forms, transfer certificates, daily attendance records, comprehensive personal records (CPR), admission register, monthly report cards, and staff profiles. Teacher recruitment was generally the non-formal process. Teacher salaries were reported by almost all principals to be inadequate. Teachers' salaries and benefits were different from one school to another because of depending on the school's financial resources. Teachers have opportunities to improve their personnel development by attending the training. All of the monastic schools have formalized systems for staff leaves.

The principals are generally responsible for financial management in most of the schools and teachers who have responsibility for finance are managed and kept income and expenditure record books in some of the schools. Most of the monastic schools are deposited their money in banks. Funding sources were varied and all schools relied on donations from individuals, government organizations, and community members.

The minimum requirement for teachers' qualifications was at least they need to pass the matriculation exam. There was no formalized minimum standard for teachers such as recruitment processes and salaries in all monastic schools. The former monastic school students are working as the teachers in these schools when they have finished their distance education. Teacher salaries were generally lower than in government schools.

In this study, teachers from all monastic schools reporting that they attended some Child Center Approach training in the past. However, CCA has not been well-adopted and most schools retained a 'teacher-centered' approach. Perceptions of CCA were generally positive, however many noted barriers to implementation of CCA, in particular insufficient time, resources and training. Teachers were interested in attending training in CCA, computer course, English course, training for administration and management, first aid training, and Buddhist Literature like Abhidhamma course.

In general, monastic schools had basic facilities. Almost all schools have basic classroom furniture, or teaching and learning materials. Most monastic schools did not have active and organized parents and community involvement. The SC/PTA were broad but they appeared to be underutilized for education and school purposes, instead of focusing on the broader community and monastery needs. Most principals identified the primary needs for their schools are funding for teacher salaries, support from government organizations, and government recognition for monastic schools and teachers.

5.2 Suggestions

The monastic schools provide free education for all students from needy families and orphans. Monastic schools have not sufficient financial resources because these schools do not receive fees from students. The financial situation of monastic schools is often precarious depending on the contribution and supporting from individual donations, community donations, government organizations, non-government organizations, and international non-government organizations. Inadequate financial condition is the key challenges for the monastic schools. To build strong financial resources, these schools, these schools should try to find opportunities to generate potential income from more charitable organizations from

both regional and international rather than heavily rely on the support from the government.

Monastic schools can provide more classrooms, facilities, and teaching aids for schools and multi-development training programs for students by linking with those organizations. These schools are needed to provide support and training for financial management for the efficient allocation of financial resources. This involves providing comprehensive information to forward plan and managing budgets transparently to assure donors of use of funds, and engaging more effectively with communities. The monastic schools should display their schools' collaborative activities in social networks to attract more public interest. Therefore, technical support is required to be provided. The more monastic schools become well-known to the public, the more support and donors these schools are going to receive for the development of schools.

Some of the students could not able to complete their academic year because they are from low-income families. Parents need their contributions to the basic needs of their families. So, parents' collaborations are critical in monastic education. As a monastic school teacher part of the job, teachers should enlighten the parents about the investment in education and its advantages for their children to accomplish the whole academic year. The monastic schools could be encouraged to initiate or strengthen Parent-Teacher Associations.

To improve the monastic school teachers' skills and abilities, there are multiple advanced training programs. The teachers will develop themselves as professional teachers and the quality of teaching in monastic schools by applying the advantages of these training programs in their operational teachers' lives. Besides, minimum requirements should be defined for teacher qualifications, recruitment processes, and teacher salaries. The government support should provide more for teacher salaries and recognition for the monastic school teachers. The monastic schools' volunteers who contribute to teaching, health care, and student affairs in the monastic schools should be appreciated to obtain more current volunteer collaborations and attract more new volunteers.

The monastic school students have less support and attention from teachers because the student-teacher ratio is high in the monastic schools than the government schools. More support and contribution from the government and non-government organizations are needed to increase the number of teachers in monastic schools for

the fulfillment of the increasing number of students year after year. There have students who are actively participating in the monastic school's activities and projects. These outstanding students need to be appreciated by the monastic school principals and teachers. To do so, the other students are going to motivate themselves to become outstanding students. The monastic schools will have a better image when they have more versatile students.

In Myanmar, monastic schools are widespread in every state and region. These schools provide education to over three hundred thousand students from poor families, orphaned children, rural places, and ethnic minorities and employment to over seven thousand teachers, through a combination of donations, community support, and government support. Funding is a huge challenge for monastic schools to improve the education system because upgrading the quality of teaching in these schools continue to rely heavily on donors from both regional and international charitable foundations, non-government organizations than government organizations. Despite there are many challenges faced by monastic schools, these schools continue to stand for over 100 years because these schools play an important role in providing education to children who could not afford to attend government schools. If more monastic schools come into existence, there will be more children who accessible from primary to higher education.

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APPENDIX (A)

Survey Questionnaire

This study will not attribute any comments to your personal as responses are confidential. The information gathered from these survey questionnaires will be used merely for MDevS Thesis only. Participation in this thesis is voluntary. Your open and true answers will be very supportive of this thesis. Thank you very much for your kind contribution.

Questionnaire for Administrative Staffs

1. Name of school
2. Address
3. Founding year of school
- 3.1 Number of teachers
- 3.2 Number of students
4. Promoting year to middle school
5. Promoting year to high school
6. Objective of school
7. Who administers the school?
.....
8. Is anything provided to students free of charge
☐ Yes ☐ No
Food
Money
Cloth
Stationary

Other

9. Is there any cooperation with another monastic school?

☐ Yes ☐ No

10. If Yes, in which sector do you cooperate?

Exam

Field trip

Meeting

Curriculum

11. Does the monastic school have a right to participate in the competition?

Yes

No

12. What is the major source of a paycheque for teachers?

1)

2)

3)

13. What is the annual salary range for teachers?

Minimum:

.....

Maximum:

14. Are there any staff benefits?

Meals/Food

Training

15. Is there a formal system for staff leaves?

No

Medical leave

Annual leave

Material leaves

Other

16. What extra-curricular subjects are taught?

Computer skills

Vocational Training

Health

Music

Culture course

No extra subject taught

17. What other staff members does the school have?

Clerk

Admin staff

Students staff

Cashier/accounted

Cleaner

18. How often are meetings?

Weekly

Monthly

Twice a year

Once a year

3 or 4 times a year

19. From where does the school receive funding?

Fees

Monthly donations from community members

Individual donations e.g., monks

Parents donations

Income generation projects

Fundraising

Financial support from outside organization e.g.; NGO, CBO

Other

20. Other the school receive any other support (non-financial) from

CBO (Community Based Organization)

NGO/INGO

Individuals

Other

21. Does the school have a school committee?

Yes

No

22. If yes, who is involved in the school committee?

Principals

Community members

Monks

Teacher

Parents

Children

Other

Questionnaire for Teaching Staffs

Section A: Demographic Questionnaires

Kindly respond to the following items to provide the background information for the research.

1. Gender
 - ☐ Male
 - ☐ Female

2. Age
 - ☐ Between 18 - 25 years
 - ☐ Between 26 - 35 years
 - ☐ Between 36 - 45 years
 - ☐ 46 years and above

3. Education Level
 - ☐ High school passed
 - ☐ College/ University
 - ☐ Graduate
 - ☐ Other

4. Designation
 - ☐ Monk
 - ☐ Head Master
 - ☐ Teacher
 - ☐ Staff

5. Income Level
 - ☐ 0 kyat
 - ☐ Under 100,000 kyat
 - ☐ Between 100,000 – 150,000 kyat
 - ☐ Above 150,000 kyat

Section B: Questionnaires for SWOT Analysis

Do you agree with the following statements?

Strongly Disagree-1, Disagree-2, Neutral-3, Agree -4, Strongly Agree-5

No.	Subjects	1	2	3	4	5
1	Monastic schools are providing stationery for students.					
2	Monastic schools are following the specific curriculum provided by the Ministry of Education.					
3	Students from monastic schools are versatile students.					
4	All teachers have to join an advanced training program to improve their teaching skills.					
5	The number of students is continuously increasing every school year.					
6	School teachers meet with parents when they require to discuss with parents about their children.					
7	Monastic school teachers have opportunities to improve their skills.					
8	Monastic schools' location is a convenience for transportation.					
9	Monastic schools are running with a free education system.					
10	Monastic schools are providing not only curriculum also general knowledge for students.					
11	Students actively participate in school activities.					
12	All the teachers are satisfied with their abilities.					
13	Monastic school teachers have the desire to continue to work in their current schools.					
14	Monastic schools have collaborated with other organizations.					
15	Students pass rates are increased every year.					
16	There are supporters for the school clinic. (E.g., Volunteer doctors, organization...)					
17	There are many volunteers in monastic schools.					

No.	Subjects	1	2	3	4	5
18	Monastic schools have organized work program/ responsibilities.					
19	There is systematic allocation of duties for school teachers.					
20	Monastic schools can conduct well for other school development activities.					
21	Parents are supporting for their children's education.					
22	Monastic schools have enough of teachers.					
23	Other schools developed nearby monastic schools.					
24	Monastic schools have regularly financial support from organizations.					
25	All the teachers are satisfied on their pay cheques.					
26	Related government organizations' support for monastic schools.					
27	Funding resources are increase for monastic schools than recent time.					
28	Monastic schools have enough of classrooms, facilities and teaching aid as well.					
39	Every student is attending till the end of the school year.					
30	School staffs are actively collaborating on school activities.					
31	Monastic schools haven't criticisms from outside environment.					
32	There are enough funding resources for monastic schools.					
33	Monastic schools have fund to provide sports, other activities and personal skills improvement training.					
34	Monastic schools have financial support from organizations.					

APPENDIX (B)

Demographic Profile of Respondents from Key Informant Interview (KII)

No.	Age	Gender	Status of Occupation	Organization
1.	35	Female	Administrative Staff	Taw Tite Monastic School
2.	54	Male	Administrative Staff	Taw Tite Monastic School
3.	39	Female	Teaching Staff	Dhamma May Di Ne Monastic School
4.	56	Male	Administrative Staff	Tay Zar Yar Ma Monastic School
5.	43	Female	Teaching Staff	Myin Thar Myo Oo Monastic School
6.	55	Female	Teaching Staff	Kalay Wa Tawya (Naga Cave) Monastic School
7.	38	Female	Teaching Staff	Nat Mauk Monastic School
8.	59	Male	Administrative Staff	Nat Mauk Monastic School
9.	41	Male	Administrative Staff	Mhan Kin Monastic School
10.	43	Male	Administrative Staff	Aung Za Bu Monastic School
11.	53	Female	Staff Officer	Department for Promotion and Propagation of Sasana
12.	58	Male	Staff Officer	Department for Promotion and Propagation of Sasana
13.	37	Female	Staff Officer	Department for Promotion and Propagation of Sasana
14.	38	Female	Casual Worker	Mingalardon Township
15.	55	Female	Casual Worker	Mingalardon Township
16.	42	Female	Casual Worker	Shwe Pyi Thar Township
17.	35	Female	Greengrocer	A market in Thaketa Township
18.	40	Male	Ward Administrator	Thaketa Township
19.	42	Male	Ward Administrator	Mingalardon Township
20.	50	Male	Ward Administrator	Mayangone Township