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A Study of Monastic and Nunnery Education
Schools in Thanlyin Township

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Abstract

Education is a basic objective of development and one of the Eight Millennium Development Goals. In Myanmar, Buddhist monastic education system makes a very positive contribution to fill the gap in the country's education system and providing basic educational needs of the country especially for children from needy families and orphans. The objectives of the research are to explore the monastic education in Myanmar and to analyze the strength and weakness, issues and operational challenges of monastic education schools in Thanlyin Township. In this research, primary data and secondary data are used. This research shows that the monastic education schools in Thanlyin Township makes a very positive contribution to the education in Myanmar.

Introduction

Meeting the Millennium Development Goal 2- universal primary education – is critical to the achievement of other MDG targets. Education, particularly primary education, is a goal in and of itself, but it is also a powerful driver of progress toward the other MDGs.

Education, like health, is a basic objective of development as well as important end in itself. Education is essential for a satisfying and rewarding life which is fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development.

Education benefits the individual by improving health and nutrition. It is particularly powerful for girls with its profound effects on reproductive health, and also improves child mortality and welfare through better nutrition and higher immunization rates. Moreover, education can reduce inequalities among individuals. Primary education plays a catalytic role for those most likely to be poor, including girls, ethnic minorities, orphans, disabled people, and rural families.

Rationale of the study

In Myanmar, there is a steady progress towards achieving universal primary education but there are many challenges such as lack of budget for more school buildings, shortage of teachers in remote areas.

Luckily for Myanmar, Buddhist monastic education system makes a very positive contribution to address these challenges, by filling the gap in the country's education system and providing basic educational needs of the country especially for children from needy families and orphans.

Objectives of the study

This study is done with the following objectives.

- To explore the monastic education in Myanmar
- To analyze the strength and weakness, issues and operational challenges of monastic education schools in Thanlyin Township

Methods of the study

In this research, primary data and secondary data are used. The primary data used in this research are collected by surveying questionnaire to the principles of all monastic education schools in Thanlyin Township. Secondary data were collected from the library of Yangon University of Economics, relevant internet websites, Ministry of Religious Affairs and Culture, Department of Promotion and Propagation of Sasana and relevant published books. The data are compiled and analyzed by using descriptive method.

Scope of the study

The scope of the study of monastic education all over Myanmar is confined to the period from 2000-2001AY to 2014-2015 AY. This research mainly focuses on monastic education schools in Thanlyin Township.

Background and General Information about Monastic Education

Background History of Monastic Education

The Buddhist monastic education system in Myanmar is an old educational system with a very long history, dated back to 11th Century King Anawrahta period. The schools provided important educational needs throughout Myanmar's history and they were the only source of education for all sorts of lives ranging from royal princes to unskilled workers until colonial period. The Buddhist monastic schools helped to give Myanmar a rate of literacy considerably above those of other Far Eastern countries in early 1990s. In 1931, 56 percent of the males over the age of five and 16.5 percent of the females were literate-approximately four times as high as those reported for India at the same time.

Monastic Education and Myanmar Culture

Monastic education is the tap root of Myanmar culture. Since Theravada Buddhism established in Myanmar in 11th century thanks to Reverend Arahán, Bagan flourished under the guidance of monastic education system. Famous Bagan pagodas are the good examples of

skills and intelligence of Bagan people. Modern experts are fascinated by architecture of Bagan pagodas. In Pinya, Saging and Inwya Periods, monastic education system seemed to be led by Gamawathi, the monks who were involved in secular affairs, for the benefits of people. At these times, monastic schools taught not only basic literacy skills but also other subjects and livelihood skills such as medicine, arts and crafts, astronomy, military strategy, etc and even dancing and singing. During the reign of ancient Myanmar kings, the only one system of education was the monastic education. However, monastic education was not offered to girls and women. As a result, the majority of the illiterate were women in Ancient Myanmar.

Until 1852, there had been one monastery in each and every village. In Mandalay Palace City are many prestigious monastic schools which could be called as universities. In 1852, monasteries in Lower Myanmar were crippled by the Second British-Myanmar War. Many Myanmar and Mon monks from the Lower Myanmar abandoned their monasteries and moved to the Upper Myanmar under the Myanmar King. However, when the whole country fell under the British rule in 1885, it was not strange that Buddhist monastic schools were in decline.

Monastic Education during Colonial Period

Sir Arthur Fare, one of the Senior British Administrative Officers, noticed the great influence of Buddhist monasteries and monks on the Myanmar society. Perhaps the British intended to take advantage of this to be able to reduce spending on education for Myanmar people. Based on the instruction of Sir Arthur Fare, a lot of effort was put in to recognize and support the monastic education schools between 1864 and 1952. In 1867, the number of recognized monastic schools was 31 in the Lower Myanmar. The number increased to 3975 in 1886. After seizing the Upper Myanmar, 1898 monastic schools were recognized in 1896 and so the total of schools became 6873 in the whole Myanmar. But there had been a significant decline since there were only 3091 schools in 1961.

Despite the efforts, this 50 year project was not a success. This main reason was that the authorities provided more support to the government recognized private schools at the same time and they did not understand the code of conduct of Buddhist monks. In 1932, only 928 were left as recognized schools.

At the time of U Ba Yin, Minister of Education, The assessment of the monastic education system was done in 1941. At that time, the political situation in Myanmar was chaotic. There was a real threat of war in many parts of the world. The Myanmar national

government had a plan to make primary education free and compulsory. In this effort, the government appreciated the role of monastic education system as it had manpower and numerous school building and monasteries were the shelters for children from poor families to take refuge. In 1941, the government announced that they would join hands with the Buddhist monks in their efforts for free and compulsory primary education. In the same year, the committees could submit reports in January, 1942. It was reported that to bring up children with high moral value and to provide opportunity for education to each and every child regardless of their socio-economic status and also without placing much burden on the government, the monastic education system was a great help. So, it recommended cooperating with Buddhist monasteries. Unfortunately, the Second World War broke out and the project came to an end.

After the war, another committee was organized to make assessment of the monastic education system. This committee report made the same recommendation as the previous one.

Monastic Education during the Struggle for Independence

During the British colonial period, the drop-out rate of primary schools reached up to 87% for various reasons. British's attempts to promote the monastic education failed mainly because they did not do with good intentions and their procedures could not be accepted by Buddhist monks.

The British colonial education system destroyed the centuries old monastery education indirectly, and thus impeded the growth of literacy among the masses, especially among people in rural areas. They did this by creating three kinds of schools- Vernacular Schools for rural masses, Anglo-Vernacular Schools designed to produce clerks for trading firms with a smattering of English and Knowledge of accounts, and English Schools run by missionaries who made it mandatory for students to study Christianity with their school work.

Things had gone from bad to worse when Japanese invaded Myanmar during the Second World War. Japanese took no interest in monastic education. However, Buddhist monasteries continued to provide basic literacy skills and Buddha's teachings to the rural communities and poor urban communities. After Japanese were defeated, the British reentered Myanmar and announced on 1st January, 1948 that they would rule the country with military administration. At that time, Myanmar was struggling hard for independence and education was not a priority.

Monastic Education in Post-Independence Period (1948-1962)

After the country gained independence, the new government had to deal with civil unrest. Therefore, only two years after independence, it could adopt and implement the Education Policy that included free education in state schools; vocational training; the use of Myanmar as a medium of instruction while allowing English at the college level; and the creation of new textbooks that highlighted the spirit of nationalism. To implement the education policy, the government sent six delegates led by U Kaung, the Commissioner of Education, to England, United States of America, Mexico, Canada and Pakistan to study the education systems in these countries. After they arrived back, the Education Reconstruction Committee was organized with 21 committee members and Pyi Taw Thar Education Plan was laid down.

One of the basic objectives of this Plan was that every Myanmar citizen must be able to read and write. This objective highlighted the importance of monastic education. Buddhist monasteries accepted the education policy and guidance of the post-independence Myanmar government and cooperated in public education campaigns. As a result, the role of monastic education became more significant and the monasteries became the learning centers which could provide secular education in addition to Buddha's teachings.

On March 20, 1949, The Public Education Council was first organized and led by U Tun Pe, Minister for Public Relation. In 1952, the new Public Education Council was reorganized. It was led by U Ba Saw, Minister for Ministry of Relief, Resettlement and Social Welfare. This council supervised and supported monastic education system to be effective and systematic. Pyi Taw Thar Monastic Education Project aimed to open 5,000 monastic education schools in 1952-53. The project adopted three main strategies. They were

- (1) To register a monastic school at Public Education Council as a monastic education school if it existed in a village where there was no public school and it taught at least 20 students and if the abbot wished his school to be registered.
- (2) To provide the reverend principals of monastic education schools with teacher's guide books, stationery and furniture, and to provide the students in respective grades with text books and stationery.
- (3) To make arrangements for the students from registered monastic education schools to be able to take 4th grade examination held by the government in states and divisions.

The Public Education Council made the list of the monastic schools and registered them, distributed teaching aids and stationery to them and supported them in various ways.

However, only 4,239 schools could be opened over the five year period until 1956-57 despite the plan to open 5,000 monastic schools. The reason might be due to insurgency.

In the First Four-Year Education Plan, monastic education saw considerable progress. The Second Four-Year Education Plan was from 1956-57 to 1959-60. The Prime Minister U Ba Swe emphasized the importance of monastic schools in education sector. He said that the government aimed to pass the act of compulsory education but the primary schools could not be opened in every village yet. Therefore, in the villages where public primary schools did not exist, Buddhist monasteries are the only places where the children could study.

During the four-year period of the Second Education Plan, 5,545 monastic education schools could be registered in 3,207 villages. 768 monastic schools could be upgrade into public primary schools. A total of 263095 students studied in these schools. 948 monastic school students passed the 4th standard examination held by the Ministry of Education in 1957-58 AY compared with only 294 in 1953-54 AY. Among these students, some arose as outstanding ones even at district level. There were 7,441 monks who acted as teachers to teach in monastic education schools.

Monastic Education in Socialist Revolutionary Period

Early in this period, monastic education was continued to be encouraged by the government. Ten years after gaining independence, in 1958, political situation in the country was unstable. On 2nd March, 1962, the Revolutionary Council Government seized the state power to prevent disintegration of the country. With the change of government, there were also changes in monastic education system. In November 1962, the section of monastic education was set up under the Department of Basic Education. From 1962 to 1972, this section carried out many activities such as standardization of the curriculum in both monastic education schools and public schools, organizing seminars for reverend sayartaws from monastic schools and registration of the monastic education schools, etc. In spite of these efforts, the monastic education section was dissolved and monastic education system was abolished in 1972. However, with the support of the lay Buddhist people, the monastic schools continued to reach 3 R's and Myanmar culture to the children in rural areas.

The government tried to fill the gap in education system created by abolishing monastic education system by promoting literacy campaign. A literacy campaign was initiated in 1965 with trials conducted until 1968. During this period 6,551 villages mobilized 48,398 volunteer teachers and made 164,491 individuals fully literate and 151,682 almost literate.

This campaign was formally launched in 1969, with townships in Meilitla District. Since that time the campaign had been gradually extended to cover other areas. The strategy adopted by the campaign might be characterized as: A mass movement with community participation, using local resources on a voluntary basis in designated areas throughout the year until the whole campaign areas became literate. These achievements, made possible by voluntary mass participation and contributions by students from universities, collages, institutes and local literate people, were given recognition by UNESCO which awarded Myanmar with two literacy prizes: The Mohamed Rexa Pahlevi Prize in 1971 for the voluntary participation of students and youths and the Noma Prize in 1983 for literacy literature and activities.

Although the literacy campaigns were successful and literacy rate increased, a great loss to the country was that Myanmar children were kept away from Buddhist teachings and Myanmar culture.

Monastic Education under the Rule of the State Peace and Development Council

All along the history, the monastic education has managed to survive its ups and downs thanks to the dedicated Buddhist monks. At the end of the Socialist Revolutionary Period, Myanmar tradition and culture was nearly vanished along with diminishing monastic education. Therefore, State Sangha Mahar Nayaka Sayartaws advocated the importance role of monastic education to the government senior officers.

The Effort of the State Sangha Mahar Nayaka Committee for Monastic Education

The Third State Sangha Mahar Nayaka Committee Plenary Meeting was held from November 4 to 5 in 1992 and attended by all 47 State Sangha Mahar Nayaka Sayartaws. All the Sayartaws had come to an agreement to urge the government to resume the monastic education system which played a vital role in nurturing cultured and educated Myanmar citizens. As per request by the Sayartaws, Lt. General Phone Myint, Minister for Ministry of Home Affairs and Religious Affairs, agreed to send a request letter to Minister for Ministry of Education. The main point of the letter was to permit the children from monastic schools to enter 5th Grade Examination after completing Yin Kyay Lein Mar courses. MOE took action and gave instruction to the Director General of the Department of Basic Education and, through him, all township health officers in every state and region to assist the monastic schools regarding their students entering 5th Grade Examination.

The workshop on Monastic Education System could be held successfully from October 1 to 2 in 1992. The members of State Sangha Mahar Nayaka Committees, Chairman of Sangha Mahar Nayaka Committee from all states and regions, Wineedo Sayartaws who were learned in Vinayas, ministers, deputy ministers, director generals and responsible senior officers from Ministry of Religious Affairs and Ministry of Education attended this workshop.

At this workshop, General Myo Myint, Minister for Ministry of Religious Affairs, said that monastic education system was currently the only way to reach the children, rich and poor, in every corners of the country including hilly, remote and rural areas. The country was implementing “Education for All” activities and would support the provision of primary education by monastic schools as much as they could.

The rules and regulations for monastic education schools finally could be established at the State Sangha Mahar Nayaka Committee Plenary Meeting held from 18 to 19 March, 1994. These rules and regulations were published first on 5th July, 1994 and immediately distributed.

Since the end of the Third State Sangha Mahar Nayaka Committee Plenary Meeting in 1992 until the publishing of the monastic education school rules and regulations in 1994, the member Sayartaws of State Sangha Mahar Nayaka Committee themselves accompanied by the Minister of Religious Affairs made field visits all over the country and met the stakeholders- monks, donars, local authorities and education officers. These vists even covered hilly regions and border areas. The Sate Sangha Mahar Nayaka Sayartaws made these field visits with great efforts despite their old age and poor health. The Buddhist monks and lay Buddhists were very happy and delightful with the chance to pay obeisance to the State Sangha Mahaar Nayaka Reverend Sayartaws in person.

The Support of the Ministries

There were a great deal of coordination and collaboration between the two ministries- Ministry of Religious Affairs and Ministry of Education. The senior officers from these ministries made field visit and assisted the monastic education schools as required. When the senior officers found out during these visits that the number of students was too large in some of the monastic schools, they coordinated with the Ministry of Social Welfare, Relief and Resettlement to support these schools as parahita (social welfare) monastic education schools.

The Rules for Monastic Education Schools (1994)

The Rules for Monastic Education Schools (1994) produced in accordance with the guidance of State Sangha Mahar Nayaka Sayartaws was a real milestone in the history of monastic education. It consists of eleven pages and seven chapters Glossary, Objective, Supervisory Committee, Duties and Responsibilities of Principal Monks, Duties and Responsibilities of Teachers, Application for Admission and Duties and Responsibilities of Students, attached with forms.

Aims and Objectives of Monastic Education School

The aims and objective of monastic education schools are as follows.

- (1) For the students, rich of poor, to be efficient in writing, reading and arithmetic, basic primary education and secular education.
- (2) To be affordable and easily accessible.
- (3) To be good in character and to become good citizens who are willing to serve the public and the country.
- (4) To understand Myanmar traditional Buddhist culture and to adopt it devotedly.
- (5) To become good Buddhists who will willingly take responsibility of future sasana by understanding and practice of Buddhist teachings.
- (6) To be able to safeguard nationality, traditions and Buddha sasana.

Although the monastic education system has successfully been revitalized with the great efforts of reverend sayartaws and with the support of the government, there were issues and problems. There were some principal monks from some townships who demanded what were beyond the authority of the concerning ministries and against the guidance of State Sangha Mahar Nayaka Reverend Sayartaws.

Reverend Sayartaws had already guessed beforehand that the issues like those could emerge. Therefore, being led by the Chairman and members of State Sangha Mahar Nayaka Committee, many small groups traveled across the country by road, by water and by air and conducted meeting with 280 monastic schools in 42 townships to explain the rules and regulations of monastic education system. It was not so easy to carry out all these activities. Many things had to be negotiated between monastic schools and public schools, township education officers, immigration officers and religious officers. Ministry of Religious Affairs also arranged trips for responsible officers from central level to states and divisions three monthly. It also instructed the religious officers in states and divisions to visit every township at least 3 to 4 times a year.

Overcoming the difficulties and obstacles by close coordination among the reverend sayartaws, the government departments and donors, the monastic education system has developed with a very fast pace under the rule of State Peace and Development Council.

The more the people have relied on monastic education schools, the fewer the number of children who drop out of school before completing primary education due poverty. In fact, monastic education schools not only provide education but also feed the disadvantaged children.

But with increasing number of students, new issues and problems arose. For example, to take care of girls over 12 years emerged as a big issue. It was inappropriate for the monasteries to keep these adolescent girls under their roofs. To solve these problems and for other administration and supervision issues, it became necessary to assign a particular department for monastic education schools. On 29th November 1994, the Department of Promotion and Propagation of Sasana was assigned to deal with the issues related to monastic education schools. The supervisory committees were also organized at three levels- enteral, state/ regional and township.

Monastic Education in New Government

Nowadays, Government continued provided and supported to the monastic education schools. Government provided text books and exercises books as free of charge to all monastic education schools. Government supports a teacher in accordance to a ratio of 40 students to one teacher. Monthly pay is Kyats 36,000 to a primary teacher, Kyats 41,000 for a post primary and middle school teacher and Kyats 46,000 for a high school teacher.

Poor children are not only in rural area but also in urban area needed to provide the education support of monastic education. Therefore, from May 29 to 31, 2014, in Ho Pone Township, assembly of monastic education schools is held. The decision to increase for primary and post primary monastic education schools is set at that assembly. And also Monastic Education Network is decided to establish by the instruction of State Sangha Mahar Nayaka Committee.

General Information about Monastic Education Schools

As a part of analysis on the role of monastic education schools, some general information about them- growth of the schools all over Myanmar, their geographical distribution and gender differences of students will be discussed.

Growth of Monastic Education Schools

Monastic education returned in 1993 when the government began recognizing monastic schools that followed the guidelines of the Ministry of Education. The number of monastic education schools has increased dramatically since then.

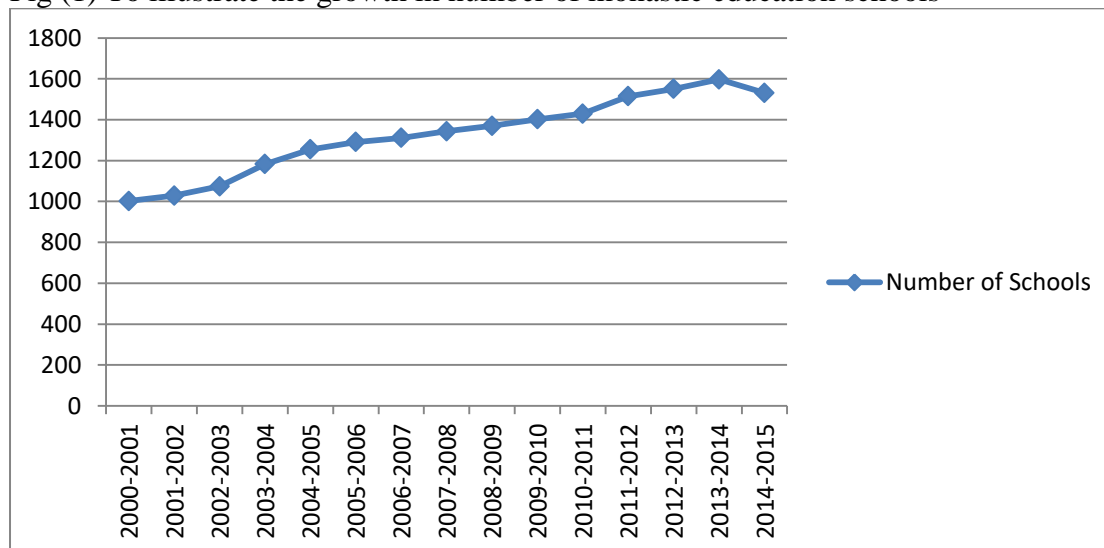
The numbers of monastic education schools by year from 2000-2001 AY to 2014-2015 AY provided in Table (1). In 2014-2015 AY, there are 1531 monastic education schools all over Myanmar Compared with only 1002 schools in 2000-2001 AY.

Table(1) Number of Monastic Education Schools all over Myanmar during 15 year, period from 2000-2001 AY to 2014-2015 AY

Sr.	Academic Year	Number of Schools
1	2000-2001	1002
2	2001-2002	1028
3	2002-2003	1074
4	2003-2004	1183
5	2004-2005	1255
6	2005-2006	1291
7	2006-2007	1311
8	2007-2008	1343
9	2008-2009	1370
10	2009-2010	1402
11	2010-2011	1429
12	2011-2012	1515
13	2012-2013	1551
14	2013-2014	1597
15	2014-2015	1531

Source: CSO, MNPED(2004,2007,2011 and 2015), Statistical Year Book

Fig (1) To illustrate the growth in number of monastic education schools



Source: Table (1)

The graph clearly shows that the monastic education schools have consistently increased in number since 2000-2001 AY. It has increased by over eleven years.

Out of 1531 schools in 2014-2015 AY, 2 teach at high school level, at secondary level and at primary level. By looking at the proportion of schools at three level of education, it can be seen that the main focus of monastic education schools is on primary education.

As the monastic education schools increases, the number of the students served by these schools also increases. More and more children gain access to formal education as it can be provided by the monastic education as a co-education system in 1993.

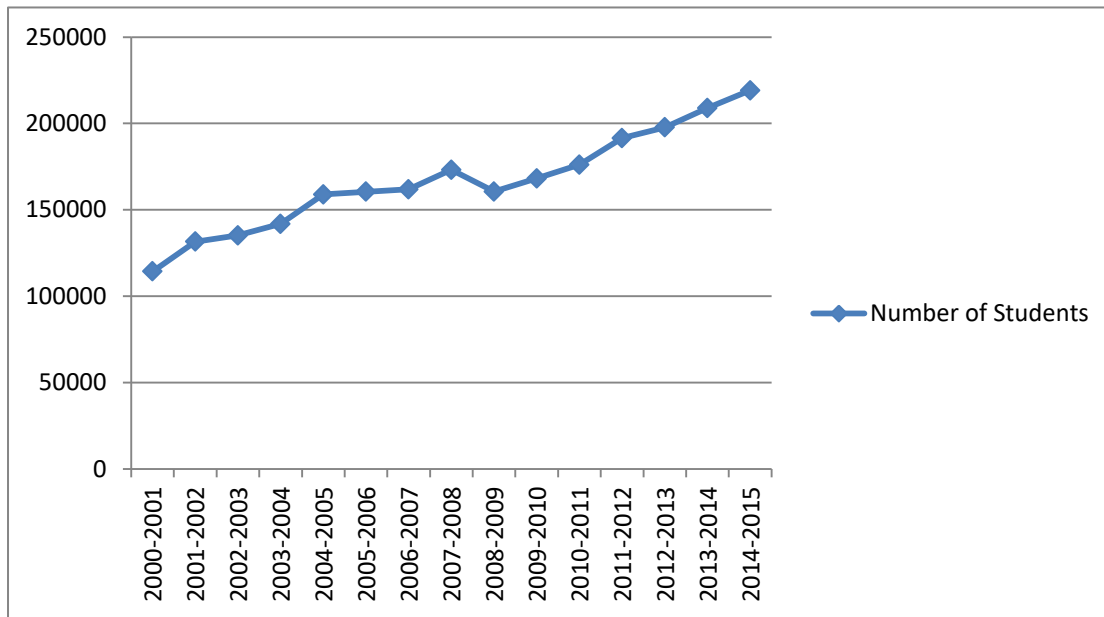
The increase in the number of the primary students of monastic primary education schools also shows a consistency except a slight dip in 2008-2009 AY. Its growth rate is even faster than that of schools. It has increased by 54% from 114,326 in 2000-2001 AY to 219,107 in 2014-2015 AY. This significant growth reflects the increasing demand of the schools by the communities, particularly poor communities. This is illustrated in the following Table (2) and figure (2).

Table (2) Number of Primary students in Monastic Primary Education Schools all over Myanmar during 15 year, period form 2000-2001 AY to 2014-2015 AY

Sr.	Academic Year	Number of Students
1	2000-2001	114326
2	2001-2002	131563
3	2002-2003	135225
4	2003-2004	141897
5	2004-2005	158925
6	2005-2006	160432
7	2006-2007	161900
8	2007-2008	173159
9	2008-2009	160555
10	2009-2010	168157
11	2010-2011	176172
12	2011-2012	191504
13	2012-2013	197700
14	2013-2014	208926
15	2014-2015	219107

Source: CSO, MNPED(2004,2007,2011 and 2015), Statistical Year Book

Figure (2) Number of Primary students in Monastic Primary Education Schools all over Myanmar during 15-year, period from 2000-2001 AY to 2014-2015 AY



Source Table (2)

Geographical Distribution of the Schools

Monastic education schools do exist in all states and regions of Myanmar. Geographical location is one of the challenges of education. Uneven spread of population also creates serious disparities in educational opportunity. Teacher shortage is another problem in remote areas. In some places, the number of students is so small so that it will be very expensive and will not be cost-effective to build a school building to serve their needs. Many children living in remote areas are not accessible to schools due to lack of adequate transportation system or schools. Although there cannot be a primary school in each and every village, there can be a monastery. Therefore, operating monastic education schools is a good strategy of using the existing infrastructure and human resource. There is no need to worry about school buildings, teachers and transportation for students.

By comparing the number of monastic schools in states and regions, it can be seen that many more schools exist in regions than in states. Mandalay Region is the most number of schools with 351 monastic education schools in Myanmar. The number in regions is over four times higher than that in states (see Table). This may be due to the population density, ethnicity, religions, remoteness and difficulty in transportation and communication of the areas.

Table (3) Number of Monastic Education Schools in States and Regions in 2014-2015 AY

Sr. No.	State	No. of Schools		Sr. No.	Region	No. of Schools
1	Kachin State	26		1	Sagaing Region	196
2	Kayah State	8		2	Tanintharyi Region	48
3	Kayin State	35		3	Bago Region	142
4	Chin State	18		4	Magway Region	119
5	Mon State	55		5	Mandalay Region	351
6	Rakhine State	78		6	Yangon Region	210
7	Shan State	78		7	Ayeyarwady Region	167
	Total	298			Total	1233

Source: CSO, MNPED(2015), Statistical Year Book

Gender Difference of the Students in Monastic Education Schools

There are four categories of students in monastic education schools-novices, nuns, boys and girls. Most of the residential students are ordained as novices and nuns. It depends on the abbot or abbess of the school. There are some schools which keep residential boys and girls students without ordination into novices and nuns.

There is gender difference in monastic education school students. The number of male students is always larger than that of female students. Gender difference is even larger in middle school level before 2014-2015 AY. It can, therefore, be said that girls are less accessible to secondary education than boys.

Looking at sex ratios of monastic education school students from 2000-2001 AY to 2014-2015 AY, the largest sex ration is found in 2000-2001 AY which 159.1 at middle schools level. It means that are 159.1 male students for every 100 female students.

But the data also shows that sex ration is smaller and smaller as yeas pass. It indicates that the modern monastic education schools tend to provide equal opportunity to both boys and girls unlike monastic schools in old days, see Table (4) and Table (5).

On analyzing some general information about monastic education schools in Myanmar, it is found that monastic education schools show rapid growth reflecting the increasing demand for monastic education; they put great emphasis on primary education.

Table (4) Sex Ratios of the Primary School Students in Monastic Education Schools in Myanmar from 200-2001 to 2015-2016

Sr.	Year	Novice	Male	Male Total	Nun	Female	Female Total	Sex Ratio
1	2000-2001	6478	60612	67090	864	46372	47236	142.0
2	2001-2002	7223	67334	74557	757	56251	57008	130.8
3	2002-2003	6326	70247	76573	673	58009	58682	130.5
4	2003-2004	7755	72287	80042	855	61000	61855	129.4
5	2004-2005	8429	80713	89142	959	68824	69783	127.7
6	2005-2006	8282	80945	89227	1310	69895	71205	125.3
7	2006-2007	8149	80326	88475	1213	72222	73435	120.5
8	2007-2008	8764	86007	94771	1678	76710	78388	120.9
9	2008-2009	8219	78771	86990	1815	71750	73565	118.2
10	2009-2010	8195	82489	90684	2130	75343	77473	117.1
11	2010-2011	7985	87663	95648	2801	77723	80524	118.1
12	2011-2012	10388	93120	103508	3563	84433	87996	117.6
13	2012-2013	10940	94974	105914	4474	87312	91786	115.4
14	2013-2014	13099	98813	111912	5264	91750	97014	115.4
15	2014-2015	12111	115658	127769	5571	85767	91338	139.9

Source: CSO, MNPED (2004, 2007, 2011 and 2015), Statistical Year Book

Table (5) Sex Ratios of the Middle School Students in Monastic Education Schools in Myanmar from 200-2001 to 2015-2016

Sr.	Year	Novice	Male	Male Total	Nun	Female	Female Total	Sex Ratio
1	2000-2001	-	6593	6593	-	4144	4144	159.1
2	2001-2002	-	8316	8316	-	5963	5963	139.5
3	2002-2003	1409	6965	8374	168	5925	6093	137.4
4	2003-2004	1888	7613	9501	193	6449	6642	143.1
5	2004-2005	2223	7310	9533	209	6423	6632	143.7
6	2005-2006	2448	9425	11873	383	8624	9007	131.8
7	2006-2007	3169	11919	15088	530	11073	11603	130.1
8	2007-2008	2895	8057	10952	554	7783	8337	131.4
9	2008-2009	2955	13319	16247	696	12374	13070	124.3
10	2009-2010	4137	13878	18015	1072	13654	14726	112.3
11	2010-2011	3687	15246	18933	1538	15801	17339	109.2
12	2011-2012	3742	16384	20126	1908	15518	17426	115.5
13	2012-2013	5536	19780	25316	2563	19336	21899	115.6
14	2013-2014	7738	21629	29367	3761	22460	26221	111.9
15	2014-2015	10458	29879	40337	5844	23454	29298	137.7

Source: CSO, MNPED (2004, 2007, 2011 and 2015), Statistical Year Book

Monastic Education Schools in Thanlyin Township

The monastic education system in Myanmar is under the guidance of two ministries- Ministry of Culture and Religious Affairs and Ministry of Education. Ministry of Culture and Religious Affairs is responsible for rules and regulation while Ministry of Education is for curriculum.

The Supervisory Committee of Monastic Education Schools provides guidance, close and supportive supervision and monitoring to the monastic education schools all over Myanmar. The Supervisory Committee is organized in three levels- central, state/divisional and township.

All monastic education schools in Thanlyin Township are operated under the guidance and supervision of Supervisory Committee of Monastic Education Schools, Thanlyin Township. This committee is composed of eight sayartaws and six nuns in all monastic education schools. Syardaw U Zanaka, principle of Bon Pyan Monastic Education School, Thanlyin Township perform the duty as a chairman, secretary is U Nandar Wintha, principle of Su Taung Pyae. Other six sayartaws and six nuns are members.

Monastic Education Schools in Thanlyin Township

In 2016-2017 AY, there is 1586 MES all over Myanmar. Mandalay Region is the most number of schools with 351 MES. The second most is Yangon Region with 210 MES. There are four districts in Yangon Region. The numbers of Monastic Education School in four districts are show in Table (6).

Table (6) The Number of Monastic Education School in Four Districts

Sr. No.	Name of District	Number of Monastic Education School
1	Yangon East District	68
2	Yangon West District	24
3	Yangon South District	50
4	Yangon North District	86
	Total	228

Source: List of monastic education, Ministry of Culture and Religious Affairs (2016-17 AY)

By the studying Table (6), Yangon North District with 86 MES is the most and Yangon East District with 68 MES is the second most in Yangon Region. The lowest is the Yangon West District with 24 MES. Yangon East District is composed with eight Townships. The numbers of monastic education school in every township are show in Table (7).

Table (7) Numbers of Monastic Education Schools in Each Township of Yangon East District in 2016-2017 AY

Sr. No	Name of Township	Number of Monastic Education School
1	Thanlyin	14
2	Kauktan	6
3	Thonegwa	5
4	Khayan	9
5	Twintay	1
6	Kawmu	5
7	Kwinchangone	7
8	Dala	3
	Total	50

Source: Annual Report, Ministry of Religious Affairs and Culture (2017-2018AY)

In Table (7), Thanlyin Township with the numbers of 14 monastic education schools is the most. Khayan Township which will be studied on the second most is the number of 9 monastic education schools. The third most is the Kwinchangone Township with the numbers of 7 monastic education schools.

There was three monastic education schools in Thanlyin Township is run since 1993-1994 AY. The numbers of monastic education schools are improved from 1993-1994 to 2014-2015 AY. There are fourteen monastic education schools in Thanlyin Township during the academic years from 1993-1994 AY to 2017-2018 Year (see Table-8).

Table (8) Number of Monastic Education Schools in Thanlyin Township

Sr. No.	Name of School	Name of Principle	Establish Year	Level
1	Bone Pyan	U Zanaka	1993-94	Post-primary
2	Su Taung Pyae	U Nandar Wintha	1993-94	Post-primary
3	Thatama Zaw Ti Karyone	U Eain Na Ka	1993-94	Post-primary
4	Tharyar Kone	U Sandimar	2004-05	Post-primary
5	Da Mi Kar Yarma	U Sandar Waya	2003-04	Post-primary
6	Dama Depa	Dr. Thiha Nyanna Linkharya Biwintha	2011-12	Post-primary
7	Su Htoo Pan	U May Darwi	2003-04	Post-primary
8	Khay Mar Yar Ma	Daw Sandamarlar	2006-07	Post-primary
9	Kay Thaya Wadi	Daw Kaythar Yi	2006-07	Post-primary
10	Tha Main Dawdaya	Daw Kaythar Yi	2010-11	Post-primary
11	Thar Tha Na Man Tie	U Sandimar	1990-91	Primary
12	Wana Warthi Aye Yaik San	Daw Nyar Nay Thi	2010-11	Primary
13	Wi Ya Thi Tawya	Daw Haymar Thi	2010-11	Primary
14	Thi La War	Daw Aye Thu Wadi	2011-12	Primary

Source: Survey Data

Distribution in Urban and Rural Areas and Level of Monastic Education Schools in Thanlyin Township

Table (9) Distribution of Monastic Education Schools of Thanlyin Township

Area	Urban Area	Rural Area	Total
No. of schools	4	10	14
% of schools	28.6 %	71.4 %	100 %

Source: Survey Data

According to Table (9), most of them (71.4%) are in rural area. Four of them are only in urban. Therefore Monastic Education Schools in Thanlyin Township can be form mostly in rural area than urban area.

Table (10) Number of Monastic Education Schools in Thanlyin Township by Level of Schools

Level of school	Primary	Post-Primary	Total
No. of schools	4	10	14
% of schools	28.6 %	71.4 %	100 %

Source: Survey Data

According to the Table (10), the school levels of Monastic Education School are two levels as primary level and post primary levels. Neither middle nor high monastic education schools levels are in Thanlyin Township. Among them, ten monastic education schools are post-primary school and other four monastic education schools are primary.

Buildings and Facilities

(a) School Buildings

Table (11) Types of School Building of Monastic Education Schools in Thanlyin Township

Type of School Buildings	R.C	Brick & Wood	Bamboo with Thatch Roof	Bamboo with Galvanized Iron Roof
No. of schools	11	3	-	-
% of schools	79%	21%	0%	0%

Source: Survey Data

According to Table (11), most of all monastic education schools are RC building. Only there monastic education schools are built with bricks and woods. There are no schools with bamboo with thatch roof and bamboo with galvanized iron roof.

(b) Classrooms

Table (12) The Numbers of Classrooms in all Monastic Education School in Thanlyin Township

Classrooms	<5	6 to 9	10 to 20	>20	Total
No. of schools	2	6	5	1	14
% of schools	14%	43%	36%	7%	100%

Source: Survey Data

The classrooms for every grade are put at all monastic education school in Thanlyin Township. There are three monastic education schools have only a common room for some grade which is partitioned into classroom.

(c) Toilets

Table (13) Number of Toilets in Monastic Education Schools in Thanlyin Township

No. of toilets	<5	5 to 9	10 to 20	Total
No. of schools	3	5	6	14
% of schools	21.4%	35.7%	42.9%	100%

Source: Survey Data

In Table (13) six schools in Thanlyin Township have 10 to 20 toilets. There is no school without toilet. Five schools have 5 to 9 toilets and the other three schools have under 5 toilets. Every school has sufficient toilets.

(d) Drinking Water

Table (14) The Source of Drinking Water in Monastic Education Schools in Thanlyin Township

Source	Public Water Supply	Tube Well	Well and Purified Water	Tube Well and Purified Water	Total
No. of schools	-	3	1	10	14
% of schools	-	21.4%	7.1%	71.5%	100%

Source: Survey Data

In Table (14), it shows most of the schools get drinking water form tube wells and they have purified water machine. Only three schools does not have purified water machine.

Gender of the Students

Table (15) Gender of Monastic Education School Students in Thanlyin Township in 217-2018 AY

Sr .	Name of Schools	Novice	Male	Male Total	Nun	Female	Female Total	Total
1	Bone Pyan	14	311	325	69	294	363	688
2	Su Taung Pyae	8	752	760	38	771	809	1569
3	Thatama Zaw Ti Karyone	33	492	525	-	403	403	928
4	Tharyar Kone	18	133	151	-	161	161	312
5	Da Mi Kar Yarma	107	50	157	-	93	93	250
6	Dama Depa	31	188	219	1	198	199	418
7	Su Htoo Pan	13	194	207	10	150	160	367
8	Khay Mar Yar Ma	5	284	289	285	285	570	859
9	Kay Thaya Wadi	-	7	7	146	124	270	277
10	Tha Main Dawdaya	17	143	160	67	122	189	349
11	Thar Tha Na Man Tie	-	24	24	-	11	11	35
12	Wana Warthi Aye Yaik San	17	84	101	29	60	89	190
13	Wi Ya Thi Tawya	19	53	72	277	39	316	388
14	Thi La War	-	59	59	28	44	72	131
	Total	282	2774	3056	950	2755	3705	6761

Source: Survey Data

According to Table (15), there are 3056 boy students and 3705 girl students in total 6761 students. All schools are mixed school of male and female. Eight schools have more girl students than boy students.

Gender of Resident Students

There are 1635 resident students at the MES in Thanlyin Township. The most resident students are at Su Taung Pyae monastic education school. Those students are orphans come from the other townships. There is no resident student at Bon Pyan monastic education school. The gender of resident students in monastic education school in Thanlyin Township is show in Table (16).

Table (16) Gender of Resident Students in Monastic Education School in Thanlyin Township in 217-2018 AY

Sr.	Name of Schools	Novice	Male	Male Total	Nun	Female	Female Total	Total
1	Bone Pyan	-	-	-	-	-	-	-
2	Su Taung Pyae	62	58	120	-	362	362	482
3	Thatama Zaw Ti Karyone	24	40	64	-	-	-	64
4	Tharyar Kone	23	2	25	-	-	-	25
5	Da Mi Kar Yarma	105	22	127	-	55	55	182
6	Dama Depa	30	2	32	-	-	-	32
7	Su Htoo Pan	14	49	63	-	-	-	63
8	Khay Mar Yar Ma	-	-	-	403	-	403	403
9	Kay Thaya Wadi	-	3	3	130	7	137	140
10	Tha Main Dawdaya	-	-	-	70	-	70	70
11	Thar Tha Na Man Tie	-	2	2	-	-	-	2
12	Wana Warthi Aye Yaik San	-	-	-	56	-	56	26
13	Wi Ya Thi Tawya	-	-	-	50	-	50	50
14	Thi La War	-	13	13	52	1	53	66
	Total	258	191	449	761	425	1186	1635

Source: Survey Data

Table (17) Composition of day students and resident students in Monastic Education Schools of Thanlyin Township in 2017-2018 AY

Sr.	Name of Schools	Day Students %	Resident Students %	Total
1	Bone Pyan	100	0	100
2	Su Taung Pyae	69.3	30.7	100
3	Thatama Zaw Ti Karyone	93.1	6.9	100
4	Tharyar Kone	92	8	100
5	Da Mi Kar Yarma	27.2	72.8	100
6	Dama Depa	92.3	7.7	100
7	Su Htoo Pan	82.9	17.1	100
8	Khay Mar Yar Ma	53.1	46.9	100
9	Kay Thaya Wadi	49.5	50.5	100
10	Tha Main Dawdaya	80	20	100
11	Thar Tha Na Man Tie	94.3	5.7	100
12	Wana Warthi Aye Yaik San	86.3	13.7	100
13	Wi Ya Thi Tawya	87.1	12.9	100
14	Thi La War	49.6	50.4	100
	Total	75.8	24.2%	100

Source: Survey Data

According to Table (17), day students are more than resident students in all monastic education schools except Thi La War.

Teachers in Monastic Education Schools

(a) Type of teachers

Monastic education school teachers can be categorized in four- monks, nuns, staff teachers and volunteers. Staff teachers mean that they are paid a certain amount of salary by the schools which employ them.

Table (18) Categories of Teachers in Primary and Post-Primary Levels

Sr.	Name of Schools	Monk	Nun	Paid Teachers	Volunteer Teachers	Total
1	Bone Pyan	1	-	-	17	18
2	Su Taung Pyae	-	-	-	41	41
3	Thatama Zaw Ti Karyone	-	-	-	22	22
4	Tharyar Kone	-	-	-	9	9
5	Da Mi Kar Yarma	-	-	-	9	9
6	Dama Depa	-	-	-	13	13
7	Su Htoo Pan	-	-	-	11	11
8	Khay Mar Yar Ma	-	3	-	21	24
9	Kay Thaya Wadi	-	1	-	11	12
10	Tha Main Dawdaya	-	-	-	8	8
11	Thar Tha Na Man Tie	-	-	-	4	4
12	Wana Warthi Aye Yaik San	-	-	-	5	5
13	Wi Ya Thi Tawya	-	-	-	6	6
14	Thi La War	-	1	-	4	5
	Total	1	5	-	181	187

Source: Survey Data

According to Table (18), there is no monk teacher except Bone Pyan monastic education school. The teachers in monastic education schools are volunteers. But the principal monk or nun is supporting them some money.

(b) Teachers' Supports

Government supports a teacher in accordance to a ratio of 40 students to one teacher. Monthly pay is Kyats 36,000 to a primary teacher and Kyats 41,000 for a post primary teacher and 46,000 for a high school teacher. But it is not for the teacher at all monastic education schools. So the principal monk and nun provided all the teachers' salaries given by the government in addition with their own money.

(c) Specification for Teacher's Qualification

Qualification of the teachers is one of the important factors in considering the quality of education provided. All school are defined that the teachers who must be graduate at least for their education. But some schools have volunteer teachers who passed 10th standard and university students. The teachers' qualification of all monastic education schools in Thanlyin Township is shown in Table (19).

Table (19) Teachers' Qualification of all Monastic Education Schools in Thanlyin Township

Sr	Name of Schools	Dhammasariya	High school pass	University student	Diploma	Graduate					Master	Total
						B.A	B.Sc	L.L.B	B.Econ	B.BSc		
1	Bone Pyan	1	-	2	-	6	7	2	-	-	-	18
2	Su Taung Pyae	-	-	9	-	19	10	-	-	3	-	41
3	Thatama Zaw Ti Karyone	-	-	-	-	13	8	1	-	-	-	22
4	Tharyar Kone	-	-	1	-	3	4	-	-	-	1	9
5	Da Mi Kar Yarma	-	1	1	-	4	2	-	1	-	-	9
6	Dama Depa	-	-	4	-	5	4	-	-	-	-	13
7	Su Htoo Pan	-	-	3	-	4	1	-	-	3	-	11
8	Khay Mar Yar Ma	-	1	-	-	15	8	-	-	-	-	24
9	Kay Thaya Wadi	-	1	1	-	6	2	-	1	1	-	12
10	Tha Main Dawdaya	-	-	1	-	3	4	-	-	-	-	8
11	Thar Tha Na Man Tie	-	1	1	-	2	-	-	-	-	-	4
12	Wana Warthi Aye Yaik San	-	-	1	-	2	1	-	-	1	-	5
13	Wi Ya Thi Tawya	-	-	-	1	5	-	-	-	-	-	6
14	Thi La War	-	1	1	-	1	2	-	-	-	-	5
		1	5	25	1	88	53	3	2	8	1	187

Source: Survey Data

(d) Capacity Building Programs for Teachers

Table (20) Capacity Building Programs for Teachers of all Monastic Education Schools in Thanlyin Township

Capacity Building Programs	CCA	Life skill	CPME	RWCT	KG	G1
No. of Schools	14	14	14	14	14	14
% of schools	100 %	100 %	100 %	100 %	100 %	100 %

Source: Survey Data

According to Table (20) all the teachers of monastic education schools had attended CCA, Life skill, CPME, RWCT, KG and G1 training courses.

(e) Opinion about Teachers' Performance

The principal monks and nuns of the monastic education schools seem to be satisfied with the overall performance of the teacher they employ. All of the teachers have volunteer spirit. They work harder and longer. The principal monks and nuns believed that without volunteer spirits, those teachers would not have to teach at their schools. At every monastic education school, the relationship between the teachers and the principal monks and nuns is good. They work hard together for the good of the children. The principal monks closely supervise and provide guidance to the teachers. They requested the teachers to be patient and not to get angry with the children.

Teacher/ Student Ratio

Thar Tha Na Man Tie monastic education school has the best teacher-student ratio of 1:9 but this has a few students. The second best is Thatama Zaw Ti Karyone monastic education school with a ratio of 1:14. Wi Ya Thi Tawya school has a ratio of 1:65, which is not so good. These situations show that more teachers are needed in Wi Ya Thi Tawya. In defined Myanmar primary education level, lower in teacher to student ratio; 1:30 is the best but it is not a satisfactory situation over teacher to student ratio; 1:30. So, the ratio of the teacher to student in Thanlyin Township is good for it is 1:36. Table (21) shows teacher-student ratios in monastic education schools in Thanlyin Township.

Table (21) Teacher/ Student Ratio

Sr.	Name of Schools	No of Teachers	No of Students	T/S Ratio
1	Bone Pyan	18	688	1:38
2	Su Taung Pyae	41	1569	1:38
3	Thatama Zaw Ti Karyone	22	928	1:14
4	Tharyar Kone	9	312	1:35
5	Da Mi Kar Yarma	9	250	1:28
6	Dama Depa	13	418	1:32
7	Su Htoo Pan	11	367	1:33
8	Khay Mar Yar Ma	24	859	1:36
9	Kay Thaya Wadi	12	277	1:23
10	Tha Main Dawdaya	8	349	1:44
11	Thar Tha Na Man Tie	4	35	1:9
12	Wana Warthi Aye Yaik San	5	190	1:38
13	Wi Ya Thi Tawya	6	388	1:65
14	Thi La War	5	131	1:26
	Total	187	6761	1:36

Source: Survey Data

Financial Affairs of Monastic Education Schools

There are no school's charges for admission and tuition fees. All school's funding is depend upon the own money of principle monks and nuns that are donated for use in various factors (Nawakanma) by their donors.

Supports for Day Students and Resident Students

All the monastic education schools support school stationary-books, pens, pencil and rulers. The second supporting item is school uniforms. But it is the beginning of the school open.

Provision of Health Care to Monastic Education School Students

There is no school health program in two monastic education schools in Thanlyin Township. If the students from those two schools are not in good health condition, they used to go nearby clinic and hospital to care their health problems. There is a clinic with a doctor who cost free of charge regular come to provide health care services to the students in two schools. Most of the schools are bought medicine and kept in school to treat normal health problem of their own schools. In other ten schools, there is school health program one or two times in one year by government health department but it is not regularly.

Extra- Curriculum Programs for Students

Extra- curriculum programs for students in monastic and nunnery education schools are shows the following Table.

Table (22) Different Forms of Extra-Curriculum Programs

Program	Buddhism	Culture	Sports	Arts	Computer	Others
No. of Schools	14	14	7	4	3	2
% of schools	100%	100%	50%	29%	21%	14%

Source: Survey Data

As the Table (22), all monastic education schools have extra-curriculum programs. Buddhism and culture are teaches in all monastic education schools. 50% of the schools, seven monastic education schools have sports program for the students. There is a arts program in four of monastic education schools and there is a basic computer learning program in there of monastic education schools. There is a special program of Dhamma School for the students in every Sunday.

The Reasons for Operation of Monastic Education Schools

It is very interesting to study the reasons for operation monastic education schools. The reasons mentioned by the principal monks why they started to operate the monastic schools are as follows.

- To provide the basic literacy skills and improve the educational status of young children.
- To do charity work for education of the poor children in surrounding neighborhoods, their parents and guardians cannot afford to send them to public schools.
- To grant the request made by the community. The low income households near the monastery requested the monks to teach their children.
- To safeguard the nationality and Buddhist Sasana.

Advantage of Monastic Education Schools

The monk principals interviewed believed that monastic education schools have more advantages than disadvantages. The following are the advantages identified by the interviewees.

- The main advantage is that provision of education is free of charge in these schools. Furthermore, the schools provide other support such as stationery, school uniforms, meal, etc.
- The children in these schools have more chance to learn Buddhist literature and culture. As a result, these children are comparatively more cultured and obedient.
- Teaching at monastic education schools is not a well-paid job. But the teachers choose to work at these schools because of their volunteer spirit and goodwill. They put in a lot of effort in teaching the children. They are ready to teach extra hours to help with the children who cannot keep up with others in the class until they clearly understand the lessons. This is also an advantage.
- Small class size is one of the advantages. The principal monks and teachers know each and every child at their schools and can pay individual attention to them.
- The monk principals established good relationship with the teachers and closely supervise the teaching and learning process at their schools.
- The monk principals and the teachers also try their best to prevent dropping out of children from schools by consulting with the parents and helping hand to solve their social problems as much as they can.

- Knowledge and skills obtained from trainings like child-center approach (CCA) can be tried applying as the schools are operated on their own under the guidance of monk principals.

Disadvantages of Monastic Education Schools

The monastic education system was very efficient and cost-effective. Therefore, there were not many disadvantages in monastic education. Some disadvantages of monastic education schools are as follows.

- Insufficient funding to operate schools is the main disadvantage.
- Schools events such as contests and competition (dancing, drawing, essay writing, etc.), sports activities and fun fairs cannot be held on a large scale like public schools.
- Schools lack or do not have sufficient facilities such as library, multi-media classrooms with computers.

Conclusion

The Buddhist monastic education system in Myanmar is an old educational system with a very long history, dated back to 11th Century King Anawrahta period. Nowadays, there are (1531) monastic education schools in Myanmar. All monastic education schools can provide one way to promote the education in Myanmar. Yangon region is the region with second largest number of monastic education schools after Mandalay region. There are (228) monastic education schools in Yangon region. Yangon region has four districts. Among them, Yangon East District is the second largest number of monastic education schools with (68) schools. By studying, Thanlyin Township is the largest number of monastic education schools in Yangon East District with the fourteen schools. In Thanlyin Township, the four monastic education schools are in urban area and ten monastic education schools are in rural area. Mean that, monastic education schools are provided the development of education in Thanlyin Township in rural area more the urban area. The schools are found to be trying their best to provide quality services. The class is relatively small. Most of the teachers are graduates. Moreover, they receive trainings provided such as CCA and life skills. All of teachers come to teach at monastic education schools because they want to serve the poor children and to get “Kutho”. All the teachers have volunteer sprit and make great efforts in teaching their students. But teachers in monastic education schools have some problems. Such as, they do not receive salaries and pension like other teachers in public schools. In all monastic education schools, Buddhist literature and culture is taught to the children. It can be

suggest that the students of monastic education schools are clever and have the respect. In terms of infrastructure, almost all the monastic education schools cannot manage to provide proper shelter and classrooms for their resident and day students. All the monastic education schools are in need of more buildings which are in proper condition. It is, however, found out that all of them started operating the schools without having any proper buildings. When they could operate successfully, the donors who donated for building appeared soon, even from foreign countries. The main source of funding for these schools comes from the donation for different sector by their donors. This source of funding is small but sustainable and can be mobilized only by revered people, monks and nuns.

Recommendation

(1) To publicize for fund mobilization and make linkage between the schools, donors and community based and non-governmental organizations.

As the majority of monastic schools do not have sufficient fund, fund should be mobilized for them. There are many donors and volunteers who want to help the needy both in Myanmar and in foreign countries.

(2) To strengthen coordination between ministries

Close coordination and collaboration is necessary between four ministries- Ministry of Education, Ministry of Religious Affairs and Culture, Ministry of Health and Department of Social Welfare- to produce better outcome. By strengthening coordination between these ministries can be improved more effectively and efficiently. Monastic education schools should be integrated into public school programs and public health programs.

(3) To promote quality of services

To promote the quality of services, the monastic education schools need support for infrastructure development and teacher's salary and training.

(4) To build a communication network between all the monastic education schools and public schools

If there is good communication network, these schools can support to each other and share experience, good practices, success stories and lessons learned. Publishing newsletter and periodical might be an effective way as they can carry information far and wide.

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