

SIGNIFICANCE OF MONASTIC EDUCATION IN BASIC EDUCATION SECTOR

Phyu Phyu Thinn¹, Yu Mon Cho²

Abstract

The research study focuses on how monastic education in Myanmar provides basic education to marginalized children who cannot afford to attend public government schools and how these schools work in cooperation with the government. The study has been carried out using a case study approach to make a contextual analysis of the recognition and collaboration between primary stakeholders concerning monastic schools of Myanmar. This study proposes to identify key elements that impacts the complete and fully provision of basic education in monastic schools. It finds out that there are many academic and contextual factors influencing the sustainability of monastic schools. The study recommends that improved cooperation between the principal institutions_ Ministry of Religious Affairs and Culture (MoRAC) and Ministry of Education (MoE) _ should be strengthened in many ways to provide overall quality basic education that can be accessible by every child under monastic education system.

Keywords- right to education, basic education, monastic schools

Introduction

Myanmar's monastic schools are schools operated by Buddhist monks or nuns providing basic literacy (and culture/ethics course in some schools) designed to teach basic education to children who cannot afford to join government public schools using the national curriculum prepared by the Ministry of Education (MoE). Such schools have been long established, addressing basic educational needs in Myanmar and especially of vulnerable children³ as well as monasteries have been the main vehicle for advancing inclusion in education by offering schooling to poor and disadvantaged children⁴. Monastic schools operate throughout the country but there is a higher concentration in certain states and regions. In Yangon, there are 234 monastery schools offering basic education as of 2019-2020 Academic Year (AY) data covering 15.5 % of monastic schools in the whole country.⁵

Monastery education is deep-seated in Myanmar since the monarchical period⁶ and monastic schools have also been centers of education, actively providing education for the public.⁷ With their increasing recognition by the community, the Government officially recognizes monastic schools under educational law⁸ as one type of formal education and supports them as a complementary provider of basic education. Monastic schools operate under the auspices of the Ministry of Religious Affairs and Culture (MoRAC) with the collaboration of the Ministry of Education (MoE), while the sector is still developing as a 'formal system' under the National Education Law (2014) and Basic Education Law (2019).

¹ Department of Law, Myeik University.

² Department of Law, West Yangon University.

³ U Thein Than Naing, "A Study of Monastic and Nunnery Education Schools in Thanlyin Township", 2017.

⁴ Marie Lall, "Myanmar's Education Reforms: A pathway to social justice?", UCL Press, 2021.

⁵ Myanmar Information Management Unit (MMIU), Monastic Education Dashboard, <http://themimu.info/monastic-education-dashboard> (last access on 15 Aug 2022)

⁶ Ei Ei Lwin, "Monastic Education in Myanmar (1300–1750)", Diss. MERAL Portal, 2020.

⁷ Phrakru Arunsutalangkarn, "Buddhism and Education in Thai Society." *Online Submission* 2.1 (2016): pp. 8-16.

⁸ Section 34, National Educational Law 2014 [hereinafter cited as NEL, 2014).

Monastic schools are not centralized as in the state system, and are typically operated with autonomy with self-funding and as a result, there is minimal national level governance or management. There is a tripartite governance structure comprising the MoRAC, MoE and the national level supervisory committee known as “Monastic Education Central Supervisory Committee”.¹ The Committee is formed by “Rules for Monastic Education Schools” (1994 Rules) and is purportedly having the most active role in supervising schools through its sub-supervisory committees formed at each level of Township as well as State and/or Division respectively.

The research identifies the institutional and legal framework that governs monastic education system in basic education sector of Myanmar. It elaborates how the monastic education system contributes the basic education system and identifies its role to access education by all children who cannot afford to attend public government schools. The research proposes recommendations to key stakeholders concerning monastic education in Myanmar to improve the better achievement of quality basic education for all children.

Method of the Study

Research has been conducted using a combination of qualitative and quantitative research method with the use of both legal instruments concerning education and interviews as data collection tool. In order to conduct contextual analysis, the research applies case study approach on some monastic schools in Yangon area where the second highest numbers of monastic schools are operated. The number of six schools were chosen from three different townships and these are situated in economically disadvantaged areas in Yangon² and are providing free basic education.

For Legal documents, this study explores domestic legislation and instruments related to education, and academic papers, government as well as civil society reports and research articles concerning monastic education. For primary data collection, the researchers conducted in-depth interviews with the key informants³ as well as applied three focused-group discussions (FGDs).

Problem Statement

Monastic schools are originally operated based on community donations designed to provide basic literacy skills. Such schools are operated under 1994 Rules with the auspices of the MoRAC and provides basic education in line with curriculum prepared by MoE. National Education Law⁴ and Basic Education Law⁵ recognizes the existence of monastic education as a complementary to implement free and compulsory primary education. The government provides stationary, salary stipends and financial supports to monastic schools. However, the needs of monastic schools are, in some way, distinct from public government schools. For instance, monastic schools offer school meals to the children. In addition, many monastic schools are operated as boarding schools creating a place for children to learn and live. Their expenditures have to be allocated upon the matters in addition to normal school activities. Monastic schools

¹ Ohnmar Tin and E. Stenning, “Situation Analysis of the Monastic Education System in Myanmar Final Report”, 2015.

² 1 school in East-Dagon Tsp, 2 in South-Oakalapa Tsp, 3 in Thanlyin Tsp.

³ 5 Principal monks and nuns; 15 Teachers at monastic schools; 2 Township Education Officers; 2 Government School Teachers.

⁴ Pyidaungsu Hluttaw, Law No. 41, 2014.

⁵ Pyidaungsu Hluttaw, Law No. 34, 2019.

are originally operated based on community donations and that is why government and public supports are demanding in many ways not only to ensure its sustainability but also to provide complete basic education for all children at monastic schools.

Monastic Education in Myanmar

The monastic education system has a long history dating back to the 11th Century, in the time of King Anawrahta who was known as the founder of the Bagan Empire and embraced Theravada Buddhism. During the monarchical period, education was provided almost entirely by Buddhist monks in monasteries which taught not only basic literacy skills but also other subjects and practical skills such as arts and crafts, medicine, astronomy and military strategy. There was no assessment or grading system beyond noting the lessons the students had completed.¹

After colonization by the British government in 1885, Sir Arthur Fare, a senior British administrative officer, noticed the great influence of Buddhist monasteries and monks on Myanmar society and mandated the recognition and support of monastic schools of which there were over 6,500 in the country. Eventually, the British introduced their own education system and provided more support to these states recognized schools and it was unsurprising that monastic schools were reduced and in 1932, only 928 recognized monastic schools were left.²

With the reorganization of the Public Education Council in 1952, Pyi Taw Thar's Monastic Education Project aimed to open 5,000 monastic schools and succeeded in opening 4,239 schools by 1956-57. When the military Revolutionary Council seized State power in 1962, a section of monastic education was established under the Department of Basic Education. However, the Council abolished the monastic education system in 1972.³

During the period of the State Law and Order Restoration Council (1988-1996), an agreement to resume monastic education was reached at the 3rd State Sangha Maha Nayaka Committee (SSMNC)⁴ Plenary Meeting, thanks to the advocacy of State Sangha Mahar Nayaka Sayartaws who were the core member monks of central Buddhist affairs Committee (SSMNC), with senior officials about the important role of monastic education in nurturing cultured and educated citizens.⁵ In order to implement monastic education throughout the country with consistent standards and principles, "Rules for Monastic Education Schools" (hereinafter referred as 1994 Rules) was enacted in 1994. The Monastic Education Central Supervisory Committee was established in 1995 so as to adopt policies and guidelines to govern the system. Amendments to the rules have been made since then in order to establish sub-supervisory committees at the different levels as well as to recognize nunnery schools, with the latest amendment made in 2005.⁶ Monastic schools are currently operated under the 1994 Rules as self-governing donation-based institutions.

¹ Ei Ei Lwin, "Monastic Education in Myanmar (1300–1750)", Diss. MERAL Portal, 2020.

² U Thein Than Naing, "A Study of Monastic and Nunnery Education Schools in Thanlyin Township", 2017.

³ Ibid.

⁴ The State Sangha Mahā Nāyaka Committee is a government-appointed body of high-ranking Buddhist monks that oversees and regulates the Sangha in Myanmar.

⁵ Rules for Monastic Schools (1994), State Sangha Mahar Nayaka Committee, MORAC, 2nd Amendment, 2005, p. 2,3.

⁶ Rules for Monastic Education Schools (1994), State Sangha Mahar Nayaka Committee, MORAC, 2nd Amendment, 2005, p. 5, 6.

With the enactment of the new National Education Law in 2014 and Basic Education Law in 2019, monastic schools were recognized as ‘a system’ by the MoE. Such schools have traditionally relied on community donations to fund infrastructure as well as teachers’ salaries. Since the official recognition of monastic education schools, they have received government support including textbooks, exercise books, uniforms (which are no longer provided) at the primary level, salary stipends to teachers and infrastructure grants to some extent.

Unique Features of Monastic Schools

Monastic schools are operated and administered by monks or nuns funded by voluntary contributions from the donors. The biggest proportions of donations are received from the local community and are a combination of money and gifts in kind (e.g. food and clothes). Some schools, which have a wide network and good reputation, often receive money from individual and community donors. Charitable organizations often provide gifts in kind. The two main areas of support are infrastructure (school buildings) and teacher training.¹

Teaching staff are privately appointed by the school itself and there is no minimum educational qualification required to be a teacher at monastic schools, recruitment being at the discretion of the principal monk or nun: typically, any graduate can be appointed. Salary of these teaching staffs are paid from school owned funds and the amount may vary from one school to another. Moreover, there are also volunteers as well as senior students working as volunteer teachers. Most of the volunteers are university students who are working at the monastic schools in their free time willingly.

Monastic schools provide basic education in line with the curriculum prepared by the MoE. In addition to government designed curriculum, most monastic schools teach a culture/ethics course as a subject and students have to sit an exam test for it. But it is not mandatory requirement for their final assessment. However, few monastic schools design this course as a compulsory subject, and this may depend upon the policy adopted by the principal monk or nun. This course is simply intended to teach moral ethics and behavioral patterns in order to become a good person.

Monastic schools are normally operated free of charge together with a school meals programme which is one of its distinct features that can contribute a lot to incentivizing children from disadvantaged backgrounds to study and ultimately to prevent them from dropping out of school. It comes from the fact that many monastic schools are operating as boarding schools, giving a place to learn and sleep for marginalized and/or ethnic minority children with no financial difficulty.

It is obvious that monastic schools attract children from economically disadvantaged backgrounds and can be a complementary pathway for those children who cannot access public schools. Through monastic schools, education can be available and accessible to the disadvantaged children with the government recognition and provision of necessary support.

Laws, Plans and Policies for Monastic Education

Monastic schools are operated by the ‘Rules on Monastic Education’ 1994 and governed by the Monastic Education Supervisory Committees which are formed at different levels

¹ Situational Analysis of the Monastic Education System in Myanmar, Myanmar Education Consortium, Final Report, July 2015, p.21.

(national, state/division, and township). Under the 1994 Rules, the committee takes responsibility to solve any difficulties faced by monastic schools, such as insufficient teaching staff, and makes recommendations to upgrade schools _ from primary to post-primary level school for instance.¹

The Central Monastic Education Supervisory Committee is the body formed by State Sangha Mahar Nayaka Committee to supervise monastic education at national level while others sub-committees_ Monastic Education Supervisory Committees (MESC)_ are formed at state/division and township levels to govern and supervise the activities of monastic schools at respective levels. The Central Committee is made up of senior monks among the State Sangha Mahanayaka Sayadaws and officials from the MoRAC, the MoE, and the Ministries of Social Welfare, Relief and Resettlement; Border Affairs; and also Immigration and Population respectively.² State/Division level and Township level Monastic Education Supervisory Committees are formed under Rule 15 and 24 of the 1994 Rules.³ The Committees were designed to address many cross-cutting areas and in practice led by prestigious monks from monastic schools who are involved at school administration.

Basic education in Myanmar can be designed and carried out for a total period of twelve years and comprises the following levels and classes.⁴

- (a) primary level (from Grade 1 to Grade 5)
- (b) secondary level (from Grade 6 to Grade 9)
- (c) higher level (from Grade 10 to Grade 12)

Basic Education Law 2019 clearly identifies the nature of monastic schools and recognizes them as one type of ‘formal’ education systems providing basic education in the country.⁵ This Law reaffirms that the MoRAC administers monastic education under the 1994 Rules⁶ and so the Central Committee supervise monastic schools and authorizes sub-supervisory committees concerning the registration of monastic schools, giving recommendations for monastic schools.⁷ With the recommendation of relevant supervisory committee, the MoE recognizes and confers school status to such monastic school and then starts to provide government support.⁸ Government support and recognition of monastic schools is crucial for the effective provision of basic education in all monastic schools.

When a monastic school is permitted to open as primary school (Grade 1 to Grade 5) with the recommendation of relevant monastic school supervisory committee, it have to inform the

¹ Personal Interview with a Principal Monk, [10.10. 2021]

² Rule 4 of the 1994 Rules.

³ State/Division Monastic Education Supervisory Committees include the chairman and secretaries of the Township Monastic Education Supervisory Committee, State/Division Education Officer or Deputy State/Region Education Officer who is Buddhist, and State/Region Religious Affairs Officer. Township Education Supervisory Committee is formed by head monks of monastic schools, a head-nun of a nunnery school, a Township Religious Affairs Officer, a Township Education officer or a Deputy Township Officer who is Buddhist, and a headmaster of Basic Education Primary School or a headmaster of Basic Education Middle School who is interested in monastic Education.

⁴ Section 5 of Basic Education Law, 2019.

⁵ Ibid, Section 7 (e).

⁶ Ibid, Section 36.

⁷ Situational Analysis of the Monastic Education System in Myanmar, Myanmar Education Consortium, Final Report, July 2015, P.14.

⁸ Personal Interview with a Principal Monk, [10.10. 2021]

MoE via Township Education Officer (TEO). After the completion of 3 years-operation as a primary level, such school can apply to be upgraded to post-primary level (Grade 6 to Grade 7). It finds out that all monastic schools are normally granted to operate as post-primary level and only a small percentage of monastic schools are being granted as middle school status. In Yangon, as of the 2019-2020 AY data, there were totally 234 monastic schools registered in 36 townships covering 77,702 students. Among them, 132 schools are operated as primary, 93 schools are as post-primary, and only 9 are as middle schools.¹

There is no monastic education high school in Yangon. If those students who have completed post-primary level at a monastic school wish to complete their basic education, they can join to any secondary-level monastic (middle) school. Or they can join any public government secondary and/or high school nearby. This is the ‘affiliated’ school plan designed by the MoE due to the shortage of adequate secondary-level monastic schools in every Region and State. Such affiliated school idea has been extended to higher level basic education. Monastic schools are at last being recognized as secondary-level monastic schools until 1998-99 AY. Later on, the affiliated system has been implemented as linkage between monastic schools and government public schools.

It can be assumed that monastic schools provide basic education up to secondary level by themselves. For higher level, students need to enrol at affiliated government public schools and they have to sit Grade 12 exam at these schools. One condition is that if a novice or nun (who is also a student of a monastic school) wish to sit Grade 12 exam, it is not permitted for them to join higher-level government public school without abandoning their Sangha status and they will have to change into layman. There are only two monastic schools with high school status in the country, both in Upper Myanmar. All novices or nuns can get the chance to sit their Grade 12 exam at these two schools. However, it is quite challenging for every monastic school’s student (novices or nuns) to go to there and sit the exam without sufficient support. The reduce in number of secondary level monastic (middle) schools directly influence upon the completion rate of basic education by students and impacts the school drop-out rate of children in monastic schools.

Under the education law, MoRAC has the authority to manage and assess all monastic schools in Myanmar.² Among the strategies adopted by the MoE for basic education reform in the National Education Strategic Plan (NESP) (2016- 2021), Strategy 2 concerns ‘strengthening partnerships’, and prioritizes the development of a partnership mechanism to support the participation of different educational service providers, including monastic schools, in basic educational reforms. Recognition and supporting monastic schools by MoE can enhance the partnership with monastic education schools concerning educational matters.

Governance of Monastic Schools

Principal monks or nuns are responsible for administration and management of the school. Their main functions are clearly elaborated in the 1994 Rules³ and in some schools, administrative functions are supported by the school committee. There are no formal guidelines nor trainings concerning school administration and management mandatory to heads of monastic

¹ Myanmar Information Management Unit MMIU, 2021, <http://themimu.info/monastic-education-dashboard> [last access on 5 Aug 2022]

² Sec 57 (2) of National Education Law, 2014.

³ Part 4 of the 1994 Rules.

schools. Principal monk has fully responsible to collaborate with the Township Education Officer (TEO). A good collaboration between the principal monk or nun and TEO is an essential tool in order to ensure the partnerships with monastic schools.

For the appointment of teaching staff, no standard qualifications are prescribed by 1994 Rules. Therefore, principal monk or nun can identify the qualification of teachers. Normally, schools prefer the graduated person of any degree. Likewise, there is no standard pay-scale for monastic schools' teachers. The teachers' salary may range from MMK 38,000 to 120,000 depending upon school budgets.¹ Monastic schools cannot equate with salaries offered in government schools² for its dependency on donors and self-funding. Ultimately, it can lead to difficulties in recruiting teachers and in maintaining retention rate among teachers.

The government has started to provide salary subsidies for teachers at monastic schools since 2013-14 AY, demonstrating its role in providing basic education services. The government started to provide salary stipends to every monastic school teacher depending basically upon their teaching level. For instance, in case of primary level teachers, provision of MMK 36,000 per month as salary stipends. The actual amount of salary was not enough to live in a community. Hence, the principal nun may negotiate with teachers to specify a certain amount (MMK 60,000 in one nunnery school) as a monthly salary. Since monastic schools and nunnery schools mainly depend on donors, the extra payments beyond these 36,000 MMK become a challenge for a principal nun.³ Salary stipends is based upon the number of enrolled students subject to a '40:1 standard student-teacher ratio'. This contribution does not cover actual number of teachers because in some monastic schools, student-teacher ratio tends to be 80:1 and/or 60:1 per classroom.

Since 2015-2016 AY, the government has expanded its support for grants to monastic schools the same as provided to government public schools. Monastic schools are allowed to use such grants only for infrastructure development. For monastic boarding schools, there are also a limited sanitary and hygiene and sleeping facilities, as well as challenges for high electricity bills, student illness, etc. Issues such as unequal pay and poor infrastructure are not solely administrative issues but also directly relate to issues of availability defined in the 'essential features' of the right to education.⁴ It can be said that reducing availability challenges can improve the quality of monastic education schools.

In addition to stipends and grants, MoE provides learning materials including textbooks, exercise books, uniform (which is not currently available) as well as stationary. The provision of exercise books with four-lines is still demanding in Grade 1 whereby four-lines exercise books are especially suitable for younger learners to practice handwriting. Moreover, the primary and middle school curriculum consists of Aesthetics (Music and Art). To learn Art, the students may need sketchbooks and color pencils in addition to exercise books.⁵ In such situation, the principal monk or nun have to fill up the necessary stationery and books with their own funds.

Monastic schools provide not only basic education but also give shelter and food to those children in need. Almost all monastic schools offer school feeding programme arranged from

¹ Personal Interviews and Focused Group Discussions (FGD) with monastic school teachers [18. 12. 2020]

² Range from MMK 180,000 to MMK 226,000.

³ Personal Interview with a Principal Nun, [27.10.2021]

⁴ General Comment No. 13, "The Right to Education", CESCR, 1999, para 6 (a).

⁵ Personal Interview with a Principal Nun, [27.10.2021]

their own budget and it persuades parents to send their children to school without worry for lunch box. To achieve quality basic education for all children, one of the strategies adopted by the MoE in the NESP is supporting compulsory and inclusive education, whereby it commits to provide support to at-risk students to help them stay in school through school feeding programmes. According to its strategic plan of MoE, it will be better to provide a particular support for school feeding programmes of these schools in addition to stipends provision.

Training and Professional Development for Monastic School Teachers

Recruitment policy for teachers is not formally defined for monastic schools and the recruitment process and criteria may vary between them. There is no formal pre-service training for those who would like to work as a teacher. Once being appointed as teachers, MoE offers to attend training concerning teaching pedagogy as well as curriculum and assessment training. Almost all monastic school teachers have the chance to attend these kinds of training.¹ The opportunity to get training depends on collaboration level of such school with TEO and sometimes a training cannot be accessible by the teachers due to its geographical location.

The NESP emphasised that a motivated and well-trained teaching staff is a prerequisite for quality education, and that this can only be realized through improving the status, quality, management and professional development of teachers.² In addition, the MoE must ensure that teachers have access to ongoing continuous professional development in collaboration with relevant ministries. The NESP also requires the MoE to establish a system of quality assurance for every level of education, including for teacher education, to ensure that quality teaching translates into meaningful student learning outcomes.³ While providing technical support (professional) trainings, the training level have to be adjusted with the trainees. When the participants' level is not adjusted, the content and output of the training cannot be resulted as expected.

Findings

Monastic education is a distinct and traditional educational system in Myanmar with a long history, where schools are operated by monks or nuns to provide basic literacy skills to any children with school meal plan. At present, they provide basic education in accordance with the national curriculum designed by the MoE and their funding is mainly based upon individual and community contributions.

Many monastic schools operate as boarding schools for those who have difficulty to attend school daily from their places for various reasons. The Ministry of Religious Affairs and Culture (MoRAC), the Ministry of Education (MoE), and the National Sangha Mahar Nayaka Committee comprise a tripartite monitoring body named Monastic Education Central Supervisory Committee for governance of monastic education. While these three entities are responsible for the success of the monastic education system, it actually works with little coordination with each other upon the completion of quality basic education by all children under monastic education. Through the extension of government budget provision to include the

¹ Personal Interviews, FGDs with monastic school teachers, [18. 12. 2020].

² National Education Strategic Plan 2016- 2021, NESP, Ministry of Education, 2016, p. 140.

³ Ibid, p. 141.

monastic education system, the MoE provides textbooks, exercise books and pencils, school grants for infrastructure, as well as salary stipends. But it still demands concerning provision of suitable exercise books, infrastructure, school-meals and adequate salary stipends.

Recommendations

To effectively implement quality basic education by monastic education, there would be a minimum standard qualification to become a monastic school teacher as well as provision of teacher salaries identical in amount to those in government public schools. With no formal standard for teacher recruitment, there is a need for a uniform formal recruitment policy that ensures both quality education and retention of staff that can foster sustainability. There is also a need to undertake capacity development training for each and every teacher in any monastic school level to enhance their teaching profession as well as improve knowledge on particular subjects. Through capacity development training, monastic school teachers should have routes to certification and pathways for their professional development.

The unique features of monastic schools include school feeding programmes and the option of students. While all government public schools are opened solely for day students, the government should develop a policy to extend support and funding aims to cover school meal programmes in monastic schools. There is also a need to strengthen the capacity of Tripartite body and also to form a representative body under the Department of Basic Education (DBE) of the MoE to strengthen co-ordination between concerned government departments and the monastic schools.

To expand access to basic education without barriers and improve completion rates of basic education, the recognition level of monastic schools to higher-level should be extended with scrutiny so that every child including novices and nuns under monastic education can accomplish their basic education under the monastic education system without any barrier. Cooperation needs to be strengthened between the MoRAC and the MoE concerning in such matters as teacher training, quality assurance and professional development of teachers, performance standards for teaching and learning, developing curriculum, school management and assessment, and infrastructure development.

Conclusion

Monastic education can be recognized as a system to achieve basic and all-inclusive education for all school-age children especially those from marginalized backgrounds. It can also be identified as complementary education system in Myanmar to get basic education by all. This research identifies the challenges faced by monastery schools providing basic education and its outcomes will contribute to make better cooperation between the stakeholders for the progressive development of monastic education system in Myanmar and to the implementation of basic education reform under NESP by reducing barriers and promoting collaboration between different stakeholders. Eventually, strengthening collaboration of concerned government departments particularly between MoE and MoRAC will increase the accessibility of quality basic education for every child in Myanmar with the support of monastic schools.

Acknowledgements

We would like to acknowledge to Dr Khin Phone Myint Kyu, Professor/Head of Department of Law, University of Yangon for giving a chance to submit this research paper. We would like to express sincere gratitude to Dr Daw Than Nwe, Professor (Retd.) of Department of Law, University of Yangon for her encouragement to do the research. We would like to express thanks to Dr Thi Thi Lwin, Professor/Head of Department of Law, East Yangon University for sharing personal experiences while conducting this paper. We also would like to show our deepest thanks to key informants including principal monks and nuns, monastic school teachers, township education officers from three townships in Yangon for providing necessary and precious information about the study. Last but not the least, we owe gratitude to the Myanmar Academy of Arts and Science for supporting to the submission of this paper.

References

Conventions and General Comments

1. Convention on the Rights of the Child, UN, 1990.
2. General Comment No. 13 of Committee on Economic, Social and Cultural Rights, UN, 1999.
3. International Covenant on Economic, Social, and Cultural Rights, UN, 1966.
4. Universal Declaration of Human Rights, UN, 1948.

Laws and Rules

1. Basic Education Law, Pyidaungsu Hluttaw Law No. 34/ 2019.
2. Child Rights Law, Pyidaungsu Hluttaw Law No. 2/ 2019.
3. Constitution of the Republic of the Union of Myanmar, 2008.
4. National Education Law, Pyidaungsu Hluttaw Law No. 41/ 2014.
5. Rules for Monastic Education Schools, State Sangha Mahanayaka Committee, 1994.

Books and Reports

1. National Education Strategic Plan 2016- 2021, Ministry of Education, 2016.
2. Mid Term Review of the National Education Strategic Plan 2016- 2021, NESP MTR Team, Nov 2019, Revised January 2020.
3. Myanmar Education Consortium, Situational Analysis of the Monastic Education System in Myanmar, Myanmar, Final Report, July. 2005.
4. Myanmar Statistical Yearbook, Ministry of Planning and Finance, Myanmar, 2019.

Academic Journal and Research papers

1. Arunsutalangkarn, Phrakru. "Buddhism and Education in Thai Society." *Online Submission* 2.1 (2016): 8-16.
2. Eleven Newspaper, 15.3.2019, <https://news-eleven.com/article/90716>
3. Lall, Marie. Myanmar's Education Reforms: A pathway to social justice? UCL Press, 2021.
4. Lwin, Ei Ei. Monastic Education in Myanmar (1300–1750). Diss. MERAL Portal, 2020.
5. Naing, U. Thein Than. "A Study of Monastic and Nunnery Education Schools in Thanlyin Township." (2017).
6. Tin, Ohnmar, and E. Stenning. "Situation Analysis of the Monastic Education System in Myanmar Final Report." (2015).

Links

1. Myanmar Information Management Unit (MIMU)
<http://themimu.info/monastic-education-dashboard> (latest access on 15 Jan 2022)