



**RELATION BETWEEN MONASTIC EDUCATION AND MODERNIST EDUCATION
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Babasaheb Bhimrao Ambedkar University, Lucknow (U.P.) India.****ABSTRACT**

This article mainly focuses on the concept of Theravada Buddhist monastic education and Modern educations. Citizens of Myanmar started their learning at monastic education under the management of Buddhist monks. Parents and guardians sent their offspring to monastic schools for learning literature and Buddhism as well as public ethics lectured by members of the Sangha. Monasteries were the most successful education centers which taught not only reading and writing but also gave moral lessons to Myanmar boys Education in Myanmar during the reign of Myanmar Kings was carried on almost entirely by the monks. During the Bagan period, Anawratha tried to get Tripitaka which became the big textbook for monastic education. The monastic school not only took care of the boy's physical, mental and moral well-being, but also prepared him to face his problems. Thus, monastic education in Myanmar was largely religious and ethical. The Teaching of Buddha was the main text. Throughout the period of Bagan dynasty, the monasteries were considered as literary banks or universities for the native people. Under the Kings of Pinya, Inwa, Sagaing, Taungoo and Nyaungyan, many learned Sayadaws appeared and these Sayadaws were presumed to have revived the system of monastic education. During the period from 11th to 21st centuries, monastic education schools is like a private school. The teaching method and it became more particular and developed than that of Bagan period. Products of monastic schools were in high regard and respected as literati. Moreover, monastic education was the only form of education for centuries, which played a major role in fostering basic literacy among the people. Thus, the monastic education has been noted as a fruitful outcome for Myanmar people during the period under surveying. The main study of aim and objective of this topic is to become more development than that of Bagan period.

**KEYWORDS:** Monastic, Education and period.**INTRODUCTION**

In Myanmar, education was provided through traditional monastic institutions that were founded in Buddhism. The majority of education was provided by Buddhist monks in the monasteries under the rule of the Myanmar kings. Everyone, starting with the six and seven-year-old children sent to the village monasteries to learn a basic education in traditional Buddhism. The most effective educational institutions were monasteries, which taught not only reading and writing Myanmar boys but also gave moral precepts in addition to Under the Myanmar Kings, the majority of children were literate due to their monastery education. This essay explores the ways in which the monastic education system was

revitalized in Myanmar during the Pinya, Sagaing, and Inwa periods and the Nyaungyan Period. It also examines the individuals who were instrumental in the advancement of monastic education. This article aims to both fulfill and update the previous monastic education claims.

EDUCATION AT MONASTERIES (1300-1360)

In Myanmar, monastic education has existed for as long as Buddhism. In ancient times, Myanmar's national education system was supplied by the monks. Buddhist families sent all of their sons to the monastery when they were six or seven years old, where they received religious instruction and reading and writing instruction. Put another way, all of the monks' monasteries served as schools in Myanmar, offering a wide range of academic programs. The most effective educational institutions were monasteries, which taught boys in Myanmar moral lessons in addition to reading and writing. The majority of monastic education was moral and religious. Students received free education, free meals at monasteries, and free education regardless of their race, religion, faith, gender, or parental position. Even Myanmar kings studied their younger days. *Mangala Sutta* prescribed social and moral obligations of all human being to observe and perform regardless of their religion, race, creed, birth and social status and civic duties to abide by Monastic schools. This *Sutta* was taught as a basic manual for morals and civics which all pupils have to understand and learn by heart. So that they use it as guide throughout their life. In the monastic schools, students were classified according to the lessons they had covered. The *Mangala Sutta* is one division of Buddhist Scriptures comprising thirty-eight Noble Blessing which bring about-peace and happiness or beatitudes¹. These important blessings were read by boy as soon as he had mastered the rudiments of reading.²

The long and firm tradition of education accounted for the prevalence of high literacy rate in the country. Thus, the system of education of Myanmar Kings was entirely dependent on the wish and at the disposal and discretion of Buddhist teacher monks, who had two objects in mind: 1. to perpetuate the Teachings of the Buddha, 2. to inculcate the people with teaching practice and Buddhist way of life. The monastic school not only took care of the boy's physical, mental and moral well-being, but also prepare him to face his problems. Moral Education was prescribing in every monastery. It was taught not only in the schools but also in the monastery. In fact, moral education was formally taught and the monastery by monks. It was taught not only facts and knowledge in the lessons but also thoughts, opinions, moral codes, and dignity to the students, with reference to Buddha's *Jataka* stories. ³The teaching of Buddha were the main texts, which children learnt by heart. The monks were revered for their learning, and their advice was sought for all kinds of everyday problems.

After the downfall of Bagan Empire, Myinsaing, Pinya and Sagaing Kingdom came into existence contemporarily. Among them the most organized and the most United Kingdom was Pinya built in 1312 and known as the period of Pinya in Myanmar history.⁴ Pinya period was growth and progress of the Buddhist Sasana when the Buddhist monks took up the task of teaching and learning Buddhist literature. The intellectuals and the learned Sayadaws from Bagan came together after the ruin of the kingdom at Pinya, Sagaing and Inwa. Pinya period was growth and progress of the Buddhist *Sasana* when the Buddhist monks took up the task of teaching and learning Buddhist literature. The intellectuals and the learned *Sayadaws* from Bagan came together after the ruin of the kingdom at Pinya, Sagaing and Inwa⁵ In the period of Pinya there were many Sayadaw, famed and note for Buddhist scriptures such as *Nyanadhaza*, note for Buddhist philosophy, *Shin Gunabirama* noted for five books of *Vinaya*, *Shin Adissaransi*, *Shin Sudhamma lankara*, *Shin Varapitta*, *Shin. Sriponnavasi*, *Shin Nagita* who compiled the work on minor etymology and *Suetwinpyit Sayada*. These *Sayadaws* were presumed to have revived the system of monastic education free of charge, to those who wished to learn, rich or poor. These monasteries took upon themselves the task of the food and shelter of the pupils or students. During the reign of King Uzana the son of Pinya Tasishin Sihasu, big monasteries were built for the learned, and the teaching center (*Sarthin Teik*) consisting of seven building of Saga wood. It was a very famous *Sarthin Teik* where the Buddhist Texts and scriptures were taught by the accomplished elderly members of *Sangha*. They were well versed in Buddhist literature. These seven monasteries

were called the seven Saga wood. This monastic establishment was grand and great edifice surrounded by six supporting monasteries. They were:

1. One monastery *Cammaka*
2. One monastery *Weluwun*
3. One monastery named *Zetawan Kyaung*
4. One monastery name *Kalar Kyaung*
5. One monastery named *Shwe Kyaung*
6. One monastery named *Einnim Kyaung*
7. One monastery named *Ton Chwan Kyaung*

Myanmar language. It seems that both languages were used in teaching at the monasteries. It can be said that the monastic education emphasized the teaching of the three Pitaka (Sutta, Vinaya, Abhidhamma).⁶ Therefore in the Pinya period, the member of Buddhist ordered mainly taught the Buddhist text in Pali and Myanmar, whereas the Araññavasi monks lived as forest dweller and known as Araññavasi sect took the reasonability for monastic education concerning with secularism to the people.⁷ The learners of Gāmaṇvāsi pwe kyaung (monasteries) were the princes, the royal relatives, the son, and daughters of ordinary people. During that period the pwe kyaung grew like great universities where branches of literacy knowledge such as history, code of law, were taught as well as strategy, martial art and etc. These monasteries began to teach astronomy and astrology, medicine, horsemanship, swordsmanship, archery, arts and crafts, boxing, music and dancing.

After studying at these monasteries, the students continued to learn other knowledge at their surroundings. Myinsaing Nasishin himself composed two Marshal Songs for shield dance after studying at pwe kyaung. King Ngasishin conferred the title of Sirimahacaturangabala on the wise writer, a native of Pyay Township. He was famous writer of not only Pitaka but also books on Buddhist literature. He also wrote *Loka Niti kyan* (book on social morale) in Pali verse. He presented full explanation on the philosophy of monastic education in this book. As the minister Caturangabala was accomplished in Magada and Sanskrit he composed great Self-commencing Dictionary in Magada language in the reign of King Ngasishin Kyaw Swar. Thus, the education which started in Bagan era, improved through Pinya, Inwa and Sagaing era and flourished in Inwa era. It said that he was the descendant of Gamvasi pwe Kyaung).⁸

MODERNIST EDUCATION -1962-2022

During the period from 1962 to 1988, monastic education schools and private schools were closed for various reasons. But monastic education schools were allowed to reopen in 1992 to run them under the curriculum adopted by the Ministry of Education.

Those monastic education schools approved by the 2014 national education law are under the joint management of the Ministry of Religious Affairs and Culture and the Ministry of Education.

In the 2020-21 academic year, 1,489 monastic education schools including 797 primary schools, 589 post-primary schools, 101 middle schools and 26 high schools were allowed to be opened in regions and states including those from the Nay Pyi Taw Council Area under the supervision of the monastic education supervisory central committee. The number of students at the monastic education schools in the Mandalay Region was top on the chart, followed by those from Yangon and Sagaing regions. These schools restrict the disciplines and morals of the students but face weakness as a lesser contribution to the academic measures depending on the donated cash.

Moreover, teachers from monastic education schools did not have recognition for their qualifications and capacity. However, monastic education schools have been contributing much to Myanmar's education system in successive eras. Hence, it is necessary to assist these schools. As of the 2021-22 academic year, monthly cash assistance for primary assistance teachers was extended to K57,000, up from K43,000, for post-primary and junior assistance teacher K64,500, up from K43,000, and senior assistant teacher K70,500, up from K47,000 per month. The government arranges refresher

courses, child-centred teaching and administration for the teachers from the monastic education schools. Monastic education schools create learning opportunities for school-age children from both urban and rural areas to pursue education in accord with the theme: 'to attend schools for every school-age child' while preserving the traditions and customs without opposing the education policy of the Ministry of Education. Buddhist monks have been playing a key role in the education sector of Myanmar in successive eras. It is because those who learned education in the monastic education led the various sectors of the country including politics, economic, military and social affairs until today.

CONCLUSION

There were many learned Sayadaws, famed and noted in the Buddhist scriptures during the period under surveying. Big monasteries were built for the learning, and teaching. There was much improvement in Myanmar language and some books were written in Pali explanation. The age of Inwa was long period of peace and prosperity and saw the golden age of the Buddhist literature. Prominent learned Sayadaws were arose who famous in Myanmar literature. The principle of education can be found in their work of literature. Because of their effort Myanmar grew along with the monastic education.

¹ Khin Maung Kyi, U, "A survey of the History of Education in Burma before the British Conquest and after" JBRS, Xlvi, ii, Dec,1963,11

² Toe Hla, Dr, Mranmar kyanwatsikka Nhan Luthanbhui, Yangon, 2005, 59. (Hereafter cited as Maranmar kyanwastikka.

³ Oo Htay, The study of Moral Education In secondary level, Yangon Institute of the education, 2005- 2006, 12 (Hereafter cited as Moral Education))

⁴ Thabyan, U, History of Education in Myanmar, Yangon, Range Press 1972 80-81 (Hereafter cited as History of Education

⁵ Tun Pe, U, Introduction to Myanmar, Yangon Kyaw Winswe Press 1976,144 (Hereafter cited as Introduction to Myanmar

⁶ Ibid, 96-97

⁷Yangon University of Foreign Languages Research Journal 2020, Vol. 11, No. 2

⁸ Tun Pe, U, Introduction to Myanmar, Yangon, Kyaw Win Swe Press, 1976,106