

การทำทนายต่อสิทธิด้านการศึกษาในพม่า: บทบาทของภาคประชาสังคมและโรงเรียนวัด



น.ส. แชนดาร์ จอว์

ศูนย์วิทยทรัพยากร
จุฬาลงกรณ์มหาวิทยาลัย

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

สาขาวิชาการพัฒนาระหว่างประเทศ

คณะรัฐศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย

ปีการศึกษา 2552

ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

CHALLENGES TO THE RIGHTS TO EDUCATION IN MYANMAR: THE ROLES
OF CIVIL SOCIETY AND MONASTIC SCHOOLS

Ms. Sandar Kyaw

ศูนย์วิทยทรัพยากร
จุฬาลงกรณ์มหาวิทยาลัย

A Thesis Submitted in Partial Fulfillment of the Requirements
for the Degree of Mater of Arts Program in International Development Studies

Faculty of Political Science
Chulalongkorn University

Academic year 2009

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Thesis title CHALLENGES TO THE RIGHTS TO EDUCATION
IN MYANMAR: THE ROLES OF CIVIL SOCIETY
AND MONASTIC SCHOOLS


By Ms. Sandar Kyaw

Field of Study International Development Studies

Thesis advisor Michael George Hayes, Ph.D.


Thesis Co-advisor Naruemon Thabchumpon, Ph.D.

Accepted by the Faculty of Political Science, Chulalongkorn University in
Partial Fulfillment of the Requirements for the Master's Degree.

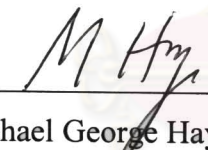


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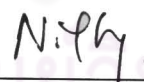
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(Assistant Professor Niti Pawakapan, Ph.D.)



Thesis Advisor
(Michael George Hayes, Ph.D.)



Thesis Co-Advisor
(Naruemon Thabchumpon, Ph.D.)



External Examiner
(Philippe Doney, Ph.D.)

แซนคาร์ จอร์วี่: การท้าทายต่อสิทธิด้านการศึกษาในพม่า: บทบาทของภาคประชาสังคมและโรงเรียนวัด(CHALLENGES TO THE RIGHTS TO EDUCATION IN MYANMAR: THE ROLES OF CIVIL SOCIETY AND MONASTIC SCHOOLS) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: Michael George Hayes, Ph.D., อ.ที่ปรึกษาวิทยานิพนธ์ร่วม: ดร.นฤมล ทับจุมพล, 77หน้า.

ถึงแม้ว่าระบบการศึกษาของประเทศพม่าจะถูกตั้งคำถามในแง่ของการเข้าถึงและคุณภาพ การศึกษาก็ยังถือว่าเป็นสิ่งที่ชาวพม่าให้ความสำคัญ ดังนั้นองค์กรพัฒนาสังคมหลายองค์กรจึงยื่นมือเข้ามาช่วยเหลือเมื่อประเทศมีอัตราการเลิกเรียนกลางคันก่อนที่จะจบการศึกษาในระดับชั้นประถมถึงมัธยมศึกษา นอกจากนี้ความช่วยเหลือจากองค์กรเหล่านี้ โรงเรียนวัดยังมีบทบาทสำคัญในการให้การศึกษาในสังคมพม่าเช่นกัน

จุดประสงค์หลักของการศึกษานี้คือการวิเคราะห์กิจกรรมของภาคประชาสังคมที่พยายามจะบรรลุเป้าหมายในสิทธิในการศึกษาของประเทศพม่า งานวิจัยนี้ได้เก็บข้อมูลจากโรงเรียนวัดพาว คอว์ อู และโรงเรียนวัด โอบิ ในเมืองมัณฑะเลย์ โดยใช้แบบสอบถามถึงโครงสร้างปลายเปิดและมีกลุ่มผู้ถูกสัมภาษณ์ 69 คน

การศึกษานี้พบปัจจัยเชิงบวกและลบต่อองค์กรภาคประชาสังคมหากองค์กรต้องการบรรลุเป้าหมายในสิทธิในการศึกษา ในแง่ของปัจจัยเชิงบวกโดยเฉพาะการมองเห็นความสำคัญของโรงเรียนวัดในการให้ความร่วมมือกับองค์กรภาคประชาสังคม และการเริ่มใช้ระบบการเรียนรู้ที่นักเรียนเป็นศูนย์กลางเพื่อผลประโยชน์ของนักเรียน

อย่างไรก็ตาม การศึกษานี้ยังพบว่าปัญหาการขาดแคลนทรัพยากรครูและการขาดการสนับสนุนจากรัฐบาล รวมไปถึงการขาดแคลนองค์ความรู้ในเรื่องระบบการเรียนรู้ที่นักเรียนเป็นศูนย์กลาง ส่งผลให้รัฐบาลออกนโยบายที่ไม่เอื้อต่อการประกอบกิจการของโรงเรียนวัด ซึ่งเป็นการชี้ให้เห็นอุปสรรคในการบรรลุเป้าหมายในสิทธิในการศึกษาในประเทศพม่า

สาขาวิชา การพัฒนาระหว่างประเทศ

ปีการศึกษา: 2009

ลายมือชื่อนิติสด : _____

ลายมือชื่ออ.ที่ปรึกษาวิทยานิพนธ์หลัก _____

ลายมือชื่ออ.ที่ปรึกษาวิทยานิพนธ์ร่วม: _____

Hayes

M Hayes

N. Ge.

#5181005024: MAJOR INTERNATIONAL DEVELOPMENT STUDIES
 KEYWORDS: RIGHTS TO EDUCATION/CIVIL SOCIETY/MONASTIC
 SCHOOLS/CHILD CENTERED APPROACH

SANDAR KYAW: CHALLENGES TO THE RIGHTS TO EDUCATION IN
 MYANMAR: THE ROLES OF CIVIL SOCIETY AND MONASTIC
 SCHOOLS

THESIS ADVISOR: MICHAEL GEORGE HAYES, Ph.D.

THESIS CO-ADVISOR: NARUEMON THABCHUMPON, Ph.D., 77 p.

Although the Myanmar education system has been continuously deteriorated in terms of accessibility and quality, education still remains as one of the first priorities for the people. As a result, when a high dropout rate—before the students finish their education in primary schools—is approximately at 50 percent, several non-profit and civil society organizations have been bridging the gap of accessibility and quality in education. Along with the organizations, monastic schools play an important role in providing education as well. The main objective of the study is to analyze the civil society activities trying to meet the Right to Education in Myanmar.

The research is conducted at two schools: *Phaung Daw Oo* and *Oo Bo* Monastic schools in Aung Mye Tha Zan Township of Mandalay (central Myanmar), where the semi-structured open questions were used and 69 subjects were interviewed. The study finds influential factors having both positive and negative ways for the civil society organizations to implement the Right to Education. In terms of the positive factors, particularly, the recognition of the monastic schools makes better implementation for civil society organizations and monastic schools so that they can fulfill the right to access to education. The Child Centered Approach and its methodology are currently being introduced in the country to accomplish the best interest of the children.

Nonetheless, a number of challenges are also found in the study. There is resource constraint in term of teacher capacity and support and the lack of infrastructures and resources. As well, insufficient capacity, lack of knowledge on the Right to Education, and the wrong conceptualization on Child Centered Approach stimulate the government to issue policies restricting the activities of monastic schools. That points out the barrier preventing the country to meet the Right to Education since the monastic schools are there for ensuring the access to education to the Myanmar children.

The study concludes that although there are a number of influential factors, they are associated with challenges that can be conquered if the government is willing to improve its policies on education.

Field of Study: International
 Development Studies
 Academic Year: 2009

Student's Signature: _____

Sandar Kyaw

Advisor's Signature: _____

Michael George Hayes

Co-advisor's Signature: _____

Naruemon Thabchumpun

ACKNOWLEDGEMENTS

I am exceedingly indebted to my thesis major supervisor Dr. Mike Hayes, Office of Human Rights, Mahidol University, Co-supervisor Dr. Naruemon Thabchumpon, MAIDS Director, Chulalongkorn University, Chairperson Dr. Niti Pawakapan, Department of Sociology, Chulalongkorn University and external committee member Dr. Philippe Doneys, Gender & Development Studies, Asian Institute of Technology. My sincere gratitude and appreciation go to all teachers in MAIDS program.

I would like to thank everyone from Heinrich Böell Foundation for granting me not only for scholarship but also for moral support to study in the MAIDS program at Chulalongkorn University. I would like to thank all of my friends and the staffs who support in my study.

I would like to express my gratitude to Country Coordinator Daw Kyi Kyi Soe (Pestolozzi Children's Foundation) for giving me a chance to conduct the data collection at her project sites in Mandalay. Beside, I would like to appreciate their great hospitality and assistance from Sayadaw of *Phaung Daw Oo* Monastic School and *Oo Bo* Monastic School staff.

My deepest regards and strong appreciation go to those who I have interviewed in Yangon and Mandalay. Last but not the least, I offer my regards to all of those who supported me in any respect during the process of my research.

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ABBREVIATIONS

AAR	Association of Aid and Relief (Japan)
ADRA	Adventist Development & Relief Agency
AFXB	Association Francois-Xavier Bagnoud Myanmar
AMDA	Association of Medical doctor of Asia
CBO	Community Based Organization
CRC	Child Right Convention
DFID	Department For International Development (UK)
EMDH	Enfants du Monde – Droits de l’Homme
ESCAP	United Nations Economic and Social Commission for Asia and the Pacific
FDC	First Development Class
GCE	General Certificate of Education
GDP	Gross Domestic Product
IIFWP	Inter religious and international Federation for World Peace
INGO	International Non-Government Organization
JICA	Japan International Cooperation Agency
JOICFP	Japanese Organization for International Cooperation in Family Planning
NBR	National Bureau of Asian Research
LNGO	Local Non-Government Organization
MERD	Myanmar Education Research Bureau
OHCHR	Office of the High Commissioner for Human Rights
OISCA	The Organization for Industrial Spiritual and Cultural Advancement- International
PCF	Pestalozzi Children’s Foundation
PDO	Phaund Daw Oo
RBA	Rights-based Approach
SEAMEO RIHED	SEAMEO Restructing in Higher Education
SYN	Saetanar
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children’s Fund
WHO	World Health Education
YWCA	Young Women’s Christian Association

CHAPTER I

INTRODUCTION

Myanmar people's historic struggle to change the country from socialism to a genuine multiparty democracy respecting human rights and rule of laws has been brutally cracked down by the Myanmar military which has controlled the state power since 1988. Since then, the international community has consistently condemned the military government's massive human rights violations such as the 2003 Depayin incident and the Buddhist monk-led peaceful demonstrations in September 2007, and took diplomatic and economic sanctions on them for their inhumane treatment towards their own citizens. Despite different schools of thoughts in terms of their approaches on Myanmar issue, the international community—mainly the United Nations, the United States, the European Union and the Association of Southeast Asian Nations—had a common position to support for the country's peaceful transition to democracy and development throughout the past twenty years.

However, the world hasn't seen a tangible progress in these two areas—democracy and development. On the one hand, the international community witnessed the government's constant denial to seeking a peaceful solution to the current political stalemate through a meaningful, all-inclusive political dialogue for the national reconciliation. On the other hand, they saw the regime's incompetency, corruptive bureaucracy, unbelievable negligence on the well-being of the people resulting in the society facing humanitarian crises such as the epidemic diseases of HIV/AIDS, malaria and tuberculosis, high child mortality rate and malnutrition, a countrywide deepening issue of poverty and its consequent massive irregular migration into neighboring countries, and the issues of refugee and internally displaced persons associated with the decade-long ethnic armed conflicts in the border areas. The country's humanitarian crisis has reached to the point that the civil society organizations both internationally and locally can't wait for a political solution to help the poor people of Burma, especially the children.

Since Burma/Myanmar became one of the poorest countries¹ in the world categorized by the United Nation in 1987, the country has successively faced the economic decline, resulting in failure of the state sectors especially in taking care of the public health and education while poverty is deepening nationwide. In the Human Development Report of the United Nation Development Program (2007-2008), Burma ranked 135 out of 179 with only 1.2 percent of GDP in investing in the country's education sector. Due to the minimum spending on the basic needs of the education sector, civil society organizations has stepped in the education sector in recent years and Buddhist monasteries throughout the country have played a major role by opening schools in their monastery compounds to provide basic education to the disadvantaged children who have little access to formal education (UNDP,2008).

Monastic schools were traditionally run as educational institutions before British colonial period and also have been played an important institution for non-formal education countrywide to date. It's a huge opportunity for the poor citizens who are living in suburban and rural areas and have lesser possibility to send their children to state-run institutions. With this need and country's poverty, the monastic schools play a major role as civil society organizations in many rural areas.

This research is the empirical study of the important roles of monastic schools and civil society organizations conducted in Aung Mye Thazan Township in Mandalay, the former capital of the ancient Myanmar Kings, located in the middle of the country. The research found out the influential factors as well as challenges to meet the right to education for the children in Myanmar.

¹ The UN classifies countries as "least developed" based on three criteria: (1) annual gross domestic product (GDP) below \$900 per capita; (2) quality of life, based on life expectancy at birth, per capita calorie intake, primary and secondary school enrollment rates, and adult literacy; and (3) economic vulnerability, based on instability of agricultural productions and exports, inadequate diversification, and economic smallness. Half or more of the population in the 50 least developed countries listed above are estimated to live at or below the absolute poverty line of U.S. \$1 per day.

1.1 Background of the Study

The name “Burma” has been in use since the time of British colonial rule. However, staging a military coup in 1988, the military government officially changed the English translations of many colonial-era names, including the name of the country, to "Myanmar" in 1989. Myanmar is a country of 135 diverse minorities with the population of estimated 48.1 million² and bordering with Thailand, Laos, China, India and Bangladesh. The majority is Myanmar who shares about 69 percent of population and the official language is Myanmar (UNESCO, 2006). It was also known as the rice bowl and one of the richest countries in the South East Asia region at the time of independence in 1948. Under the Military rule since 1962, Myanmar experienced almost incessant arm conflicts, violations of Human Rights and fundamental freedom. Apart from these conflicts, the government’s failure to recognize the result of the 1990 election in which National League for Democracy led by Aung San Suu Kyi, Noble Peace Prize winner won a landslide victory drove the country into isolation from the international community.

The self-isolation has endured poverty in nearly five decades. Regardless of its plentiful natural resources such as oil, minerals, woods, gems, natural gases and etc. Myanmar can’t escape from the status of the less developed country. Now, Myanmar is one of the poorest countries in the world with about 30% of the population, or 16 million people are living below the poverty line and the average household spends nearly three-quarter of its incomes on food.³ According to economic freedom index 2009 of the Wall Street Journal, Myanmar now becomes the forth worst country in economy, ranking 40 out of 41 in the Asia Pacific Region and resulting in 10.2 percent of unemployment rate. To these sequences, the government expenditure has become reduced.⁴

² CIA Fact Book

³ Kirkwood (2009) what to do for Burma’s children?

⁴ Burma’s economic freedom score is 37.7, making its economy the fourth worst in the 2009 *Index*. Its score is 1.8 points lower than last year as a result of worsened monetary stability and property rights.

With this poverty, the State Peace and Development Council is committed to the UN's Millennium Development Goals for the period 2001 to 2015 aiming at *"building up a country into a modern, developed, self sufficient and self reliant nation with a balance economy"* (DFID, 2006). However, the government spending on the education has been very low within successive years of a decade as 0.3 in 1999⁵ and 0.4 in 2007.⁶ Nevertheless, the expenditure on education dramatically rises to 1.2 percent in 2009.⁷ Although the statistic data are not reliable, in the early 2000s, the government spent only US\$ 1.42 per student per year to educate Myanmar's youth (Htoo, 2001).

On the other hand, some level of development in building roads, bridges, airports, dams and dozens of infrastructure have been completed. However, the important issue of quality education which can be seen as a tool for human capital creation for sustainable development of the country is far left behind and Asia Development Bank said: "Myanmar is losing ground in its attempt to achieve the Millennium Development Goal which targets on education, health and poverty (Parker, 2006).

1.2 Statement of Research Problem

The government of Myanmar has signed the Convention on the Right of the Child in 1991⁸ and obliges to provide the compulsory and free primary education for all children in the country. After two years becoming a state party to Child Right Convention (CRC), the Myanmar government enacts the Child Law which is aiming to implement the child rights recognized in the CRC.

Burma is ranked 40th out of 41 countries in the Asia-Pacific region, and its overall score is much lower than the regional average.

⁵ UNESCO country report 2006

⁶ Retrieved on June 24,2007 from www.burmadigest.org.uk

⁷ CIA – The World Fact Book - Burma

⁸ Retrieved from Office of the High Commissioner for Human Right
<http://www.unhchr.ch/html/menu2/6/crc/treaties/status-crc.htm>

Although primary education is compulsory according to the constitution of Myanmar, only 71% of the primary school level population enrolls the schools in 2006 and 408,000 boys and 374,000 girls drop out before finishing the primary education.⁹ It was reconfirmed by the UNESCO's country report saying that “a significant and increasing problem of drop out rate- about 750,000 children drop out of primary school each year with overwhelming majority in rural areas. The main reasons are economic hardship, access to education and quality of education. According to the director of Save the Children in Myanmar's paper for the National Bureau of Asian Research (NBR), the government is under-investing in public services for children and a quarter of its budget goes to military which is eight times of its spend on health care and about more than one and a half times of its spends on health and education in combination. Only three out of four children in the country enter primary school and only two out of five complete the full five years. In other words, only 30% of Burmese children get proper primary schooling.¹⁰ In addition, the strategic paper of European Commission (2007: 16) mentioned that approximately more than 50% of children drop out of school before the end of primary education and the primary reason is the economic hardship.

This consequence will lead those children to the risk of child labor, physical and mental exploitation, trafficking and taking care of the siblings. Another challenge is linguistic diversity among minority ethnic areas where all the schools are conducting in Myanmar language which is recognized as an official language. According to Dr Thein Lwin, director of the Teacher Training Center for Burmese Teachers based in Chaing Mai and his group's survey on the practice of Myanmar language in the ethnic areas, some students cannot speak or write till they reach to nine grades. That forces the ethnic students to learn Myanmar language as an extra subject, so that they can follow the lessons at school. It also lessens the students' motivations to attend the classes. (Lwin, Barnabas and Lung, 2001: 91)

⁹ World Development Indicators 2006

¹⁰ ICG Humanitarian assistance report, at p. 9.

Another fact is that the government education system is practicing continuous learning which means no fail system. The students faced difficulties when they reach to secondary level which makes them discourage to continue the education as they found out they cannot follow the lessons.

The government's national plan remains unaccomplished because it focuses mostly on the construction of more primary schools, whereas the key areas are education funds increment, training programs, textbooks, teachers' income and benefits and the drop-out rate need to be addressed. According to the country report of UNESCO, only 60%¹¹ of teachers are qualified to teach in school and only 27.7% of among those are degree holders.¹²

As the education sector is very poor with the results of a high dropout rate, accessibility and quality of the education, the situation persuaded the international and local organizations to strive for the improvement of education in Myanmar. However, in 2007, Myanmar received \$ 147 million in foreign aid which is one of the lowest rates anywhere in the world, less than \$3 for each student.¹³ Some organizations are working for the right to education in Myanmar with the goal of Education for All. Some are charity organizations which include INGOs, LNGOs and Faith Based Organizations and CBOs. Among them, monastic schools are the only channel which is allowed to bridge with formal education system. However, in her article of the *Reemergence of Civil Society in the Areas of State Weakness*, Lorch points out that there are extremely few number of international organizations having contact with the monastic schools although they are the most important non-state education service provider and there is no institutional cooperation between donors and the civil society actors in the field of education.

For this reason, I would like to find out the challenges of civil society and monastic schools in meeting the Right to Education in Myanmar although it is clear

¹¹ UNESCO Country Report 2006

¹² World Development Indicators 2006

¹³ Kirkwood (2009)

that government is the primary responsible for Right to Education as committed in its new constitution approved in May 2008.

1.3 Objectives of the Research

- To analyze the activities of civil society in meeting the Right to Education.
- To determine the influential factors and challenges to meet the Right to Education.
- To analyze the value added in meeting Right to Education and linking this to the rights based approach to education.

1.4 Research Question

- What are the influential factors and challenges for the civil society organizations meeting the Rights to Education?

1.5 Ethical Issues

The ethical issue is carefully considered to conduct research in Myanmar due to the sensitive political situation. The semi structure interviews and focus group discussion were undertaken due to their agreement and enthusiasm to participate and freedom of withdrawal. The data were collected from the UN, INGOs, NGOs, civil society organizations and faith based organizations with their permissions and their willingness to participate.

1.6 Significance of the Research

There has not been found in academic research on this issue so far. Hence, the significance of the research will highlight the challenges and influential factors to meet the Right to Education. It will also give better understanding of how civil society organizations and monastic schools can be part of it and to consider to which

extent they can fulfill according to the authoritarian government. The main contribution of the research will be to understand more about the influential factors for Right to Education and to enhance knowledge about the rights based approach to Education which will intend to be assisted the researchers, LNGOs, INGOs and those who working in the Education sectors for the Right to Education in Myanmar.

1.7 Scope and Limitations

The study discussed challenges for meeting Right to Education in general perspective and particularly in monastic education in Myanmar. The study is mainly relied on the primary and secondary source of information. It is no need to say that Myanmar is a black hole for updated information; however, it is assured that the most recent data are included. The interview schedule and the duration of time for the interview are beyond my control.

It was intended that the research would involve the education program of two organizations in primary education. Research would be conducted on one of the Save the Children education program and one project of Pestalozzi Children's Foundation (PCF) education program on 'Access to Quality Primary Education for All' which is in Mandalay. However, I have got the response from Save the Children in Myanmar (SC) lately and I have found out that I need to intern for Save the Children for at least one month even only access for information. So my research could not be able to conduct with SC and had to exclude the organization although it is the organization has been operated for 14 years. There are not much organizations working with monastic schools in education sector in Myanmar and they are only in early stage. Again, why I choose the international non governmental organization PCF is because of its objectives to Right to Education. The organization is operating its programs since 2005 in three difference state and division. It is working with monastic schools in Mandalay, community based schools with Kachin State and Irrawaddy division. It is working with two monastic schools and which is situated in Mandalay. Why I chose the INGO whose program at Mandalay is that the city is well known for

traditional place for learning. There are 21 primary monastic schools, 10 over primary monastic schools alone in Mandalay attending 8836 students¹⁴ compared to 39 government primary schools with 19,596 students in 2009-2010 academic year.¹⁵

Now my research would now be conducted on one of the projects of PCF working for primary education in Mandalay started from 2005. I conducted the research on two monastic schools in Aung Mye Thar Zon Township, Mandalay. The researcher has to go to the monastic schools with project staff taking into account of the fact of political situation in Myanmar.¹⁶ The researcher has been investigated by the local authority through PCF project staff for the purpose of visit. Under the suspicious eyes, the author was not able to take photos of nearest school although it is beside the monastic school. However, the author managed to interview the target groups. The intention was also to analyze the existing situation of the NGO and Monastic schools are facing in terms of rights perspective and, finding out the challenges for enhancing Myanmar by supporting quality education as well as analyze value added rights based approach to education.

1.8 Research Design and Methodology

This thesis was conducted by using field research. As no research has been found on challenges for meeting right to education in Myanmar, the study tried to fill the gap by exploring how far civil society and monastic schools manage to assist to meet the right to education. Qualitative method is used to present finding and analysis for challenges to meet right to education linking with rights based approach in their learning and teaching in term of participation, accountability and

¹⁴No of monastic schools, Ministry of Religious Affairs (2007-2008) and PCF project monthly report (2009-2010)

¹⁵ Township Education Office , Mandalay

¹⁶ Aung San Su Kyi is at Trial, July is the month which had occurred the historical events such as students peaceful and demonstration protest on Yangon University Campus against “unjust university rules” on 7 July, the anniversary of the death of Bogyoke Aung San, father of democracy icon Aung San Su Kyi and there was always tight security in everywhere preventing gathering from social movement.

nondiscrimination. The principle use of qualitative information helped to obtain the challenges and opportunities. The research involves three types of qualitative methods: Literature survey, personal interviews and focus group discussions.

1.8.1 Literature Search

As the updated data could not be able to get in Myanmar, online source of information are also used. The author cited various books and papers on rights based approach on development and education, the publications from UN agencies, academic papers and articles on Myanmar and projects reports in Myanmar.

1.8.2 Personal Interviews

Interviews were made with people from different background to acquire qualitative information and were conducted in Yangon and Mandalay. The interviewees include the advisor of UNDP, Education officer of UNICEF, National Advisor of JICA and the country coordinator of PCF, the head of mission of EMDH, the researcher of Action Aids and staff of World Vision. It also includes the local nongovernmental organization (LNGO) Yinthway foundation and staff of Civil Society Initiative to religious person who is working for education sector. Parents, teachers and students are also included. Since the study is qualitative, the author used open ended questioned and sometime ask their opinions.

The interviews were made into two types. Personal interview with 14 subjects (UN agencies, INGO, LNGO and religious person) and focus group discussions with 55 subjects (parents, teachers and students) are made. Parents, teachers and students are carefully chosen and asked their consent to get qualitative information on rights based approach. All students are chosen from Grade five so that they can be able to express what they see and how they have been treated. Parents and teachers are also selected so that the author could assess triangulation.

1.9 Structure of the Thesis

This thesis is divided into five chapters. The first chapter introduces the research background about the situation of education in Myanmar. Chapter two discusses about theoretical background of Right to Education, the Education System of Myanmar and the role of civil society in Education sector. Chapter three presents the background of monastic schools in Mandalay introducing the study sites. Chapter four provides the descriptive information on activities and function of monastic schools regarding with right to education focusing on accessibility, availability, in local aspect with the analytical finding based on the right to education on availability and accessibility. Chapter five discusses and analyzes the influential factors to meet the right to education linking with the main concept of rights-based approach to education and concludes the thesis.



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CHAPTER 2

LITERATURE REVIEW

2.1 Right to Education

Right to Education has been universally recognized since Universal Declaration of Human Right in 1948 and has been enshrined in various international conventions, national constitutions and development plans. However, the right to education is denied to millions around the world including Myanmar.

Education is a human right itself and also a basic right for achieving other rights. It is also empowering right and primary vehicle for economic and social development benefiting the individuals and society as well.

It has been reaffirmed in Human Rights treaties and the United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention against Discrimination in Education (1960), the International Covenant on Economic, Social and Cultural Rights (1966) and the Convention on the Elimination of All Forms of Discrimination against Women (1981). These treaties and conventions affirmed that the aim of education is to promote personal development, strengthen respect for human rights and freedoms, enable individuals to participate effectively in a free society, and promote understanding, friendship and tolerance. It also recognizes not only access to education but also the obligation to eliminate discrimination. In addition, education is necessarily needed to fulfill economic, social and political rights.

The United Nations Convention on the Rights of the Child adopted in 1989 was signed by more than 192 countries aiming both universal access to education, right to education and good quality of education. Its article 28 say, all children have the right to good quality education and should be encouraged to go to school to the

highest level possible. To be more detail, the article is set for the basic standard of the education with reduction of dropout rate. Article 29 of CRC says, the education should help children use and develop their talents and abilities. In detail, it is about the purpose of the education which prepares children to be active in a free society and foster respect for their own cultural identity, language and values and also for the other culture background and values of others. Its purpose is to develop the respect for human rights and fundamental freedom and also the respect for children in their identity, culture and language. The schools also should help children to be responsible citizens with understanding, peace, equality of sexes, and friendship among all people. Lastly, every child has the right to receive good quality of education with quality of learning environment, teaching and learning process and materials and learning outputs. (CRC/GC/No.14)

The Convention on the Right of the Child is one of the UN documents which Myanmar signed in 1991. After two years of becoming a signatory to Child Right Convention (CRC), the Myanmar government enacted the Child Law and it's Article 20(a) says: Every child shall:

- (1) have opportunities of acquiring education
- (2) have the right to acquire free basic education (primary level) at schools opened by the State.

Its Article 20(b) mentioned that the ministry of education will implement the system of free and compulsory primary education for reducing dropout rates and making arrangement for literacy of the children to attend to schools.

Its article 18(a) also says that a mentally and physical disabled child has the right to acquire basic education or vocational education and the social welfare department shall also lay down the measure for the mentally and physically disabled children to acquire basic education which is in line with the CRC principle of non-discrimination.

Article 11 of the Chapter 1 of the new constitution of Myanmar approved in 2008 also guaranteed to develop the culture, language and literature of all national races. However, the state has the primary duty bearing that the citizens can claim their right to education and it is also the primary implementer to respect, protect and fulfill the right to education.

The World Education Forum held in Dakar in 2000 reaffirmed education as a fundamental human right underlined the importance of right-based education for all activities at national level and adopted the Dakar Framework for Action with six specific goals. Myanmar is also trying to meet the Dakar Framework which is:

- Expand early childhood care and education.
- Provide free and compulsory primary education for all.
- Promote learning and life skills for young people and adults.
- Increase adult literacy by 50 per cent, especially for women.
- Achieve gender parity by 2005 and gender equality by 2015.
- Improve the quality of education.

As Tomasevski (2004) describes, Right to Education means the precondition of access to education for all and the obligation of the State is to ensure four-fold schema: to make the education available, accessible, acceptable and adaptable.

- *available education means ensuring free and compulsory education for all children, and the manual draws attention to one of the key requirement of international human rights law, namely for governments to respect parental freedom of choice;*
- *in describing factors under accessibility, the manual prioritizes the elimination of discrimination as international human rights law mandates;*
- *acceptability refers to the current focus on the quality of education, which is addressed by summarizing those human rights standards which should apply to the processes of teaching and learning;*

- *under adaptability, the manual emphasizes the key principle of child rights, namely that education should respond and adapt to the best interests of each child. (Tomasevski, 2004)*

In order to make education to be meaningful, it must be accessible, available, acceptable and adaptable .and the framework has been use internationally for right to education and right based approach to education.

2.2 Rights-based approach to Education

Theis (2004: 28) explains right-based approach to education based on the internationally agreed human right standards and the education promotes those standards in the society. It also ensures that all children receive good quality and basic education. It is student-centered and prepares children for the challenges they face in life and help every child apply to their potential. “Quality Education” means not only about learning but also about fulfilling children health, nutritional status, well beings, safety and protection from abuse and violence. It also concerns with the children environment before and after the school.

Rights based approaches to Education guarantee the access to education, the quality of education (based on human rights values and principles) and the environment in which education is provided. However, governments cannot fulfill their obligations with regards to right-based education without the active support and engagement of parents, teachers, family members, religious communities, civil society and local politicians.

The World Summit on Social Development in Copenhagen in 1995 could collaborate between mainstream Human Right NGOs and Development NGOs. The Summit could outline the right-based approach to development which is designed to be people-centered promoting participation, equality and non-discrimination (ESCAP: 2003).

Weerelt (2001) said that “Development goal cannot be achieved without poor people participation; and the decision and process that affect their lives.” Furthermore he added that human rights provided means of empowering all people to make decisions about their own lives rather than being the passive objectives of choices made on their behalf. An appropriate right-based perspective can help to understand how law, social norms, traditional practices and institutional actions positively or negatively affect the people. Therefore, both process and practice of development will change as a result of application of right-based approach.

Ljungman (2004) analysis of need-based approach works towards outcome goals whereas right-based approach (RBA) works towards outcome and process goals. In need-based approach, empowerment is necessary to meet all need but RBA recognized that right can only be recognized with empowerment. The need-based approach focuses on manifestation of problems and immediate problems while the right-based focuses on structural problems and root causes of problems. Musembi and Cornwall (2004) and Uvin (2007) also support that need-based approach focuses on additional resources for delivery of services to marginalized groups whereas right-based approach calls for existing resources to be shared more equally and assisting the marginalized people to assert their rights to those resources (Musembi & Cornwall, 2004 and Uvin, 2007). So Musembi and Cornwall concludes that need-based motivation can be met for charitable intervention while right-based approach is on legal obligations.

Right-based approach adds a missing element to activities by enhancing the enabling environment for equitable development, by empowering people to take their own decisions. The four key principles of RBA mentioned by RBA to development Programming in UNDP are 1) Universality and Indivisibility; 2) Equality and Non Discrimination; 3) Participation and Inclusion; 4) Accountability and Rule of Law. The principle of universality entitles to everyone and requires reaching development assistance programs to no particular groups. Enjoyment of one right is indivisibly inter-related to the enjoyment of other rights. All human rights should be treated with same priority. Equality requires all people within a society enjoy an equal access to

available goods and services that are necessary to fulfill basic human needs. The principle of non-discrimination applies to all state policies and practices, including those concerning health care, education and access to services.

Participation is a concern with the access to decision-making and the exercise of power in general. Inclusion means all people are entitled to participate in society to the maximum of their potential. Accountability recognizes people as active subjects and establishing the duties and obligations of those responsible for ensuring that needs are met. Rights must be protected by law and all persons are equal before the law is entitled to equal protection. Without a sound legal framework, without the independent and honest judiciary, economic and social development are at risk (Weerelt, 2001).

These principles include that the duty bearers are accountable for fulfilling direct obligations to themselves and those they are responsible for. It also highlights the State responsible for respect, protect and fulfillment of human right because states have agreed to these binding international legal obligations that require to take necessary administration, legislative, or policy measures and to provide appropriate remedies in case of violations. Thus the core of a right based approach is aiming to realize human rights by strengthen duty bearers to fulfilling the obligations and empowering right holders to invoke their rights. Thus right based approach is all about claims, duties and mechanism for respect promote and fulfill rights with power changes (Ljungman, 2004 & Weereit, 2005).

To substantively ensure rights, individuals, communities, governments, civil society organizations and international organizations will have to be involved in shaping the meaning of rights for social transformation to secure the benefit of the poor and the marginalized groups. RBA focuses on promoting institutional change rather than charity because it moves the discourse from needs to rights aiming to achieve collective action and alliances rather than individual efforts (Wheeler & Petit, 2005 and Tsikata, 2004).

Rights-based approaches are adopted in World Bank, UNICEF, UNESCO, WHO, UNDP and UNDP, and countries such as Canada, UK, Australia, Norway, Sweden, and Denmark. International NGOs such as Action Aid, OXFAM, Save the Children and Care are now using right-based approaches for their different organizational goals. For example, UN approach to development is to build the institutional capacity of national governments by supporting the creation of Human Right Council, partnering with NGO involving in advocacy and human rights monitoring while UNICEF approach is integrated into community capacity development and Action Aids challenging denial of right by strengthening poor people and their organization to claim rights. However, even these approaches may differ according to the country context and the flexibility of the government's will to cooperate and fulfill the rights (Cornwall and Musembi, 2004).

Therefore Cornwall and Musembi said “there is no single RBA. There are plural RBA approaches with different starting points and different implications for development.” For this reason, Hausermann argues that what is distinctive about a human right approach to development is that it works by setting out a vision of what ought to be, providing a normative framework to orient development cooperation.

A rights-based approach to development is a conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights (OHCHR, 2004).

Therefore, Musembi and Cornwall see that to talk about right-based approach is the latest development language and it is the latest function to use. However, there is an enormous range of interpretation and different definitions with a range of different methodologies and practices (Musembi and Cornwall, 2004).

Therefore, Uvin (2007) point out that although NGOs are more progressive in using RBA with different approaches but there is still no jury for whether the approach makes any different in either program or impact that they work although

they are doing the same purpose. She argues that RBA seems to be not very useful, it is not because it is legal binding but it has been never used for NGOs beforehand. So Ball and Tsikata also said that it is possibly too early to say whether right based approach will success in transforming development and society (Ensor & Gready, 2005 and Tsikata , 2005).

As the Millennium Development Goals, established in 2000, the world's governments committed to achieving universal access to free, qualified and compulsory primary education by 2015. To accomplish the millennium development goals as well as the right to education itself as human right; the rights-based approach to education fulfills, respects and protects those internationally defined human rights. To do so, the right-based approach requires an equal commitment to both process and outcomes.

2.3 Understanding Administration and Management of Myanmar Education System

The Ministry of Education supervises both basic and higher education¹ whereas other ministries are responsible for the administration and management of post-secondary and tertiary-level establishments. Implementation of the basic education policy is split between two departmental offices, one in Mandalay (for Upper Myanmar) and one in Yangon (for Lower Myanmar). The third office stands separately to the needs of Yangon City schools. These three departmental offices and the Department of Educational Planning and Training administer manage basic education, high school and teacher education. They also cooperate with following statutory bodies and organizations: the Basic Education Council; the Basic Education

¹ The Ministry of Education consists of ten major departments. They are: basic Education I, II and III. Educational Planning and Training; higher education (Lower Myanmar), Higher Education (Upper Myanmar); Myanmar Board of Examinations; Myanmar Education Research Bureau (MERD); Myanmar language Commission; and Universities Historical Research Centre.

Curriculum, Syllabus and Textbook Committee; and the Teacher Education Supervisory Committee.

As regards to the decision making process at the ministry level, a special co-ordination committee “The Myanmar Naing-Ngan Education Committee” was established in 1991 headed by the then First Secretary of the State Peace and Development Council, General Khin Nyunt as the Chairman of the Myanmar Education Committee aiming to offering all-round education, raising the level to be equal to international standards and eliminating the disparity between educational availability in the urban and rural areas. On the contrary, he is the one who ordered to “*shut down universities and colleges for so many years in order to crack down student movements in the country with other stringent measures.*”²

The Education Committee is guiding the Ministry of Education for implementation of its education programs. Current Chairman of the Myanmar Naing Ngan Education Committee is the First Secretary of the State Peace and Development Council, Lieutenant-General Thiha Thura Tin Aung Myint Oo (UNESCO, 2003, pp 5-6 and New Light of Myanmar, 2003)

2.4. Education System of Government Schools

2.4.1 Basic Education

The Myanmar Education System is based on the British Education system. Although the government recently changed the system into 11 grades,³ which consists of five year primary school (Grade 1 to 5 including kindergarten), four year of lower secondary school (Grade 6-9) and two year of upper secondary school education (Grade 10-11) it is still not consistent with the international education system which is twelve grades. So students who want to attend the undergrad in other

² Burma Media Association (2001) Burma Education Reform Questionable: Retrieved from www.bma-online.net

³ Myanmar Country Report.(2008)

countries have to attend preparation courses for English Proficiency Certificates such as International English Language Test and Test of English as a Foreign Languages.

After the military coup led by General Ne Win in 1962, the education system was changed from National Education to so-called Socialist Education. There is no equal opportunity for choosing subjects and it tended to prioritize science subjects over arts. Those who get higher marks can attend science and lower marks have to take arts. This was solely decided by their marks from Standard Eight. According to 1982 Citizenship Law, foreign registration card holders are barred from professional subjects such as technology and medicine. Due to the frequent changes of curriculum in Myanmar (8 times from 1988 to 1998), teachers faced difficulties to master their subjects. Moreover, they faced another challenge in teaching subjects in English. Furthermore teachers have to teach subjects which are not their specialization due to the scarcity of teachers. Most teachers gave explanation in Myanmar but pupils require to read, and also to answer in English. Question papers are also in English.

Myanmar Basic Education can be said that 'rote method'. This system does not encourage students to conceptualize the materials they are learning, but rather focus on the students' ability to memorize. Under this education method, students do not learn critical and creative thinking or problems solving skills. According to Dr Thein Lwin, Myanmar education system between 1988 and 2008 can be mentioned as highly centralized and irrelevant to the needs of the country. All of the educational institutions in the country are strictly controlled by the Ministry of Education. So, local and school authorities have no chances to create a suitable curriculum for their schools. Thus, both teachers and students suffer from this kind of arbitrary changes and the system itself also suffers much. Many students lose track on their professional and academic career planning, the educational link or continuity between basic and higher education is also very weak.

However, international community is also trying to assist the education by giving child right methodology training. Among them, UNICEF and JICA could be

able to work with Teachers Training Colleague under Ministry of Education management.

JICA started its project since 2004 and has given trainings to teachers from state-run schools in its targeted 30 townships all over the country. UNICEF is also operating for quality education in terms of Child Friendly schools, life skill projects and early children development partnering with the government and local organizations. UNICEF is running child friendly schools in 25 townships in Burma/Myanmar to get raise the enrollment rates and reduce dropout rate.

2.4.2 Higher Education

Higher Education system consists of three to four years for undergraduate level, and four to six years for vocational Degree⁴. University courses are textbook-based and lack many other resources, e.g., laboratories, appliances and teaching-aids. Students cannot choose the subjects they want to study since they have to take the subjects depended on their eleventh Grade exam marks. Vocational subjects such as medical, engineering, computer science require higher marks. That makes students, parents and teachers become exam-oriented rather than valuing real learning. Due to the outdated and ill-researched curriculum and the quality of teaching, graduates are not properly trained to gain the skills required to enter the world of employment and it also irrelevant to the intellectual, social and economic needs of the country. Schools and universities are very weak in applying and adapting technology (no laboratory facilities, Internet, IT, etc). Libraries are not very popular because they can not update with latest reference books. Teacher capacity, student-teacher ratio in terms of professors, administration staff, and lab technicians are not sufficient. There are little opportunities for the students to attend international seminars, guest lectures, and to take fieldtrip abroad.

⁴ Courses offered are Medicine, Engineering, Economic, Computer Science, Education, Nursing, Paramedical, Community Health, Veterinary Sc, Agriculture, Forestry, Dental Medicine, Engineering, Medicine (Source: Dr. Pike Tin)

In Myanmar higher education, students tend to learn the texts and they are supposed to write down in the exam by memorising. They sometimes cheat in the exam. In some extreme cases, exam paper can be bought before the exam and students can also buy marks after the exam. Myanmar Universities are practicing the grading system whereas international universities are using credit system in order to facilitate students transfer to other universities. Altogether, these flaws make Myanmar Higher Education System highly unattractive and much devalued by its own students (Lwin, 2007).

As a result many students don't go to these universities and some join *distance education* just to get the certificate. And they no longer value the education system due to the poor facility and quality of teaching. Educational spending is 1.3% of total government expenditure in 2005⁵ compared to military spending amount to 40 % of the total budget 2007.⁶

The University of Distance Education allows students to study independently by listening to recorded lectures that are broadcast on the radio and television, reading study guides and completing assignments off-campus. The number of students attending distance education increased every year and in 1996-1997 it reached to 108,119 compared to full-time students, 149,076.⁷ In 2005, it reached 400,000 combined data from both upper and lower Myanmar (The Myanmar Times, 2005). Although there are 236,881 graduates in 2008 (Aye, 2008), it is difficult to find appropriate jobs for those graduates.

⁵ Human Development Report 2007-2008

⁶ Educational spending was less than 1.2% of total government expenditure in 1995 (sources: www.nationmaster.com; www.aphead.org.au/) Educational spending is 0.4%, health spending is 0.5% while military spending is 40% in 2007 (source: www.burmadigest.org.uk June 24, 2007)

⁷ The University of Distance Education was founded on 9 December 1992. Apart from Yangon University of Distance Education, 18 distance education departments were opened throughout the country, and currently there are 26 Regional Centers. There were 88225 students in the year when the University of Distance Education was first founded and now the number has increased to 19894 students in the 1996-97 academic year. The total number of students for the remaining universities is 149076.

Table 2.1 Years for each level of Primary, Secondary and Higher Education

Basic education lasts for a total of eleven years	
Primary Level	5
Secondary Level	4
High School Level	2
Higher Education System	
First degree	3
Honours degree	4
Diploma	1
Master's degree	2
Master of Research	1
Doctor of Philosophy	5

Source: The 16th SEAMEO RIHED Governing Board Meeting, University Governance in Myanmar, 2008, presented by Prof. Dr. Mya Aye, Rector, University of Mandalay, Mandalay, Myanmar.

2.4.3 Private Schools

There are also private schools which emerged since 1990s with the status of business companies or service companies. The Private Tuition Law of 1964 didn't allow to set up private schools and to teach the full curriculum, but only allowed to teach a single subject. The then government's Education Committee Chairperson, General Khin Nyunt, favored the opening of private schools since they will persuade foreign businessman to invest in the country. Therefore, international standard private schools need to be founded for the children of the families of the staff of foreign companies. In this way, private schools in Burma became popular under the special right given to the businessmen by the government. The elite schools which are doing business under the heading of the English language and international schools have been for the children of rich and middle class families who intended to send their children to abroad for further studies. Tuition fees for a student is about K150,000 (US\$ 150) per year and teacher's salary is much higher than the government

teachers.⁸ Between 2007 and 2008, a large number of private schools opened (Lall, 2007:134-135). The curriculum is purely referred to the text books of the western education. While the government schools can teach their student the English language with the limited facilities, focusing largely on the reading and writing skills, the private school can provide facilities for four-skill learning process: reading; writing; speaking; and listening by using Cambridge and Oxford Press English language text books. Moreover, social science, science, mathematics, history and geography are based on the western text books. The classroom environment is also designed to focus on the student-centered approach giving the students the opportunities to study apply their knowledge with classroom and outdoor practical works, discussions and presentations. . All the subjects are taught in English apart from Myanmar and Chinese. However, the government has not so far recognized the private schools, resulting in the lack of the government-recognized certificate after the students' completion of schooling in private schools. Therefore, the schools have become introduction a preparatory course for the students who are willing to sit the international GCE examinations with the intention to study abroad.

2.5 Role and Activities of Civil Society Organizations in Myanmar

According to the normative definitions, Civil Society Organizations are the organizations working by the voluntary participation, discursive procedures of decision making and horizontal network. It is assumed to generate the democratic value. However, Lorch argues that in order to identify the civil society organizations in Myanmar, such normative concepts are not very useful (Lorch, 2008: 153).

Civil society organizations in Myanmar are populated with registered charities, developmental non-government organizations, community groups, women's organizations, faith-based organizations, professional associations, self-help groups, social movements and advocacy groups. Their strategies can be characterized into three different categories:

⁸ International Language and Business Center, Yangon , Myanmar (2005)

- *‘Primary’ intervention strategies typically include provision of welfare, charity, relief or humanitarian assistance;*
- *‘Secondary’ intervention strategies, which could also be called the ‘developmental approach’, put emphasis on long-term behavior change, community or group mobilization, skills development and self-reliance;*
- *In ‘tertiary’ strategies, poor or marginalized people are seen as being deprived of power and control over their own lives. Interventions in this model focus on advocacy, human rights, rights-based programming, campaigning, empowerment, conscientisation and sometimes the building of civil society itself (Heidel, 2006:37-38).*

According to Dr Aung Tun Thet,⁹ civil society means totality of voluntary civic and social organizations and institutions which include non-governmental organizations, local government organizations, and faith-based organizations, communication foundation, and community-based organizations, cultural groups, environmental groups and trade unions.

There are a number of international, local and community based organizations which are actively helping Myanmar people to cope with the humanitarian needs and socio-economic development of the country. They play an important role since 1990s. Their activities relate to poverty reduction, education, food security, restore infrastructure, environment and microfinance. Most of the civil society organizations are working for the primary strategy and about more than half of NGOs defined themselves as religious organization. Second type can be the element of the primary strategy and about 35 half of the NGOs are providing residential and other similar type of care to marginalized groups such as the orphans, the old and the poor. Water and sanitation, community development and the agriculture NGOs are engaged with the second type and it is appear that the more recently established NGOs are working for the second category. With reference to the territory strategy, the adoption of the strategy seems to be risky and unfavorable for the government. However, the NGO

⁹ Formal monitoring and evaluation officer of UNICEF’s East Asia and Pacific Regional Office, Bangkok and currently working as Advisor of United Nations Development Program , Myanmar

intentionally builds many layers around the intervention so that inside, there is a 'complex empowerment strategy'. (Fowler, 1997:121) While some INGOs in Myanmar understand and may try to practice this layering, the local NGOs are generally not familiar nor practicing this.

However, some LNGOs could manage to work on democratization. They are Metta Foundation, Shalom Foundation and Capacity Building Initiative (CBI). Metta is giving training for conflict resolution and leadership training in ethnic area. The CBI provides leadership training and also provides forum for all LNGO and INGO to making network, share information and decision making in Yangon. Shalom foundation is one of the biggest LNGOs focusing on peacemaking, conflict resolution, mediation, ideologue and reconciliation among ethnic people and Burmans (the ethnic which are the majority population in the country). (Myint, 2007:10)

Myanmar civil society organizations also include charity such as Malon Rice Donation Association, Free Charge Funeral Helping Services and Friends of Burma Inc. (Myanmar). Malon Rice Donation Association was founded by the some business persons, Free Charge Funeral Helping Services has been initiated by the famous actor Kyaw Thu to help people who request them for funeral service without discrimination and bias among the clients and Friends of Burma Inc is founded by the Dr. Neli and Diana Sowards for the remembrance of their loving parents, Rev. Erville & Genevieve Sowards who dedicatedly gave their lives for the Karen and Chin people of Myanmar as missionaries. (Min, 2008: 26)

There are also faith-based organizations working for health and education sectors. For example, Yadana Metta, which is operating under the monastery called Shin Thar Ma Ne Dhamma Beikman, gives training for trainers for HIV prevention and advocacy language to reduce stigma and discrimination at the family and community level. The organization also supports for safe blood support through regular blood donation. Cholia Muslim Religious Fund Trust is also providing education for middle and high schools, and providing awareness and preventing training for Muslim youth about HIV/AIDS. Myanmar Council of Churches is also

working education and communication for better services of church based organizations (LNGO Directory, 2009).

2.5.1 Civil Society Organizations in Education Sector

Even though Education is one of the first priorities for the Myanmar people; the education system has been continuously deteriorated in terms of accessibility and quality. In some rural areas, there is no public school. Most of schools are poorly equipped with teaching aids. Moreover, teachers often lack qualification and have never attended teacher trainings. Although a number of teachers have been trained, the Ministry of Education (MOE, 2006) itself admits that not all teachers are academically qualified and have only received “Attended Certificate.”¹⁰

Consequently, several non-profit and civil society based organizations have been providing the solution to bridge the accessibility and quality gap especially in these recent years. Lorch (2008) argues that “*this erosion is characterized not only by the lack of access to and the quality of education but by a system that suppresses critical thinking and discourages creativity*” (Skidmore & Wilson, 2008: 155). The Government of Myanmar cooperates with international agencies such as United Nation Emergency Children Emergency Fund, UNESCO, UNDP and JICA for education sectors and the UN agencies have been providing the development of Education in terms of teachers’ trainings and creating child friendly school projects. However, the teachers use their old methods of teaching when they going back to class.

The role of international development community in the field of education has been limited for their activities and government is highly suspicious of international involvement in this sectors. There are 22 INGO working for the education sectors out of 52 (INGO Directory, 2008). However, they are also not allowed as the education centers and some of the organizations are assisting funding on educational

¹⁰ Technical Training College which is under Ministry of Education give teachers’ training. Some teachers are not qualified to get completed certificate. So they get attended certificate.

infrastructure and distributing stationary to government schools. The activities of the INGO in Education sector include basic education, vocational training, life skill trainings, formal and non-formal education, early childhood communication development and educational infrastructure (See Table 3). There are about six INGO working for the basic education which include Pestalozzi Children's Foundation (PCF), World Vision (WV), Adventist Development & Relief Agency (ADRA), association of Medical doctor of Asia (AMDA), Saetanar (SYN) and Inter religious and international Federation for World Peace (IIFWP) and 14 organizations for non-formal education. (INGO Directory, 2008)

Some international NGOs are able to manage to cooperate with local authorities or other partner organizations like Myanmar Women Affairs Federation and to support free or low cost extra tuitions program to help children. Many of the programs focus on the English language or to understand their lessons and to prepare for the exams and mostly the grades are from the primary level to high school level and they all are learning together. Some INGOs are confined to education support activities such as constructing buildings for government schools, supporting salaries for teachers and providing teacher trainings to partner education organizations. So, INGOs try to cooperate with some government agencies and the so-called civil society organizations are trying to achieve their organizational education goals by activities within given limits. Some registered LNGOs are running nursery or pre-primary schools with local partners which are allowed under education childhood communication development program. The primary-school teachers who are well trained by INGOs and UNICEF usually try to stimulate critical thinking in children by letting them play, sing and participate in other activities. Some community based organizations are also cooperating with LNGO and INGO to provide education.

According to the local NGO directory published by an office in Myanmar, there are 57 Civil Society Organizations based in Yangon working for Education Sector out of 85 LNGO which include monistic schools, church - based and Islamic organizations (LNGO Directory, 2008) and most of the activities include access to

education and give shelters for the orphans. Some of the local organizations get Teachers trainings support by the UNICEF.

Although there are growing numbers of civil society initiative organizations and the NGOs during the past few years, the government is still extremely suspicious of all educational activities conducted by the non-governmental organizations. Most of the community organizations which are not registered cannot engage in education program directly. The registration of an NGO usually takes months to years for the approval from the Ministry of Home affairs and Ministry of National Planning. At the same time, the organizations need to be registered in accordance with the NGO guidelines which include the following objectives:

- To enhance and safeguard the national interest
- To prevent and the infringement of the sovereignty of the State
- To cooperate without any string to the State

To provide guidance to be on the right track, render necessary assistance as well as cooperate and coordinate with the view to contributing the socio-economic development of the Nation. The Guideline also said that “The UN Agencies, International Organizations and NGO/INGOs shall refrain from the activities not within the scope of the work. If it is necessary to carry out the activities which are not within the scope of work, the respective organization shall seek the prior approval from the concerned Ministry. (Ministry of National Planning and Economic Development, 2006:5-9). Furthermore, the organizations have to register in accordance with the Law No.6/88 “The Law relation to Formation of Organizations” which states “*instigate, incite, abet of commit acts that may disrupt law and order, peace and tranquility, or safe and secure communications*”¹¹

¹¹ The Law Relation to Formation of Organizations. (1988). 6/88: The State Law and Order Rerstoration Council. Chapter 3, b

Despite these limitation, the European Commissions strategic paper (2007: 12) highlights “some UN agencies and INGOs are able to collaborate directly with government partners which led to positive collaborations for township level interventions as well as wider understanding of the objectives of Humanitarian aid and right based issues and a number of local NGOs have considerable potential as operational partners, but require strengthening in term of management and financial accountability.”

2.5.2 Faith-based Organizations in Education Sector

Education is one of the most important priorities for the sustainable development of every country. Since religious organizations and religious leaders already have a good relation with the communities and citizens, they could assist in the areas that the government has weakness. In Myanmar, there are a number of religious organizations working for education sectors. Monastic schools and church-based schools are the most prominent for assisting education in Myanmar. There are also a few Muslim schools as educational centers; however, they mostly focus on high school education.

2.5.2.1 Christian Faith-based Education Service Providers

Christian faith-based organizations have been working in Myanmar since the British colonial time. However, their function for education was not allowed officially since the time of U Nu. So the organizations are working as orphanage schools and childcare centers and they cannot bridge with the formal education system. In this situation, a number of Christian Faith Based organizations are providing and assisting education. Phileo Teaching Center is providing schooling and taking care of children for food, shelter, clothing and health. La Pyi Wun Children’s Home providing schooling, and continuously supports students to continue education and also gives trainings for plant cultivation and livestock breeding. (LNGO Directory, 2008)

As private schools are not allowed, most of the schools in ethnic minority areas operate as informal basis in order to help students to understand school lessons, and they usually are running as community learning centre under the religious organizations. They offer education and exam trainings to those who could not afford to buy books and uniforms for the state run schools (Lall, 2007: 142). In cease-fire region, negotiation with the government, the armed ethnic groups have some degree of autonomy. For example, Kachin Baptist Charge (KBC) is operating schools in Kachin State. Mostly they are primary schools but there are also middle and high schools. The schools are regarded as run by the religious organizations and government tolerated as they are assisting the needs of the welfare state. However, it would be difficult for other religious communities to attend the schools. (Lwin, 2007: 64,163)

In this way, faith based organizations are assisting the development of education in Myanmar as well as helping people to get access to education. However, they cannot stand by themselves as they are based on charity type from the community, a few number of NGOs are cooperating with them. World Vision is providing school fees for students who cannot afford to go to state schools, EMDH is providing physical education to the monastic schools , UNICEF , PCF, Yin Thway Foundation are providing technical teachers trainings to the monastic and community based, faith based schools. In this way faith-based organizations are taking the role of giving services as education for the long term benefit of the state as well as the community.

2.5.2.2 Buddhist Monastic Schools

In the context of civil society in the education sector of Myanmar, monastic schools are different from the above two types of the state and private schools in Sub-section 2.4 and volunteerism as an important core principle of the civil society organization can be seen in this institution. Therefore, even though the government did not recognize monastic education as a formal education, this institution is playing a major role in the society for more than a century.

Since the British colonial rule, Buddhist monasteries were providing education and monastic education are the second largest institutions after military (Myint-U, 2001). They are traditionally characterized by non-formal and lifelong learning. There are three categories in Monastic Education: first is imparting Buddha Teaching, the second is imparting Buddha teaching as well as teaching basic literacy skills and the third is adopting the government school curriculum and engaging with formal education. The three categories are recognized by the government as a kind of coeducation system. The right of this kind of administration is that the students from the monastic schools which are recognized by the Ministries also have opportunities to get officially recognized degree. They are allowed to sit in the special test to enter the government schools. There are two to five monastic schools which are allowed to teach high school level.

Apart from the State run education system, traditional monastic education is characterized as non-formal education. Actually, the Buddhist monastic education has existed in Myanmar since the time of King Anawrahta period of 11th Century¹² and was the only source of education for all type of lives ranging from royal princes to the ordinary people. Although the monastic schools maintained its important role in providing educational needs, they experienced the up-and-down situation throughout the Myanmar history. A large portion of boys attended monastic schools in their home communities to study not only the Buddha teachings but also Myanmar language, Law, History, Mathematics, and other secular subjects. Even the royal families such as King Mindon and princes have to learn secular subjects in Buddhist monasteries. However, after Myanmar fell into British colonial rule, Myanmar's education experienced a major shift from the traditional form to the Western education. The introduction of English language education made the shift to decline to the monastic teaching and Buddhist monasteries lost their critical role in the society (Myint-U, 2001). During the period of independent struggle against the British, young and educated Burmese people set up national schools to replace the colonial education.

¹² Monastic schools in Burma from Wikipedia

In the early 1900s, Young Men Buddhist Association with four national objectives: to strengthen the national spirit or race, to uphold the Myanmar culture and literature, to advance Buddhism and to develop educational opportunities. It has been accelerated till Prime Minister U Nu's parliamentary era in 1948-62. U Nu promoted Buddhism as the national religion (Harris, 2007). However, Monastic schools were forbidden in 1962 in the Ne Win's era of socialist period and were again allowed to reopen only in 1993 (Lall, 2008: 134). But at present, they are adopting the government curriculum and engaging the formal education and seem to be supported by the communities and independent from the government budget. There are 1,343 schools with 173,159 students in 2007-2008¹³ and they have to be registered at Ministry of Religious Affairs (MOE, 2006). If these monastic schools are recognized by the government, their students have probability to get the government recognized certificates. Now, the students have to take special test when they completed the primary schools to enter the government schools for their secondary study. The majority of all monastic schools are allowed to teach primary level and some for middle and a couple of high schools. So this is a kind of bridging system make it possible for the students from the monastic school to continue to study at the government schools. (Lorch, 2008: 156-157).

2.6 Conceptual Framework

David Steinberg (1999) argued that “civil society died under the Burma Socialist Program party (BSPP), perhaps, more accurately, it is murdered” and the previous literature on Burma's civil society has assumed that civil society cannot be existed fully in such an authoritarian context.” However, there is also a different civil society concept that should be applied in search of the role of civil society in Myanmar. According to Lorch's assumption (2008:151), “the civil society is re-emerging in the areas of state weakness.” Yes, it was true in Myanmar that civil society has been re-emerged within the weakness of the State to provide for the basic welfare to its citizens. Cyclone Nargis hit on May 2008 proved Lorch's concept when

¹³ Ministry of Religious Affairs (2009)

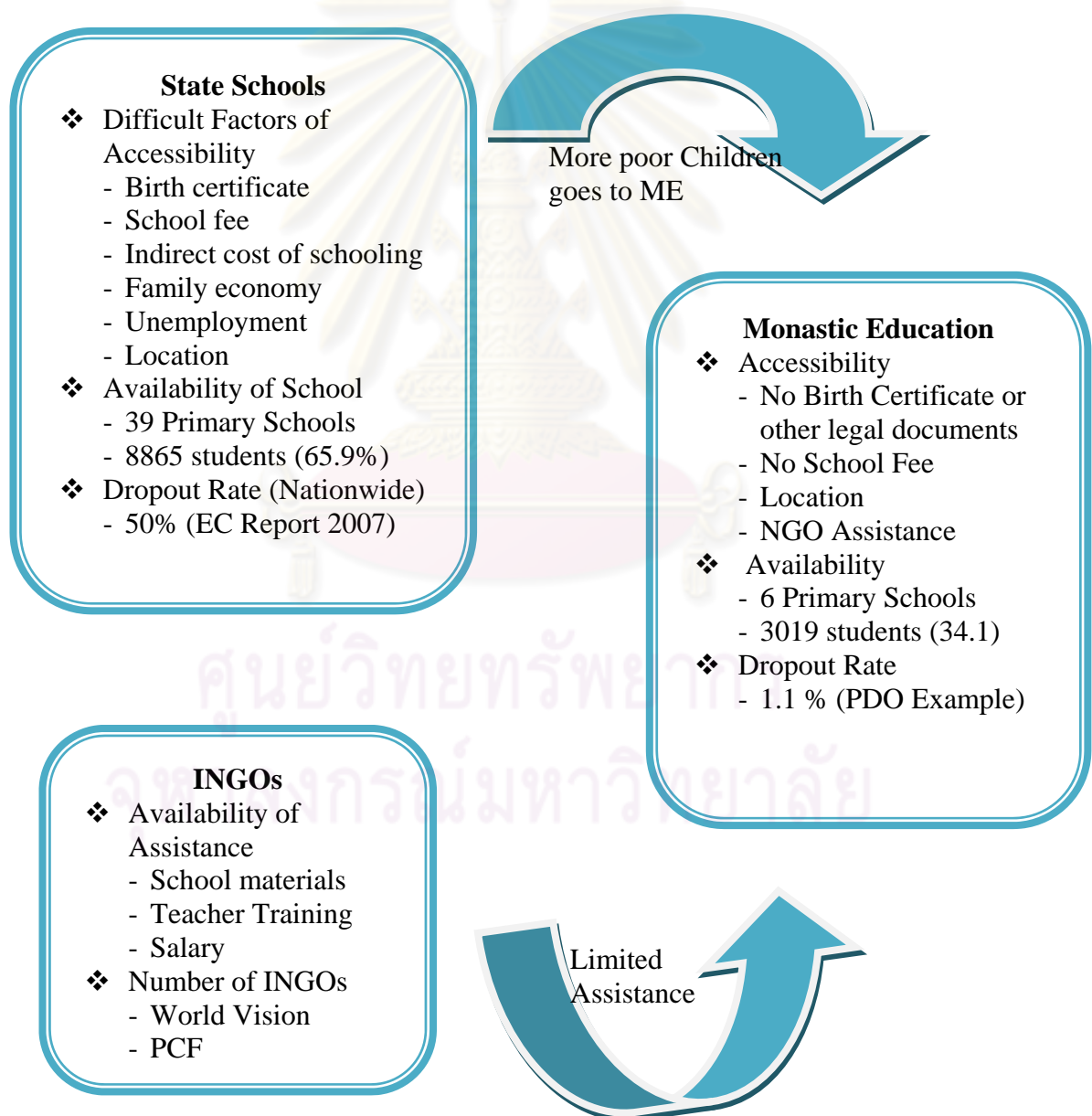
the country witnessed the dramatic reemergence of civil society organizations while the ruling State Peace and Development Council failed to handle such an unprecedented large-scale devastation in the country's delta region. Even though the reemergence of civil society in the country, this thesis argued that the definition of the term "civil society" need to be redefined in the local context of the country. Since the term is rooted in its origin in the western concepts which the society living in this Buddhist country of the Southeast Asia region was unfamiliar until the recent past. In fact, Myanmar has had a strong institution which has been taking care of the wellbeing of the people especially in times of crisis in the country. This institution is Buddhist monasteries which can be included in the Western definition of the civil society. The most encompassing definition of the civil society which is broadly relevant to the situation of many countries from the West to the East is the one which is defined by London School of Economics and Political Science as follows:

“Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil societies are often populated by organizations such as registered charities, development non-governmental organizations, community groups, women's organizations, faith-based organizations, professional associations, trades unions, self-help groups, social movements, business associations, coalitions and advocacy group.”

As a Buddhist majority country, Myanmar acquires as thousands of Buddhist monasteries from urban to remote areas of the country. Currently, the monastic education in Myanmar is the second largest educational institution after the government's Ministry of Education. Buddhist monasteries have a long history of establishing the most flexible and accessible schools especially for the children of the poorest families of the country. Even in some remote places of the country's remote areas where there are no government schools today, the monasteries are playing a big role in providing basic education for the children. Without the accessibility of any form of education, the poor children have to rely on the monastic education which is an institution in need. However, the monastic education's major challenge associated with a number of advantages is the quality of education that the institution can provide to the children. Despite this challenge, the monastic education is currently

fulfilling the important universal principle of the right to education to all the children in this poverty-stricken country. According to the outcome of the research, the following conceptual framework showed the role of the Buddhist monasteries as a major civil society institution in its intervention of the state's failure in fulfilling the right to education to all its citizens.

Figure 2.1 Conceptual Framework on the Relation of the State and Monastic Education for Right to Education in Aung Myae Thazan Township in Mandalay



CHAPTER III

INTRODUCTION OF THE STUDY SITE AND RESEARCH DESIGN

3.1 Socio-economic Situation of Mandalay

Mandalay, the last royal capital of Burma and the capital of Mandalay division, is in the central region of Myanmar located 445 miles (716 km) north of Yangon on the east bank of the Arrawaddy River and connected to all part of the country by all means of transport. It is the second largest city and major trading center for the northern and central Myanmar due to border trade with China and India. The city consists of five administrative townships: Aung My Thazan, Chan Aye Thazan, Chan Mya Thazi, Maha Aung Mye, and Pyi Gyi Dagun.

In essence, the royal capital of Mandalay represented the tradition of Myanmar and about 1.2 million inhabitants are populated in Mandalay. The recent mass migration of non-Myanmar ethnic people comes from all over Myanmar, especially from upper Myanmar and Shan plateau. Nowadays, a large number of different ethnic people such as Shan, Chinese, Kokang are the richest group in Mandalay replacing the city's original inhabitants who moved from the city center to the new towns at the outskirt of Mandalay. In the 1990s alone, about 250,000 to 300,000 Chinese from China's Yunan Province migrated to Mandalay. The major ethnic people are Myanmar, Shan and Chinese. A number of Indians also reside in Mandalay. Urban population has grown at a rate of 2.3 % per annum and during 1994-95 the population increased from 722,235 to 875,254.¹

One major cause of this replacement is due to the destructive city fires which destroyed Mandalay in 1980s and 1990s making 59000 homeless. The latest fire outbreak caused 1600 people to become homeless in February 2009, and destroyed the second largest market Yadanabone. The poor native people could not rebuild their

¹ Mandalay's Immigration and national Registration Department, 2005

houses and their land was forced to sell to the rich Chinese immigrants. About 30 to 40 percent of Chinese also share the city's population and they have increasingly dominated Mandalay's economy since the imposition of sanctions by the United States and the European Union in the 1990s. The Chinese businessmen are also now largely taking the commercial sites of the city's downtown areas and rebuilding apartment blocks, hotels and shopping malls. The city becomes the trading hub connecting Lower and Upper Myanmar well as China and India. Other traditional industries such as silk weaving, tapestry, jade cutting and polishing, stone and wood carving, making marbles and bronze Buddha images, temple ornaments and paraphernalia, the working of gold leaves and of silver, the manufacturing of matches, brewing and distilling are also functioning. Despite the recent rise of the new capital Naw Pyi Daw between Yangon and Mandalay, the city remains the commercial center.²

Mandalay is not only one of the economic hubs for Upper Myanmar, but also the center of Myanmar's culture. It is also a religious center of Buddhism with numerous monasteries and more than 700 pagodas. Mandalay used to be the culture center of Myanmar and the city still remains with Myanmar culture and art. It is the place for Buddhist teaching and learning in Myanmar. Mandalay can be said to have the best educational facilities and institutions after Yangon in Myanmar. However, due to the government's unreasonably lower spending on education, students in poor districts of Mandalay routinely drop out in middle school because of forced donations and other various fees such as entrance, school maintenance fees. In the whole Mandalay division, only 13 percents of primary students can go to high school.³ However, some wealthy ethnic Chinese children go to English language private schools for primary and secondary education.

² Retrieved on September 6 from <http://www.asianventure.com/myanmar/guide/mandalay/mandalay>

³ Retrieved on 6 September from http://en.wikipedia.org/wiki/Mandalay_Division

3.2. Geographical Background of Aung Myae Thazan Township

Aung Mye Thazan Township is actually a tourist site of Mandalay located in the northernmost and bordering with Arrawaddy River in the west, Patheingyi. It is home to several famous historical and geographical sites such as the Mandalay Palace and the Mandalay Hill, at the foot of which Yadanabon Zoological Garden is situated. The famous University of Traditional Medicine in Myanmar is located in this township offering bachelor degree to 100 students per year since 2004. Mandalay Workers' Hospital is also situated in the township.

Despite the existence of the tourist attractions, during more than two weeks of the research, the researcher observed that there is significant population of the poor people living in this township. The livelihood of the majority families of the researcher's interviewees is selling miscellaneous things on the streets. Their minimum income is 50,000 Kyat (US \$50) per month which is far short of the living standard of the city where a person's minimum expenditure on living is more than 100,000 Kyat (US \$100) per month. The parent can't send the children to the state schools due to their lack of affordability to the school cost. Therefore, they have to choose the monastic schools for their children's education.

In Aung Myae Thazan Township, the two international NGO, PCF and World Vision, have been carrying out their projects for the education of the poor children living in the town. World vision is supporting education as area development program assisting finance to poor children getting access to education, building schools and supporting water tank for drinking water for government schools. The organization also works with monastic schools and donate water tank for drinking water. PCF is another organization working for primary education supporting stationary for students in monastic schools and also assisting technical assistance as teachers training to monastic schools.

3.3 The Relation of Civil Society Organizations and Monastic Education in Mandalay

There are also a number of NGOs working in Mandalay in different sectors such as Education, health, child protection and agriculture. There is a number of INGOs working in education sector in Mandalay division. They focus on basic education, vocational training, life-skill training, formal and non-formal education, Early childhood communication development and renovation and construction of schools. These INGOs are World Vision, PCF, AAR, AFXB, SC, EMDH, JOICFP, and OISCA. However, not many are working with monastic schools for basic education. In fact, only two INGOs are working for monastic education sector in Mandalay. They are the international organizations: World Vision and the Pestalozzi Children's Foundation. World Vision is supporting financial assistance for school building, assisting financial assistance to poor people, water and sanitation to some of the monastic schools. Pestalozzi Children Foundation is supporting teacher trainings and providing stationary and text books to the monastic schools (INGO Directory, 2008).

As Mandalay is the traditional place for Buddhist learning, there are many monastic schools since the era of the Myanmar Kings. Nowadays, the monasteries are trying to play a bridging role in order to fill the gap of the state-run education system. They become important actors in education sector, especially in Mandalay. Although there are 1343 monastic schools in Myanmar, there are only two monastic high schools and they all are the best monastery schools located in Mandalay. One monastic high school is in Aung Mye Thazan Township with a total number of 8836 students and another in Chan Aye Thazan Township with a total number of 735 students. There are 35 monastic schools where 17419 students are learning in Mandalay. There are 6 in Aung Mye Thazan Township, including 2 Primary and 3 Middle Schools and 1 high school. In Chanaye Thazan, there are 6 schools. In Maha Aung Myae 6 monastic schools, Chan Mya Thazai has 6 monastic schools. Pye Kyi Dagon has 11 monastic schools (Ministry of Religious Affairs, 2008).

3.3.1 PDO and Oo Bo Monastic Schools

Phaung Daw Oo (PDO) monastic high school situated in Aung Mye Thazan Township near the eastern gate of the Mandalay Palace and Oo Bo monastic middle school is situated at the northern part of the Palace. Both schools are in the suburban areas. Phaung Daw Oo is one of the two registered Monastic High Schools and the best monastic school in Myanmar. Phaung Daw Oo started with a make-shift hut built in the open field, but now it becomes a three-story building donated by one of the German NGO where students learn till high school level. However, due to the ever-increasing number of the students each year, the school maintains its old make-shift buildings to extent the number of classroom to meet the demand of the student. The school founded by *Sayardaw* (Head monk) U Nayaka twelve years ago and embraced the policy of a free education and free thought. U Nayaka who was graduated in Chemistry at the university and has passion in teaching. The school has been in progress and the number of students increased from 400 when it was started and now over 7000 students are studying there including 1700 students in primary. The school is operating with the assistance of PCF and other international and local assistance in individually. The school also creates ingeneration as workshop for operating the school.

Oo Bo Monastic School is situated the northernmost part of the Aung Mye Thazan Township near Oo Bo Prison. It is situated in the monastery compound which makes up over one arca. There are some houses uses as the residents for the monks and it can also see shabby houses where local people are living. There are about 400 people in the compound. Beside the compound there is a government school and it also situated near Oo Bo prison and the University of Traditional Medicine. The school has been running over a decade lead by Sayadaw U Yawaida. The school is situated in a monastery compound and students used to learn under the shabby roof with partition. However, it becomes a two storied building from the donation of Akie Abe and Circle Club /Association in 2007 and one classroom is situated in the monastery compound besides the other building of the monastery. The school is running with the guidance of the principle monk who is not in good health. So in this

recent year, the monastic school is managed by the head teacher of the school and Parent teacher association. The number of students attending at Oo Bo monastic school also increased year by year. Both schools use Myanmar as medium of instruction.

3.4 Data Gathering Procedure

The interviewees' approval for the schedule was requested through email, telephone and mobile telephone from Bangkok, Yangon and Mandalay through the researcher's personal contact. Some of them were busy, so they were given option to choose other communication means for their opinion and information.

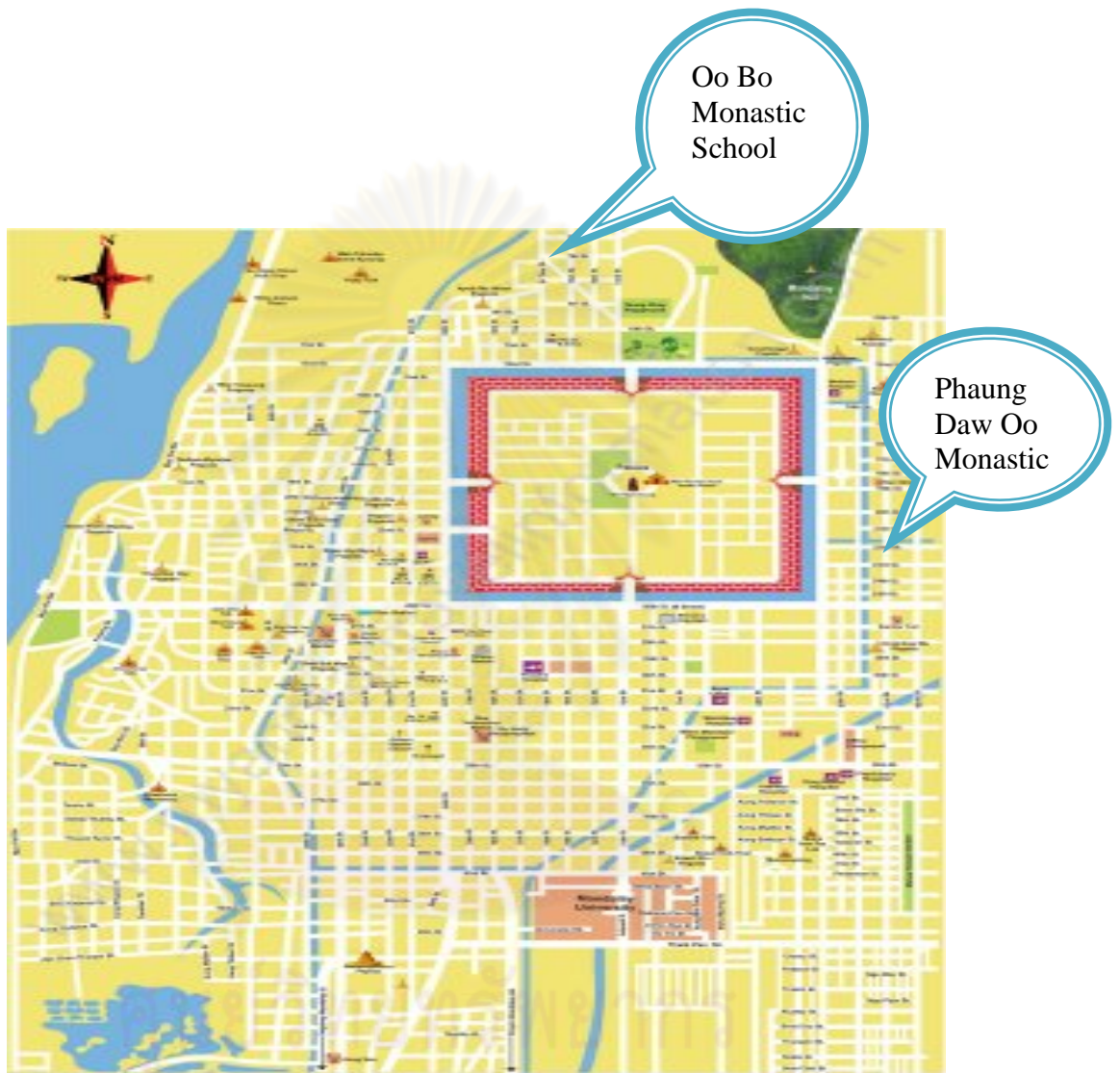
Field research was undertaken from June 15 to July 26 to the availability of the interviewees. The author made four personal interviews with the country director of international nongovernment organization, PCF for the projects and the activities they are working. The researcher also interview with World Vision for their program as the whole country because it cannot be able to get information about their program in advance. The researcher got the information about the program in Mandalay in general. The researcher interviewed Civil Society Initiative which is a local organization working for health and education sectors. Their activities include monastic education and currently working in some monastic schools in Yangon including Thanlyin.

After that, the researcher went to Mandalay where she chose as case study site, Aung Mye Thar Zan Township, Mandalay in Myanmar. The researcher stayed at Mandalay from June 29 to 13 July. The researcher managed to interview two INGO staff from Enfants du Monde–Droits dei Homme and World Vision, and one LNGO staff from Young Woman Christen Association. The researcher managed to interview the head of mission of EMDH for their activities and found out that they are working with government institution, children detained center and providing their education to government school. However, they are also interested in working with monastic schools and they are started their project with physical education in Thaylin which is

in Yangon and the other in Mon State. As the WV staff is busy, the researcher made telephone conversations with the staff to get information. When the researcher interviewed the staff from YWCA to understand their activities, the organization is only working for non-formal education.

The researcher also made appointment with the principle of PDO for his aim and objectives to operate the schools. First, the researcher made an observation tour in the monastic compound and observed the teaching and the relationship between teacher and parents. After that, interviews with the teachers were conducted. Some teachers are interviewed in group as focus group discussion and some teacher in personal so that it can get their feelings. The researcher interviewed 18 teachers in total from PDO and Oo Bo. The interviews were made in the hall of PDO, and in one of the classroom, and teacher room. Focus group discussions were also made into two groups in the hall for the parents to get information on their opinion and feeling about the education at PDO and at teacher's common room. 15 subjects have been asked. The same focus group discussion was also made to 22 children for their convenient in PDO and Oo Bo. The researcher took time to be friendly first before interviewing. Because according to the Myanmar culture, children are being afraid of asking. The total number of the interviewees is 55 persons including parents, teachers and students. Researcher made observations first before conduction interviews with teachers and students. Participants are chosen with the help of the project staff and the criteria are requested by the researcher. Again, four staff from UNDP, UNICEF, JICA and Action Aids were interviewed in Yangon. The interviews of the 69 persons were conducted in Yangon and Mandalay. The other relevant information was taken from the primary and online sources.

Figure 3.1 Research Site of Mandalay



จุฬาลงกรณ์มหาวิทยาลัย

CHAPTER 4

RESEARCH FINDINGS

4.1 Monastic Education as an Alternative Option

One of the major influential factors supporting the Right to Education for the poor and disadvantaged children in Myanmar is the long tradition of the monastic education giving free education for all children without discrimination of race, religion and ethnicity. This prime factor encourages the local community to become more responsible to education for their children especially from families who live in extreme poverty. As more and more people cannot afford to send their children the government schools, monastic schools create flexible conditions which encourage students to remain in schools. As almost every monastic school is in the community, the Buddhist monks have a chance to learn about the hard conditions of the poor people and set the minimum criteria that is suitable to the living condition of the children.

4.2 Accessibility of Phaung Daw Oo and Oo Bo Monastic School

4.2.1 School Timetable

Phaung Daw Oo is a two-shift school, starting at 7 am and ending 11 am for the morning shift. The afternoon school begins at 1 PM and finishes at 4 PM. According to a staff of the PDO, although the teaching design is drawn for 3 hours for each shift, the school has to follow the government regulation which said that a school must have at least four-hour learning timetable. Therefore, the PDO's morning shift is a four-hour study, but the lessons start at 8 am but some of the children can only come to school at about 8:30 am. Most of the students live around the school and come to school on foot. Some come with public bus and it takes about 10 minutes to get to school. Actually, the two shift school is quite different from government schools in Aung Mye Thazan Township which are mostly a one-shift school. In some families,

both parents have to work and they are satisfied with the two-shift timetable because this flexibility gives them an opportunity both to send their students and to manage in their daily livelihood. One of the interviewed mothers said as follows:

“I am a street vender, my husband also sells beans. We are working for our daily struggle for survival. We can send our children to school without any cost. School provides free text books but our children didn’t get them in time. So, I borrowed the text books from the old student who finished the grade and let my daughter read before getting the text books” (Mom, July 3, 2009)

Oo Bo school timetable is likely the same as government schools. Oo Bo school starts at 9 Am and over at 3:15 PM. Break time is from 12 to 1 pm and most of the students from Oo Bo go back home for lunch at break time. To my observation, at the break time more than half of the students went back home. Some students brought lunch boxes and had their lunch outside of the classroom or in the classroom. “I come to school myself and go back home for lunch,” said a 9-year-old student. However, the holidays are different from the government schools. The school closes the day before the Suburb Day and on the Suburb Day (Buddhists avoid dinner on that days), but opens on Saturday and Sunday.

Although it is hard to analyze the rate of enrolment between one-shift and two-shift school, the parents who send their children to PDO School express that the two-shift schools are more convenient to them. That is because they can get their children assistance at home to look after the younger siblings.

4.2.2 Enrollment Criteria and discipline

Although academic year starts in the first week of June, parents can enroll their children in the monastic school until July and the researcher witnessed that type of enrolment during her research fieldtrip. One interesting thing that was heard during the research trip is that the reason of the late enrollment in monastic schools is a part of their negotiation with the local state-run schools in the catchment area because the state-run schools worried the lower rate of enrolment in their schools while the

monastic schools are giving a free education that is a strong enticement to the local people. There are no criteria for enrollment such as legal documents such as birth certificate and housing registration. A 30-year-old informant said as follows:

“I do not have housing registration and our neighbors told me that PDO School doesn’t ask for the housing registration document, and even charge no school fee. So, I decided to send my daughter to PDO.” (30-year-old parent, July 4, 2009)

However, parents need to fill the form created by the monastery for giving information on parent name, address, occupation, religion and the last school their children attended. PDO also accepts the students who transfer from other monastic schools or government schools. According to the interviewees, they expressed that they don’t want their children to transfer to the government school. One parent recalled her experience when she went to the government school and enrolled her son as follows:

“I tried to enroll my son at a government school, but they didn’t accept him because we do not have housing registration since we don’t have our own house and are living in a monastery compound.”(Maymay, July 8, 2009).

The flexible criteria in both monastic schools found it easy for the poor and disadvantaged children to get an access to schools which is very much different to government schools where the need to show the birth certificate and other legal documents for the registration (See the ratio of schools and primary students in Table 1). These documents are needed to show the schools not only for the new enrollment but also for the transfer of the children from one school to another due to the shift of their parent’s livelihoods from one place to another. Due to the flexibility of the monastic schools, the enrollment rate has become increasing and the following Table 2 compared the enrollment of the primary students between the two monastic schools and the two state-run schools which location are close to each other. While the number of primary students enrolling to Phaung Daw Oo is 1526, the state-run No. 33 Basic Education Primary School had only 180 students in the academic year 2009-

2010. The increasing number of the primary students was also found similarly between Oo Bo monastic school and the No.31 Basic Education Primary School.

Table 4.1: Availability of Schools and Children's Accessibility in Aungmye Thazan Township, Mandalay

Type of schools	No of Schools	Kider-garden	Gread one	Gread two	Gerad three	Gread four	Total	Total in %
State School	39	1615	1701	1787	1788	1885	8865	65.9
Monastic School	6	774	580	583	585	495	3019	34.1

Source: Township Education Office, Mandalay (August, 2009) and PCF project report (June, 2009)

Table 4.2: Primary Student Enrollment in State and Monastic Schools in the Academic Year 2009-2010

Academic Year (2009-2010)	PDO Monastic Schools	No.33 Basic Education Primary School	Oo Bo Monastic Schools	No.31 Basic Education Primary School
No of student	1526	180	375	200

Source: PCF project and Heads of the schools, Mandalay

4.2.3 Family Economy as a Major Factor for Education Accessibility

According to the base line survey of PDO conducted by Capacity Building Initiative (CBI), about 80% of the families earned only between 10000-50000 Kyat (US \$10 – 50) per month. Another 15% earned between 50000-100000 Kyat (US \$ 50 – 100) and this is the income for a normal family. Again 82 % of the families lived

in the houses walled with bamboo mat and the roofs are either made of iron sheets or bamboo. Only just over 2% were able to live in brick houses. Among the families who lived in bamboo houses, 65% of the houses were rented and only 35% of the families owned houses. As most of them have not sufficient income, sometimes, parents need children contribution to the family economy and their children cannot go to school especially during the religious festival time, and Taung Pyone Festival is the most famous one in Mandalay.¹ Many students do not inform the school and just disappear at that time. However after the festival, they return to the school again. Although they were absent for a month, they are allowed to continue their study.

“Some parents let their children sell flowers and other small jobs in Festival time like Taung Pyone but we let them attend when they come back to school” (48-year-old monk from PDO, July 7, 2009)

In the community of Oo Bo monastic school’s catchment area, most parents are street vendors and the government staff. Most of them are working at Oo Bo Prison near the school. The parents are trying to make their ends meet. Some students cannot remain in school because of their parents need them to contribute to the family income for the families’ survival. Therefore, the student quit school to join the local informal workforce. Although the teachers know the situation, they do not have the capacity to meet the children’s needs as they are also struggling to meet the sky rocking commodity prices. Some students come to school only when they have extra time and learn the lesson. The teachers understand their situation and allow them to learn lesson as possible as they can. A 23-year-old teacher shared her experience:

“I have a student who has to help his family, but he comes to school whenever he has a free time. I let him study in class as he wishes, whenever he comes” (Sayamah, July 8, 2009)

According to the field analysis, the condition for accessibility in term of economic is fine for both schools because of free education and the support of the

¹ Taung Pyone Festival is a week-long religious festival starts with about 100,000 believers gathering to celebrate the *nats* (spirits).

INGOs for text books and stationary. It can be seen in table Parents do not need to use much their money for indirect cost. So, they are satisfied with the economic flexibility. However, the commodity prices discourage them to send the children to the school. It is found out that most of the parents do not make their children quit from schooling but the children were often absent during the academic year. Although monastic schools accept this condition, the problem of those absent students should be addressed. The following Table 3 and 4 shows the increased number of students in the two monastic schools in the past four years.

Table 4.3: Number of Students in Phaung Daw Oo Monastic School

Academic Year	2005-2006	2006-2007	2007-2008	2008-2009
Male	654	900	870	900
Female	596	705	780	800
Total	1250	1605	1650	1700

Source: PCF report on Phaung Daw Oo Monastic School

Table 4.4: Number of students in Oo Bo Monastic School

Academic Year	2005-2006	2006-2007	2007-2008	2008-2009
Male	297	390	400	410
Female	176	120	130	140
Total	473	510	530	550

Source: PCF report on Oo Bo Monastic School

4.2.4 Monastic Schools as a Symbol for the Principle of Non-Discrimination

A unique characteristic of the monastic schools in Myanmar is the arrangement of ethnic diversity in the classroom through the strong relation of the Buddhist monks with the ethnic frontier areas. There are a significant number of the ethnicities in Myanmar and their total population is about 40% of the country's population. Also, the most poverty-striking places of the country are mostly in the ethnic areas. The researcher surprisingly witnessed 126 male and 29 female ethnic

children studying at PDO School and they represent Shan, Palaung, Pa-O, Naga and Kayin ethnics. Likewise, there are 61 ethnic students in Oo Bo School. Most of them live in the remote mountain regions and their families are the poorest rural farmers. There has not so far been any form of education in many remote areas of Burma. Due to the network of the Buddhist monasteries in these areas, the children are able to travel to Mandalay for their study, said the monk from the PDO School.

While majority are Buddhist students, Muslim students also appear in both schools. According to PCF report, there are over 20 Muslims attending at PDO. One significant factor is that there are four disabled students at PDO. They learn their lessons separately from other students and the school provide special teachers for the disabled students. Such a learning environment is absent in the government schools. They can learn the lessons as well as special English language class.

In the academic year 2009-10, there are 842 boys and 684 girls taking primary education in PDO School. It means that 45% of female and 55% of male are receiving the primary education. The number of ethnic students is 10% in PDO School while the number is 16% of the total students in Oo Bo School. When looking back to the previous four years, the researcher found the similar ratio of female and male in the primary monastic education in (2007-2008). The gender balance in Oo Bo monastic school showed a similar ratio, sharing 167 (45%) girls with 208 (55%) boys including Buddhist novices in June 2009.

The research found out that PDO monastic school has two types of classes for the primary level. One is the First Development Class (FDC) and the other is the ordinary class. The FDC uses the English Language and the Burmese Language as medium and has student-teacher ratio of about 1:20 and only 20 students of each primary class have a chance to learn a foreign trained type. Although there is no discrimination in terms of race, religion and ethnicity in the monastic schools, the researcher observed that there is the discrimination in the teaching-learning process through the classification of FDC for the brightest students in classrooms. These students can enjoy the best conditions of the classroom environment that the other

majority do not have. The concept of FDC actually comes from the government schools where the school administrations do the same practice. Although the schools can gain the good impression due to their brightest students, the majority students' right to acquire the qualified education remains questionable.

4.3 Monastic Schools and the Issue of Quality Education

The United Nations Children Fund defines the quality of education in Child Friendly Schools by looking at five dimensions: “Inclusiveness; Gender responsiveness; Effectiveness; A healthy, safe, supportive and productive learning environment; and Engaging with participation of children, families and communities”. The PCF defines quality of education through the availability of “qualified teachers, resources, teaching equipment, children’s freedom of thought and expression for their cognitive development” (UNICEF Educational officer, personal interview, 2009). Yin Thway Foundation which is a local NGO, working for early childhood care and development, defines the quality of education “encourage children to speak out, critical thinking and get self confidence for their life.” For Phaung Daw Oo, the monastic school defines quality education as “development of the students with real learning which develops the analytical thinking of the students that can be applicable for the children future life” (U Nayaka, personal interview, 2009).

So there is no single definition in the quality of education but they try to define in two fundamental perspectives. The primary objective of the education is the cognitive development of the children and the second is to promote creative and emotional development of the children. So the study will examine how NGOs are applying RBA to fulfill the Right to Education through the following eight areas: the assessment of learning achievement; appropriate learning resources; curriculum; teaching methods; teacher qualification; participation of local community; and classroom environment. These areas are chosen not only for examining the standard of education quality but also the accountability of teachers and participation of children and parents which play a very important role to support the quality of education.

The two monastic schools are trying to provide the quality education, but there are challenges to achieve. One major challenge is the assessment of the children's learning process in Myanmar which is only based on the exam results in which students who get below the minimum marks have to take the exam again. The students' development in the participation of the learning process and relationship with other students and teachers is taken into account to a small extent. Although the regular exams are administered by the teachers with their own design of question sheet, the final exam needs to be standardized in line with the government schools. The monastic schools have to formulate the questions based on the old government school versions available at the Township Education Office.

4.3.1 Qualification and Knowledge of Teachers in Monastic Schools

There are 78 teachers in total in Phaung Daw Oo monastic school in which the teachers under 25 years old are 59% or 73% of all the teachers (See Appendix 1). This figure gave the researcher the information that majority of primary teachers are young. At Phaung Daw Oo, 9 teachers just completed the high school education while 43 teachers are studying at the University of Distance Education for their Bachelor Degree, but 34 teachers have already graduated. Therefore, about half of the teachers are still in the distance university level. In Oo Bo monastic school, there are 11 teachers in total. Among them, 8% or 56% of all the teachers already graduated.

As the majority of the teachers are too young and they don't complete their higher education, the quality of education they provide to the children remains questioned. Another issue is that many teachers are teaching the subjects that they are not specialized in, and that greatly affects the learning process of the children. For example, a teacher who studied Physics is teaching Herbology in Grade Four. Since he does not know about the different kinds of plants, he gave the wrong information to the students. It is because of the difficulty to find qualified teachers for the monastic schools where give little incentives to their employees. Consequently, the needs of the school often do not match with the existing teachers' expertise, forcing the teachers to handle the area of subjects they are not familiar with.

4.3.2. Salary and Benefits

A teacher's basic salary from the two monasteries is about 20,000 Kyat (US\$ 20) per month. Half of this salary is provided by the PCF while the rest amount is provided by the monastery. The salary of the monastic teachers is less than the government school teachers' salary which is from 27000 to 37000 Kyat (US\$ 27 – 37). However, it is clear that both government and monastic school teachers' salary are far less than the minimum income that a person needs to survive in Mandalay (See Appendix 2). Therefore, the monastic schools have to attract the teachers to stay in school for long though other benefits such as the provision of accommodation in the school compound, rice bags and small loan schemes with low interest rates.

Teacher's salary and benefits are an important factor for assessing the quality of education at schools because insufficient salary will make them to do other jobs outside the school hours, resulting in no time to develop the skills and school lesson plans. Another important factor created by the insufficient salary is that the monastic school teachers, like those in the government schools, come to give tuitions to the students and it can lead to the extra cost of the students as well as the question to their accountability in teaching. The facilities for the teachers such as transportation and health services are also important to the teachers. However, both of the schools could not adequately meet the needs of the teachers.

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Table 4.5 Living expense for a person in Mandalay

LIVING EXPENCE FOR A PERSON IN MANDALAY(MYANMAR) IN 2009					
			KYAT=Myanmar Currency		
<i>SNO</i>	<i>PARTICULARS</i>	<i>DAILY COST (IN KYATS)</i>	<i>MONTHLY COST (IN KYATS)</i>	<i>ANNUAL COST (IN KYATS)</i>	<i>IN (USD)</i>
1	<i>MEAL EXPENSES</i>				
	<i>Breakfast</i>	400	12,000	144,000	133.33
	<i>Lunch</i>	1000	30,000	360,000	333.33
	<i>Dinner</i>	1000	30,000	360,000	333.33
2	<i>House Rental Fees</i>	666	20,000	240,000	222.22
3	<i>Travelling Expenses</i>	400	20,000	240,000	222.22
4	<i>Electricity Charges</i>	100	4,500	54,000	50.00
5	<i>Telephone Charges</i>	100	3,000	36,000	33.33
6	<i>Government Tax (e.g-Municipal)</i>	20	600	7,200	6.67
7	<i>House Hold Goods (e.g-soap, toothpast ,tooth brush ,kitchen wares)</i>	100	3,000	36,000	33.33
8	<i>Unexpected items (e.g-Social Cost,Health Care)</i>	100	3,000	36,000	33.33
		3886	126,100	1,513,200	1,401.11

Source: Mandalay Resident (18 September 2009)

4.3.3 Safe and Healthy Classroom Environment

In Phaung Daw Oo monastic school, some classrooms are three-story buildings whereas others are built with bamboo and plastic sheet roof in the open field. Because there is no full partition between the classrooms, the level of noise affect the teaching, but the brick buildings can reduce noise so that the teachers feel more comfortable in their teaching process. This fact causes disturbance while

teaching. According to the nature of children, they cannot fully concentrate because of passersby and they are sometimes gazing outside while studying. But benches are too big for the classroom discussions and are arranged in lecture-room style. The number of students in each classroom is about 60, causing inconvenient for the students in writing as well as the participation in group discussion.

In terms of health, there is no water pot in any of the class in PDO. There are three drinking water tanks in the school compound but no water inside and children said they drink from the tap water which is not safe for their hygiene. Some children buy water bottles which cost K 50 (US\$ 0.05) if they return the empty bottles. Most of the classrooms in the bricks building and in the open space get hot sun light in the afternoons. Some novice put their robes as curtain so that they can get shade but most of the students sit as it is. Toilets are not clean enough; however, they are separated for male and female.

In Oo Bo monastic school, The classrooms are made of bricks and suitable for the number of students, but there is not enough light in the classrooms. There are five toilets just beside the school and they are clean enough for 375 students. However, they are used by male and female together. Oo Bo used drinking water tank donated by World Vision. These factors are because both schools have no sufficient funding for safe and clean environment. All in all, the classrooms do not meet the minimum standard for teaching and learning, according to the researcher's field observation.

4.3.4 Learning Resources

Appropriate learning resource is also important for the children's development to his potential. Both PDO and Oo Bo School uses the government curriculum, but there is no curriculum support for life-skill training for the children as the government schools offer. The main resource for teaching is text books and the lesson plan created by the teachers at the trainings. However teachers have not enough teaching aids and the main resource for teaching is blackboard, chalk and duster. In some classrooms, the wall is used as blackboard. There is no learner corners in the classrooms and the

bench are not enough for the students so that they have to share 6 students in a bench suitable for 4 students. Throughout the observation period, the researcher saw only one teacher using flit chart and markers as teaching aids. There is a library at PDO, but the students rarely go there because the story books are in English which are donated by the western countries. The references for teachers are not available at the library as well.

Although the classroom size of Oo Bo School is big enough for 30 students, other conditions are the same as PDO School. Therefore, it is obvious that both schools are seriously lacking of teaching aids. Although the lesson plans are made for a year during teachers' trainings, the teaching aid cannot be sufficient for a year round. Teachers from both schools mentioned that they would like to create their own teaching aid with their own idea. However, they cannot effort the expenditure. Sometimes they used their own budget as one teacher from Oo Bo said as follows:

“I want to use battery for my teaching as teaching aid. But I do not have extra money to buy teaching aid all the time. So I have to give up.”
(Sayamah, 2009)

4.3.5 Method, Knowledge and Practice in Monastic Teaching

The school use child-centered approach which is supported by the PCF. It can be said that the two monastic schools use the method in general. Teachers' trainings are given to teachers three times a year. However teachers are not using the methods in their daily teaching process. During the observation, Mathematics and English subjects are taught with rote learning methods. However, some teachers use child-centered approach to teach Myanmar and Science. Teachers create classroom discussion and presentation. During the researcher's observation in a class, students felt very happy to discuss with their classmates about the topic in Myanmar subject. A young teacher facilitates the class making questions and let the other groups to answer. The teacher asked brainstorming questions for the general knowledge on the subject. A 24-year-old teacher that the researcher interviewed said: “I feel more

confidence to teach Myanmar with child centered approach. I got training but I have difficulty facing in classroom management.” However the teachers found that classroom management is usually difficult. In some classrooms, the noisy classroom environment discourages teachers due to the lack of partitions between the classrooms. The student discussion is not heard from the whole class.

Teaching method and knowledge on the subject are also part of the quality of education that students should have received. The observation found two types of teaching methods that teachers are using. They are rote learning method and child-centered approach. Most of the teachers are trying to teach with right-based methods. However, the right based methodology is difficult to apply for the teachers due to their less experience. Although a few number of teachers could apply CCA, many of them found difficult due to their background experiences of learning practice which is rote learning method. Therefore, the quality of the education is a great challenging factor at monastic schools.

4.3.6 Community Engagement in Monastic Schools

At Phaung Daw Oo, there are only six members in the Parent- Teacher Association (PTA): two teachers, two parents who live near the school, the Principle and the coordinator of the PCF project. The meetings are held twice a year where they just discuss the needs for infrastructure repairing and celebration of ceremonies. However, the PTA rarely discusses the needs for the education of the children and they do not seem to know the meaning and purpose of PAT. The awareness meetings are also held four times a year by grades. 250 parents are invited for a meeting. In the meeting, the monks and teachers explain about the teaching method they are using for the quality education for the students as well as the rights and responsibility of parents and the knowledge about child rights. Some parents actively participate in the discussion, but some just listen to what the monks and teachers said. It is assumed that parents from PDO always attend the meeting whenever they are informed. According to the interview with parents from Phaung Daw Oo, parents know and can explain

what child-centered approach is in a way that beating should not be done to children and should listen and answer the children questions at home.

The same findings were also found in Oo Bo and the school's PTA was composed of two teachers, the principle and two parents who live in the school compound. Again, most of the decision in PDO is done by the PDO principle monk and the head teacher and parents make decisions at Oo Bo. One reason is that the Oo Bo's principle monk is not in good health. Awareness meeting are also held at Oo Bo. However, parents from Oo Bo do not seem to understand the child-centered approach and they are also not actively participating at the awareness meetings. The reason is almost all the parents are illiterate street vendors.

The parent awareness meetings are the significant activity that this study found out and the activity is absent in the government schools. One aspect of the parents' strong participation is due to the head monk's enthusiasm for the quality of education. The leadership of the monk plays a vital role in this aspect. Still, the study found out that the two PTAs are too weak in participating decision-making and just organizing for repairing the schools and celebrations.



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CHAPTER 5

ANALYSIS AND CONCLUSION

5.1 Positive Influential Factors of Monastic Schools for the Fulfillment of Right to Education

In a nation of transition to democracy with decades of political instability and economic decline, the citizens of Myanmar have gravely been enduring the helpless situation of their social life for many years and there is no doubt that the most vulnerable citizens are children. Despite the repression of the government, one of the positive factors for the educational life of the Myanmar children is the restless effort of the Buddhist monks to give a strong leadership to open monastic schools across the country. It is the nobility of these monastic schools in Myanmar which are not only giving the right to education to the poor and disadvantaged children, but also serving as safe shelters for thousands of children at the absence of the State's responsibility. Nowadays, the schools are playing an important bridging role for the children to integrate themselves into the formal higher education system in their future.

Despite the military government's brutal crackdown on the Buddhist monk-led nationwide demonstrations in 2007 and the arrest and detention of many monks, the monastic schools can survive and cope with the grave situation. This is due to the tradition of strong mutual relation between the Buddhist institution and the grassroots communities of the country. These two prime factors influenced the analysis of this thesis in search of the influential factors of the monastic school as a major part of Myanmar's civil society in making efforts to meet the right to education for all children in this Buddhist society of the Southeast Asia region. Apart from these two prime factors as a root for the existence of monastic school in the land of political and socio-economic crisis, the research found out a number of influential factors, as thoroughly discussed in chapter four, for the education of the Myanmar children in need.

5.2 A Beautiful Flower in a Muddy Field or Child-centered Education (CCA)

In more than four decades of the military authoritarian rule, Myanmar education has become severely deteriorating to its lowest level incomparable to its glory past. The military systematically indoctrinated the culture of command and order into the civilian institutions, resulting in the end of the academic freedom and the basic human rights such as freedom of thought and expression in education. However, nowadays, the monastic schools are striving to revitalize these valuable principles of democracy in education through the teaching methodology of Child-centered approach (CCA) in Myanmar. Although the CCA is a teaching method, it carries the above basic rights in one form or another in the classrooms. In fact, these principles can be used not from the political aspect, but from the educational one in order to assess the quality of education that the children receive in Myanmar. In this sense, Myanmar's education is still even far behind the neighboring countries such as Singapore, Malaysia and Thailand. In spite of this factor, the attempt of Myanmar's monastic schools to give more educational freedom to the country's poor children is a good tradition for the country.

In Myanmar, the CCA trainings are provided with the assistance of JICA since 2004 in selected project areas. UNICEF is also promoting CCA through life skill trainings and child friendly schools across the country. Due to the Head monk of PDO, the teachers of the monastic school received this methodology with assistance from UNICEF in 2007. However, only in 2009, the CCA method was officially allowed to apply in all monastic schools in Myanmar. That is the best opportunities for the monastic school to apply right to education with right-based approach methodology. As the child-centered philosophy is to respect self expression and creativity, it will be very effective for the quality education. The research found out this encouraging factor in the monastic schools and it is a potential for the quality life of the children if the schools can get strong external funding and technical assistance.

5.3 Challenges of Monastic Schools in Meeting the Right to Education

Although there are a couple of influential factors that monastic schools can help to meet the right to education, they are encountering a number of challenges in several areas.

One of the main challenges is that Monastic schools are facing is the imbalance student –teacher ratio. According to the international standard, if the CCA is used in school, it demands the standard size of the classroom with the appropriate ratio of teachers and students which is approximately one teacher for about 20 students. In the context of Myanmar, both government and monastic school face the difficulty in order to meet basic structure and human resource needed for the CCA approach, because there are about 50 to 60 students in a class with two teachers. The researcher even saw a class with one teacher for 100 students. The primary root cause to the failure of the minimum criteria of the CCA approach is the lack of the political will of the government to invest a significant proportion of the state budget to the education sector. Consequently, the schools are facing shortage of funding to meet the quality education. Instead, the schools have to focus more on giving opportunity for the poor and needy children to get a free access to education. The main difficulty of recruiting qualified teachers in monastic schools is primarily due to the financial constraint that the schools are ever encountering, resulting in providing insufficient salary to the teacher in line with the living cost of Mandalay. Consequently, the schools might not be able to control their few qualified and experienced teachers from moving to other occupation or job where they can get better income and opportunities.

Inadequate infrastructure and resources are also another factor that monastic schools are facing. For example, the insufficient number of classrooms and furniture such as chair and desks may have effect on the quality of education. In PDO, only ten benches share over sixty children and the benches are fit for only four students to get enough space, resulting in some students sitting on the floor and learning lessons. The need of the classroom equipment is an ever-challenging factor while the number of

students is increasing ever year by year. Although the country has continuously found the huge reserve of the offshore natural gas in the past two decades, the people lack electricity throughout the country. It also affects the classroom environment and the students have to study lessons with insufficient light. In this country of suppressing press freedom, it is hard to find a teacher journal as a reference for the teaching and other educational knowledge in order for the teachers to learn the changing world of education. In fact, the space for the capacity development of teachers is very limited in Myanmar.

5.4 Conclusion: Unfavorable Political Condition and Challenges Beyond

A private teacher U Aung Pe taught his students the life of General Aung San, the national leader and independent hero of Myanmar, was sentenced to three years imprisonment due to the charge that he agitated the students to get involved in politics (AHRC, 2006). This is one of the examples that the teachers in Myanmar are now facing such a security constraint. In fact, Myanmar is a party of Convention on the Rights of the Child and has the responsibility to fulfill its Article 29 as stated “The development of the child's personality, talents and mental and physical abilities to their fullest potential.” However, the example of U Aung Pe proved that the school lessons and general knowledge related to the history of Myanmar and its heroes has become discouraging factor for the learning environment.

While education in Myanmar is facing this unfavorable political condition, another striking factor that hinders the right to education for the children in need is poverty. Poverty of the children is one of the great challenges and the researcher believes that there are significant number of children cannot even attend the free monastic education when their survival becomes more important than their education. Therefore, monastic schools have to create flexible conditions for the children to get access to education.

All in all, the thesis found out that monastic schools have become a rare space in meeting the right to education under the present political socio-economic condition in Myanmar. Although there are a number of influential factors, they are associated with challenges which can be amended if the government really has a political will. For the poor and disadvantaged children of Myanmar, the monastic schools are still a haven to enhance their education for the better future life. For the quality of education in monastic school, it is yet to be fulfilled.



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LIST OF PERSONAL INTERVIEWS

International NGOs and UN Agencies:

Type of Interviewees (No.)	Organizations	Date of Interview
Officer (1)	ACTION AID	28 June 2009
Officer (1)	CSI	23 June 2009
Officer (1)	EMDH	13 July 2009
Officer (1)	JICA	22 July 2009
Officers (4)	PCF	16 June 2009
Officer (1)	UNICEF	15 July 2009
Officer (1)	WORLD VISION	10 July 2009
Officer (1)	YINTHWAY	12 July 2009
Staff (1)	YWCA	20 June 2009
Officer (1)	UNDP	20 July 2009
Principle (1)	PDO	7 July 2009

No.	Name of the student	Date of Interview
1.	Hein Httaik San	28 June 2009 in Phaung Daw Oo
2.	Arkar Hein	
3.	Zaw Myo	
4.	Nanda Oo	
5.	Thuya Zin	

6.	Hein Zaw		
7.	Khine Zar Linn		
8.	Mo Mo Ko		
9.	Htet Htet Aung		
10.	Aye Sandar Myint		
11.	Zin Nwe Aung		
12.	Than Chaung		
13.	Eaik Nyein		
14.	Khun Aung Htoo		
15.	Kwae Lay Khine		30 June 2009 in Oo Bo
16.	Wai Wai Aung		
17.	Htet Htet Khine		
18.	Paing Min Thu		
19.	Su Myat Thu		
20.	Dali Kyaw Moe		
21.	Yamin Moe Moe		
22.	Thuya Htet Aung		

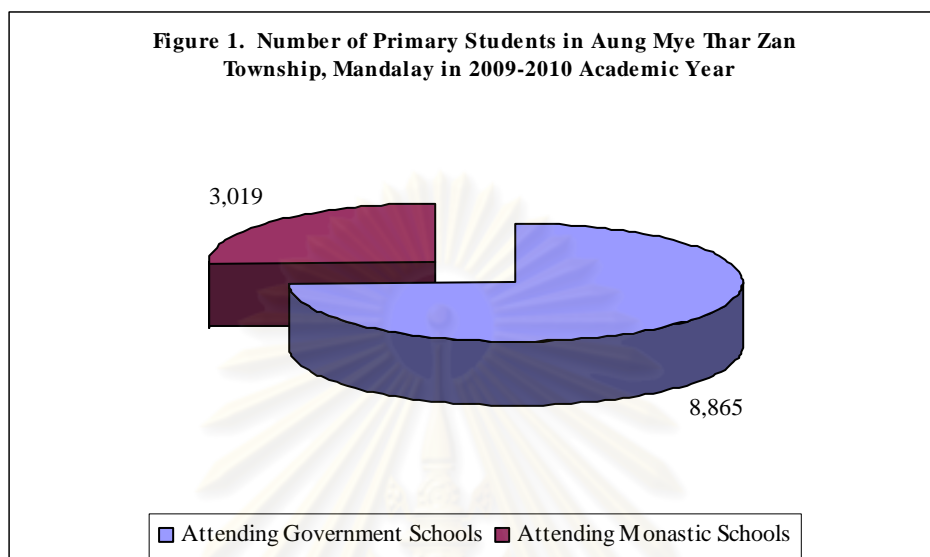
No.	Number of Parents	Date of Interview
1.	Six parents in group discussion in Oo Bo	01 July 2009
2.	Six parents in group discussion in Phaung Daw Oo	02 July 2009
3.	Six parents in group discussion in Phaung Daw Oo	03 July 2009
4.	Teachers in group discussion in PDO	04 July 2009
5.	Teachers in group discussion in Oo Bo	07 July 2009



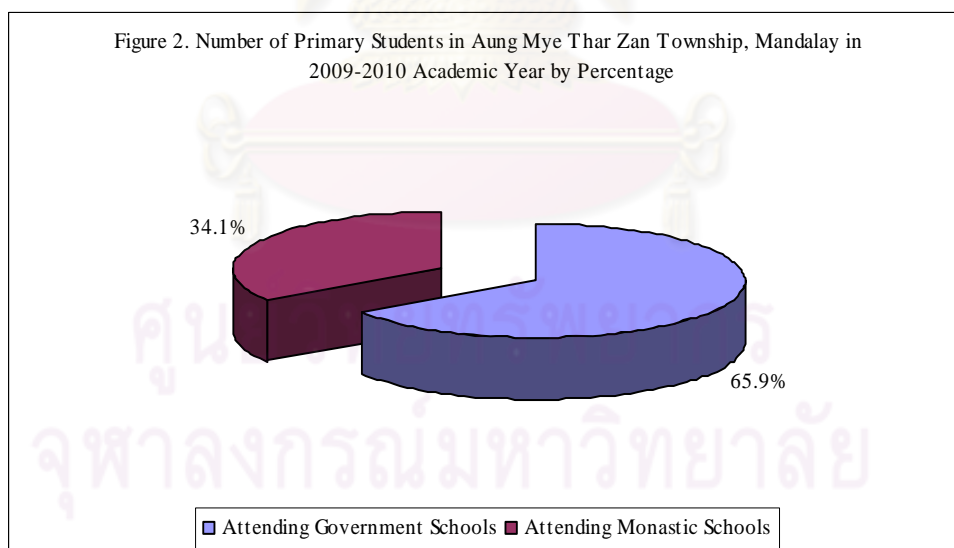
APPENDICS

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APPENDIX A



Source: Received from the Department of Basic Education 3, Yangon, 23 September 2009



Source: Received from the Department of Basic Education 3, Yangon, 23 September 2009

APPENDIX B

Teachers Qualification from Oo Bo Monastic School

List of the Ohbo Teachers				
No	Name	Qualification	Age	Position
1	U Arlawka	Not mentioned by the organization	43	Junior Teacher
2	Daw Win Win Mar	B.A (Geog:)	36	Primary Teacher
3	Daw New New Win	B.A (Myan:)	26	Primary Teacher
4	Daw Thwe Thwe Win	B.Sc. (Phy:)	28	Primary Teacher
5	Daw Nyunt Nyunt	B.Sc. (Phy:)	41	Primary Teacher
6	Daw Khin Malar Lwin	B.A (Hist:)	35	Primary Teacher
7	Daw Myint Myint San	B.A (Hist:)	27	Primary Teacher
8	U Tin Myint Aung	B.A (Hist:)	27	Primary Teacher
9	Daw Zin Mar Soe	B.A (Hist:)	23	Primary Teacher
10	Daw Ya Min Thu	First Year	22	Primary Teacher
11	Daw Pwint Phyu	First Year	23	Primary Teacher

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APPENDIX C

Teachers Education from Phaung Daw Oo Monastic School

The List of PDO Primary Teachers 8 July 2009

NO.	NAME	DATE OF BIRTH	AGE	QUALIFICATION
1	Daw Thet Thet	30-Aug-90	19	2nd Year(Myan:)
2	Daw Khin Thandar Moe	16-May-90	19	2nd Year (Myan:)
3	Daw Nan Ei Mon	22-Jan-90	19	3rd Year (Geo:)
4	Daw Khin Thu	20-Nov-89	20	3rd Year (Geo:)
5	Daw Kyawt Kay Thi	01-Sep-89	20	2nd Year (Myan:)
6	Daw Nwe Wai Hlaing	04-Jun-89	20	2nd Year (Law:)
7	Daw Khin Cho Oo	13-Mar-89	20	3rd Year(Law:)
8	Daw Phyu Phyu Thein	20-Jan-89	20	2nd Year (Eco:)
9	Daw Khaing Khaing Soe	21-Oct-88	21	1st Year (Geo:)
10	Daw Lwin Lwin Myint	12-Oct-88	21	10th Passed (2008)
11	Daw Htay Htay Hlaing	07-Sep-88	21	1st Year (Geo:)
12	Daw Yin Yin Aye	12-May-88	21	1st Year (Myan:)
13	Daw Thinzar Oo	09-Mar-88	21	B.A (Law:) LL.B
14	Daw San Yadanar Khaing	26-Jan-88	21	1st Year (Eco:)
15	Daw Malar Kyaw	27-Nov-87	22	3rd Year (Geo:)
16	Daw Khaing Nyein Aye	17-Aug-87	22	3rd Year (Law:)
17	Daw Tin Nilar Win	14-Mar-87	22	2nd Year (Myan:)
18	Daw Ei Phyu Phwe	12-Feb-87	22	3rd Year(Math:)
19	Daw Chaw Chaw Ei	04-Aug-86	23	B.A (Myan:)
20	Daw Mai Thida	21-Mar-86	23	B.A (Eng:)
21	Daw Cho Cho Maw	07-Nov-85	24	B.Sc (Zoo:)

NO.	NAME	DATE OF BIRTH	AGE	QUALIFICATION
22	Daw Nilar Win	04-Sep-85	24	B.Sc (Chem:)
23	Daw Aye Aye Mon	10-Feb-85	24	B.A (Eco:)
24	Daw Tin Tin Soe	07-Jul-84	25	3rd Year (Myan:)
25	Daw Ei Ei Mon	06-May-84	25	B.A (B.M)
26	Daw Nu Nu Htwe	07-May-83	26	B.Sc(Zoo:)
27	Daw Khaing Thet Mon	17-Jan-83	26	B.A (Geo:)
28	Daw Nwe Nwe Wai	11-Jun-81	28	B.A (Geo:)
29	Daw Aye Aye Win	10-Oct-69	40	B.A (Myan:)
30	Daw Aye Myat Nwe	04-Jun-78	31	B.Sc (Bot:)
31	Daw Sein Myint Kyi	06-Aug-68	41	B.A (His:)
32	Daw San San Moe	03-Mar-76	33	B.A (Myan:)
33	Daw Than Win Khaing	29-Oct-82	27	B.A (Eco:)
34	Daw Nyein Nyein Swe	08-Feb-83	26	B.A (Eco:)
35	Daw Moe Moe Thin	27-Jul-80	29	B.Sc (Bot:)
36	Daw Yin Yin Kyi	12-May-71	38	B.A (Myan:)
37	Daw Sandar Swe	15-Feb-76	33	B.A (B.M)
38	Daw Phyto Wai Wai Tun	28-Aug-77	32	B.A (Geo:)
39	Daw Khin Chaw Su	20-Jul-77	32	B.A (Myan:)
40	Daw Kyawt Kyawt Ohn	08-May-75	34	B.A (Geo:)
41	Daw Aye Aye Tun	08-Jan-84	26	B.A (Law:) L.L.B
42	Daw Wai Wai Mar	04-Jan-81	29	B.A (Geo:)
43	Daw Mya Moe Win	23-Dec-88	21	3rd Year (Geo:)
44	Daw Thidar Oo	02-Aug-85	24	B.A (Eco:)
45	U San Win	07-Jul-92	17	First Year(Law)
46	Daw Lai Lai Oo	02-Jul-88	21	3rd Year (Myan:)
47	Daw Thin Thin Hlaing	15-Mar-88	21	B.Sc (Physics)
48	Daw Su Theint Theint Chit	25-Nov-86	23	B.A (Philo:)

NO.	NAME	DATE OF BIRTH	AGE	QUALIFICATION
49	Daw Than Kyi Oo	22-Jul-78	31	B.A (Myan:)
50	U Ait Mat	22-May-88	21	1st Year (2009)
51	Daw Mon Mon Myint	28-Dec-89	20	2nd Year (Myan:)
52	Daw Saw Saw Htay	01-Jan-75	35	B.A (Geo:)
53	Daw Nan Khan Kyi	28-Mar-89	20	1st Year (Myanmar)
54	Daw War War Myint	09-Nov-83	26	B.Sc(Math)
55	Daw Mot Mot Tun	02-Dec-92	17	B.Sc (Chem:)
56	Daw Ei Ei Hlaing	01-Jul-84	25	B.A (Geo:)
57	U Wai Yan Htet	02-Feb-91	18	1st Year (2009)
58	Daw Nyein Nyein Ei	12-Feb-87	22	2nd Year (Hist:)
59	Daw Aye Aye Khaing	01-Jul-85	24	1st Year (2009)
60	Daw Kywe Kywe Hlaing	13-Mar-87	22	First Year
61	Daw Ei Phyu Sin	12-Dec-86	23	1st Year (2009)
62	Daw Hnin Htet Lin	05-Dec-87	22	B.A(Myanmar)
63	Daw Win Ei Phyu	01-Apr-87	22	B.Sc(Phy:)
64	U Zaw Nyunt	22-Jul-86	23	2nd Year (Phys:)
65	Daw Tin Ma Ma Htet	22-Sep-90	19	1st Year(Eng:)
66	Daw Ei Thet Thet Wai Phyu	12-Sep-90	19	10th Passed (2008)
67	Daw Ei Zin Mon	07-Aug-90	19	1st Year (Eng:)
68	Daw Poe Zar Li Ko	25-Jun-90	19	10th Passed (2008)
69	Daw Phyu Phyu Thet	05-Jun-90	19	10th Passed (2008)
70	Daw Khin Swe Myint	19-May-90	19	10th Passed (2008)
71	Daw Shwe Mar Win	12-May-90	19	10th Passed (2008)
72	Daw Phyu Phyu Thin	04-May-90	19	2nd Year (Philo:)
73	Daw Ei Shwe Sin	04-Feb-90	19	2nd year (Psy:)
74	Daw Ei Thinzar Lin	21-Jan-90	19	10th Passed (2008)
75	Daw Ei Ei Phyo Lwin	21-May-89	20	10th Passed (2008)

NO.	NAME	DATE OF BIRTH	AGE	QUALIFICATION
76	Daw Ei Ei Mon	20-Oct-89	20	3rd Year (Myan:)
77	Daw Aye Aye Chaw	14-Feb-89	20	10th Passed (2008)
78	Daw Thiri Tun	21-Jul-88	21	3rd Year (Law:)



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BIOGRAPHY

Sandar Kyaw completed her Bachelor of Science in Physics with honors in the year 2000. She also got the diploma in Social Work from University of Yangon and Diploma in English from University of Foreign Languages. She worked as an assistant English teacher at an educational center providing international education programs for two years from 2004 to 2006. She also worked about three years from 2005 to 2008 as an administrative assistant in Capacity Building Initiative (CBI), the local non-government organization which is providing capacity building trainings in Myanmar. She also served as a teacher voluntarily for vulnerable children at a government supported by the Save the Children in Yangon. She is admitted to Master of Arts Program in International Development Studies under the faculty of political sciences in Chulalongkorn University, Bangkok in the year 2008 and has completed the course in 2009.



ศูนย์วิทยทรัพยากร
จุฬาลงกรณ์มหาวิทยาลัย