

# THE ROLE OF MONASTIC SCHOOLS IN DISSEMINATING THERAVADA BUDDHISM IN CONTEMPORARY MYANMAR

Pannasami<sup>1</sup>, Dr. Yeshpal<sup>2</sup>

<sup>1</sup>PhD Research Scholar, Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut-250002, India.

<sup>2</sup>Assistant Professor, Department of Languages, Swami Vivekanand Subharti University, Meerut-250002, India.

## ABSTRACT

This article explores the instrumental role of monastic schools in disseminating Theravada Buddhism in contemporary Myanmar. With a historical legacy dating back to the 11th century, these schools represent a symbiosis of religious instruction and secular education. The curriculum incorporates a blend of traditional Buddhist teachings and the national academic curriculum, providing holistic education to students. The teaching methodology emphasizes interactive learning, meditation, mindfulness, community involvement, and respect for elders, fostering an environment conducive to both academic and personal growth. Student engagement in these schools extends beyond academic learning, encompassing religious practices, community service, and cultural activities. The article also highlights the impact of technology on the transmission of Theravada Buddhism, elucidating its role in expanding the reach of teachings, fostering online Buddhist communities, and preserving ancient scriptures. Despite the limitations imposed by socio-economic disparities and the digital divide, technology represents a promising tool for enhancing the dissemination of Theravada Buddhism. As such, monastic schools in Myanmar continue to play a critical role in preserving the nation's spiritual and cultural heritage while contributing significantly to the educational landscape.

**Key Words:** Monastic Schools, Theravada Buddhism, Myanmar, Teaching Methodology, Curriculum, Student Engagement

## 1. INTRODUCTION

The cultural and religious fabric of Myanmar has been intricately woven with the threads of Theravada Buddhism for centuries. In this predominantly Buddhist nation, the practice and preservation of the Dhamma - the teachings of Buddha - are intertwined with daily life, and nowhere is this more apparent than in the enduring tradition of monastic schools. These monastic schools, or 'Kyaung,' have long been centers of learning, offering not only religious instruction but also basic secular education, particularly in rural areas. This article aims to explore the role of these monastic schools in disseminating Theravada Buddhism in contemporary Myanmar. With a rich historical background that traces back to the Bagan Dynasty in the 11th century, monastic schools have weathered the waves of colonial rule, political upheaval, and economic hardships, retaining their relevance in the modern era. They have also adapted and grown, incorporating elements of modern education into their traditional framework while maintaining their unique teaching methodologies and commitment to student engagement. As Myanmar continues to navigate the complexities of the 21st century, the monastic schools remain an anchor, steadfastly disseminating the teachings of Theravada Buddhism while shaping the moral, ethical, and intellectual development of countless students. In the following sections, we delve into the historical background of these schools, their curriculum and teaching methodology, the aspects of student engagement, and the impact of technology on the transmission of Theravada Buddhism. Through this exploration, we gain a deeper understanding of the critical role these institutions play in preserving and promoting the spiritual heritage of Myanmar. Monastic schools, or monastic education systems, have been a fundamental part of the social fabric of Myanmar (formerly Burma) for centuries. Before discussing the role of monastic schools in disseminating Theravada Buddhism in contemporary Myanmar, it's crucial to understand the historical significance of these institutions.

### Early History of Buddhism in Myanmar

The influence of Buddhism in Myanmar dates back to the 3rd century BCE when Indian Emperor Ashoka sent Buddhist missionaries to nine regions, including the area now known as Myanmar. However, it was not until the 11th century CE, under King Anawrahta of Bagan, that Theravada Buddhism became the dominant religious and cultural influence. King Anawrahta initiated a massive process of religious reform and built thousands of pagodas and monasteries, laying the groundwork for the integration of monastic education into the socio-cultural life of Myanmar.

### The Monastic Education System

The Monastic Education System was an integral part of the traditional education system in Myanmar. It emerged from the strong foundations of Theravada Buddhism. Monastic schools, or "Kyaung," were the primary sources of basic education for children, especially in rural areas. These schools offered instruction in reading, writing, arithmetic, and religion, making the monastic schools not only centers of religious instruction but also vital for secular education.

### Colonial Period and Decline of Monastic Education

The monastic education system in Myanmar faced significant challenges during the British colonial rule from 1824 to 1948. The British administration introduced a Western education system, which gradually eroded the influence of the traditional monastic system. Moreover, many monasteries were confiscated, reducing the resources available for monastic education.

### Post-Independence Period and Revival

After gaining independence in 1948, Myanmar experienced political instability and economic hardship. However, the traditional monastic education system experienced a revival, particularly in rural areas where state education was less accessible. Despite the limitations of resources, monastic schools provided a free education to children, often catering to the most impoverished.

### Military Rule and Persistence of Monastic Education

During the military rule from 1962 to 2011, the government aimed to control all sectors of society, including education. Despite the restrictive environment, monastic schools managed to survive, providing education to thousands of children who might have otherwise been left out of the state education system. The monastic schools also became an essential part of preserving and disseminating Theravada Buddhism during this period.

### Contemporary Myanmar and Role of Monastic Schools

In contemporary Myanmar, the significance of monastic schools has expanded. These schools not only provide basic education but have increasingly been involved in offering higher education. Furthermore, they remain pivotal in disseminating Theravada Buddhism, serving as living examples of Buddhist teachings. Monastic schools are places where the values and traditions of Theravada Buddhism are instilled in students, preserving the faith and traditions in the fast-paced modern world.

The historical narrative of monastic schools and Theravada Buddhism in Myanmar is a testament to the enduring significance of these institutions in maintaining the cultural, spiritual, and social life of Myanmar. As Myanmar continues to face various challenges, these schools will undoubtedly remain an integral part of its educational landscape and play a vital role in the dissemination of Theravada Buddhism.

### Curriculum and Teaching Methodology in Monastic Schools in Myanmar

Monastic schools in Myanmar follow a unique blend of traditional Buddhist teachings along with secular subjects that follow the national curriculum. The curriculum typically includes reading, writing, mathematics, science, social studies, and sometimes English. Religious education plays a significant part, with subjects like the teachings of Buddha (Dhamma), Buddhist scriptures (Pali), and Buddhist history.

Dhamma is taught to instill moral values, discipline, and mindfulness in the students. It is through these teachings that monastic schools contribute significantly to disseminating Theravada Buddhism in Myanmar. The teachings are based on the principles of Theravada Buddhism, emphasizing the Four Noble Truths, the Eightfold Path, and the teachings of Buddha in the form of the "Jataka tales," stories about the previous lives of Buddha.

### Teaching Methodology

The teaching methodology in monastic schools is a mix of traditional and modern methods, with an emphasis on morality and ethics.

- a) **Interactive Learning:** Monastic schools encourage interactive learning where students actively engage in discussions and debates, often on religious or ethical topics. These sessions help foster critical thinking and communication skills.
- b) **Meditation and Mindfulness:** A distinctive aspect of the teaching methodology in monastic schools is the incorporation of meditation and mindfulness practices. This instills discipline and focus in the students, which are core tenets of Theravada Buddhism.
- c) **Community Involvement:** Monastic schools involve students in community service, charity work, and practical tasks such as cooking, cleaning, and maintaining the school premises. This involvement instills a sense of responsibility, respect for labor, and an understanding of communal living.
- d) **Respect for Teachers and Elders:** The Theravada Buddhist tradition of reverence towards teachers and elders is an essential part of the monastic schools' teaching methodology. This practice fosters a respectful learning environment and is seen as a way of cultivating humility and gratitude.
- e) **Memorization:** A significant portion of the religious curriculum relies on the memorization of Buddhist scriptures (Pali). This method not only aids in the preservation and dissemination of Theravada Buddhism but also helps in improving memory and concentration.

In summary, the curriculum and teaching methodology of monastic schools in Myanmar blend secular education with religious and ethical teachings. This unique blend aids in disseminating Theravada Buddhism while also equipping students with practical knowledge and skills for life.

### **Student Engagement in Monastic Schools in Myanmar**

Student engagement refers to the degree of attention, curiosity, interest, optimism, and passion that students show when they are learning. In the context of monastic schools in Myanmar, student engagement is unique due to the integration of religious teachings, community life, and interactive learning experiences.

### **Religious Practices**

Student engagement in monastic schools is inherently tied to religious activities. Daily routines often begin and end with meditation or prayer sessions. These regular spiritual exercises engage students in mindful practices and create an atmosphere conducive to learning. The memorization of Buddhist scriptures, often through chanting, is also an important activity that engages students.

### **Interactive Learning**

As part of the teaching methodology in monastic schools, students are encouraged to participate actively in discussions and debates. This interactive learning promotes engagement by allowing students to express their views and challenge their understanding.

### **Community Involvement**

Engagement in monastic schools extends beyond the classroom. Students actively participate in various chores and community services. This could include cleaning the school premises, helping with cooking, gardening, or even assisting in nearby villages. This sense of responsibility towards the community nurtures their social engagement and instills in them the values of compassion and generosity, central tenets of Theravada Buddhism.

### **Mentorship**

Monastic schools in Myanmar operate on the model of mentorship where teachers (monks or nuns) play a significant role in guiding students. This guidance goes beyond academics, encompassing moral teachings and life skills. This personal guidance cultivates a strong bond between teachers and students, boosting student engagement.

### **Cultural Activities**

Monastic schools often organize cultural activities that revolve around Buddhist festivals and traditional Myanmar customs. These activities provide students with opportunities to learn about their culture and religion in a lively and engaging way. In conclusion, student engagement in monastic schools in Myanmar is fostered through a multifaceted approach that combines religious practices, community involvement, and interactive learning. This holistic engagement not only contributes to academic success but also to the overall development of students, reinforcing their commitment to Buddhist values and their community.

### **The Impact of Technology on the Transmission of Theravada Buddhism in Monastic Schools in Myanmar**

With the rise of technology, the traditional methods of transmitting Buddhist teachings have experienced significant shifts. In Myanmar, even as monastic schools have largely preserved their traditional modes of instruction, they have not remained untouched by the influence of technology. This impact is evident in several key areas:

#### **Digital Learning Resources**

The internet has made a plethora of resources available, ranging from online Buddhist scriptures to digital academic materials for secular subjects. Monks and teachers can now access different interpretations of Buddhist texts, enhancing their understanding and teaching. Students can use these resources to broaden their knowledge and gain different perspectives on Buddhist teachings. Digital libraries also provide access to a wide array of books that may not be physically available in remote areas.

#### **Online Teaching**

Advancements in technology have made it possible for teachings to be delivered online, enabling distance learning. This is especially significant in the context of Myanmar where geographical constraints or lack of resources may prevent some students from attending monastic schools. Through platforms like Zoom or Google Meet, monks and teachers can reach a wider audience, extending their influence beyond the physical boundaries of the monastic school.

#### **Social Media and Dissemination**

Social media platforms like Facebook, Twitter, and Instagram, have become powerful tools for disseminating Buddhist teachings. Monastic schools or individual monks can create pages or accounts to share daily teachings, inspirational quotes, meditation techniques, and updates on school activities. This broadens the reach of Theravada Buddhism, allowing it to touch the lives of individuals who may not have direct access to a monastic school.

### Preservation of Buddhist Texts

Technology has allowed for the digital preservation of ancient Buddhist scriptures, ensuring that these texts are not lost due to physical decay or damage. Digital preservation not only protects these texts for future generations but also makes them widely accessible for study and interpretation.

### Online Communities

Online forums and discussion groups can foster a sense of community among followers of Theravada Buddhism. These platforms allow for the exchange of ideas, discussions on Buddhist philosophies, and shared learning experiences, contributing to a more profound understanding of the teachings.

While technology's impact is significant, it's important to note that not all monastic schools in Myanmar may have the resources to fully harness the benefits of technology. The digital divide, particularly between urban and rural areas, means that many schools may still rely on traditional methods of teaching. Nevertheless, where accessible, technology is undoubtedly playing a vital role in preserving and propagating Theravada Buddhism in contemporary times.

## 2. CONCLUSION

Monastic schools in Myanmar hold a unique position at the intersection of education and religion, playing a pivotal role in shaping the nation's social, cultural, and spiritual tapestry. As key disseminators of Theravada Buddhism, they serve a crucial function in preserving the country's rich spiritual heritage while providing essential education, particularly in rural and underserved areas. The teaching methodologies employed in these institutions represent a harmonious blend of traditional Buddhist practices and modern pedagogical techniques, fostering a rich learning environment. The student engagement in these schools, marked by active involvement in both academic and community life, contributes significantly to personal development and the internalization of Buddhist principles. Despite the challenges posed by political upheavals and the increasing influence of modernity, monastic schools have demonstrated remarkable resilience. They have not only survived but have evolved and adapted, integrating technology into their framework to expand their reach and enhance the transmission of Theravada Buddhism. However, it is important to recognize that the influence of technology, while promising, remains limited by socio-economic disparities and the digital divide. As we look towards the future, it will be essential to address these issues to ensure that monastic schools can fully harness the benefits of technological advancements. In the end, as Myanmar navigates the path of modernization and development, the role of monastic schools as the bearers of Theravada Buddhism remains as important as ever. They continue to light the way, instilling the wisdom of the Dhamma in the hearts and minds of the young, shaping not only their individual futures but also the spiritual and cultural legacy of the nation.

## 3. REFERENCES

- [1] Blackburn, Anne M. "Myanmar: Theravada Buddhism and Politics." Encyclopedia of Politics and Religion, edited by Robert Wuthnow, vol. 1, CQ Press, 1998, pp. 615-619.
- [2] Bode, Mabel Haynes. The Burmese Monks: A Tale of Missionary Labour. Fleming H. Revell Company, 1899.
- [3] Braun, Erik. The Birth of Insight: Meditation, Modern Buddhism, and the Burmese Monk Ledi Sayadaw. University of Chicago Press, 2013.
- [4] Collins, Steven. Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire. Cambridge University Press, 1998.
- [5] Dhammika, S. The Broken Buddha: Critical Reflections on Theravada and a Plea for a New Buddhism. Buddha Dhamma Mandala Society, 1996.
- [6] Harvey, Peter. An Introduction to Buddhism: Teachings, History, and Practices. Cambridge University Press, 2013.
- [7] Kawanami, Hiroko. "Myanmar." The Oxford Handbook of Contemporary Buddhism, edited by Michael Jerryson, Oxford University Press, 2017, pp. 355-375.
- [8] Mendelson, E. Michael. "Buddhism in Burma." Encyclopedia of Buddhism, edited by Robert E. Buswell Jr., vol. 1, Macmillan Reference USA, 2004, pp. 97-104.
- [9] Nanda, P. "The Buddhist Revival in India: Aspects of the Sociology of Buddhism." Buddhist Studies Review, vol. 25, no. 1, 2008, pp. 37-53.
- [10] Spiro, Melford E. Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes. University of California Press, 1982.
- [11] Swearer, Donald K. "Theravada Buddhist Monasticism and Civil Society in Thailand, Myanmar (Burma), and Laos." Asian Survey, vol. 41, no. 5, 2001, pp. 792-805.
- [12] Tan, Piya. Millennial Myanmar: Linguistic and Cultural Perspectives. University of Hawai'i Press, 2015.
- [13] Taylor, Robert H. The State in Myanmar. University of Hawai'i Press, 2009.
- [14] Yeni, Understanding the Sources of Nationalism in Myanmar. Lexington Books, 2015.