

**AANI SCHOOLING:
SYNERGYING NUNNERY WITH MODERN EDUCATION
SYSTEM OF NEPAL**

By
Pawan Bimali

This thesis is submitted to the Faculty of Education
in partial fulfillment of the requirements for the
Master of Philosophy in Education.

Tribhuvan University
Faculty of Education

December, 2007

ABSTRACT

Religious beliefs and practice of it is a way of life for majority of the world population. Each religion has its own unique characters and features. The followers try to remain close to the principles and dogma by obtaining educational opportunities. Buddhism has its wide horizon to educate the followers. It is traditional; however, the religious leaders have realized and understood the present needs and interest of the people. As there is growing influence of modernity and modern education, the existing monastic education system has tried to incorporate modern education by offering the monastic people in or out of their religious premises. In this context, I have tried to study the synergy of modern education to the Aanis (Buddhist nuns). The objectives of this research were: i) to study Aanis' education system; and ii) to explore the reason behind the attraction of Aanis to modern education. Here, modern education refers to the school/formal education where the students study national and international language (English), science, and computer and so on.

I used qualitative research methods to carry on the process of this research. For the data generation, I consulted an Aani with both traditional and modern education. Nine other Aanis were interviewed and observed. Case stories were used as data source. People related to the Aanis and other concerned people were met and interviewed or consulted for the information and data generation.

Since the monastic education offers educational and residential facilities to the disciples many children and young people from remote northern Himalayas of Nepal prefer to grasp this precious chances. Such people are the source of this study. In some places they are introduced as the Buddhists of Tibetan origin and in some places they are introduced as the Buddhists of Himalayan and hill regions/ area. The Buddhist children of developed areas are also keen to join

the monastic life for religious education and practice expecting salvation. Contrary to it, the opportunity of modern education and colourful surroundings made them think in a different way, which sometimes leads to give up monastic life. Such attitude is common to the people with school education.

From the implication point of views it is obvious to include traits of Buddhist education for the peace. On the other hands, incorporation of modern education in the traditional Buddhist education will be useful for the Aanis to deal in the present modern world.

TRIBHUVAN UNIVERSITY
Faculty of Education

Library Release Form

Name Of Author	Pawan Bimali
Title Degree	Master of Philosophy
Year This Degree Granted	2007 A. D.

Permission is hereby granted to Tribhuvan University to reproduce single copies of this thesis and to lend or sell such copies for private, scholarly or scientific research purposes only.

The author reserves other publication and other rights in association with the copy right in the thesis, and except as herein before provided neither the thesis nor any substantial portion thereof may be printed or otherwise reproduced in any material form whatever without the author's permission.

.....
Charpane – 9, Jhapa
Mehi Zone, Nepal
24th December, 2007

DECLARATION

I hereby declare that this thesis has not been submitted for the candidature for any other degree.

I understand that my thesis will become part of permanent collection of Tribhuvan University Library. My signature below authorizes release of my thesis to any readers upon request.

Pawan Bimali,

Degree Candidate

24th December, 2007

ACCEPTANCE AND RECOMMENDATION

The undersigned certify that we have read, approved, and recommended to the Faculty of Education, Tribhuvan University for acceptance, a thesis entitled AANI SCHOOLING: SYNERGYING NUNNERY WITH MODERN EDUCATION SYSTEM OF NEPAL submitted by Pawan Bimali in partial fulfillment of the requirements for the degree of MASTER OF PHILOSOPHY IN EDUCATION WITH SPECIALIZATION IN DEVELOPMENT STUDIES.

Prof. Bidya Nath Koirala, Ph. D.
(Supervisor)

Prof. Bajra Raj Shakya, Ph. D.
(External Examiner)

Dr. Andreas Doctor
(External Examiner)

Prof. Jaya Raj Awasthi, Ph. D.
(Research Committee Member)

Dr. Chandreshwor Mishra
(Research Committee Member)

24th December, 2007

ACKNOWLEDGEMENTS

I would like to express my sincere and hearty gratitude to my supervisor Prof. Dr. Bidya Nath Koirala, coordinator of Tribhuvan University M. Phil. Program (Education). His close, friendly and rigorous instructions, suggestions, comments and inspiration made it possible to submit this research work in the present form. I am ever grateful to my other teachers Prof. Dr. Mana Prasad Wagley, Prof. Dr. Tirtha Parajuli, Dr. Lava Deo Awasthi for their guidance and encouragement. Mr Ram Prasad Aryal, coordinator of Population Department of Pokhara University and the other staff of T. U. M. Phil. Program deserve thanks for their valuable support.

Norlha Dolma, whom I am indebted, was ever kind and cooperative to provide me necessary information. The other people, whose information is mentioned in this work, equally receive thanks. Pukar Rinpoche (also known as, Ven. Lama Thilnley Singay), who offered his help for making me know well about Buddhism, is another person to deserve thanks. During the research work I was helped by all my class mates, whom I am grateful. Mr Sarad Chandra Sinkhada, Mr Kamal Gautam and Ms Anju Khadka deserve thanks for invaluable support and inspiring assistance.

My grand parents, parents, son and brother are the source of encouragement for this work. Shouldering the entire financial burden, my wife Ms Sarita, offered moral support throughout my M. Phil. study period. It would not be possible for me to reach this destination without her sponsorship and assistance. I am ever grateful to her. The cousin brothers; Mr. Lilaraj Bimali, Mr Rajan Siwakoti and Mr. Keshab Prashai helped me in different ways. In addition to the above stated people, I am ever grateful to all the people of my relation, friends, well-wishers and others who came across me, on the way to my study.

Pawan Bimali

24th December, 2007

TABLE OF CONTENTS

Abstract	ii
Library Release Form	iii
Declaration	iv
Acceptance and Recommendation	v
Acknowledgement	vi
List of Tables	ix
List of Appendices	x
1. INTRODUCTION	1 – 7
1.1. Background	1
1.2. Research Questions	6
1.3. Objectives of the Study	6
1.4. Rationale of Study	6
2. DISCUSSION OF METHODOLOGIES AND TOOLS	8 - 16
2.1. Case Study	8
Use of Case Study	10
2.2. Observation	11
Use of Observation	12
2.3. Interviews	13
Use of Interviews	14
2.4. Delimitation of Thesis	15
2.5. Ethical Consideration	16
3. LITERATURE REVIEW AND THEORETICAL CLOSURE	17 – 28
3.1. Review of the Related Literatures	17
3.2. Related Theories	19
3.2.1. Religious Theory: Buddhism	20
3.2.2. Personality Theory	25

4. AANI SYSTEM AND AANI SCHOOLING	29 – 53
Buddhism: At A Glance	30
4.1. Aani System	32
Enrolment of Aanis	35
Current Trend of Monastic Education	36
TABLE OF CONTENTS (continued)	
4.2. Aani Schooling	37
Religious Education in Buddhism	37
Formal/ Modern Education	39
Education System in Other Countries	42
Need of Modern Education to Aanis	43
Other Aanis' Perception	45
4.3. Aanis' Access to Modern Education	51
5. Aani Norlha and Her Education	54 - 77
5.1. Aani Norlha and Her Education: Field and Habitus	54
5.2. Nunnery to Modern School	65
5.3. Aani Norlha in Historical Ground	72
Aani Norlha in My Analysis	73
5.4. Dilemma of Aani Norlha	74
6. Findings and Discussion	78 – 92
7. Conclusion and Implications	93 - 96
Conclusion	93
Implications	95
References	97 - 102
Appendices	103 – 111

LIST OF TABLES

Table 1: Perception of Modern and Religious Education	68
Table 2: Modern Education to Young People	71

LIST OF APPENDICES

Appendix - 1: Other Religious Education	103
Appendix – 2: Education System in Some Other Countries	104
Appendix 3: Regarding the Bhiksuni Order in Tibetan Buddhism	107