

**The Government of the Republic of the Union of Myanmar**

**Ministry of Education**



**Year 1 Semester 2**

**EDU1209**

**Curriculum and Pedagogy Studies:  
Morality and Civics**

**Student Teacher Textbook**



## PREFACE

The Myanmar Ministry of Education developed the four-year Education College Curriculum, in line with the pre-service teacher education reform as specified in the National Education Strategic Plan (NESP) 2016-2021.

The Myanmar Education College Curriculum consists of several components: the curriculum framework, syllabi, Student Teacher Textbooks, and Teacher Educator Guides. This curriculum for the four-year Education College was designed and structured to align with the Basic Education Curriculum and to equip student teachers with the competencies needed to teach effectively in Myanmar's primary and middle school classrooms. It is based on a Teacher Competency Standards Framework (TCSF) which articulates the expectations for what a teacher should know and be able to do in the classroom.

The curriculum follows a spiral curriculum approach, which means that throughout the four years, student teachers return to familiar concepts, each time deepening their knowledge and understanding. To achieve this, the four-year Education College programme is divided into two cycles. The first cycle (Years 1 and 2) is repeated at a deeper level in the second cycle (Years 3 and 4) to enable student teachers to return to ideas, experiment with them, and share with their peers a wider range of practices in the classroom, with the option to follow up on specific aspects of their teaching at a deeper level.

The curriculum structure provides an integrated approach, where teaching of subject knowledge and understanding educational theories are learnt through a supportive learning process of relevant preparation and practical application and experience. The focus is, therefore, not just on subject content, but also on the skills and attitudes needed to effectively apply their knowledge, skills, and attitudes in teaching and learning situations, with specific age groups.

As the focus is on all components of a 'competency' – knowledge, skills, attitudes and their effective application – it is referred to as a competency-based curriculum. Accordingly, a competency-based curriculum is learner-centred and adaptive to the changing needs of students, teachers, and society. Where new concepts are learnt, they are then applied and reflected on:

1. Learn (plan what and how to teach)
2. Apply (practise teaching and learning behaviours)
3. Reflect (evaluate teaching practice)

Beyond the Education College coursework, it is intended that student teacher graduates will be able to take and apply this cycle of ‘learn, apply, and reflect’ to their own teaching to effectively facilitate the learning and development of Myanmar’s next generation.

The Myanmar Education College Curriculum was developed by a curriculum core team, which is a Ministry of Education-appointed team of Myanmar Education College teacher educators supported by the Ministry of Education, resource persons from the Universities of Education, University for the Development of National Races of the Union and a team of national and international experts. Overall guidance of the work was provided by the Department of Higher Education, Ministry of Education.

The curriculum development was also supported by the Strengthening Pre-Service Teacher Education in Myanmar project, with technical assistance from the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and financial contributions from Australia, Finland, and UK Governments. Substantial input to the drafting process was also provided by Japan International Cooperation Agency and the primary education curriculum development team through the Project for Curriculum Reform at Primary Level of Basic Education (CREATE) team.

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# HOW TO USE THIS TEXTBOOK

## **Who will use this Morality and Civics Textbook?**

This textbook has been designed to guide you, as a student teacher, through Year 1 of the Morality and Civics learning area. In this textbook, you will find foundational information about Morality and Civics. The textbook also includes learning activities and additional resources to help you develop the knowledge, skills, and attitudes you need to be an effective teacher in Myanmar. You will use the textbook as a key resource in class; you can also use the textbook for independent self-study.

While the content in the textbook is addressed to you, as a student teacher, it is also a resource for your teacher educators, who will serve as your facilitators and mentors as you develop key competencies in Morality and Civics. Throughout this course, you and your teacher educator will work together, using this textbook as a tool for learning.

## **When and where does Morality and Civics take place?**

The learning area of Morality and Civics has been allotted twenty-four periods of teaching for each year of your four-year Education College Programme. Classes will be held on your Education College campus.

## **What is included in the Year 1 Morality and Civics textbook?**

The textbook organisation and content align with the syllabus of the four-year Education College Curriculum on Morality and Civics.

This textbook contains the following topics for Year 1 Morality and Civics:

- Introduction to Morality and Civics
- Social ethics
- Rights and responsibilities
- Discipline
- Peaceful Living
- Assessment

For each unit, you will be working through learning activities, both individually and with your peers as well as with teacher educators, to deepen your knowledge, skills, and attitudes on the topic. The Content Map below highlights the expected learning outcomes and time allocations for each unit in this textbook.

**Table A. Year 1, Semester 2, Morality and Civics content map**

Units	Sub-units	Lessons	Learning outcomes	TCSF	Periods
3. Rights and Responsibilities	3.1 Rights and Responsibilities of Teachers and Students	3.1.1 Rights and responsibilities in school	<ul style="list-style-type: none"> <li>Reflect on rights and responsibilities of teachers and students</li> </ul>	A4.1 C1.1	1
	3.2 Rights and Responsibilities of Good Citizens for Country Development	3.2.1 Active citizenship for country development	<ul style="list-style-type: none"> <li>Reflect on the definition of rights and responsibilities and what it means to ensure the rights and responsibilities of a good citizen</li> </ul>	A4.1	1
	3.3 Study on Primary Lessons Concerning Rights and Responsibilities	3.3.1 Primary lessons on the theme of rights and responsibilities	<ul style="list-style-type: none"> <li>Discuss the objectives of rights and responsibilities in the primary curriculum</li> <li>Understand the topics on rights and responsibilities in the primary curriculum by reviewing the primary textbooks</li> </ul>	A1.2 A4.1 B1.2	1
4. Discipline	4.1 Self-discipline as Good Citizens	4.1.1 Understanding discipline and self-discipline	<ul style="list-style-type: none"> <li>Define discipline and self-discipline</li> <li>Understand how self-discipline can be a basis for becoming a good citizen as well as an effective teacher</li> </ul>	A4.1	1
		4.1.2 Practising rules and regulations to be good citizens	<ul style="list-style-type: none"> <li>Define rules and regulations and their relation to discipline</li> <li>Discuss rules and regulations required to become an effective teacher</li> </ul>	A4.1 C1.2	1
		4.1.3 Laws	<ul style="list-style-type: none"> <li>Understand the definition of law and its relation to rules and regulations</li> <li>Discuss the rationale of the National Education Law and its implication for educational practice</li> </ul>	A1.2 A4.1 B1.2	1



5. Peaceful Living	5.1 Cultural and Ethnic Diversity	5.1.1 Cultural differences among Myanmar's ethnic nationalities	<ul style="list-style-type: none"> <li>• Demonstrate understanding of different cultures, ethnicities and customs</li> <li>• Outline the diverse cultures and customs of different ethnicities</li> </ul>	A4.1 C3.3	1
	5.2 Living Peacefully in a Diverse Society	5.2.1 The concepts of peace and conflict	<ul style="list-style-type: none"> <li>• Explain the concepts of peace and conflict and how they present in real life</li> </ul>	A4.1 C3.3	1
		5.2.2 Peaceful living in ethnic diversity	<ul style="list-style-type: none"> <li>• Discuss the need to live together peacefully among different ethnic groups</li> </ul>	A4.1 C3.3	1
		5.2.3 Primary school lessons on peaceful living	<ul style="list-style-type: none"> <li>• Discuss the linkages between grade-wise contents</li> <li>• Explain the objectives of teaching peaceful living at primary level</li> <li>• Identify the activities and teaching strategies for teaching peaceful living in the primary curriculum</li> </ul>	A1.2 A4.1 B1.2	1
6. Assessment	6.1 Assessment Methods for Morality and Civics	6.1.1 How to assess Morality and Civics learning	<ul style="list-style-type: none"> <li>• Explain assessment methods to be used in Morality and Civics at primary level</li> </ul>	A4.1 B2.1 B2.2	2
Total number of periods					12

The overall objective of Morality and Civics is to prepare you with the competencies required to teach the Myanmar Morality and Civics subject through modelling the values and attitudes promoted in the Basic Education Curriculum for the Morality and Civics subject. You will develop a deep understanding of the world we live in and the interconnectedness between home, school, community, country, and the world. Morality and Civics focuses on social and moral values and responsibilities, community involvement, and political literacy. In order to become teachers who can adapt their teaching to the needs of different students, you will learn how to develop learning outcomes for subject topics and creative activities that will help students to achieve. You will know how to create your own teaching aids/ teaching learning materials, making them age-appropriate and context-appropriate.

The content of this textbook is based on the Myanmar Teacher Competency Standards Framework (TCSF), which articulates the expectations for what you should know and be able to do in the classroom. The teacher competencies in focus for the Morality and Civics subject include:

**Table B. Morality and Civics teacher competencies in focus**

Competency standards	Minimum requirements	Indicators
A1: Know how students learn	A1.2 Demonstrate understanding of how different teaching methods can meet students' individual learning needs	A1.2.1 Identify various teaching methods to help students with different backgrounds (gender, ethnicity, culture) and abilities, including special learning needs, learn better A1.2.2 Identify focused and sequenced learning activities to assist students in linking new concepts with their prior knowledge and experiences
A4: Know the curriculum	A4.1 Demonstrate understanding of the structure, content and expected learning outcomes of the Basic Education curriculum	A4.1.1 Describe key concepts, content, learning objectives and outcomes of the primary curriculum for the subjects and grade level/s taught
B1: Teach curriculum content using various teaching strategies	B1.2 Demonstrate capacity to apply educational technologies and different strategies for teaching and learning	B1.2.1 Use teaching methods and learning strategies appropriate for the class culture, size and type
	B1.3. Demonstrate good lesson planning and preparation in line with students' learning ability and experience	B1.3.1 Plan and structure lessons to ensure all of the lesson time is used effectively B1.3.2 Provide lesson introductions to link new learning to prior learning, to engage students' interest and to motivate them in learning B1.3.3 Prepare focused and sequential learning experiences that integrate learning areas and are responsive to students' interests and experience

Competency standards	Minimum requirements	Indicators
B2: Assess, monitor and report on students' learning	B2.1 Demonstrate capacity to monitor and assess student learning	B2.1.1 Use assessment techniques as a part of lessons to support students to achieve learning outcomes
	B2.2 Demonstrate capacity to keep detailed assessment records and use the assessment information to guide students' learning progress	B2.2.1 Record students' learning progress accurately and consistently B2.2.3 Communicate students' learning progress and achievement to students, parents and other educators
C1: Service to profession	C1.1 Demonstrate values and attitudes consistent with Myanmar's tradition of perceiving teachers as role models	C1.1.1 Comply with professional codes of conduct, rules and regulations in line with the five traditional responsibilities of the Myanmar teacher
	C1.2 Demonstrate understanding of the underlying ideas that influence one's practice as a professional teacher	C1.2.1 Identify theories and concepts that inform approaches to teaching and learning C1.2.2 Describe own approach to teaching and learning
C3: Promote quality and equity in education for all students	C3.3 Demonstrate capacity to build students' understanding of different cultures and global citizenship	C3.3.1 Integrate concepts of sustainability, equality, justice, and the rights and responsibilities of students into class and school activities

**Source:** Myanmar Teacher Competency Standard Framework, Beginning Teachers, Draft Version 3.2 (2019, pp 30-36)

## How do I use this textbook?

You can use this textbook both for your own self-study and as an in-class resource for learning activities facilitated by your teacher educator. Each unit in the textbook includes:



**Expected learning outcomes:** These are listed at the beginning of each unit and at the beginning of each lesson. The expected learning outcomes indicate what you should know and be able to do by the end of the lesson or unit.

**Learning content:** The learning content for each unit is broken down into units and lessons that cover subject content knowledge that is important for you to know.



**Learning activities:** The learning activities included in the textbook are individual activities that you can do to help reinforce and deepen your knowledge and understanding of a topic. Your teacher educator will also facilitate learning activities during class. These may be individual, partner, small group, or whole class activities designed to help you achieve the learning outcomes for each lesson.



**Unit summary:** By the end of this unit, there is a brief summary of the main points of the unit to help you review and remember the most important information.



**Review questions:** You can use the review questions to test your own understanding of the unit content, or to help you study for an exam.



**Further reading:** Each unit lists suggestions of additional resources on the topic. You can look these up in the library, on the internet, or in your Education College's e-library to learn more about the topic.



**Unit reflection:** Taking the time to deliberately think about, or reflect, on what you have learnt will help you remember and apply that learning, and make connections with other subject areas and real-life. Each unit ends with some suggestions on how you can reflect and follow-up on what you have learnt in the unit.

By the end of this textbook, you will find a **Glossary** with the definitions of words found throughout the textbook that might be new to you. These words are listed in alphabetical order. You will also find a list of all the **Bibliography**, which are the original sources of information used throughout the textbook.

Remember, your teacher educator is there to help facilitate your learning in this course. If there is material you do not understand in the textbook, be sure to ask your teacher educator, or your classmates, for help. As a student teacher, you are part of a community of collaborative learning within your Education College as you work – together with your peers and guided by your teacher educators – to earn your teaching qualification.

# Unit 3

## Rights and Responsibilities

This unit examines the reciprocal nature of the rights and responsibilities we acquire as members of the school community and as citizens of a nation. It provides you with a clear understanding of what teachers and students are entitled to and are responsible for, so that you know whether these rights are being respected and responsibilities are being fulfilled in the classroom. The unit also discusses the important role our rights and responsibilities play in a democracy where individual freedom can at times clash with the common good. You will learn that citizenship is also a practice as much as it is a status as you explore the merits and features of active citizenship that contribute to national development. The unit concludes with a look into the curriculum and instruction of primary lessons on rights and responsibilities.

### Expected learning outcomes



#### **By the end of this unit, you will be able to:**

- Reflect on rights and responsibilities of teachers and students;
- Reflect on the definition of rights and responsibilities and what it means to ensure rights and responsibilities of a good citizen;
- Discuss the objectives of rights and responsibilities in the primary curriculum; and
- Understand the topics on rights and responsibilities in the primary curriculum by reviewing the primary textbooks.

# 3.1. Rights and Responsibilities of Teachers and Students

Teachers play a special role in society, sharing with parents the responsibility for a child's development. However, teaching is a profession, and with it comes legal and moral obligations such as ensuring that all students truly learn, and that they feel safe and respected in the classroom. Similarly, members of the school community have legal and moral obligations towards teachers. This sub-unit provides an overview of the core rights and responsibilities that teachers and students have. While schools will have rules and regulations in place to ensure these rights and responsibilities are being accounted for, it is essential for you to understand them to protect them in circumstances where rules have not been created.

## 3.1.1. Rights and responsibilities in school

### Expected learning outcome

**By the end of the lesson, you will be able to:**

- Reflect on rights and responsibilities of teachers and students.



### Teachers' rights

Teachers are the principal agents in the education system and so bear a great responsibility for the learning that takes place in the classroom. They are also entitled to rights that other members of the school community need to respect. Firstly, teachers have the same civil rights as other citizens such as freedom of speech and freedom from discrimination. However, on school premises, as teachers are role models for young learners, schools have the right to hold them to a higher standard. For instance, if the teacher spends class time teaching topics outside of the curriculum, it impedes on the students' rights because it

hinders their achievement of learning goals. Schools can therefore place restrictions on these rights, within reason. Regardless, as teachers have valuable classroom insights, they can still be permitted some academic discretion, such as the right to have their recommendations heard on issues such as adaptation of learning materials and methods. Furthermore, teachers have the right to handle matters under their professional responsibility without intrusion from other members of the school community, such as parents. They are also entitled to positive and safe working conditions that are conducive to effective teaching and learning (UNESCO, 1967).

### **Teachers' responsibilities**

The primary responsibility of a teacher is to provide quality education. This means that teachers are in charge of their own professional development and should actively pursue opportunities to further improve their teaching competencies and strategies. Teachers also have the responsibility to ensure that the learning is inclusive and encourages participation of all students, taking into account their diverse needs and backgrounds (United Nations Children's Fund (UNICEF)/ UNESCO, 2017). In addition, teachers should make sure that their classroom practices do not discriminate or favour a particular person or group of students over others and promote a culture of mutual respect.

### **Students' rights**

To understand the rights of students, we can refer to the Convention on the Rights of the Child<sup>1</sup> that many countries have officially agreed to (including Myanmar) and are bound to by international law. It defines the rights of children under the age of 18 that should be respected by various institutions including schools. Articles 28 and 29 detail children's rights pertaining to education:

**Article 28 (right to education):** For children to benefit from education, schools must be run in an orderly way – without the use of violence. Any form of school discipline should take into account the child's human dignity. Young people should be encouraged to reach the highest level of education of which they are capable.

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<sup>1</sup> United Nations. (1989). *Convention on the rights of the child*. Retrieved from <https://www.unhcr.org/>



**Article 29 (goals of education):** Children’s education should develop each child’s personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should also help them learn to live peacefully, protect the environment and respect other people.

### **Students’ responsibilities**

Students do not need to earn their rights to education but they need to be aware of the responsibilities that come with these rights. While students are entitled to a constructive learning environment, they also have the responsibility to make sure their behaviour does not disrupt the environment and affect their classmates’ education. Students also are entitled to have their views considered and listened to (right) while also listening to the views of others (responsibility) (UNICEF/ UNESCO, 2017). A culture of mutual respect is needed for teachers and students taking personal responsibility for each other’s rights. The right to protection from violence can apply to teachers as well, giving students responsibility to refrain from using physical aggression towards their teachers. Moreover, while teachers have the responsibility to provide quality education by fulfilling their teaching duties to the highest standard, students also have the responsibility to attend class and participate in the learning activities prepared for them.



### Learning activity 1

1. Read other rights mentioned in the Convention on the Rights of the Child in the fact sheet provided.
2. Select an article (12, 13, or 14) and consider how the rights mentioned can be respected in the classroom by the teacher and fellow students. Write your answers in the box below.
3. Then, consider what responsibility might accompany these rights.

#### Convention on the Rights of the Child Fact Sheet<sup>2</sup>

**Article 12** (Respect for the views of the child): When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account. This does not mean that children can now tell their parents what to do. This Convention encourages adults to listen to the opinions of children and involve them in decision-making – not give children authority over adults. Article 12 does not interfere with parents’ right and responsibility to express their views on matters affecting their children. Moreover, the Convention recognises that the level of a child’s participation in decisions must be appropriate to the child’s level of maturity. Children’s ability to form and express their opinions develops with age and most adults will naturally give the views of a teenager greater weight than those of a pre-schooler, whether in family, legal or administrative decisions.

<sup>2</sup> United Nations Children’s Fund. (n.d.). *What is the Convention on the rights of the child? The world’s most widely ratified human rights treaty in history*. Retrieved from <https://www.unicef.org/>

**Article 13** (Freedom of expression): Children have the right to get and share information, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others. Freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.

**Article 14** (Freedom of thought, conscience and religion): Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should help guide their children in these matters. The Convention respects the rights and duties of parents in providing religious and moral guidance to their children. Religious groups around the world have expressed support for the Convention, which indicates that it in no way prevents parents from bringing their children up within a religious tradition. At the same time, the Convention recognises that as children mature and are able to form their own views, some may question certain religious practices or cultural traditions. The Convention supports children's right to examine their beliefs but it also states that their right to express their beliefs implies respect for the rights and freedoms of others.



### Review questions

1. Why might a teacher's right to freedom of speech be restricted inside the classroom?
2. What is the Convention on the Rights of the Child?
3. How might you finish the following sentence?  
'While teachers have the responsibility to ensure that the learning is inclusive and encourages participation of all students, taking in account their diverse needs and backgrounds, students also have the responsibility to...'

## 3.2. Rights and Responsibilities of a Good Citizen for Country Development

We have learnt from previous units that we have made significant strides in development from the collaboration of human beings working together in a group. In order for these groups of different individuals to have cohesion and agreement, members need to forfeit certain aspects of their individual freedom. These are agreed upon by acknowledging a set of rights and responsibilities. This sub-unit looks into the particular set of rights and responsibilities that citizens of Myanmar have. It also explores how we can contribute to national development through active citizenship that encourages the use of our rights for social and political participation and the sense of collective responsibility for the country's state of affairs.

### 3.2.1. Active citizenship for country development

#### Expected learning outcome

**By the end of the lesson, you will be able to:**

- Reflect on the definition of rights and responsibilities and what it means to ensure rights and responsibilities of a good citizen.



## **What are rights and responsibilities of citizens?**

Your rights are what you are entitled to have and to do, but granting everyone all of their rights without any restrictions would be problematic. For this reason, people with given rights must also have responsibilities that ensure they are also respecting the rights of others. For instance, it is everyone's right to eat well, but we have a responsibility not to eat so much that others do not have enough food to eat.

So, with every right comes responsibility. Similarly, citizens of a nation will be required to understand and adhere to a set of rights and responsibilities in order for a nation of many people to collectively achieve peace and prosperity.

Many of us automatically become members of this social group when we are born into the country. Over 50 million people live in Myanmar as far south as the Andaman Sea and as far north as the outer Himalayan ranges. Fellow members of this social group also come from different cultures and religions, speaking at least one of over 100 languages. The set of rights and responsibilities we are given as people of Myanmar serves as instructions for living and working with the people and nature with who we share this nation. The rights of people in the country do not exist because of the government, but the government commits to protect our rights and keep us accountable to our responsibilities through legal documents and actions such as the Constitution. As a representative of all people in a democracy, the government is therefore one of the organising bodies that enables us to practise our responsibilities and enjoy our rights.

## **Rights and responsibilities upheld by the 2008 Constitution**

Under Myanmar's 2008 Constitution<sup>3</sup>, the rights and responsibilities of citizens detailed in Chapter 8 are not just moral entitlements and duties, but laws that can be used to protect or prosecute you. The following table is an overview of what these rights and responsibilities are.

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<sup>3</sup> Government of the Republic of the Union of Myanmar. (2008). *Constitution of the Republic of the Union of Myanmar*. Retrieved from <http://www.burmalibrary.org/>

**Table 3.1. Rights and responsibilities according to the Constitution of Myanmar**

Rights
<ul style="list-style-type: none"> <li>• Right not to be discriminated based on race, birth, religion, official position, status, culture, sex, and wealth;</li> <li>• Women’s right to equal opportunities and pay as men;</li> <li>• Right to education and healthcare;</li> <li>• Right to settle and reside in any place within Myanmar;</li> <li>• Right to express and publish opinions freely;</li> <li>• Right to practise religion;</li> <li>• Right to develop literature, culture, arts, customs, and traditions they cherish;</li> <li>• Right to privacy and protection of property; and</li> <li>• Right to form groups and conduct business freely.</li> </ul>
Responsibilities
<ul style="list-style-type: none"> <li>• Duty to uphold non-disintegration of the nation;</li> <li>• Duty to promote unity among national races and to ensure peace and stability;</li> <li>• Duty to assist in the modern development of the nation, preservation of culture and environment, and improvement of human resources;</li> <li>• Duty not to abuse religion for political purposes;</li> <li>• Duty to pay taxes according to the law; and</li> <li>• Duty to protect and preserve public property.</li> </ul>

### **What is development?**

In a report titled ‘The United Nations Development Decade: Proposals for Action’, then United Nations Secretary-General U Thant stated: ‘Development is not just economic growth, it is growth plus change. Change, in turn, is social and cultural as well as economic, and qualitative as well as quantitative. The key concept must be improved quality of life’ (United Nations, 1962).

National development is shown in the sustained improvements in the welfare of all its citizens, beyond economic advancement. Development could be indicated in a country’s efficient transportation system, affordable health services, low unemployment rate, low crime rate, uninterrupted power supply, and more. To bring about national development, citizens serve as key instruments of change.

## Active citizenship

It is important to understand that citizenship is not merely a status, but also a practice. Active citizenship is necessary for national development that can take place in a professional, political, or personal context. Good, active citizens stay informed about the affairs of their country and are involved in bringing about change to their community through democratic practices. They are not only concerned about their daily affairs while remaining apathetic about the matters important to their society as a whole. They actively volunteer or participate in campaigns that bring about common good, such as preserving historic buildings and improving water supply in their communities. They voice their needs and concerns to leadership and take part in elections. Good citizens also impart democratic values and practices to younger generations so that the future generations can continue to strengthen their country.

According to British professor of social policy, Ruth Lister (1998): ‘To be a citizen means, to enjoy the rights necessary for agency and social and political participation. To act as a citizen involves fulfilling the full potential of the status.’

In democracies like Myanmar, where citizens are given a say in how the government operates, we must educate ourselves about existing policies and laws. In order for a government to be effective, citizens must comply and fulfil their civic duties, but we also have the power to improve them through the tools and platforms that democracy offers, such as attending community meetings and voting. Thus, the general duties of good citizens that promote development is to stay informed on national affairs, understand and practise our rights and responsibilities, be involved at any level in society to create positive changes for people living in the country, and guide the next generation to become active citizens in a democracy.



### Learning activity 1

1. In the chart below, you have four boxes in which you can note down important ideas, vocabulary, facts, and concepts from the lesson. You are also welcome to draw images in the box as well.

2. These boxes will become your study cards that you can use to quiz a classmate or prepare for an assessment.




### **Review questions**

1. What are citizen's rights and responsibilities important for?
2. What can the government do for your rights and responsibilities?
3. What do active citizens do to develop their communities or nation?



# 3.3. Study on Primary School Lessons Concerning Rights and Responsibilities

In previous units, you have learnt about the rights and responsibilities we have as teachers and students in the classroom and as citizens of this nation. You also learnt how active citizens contribute to national development. With your understanding of the purposes and practices of rights and responsibilities, this sub-unit will help you apply your knowledge to teach primary lessons on the theme of rights and responsibilities. You will be able to do so by analysing the curriculum objectives and considering the teaching methods for achieving these objectives.

## 3.3.1. Primary school lessons on the theme of rights and responsibilities

### Expected learning outcomes

**By the end of the lesson, you will be able to:**

- Discuss the objectives of the rights and responsibilities section of the primary curriculum; and
- Understand the topics on rights and responsibilities in the primary curriculum by reviewing the primary textbooks.



## **Preface for teachers**

The lessons in the primary curriculum of Morality and Civics have been developed with a focus on establishing a community that can face the challenges of the 21<sup>st</sup> century through critical thinking, communication, cooperation, and creativity. Two major points must be considered when facilitating Morality and Civics lessons:

1. The need to use appropriate teaching and learning approaches and activities for supporting the acquisition of value-based literacies. These include moral awareness, civic literacy, and aesthetic appreciation; and
2. The learning content must be designed to contribute towards the development of leadership skills, problem-solving skills, creative skills, cognitive skills, and higher-order-thinking skills.

It should be accepted that moral values can be acquired from everywhere, at any time and within every subject. For example, students can develop skills in coordination, cooperation and taking responsibility with different people in a team simply by taking part in the activities of the Physical Education subject.

By participating in school activities and contributing to the household chores at home, students will develop commitment and accountability which will support the students in making judgements about the moral content in the classroom. Likewise, students will be able to apply the moral values acquired in the classroom in their real life.

Every unit of the primary curriculum of Morality and Civics is composed of supported questions, illustrations, poems, stories, and case studies which are appropriate for the age and experiences of the students. As a teacher, you will be encouraged to use such inclusive methods and activities when teaching; these include discussion with students, pair discussion, questioning, telling stories, reciting and discussing poems, miming or acting to prompt thinking and reflecting on the lesson.

## **Learning objectives for primary school students for Morality and Civics subject:**

1. To become informed responsible citizens by acquiring the competencies to make right decisions and behave in a way that fulfils their moral obligations;

2. To respect the value of human rights and demonstrate the rights and responsibilities of a citizen;
3. To respect and comply with rules, regulations and laws; and
4. To become informed global citizens with a good understanding and appreciation of local and global perspectives.

**Table 3.2. Grade-wise objectives**

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
<ul style="list-style-type: none"> <li>• To know one's own rights and responsibilities</li> </ul>	<ul style="list-style-type: none"> <li>• To become people who know their rights and take on their responsibilities</li> </ul>	<ul style="list-style-type: none"> <li>• To become people who understand their rights and take on their responsibilities</li> </ul>	<ul style="list-style-type: none"> <li>• To understand their own rights and responsibilities and respect the rights of other people</li> </ul>	<ul style="list-style-type: none"> <li>• To become people who respect the rights of individuals and collaborate with other people</li> </ul>

**Table 3.3. Grade-wise contents**

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
<ul style="list-style-type: none"> <li>• Helping parents</li> <li>• Being dutiful</li> <li>• Throwing litter in the right place</li> <li>• Giving thanks to nature</li> </ul>	<ul style="list-style-type: none"> <li>• Persistent hard work</li> <li>• Understanding roles and responsibilities</li> <li>• Throwing litter in the right place</li> <li>• Giving thanks to nature</li> </ul>	<ul style="list-style-type: none"> <li>• Setting up higher objectives for self-betterment</li> <li>• Understanding roles and responsibilities in groups and society</li> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Reduce, reuse, and recycle</li> <li>• Protecting and preserving the natural environment</li> <li>• Taking care of living things and natural resources</li> </ul>	<ul style="list-style-type: none"> <li>• Setting up higher objectives for self-betterment</li> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Thinking independently</li> <li>• Fulfilling obligations</li> <li>• Understanding roles and responsibilities in groups and society</li> <li>• Avoiding overuse of limited resources and valuing nature</li> <li>• Protecting and preserving the natural environment</li> <li>• Taking care of living things and natural resources</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Thinking independently</li> <li>• Fulfilling obligations</li> <li>• Avoiding overuse of limited resources and valuing nature</li> <li>• Protecting and preserving the natural environment</li> <li>• Taking care of living things and natural resources</li> </ul>



### Learning activity 1

1. In the stop box below, select a grade to focus on and write your response to the question, ‘How does teaching these contents help achieve the learning objectives?’



### Review questions

1. What is the purpose of the learning objectives for rights and responsibilities in the primary Morality and Civics Curriculum?
2. Which of the contents pertain to how we treat nature and the universe?

# Unit Summary



## Key messages

- Teachers are largely responsible for their students' learning and, while they have some say in what and how lessons are taught, they maintain and deliver quality education.
- Teachers and students who have mutual respect take personal responsibility for each other's rights.
- Rights come with reciprocal responsibilities.
- National development leads to improved quality of life not just economically, but also socially and culturally.
- Active citizens are interested in the affairs of their country and seek to bring positive change whether through social or political means.
- Good citizens who contribute to development are those who stay informed on national affairs, understand and practise their rights and responsibilities as citizens, are involved at any level in society to create positive changes for people living in this country, and guide the next generation on being active citizens in a democracy.
- The objectives of primary lessons regarding rights and responsibilities move from understanding one's own rights and responsibilities to respecting the rights of others as the grades progress.



## Unit reflection

Teachers are responsible for ensuring that the learning is inclusive and encourages participation of all students, taking in account of their diverse needs and backgrounds. What might you do to be responsible teacher in this regard?

One of teachers' responsibilities mentioned is to be in charge of their professional development, actively pursuing opportunities to further improve their teaching competencies and strategies. What might you do to be a responsible teacher in this regard?

What could you do to be an active citizen in order to be a role model to your students?

Consider what primary students can do to be active citizens at their age, even though they are not allowed to vote yet. Think of what class activities or real-world projects you can do with your students that teaches them how to be active citizens as children.

What do you understand about the objectives of rights and responsibilities as they change from grade to grade? What does this tell you about what you will be teaching to grade 5 students compared to what you will be teaching to Grade 1 students?



## Further reading

### 3.1.

Gyi, A. M., & Yaung, S. La. (n.d.). *Moral and civic, primary, basic human duty and responsibility*.

Tin, M. (n.d.). *Citizen: The modern politician and education. (Burmese)*.

United Nations Children’s Fund Myanmar. (n.d.). *Point B design and training: A guide to becoming a twenty-first century teacher*.

### 3.2.

Thin, M. (n.d.). *Kyaung Sayar and country protection*.

Wong, K., & McLaughlin, R. (n.d.). *Active citizenship: A civic education course for Myanmar*. Retrieved from [https://www.moteoo.org/sites/moteoo.org/files/product\\_docs/active-citizenship-eng-sb-for-web-dl\\_1.pdf](https://www.moteoo.org/sites/moteoo.org/files/product_docs/active-citizenship-eng-sb-for-web-dl_1.pdf)

### 3.3.

Japan International Cooperation Agency. (n.d.). *Morality and civics primary student textbooks (G1 – G5)*. Unpublished manuscript.

# Unit 4

## Discipline

We all have experienced the times when we want to do something we should not, or when we do not want to do something we should. It takes great willpower and discipline to follow rules and regulations that are not in our interest. This unit delves into the issues regarding discipline, encouraging reflection on our own experiences with rules and regulations and considering the experiences of students. It will provide a study on rules and regulations, exploring their purposes and the consequences for breaking them. This unit will also discuss how we adopt rules and regulations through two different approaches of discipline and how we can instil the required attitudes, skills, and behaviour for discipline in primary students through curriculum and instruction.

### Expected learning outcomes



**By the end of this unit, you will be able to:**

- Define discipline and self-discipline;
- Understand how self-discipline can be a basis for becoming a good citizen as well as an effective teacher;
- Define rules and regulations and their relation to discipline;
- Discuss rules and regulations required to become an effective teacher;
- Understand the definition of law and its relation to rules and regulations; and
- Discuss the rationale of the National Education Law and its implication for educational practice.



# 4.1. Self-discipline as Good Citizens

We often perceive rules and regulations as something negative that restricts us from living freely and happily. On the contrary, rules and regulations can also free us from the worries of living in a chaotic, perilous world where everyone can do as they please. In this sub-unit, you will learn to recognise the rules and regulations from the government to the personal level that affect our everyday life as well as the reasoning behind the development and enforcement of these rules and regulations.

## 4.1.1. Understanding discipline and self-discipline

### Expected learning outcomes



#### By the end of the lesson, you will be able to:

- Define discipline and self-discipline; and
- Understand how self-discipline can be a basis for becoming a good citizen as well as an effective teacher.

### Discipline

There are many ways to define discipline. In the Cambridge English dictionary, discipline is defined as ‘the action of controlling people’s behaviour in the form of rules and punishments’<sup>4</sup>. Discipline can also be considered following ethics. Another variation known as self-discipline refers to the ability to control ourselves based on an intrinsic desire for personal improvement.

<sup>4</sup> Discipline. (2019). In *Cambridge dictionary*. Retrieved from <https://dictionary.cambridge.org/dictionary/essential-british-english/discipline>

## **Two approaches to discipline**

According to Bear (2010), there are two approaches to disciplining students, and each has a different aim: managing students and encouraging self-discipline. The first approach uses external, teacher-centric techniques such as positive and punitive consequences to manage and change student behaviour. While the first approach emphasises student compliance to rules and regulations through use of rewards and punishments, the second approach focuses on developing internal controls within the student so that they can manage their own behaviour. The second approach uses student-centric strategies to develop self-discipline by building in the child the ‘cognitions, emotions, and behaviours associated with self-control, self-regulation, character, autonomy, and social and moral responsibility’ (Bear, 2010).

### **External teacher-centric vs. internal student-centric**

Bear encourages balancing the two approaches. Developing self-discipline is a key for situations where adults are not present and no explicit rules and consequences are in place to guide student behaviour. Using positive or negative reinforcements is also effective in situations where student behaviour needs to be corrected and for serious offences that can threaten the safety of others.

### **Disciplinary approaches in action**

The first disciplinary approach often uses punishments to discourage breaching of rules. In terms of negative punishments, tactics that are employed in the classroom include warnings, suspension, and loss of privileges. Nevertheless, it is only temporarily effective as it does not increase the student’s sense of responsibility in the process, but instead causes feelings of anger, discouragement and resentment, creating a negative school atmosphere. It does not recognise other various factors that could contribute to student misbehaviour and instead focuses on the student as the problem. Through teacher modelling, it instructs students that using punishments on others is appropriate and effective to get the outcomes they desire (Bear, 2010.).

While punishments ‘enforce compliance with rules’, the student-centric approach of teaching children to understand the consequences develops ‘internal understanding, self-

control, and a desire to follow the rules' (Responsive Classroom, 2011)<sup>5</sup>. Teachers work with children to help them reflect on their behaviour and consider the results of their choices. Instead of immediately shaming the student, the disciplinary approach requires teachers to be slow to react to, instead assess the situation and focus on how they can help the student develop internal controls to prevent making the same mistakes again.

### **How to discipline a child**

See the recommendations below on disciplining children that uses a blend of both approaches:

- 1. Be reasonable when setting rules:** Ensure that the rules and punishments are appropriate. The punishment should be fair and balanced.
- 2. Be patient when explaining the rules:** Make sure to explain the rules in a simple way until the child can understand clearly.
- 3. Be consistent when applying the rules:** Do not give in to any situation when the child breaks a rule. Assure the child gets the message that you are displeased with his/ her behaviour.
- 4. Encourage the child to reflect on his/ her mistake:** Try time-out: forcing the child to sit in a certain space to reflect on his/ her actions for a quiet moment. Try time-in: forcing the child to sit in a certain place with you to explain his/ her actions and why he/ she should not to do it again.
- 5. Reward good behaviour:** Regardless of the child's age, rewarding good behaviour is a must. The reward should correspond proportionally to the positive behaviour demonstrated.
- 6. Help the child understand natural consequences:** This means that when the child takes a certain action, he/ she can expect a certain result. Natural consequences help children understand that they must take responsibility for their actions.
- 7. Be the role model:** Children look up to their teacher. Thus, the teacher should demonstrate good manners and discipline.

<sup>5</sup> Responsive Classroom. (2011, September 2). Punishment vs. logical consequences. Retrieved from <https://www.responsiveclassroom.org/>

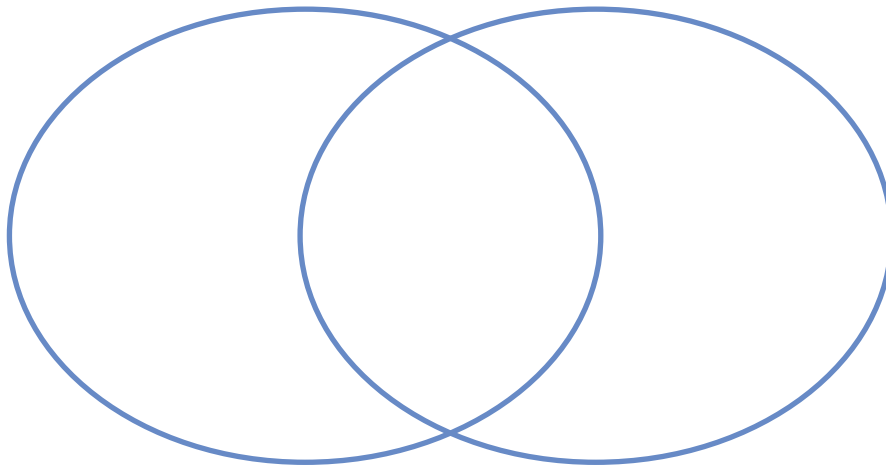
## Self-discipline for citizens in democracy

Fostering self-discipline in children from an early stage produces long-term, sustainable impact. It is especially crucial in a democracy where individual rights and self-governance are promoted. Self-discipline is required in situations where there may not be laws or fear of punishments that instruct how one should behave. As democracy offers higher levels of liberty and power to citizens than other forms of government, its success is dependent on the discipline of its citizens. Self-discipline entails not only being ‘able and willing to obey just and wise laws, but also understanding which laws are just and wise’ because we are given the faculty to shape rules and regulations (Covaleskie, 2006). Self-discipline also means having the willpower to not pursue our own self-interests at the expense of the common good, even when we have rights to do so.



### Learning activity 1

1. Compare and contrast the concepts of discipline and self-discipline using the diagram below. How are they different and how are they the same?
2. Show your diagram to a classmate to compare answers.



## 4.1.2.

# Practising rules and regulations to be good citizens

### Expected learning outcomes



#### By the end of the lesson, you will be able to:

- Define rules and regulations and their relation to discipline; and
- Discuss rules and regulations required to become an effective teacher.

### What are rules and regulations?

Rules and regulations exist to provide safety, order, and consistency, as well as protect our rights that are likely to be challenged every day when living with others in a society. To understand the significance of rules and regulations in our daily life, we would have to imagine a world without them. What would it be like to drive on the streets, shop at a market, and study in a university with the complete freedom to do anything we want and no one to tell us otherwise? Without rules and regulations, there would not only be anarchy, but also extreme individualism as we may no longer feel inclined to act in socially responsible ways without societal expectations about how we should behave.

Rules and regulations affect our lives. For example, to have a good relationship between family members, there are traditions and customs that each and every family member has to follow. Similarly, schools have rules about how students and teachers must behave. There are also rules about what workers and employers should do. Those who follow the rules and regulations are deemed to be good citizens who bring honour to their family and their country. Discipline stops people from breaking rules and laws.

## **Understanding rules**

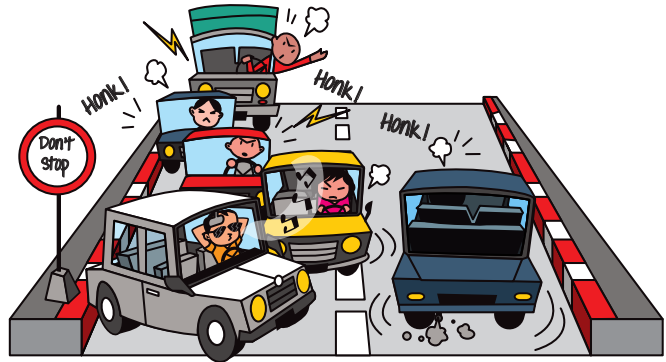
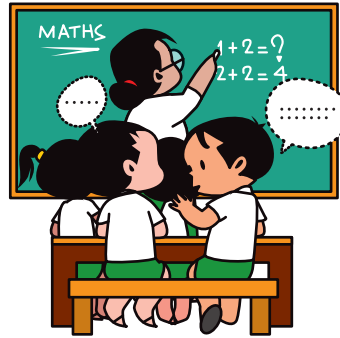
Rules act as a guide for conduct or activity in specific contexts. They differ from institution to institution, such as within our family, school, and workplace. With a similar rationale as government laws, rules, and regulations have been created to lead to certain desirable outcomes and avoid negative consequences. There may not be as much research and stakeholder collaboration behind the formation of rules as there are with laws, but rules that continue to be employed are likely to have been proven to work. These rules often exist to prevent health and safety complications, to instruct us on how we deal with one another so as to avoid conflict, and to allow us to conduct activities in an organised and efficient manner.

## **Consequences of breaking rules and regulations**

With a similar rationale as government laws, rules, and regulations have been created to lead to certain desirable outcomes and avoid negative consequences. These rules often exist to prevent health and safety complications, to instruct us on how we deal with one another so as to avoid conflict, and to allow us to conduct activities in an organised and efficient manner.

Look at the images and answer the following questions:

1. What is the behaviour being demonstrated in the picture?
2. What is the likely consequence of that behaviour?
3. What rules and regulations are they likely breaking?
4. Which of these situations deals with self-discipline?



### Learning activity 1

1. In the stop box below, describe a situation when you knew what you were doing was wrong, even though there were no rules and regulations that told you it was wrong and prevented you from doing it.

## 4.1.3. Laws

### Expected learning outcomes



**By the end of the lesson, you will be able to:**

- Understand the definition of law and its relation to rules and regulations; and
- Discuss the rationale of the National Education Law and its implication for educational practice.

### Difference between rules and regulations and laws

Rules and regulations exist at various levels of society, and can be distinguished from laws, which refer to government sanctions approved by the public, where non-compliance could result in severe penalty. Rules, on the other hand, can be used flexibly to refer to sets of instructions for people to follow when in the home, hospital, school, workplace, and so on. These rules can be influenced by laws and the consequences for breaching them are less severe. Regulations refer to the act of monitoring and enforcing the laws or rules. There may not be as much research and stakeholder collaboration behind the formation of rules as there are with laws, but rules that continue to be employed are likely to have been proven to work.

### Understanding laws

Laws set by the government may seem imposing when rules are determined by individuals or organisations instead. Nevertheless, there can be differences in the interests and ethical standards of each individual and organisation. Government law is needed to effectively safeguard the welfare of society as a whole where there are differing individual interests. For instance, it is because of certain laws and regulations that you are able to buy skin products from the supermarket that do not contain harmful chemicals. Businesses that look after their self-interests often disregard safety hazards by using the cheapest ingredients to create products that are profitable. Thus, the government would need to enforce laws that check and approve products. Laws and regulations can also be used to achieve various economic, social, environmental, and political outcomes.





The Republic of the Union of Myanmar  
**MINISTRY OF LABOUR, IMMIGRATION AND POPULATION**

1. The Leave and Holiday Act (1951) (Myanmar Version)
2. Overseas Employment Law (1999) (Myanmar Version)
3. The Labour Organization Law (2011)
4. The Labour Organization Rule
5. The Settlement of Labour Dispute Law & Rules(2012)
6. The Social Security Law (2012)
7. The Social Security Rule (2012)
8. The Minimum Wages Law (2013)
9. The Minimum Wages Rule (2013)
10. The Employment and Skill Development Law (Aug, 2013)
11. The Edited Settlement of Dispute Law(September, 2014)
12. The Amended Law for Leave and Holiday Law 1951(July 2014)
13. The Amended Law for Factory Act(2016)
14. The Payment of Wages Law 2016(Jan 2016)
15. The Amended Law for Shop and Workplace (2016)

**Figure 4.1. National Labour Law<sup>6</sup>**

### **National Education Law**

The National Education Law enacted in 2014 continues to have significant implications for educational practice. The National Education Law helps ensure standardisation and equality so that no matter where the school is located in the country, access to quality education is guaranteed. The laws lead to rules and regulations for teachers as much as it does for school leadership.

<sup>6</sup> source: <https://www.mol.gov.mm/en/laws-and-regulations/> and [https://www.mol.gov.mm/mm/regulations-update\\_org/](https://www.mol.gov.mm/mm/regulations-update_org/)

**National Education Law (2014, Parliamentary Law No. 41) 1376, New Moon of Thadingyut 7<sup>th</sup> day (September 30, 2014) The Union Parliament creates this law.**

**Chapter 1 Name and Definition of Terms**

1. This law shall be known as the National Education Law
2. The following terms used in this law will have the meanings given below:
  - (a) Nation – the Union of the Republic of Myanmar
  - (b) Government – the government of the Union of the Republic of Myanmar
  - (c) Commission – the National Education Commission formed according to paragraph 5 of this law
  - (d) Ministry – the Union Government’s Ministry of Education
  - (e) Relevant Ministry – the Union Ministry to which the government gives responsibility for implementing this law
  - (f) Regional Government – the government of divisions, states, self-administered divisions or regions, districts, townships, neighbourhoods, and village tracts.
  - (g) National Education – education that values, preserves and develops the language, literature, culture, art, traditions, and historical heritage of all the ethnic groups in the nation and which is able produce human resources with right holistic thinking and good character and which can guide and carry out the modern development of the nation according to the needs of the times.
  - (h) Learners – learners or students who pursue education available at various grades and levels in educational tracks in order to improve their abilities and qualifications.
  - (i) Teachers – instructors who meet the established criteria for instructing at some educational level.

- (j) Formal Education – a system of school-based education which designates learners’ age, period of study, location, grade, a system of evaluation and a specific curriculum. It includes pre-school, primary, middle school, high school, technical and vocational education and higher education.
- (k) Non-formal Education – education outside the formal school system, based on a curriculum for upgrading learners’ education and which organises and instructs learners through flexible methods.
- (l) Equivalent Education Program – a program that establishes equivalency of qualifications between non-formal and formal education programs.
- (m) Personal Education – education that one establishes and pursues for oneself based on one’s needs and interests.
- (n) Early Childhood Care and Development Education – education that promotes holistic development using developmentally appropriate methods for children from birth to age 8
- (o) Preschool – education for children age 3 to 5 designed to develop their physical, intellectual, moral, social and psychological skills and prepare them for continuing into primary education.
- (p) Kindergarten – education that promotes holistic development using appropriate methods for 5-year-olds to ease their transition to first grade.
- (q) Basic Education – education that every citizen must learn, that covers the prescribed basic education and prepares learners to continue on to either technical and vocational education or higher education.
- (r) Technical and Vocational Education – education that systematically produces experts in practical techniques, technology technicians and experts, and vocational education scholars, technicians, and experts.

- (s) Higher Education – education provided by a school recognized by the National Education Commission to people who have successfully completed the highest level of basic education or its equivalent.
- (t) Teacher Education – education that provides the necessary knowledge, skills, attitudes and experience to pre- and in-service teachers so that they can improve learner’s learning.
- (u) Distance Education – education based on self-study that is conducted by an educational organisation using information and communication technology and other channels of public media as instructional aides to connect teachers and learners for teaching and learning.
- (v) Community-based Education – education that is taught based on the desire to use education to increase the standard of living or level of knowledge of people in a neighbourhood or village.
- (w) Free, Compulsory Education – the education levels which the nation designates as “free and compulsory education” and to which the government and regional governments at all levels provide full support as mandated so that all school-age children can complete them.
- (x) Special Education programs – the establishment of schools which have special programs to teach disabled children.
- (y) Special Education services – the opening of temporary, emergency schools in border areas with conflict, less developed areas, areas with poor transportation, and regions affected by natural disasters.
- (z) National Education Quality Assurance Committee – an organisation formed to assure the quality of the implementation of educational policies and projects of all kinds of education at all levels.

- (a) Quality Assurance – continuously evaluating and giving assurance of the level of quality of a school and its instructional program in accordance with the standards set by the National Education Commission.
- (b) Curriculum – systematically written programs for all fields in formal and non-formal education, which are designed to achieve educational objectives and which include learning outcomes, content, instructional methods, and evaluation.
- (c) School – the places where learning for pre-school, basic education, technical and vocational education, and higher education take place.
- (d) Parent-Teacher Association – an organisation formed of parents or guardians and teachers in basic education schools to improve the effectiveness of the education of learners and their physical, verbal, and character development.
- (e) School Support Organisation – an organisation formed of educationally and socially respected people in basic education schools giving assistance to the Parent-Teacher Association for the development of the school system.
- (f) Educational Administrator – a person who carries out administration duties for an education department or a school.

### **Chapter 2 Objectives**

3. The objectives of national education are as follows:

- (a) To produce good physically, mentally, morally, socially and psychologically well-developed citizens with critical thinking skills.
- (b) To produce citizens who respect and follow the law by practicing their civic and democratic duties and upholding standards of human rights.
- (c) To develop union spirit and to create citizens who respect, value, preserve and develop all the ethnic groups' languages, literatures, culture, arts, traditions, and historical heritage and who value and protect the natural environment and who can carry out sustainable development and pass these things on to others.

- (d) To produce the human resources needed for knowledge-based economic development.
- (e) To create international-standard learning environments and to upgrade the quality of teaching, learning, research and administration through the effective use of information and communication technology.
- (f) To produce qualified scholars, experts, and technicians in every field of study.
- (g) To encourage and upgrade sports education and systematically implement school health programs.

### **Chapter 3 Education Principles**

4. The principles of education are as follows:

- (a) Every citizen shall join in the effort to develop and improve education
- (b) Private sector cooperation in every level of education will be encouraged and private schools will be permitted to be established in accordance with relevant laws.
- (c) Special education programs and services shall be established so that every school-aged child and youth, including those citizens who are disabled or who for whatever reason have not had a chance to study, can access their right to education in line with Education for All.
- (d) Every citizen shall have the right to education and opportunities for life-long learning shall be created.
- (e) In order to meet international standards, modern techniques will be used.
- (f) Education shall be applicable in socio-economic life.
- (g) Universities and colleges shall have the right to be independent and self-administered.

- (h) University entrance shall be based on the learner's desire and they have the right to choose any school if they meet the institution's qualifications.
- (i) Schools shall be free from religious or political meddling.
- (j) Once free, compulsory education has been successfully implemented at the primary level it shall be extended step by step (to higher grades).
- (k) All fields of education will be developed equally, producing quality human resources, scholars, experts, technicians and vocational experts at every level for the socio-economic development of the nation.
- (l) At every level and in every field of education, educational standards will be set and a system of quality assurance will be implemented.
- (m) By giving special emphasis to improving the quality of all educational staff and their quality of life, when they have developed good character, a decentralised system will be implemented dependent on the development of their ability to make decisions and take responsibility.

#### **Chapter 4 Formation, Rights and Responsibilities of the National Education Commission**

##### 5. The government

- (a) shall choose a Union level person as chairman who shall, with the approval of Parliament, form a National Education Commission composed of the minister of Education and other ministers, scholars from ethnic groups, and other appropriate people to effectively and successfully implement the statutes set out in this law.
- (b) The Commission formed in sub-paragraph (a) can be re-constituted at any time with the approval of Parliament.

##### 6. The National Education Commission's rights and responsibilities are as follows:

- (a) guide the implementation of national education objectives and principles

- (b) as necessary form committees or other groups in accordance with the law and give them responsibility to implement the national education objectives.
  - (c) evaluate and give guidance on the education system and education policy and projects (d) form policies and give guidance in order to establish standards for quality assurance
  - (e) negotiate with the government and regional governments to get the funds and support needed for the education sector
  - (f) establish policy for getting funds and support for education from local or international sources
  - (g) establish policy for granting, suspending and terminating permission to operate local or international schools
  - (h) cooperate and negotiate regarding the Ministry of Education or other ministries' short or long-term educational projects
7. Without infringing on the independent self-administration of universities, degree colleges, colleges and institutions, to cooperate with and assist them on matters related only to policy for their development and improvement.
  8. Members of the Commission who are not civil servants have the right to receive the honorarium and expense payments established by the government
  9. The office and administrative needs of the Commission will be arranged and provided for by the Ministry.
  10. The expenses of the Commission will be paid from the Ministry's funds.

### **Chapter 5 System of National Education**

11. In order to implement a system of national education, the government will use the following kinds of education and make connections between them;



(a) Formal education

(b) Non-Formal Education

(c) Personal Education

12. Early childhood education will be implemented by parents, villages, and appropriate departments and organisations according to existing policy.

13. Pre-school education will be implemented from age 3 to age 5.

14. The Government will divide and implement formal education according to the following levels:

(a) Basic Education

(b) Technical and Vocational Education

(c) Higher Education

15. At the quarter or village level, formal education at the basic education level as well as informal education will both be implemented by the government with the help and support of the relevant regional governments at each level.

16.

(a) Basic Education is divided into the following three levels, aiming to have 12 years of education after the completion of kindergarten: i. Primary Education ii. Middle school Education iii. High school Education

(b) Kindergarten will be regarded as the base level of Primary Education

(c) In order to complete one of the levels of education listed in sub-paragraph (a) educational competence shall be assessed.

17. After free, compulsory education has been successfully implemented at the primary level it shall be extended step by step (to higher grades)
18.
  - (a) Children who are five years of age shall enter kindergarten.
  - (b) Children who are six years of age shall enter the first grade of primary school.
19. English shall be taught starting from primary school.
20. The Ministry of Education and other relevant ministries:
  - (a) shall work to implement the development of teacher education for formal and non-formal education.
  - (b) shall establish the entrance requirements, curriculum, period of study for teacher training in relevant by-laws.
  - (c) shall produce teachers who value the languages, literature, culture, arts, traditions and historical heritage of all ethnic groups in the nation and who have the ability to guide the development of all ethnic groups and the modern development of the nation.
21. Technical and Vocational Education is divided into the following:
  - (a) Basic level technical and vocational education that can be attended by those who have completed primary school.
  - (b) Middle level technical and vocational education that can be attended by those who have completed middle school.
  - (c) Diploma level technical and vocational education that can be attended by those who have completed high school.

- (d) Non-formal education and vocational education for improving ability regardless of educational level, gender, or age, offered in schools opened by government or private organisations that meet the criteria.
22. The relevant ministries shall establish the curriculum, period of study, kind of degree or certificate to be awarded for each of the levels of education listed in paragraph 21.
23. The relevant ministries shall work to improve and widen opportunities for citizens to access technical and vocational education.
24. Technical and vocational schools and classes shall be established with
25. Universities, degree colleges, colleges, institutes and schools of a similar level shall implement higher education.
26. Schools that implement higher education shall use a system of independent learning and independent administration.
27. The Commission shall form an independent Higher Education Cooperation Committee made up of suitable people to cooperate and negotiate on matters related to Higher Education.
28. Schools that implement higher education:
- (a) shall give priority to research and development
  - (b) shall provide a way for learners to freely choose their school and field of study based on their desires and dependent on meeting the qualifications set by the school.
29. Implementation of higher education shall include a distance education system.
30. There shall be a way to transfer between high school, technical and vocational schools, teacher training, and higher education.

31. The ministry shall encourage the implementation of non-formal education by community-based organisations and non-government organisations.

32. In relation to non-formal education, the Ministry shall:

- (a) implement basic literacy and further related activities.
- (b) provide opportunities for people who want to study outside of school and for people who for whatever reason did not complete all levels of basic education to do so.
- (c) have an equivalent program by which students can transfer from non-formal education into formal education or technical and vocational education.

33. In order to raise the qualifications of every citizen and to provide opportunities for continuing education including personal education, the ministry shall:

- (a) provide situations and implement programs for studying.
- (b) besides encouraging private or other organisations to implement the programs in sub-paragraph (a), shall permit and implement them itself.
- (c) implement programs of book publication and distribution, and broadcast education programs in various media.
- (d) encourage and help private and local organisations if they want to develop libraries and displays for study.

## **Chapter 6 Kinds of Schools**

34. The kinds of schools are as follows:

- (a) Government schools
- (b) Government supported schools

- (c) Schools owned by regional organisations
  - (d) Private schools
  - (e) Monastery schools
  - (f) Welfare schools (tuition-free?)
  - (g) Special education schools
  - (h) Mobile and emergency schools
  - (i) Schools designated by the Ministry of Education or other Ministries as necessary
35. Basic education schools, classes, technical and vocational education schools, universities, colleges, institutes, branches of a foreign university or any school of higher education can only be opened in accordance with this or current education laws.
36. Only the officers of legal schools opened in accordance with this and other relevant education laws are authorized to issue certificates of completion, degrees, or diplomas.
37. The Ministry of Education and other relevant ministries shall work to open schools with special instructional programs for disabled persons. They can allow private or social organisations that want to open such schools to do so after having been evaluated.
38. The Ministry and regional governments shall:
- (a) work to establish mobile schools to allow the children and family members of migrant workers to complete primary education.
  - (b) organize special educational services through temporary emergency schools in underdeveloped regions, conflict areas, areas with poor transportation, and areas affected by natural disasters.

## Chapter 7 Establishment of Curriculum and Curriculum Standards

39. The Commission shall ensure that the following is true in regard to the curriculum:

- (a) production of knowledgeable, well-rounded good citizens with critical thinking skills (b) production of individuals with knowledge, skills, and expertise that are useful to the whole Myanmar society.
- (c) production of good citizens with good character who understand and accept **diversity**, value equality, know their responsibility, have responsibility, take responsibility, and who value democratic and human rights standards.
- (d) giving the ability to raise each ethnic group's rich literature, culture, arts, traditions and historical heritage along with the values that every citizen should have.
- (e) a curriculum that meets the needs of the current time and which is also in line with international education curriculums.
- (f) making a nation-wide curriculum framework and curriculum standards for every level of basic education.
- (g) there shall be freedom to develop the curriculum in each region based on the curriculum standards mentioned in (f).
- (h) the curriculum shall be connected to practical life.

40. Schools have permission to modify and improve the curriculum in line with existing law in order to keep up with education reforms and based on the need to improve and develop the nation's socio-economic situation.

41. The Ministry of Education and other relevant ministries shall:

- (a) establish the curriculum standards for every level of basic education and have it approved by the Commission.

(b) establish the curriculum standards for the special education programs for the disabled, visually impaired, hearing impaired, mentally disabled and diverse learners, with the cooperation and approval of experts in each educational field.

42. The Ministry, Division or State Governments, and Self-Administered Division or Region Governments shall:

(a) arrange for the ability to communicate and transfer between government and other schools.

(b) help to open classes to develop the ethnic groups' literature, language, culture, arts and traditions and to start subjects/majors in ethnic groups' culture, literature, and history in universities.

43. (a) Instruction can be in Myanmar or English or in a combination of Myanmar and English.

(b) If there is a need, an ethnic language can be used alongside Myanmar as a language of instruction at the basic education level.

44. In Divisions or States, teaching of ethnic languages and literature can be implemented by Division or State governments, starting at the primary level and gradually expanding (to higher grades.)

### **Chapter 8 Educational Rights and Responsibilities**

45. Parents and guardians have the responsibility to enrol their school-aged children in a relevant school to study and to complete all grades of education designated as free and compulsory by the government.

46. Parents and guardians have the right to send their children to any school which is opened in accordance with this and other relevant education laws if their children meet the entrance requirements.

47. Parents and guardians have the right to join in parent-teacher advisory groups or school support organisations to upgrade their children's education and provide opportunities for continuing education.
48. All members of a neighbourhood or village shall participate to ensure that the children in their community complete the free and compulsory education levels.
49. Regional governments:
  - (a) shall help and guide educational matters in accordance with current law.
  - (b) shall aim and work to have every child complete the free and compulsory education.
  - (c) shall have programs to reward exceptional students.
  - (d) shall implement programs for the continuing education of both exceptional students and those with learning difficulties. They shall also assess and approve programs of outside help.
  - (e) shall work to make it convenient for non-local teachers and educational administrators to live and travel in their area.
  - (f) shall have the freedom to administer educational matters in accordance with current law.
  - (g) shall cooperate effectively with government ministries, government organisations, and community organisations for educational development.
  - (h) can cooperate with local and international organisations and scholars for educational matters.



## **Chapter 9 Teachers**

50. Teachers:

- (a) shall be broad-minded to contribute to national and community development. They shall love, value, protect and develop democratic practices.
- (b) shall have a sense of responsibility regarding their job, love and value their occupation, and be good models for students.
- (c) to teach at the basic education level, shall have a teacher education degree, diploma, certificate or equivalent certification.

51. Qualification requirements for teachers at the pre-school, basic education, technological and vocational education, higher education, and training school levels will be spelled out in separate education by-laws.

52. The Ministry of Education and other relevant ministries shall work to improve teachers' qualifications and to give them international experience.

53. The Ministry of Education and other relevant ministries will establish the rights and responsibilities of teachers.

## **Chapter 10 Quality Assessment and Quality Assurance**

54.

- (a) At every level of education there shall be a program of quality assurance.
- (b) In the assessment of educational quality and standards, there shall be a program of internal quality assessment and external quality assessment.
- (c) The Commission shall establish the standards and methods of evaluation in order to ensure quality.

55. The Commission shall gather appropriate people to form an independent National Education Standard and Quality Assurance Committee to carry out the work detailed in paragraph 54.

### **Chapter 11 Education Administration**

56.

- (a) The Ministry of Education, relevant ministries and the Higher Education Cooperation Committee shall administer relevant higher education schools in accordance with this and other current laws.
- (b) Administration of schools, apart from those mentioned in sub-paragraph (a) will be shared by the Ministry of Education, other relevant ministries, and regional governments.

57.

- (a) Administration of schools at the basic education level will be carried out by the Ministry and other relevant ministries.
- (b) Apart from higher education institutions run by the Ministry of Religious Affairs, Ministry of Defence, Ministry of the Interior, and Union Rank Group (??) with special permission from the government for special purposes, all other universities, degree colleges, colleges, and institutes will be administered in conjunction with the Higher Education Cooperation Committee.
- (c) The Higher Education Cooperation Committee shall cooperate and negotiate to help to develop the higher education institutes without infringing on their independent administration.
- (d) To carry out instructional and administration matters, institutes of higher education shall form and authorize an administrative body in accordance with the relevant education laws.

58.

- (a) The Ministry's roles and responsibilities are as follows: (a) to set policy, strategy, and get government approval for projects and programs and to implement them in order to develop and raise educational quality.
  - (b) to communicate widely to the public about policy, strategy and implementation, projects and programs, laws and methods.
  - (c) to help regional governments in implementing educational development by providing experts, techniques, and funds and through the opening of schools and helping to assure equal standards of educational quality.
  - (d) to cooperate effectively with government ministries, government bodies, and other local and international organizations for education development.
  - (e) to give help and guidance for the effective use of the education budget.
  - (f) to oversee the cooperation of local and international organizations and experts in educational matters.
  - (g) to perform other duties assigned by the government as necessary.
59. In order to quickly and effectively administer education programs, educational administrators shall implement a system of systematic lists, data, and statistics that help administration.

60. The Commission shall bring together appropriate people and form an independent organisation giving it responsibility to oversee private schools.

61. The Ministry and relevant ministries shall assess and, if needed within the school year, provide finances, and other help to monastery schools, charity schools, special education programs, mobile and emergency schools, village education departments, community-based education programs and basic education level, non-formal classes. They shall also help them with techniques, experts, and instructional aides in order for them to teach their subjects and achieve their designated levels and standards.

## **Chapter 12 Finances**

62. A school or educational organisation can, after assessing the donor, receive financial donations or gifts-in-kind from local or international individuals or legal organisation

63. The school or educational organisation

- (a) shall effectively use the financial donations or gifts-in-kind detailed in paragraph 62, for development of the education sector.
- (b) shall use funds in accordance with current financial rules and show clear records to the donor and the public.
- (c) shall submit to the Ministry's or relevant ministry's audit according to established criteria.

64.

- (a) The Government or Division or State government, shall use the finances they receive from the national budget to support the educational sectors for which they are responsible, in accordance with budgetary laws.
- (b) The Higher Education Cooperation Committee and relevant schools of higher education have the right to raise their own funds.

65. The Commission

- (a) shall submit a yearly budget request for the committees and organisations it forms through the Ministry and relevant ministries to the Government.
- (b) can with the permission of the Government, establish the honorariums and operating expenses for the members of the committees and organisations it forms.

### **Chapter 13 Transition Period**

66. All schools in existence before this law was passed shall come into compliance with this law within five years from the day this law comes into force.

### **Chapter 14 Miscellaneous**

67. Education laws in effect prior to this law being passed can continue to be used as long as they are not in conflict with this law.

68.

(a) Schools that teach only religion are not covered by this law.

(b) If local, civil or religious organisations want to open a school covered in paragraph 34 (h), they shall follow the methods, rules, regulations, proclamations, instructions, and orders of the Ministry and relevant ministries.

69. In implementing this law:

(a) The Ministry and relevant ministries, with the agreement of the Government, can establish rules and regulations as necessary.

(b) The Commission and committees and organisations formed by the Commission, the Ministry, and the directorate of relevant ministries can issue orders, proclamations, instructions, and regulations.

**Signed in accordance with the Constitution,**

**Thein Sein**

**President**

**Union of the Republic of Myanmar**



### **Learning activity 1**

1. After reading, record three things you have learnt from the lesson.
2. Next, record two things you found interesting and that you would like to learn more about.
3. Then, record one question you still have about the material. You can raise this in the classroom.



### **Review questions**

1. What is self-discipline?
2. How are rules different from laws?

# Unit Summary



## Key messages

- Rules and regulations exist to provide safety, order, and consistency, as well as to protect our rights.
- Rules and regulations can be laws enforced at the government level as well as rules created and implemented at an individual or organisational level.
- It is best to have a balanced use of the teacher-centric approach to discipline for managing students and the student-centric approach for fostering self-discipline.
- Punishments are only temporarily effective as they do not increase the student's sense of responsibility in the process, but instead create a negative school atmosphere.
- Self-discipline is a desired quality of a good citizen in a democracy where personal liberty and self-governance is promoted as it requires willpower to not pursue our own self-interests at the expense of others despite our rights to do so.
- The objectives of discipline progress from students knowing what the right behaviour is to being able to demonstrate the right behaviour based on their own judgements.
- Discipline is something you choose for yourself internally.
- Discipline should be appropriate for different developmental stages.
- Everyone needs to practise discipline for it to become a habit.
- All citizens should follow rules and regulations.
- The value of a person is in his/her discipline.
- Rules and laws need to be obeyed and followed everywhere.



## Unit reflection

Consider how you would teach your students self-discipline. According to the student-centric approach, you should reflect on their behaviours and consider the consequences of their choices. In light of this, what questions would you ask your students after their bad behaviours to help them with self-discipline?

Are your personal experiences of being disciplined largely similar to the teacher-centric or student-centric approach? What were some benefits and drawbacks to how you were disciplined?

How might you help your students see rules and regulations as helpful rather than something restrictive and to be fearful of by how you enforce your own classroom rules?

Teachers tend to set different expectations for what is considered bad behaviour according to students' gender. In other words, behaviours that might be unacceptable for one gender may look acceptable when it is done by the other gender. How might you avoid unfair disciplinary practices due to stereotyping your female and male students?

What are some student's issues that currently no laws from the government or rules and regulations from the school address? How do you deal with them?





## Further reading

### 4.1.

Lampert, L. (n.d.). *Smart discipline for every age*. Retrieved from <https://www.parents.com/>

McLaughlin, R. (n.d.). *Democracy: A civic education course for Myanmar*. Retrieved from [https://www.moteoo.org/sites/moteoo.org/files/product\\_docs/dem-eng-tb-for-web-dl\\_0.pdf](https://www.moteoo.org/sites/moteoo.org/files/product_docs/dem-eng-tb-for-web-dl_0.pdf)

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Office of Child Development, University of Pittsburgh. (n.d.). *Teaching discipline*. Retrieved from [http://www.oed.pitt.edu/sites/default/files/Parent\\_Guides/Foster-Parents/Discipline%20Foster%20Parent%20Guide.pdf](http://www.oed.pitt.edu/sites/default/files/Parent_Guides/Foster-Parents/Discipline%20Foster%20Parent%20Guide.pdf)

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# Unit 5

## Peaceful Living

Young children are inquisitive and notice differences between the way people look and behave. Myanmar children will eventually learn that their society is diverse. They need to develop skills and attitudes to build positive relationships with people from different backgrounds. This unit focuses on ethnicity and culture in Myanmar, and explores the concept of identity and its role in peace and conflict. It emphasises the importance of valuing different cultures and acting respectfully towards them, through teaching culturally perceptive attitudes and practices. The unit also includes a lesson on how to teach primary lessons from the Grades 1 to 5 curricula related to peaceful living.

### Expected learning outcomes



#### **By the end of this unit, you will be able to:**

- Demonstrate understanding of different cultures, ethnicities, and customs;
- Outline the diverse cultures and customs of different ethnicities;
- Explain the concepts of peace and conflict and how they are present in real life;
- Discuss the need to live together peacefully among different ethnic groups;
- Discuss the linkages between grade-wise contents;
- Explain the objectives of teaching peaceful living at primary level; and
- Identify the activities and teaching methods for teaching peaceful living in the primary curriculum.

# 5.1. Cultural and Ethnic Diversity

Cultural diversity can be both an asset and a challenge. Our culture influences the way we act, think, and see things to a greater extent than we realise. This sub-unit focuses on ethnicity and culture, and its role in Myanmar society.

## 5.1.1. Cultural differences among Myanmar's ethnic nationalities

### Expected learning outcomes



**By the end of the lesson, you will be able to:**

- Demonstrate understanding of different cultures, ethnicities and customs; and
- Outline the diverse cultures and customs of different ethnicities.

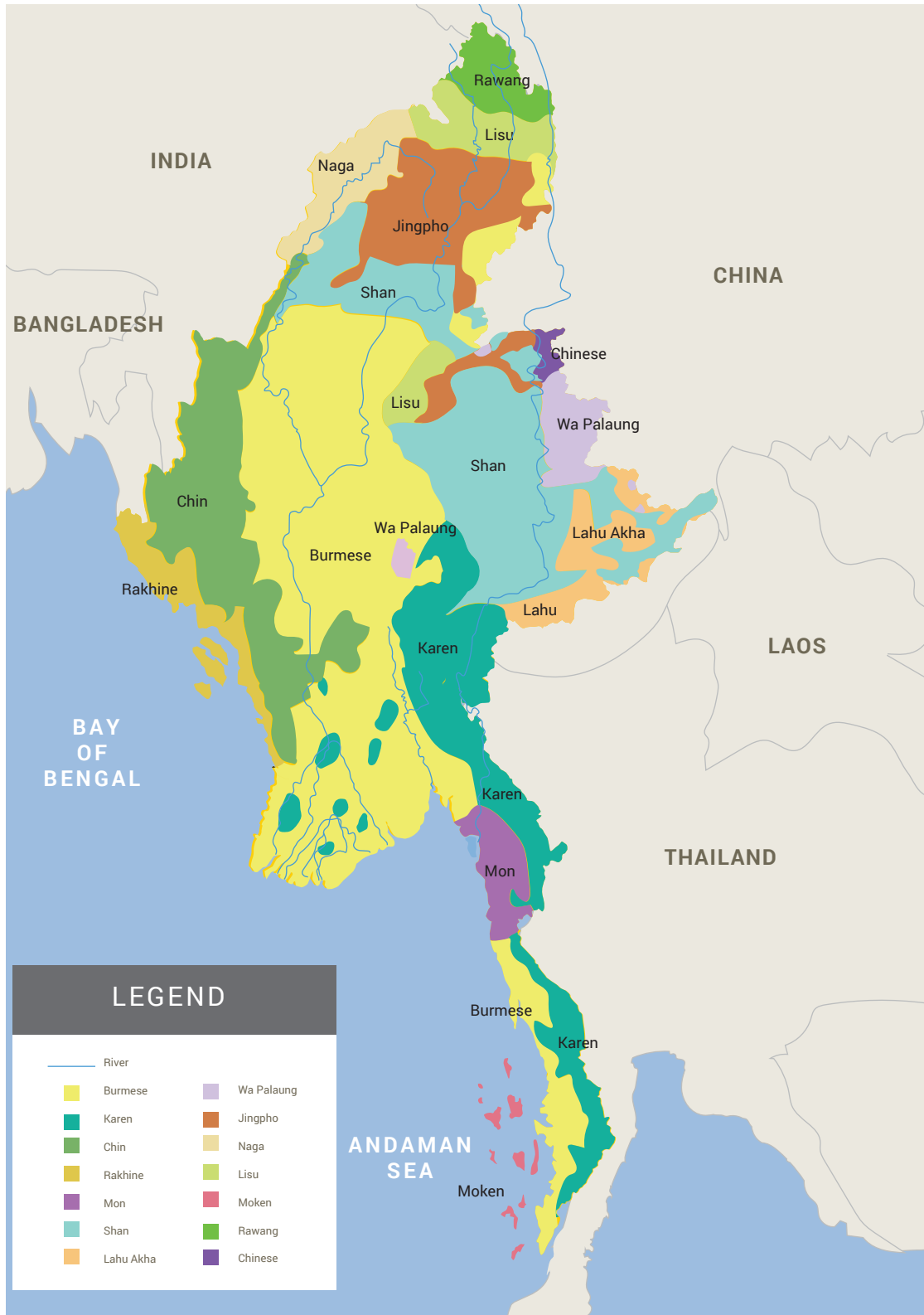


### Learning activity 1

Look at this map of Myanmar<sup>7</sup>.

1. Why are different areas coloured differently?
2. What do the different colours represent?

<sup>7</sup> [https://www.themimu.info/sites/themimu.info/files/documents/Ethnologue\\_Map\\_Main\\_Spoken\\_Languages\\_of\\_Myanmar\\_MIMU-1300v03\\_07Jan2019\\_A1\\_MMR.pdf](https://www.themimu.info/sites/themimu.info/files/documents/Ethnologue_Map_Main_Spoken_Languages_of_Myanmar_MIMU-1300v03_07Jan2019_A1_MMR.pdf)



**Figure 5.1. Ethnologue map of Myanmar**

## Ethnicity

Most historians believe that the ethnic groups we now consider ‘Myanmar’ migrated into the area over the course of hundreds of years. That means the ancestors of all ‘native’ Myanmar are from somewhere else. When new groups migrated into the area, they came into contact with the people that had already arrived. Some groups, mostly ‘plains people’ like the Bamar, Mon, Rakhine, and Shan formed large kingdoms and tried to conquer territory and include more people. ‘Hill people’, like the Kachin, Kayah, Kayin, Chin, Pa-O and Wa were sometimes included in these kingdoms, and at other times were separate from them. All of these groups had different languages, cultures, and political systems.

However, many historians believe that in ancient times, ethnicity was not the most important part of someone’s identity. If someone asked them, ‘What kind of person are you?’ they might mention their local leader, their family, their village or their occupation before they mentioned their ethnicity.

According to the 1982 Citizenship Law<sup>8</sup>, Myanmar’s national ethnicities are recognised as the people groups who settled into the territories of the nation-state prior to 1823 AD. Additionally, Myanmar is also made up of later inhabitants, such as people of Chinese or Indian descent.

Ethnicity is about belonging to one or more defined groups. A group might have a common ancestor, common history or language. Ethnicity is also informed by geography and economics. For example, many Akha people living in mountainous parts of Eastern Myanmar practise shifting cultivation of rice, soybeans and vegetables. The Moken living in southern Mon state have long survived on fishing as a way of living.

However, many people who identify as the same ethnic group might have different lifestyles, speak different language, practice different religions and come from different regions, for example:

- Kayin people might be Christian or Buddhist, practise traditional religions or have other religious beliefs.

<sup>8</sup> Socialist Republic of the Union of Burma. (1982). *Burma Citizenship Law*. Retrieved from <https://www.refworld.org/>

- People who identify as Chin might speak one (or more) of over 30 different languages<sup>9</sup>.
- A lot of Pa-O people come from Shan State, and many come from Mon or Kayin states.
- According to many historians, the origins of Bamar people can be traced back to Yunnan in China.<sup>10</sup>

Often people think of certain areas as associated with particular ethnic groups. However, it is important to remember that people move around, and that most areas have many different people living there. People also live, work and marry with others from different groups, which brings outside input into groups. Additionally, the culture within an ethnic group is not necessarily homogeneous. Ethnic group members may live in different locations, speak different dialects, and have varying traditional clothing and living styles.

Ethnicity informs culture, but it is not the only thing that does. Different people might see their culture as informed by their age, class, where they live, their job and their interests.



### Learning activity 2

Are these sentences true or false? Explain your answers.

1. Cultures remain the same and don't change over time.
2. People are influenced by their culture.
3. Cultures are influenced by each other when they cooperate, trade, marry and share resources.
4. A person's political and religious beliefs are decided by their culture.
5. Culture is only one part of a person's identity.
6. Some people have a culture and other people do not.

## Culture

Culture is the beliefs and behaviours shared by groups of people. Culture is taught. It is passed down from generation to generation. It is learnt in school and from the society around you.

<sup>9</sup> <https://www.ethnologue.com/country/MM/languages>

<sup>10</sup> e.g. Thant Myint-U. (2006). *The river of lost footsteps: A personal history of Burma*. New York, NY: Farrar, Straus and Giroux; East Asian. (2017, June 9). Ethnic origin of Burmese. Retrieved from <http://eastasiaorigin.blogspot.com/>

Culture is often described as having universal features – characteristics that are common to all cultures.

**Table 5.1. Universal cultural features**

10 Universal Cultural Features <sup>11</sup>	
Geography	Location of the ethnic group which takes into account the landscape and natural resources of the region.
Language	The languages spoken including written, verbal and nonverbal communication.
Family	The family dynamics in the culture such as roles and division of labour.
FCTS (food, clothing, transport, shelter)	These basics exist in every culture, but differ in terms of architectural styles, fashion, cuisines, and types of transportation.
VBR (values, beliefs, rituals)	The stories, ceremonial rituals, holidays, and worldviews that may come from traditions or religions.
Economics	The jobs, market, and production of goods and services needed to provide means of livelihood.
Education	The knowledge and skills of the particular ethnic nationality passed down to the young.
Politics	The type of government or the organisation of a society that enforces laws, rules, and structures.
Technology	The tools, weapons, digital technology, and so on, used at home and in work.
Cultural expressions	The creative expressions of culture through art, music, literature, sport, and other means.



### Learning Activity 3

1. Looking at this list of features, how would you describe these in your culture? Complete the chart in Column A of ‘Culture then and now’ (Handout 6).
2. Find a partner and compare your charts.
3. Think back to your grandparents’ time, and complete the chart in column B. What was the same? What was different?

<sup>11</sup> Wittwer, J. (2018, May 25). *The 10 cultural universals*. Retrieved from <https://successacrosscultures.com/>



### Learning Activity 4

Choose a state or region in Myanmar you do not know much about. Look up information about this state or region and make a flip-chart poster with features of this area. This might include:

- Information about one or more of the different ethnic groups who live there, the language(s) they speak, their traditional clothing, economic activities, and so on.
- Important events and famous leaders from the ethnic groups living there.
- Important landmarks.
- Current events and important issues.

If possible, include some illustrations.



### Review questions

1. What is culture?
2. What is the relationship between culture and ethnicity?
3. How might a person's ethnicity affect their lives?



## 5.2. Living Peacefully in a Diverse Society

In order to live peacefully in our society, it is necessary to broaden our understanding of conflict and peace and how they relate to ethnic diversity. This concept of conflict and peace shows that everyone has their part in building a just and peaceful society and that ethnic diversity is one of Myanmar's strengths. We look at our identities and needs and explore different perspectives on ethnic diversity. We explore ways to relate to ourselves and other people, which help us all to live together peacefully. Finally, this sub-unit ends with a look at the curriculum, so that you can consider how you would teach the lessons on the theme of peaceful living to primary students.

### 5.2.1. The concepts of peace and conflict

#### Expected learning outcome

**By the end of the lesson, you will be able to:**

- Explain the concepts of peace and conflict and how they present in real life.



Peace is what we all strive for. Everyone wants to be safe and live harmoniously in a society where all people have the same opportunities. To learn how we can build peace together, we first need to deepen our understanding of conflict. Afterwards, we will reflect about peace and think about what a peaceful society could look like.

#### What is conflict?

Conflict usually happens when actors (people or groups involved in a conflict) want different things. It also happens when two or more actors want the same thing but there is only one of those things available. This incompatibility between actors' goals is the basis of conflict.

Most people do not like conflict because conflict causes pain in their lives. But some conflicts can have benefits. Conflict happens for a reason. It shows us problems in our relationships, our groups, or our society. It encourages us to deal with those problems. It is an opportunity to improve a situation. Whether we make use of this opportunity depends on how we deal with it. Conflict is not good or bad, it depends on how we deal with the conflict.

Whether conflicts are resolved peacefully especially depends on the relationship(s) between the different actors in the conflict. In a good relationship, incompatible goals may not lead to a confrontation or a fight. The actors trust each other and consider each other's needs. Instead of seeing the situation as an unsolvable conflict, they might see it as a problem: a situation or question that they can solve together. If the actors' relationship is already tense or difficult, conflicts occur more easily over small differences, or even when there are no differences. To develop good relationships does not mean to always agree or to avoid all conflicts. It means to deal with a conflict together, resolve it peacefully and learn from it.

### **Incomplete peace**

What is peace? It is not easy to answer this question. Some people feel that it is much easier to define war than it is to define peace. Compare peace to health. When we talk about health, it is easy to name different diseases, but it is difficult to explain and describe good health. Someone might say, 'Being healthy means that I am fine. I am not sick.'

Like health, peace is easier to define by what it is not. For example, peace is 'not war'. It is 'not fighting'. Therefore, one way to understand peace is as *the absence of war and direct violence*. According to this definition, peace is the time before or after a war. In Myanmar's history, this would mean that 1826 was the start of a short period of peace between Myanmar and Britain. In February of that year, leaders from the Burmese and British Empires signed a peace treaty. The treaty was signed after a war (from 1824-1826) about land between the two empires.

In this understanding, peace is the opposite of war. War is defined by fighting. Fighting causes death and destruction, so peace is the absence of these things. This definition of peace is known as incomplete peace or limited peace.



### Learning Activity 1

In pairs, discuss these questions.

1. Why do you think this kind of peace is called ‘incomplete’?
2. What things are missing from incomplete peace?

### Complete Peace and Social Justice

Complete peace is not only defined by the absence of something negative (war or fighting). It is also defined by the presence of something positive. In complete peace, there is no violence and there is justice. For example, a war ends and it is replaced with healthy relationships and a social system that supports the people’s needs. Complete peace does not mean there are no more conflicts. This is impossible because conflicts are a fact of life. Complete peace means that conflicts in a society are solved constructively and without violence.



### Learning Activity 2

What is the main idea of the paragraph? Choose the best answer.

1. Incomplete peace happens when a war has ended.
2. Social systems should support people’s needs.
3. Complete peace means justice and no violence.
4. Complete peace means there are no longer any conflicts.



### Learning Activity 3

Which of the speakers is talking about complete peace, which is talking about incomplete peace?

**Speaker 1:** ‘Justice, equality, and freedom are the most important things in life. We do not have them yet.’

**Speaker 2:** ‘No. The most important thing is peace. I want the fighting to stop and the war to end.’

To understand complete peace, we need to understand *structural violence* and its effects on our lives. The absence of war and violence is necessary for peace. However, not only war and violence cause suffering. Extreme poverty, starvation, curable diseases, discrimination and violations of human rights also harm people. For example, if a child dies because their parents cannot afford the medicine for their treatment, nobody carries out any violence, but a child still suffers and dies. Peace researchers call this kind of violence structural violence, because it is caused by the social structures and institutions in society. They also call it indirect violence, because it is not directly carried out between people, but has similar results as direct violence.

**Table 5.2. Types of violence**

Violence	
Direct violence	Indirect/structural violence
Actor → Violence → Victim There is a clear actor, an action and a victim	Violence → Victim There is an action and a victim, but no clear actor

Structural violence is pain and suffering that comes from unjust social, economic, political, and cultural systems and institutions. However, not every problem in society is structural violence. We only speak about structural violence if a problem is avoidable. Tuberculosis (TB) is a disease. Two hundred years ago, deaths from TB were unavoidable. There was no medicine for it and it could not be cured or prevented. Now, medicines can stop TB. It is curable and preventable. The deaths of over one million people each year from TB could be prevented if healthcare systems were improved. Today, most deaths from TB can be called structural violence.



### Learning Activity 4

Read the examples below. Which are structural violence, which are direct violence and which are not violence? Why?

1. An earthquake;
2. A war;
3. A girl hitting a dog;
4. HIV/AIDS;

5. A car accident; and
6. Famine.



### Learning Activity 5

In groups, discuss:

1. How does structural violence affect minority ethnic and religious groups?
2. How does structural violence affect LGBT people?
3. How does structural violence affect people with disabilities?

In incomplete peace, structural violence is still present. The thing missing from incomplete peace is social justice. Social justice is not about treating everyone in the same way. It is about making sure that people have equal opportunities and chances, regardless of their gender, ethnic group, sexuality, religion, disability or social status. It ensures that people have a share in the wealth and resources of a society. It makes sure that people's basic needs – shelter, food, education, and health care – are met. Social justice ensures that all people have a voice in political decisions that affect their lives. Social justice also involves the protection of rights.

## 5.2.2.

### Peaceful living in ethnic diversity

#### Expected learning outcome



**By the end of the lesson, you will be able to:**

- Discuss the need to live together peacefully among different ethnic groups.

Myanmar has a diverse society: people from many different ethnic groups, religions, genders, and social backgrounds live together. There are many other differences between all of us – our hobbies, the music we like, our political views and many more. Some people fear diversity and think that it causes problems, but diversity can become a big strength in a society.

We have to create complete peace together. It is a bit like building a house: you need many people who do different things because some are good at woodwork, some know how to lay bricks, some are electricians and others provide the food for the workers. Only if we cooperate and work together can we build a peaceful society. We therefore call this peace building. To do peace building, building good relationships with other people in our society is necessary.

We all have relationships – with other people, with groups around us, with institutions and with states. When people and groups have good relationships, they are more likely to work with each other and to solve problems cooperatively. Constructive relationships increase your individual power and the power of the people who you have those relationships with. Peace building is about creating and improving those relationships. Relationships at all levels – families, communities, businesses, and governments – must be created or rebuilt after conflict. When children from different groups work together on an art project, group relationships may improve. When we watch a documentary about a group of people we fear or dislike, our understanding of that group may improve. When a person exercises their right to vote in a free and fair election, their relationship with their state or their government may improve. When a relationship is just and sustainable, it is also peaceful.

### **Building peaceful relationships – The importance of identity and needs**

#### **Identity**

In order to build good relationships and to resolve conflicts peacefully, it is important to learn about the role of identity in our lives. This helps us to understand why people have different perspectives on the world. Those people think and act differently from ourselves is not a threat but very valuable. We can learn new things from each other and we can use our differences to build a society which is good for everyone.

Identity gives us a way to understand the world around us, and how we fit into it. Everyone's identity helps them to understand their history, the events around them, and their future. Some parts of identity can be seen, like skin colour or clothing. Other parts may be unseen, like religious or political beliefs.

People are born with some parts of their identity. Other identities, they receive from their culture. People also choose their own identities. It is common to have many different identities. Some people have one identity that is most important to them. This might change through their life. People choose identities that give them the strongest feelings of confidence and security. Denying (or trying to change) a person or group's identity means their needs are not being met. When one actor refuses to recognise the identity of another actor, the second actor may see this as a threat to who they are. This can lead to conflicts.



### Learning Activity 1

Read the many identities of the woman in the picture.

1. If you met this woman in the market, which of her identities would you be able to see?
2. Which of her identities could you not see?

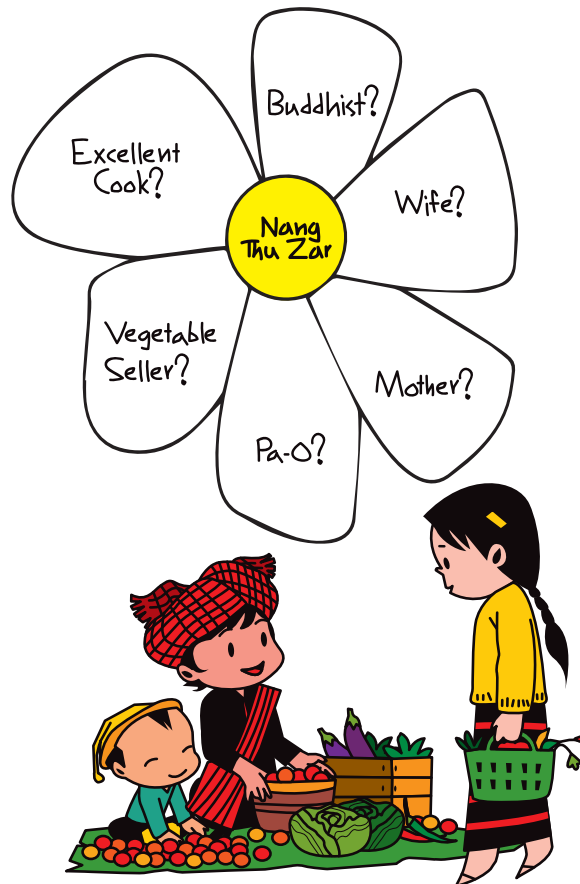


Figure 5.2. Identity flower



## Learning Activity 2

1. Handout 7 is an outline of the ‘Identity flower’. Write your name in the centre.
2. Add your most important identities. Write your *seen* identities in one colour, and your *unseen* identities in another colour.
3. Answer these questions in small groups or as a class:
  - a. Do your identities ever change? When or why do they change?
  - b. Have you ever chosen not to express part of your identity?

## Collective Identity

Identity is also something that we share with other people. These shared identities are called ‘collective’ or ‘group’ identities. Members of these groups often share a common history, culture, and values. People who share the same collective identity often think of others who share their identity as having common interests and fates.

When a person feels that their identity is being threatened, they will try to protect that identity. This can lead to conflict. If you share an identity with someone and they are hurt in some way, you might also feel hurt. This can create an ‘us-versus-them’ mentality. In a violent conflict situation, anyone who is not part of a person’s collective identity is sometimes considered an ‘outsider’ and a threat. The ‘us-versus-them’ mentality is common in conflict situations that have identity as a source of conflict.

The ‘us-versus-them’ mentality can be dangerous and fuel violent conflicts. Therefore, it is important to see that there are several collective identities in our lives and we can build friendships with many different people. One example: you belong to an ethnic group and maybe share some characteristics with other people from this group. In your free time you are a football fan and love to watch your favourite team. Other fans of your team might belong to different ethnic or religious groups, but when you watch games together you cheer for the same team; you become friends because football is an important part of your lives.





### Learning Activity 3

Look back at your identity flower. Which of your identities are collective identities? Do you share any of the collective identities with people from other ethnic groups? Discuss with a classmate.

### Needs

Looking at identities can show us similarities with other people and the value of differences. To learn to live peacefully together, we should not focus only on identities but also on needs.

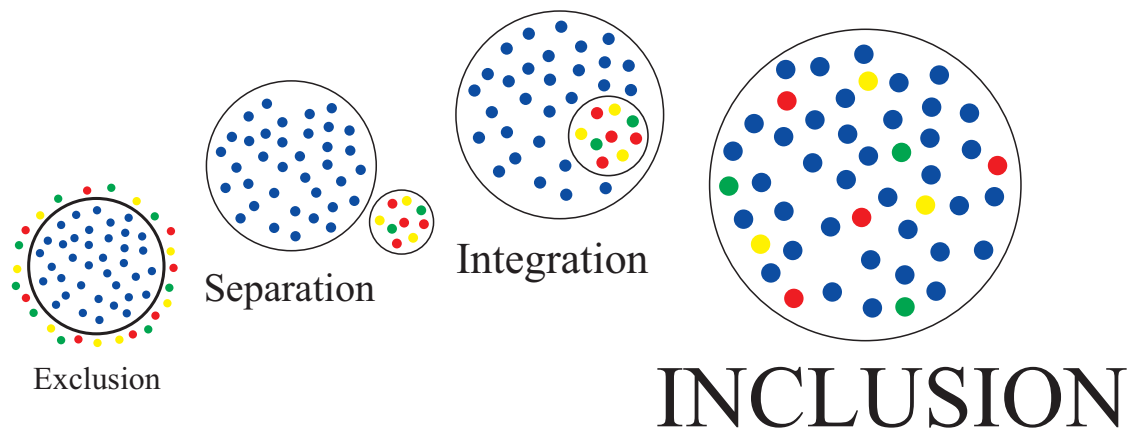
There are two important ideas that we must understand about human needs. First, they are the same for all human beings everywhere. Second, they do not change over time. Additionally, human needs can be understood by everyone because everyone has them. All human beings need certain things to survive. Food, water, and shelter are the most basic human needs for survival. These are called subsistence needs. However, people need more than just these to succeed and live a full life. For example, security, love, participation in community and relaxation are also considered basic human needs.

Everything that we do has the purpose of fulfilling our needs. Conflict occurs when one person tries to meet their needs, and this prevents another person from meeting their own needs. Talking about needs is very important.

Although someone may not understand why a person's needs are not being met, they can understand how it feels. The ability to understand another person's feelings and needs is called empathy. When we understand people's feelings, we say that we empathise with them.

## Diversity as a strength

If we are to build peaceful relationships with other people in our society and use our diversity as a strength, this depends on our perspectives on other groups and ourselves. The way we choose to treat other people creates social structures which can become a weakness or a strength.



**Figure 5.3. Exclusion, separation, integration and inclusion**

*Exclusion* means that certain groups in a society are not recognised by members of the majority and don't enjoy the same rights. This often leads to conflict because their needs are not met and the culture and other parts of the minorities' identities are not valued.

Some people believe that *separation* helps to avoid conflicts. They say that different people should live in different areas. But this does not help to build a peaceful society: in Myanmar (and most other countries) people of different ethnic or religious groups live together in the same places and have done so for many generations and there are many overlaps between groups. Separation often leads to the us-versus-them mentality, which contributes to conflicts.

*Integration* is often presented as a good way to live together in harmony in a diverse society. Integration means that minority groups are tolerated – they are allowed to live in the same country but are seen as different and different groups may still live in different communities with only little contact between each other. Despite tolerance, people of different groups may still have stereotypical ideas about members of other groups and think that they know how the 'others' are. The focus is on the differences, which can make cooperation between groups difficult.

To use diversity as a strength for a society, tolerance and integration are not enough. People need to value and respect diversity. Inclusion means that all groups in a society have the same rights and can freely fulfil their needs. Differences between ways of life are respected and we also see that we have many similarities and many opportunities for cooperation. In this way, differences between people can be used to improve our communities and make diversity a true strength.



#### Learning activity 4

1. Match the words and definitions.
 

a. Culture	i. ensuring all people can participate
b. Ethnicity	ii. being okay with people who are different from you
c. Tolerance	iii. a variety of differences
d. Inclusion	iv. being who you are
e. Exclusion	v. the ideas, customs and behaviour of a group
f. Identity	vi. a group with a common national or cultural tradition
g. Diversity	vii. preventing some people from participation
  
2. Describe how exclusion, inclusion and diversity are related to peaceful living.

As teachers, you have the responsibility to teach students from diverse cultures to learn how to live happily, respectfully, sympathetically and peacefully with each other. Parents, teachers, community leaders, and the general public can collectively build a safe environment.



#### Learning activity 5

In groups of four to six, read Handout 4 ('Scenarios').

1. Discuss them, and answer the questions:
  - a. What did you do which devalue the person's culture?
  - b. What you should have done?
  
2. As homework, imagine that you are the person from the scenario that felt hurt. Write a letter to the person who behaved insensitively towards you and explain why you felt hurt and how you would want the other person to act next time.

## 5.2.3.

# Primary school lessons on peaceful living

### Expected learning outcomes



**By the end of the lesson, you will be able to:**

- Discuss the linkages between grade-wise contents;
- Explain the objectives of teaching peaceful living at primary level; and
- Identify the activities and teaching strategies for teaching peaceful living in the primary curriculum.

In previous lessons, you have learnt about the importance of respecting difference, how we can relate to people from different cultural and ethnic backgrounds and the role of needs and identity in peace building. Using your knowledge of issues relating to peaceful living, this lesson encourages you to analyse the curriculum objectives and consider how you would deliver lessons on the theme of peaceful living to primary students.



### Learning activity 1

Read the students' learning objectives for Morality and Civics. Which ones relate to 'peaceful living'?

#### **Learning objectives for primary school students for Morality and Civics subject:**

- To become informed responsible citizens by acquiring the competencies to make right decisions and perform right behaviours to fulfil moral obligations;
- To respect the value of human rights and demonstrate the rights and responsibilities of a citizen;
- To respect and comply with the rules, regulations and laws; and
- To become informed global citizens with a good understanding and appreciation of local and global perspectives.

**Table 5.3. Grade-wise objectives**

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
<ul style="list-style-type: none"> <li>To have self-respect</li> </ul>	<ul style="list-style-type: none"> <li>To develop the practice of paying respect to one another</li> </ul>	<ul style="list-style-type: none"> <li>To develop the practice of paying respect to others in society</li> </ul>	<ul style="list-style-type: none"> <li>To develop the practice of appreciating and respecting different people and cultures in a society</li> </ul>	<ul style="list-style-type: none"> <li>To become polite and well-behaved persons by appreciating different people and cultures</li> </ul>



### Learning activity 2

These grade-wise objectives outline behaviours and attitudes you would like your students to demonstrate. Classify these behaviour and attitude examples under each objective.

1. Students draw pictures of a festival or landmark important to one of the ethnic groups in the region.
2. Students go to visit a cultural or religious site in the area and demonstrate culturally-appropriate behaviour while there.
3. Students express interest in the cultural backgrounds of other classmates.
4. Students demonstrate cooperation skills when working on a collaborative project.
5. Students talk about what they wear to festivals and celebrations.

**Table 5.4. Grade-wise contents**

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
<ul style="list-style-type: none"> <li>Loving locality and nation</li> <li>Respecting culture and tradition of different national races</li> <li>Understanding differences in cultures and values in foreign countries</li> </ul>	<ul style="list-style-type: none"> <li>Loving locality and nation</li> <li>Respecting culture and tradition of different national races</li> <li>Understanding differences in cultures and values in foreign countries</li> </ul>	<ul style="list-style-type: none"> <li>Loving locality and nation</li> <li>Selfishness and altruism</li> <li>Respecting culture and tradition of different national races</li> <li>Understanding differences in cultures and values in foreign countries</li> </ul>	<ul style="list-style-type: none"> <li>Selfishness and altruism</li> <li>Respecting culture and tradition of different national races</li> <li>Understanding differences in cultures and values in foreign countries</li> <li>Living in the society with peace and unity</li> </ul>	<ul style="list-style-type: none"> <li>Selfishness and altruism</li> <li>Understanding different cultures and heritages of foreign countries</li> <li>Respecting cultures and traditions of different national races</li> <li>Understanding differences in culture and values in foreign countries</li> <li>Living in the society with peace and unity</li> </ul>



### Learning activity 3

The topic ‘Respect culture and tradition of different national races’ is to be taught across all five grades. Look at this list of teaching and learning activities. Which one might you use with which grade?

1. Find out about some popular food in Rakhine State. As a class, discuss how the food is made, and why that food is popular in Rakhine State.
2. Read a picture book of a traditional Kayin story to the class.
3. Students learn to count from 1 to 10 in Kayan language, and then in Kayah language. What are the differences and similarities?
4. Students create a map of their township, including landmarks that are important to different ethnic groups in the region.
5. Students give greetings in all the languages spoken by students in the class.



### Learning activity 4

The topic ‘Understanding differences in cultures and values in foreign countries’ is to be taught across all five grades. How might the topic be taught with each grade? In groups, list some activities you could use to teach this topic at each grade.



### Learning activity 5

In groups, look through one grade level of the Morality and Civics Student Textbook.

1. How does this book promote peaceful living?
2. How does this book promote respect for ethnic diversity?
3. In what ways might this book discourage peaceful living and ethnic diversity?
4. How could you make up for this in the classroom?



## Review questions

1. Why do good relationships contribute to peaceful conflict resolution?
2. What is the difference between complete and incomplete peace?
3. How does structural violence occur in societies?
4. What is the difference between collective identities and other parts of identity?
5. Why are the human needs universal, that is, the same for all humans?
6. How does inclusion/an inclusive society contribute to peaceful living?
7. How does peaceful living relate to morality and civics?
8. Why is an appreciation of ethnic diversity an important part of peaceful living?
9. What activities are useful in teaching peaceful living?

# Unit Summary



## Key messages

- Cultures are systems of meaning that influence the way people act and think.
- There are cultural universals that differ from culture to culture such as geography, beliefs, and cultural expressions.
- Ethnicity is always changing due to changes in society and environment and through contact with other ethnic groups.
- Ethnicity is important to some, but not all people.
- Many people identify as more than one ethnicity.
- Ethnicities themselves are diverse. Amongst one ethnic group, there might be many different languages, traditional clothing and arts, and people might live in many different places.
- In order to learn to live peacefully, we need to understand that conflicts are a natural part of life; they are not bad. What makes conflicts good or bad is how we deal with them. To deal positively with conflicts, we need to build good relationships with other people.
- Complete peace does not only mean the absence of violence, but also social justice. We need to overcome structural violence to achieve true, complete peace.
- Through our own actions, we can contribute to a fairer society with less injustice. The most important thing is to treat all people equally as human beings with rights and dignity.



- In order to know how to respectfully deal with people from other cultures, we need to become aware of our own identities. We need to understand that our identity has several parts and we have many parts of identities in common with many other people, regardless of which ethnic group they belong to.
- Human needs are universal – every human being has needs. A peaceful society needs to help every human being to fulfil their needs.
- We should try to build a society based on inclusion: Everyone deserves equal rights and resources, regardless of their differences.
- With the principle of inclusion as a basis, diversity can become a big strength for a society.
- There is a variety of activities teachers can use to promote respect for diversity and peaceful living.
- It is important to select activities appropriate for students' grade level.
- The textbooks are a useful resource, but teachers might want to supplement them with other activities that support respect for diversity and peaceful living.



## Unit reflection

Myanmar's ethnic and cultural diversity can be an asset. The more different people can come together peacefully to build the society they want, the more likely it is that this society can be achieved.

As a teacher, you are likely to teach classes with students from different backgrounds – different cultures and ethnicities, but also different genders, religions, family and class backgrounds, abilities and disabilities. You will also meet their partners, community leaders, other teachers who may be very different from you.

How do you think you would cope if you were posted to a school in a different ethnic community, in which traditions and language vary greatly from your own?

How can you learn not to focus too much on ethnic differences but rather focus on similarities with people (colleagues, students, community members) from other ethnicities? How could this improve your relationships?

What can you do every day to contribute to social justice and a fair society? What can you do to treat people fairly?

How can you work on making your classroom truly inclusive? What might this look like?



## Further reading

### 5.1.

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M. Tin. (n.d.). *Citizen: The modern politician and education. (Burmese)*.

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# Unit 6

## Assessment

This unit looks into effective assessment options for measuring students' acquisition of moral and civic values. Assessments for Morality and Civics can be difficult to create and implement as it is not focused on the students' ability to remember and explain knowledge, but rather on how their attitudes and behaviour have changed as a result of their learning. This unit will discuss the distinct approach to assessments for the Morality and Civics subject, looking into the three domains of learning, the students' cognitive process when learning values, and the levels of acquisition to help determine learning effectiveness. This unit is also packed with recommended practices for assessments in Morality and Civics, discussing a few suitable assessment methods you can employ. This unit intends to prepare you to understand and carry out assessments from the curriculum as well as to construct their own assessments for Morality and Civics.

### Expected learning outcome



**By the end of this unit, you will be able to:**

- Explain assessment methods to be used in Morality and Civics at primary level.

# 6.1. Assessment Methods for Morality and Civics

In this sub-unit, you will explore how assessments have been designed and will be carried out for the Morality and Civics subject. You will study the theory, practices, and tools that for creating and implementing suitable assessment methods. By the end of the sub-unit, you will be able to better determine students' acquisition of values.

## 6.1.1. How to assess Morality and Civics learning

### Expected learning outcome

**By the end of the lesson, you will be able to:**

- Explain assessment methods to be used in Morality and Civics at primary level.




### Differences in assessing Morality and Civics with other subjects

A key difference in the assessment of Morality and Civics compared to other subjects is that it will not make use of tests and examinations. Instead, formative assessments will be used throughout the lessons to evaluate the extent to which the students have acquired the intended learning values and how well you have conducted the lesson.

Students' acquisition of values can be difficult to assess. In other subjects, students obtain particular knowledge and relevant skills, while in Morality and Civics they obtain a sense of judgement which would help them to choose and justify their behaviour or actions. For example, in Myanmar and English language lessons, students would learn how to greet people. In Morality and Civics, they would think about why greeting is necessary and important and how we can greet politely or appropriately according to each occasion. We can easily assess students' understanding of words by giving them a test. On the other hand, to what extent children become able to greet politely in accordance to each occasion cannot be assessed during lessons because such a variety of greetings will only occur outside the classroom.

### Three domains of learning

Morality and Civics emphasises the assessment of learning in all three domains from Bloom’s Taxonomy, beyond the students’ ability to think about the values. Cognitive domain concerns with students’ mental skills and how they acquire and use knowledge. The affective domain ‘focuses on attitude, motivation, willingness to participate, valuing what is being learnt and ultimately incorporating the discipline values into real life’ (Kasilingam, Ramalingam, & Chinnavan, 2014, p. 29)<sup>12</sup>. The psychomotor domain is concerned with utilising physical and manual skills to a certain level of accuracy with an underlying cognitive understanding. For instance, in Morality and Civics, while the cognitive domain looks at the students’ mental activity when learning the values, the affective domain emphasises the students’ state of mind/emotional state and the psychomotor domain focuses on the students’ performance skills.

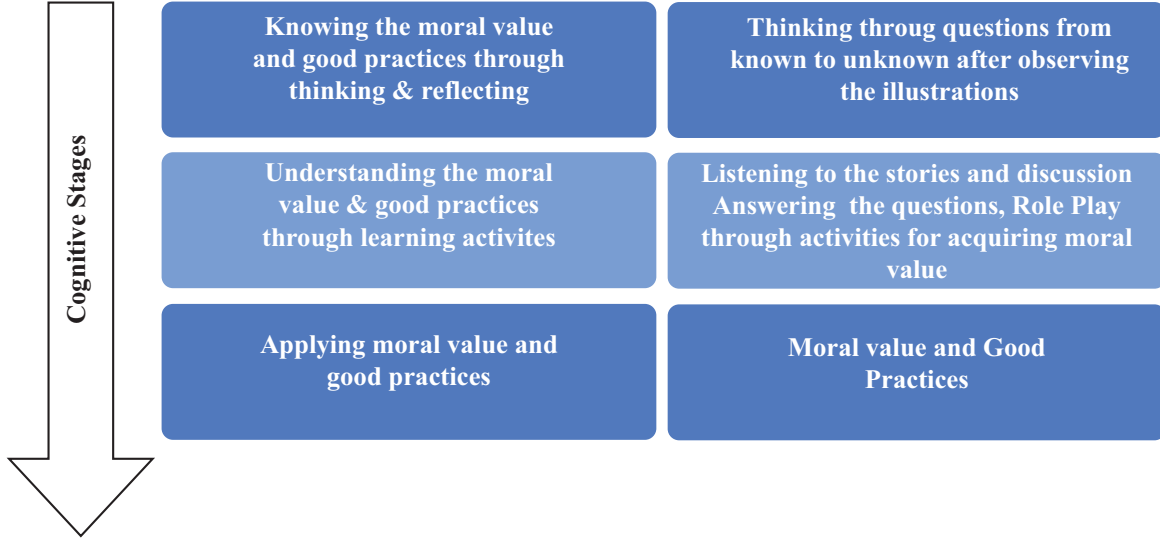
Cognitive	Affective	Psychomotor
		

**Figure 6.1. Three domains of learning**

### Stages in cognitive process

You need to know the stages of cognitive development to determine effective formative assessment methods for the cognitive domain of learning. The figure below shows the flow of students’ cognitive process from knowledge of moral values and good practices to application of these values and practices through respective learning methods. This is reflective of the three teaching learning stages explored in previous units. There is a need of formative assessments for each stage to check students’ learning and readiness to progress to the next stage. The cognitive process implies that we would not be able to assess students’ understanding before assessing their knowledge, nor assess their application without checking whether or not that they know and understand the values as they occur in a certain order.

<sup>12</sup> Kasilingam, G., Ramalingam, M., & Chinnavan, E. (2014). Assessment of learning domains to improve student’s learning in higher education. *Journal of Young Pharmacists*, 6, 27-33

**Figure of Cognitive Process****Figure 6.2. Cognitive stages of development<sup>13</sup>**

The table below provides criteria to help you assess students' acquisition of the learning values according to their levels. At the lowest level, where students' responses are lacking or unrelated to the learning value, support is needed. Students are assisted and encouraged to improve to higher levels of learning acquisitions.

**Table 6.1. Criteria of acquisition level by learning value<sup>14</sup>**

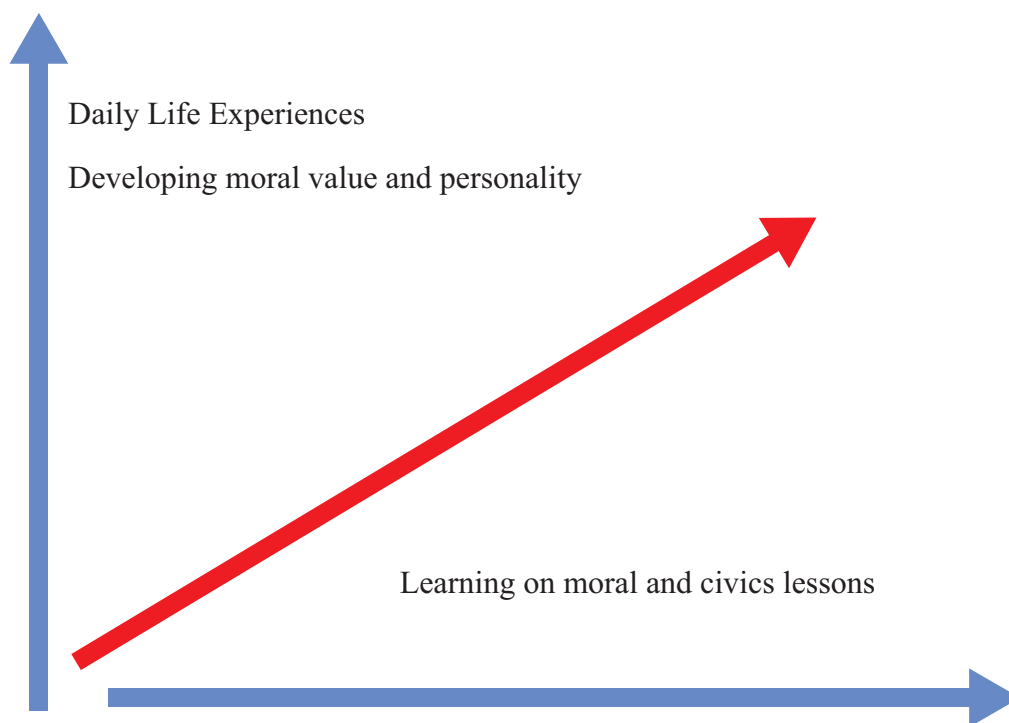
Acquiring learning value	Criteria
Application level	Student can identify how they should behave in real world situations according to the acquired value.
Understanding Level	Student can explain why certain behaviour is right or wrong according to the value learnt in the lesson
Knowing moral value level	Student can answer what is right, what is wrong, what is good and what is bad in answer to an assessment question
Needs support (Emerging level)	Student's response is likely to give no answer or unrelated answers to the learning value of the lesson

<sup>13</sup> Union Republic of Myanmar. (n.d.). *Morality and Civics Grade 2 teacher's guide*.

<sup>14</sup> Union Republic of Myanmar. (n.d.). *Morality and Civics Grade 2 teacher's guide*.

### Assessing demonstration of moral and civic values

It can be more difficult to assess students' application of moral and civic values as you cannot easily replicate the scenarios in which their values are largely applicable. Inviting other members of the school community to participate in assessments is one way of providing a comprehensive evaluation of the students' learning. Firstly, as a teacher, through your day to day contact with the students, you are able to observe and record their attitudes and behaviour in the classroom, despite not being able to observe this in situations outside school. Students can also be invited to self-assess by being provided the information and tools to help them reflect on their performance both inside and outside the classroom with positive and clear feedback from teachers. You can also invite students to assess each other based on their interactions through group work by means of questionnaires, reflection, and so on. Parents can also serve as assessors, providing insights into the students' attitudes and behaviour at home to help you understand the effectiveness of learning in Morality and Civics.



**Figure 6.3. Learning in Morality and Civics is directly proportional to a person's ability to demonstrate moral values<sup>15</sup>**

<sup>15</sup> Union Republic of Myanmar. (n.d.). *Morality and Civics Grade 2 teacher's guide*.



The table below shows how assessment tools can be used to determine mastery of certain levels in each domain.

**Table 6.2. Assessing the mastery of the learning domains**

Domain	Level	Sample assessment tools
Cognitive	Application	Students are given a problem and asked how they would react to solve it. Grade their responses based on how they have applied the value in their solution.
	Understanding	Ask students to write an article that explains the importance of the moral or civic value. Read their article for insights to their understanding.
	Knowing	Ask students to review questions regarding the value they learnt and have them self-assess by looking back in their textbook for answers.
Affective	At low level, the student is willing to listen to new ideas and experiences. At high level, they have fully accepted the values that have been incorporated into their life.	Interview with open questions to assess their attitudes in regards to the value. Using a self-report, ask students to rate how they feel about applying the value in certain life situations (for example, 'a friend wants to share the test answers with you, do you feel confident to be an honest student and say no? Rate how confident you feel on a scale of 1 to 5'.
Psychomotor	At low level, the student is able to imitate the moral or civic behaviour, but at high level, they act out the behaviour naturally and automatically.	Assess how students demonstrate good behaviours in a role play. Observe students' interactions with others in any occasion with others in the classroom with rubric used to score their behaviour.

## Rubrics

Rubrics are scoring guides that are used to communicate expectations to students on assignments, grade student performance, and allow teachers to provide focused feedback. Rubrics are known to be student-centred which are often used as formative assessments, and can be a powerful tool for students to self-assess their performance. The rubrics allow students to identify their strengths and weaknesses and monitor their progress based on the rubric scores. A rubric is comprised of criteria, performance levels, and descriptors.

- **Criteria:** Aspects of performance that will be assessed (for example, grammar, spelling, length)
- **Performance levels:** A rating scale that identifies level of mastery
- **Descriptors:** Description of what the aspects of performance is like in each performance level (for example, no grammar mistakes, a few grammatical errors, or poor grammar).

When drafting rubrics, it is helpful to use the learning outcomes as a starting point and write the descriptors for the lower and higher end of the performance levels first before writing the descriptors for the middle. As learning in Morality and Civics is determined to be successful according to a change in students' attitudes and behaviour, rubrics are especially required for the observation and monitoring of students' application of the learning values in class activities. The following is a sample rubric that provides an idea of how you can construct and use rubrics to determine student learning of values.

**Table 6.3. A sample rubric for assessing students' sense of responsibility**

	Needs work 1	Poor 2	Average 3	Advanced 4
Criteria	Student does not take responsibility for negative actions or words. Student is unable to complete task on time.	Student completes task, but only with guidance from others.	Student completes tasks with minimal guidance and offers input during group work.	Student completes tasks on their own and exceeds expectations. Takes responsibility for work and actions, and is dependable in groups.



### Learning activity 1

1. In the chart below, you have three boxes in which you can note down important ideas, vocabulary, facts, and concepts relating to the three domains of learning OR three acquisition levels of the cognitive process from the lesson. You are also welcome to draw images in the box as well.
2. These boxes will become your study cards that you can use to quiz a classmate or prepare for an assessment.




### **Review questions**

1. Why is it hard to assess moral or civic values in action?
2. What happens in highest acquisition level of learning value in the psychomotor domain?
3. What are rubrics used for?

# Unit Summary



## Key messages

- Assessments in Morality and Civics do not make use of tests and examinations, but instead use formative assessments that encourage improvement as lessons progress.
- Students' cognitive processes when studying moral and civic values progress from knowledge of values to understanding and finally to application of these values.
- Assessment methods are created to properly assess their learning at each stage.
- Inviting other members of the school community such as parents, students, and peers to participate in assessments can help give you a comprehensive evaluation of student learning.
- Students' acquisition of moral and civic values can be divided into four different levels. Assessments should help determine to what extent the students have acquired the values based on the criteria.
- Rubrics are useful assessment tools for Morality and Civics as they help with student-centered and formative assessment, and encouraging self-assessment that leads to progress.
- Rubrics consist of criteria, performance levels, and descriptors and can be used in observing and evaluating students' application of the values in the classroom.
- The effectiveness of learning Morality and Civics subject is largely determined by the changes in students' attitudes and behaviour, rather than the ability to remember knowledge or perform skills.



## Unit reflection

What might you do to make students more intrinsically motivated to practise values because they believe it makes a positive difference, and less extrinsically motivated where they only practise these values because it is part of the assessment?

When would you likely use peer assessment and self-assessment methods with primary students?

Think of the learning values that will be taught in the primary curriculum and assess your own attitudes towards them. Do you yourself believe that these are important?

How might you assess students' homework or projects in a way that encourages them to practise learnt values in their homes and community?



## Further reading

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# Glossary

Terms	Elaborations
<b>Active citizenship</b>	Citizens are involved in creating positive changes in their community or country through social and political means
<b>Attribute</b>	A quality or feature regarded as a characteristic or inherent part of someone or something
<b>Collaborate</b>	Work with others to create or produce something
<b>Collective</b>	Done by all members of a group of people; involving a whole group or society
<b>Conflict</b>	Situation in which actors pursue incompatible goals and which can lead to disputes and even violence
<b>Cultural universals</b>	Traits that exist in all cultures but which vary from culture to culture
<b>Culture</b>	Historically inherited system of meaning and significance in terms of which a group of people understand and structure their individual and collective lives
<b>Discipline</b>	Training to improve strength or self-control
<b>Discrimination</b>	The practice of treating a person or a group in society less fairly than others
<b>Diversity</b>	A range of many people or things that are different from each other
<b>Esteem</b>	Great respect and admiration; a good opinion of somebody
<b>Exploitation</b>	A situation in which somebody treats somebody else in an unfair way, especially in order to make money from their work

Terms	Elaborations
<b>Formative assessment</b>	Assessment conducted during learning process that inform teachers if adjustments for learning and teaching activities are needed.
<b>Gender</b>	The roles and responsibilities of men and women that are created in our families, our societies and our cultures.
<b>Law</b>	A rule created and implemented by the government.
<b>National development</b>	Improvement in the welfare of a country's citizens.
<b>Peace</b>	Freedom from war and violence, especially when people live and work together happily without disagreements.
<b>Pedestrian</b>	A person walking in the street and not travelling in a vehicle.
<b>Racial</b>	Related to race.
<b>Regulation</b>	The control and monitoring of an activity through rules and laws.
<b>Responsibility</b>	The duty to do something.
<b>Right</b>	That which you are entitled to have and to do.
<b>Rubric</b>	An assessment tool that communicates the characteristics of quality work by description of criteria for different performance levels.
<b>Rule</b>	Instruction or guide on how to properly carry out an activity or behave in a situation.
<b>Self-discipline</b>	The ability to manage one's own behaviour even without rules and regulations.
<b>Tangible</b>	That which can be clearly seen or touch.



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# Annexes

# Handout 1: Rights and Responsibilities

In school:	
Teachers have the right to...	Teachers are responsible for...
Students have the right to...	Students are responsible for...

## Handout 2: Rights and Responsibilities Strand Contents

Grade	Content	Activity and teaching method
Grade 1	<ul style="list-style-type: none"> <li>• Helping Parents</li> <li>• Being dutiful</li> <li>• Throwing litter in the right place</li> <li>• Giving thanks to nature</li> </ul>	
Grade 2	<ul style="list-style-type: none"> <li>• Persistent hard work</li> <li>• Understanding roles and responsibilities</li> <li>• Throwing litter in the right place</li> <li>• Giving thanks to nature</li> </ul>	
Grade 3	<ul style="list-style-type: none"> <li>• Setting up higher objectives for self-betterment</li> <li>• Understanding roles and responsibilities in groups and society</li> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Protecting and preserving the natural environment</li> <li>• Taking care of living things and natural resources</li> <li>• Reduce, reuse, and recycle</li> </ul>	



Grade 4	<ul style="list-style-type: none"> <li>• Setting up higher objectives for self-betterment</li> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Thinking independently</li> <li>• Fulfilling obligations</li> <li>• Understanding roles and responsibilities in groups and society</li> <li>• Avoiding overuse of limited resources and valuing nature</li> <li>• Protecting and preserving the natural environment</li> <li>• Taking care of living things and natural resources</li> </ul>	
Grade 5	<ul style="list-style-type: none"> <li>• Understanding oneself and improving one's weaknesses</li> <li>• Thinking independently</li> <li>• Fulfilling obligations</li> <li>• Avoiding overuse of limited resources and valuing nature</li> <li>• Protecting and preserving the natural environment</li> <li>• Take care of living things and natural resources</li> </ul>	

## Handout 3: Survey Your Discipline

Read each statement and think about how often you do what the statement says. Then tick M, S or N depending on how often you do each of the statements.

M = most of the time

S = some of the time

N = almost never

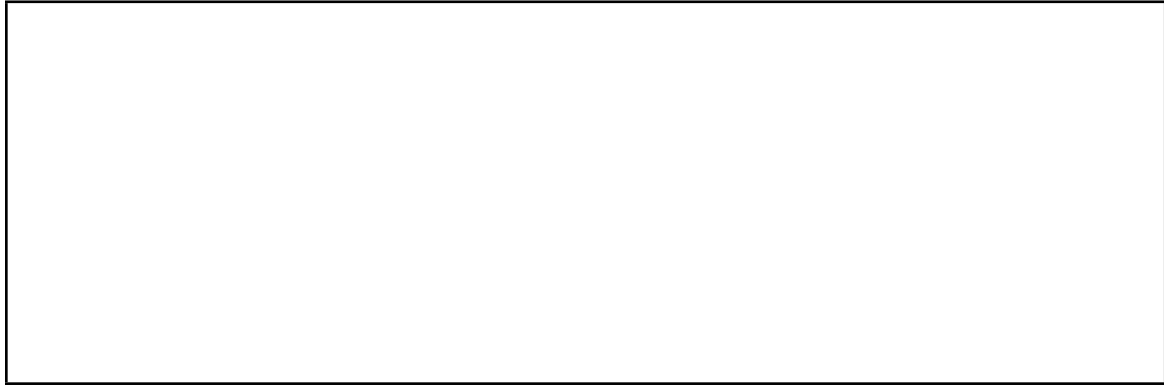
No.	Statement	M	S	N
1.	I get to class on time.			
2.	I do my assignments in time.			
3.	I do not use my phone during class.			
4.	I throw rubbish in the bin.			
5.	I pay attention when someone is speaking.			
6.	I do not speak loudly in public areas.			
7.	I do not skip queues.			
8.	I cross the road using pedestrian crossings.			
9.	I accept diverse perspectives and opinions of others.			
10.	I participate in community activities.			

## Handout 4: Scenarios

- A. You are meeting with a group of people who are from different ethnic backgrounds. It so happens that the best date for the meeting is on the same day of a religious or cultural event for a few of the people in the group. You have never heard of this religious or cultural event and since it is not a national holiday, you decide it is the best to continue with the date, causing those group members to be upset with you.

- B. You meet your friend's parents and they offer you a gift, but you refuse. They look upset. You learn from your friend that it is considered rude not to accept gifts in their culture. You are upset too because in your culture, it would be rude to take gifts from your hosts.

C. You have a new student in class who comes from an ethnic minority. You notice that the student does not have any manners. He does not walk in front of adults with his head lowered in respect. He does not speak to you in polite terms. You think he should be punished for his bad behaviour.

A large, empty rectangular box with a black border, intended for the student to write their response to the scenario.

## Handout 5: Learning Objectives of the Peaceful Living Strand

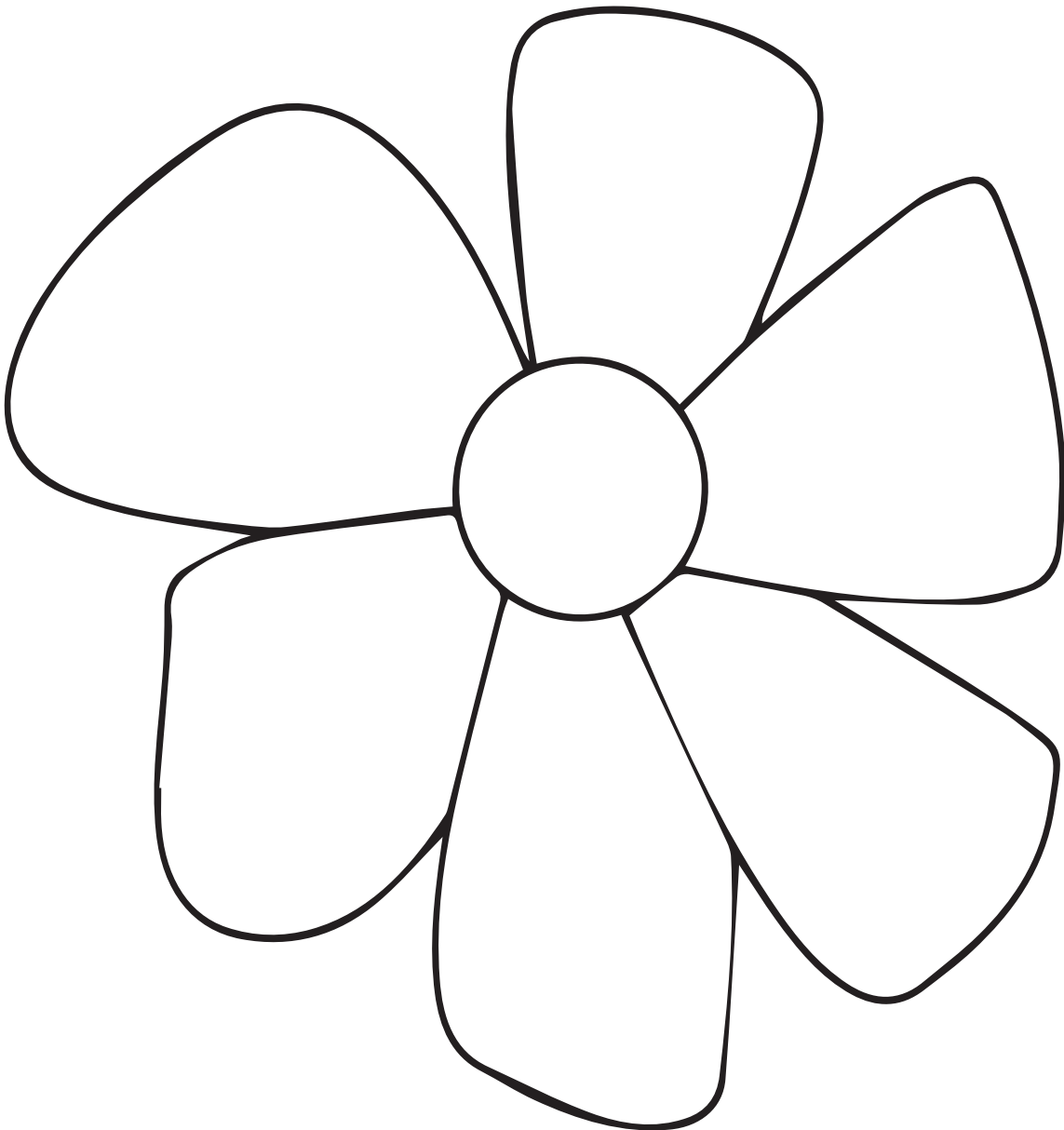
Grades	Learning objectives	Learning activities and teaching methods
Grade 1	To have self-respect	
Grade 2	To develop the practice of paying respect to one another	

Grade 3	To develop the practice of paying respect to others in society	
Grade 4	To develop the practice of appreciation and respect for different people and cultures in society	
Grade 5	To become polite and well-behaved people by appreciating different people and cultures	

## Handout 6: Culture Then and Now

Features	Me	My grandparents
Geography		
Language		
Family		
FCTS (food, clothing, transport, shelter)		
VBR (values, beliefs, rituals)		
Economics		
Education		
Politics		
Technology		
Cultural expressions		

## Handout 7: Identity Flower





# Notes

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# Notes

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# Notes

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The Government of the Republic of the Union of Myanmar  
Ministry of Education