Identifying Critical Factors Affecting Monk's Study of the Pali Language in Pursat Province, Cambodia

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A B S T R A C T

This study explores the multifaceted dynamics influencing monks' study of the Pali language at Pursat Pali Buddhist Primary School in Cambodia. Through comprehensive surveys and statistical analyses, the research examines monks' diverse perceptions, preferences, and educational practices regarding Pali studies. Findings reveal varying levels of satisfaction and perceived benefits among monks, influenced by factors such as age, preferences for secular subjects, and perceptions of Pali's relevance in the job market. The study also investigates the dual role of social media in monks' academic pursuits, highlighting its utility as a learning tool alongside challenges posed by misinformation and harassment. Additionally, insights into monks' commitment to rigorous self-study, integration of technology, and opinions on teaching clarity underscore the complex interplay of traditional and modern educational approaches within monastic settings. The study concludes with recommendations aimed at optimizing teaching methods, managing social media impacts, promoting self-study habits, and balancing secular and Pali studies to enhance academic outcomes and spiritual growth among monks.

Keywords: PALI Language, Monks, Critical Factors, Social Environments, OLS Model, Step Wise Model,Pursat Province, Cambodia

1. Introduction

Khmer is a language with a literary tradition dating at the least from early 7th century. It was attested in the early Khmer inscriptions at Ak Yom in 609 AD, Angkor Borey in 611 AD and PrasatToch in 620 AD. But the most important one was the inscription of Kdei Ang Chumnik with 12 lines in archaic Khmer dated 629 AD (Thel, 1985)[1]. As a second in rank to Khmer language, Pali stood out as the second language, before the arrival of French colony; it once had risen to prominence in the Empire of Angkor together with Buddhism in the 12th and 13th centuries, during the reigns of Angkor's first Buddhist kings — Dharanindravarman II and Jayavarman VII (Woźnica, 2010)[2].

Buddhism played a multifaceted role in Cambodian society, serving not just as a religion but also as the heart of community life and education in many regions. Pali schools, dating back to the 13th century, were once widespread (Wallace, 1990)[3]. In the late 1960s, Cambodia had approximately 65,000 monks and novices residing in 3,369 wats, as last estimated (Cultural Survival, 2010)[4]. Owing to its long, ancient, past root, Pali is the language to conserve Buddhist teaching. Pali is a path to the Khmer language that people use daily. Pali has been a part of developing our Khmer literature. Therefore, Pali is extremely valuable for our Khmer society today (Lay, 2022)[5].

According to Britannica (2024)[6], Pāli, a classical and liturgical language integral to the Theravāda Buddhist canon, traces its origins to North India as a Middle Indo-Aryan language. Despite its linguistic connections to Old Indo-Aryan Vedic and Sanskrit dialects, Pāli developed independently and was chosen by the Buddha for transmitting his teachings over Sanskrit, which was considered a scholarly language. This decision facilitated the spread of Buddhist teachings across India and their subsequent recording in Pāli in Sri Lanka around the 1st century BCE. While it ceased to be a literary language in mainland India by the 14th century, Pāli continued to flourish in Southeast Asia until the 18th century, particularly in countries such as Myanmar, Thailand, Cambodia, Laos, and Vietnam, where it remains integral to the practice and study of Theravāda Buddhism. However, during Khmer Rouge period all educational systems were destroy (Chigas, G, &Mosyakov, D., 2024)[7], and Pali teaching was also not to be excluded (Dowling, 2019)[8]. However, around 1989 Pali schools for monks were allowed to be reopened by Cambodian Government (Ebihara, M., &Ledgerwood, J., 2022)[9]. This permission is printed in the Article 68 with full meaning, "The State shall disseminate and develop the Pali schools and the Buddhist Institute" (Consitution of Kingdom of Cambodia, 1993)[10].

Yet, one of the interesting things about Pursat province is that there exist forty-two Pali Buddhist schools with 39 primary schools, 2 secondary schools, and one Buddhist high school, according to the report from Department of Cult and Religion of Pursat province (Department of Cult, Pursat Province, 2024)[11]. The primary objective of this study is to comprehensively examine monks' perspectives, preferences, and educational practices related to the

study of the Pali language at Pursat Pali School in Cambodia. Through extensive surveys and rigorous statistical analyses, the research seeks to uncover patterns in monks' satisfaction with Pali studies and their perceived benefits, while also exploring the impact of demographic factors and preferences for secular education on these perceptions. Furthermore, the study aims to elucidate the role of social media in monks' academic pursuits, assessing its effectiveness as a learning tool and identifying strategies to mitigate its negative effects. Ultimately, the study aims to provide actionable recommendations for optimizing teaching methodologies, promoting disciplined self-study habits, and integrating modern educational practices with traditional monastic values to foster holistic academic and spiritual development among monks at Pursat Pali buddhist primary school.

This study addresses the complex dynamics influencing monks' engagement with the Pali language at Pursat Pali Buddhist primary school in Cambodia. Despite a strong tradition of Pali language study within monastic education, there exists a diversity of perceptions and preferences among monks regarding its benefits and relevance. Factors such as age demographics, varying interests in secular subjects, and differing opinions on Pali's utility in the job market contribute to disparities in satisfaction levels and academic outcomes. Additionally, the pervasive influence of social media introduces both opportunities and challenges, serving as a potential educational tool while also presenting distractions like misinformation and harassment. These multifaceted influences underscore the need for a comprehensive investigation into how monks navigate these complexities within their educational journey, aiming to enhance both academic success and spiritual growth.

2. Materials and Methods

2.1 Data Sources

Based on Table1, the analysis in regard to the distribution of the age, and satisfaction levels, among monks studying Pali. It is evident that the surveyed monks, 87 (46.52%) were over 20 years old, with a mean satisfaction score of 1.678, while 100 monks (53.48%) were 20 years old or younger, showing a slightly lower mean satisfaction score of 1.670. Yet the satisfaction with Pali varied, with 10 monks (5.35%) reporting dissatisfaction, averaging a score of 2.700, while 177 monks (94.65%) expressed satisfaction, significantly averaging 4.904. Regarding perceived benefit, 12 monks (6.42%) rated Pali as of low benefit, with a mean score of 2.417, whereas 175 monks (93.58%) perceived it to be highly beneficial, averaging 4.086.

Another focus of the study also was to examine monks' preferences for secular subjects and their perceptions of Pali's benefit in the job market. Among the participants, 12 monks (6.42%) expressed a preference for Pali over secular subjects, with a mean satisfaction score of 2.333. Conversely, 175 monks (93.58%) favored secular subjects, indicating a higher mean satisfaction score of 4.451. Regarding the perceived job market benefit of Pali, 11 monks (5.88%) believed it offered less advantage, with a mean score of 2.545, while 176 monks (94.12%) perceived Pali as more beneficial for their job prospects, reflected in a mean score of 4.205.

Table1: Descriptive statistic of mean and group all variables of monk's studying Pali language

Variable	Definition	Group	Obs.	%	Mean
age	Monk's age	>20 y	87	46.52	1.678
		<=20 y	100	53.48	1.670
O1_SatifyLev	Monk's satisfaction with Pali	Dissatisfied	10	5.35	2.700
		Satisfied	177	94.65	4.904
O2_Benefit	The beneficial Pali to monks	Low Benefit	12	6.42	2.417
		High Benefit	175	93.58	4.086
O3_GeSuSati	Monks's satisfaction with secular subjects	prefer Pali	12	6.42	2.333
		prefer secular	175	93.58	4.451
O4_JobLevel	The beneficial Pali to the job market	Less job market	11	5.88	2.545
		more job market	176	94.12	4.205
O10_BenSociMedi	The usefulness of social media to Pali study	Less usefulness	39	20.86	2.846
		More usefulness	148	79.14	4.480
O11_badnewsocial	The polluted (fake news, harassments...) social media affect Pali study	low affect	43	22.99	2.930
		high affect	144	77.01	4.056
O12_AccurTeac	Teacher's clarification taught Pali	Clear	65	34.76	2.769
		Not clear	122	65.24	4.107

Variable	Definition	Group	Obs.	%	Mean
total_scor	Total Score	<50 Fail	61	32.62	38.534
		>=50 Pass	126	67.38	65.114

The analysis also investigated monks' perspectives on the utility of social media for Pali study and its influence when polluted by fake news and harassment. Regarding the usefulness of social media, 39 monks (20.86%) perceived it as less useful, reflecting a mean score of 2.846, while a significant majority of 148 monks (79.14%) found it highly beneficial, with a mean score of 4.480. Conversely, concerning the negative impact of polluted social media, such as fake news and harassment, 43 monks (22.99%) reported a low impact, averaging a score of 2.930, whereas 144 monks (77.01%) indicated a high impact, with an average score of 4.056. These findings underscore the varied perceptions among monks regarding the role of social media in their academic pursuits and the challenges posed by misinformation and online harassment.

The study delved into monks' perceptions of their teachers' clarity in teaching Pali. Among the participants, 65 monks (34.76%) reported finding their teachers' explanations clear, indicating a mean satisfaction score of 2.769. In contrast, a majority of 122 monks (65.24%) expressed dissatisfaction with the clarity of their teachers' explanations, with a notably higher mean satisfaction score of 4.107. These findings highlight varying opinions among monks regarding the effectiveness of teaching methods employed in Pali instruction, emphasizing a need for further investigation into instructional clarity and its impact on learning outcomes. In regard to the data provided for the total score variable, it is evident that among the 187 monks surveyed in Pursat Province, Cambodia, a significant majority achieved a passing grade of 50 or higher, totaling 126 individuals (67.38%), with an average score of 65.114. Conversely, 61 monks (32.62%) did not meet the passing threshold, scoring below 50, with an average score of 38.534. This data suggests a notable distribution in academic performance among the monks studying Pali at Pursat Pali School, reflecting varying levels of achievement in their educational pursuits.

According to Table2, a significant majority of monks, comprising 97.33%, reported engaging in self-study of Pali, while only 2.67% indicated no participation. Regarding the intensity of self-study hours, 85.48% of monks reported dedicating more than an hour per day to Pali study, contrasting with 14.52% who allocated less than an hour daily to this pursuit. These findings underscore a strong inclination among monks toward rigorous self-directed learning in Pali language studies.

The analysis also reveals a significant trend among monks, with 91.44% expressing a keen interest in pursuing secular subjects, while a smaller minority, 8.56%, prioritized Pali studies. Looking ahead to their future aspirations, an overwhelming 90.37% of monks indicated a firm commitment to remaining in monkhood, emphasizing their dedication to spiritual pursuits and monastic life. In contrast, 9.63% expressed intentions to eventually transition back to an ordinary life among laypeople. These statistics underscore a prevalent dedication among monks towards secular education alongside a strong commitment to their chosen path of spiritual and monastic devotion.

Table2: Descriptive statistic of group binary and simple variables of monk's studying Pali language.

Variable	Definition	Group	Obs.	%
O5_dummy	Self-study with Pali Dummy variable: 0=No;1= Self-study	No	5	2.67
		Yes	182	97.33
O6_dummy	Pali self-study hours 0=less than an hours per day 1=more than an hour per day	No	27	14.52
		Yes	159	85.48
O8_dummy	Objective to learn secular. Dummy variable: 0= Pali; 1= secular subject	No	16	8.56
		Yes	171	91.44
O9_dummy	Monk's future goal. Dummy variable: 0= Ordinary people; 1= being monk	No	18	9.63
		Yes	169	90.37
O13_dummy	Monks Should use smart phone or Tablet Dummy variable: 0=Should not; 1=Should Used	No	5	2.67
		Yes	182	97.33
O14_dummy	Monk used social media Dummy variable: 0=Unused; 1=Used	No	7	3.74
		Yes	180	96.26
O17_dummy	School material (books, pens...) Dummy variable: 0=Lack of ;1=Enough	No	3	1.6
		Yes	184	98.4

Variable	Definition	Group	Obs.	%
q7_Time_Of_studying_Pali	Pali self-study times (1-Morning, 2-Aternoon, 3-Night)	Morning	26	13.98
		Afternoon	134	72.04
		Night	26	13.98
q15_Objective_of_using_Socail	Objective of using social media (1- Social News, 2-Broadcast Dhamma,3- Talking, 4-Focus Group Discussion "FGD" Pali)	Social News	3	1.6
		Broadcast Dhamma	139	74.33
		Talking, Chatting	40	21.39
		FGD Pali	5	2.67
q16_Times_Using_SmartPhone	Time to use smart phone (1-Morning, 2-Afternoon, 3-Night)	Morning	32	17.2
		Afternoon	114	61.29
		Night	40	21.51

According to the data collected, a vast majority of monks, totaling 97.33%, believe that smartphones or tablets should be used by monks. Conversely, only 2.67% of monks expressed the view that such devices should not be used. Regarding social media usage among monks, 96.26% reported having used social media, while a minority, 3.74%, indicated that they did not engage with social media platforms. These findings underscore a prevailing acceptance and utilization of digital technology, including smartphones and social media, within the monk community, reflecting evolving attitudes towards modern communication tools. This finding is backed up with the work of (Raut and Patil, 2016)[12] also; they have found that negative impact of social media on student's learning: reduces a student's ability to effectively write with relying on a computer's spell check feature. Students, who attempt to multi-task, checking social media sites while studying, show reduced academic performance. Their ability to concentrate on the task at hand is significantly reduced by the distractions that are brought about by YouTube, Facebook or Twitter.

Based on the data, an overwhelming majority of monks, comprising 98.4%, reported having sufficient school materials such as books and pens, while only a small minority of 1.6% indicated a lack of these essential resources. This disparity highlights a generally well-equipped environment for study among monks, ensuring access to necessary tools for their educational pursuits.

According to the data provided, the study habits and digital engagement patterns among monks exhibit significant variability. A majority of monks, accounting for 72.04%, engage in Pali self-study during the afternoon, with mornings and nights equally split at 13.98% each. Regarding social media usage, a substantial 74.33% primarily utilize it for broadcasting Dhamma teachings, indicating a strong emphasis on using digital platforms to propagate religious teachings. Additionally, 21.39% use social media for socializing and chatting, while smaller percentages engage in social news (1.6%) or discussions on Pali language (2.67%). In terms of smartphone usage times, a significant 61.29% of monks use their smartphones in the afternoon, followed by 21.51% at night and 17.2% in the morning. These insights underscore a structured approach to study and a purposeful utilization of digital tools among monks, highlighting their commitment to both traditional learning and modern communication methods.
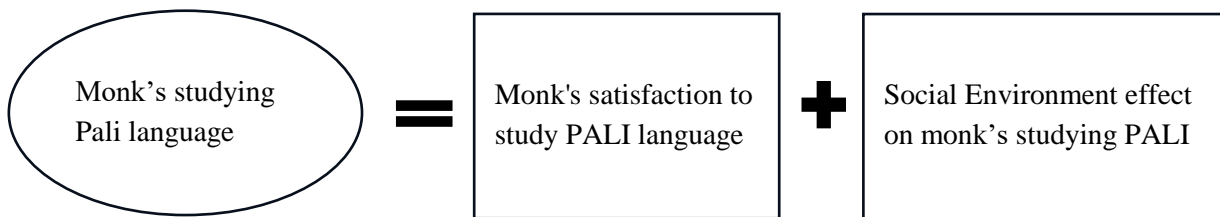
2.2 Data Collection

The study conducted in July 2024 in Pursat Pali Buddhist school in Pursat province Cambodia, involved 187 monks studying Pali at the primary and secondary levels in Pursat Pali Buddhist school. Data were collected via 187 standard online questionnaires. The research focused on exploring various factors influencing the monks' academic performance and satisfaction with Pali studies. The collected data underwent rigorous processing and analysis at Battambang BBU University. Utilizing regression models such as Ordinary Least Squares (OLS) and Stepwise regression, the study aimed to identify significant predictors of the monks' total scores, assessing variables ranging from satisfaction levels with Pali and secular subjects to the impact of social media and self-study habits. This approach provided valuable insights into the factors shaping academic outcomes among Pali students in Pursat Pali Buddhist school in Pursat province.

The research conducted in July 2024 in Pursat province, Cambodia, involved the comprehensive use of data processing and analysis tools to investigate factors influencing monks' satisfaction with Pali language studies and the impact of social environments on Pali study outcomes. Initially, all collected research data were entered into Google Forms and subsequently extracted into Microsoft Excel 2016 for coding and variable grouping purposes. The data were then transferred to Stata software for advanced data generation, regression analysis using Ordinary Least Squares (OLS), and Stepwise regression. These statistical methods were employed to assess the relationships between multiple independent variables—such as monks' satisfaction with Pali, benefits of Pali study, satisfaction with secular subjects, job market relevance, self-study habits, and future aspirations—and dependent variables like total scores and age.

The study was structured around two primary objectives. Firstly, it aimed to analyze the factors influencing monks' satisfaction with Pali language studies, encompassing variables related to satisfaction levels, benefits derived from Pali, satisfaction with secular subjects (including Management, Laws, and Computer Science), job market relevance, and various aspects of self-study habits. Secondly, the research investigated the impact of social environments on Pali study, considering variables such as the utility of social media for Pali study, the negative effects of social media (e.g., fake news and harassment), the clarity of Pali teachings by teachers, the use of smartphones or tablets for study purposes, objectives in using social media, preferred times for smartphone use, and access to school materials. Through these comprehensive analyses, the study aimed to provide insights into the complex dynamics influencing academic performance and satisfaction among monks studying Pali in Pursat province.

2.3 Model and Description

The research utilizes regression models, specifically Ordinary Least Squares (OLS) and Stepwise regression, to explore the relationships between various independent variables and the dependent variable, which is the total score in the study. The OLS model provides estimates of how each independent variable contributes to explaining the variation in the total score, quantified by coefficients, T-values, and P-values. Coefficients indicate the direction and magnitude of the effect each variable has on the total score, while T-values assess the statistical significance of these effects. Lower P-values indicate stronger evidence against the null hypothesis, suggesting that the observed relationships are unlikely due to chance alone. The Stepwise regression further refines the model by iteratively adding or removing variables based on their statistical significance or contribution to the model's explanatory power. This approach helps the researchers identify which factors are most influential in determining the total score, providing insights into the factors impacting the outcomes of interest in their study.

$$\boxed{\text{Monk's studying Pali language}} = \boxed{\text{Monk's satisfaction to study PALI language}} + \boxed{\text{Social Environment effect on monk's studying PALI}}$$

$$total\_scor = \beta_0 + \beta_1 \cdot O_{1\_SatifyLev} + \beta_2 \cdot O_{2\_Benefit} + \beta_3 \cdot O_{3\_GeSuSati} + \beta_4 \cdot O_{4\_JobLevel} + \beta_5 \cdot O_{10\_BenSociMedi} + \beta_6 \cdot O_{11\_badnewsocial} + \beta_7 \cdot O_{12\_AccurTeacl}$$
$$+ \beta_8 \cdot O_{5\_dummyl} + \beta_9 \cdot O_{6\_dummyl} + \beta_{10} \cdot O_{8\_dummy} + \beta_{11} \cdot O_{9\_dummy} + \beta_{12} \cdot O_{13\_dummyl} + \beta_{13} \cdot O_{14\_dummy} + \beta_{14} \cdot O_{17\_dummyl}$$
$$+ \beta_{15} \cdot q7_{Time\_Of\_studying\_Pali} + \beta_{16} \cdot q15_{Objective\_of\_using\_Socail} + \beta_{17} \cdot q15_{Objective\_of\_using\_Socai} + \beta_{18} \cdot q16_{Times\_Using\_SmartPhone}$$
$$+ \varepsilon_i$$

Where   - β0 is the intercept or constant,

- β1, β2, β3,…… β15, β16 are the coefficients parameter for each independent variable of econometric model that indicate the direction and strengths of relationship between total_scor and (a). sets of factors effect on monk's satisfaction with Pali language and (b). Social Environments Impact on studying Pali. while εi represents the error term. There are two types of regression model. The first model is running the regression (equation 1), While the second model is the step wise OLS regression of equation 1.

3. Results and Discussion

The study employed both Ordinary Least Squares (OLS) and stepwise regression analyses to examine factors influencing monks' study of the Pali language, focusing on two main areas: (a) factors affecting monk's satisfaction with Pali language studies, including the benefits of Pali to monks, and (b) the impact of social environments on Pali study, such as the negative effects of social media (e.g., fake news and harassment), the clarity of Pali teachings by teachers, and monks' use of smartphones or tablets for study purposes, along with their objectives and preferred times for using social media.

Based on Table 1 and Table 2, presents the definitions and descriptive statistics of these influential factors, detailing how they affect monks' study of the Pali language across various groups. Meanwhile, Table 3 displays the results of the OLS and stepwise regression analyses. These results highlight two significant factors that notably influence monks' Pali language study outputs in both regression models. According to **Table 3**, these factors are the benefits derived from Pali studies for monks and monks' use of social media. Both factors exhibit positive and negative relationships with monks' Pali language study outputs. The relationship between monks' study of Pali language and the benefits derived from Pali studies is clearly positive: an increase in these benefits leads to higher Pali language study outputs, assuming other factors remain constant. Conversely, the relationship between monks' study of Pali language and their use of social media is negative: an increase in social media usage negatively impacts Pali language study outputs, under the assumption of constant other factors. (Frederic and Mary, 2021)[13] also reposted from spirituality and practice that in Bhutan, a small country in the Himalayans between India and China, The Buddhist monk who got addicted to his phone are tired of the repetitious world of study, chanting, meditation, and obedience. Monk was actively using the "We Chat" app, to finds a "girlfriend" who sings songs for him and inquires regularly about what he is doing. They talk about meeting up, these findings provide valuable insights into the complex dynamics influencing monks' academic performance and satisfaction in studying the Pali language.

Table 3: Regression total score on monk's studying Pali language

Variables	Description	OLS Model			Step wise Model		
total_scor	Total Score	Coef	T-value	P-value	Coef	T-value	P-value
O1_SatifyLev	Monk's satisfaction with Pali	-3.224	-1.190	0.235	-4.048	-1.650	0.100
O2_Benefit	The beneficial Pali to monks	9.066	2.580	0.011**	7.921	2.800	0.006***
O3_GeSuSati	Monks's satisfaction with secular subjects	-0.487	-0.210	0.836			
O4_JobLevel	The beneficial Pali to the job market	-2.414	-0.860	0.390			
O10_BenSociMedi	The usefulness of social media to Pali study	-1.908	-0.920	0.360			
O11_badnewsocial	The polluted (fake news, harassments...) social media affect Pali study	-5.360	-1.720	0.087**	-6.086	-2.180**	0.030
O12_AccurTeac	Teacher's clarification taught Pali	5.100	2.250	0.026**	4.630	2.280	0.024**
O5_dummy	Self-study with Pali	15.350*	1.890	0.061			
O6_dummy	Pali self-study Hours	0.171	0.050	0.962			
O8_dummy	Objective to be a monk	5.400	1.160	0.248			
O9_dummy	Monk's future goal	4.001	0.740	0.458			
O13_dummy	Monks use smart phone or tablet	-20.839	-2.390	0.018**	-14.060	-1.790	0.076**
O14_dummy	Monk used social media	-22.942	-2.540	0.012**	-22.788	-3.330	0.001***
O17_dummy	Monk had enough school material (books, pens...)	-17.847	-1.180	0.239			
q7_Time_Of_studying	Pali self-study times	0.746	0.290	0.771			
q15_Objective_of_us	Objective of using social media	-2.436	-0.910	0.364	17.228**	2.240	0.026
q16_Times_Using_Smart	Time to use smart phone	-4.158	-1.990	0.048**	-3.877	-1.930	0.055**
_cons	_cons	106.255	3.970	0.000	77.310	4.250	0.000
Prob > F	Prob > F	0.002			0.000		
R-squared	R-squared	0.203			0.175		
Adj R-squared	Adj R-squared	0.121			0.137		
Number of Obs	Number of Observations	187			187		

Note: *10% level significant; **5% level significant; ***1% level significant

Based on the extensive analysis of monks studying Pali language at Pursat Pali Buddhist school, several key conclusions can be drawn from the data:

1. Diverse Perceptions and Preferences: Monks exhibit varied opinions regarding their satisfaction with Pali language studies and perceptions of its benefits. While a significant majority express satisfaction and perceive Pali as highly beneficial, there are notable differences based on age and personal preferences, particularly in relation to secular subjects and job market perceptions.

2. Impact of Social Media and Instructional Clarity: The study highlights the dual role of social media in monks' academic pursuits, where it is perceived both as a valuable tool for learning and a source of distraction due to misinformation and harassment. Additionally, there are

mixed opinions regarding the clarity of Pali teachings by teachers, underscoring the need for improved instructional methods tailored to enhance learning outcomes.

3. Strong Commitment to Self-Study and Traditional Values: Monks demonstrate a strong commitment to rigorous self-directed study of Pali language, with a majority dedicating substantial daily hours to this pursuit. Additionally, their high levels of engagement with traditional study habits and spiritual practices reflect a deep-rooted dedication to their monastic education and values.

4. Integration of Technology: Despite traditional practices, there is widespread acceptance and utilization of digital tools among monks, particularly smartphones and social media. This integration is primarily used for educational purposes and propagation of religious teachings, indicating a balanced approach to adopting modern communication methods while preserving traditional learning practices.

5. Educational Environment and Achievement: The study reveals a well-equipped educational environment for monks at Pursat Pali School, with access to sufficient school materials. However, there is variability in academic performance among monks, highlighting the need for targeted interventions to support those struggling to meet academic thresholds.

In conclusion, the findings underscore the complexity of factors influencing monks' study of the Pali language, ranging from personal satisfaction and perceptions of benefit to the impact of social environments and instructional clarity. To enhance academic outcomes and satisfaction among monks, future initiatives should focus on optimizing teaching methods, leveraging beneficial aspects of technology, and promoting a balanced curriculum that integrates both traditional and contemporary educational practices. These efforts can further empower monks in their pursuit of academic excellence and spiritual growth within the context of their monastic education.

Recommendation

Based on the comprehensive analysis of factors influencing monks' study of the Pali language, several recommendations can be proposed to enhance academic performance and satisfaction among monks at Pursat Pali School:

1. Enhancing Benefits of Pali Studies: Given the positive correlation between perceived benefits of Pali studies and academic performance, efforts should focus on highlighting and expanding the practical advantages of studying Pali. This could include integrating real-world applications of Pali teachings and demonstrating career opportunities associated with proficiency in the language.

2. Managing Social Media Impact: Recognizing the negative impact of social media on Pali language study outputs, strategies should be devised to mitigate distractions and misinformation. Educational programs could emphasize critical thinking skills to discern reliable information from false narratives, promoting a balanced approach to digital engagement.

3. Improving Teaching Clarity: Addressing concerns regarding the clarity of Pali teachings by teachers is crucial. Professional development initiatives for educators could focus on enhancing instructional methods and communication skills, ensuring clearer explanations and more effective learning experiences for monks.

4. Promoting Self-Study Habits: With a significant majority of monks engaging in self-directed Pali study, supporting and encouraging structured self-study routines could further boost academic outcomes. Providing resources and guidance tailored to individual learning styles can foster independent learning and deeper comprehension of Pali texts.

5. Integrating Technology Purposefully: Acknowledging the widespread use of smartphones and social media among monks, integrating these technologies purposefully into educational practices could enhance learning experiences. Platforms for sharing Dhamma teachings and facilitating scholarly discussions in Pali could harness digital tools for academic and spiritual growth.

6. Supporting Access to School Materials: Ensuring equitable access to essential school materials, such as books and pens, is essential for maintaining a conducive learning environment. Efforts to provide adequate resources should be prioritized to support monks' educational endeavors effectively.

7. Balancing Secular and Pali Studies: Recognizing the preference among monks for secular subjects, initiatives could promote a balanced curriculum that integrates both secular and Pali studies. This approach respects monks' diverse educational interests while preserving the traditional focus on Pali language and Buddhist teachings.

By implementing these recommendations, Pursat Pali Buddhist Primary School can foster an enriched educational environment that supports monks in their pursuit of academic excellence and spiritual development. These strategies aim to optimize learning conditions, enhance engagement with Pali studies, and empower monks to navigate contemporary challenges in their educational journey effectively.

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