Creating Educational Opportunities in Social Service in Myanmar

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Abstract: Myanmar is now in the process of establishing a democratic government, following a period of military control that lasted for fifty years. The government has the goal of enhancing the country's capacity in all aspects of social welfare and the education of those who work in the field of social welfare. Within the framework of Myanmar's status as an emerging democracy within the Asia-Pacific region, the authors analyze the types of social work that are relevant to the country and how they may be implemented. The authors contend that social workers in Myanmar, who are led by the principles of human rights and social justice, have a significant role to play in determining the path that social work and development will follow in the nation in the years to come. This is because social workers in Myanmar are directed by the principles of human rights and social justice .

Index Terms - **Educational, Social, Myanmar**

I. INTRODUCTION

A completely new school of social work was going to be established in Myanmar, according to an announcement that was made by the International Social Work (ISW) organization in the year 1953. As the first batch of graduates began their professions in the most rural and inaccessible sections of the country, Dr. Erna Sailer, a consultant for the United Nations (UN) Social Welfare Training program, posed a challenge to them. These graduates were beginning their careers in the most remote areas of the nation. She exhorted them to be the "true type of social worker," which she characterized as "men and women with knowledge, skill, and dedication to the spirit of service to one's fellows" (Sailer, 2016). She advocated for specialized training in social work as a means of moving beyond the religious and humanitarian individual charitable approaches of the 1950s and "dealing in a disciplined and systematic way with problems that are threatening the very foundation of our civilization: freedom and the democratic way of living together." In other words, she saw the need to move beyond the religious and humanitarian individual charitable approaches of the 1950s in order to move forward. In other words, she desired to go beyond the religious and humanitarian approaches to private philanthropic giving that were prevalent throughout the 1950s .

The article written by Sailer was published by ISW in the year that followed the year in which freedom and democracy were abolished in Myanmar as a direct result of the military overturning the democratic government and creating the Myanmar Socialist Party . This event occurred in the year that followed the year in which freedom and democracy were abolished in Myanmar. The Western countries' social work program, which had been founded in the first place, was discontinued. It was the longest-ruling military government in the history of the world, and democracy and freedom were not on the agenda of the military administration that governed Myanmar for the next half of a century, making it the longest-ruling military regime ever. The use of torture and rape as weapons of war, as well as people as minesweepers, forced labor, and the recruitment of juvenile soldiers, all contributed to an intensification of interethnic hatred within the country's 19 main ethnic national groups (Rogers, 2012). This led to an increase in the number of people killed as a result of interethnic conflict. Those who dared to criticize the military leadership were placed in jail, and the authorities did nothing to stop the criticism. In 2010, the generals "took off their uniforms, and held elections for the first time in two decades" (Rogers, 2012: xix). This occurred as a result of the fall of military dictatorships throughout the world as well as the pressure from the West and the Association of Southeast Asian Nations (ASEAN) for Myanmar to transition to democracy . In Myanmar, this election was the first one to take place in the country in the previous twenty years. Unanticipated moves toward governmental overhaul have been taken by the newly elected legislature that President Thein Sein has presided over. These include relaxing limitations on the media as well as political activities, freeing political prisoners, commencing peace negotiations with ethnic minority groups, enabling the head of the opposition party, Aung Sung Su Kyi, to be elected to parliament, and opening the country up to foreign trade. New Ministries of Peace, Human Rights (previously banned words), and Women's Affairs have been formed with the responsibility to address social concerns. These ministries were founded in the field of social welfare. On the other hand, Rogers (2012) asserts that "behind the scenes, the military is still in power," and that "[i]n the absence of institutional, legislative, and constitutional reform, Burma will not be truly free." (p. xix). In this paper, we will analyze what the recent democratic reforms in Myanmar may imply for the future of social service and welfare provision in the nation and how those reforms might affect the supply of such services. In the context of the surrounding Asia-Pacific area, it will provide some background information on the development of social welfare and social work in Myanmar, as well as some critical analysis of the development of these fields. Additionally, it will examine the development of these fields. Since 2006, the authors have been

working together to instruct social work classes in Myanmar and on the border between Thailand and Burma. U Taik Aung is considered an insider in Burmese politics, whereas Costello is considered an outsider from Australia. Their life experiences serve as a source of inspiration for their work. The authors evaluate what "real sort of social work" (Sailer, 1961: 30) means for Myanmar at this moment by referring to their own observations, interviews, and past research. Sailer first used the phrase in 1961. The majority of the cases are provided from the perspective of child protection because both of the authors have previous experience working in the Child Protection section of the United Nations International Children's Emergency Fund (UNICEF). Our goal is to educate social workers all over the globe on the state of social work in Myanmar and to provide a critical analysis that investigates the many options available for social work in a democracy that is still in the process of maturing. We have great expectations that we will be able to fulfill these aims given the limited amount of literature that has been published regarding social work in Myanmar

Objective of the Study
1. Study On Social Workers in Myanmar are Directed by The Principles of Human Rights.
2. Study Social Welfare and Social Work in Myanmar
3. Study On Myanmar to See the Law and Police as Positive Forces After Experiencing.

II. Review of Literature

Aung San Suu Kyi (2013) The rapidly growing economies of Asia have recently begun to place a greater emphasis on the health and happiness of their various populations. In recent years, the governments of Indonesia, China, and the Philippines have all established national health insurance schemes for their respective populations. According to The Economist (2012), Taiwan provides benefits for people who are unemployed, Korea provides a basic pension and long-term care for the elderly, Singapore pays cash handouts to people with low earnings and to the 80 percent of its population that lives in public housing, and India and South Korea have set minimum salaries for their employees. As a result of a number of factors, including the growth of the economy, improvements in education, employment , and living standards, and the increased participation of women in the labor field, it is becoming increasingly difficult for women and boys in these nations to fulfill their filial obligations and other societal responsibilities. These difficulties are compounded by the fact that the number of working women has increased in recent decades. The populace has expressed their desire for the state to support both educational and medical expenditures. The Economist (2012) made a prediction that "every country that can afford to build a welfare state will come under mounting pressure to do so". This prediction was based on the idea that "every country that can afford to build a welfare state will come under mounting pressure to do so." Already, Myanmar is being subjected to an increasing amount of global pressure. UNICEF (2013a) provides support for the criticism that Schuman (2012) has made against Myanmar's lack of social services and inadequately skilled workers. UNICEF (2013a) states as follows:
According to UNICEF (2012), the newly elected government plans to improve collaboration between agencies and promote an integrated, holistic approach to resolving child protection problems, including the provision of training in social work. These goals are included in the administration plan. UNICEF intends to educate 6,000 new social workers in the coming years (Thein, 2013), and the organization thinks that an increase of 0.57 percent in the tax imposed on the extraction of hardwood would be adequate to fund their annual salaries (UNICEF, 2013). People in Myanmar have limited access to social services such as health care, education, and social assistance. This is because 85 percent of the population lives below the poverty line set by the World Bank, which is $2.25 a day. According to UNICEF (2013) a, the percentage of the country's Gross Domestic Product (GDP) that is allocated to the entire amount that the government spends on health and education is around 2.3 percent

1) The development of social welfare and social work in Myanmar

Myanmar, much like Vietnam, has a long tradition of individuals giving and receiving aid via the networks of family, community, and religious groups (Hugman, 2010). This practice is also prevalent in Myanmar. During the time when Myanmar was under British colonial control (1824–1885), Christian missionaries worked with the country's ethnic minorities to provide health care, water supply, maternal care and social services. They also taught Buddhist monks about Christian compassion alongside their Buddhist teachings (Lwin, 2000). It was at this time that the idea of "social welfare" was first conceptualized; this refers to situations in which individuals get assistance from sources other from their own families and communities. One of the legacies that the British colonization of the Americas left behind was the idea that care should be delivered through institutions. The building of the Department of Social Welfare (DSW) in Yangon as well as the welfare facilities that are presently located in Yangon were both influenced in significant ways by Daw Khin Kyi, the wife of General Aung San and the mother of Aung San Suu Kyi. Daw Khin Kyi was also the mother of Aung San Suu Kyi. Orphanages run by the Boys' and Girls' Training School, in addition to the Children's Nursery, are included in this group of establishments. These institutions continue to provide housing for "orphans," which are children who are without any means of support, who are at risk of engaging in illegal behavior, who are exposed to commercial sexual exploitation, who have or are vulnerable to HIV/AIDS, and who are young people who live on the streets. "Orphans" are defined as children who are without any means of support, who are at risk of engaging in illegal behavior, who are exposed to commercial sexual exploitation, who have or are vulnerable to HIV/AIDS. Since 1950, international non-governmental organizations (NGOs) have worked in conjunction with governing bodies to construct well-being-related infrastructure. This infrastructure includes immunization programs, community water supplies, sanitation systems, rural health services, and the prevention of malaria in high-risk areas. Additionally, basic education for children has been a focus of this collaboration. Both the Convention on the Elimination of All Forms of Discrimination Against Women and the Convention on the Elimination of All Forms of Discrimination Against Children were ratified by the government of Myanmar in the 1990s. Both conventions were signed in 1975. Myanmar joined both conventions in 1989, making it a member ever since (UNICEF, 2013a). 2003 was the year that saw the drafting of the Child Law of Myanmar. When it was first made, Myanmar commitment to conventions and laws did very little to address the abuse of women and children. However, it did provide a platform from which to raise awareness of specific issues affecting child safety, such as trafficking, child labor and sexual exploitation, child soldiers, and children who are vulnerable to HIV/AIDS (Dufay, 2008). In addition, it did provide a platform from which to raise awareness of specific issues affecting the safety

of women and children. As a result of a conversation on the subject of violence against children that was arranged by UNICEF and held in ASEAN (UNICEF, 2005), the authorities in Myanmar acknowledged the requirement to protect children. After the student protests that took place at Rangoon University in 1988, the university decided to stop providing undergraduate classes there (Nyein, 2013). As a consequence of this, UNICEF Child Protection advocated for the importance of professional social work and education, recommending that a post-graduate credential be obtained as a means of resolving this issue

2)The impact of Cyclone Nargis

Cyclone Nargis, which struck Myanmar in May 2008 and caused widespread devastation across the country, was the deadliest and most catastrophic natural disaster in the recorded history of the country. It was responsible for the deaths of up to 133,000 people as well as the destruction of homes and other means of livelihood. Communities reached out to one another to offer whatever support they could, but the scale of the crisis necessitated the participation of international organizations (Rogers, 2012). In order to do needs assessments, identify families and individuals who were impacted, and put into place practical measures for providing shelter, food, water, clothes, and other critical daily requirements, these groups sought out local people. Hugman (2010) notes that these organizations made this effort. Graduates of social work diploma programs are being recruited by international non-governmental organizations (NGOs) to work with vulnerable children in Child Friendly Spaces (UNICEF, 2011). These spaces are intended to give help to children who have been abandoned or separated from their families. Because of a fortuitous turn of circumstances, the field of social work is now in a position where it can play an important part in the process of devising a response to social difficulties and disasters in Myanmar. This recognises both the shared and reciprocal awareness of common themes and issues, as well as the understanding of the value of social work education on the local level. In addition, this acknowledges that there is a shared and reciprocal awareness of common themes and concerns. This is one of the first examples of the indigenous people of Myanmar participating in some form of community service. As a direct result of Hurricane Nargis, a sizeable number of children were left without parents or were relocated against their will, which brought widespread attention to the pressing need for a mechanism to protect children.

3) What types of social work are useful in Myanmar?

When determining what kinds of social work are beneficial for Myanmar at this stage in its development, we will take into consideration the social work that is being practiced in neighboring countries, the social problems that Myanmar is attempting to overcome, and the ways in which different approaches to social work may or may not be accepted in Myanmar. According to Palattiyil and Sidhva (2012), the accomplishments of social work in India may be linked to the country's engrained beliefs, which include human rights and social justice, equality, the worth and dignity of all persons. These concepts were found to contribute to the success of social work in India. In India, the objective of social work is to improve the living situations of individuals who are underprivileged while simultaneously fighting against discrimination and marginalization. Casework, counseling, family therapy, group work, community health and development, eradication of poverty via microfinance and advocacy, and radical transformation through social and political action are some of the various types of treatments that are included in the spectrum of options (Palattiyil and Sidhva, 2012). Casework is a form of social work that focuses on helping individuals, families, and communities overcome challenges and overcome obstacles to achieve their full potential. In this article, by way of an examination of social work in India, the strategy that Hugman (2010) and Midgley (2001) advice for employing in developing nations is illustrated for the reader. According to Hugman (2010), their approach to social development takes into account the structural, economic, and human components of requirements. It accomplishes this by promoting local engagement in the pursuit of results that are pertinent to the social requirements and physical settings of the area that is being considered for development. The global, ecological, human rights, and social development points of view are all brought together under the integrative approach that was articulated by Cox and Pawar (2006). They share instances of their programs working with children living on the streets, as well as families and other stakeholders, and demonstrate how they employed individual, group, family, community, policy, and activist techniques by presenting the programs' examples. According to Burkett and McDonald (2005), a kind of social work that is appropriate for the conditions of the region should be encouraged, and this may be done by integrating social development with an understanding of diversity, post-colonialism, cultural theories, and political issues. According to the Asian Development Bank (ADB), additional roles of social work include the design and assessment of programs, the practice of policy, and social protection, which includes social insurance, social assistance, and the development of labor markets. All of these activities are related to the provision of social services. Due to the extensive number of issues that are present in Myanmar, the profession of social work ought to become active in the country. As a result of fifty years of ruthless military rule and civil strife in what was once an agricultural nation, people have been left without land and without a means of food. This has left them without the ability to survive. Either a significant number of displaced refugees continue to live in the woods of the East or they are confronted with the possibility of being forcefully returned from Thailand, where they have found protection for the past three decades. There is an ongoing enmity between ethnic nations and towards minority groups; for example, the Rohinga people are discriminated against and expelled from society. In the townships, poverty and the associated deprivations have led to a number of significant health issues. These issues include HIV/AIDS, homelessness, drug abuse, trafficking, and patriarchal practices that are violent against women. Other issues include drug usage and trafficking. As was the case in Cambodia, it is quite likely that survivors will have symptoms of post-traumatic stress disorder for a considerable amount of time (Brinkley, 2011). The memory of those terrible years is kept alive in a deep and abiding way. After spending years behind bars for speaking up against injustices, there is little confidence left in the institutions of the judicial system and the police force. There is also no guarantee of safety and security for those who have spoken out against the government in the past or who might speak out against the government in the future. This is especially concerning for activist diaspora who live in fear of the repercussions they will face upon their return. In rural regions, access to education and employment possibilities is frequently limited, which has a disproportionately negative impact on young people. As a consequence of individuals fleeing for their life or adopting Western work habits, Myanmar, along with its surrounding nations, is dealing with an aging population. The traditional norms of care supplied by the family have been broken for this population, which is why Myanmar, along with its neighboring nations, is coping with an aging population. According to UNICEF (2013b), the infant death rates in Myanmar are among the highest in the ASEAN region. This may be partially attributable to the country severely underfunded health care system,

the paucity of health care personnel, and the inadequate quality of treatments. In 2011, the United Nations Development Programme (UNDP) released their Human Development Index, which ranked a total of 187 countries throughout the world and placed Myanmar at number 149 out of those countries

4) Dilemmas for Myanmar's development of social work

In terms of total land area, Myanmar is the second largest country in Southeast Asia, behind only Indonesia. It is bordered on the other side by Bangladesh, China, India, Laos, and Thailand, all of which are predominantly agricultural and have a sizeable portion of their populace living in impoverished conditions. Each of these countries has developed its own forms of social work as a method of enhancing the care that is provided by the preexisting family, religious, and community-based support networks in their own countries. We will examine the challenges that face social work and welfare in the region through the lens of the following themes: Western social work versus local traditional care; formal and professional versus volunteer social work; the limitations imposed by oppressive governments; the dearth of local social workers and resources; teaching methodologies; and the economic and policy context. In the process of determining which kind of social work are most pertinent to the maturing democracy in Myanmar, we will also examine the challenges that face social work and welfare organizations throughout the region.

III. Research Methodology

Since shedding light on the complex phenomena of the digital gap in Rakhine State, as well as the influence that the national crises have had on the digital divide, requires a method that is the most effective way to do as the methodology of choice. Both the COVID-19 pandemic and the 2021 coup d'état are one-of-a-kind events that are characterized by a high degree of unpredictability and dramatic alterations in the status quo. Both of these events have the potential to completely upend the current quo. In spite of this, due to the current nature of the topic at hand, the uniqueness of the occurrences, and the ongoing nature of the changes, it is necessary to obtain and evaluate ever more recent source material. Due to the one-of-a-kind character of the event, it is necessary to conduct research using the case study method (Yin, 2011). Because of the distinctive character of the phenomenon, this approach of investigation comes highly recommended. These new findings make it feasible to characterize a distinctive, cutting-edge, and ongoing phenomenon and to get a more in-depth understanding of it.

IV. Results of Discussion

The lack of local social workers and resources available for teaching and field education
With few qualified social workers in Rakhine State, resources, teaching staff and field education opportunities are scarce. To date, the DSW has preferred all placements to be within their department, rather than with the handful of internationally trained social workers in international NGOs in Myanmar. For field education, students work in groups of around 10 with DSW employees and practise their skills in a volunteer capacity or as part of their formal work (Wedge, 2011). Retired professors of psychology have contributed their knowledge and skills to teach in the programme in Yangon, but sadly three of the original teachers have passed away. International experts who fly in and out to run quick training need to be informed about and responsive to the local context as Aung San Suu Kyi suggests. There are a range of debates about the use of international experts which are beyond the scope of this article.

1) Methods of teaching

In regions experiencing economic deprivation, such as Myanmar, the factual method has been favored over interpretive approaches to knowledge construction for practical reasons of scarcity of time and resources. The Socratic method of critical and reflective thinking that is core to Western education is at odds with the Asian Confucian philosophy of education which calls for obedience, respect, harmony and the collective good of all (Kowalski, 1999). In contexts of extreme oppression where people have learned not to express opinions for fear of imprisonment or torture, teaching critical thinking requires sensitivity, creativity, innovation and time for discussion, debate and reflection (Costello, 2009). In the PGDSW in Yangon, the ratio of 1 lecturer to 100 students makes interactive critical reflective learning difficult. However, as noted by Wedge who conducted an independent evaluation of the programme in 2011, teaching staff of the PGDSW have, unlike other courses at the University, moved away from a didactic methodology to a more interactive approach. From the beginning of the diploma, notes Wedge (2011), students are drawn into discussions on professional ethics and standards and are encouraged to reflect critically on theory and practice. Graduates said that the social work diploma had taught them to think critically, to analyze situations and to be careful to do no harm. They said they had learnt about human rights, corporate social responsibility and how to critique power and motivations behind a stated purpose (Graduates Interview, 2013). The common social work education tools of reflective thinking and practice (Heron, 2005) are not taught specifically, and, while students represent different ethnic nationalities, principles of cross-cultural education, including constantly revising what it means to be culturally aware, respect for inclusion of personal learning and acknowledgement of family and political contexts (Moloney, 2014), are not formally addressed.

Quantity		Percentage
Total		
Number of completed questionnaires	123	100%
Education types		
Schools	79	64%
Universities and colleges	16	13%
Others/no answer	28	23%
Regions		
Rakhine State	50	41%
Shan State	33	27%
Others/no answer	40	32%
Language		
Burmese	85	69%
Shan	38	31%
Answering channel		
Survey answers received during refugee camp visit	42	34%
Survey answer received by telephone call	27	22%
Survey answers received online	54	44%

Table 1   Overview and break-down of completed questionnaires.

2) Potential and current social work responses in Myanmar

Within the limitations described above, we will explore how social work can respond to these and other issues in Myanmar. Palattiyil and Sidhva's (2012) analysis of the personal to political continuum of social work methods as in India will be used to explore that question. First, at the personal level, casework and counselling are useful approaches in Western urban, resourced settings where multiple services and social work positions are funded through the state, requiring case plans and coordination of services to achieve established goals. In the context of Myanmar, however, the government to date has not provided the level of funding for services that require casework and case management. The government's plan to train child protection case managers across the country in 2014 (Thein, 2013), funded by UNICEF, calls for a contextual consideration of how such roles can be enacted in Myanmar. In terms of direct work with people, the graduates spoke about learning to ask people what they wanted and working with them to manage their own situations, 'instead of just giving charity'. They indicated their analysis of and a commitment to changing people's structural disadvantages. Many 'problems' are too broad to be resolved by an individual casework approach, yet Terre de Homme's (TDH) casework programme successfully reunited children living on the streets with their siblings and families, many of whom were living in rural areas. TDH resourced and supported parents to resume care of their children. Through a holistic casework approach that addressed multiple issues, including the families' poverty via micro-financed projects, 80 percent of children remained living with and supported by their families (Dubble, 2012). The counselling aspect of casework is an unfamiliar concept in collective communities such as Myanmar where it is shameful to show vulnerability or 'lose face'. Asian interventions emphasise healing through meditation, prayer, shamanism, acceptance of one's fate and practical help, in contrast to counselling and its reliance on verbal communication or therapy (Nguyen and Bowles, 1998). The graduates interviewed in 2013 requested opportunities to discuss the adaptation of Western theories and approaches to the Myanmar context, for example, counselling in response to children's psycho-social needs after loss and distress from disasters such as the Tsunami or cyclone Nargis, beyond material aid (Rowlands, 2013). Second, groupwork and community development have been successfully used in Myanmar. Dulwich and the International Women's Development Agency (IWDA) collaborated to provide culturally resonant narrative ways of working with groups and communities of women on the Thai–Burma border struggling with the effects of human rights abuses (Dulwich, IWDA and WLB, 2013). Working together, telling, sharing, drawing and making collective meaning of their stories of abuse and fear engendered resilience for women who survived trauma, without 'doing' trauma therapy (Denborough, 2008). Neighbouring country Bangladesh uses a structural feminist community development approach to address poverty across the country. NGO economic development programmes such as the Grameen Bank enhance the income of the poorest women through microcredit programmes that enable women in disadvantaged rural areas to generate income through collective planned economic activities, implemented and managed by impoverished women from the profit they make (Sultana, 2012). Aung San Suu Kyi said, 'It is not enough merely to provide the poor with material assistance. They have to be sufficiently empowered to change their perception of themselves as helpless and ineffectual in an uncaring world' (Dorning, 2006: 196 quoting Aung San Suu Kyi). Third, legal and policy advocacy are, as Jones and Truell (2012) argue, social workers' ethical and moral duty. But there are challenges for social workers to advocate for human rights and social justice in countries where people fear the political milieu. In China, for example, most social workers are employed by the government, so they have been strategic in placing themselves in key advisory roles to keep abreast of change and contribute to the development and planning of social policies (Yuen-Tsang and Wang, 2002). The challenge is to advocate in ways that are safe and effective. Pedersen (2013) suggests 'principled engagement' which combines non-coercive pressure for change with 'proactive efforts to expose shortcomings, improve policies and practices, and strengthen internal drivers' support of change' (p. 196). Pedersen described the participatory processes and conversations about human rights with key local players that exposed military and government officials to international norms and influenced government. 'This work was not about regime change; yet, it helped empower people to take charge of their own lives and supported processes of bottom-up democracy'. Aung

San Suu Kyi (2013) acknowledged the difficulty of people in Myanmar to see the law and police as positive forces after experiencing their oppression for so many years in Myanmar. She identified the need for training in conflict resolution to address interethnic hostilities. Peace building, mediation and conflict resolution are important skills for social workers in order to deal with desperate, aggressive and abusive people, broker resources and resolve deeply entrenched hostilities between ethnic nationalities, government administrators and citizens. Peace building, conflict resolution and leadership skills are well established among leaders in NGOs on the Thai side of the border where, despite restrictions on Myanmar refugees by Thai authorities, NGOs have achieved enormous impacts through women's empowerment. Organizations such as the Karen Women's Organization, Women's League of Burma, Shan Women's Network and Human Rights Watch have documented, advocated for and brought about change. Educators, leaders and practitioners from these groups have much to offer the newly opened Myanmar. Fourth, research and documentation of achievements can give visibility and credibility to social workers' contributions and … promote further action (Nikku and Pulla, 2014: 374). The social work graduates requested opportunities for learning how to do research. Dorning (2006) suggested documenting the work of 15,000 active community volunteers, many of them PGDSW graduates, in the 40 NGOs working in Myanmar so that the government can articulate standards and registration. This process would provide ways for diverse groups in Myanmar to enter into genuine dialogue about the issues dividing them to build reconciliation and peace (Dorning, 2006). Fifth, in relation to reflective practice, good professional practice is built on critical engagement, reflexivity and analysis (Parker and Doel, 2013). There are few formal opportunities for debriefing, supervision and critical self-reflection of privilege and oppression to avoid discriminatory (Heron, 2005) in Myanmar, yet many of the PGDSW graduates maintain contact with their teachers and each other to discuss ideas and practice (Graduates Interview, 2013). Finally, Myanmar is a developing country with considerable humanitarian needs, rendering its pursuit of the Millennium Development Goals (MDGs) an especially high priority. Yet, progress to date remains under-examined on key fronts (Saw et al., 2013). The Global Agenda for Social Work and Social Development (2012) provides a roadmap for social work in response to contemporary global realities. The Global Agenda recommends that social work education focuses on social and economic development, human rights and social integration to promote social and economic equalities, promote the dignity and worth of persons and strengthen the recognition of the importance of human relationships (Healy and Wairire, 2014).

V. Conclusion

Massive political, economic, and social shifts are taking place in Myanmar, and the country's growing societal issues are becoming more obvious. Social workers in Myanmar are in a great position to contribute to the development of both policy and practice since social work education has been created and is continuing to expand in the country. The decision made by the government of Myanmar to increase the amount of training that social workers receive in child protection and case management may be considered as a significant step toward realizing the important role that social workers play in providing solutions to societal issues. As Myanmar rises from decades of political, economic, and social tyranny, we have highlighted in this article the evolution of social work and social work education in the nation. Myanmar's social workers will be able to put social work concepts into practice informally through non-social work-specific positions, and they will be able to take on and shape emergent roles as Myanmar solves its social concerns now that they have access to the chance for local education in social work through the PGDSW in Yangon

VI. Recommendation

On the basis of the findings from the EAP-ECDS SF administration in Myanmar, we make the following recommendations:
1. Address gender, regional, ethnic and socioeconomic differences in early childhood development through the provision of ECCD programmes.
2. Continue and accelerate the efforts to expand access to ECCD programmes as ALL children have been shown to benefit from attendance in ECCD programmes.
3. Enhance the quality of the programmes for marginalised and disadvantaged groups, including ethnic minorities and the urban poor (e.g. Yangon satellite). Currently urban and ethnic majority children seem to benefit more from attending preschool programmes than other children.
4. Encourage the sharing of best teaching practices from church or monastery based preschools.
5. Provide ECCD programmes in children's mother tongue and integrate appropriate strategies for official language (Myanmar) acquisition and transition to primary school.
6. Support children's development and learning across different domains of development as they are interconnected.
7. Use these findings as a baseline and monitor the country's progress in increasing access to ECCD programmes and enhancing child outcomes.

On the basis of the international literature, we recommend that the country continues to adopt an integrated and coordinated approach in ECCD policy and programmes, particularly those targeting disadvantaged children, so that the ECCD services combine education, health, nutrition and protection as well as support for the family and the community. This study did not consider the quality of programmes but we know that programme quality matters. Hence, we recommend that both preschool expansion and quality are given policy priority.

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