

Social Welfare Services for Children and Women in Myanmar (from Colonial Period to 1962)

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Abstract

The origin of social welfare service in Myanmar was based on the religious ideologies that flourish within the community. But, the modern theme of social welfare services in Myanmar was introduced by the colonial administration. In that colonial period, all religious groups within the community started to establish social welfare services for vulnerable groups like women and children in accordance with the modern themes as the solution for social illness. In the post independence period, the new government tried to solve the social problem of newly independent country by adopting the relevant policies. Thus, Myanmar had struggled for social welfare services since ancient times because creating community which lacks or has less social problem has given the potential of development, peace, stability and tranquility with an orderly and peaceable manner. Thus, successive Myanmar governments had tried to improve social welfare works, which had been rooted since colonial period. The aims and objectives of the research are to make the readers love and admire the intrinsic value of Myanmar people with various backgrounds of race or religions whose prevailing spirits of social welfare are high.

Introduction

The origin of every social welfare service in the world states is based on their respected religious ideologies. Thus, the spirit of social welfare is the pregnant of religious ideologies. However, it is temporary remedy. Later, modern social welfare work has become a secular solution. In Myanmar, the spirit of social welfare can be traced within the period of ancient Kingdoms rising from religious ideology itself. The meaning of social welfare is the organized public or private social services for the assistance of disadvantaged group.

In Myanmar, the spirit of social welfare is born out of religious attitudes like Metta (Universal Love), Karunna (Compassion), and Akyinna (Kindness). Throughout Myanmar society's history, Buddhist monasteries have played a pivotal role in social relief works within societies. The essence of the modern social welfare work is more concerned with the remedy for the social ills as secular solutions. Before 19th century, people had distributed only physical needs. However, when the social science had flourished or developed, they have supported not only physical needs, but also mental needs in order to reduce social problems. In doing so, the nature of social welfare has been changed and developed step by step aiming to integrate of the society. Thus social welfare, in brief is "as a scientific art; that is to hide out or discover and help physical and mental powers of people in order to enable face themselves with their physical and mental ills.

In Myanmar, her traditional values and customs have rooted her life style that is family oriented society. Therefore, every part of family is essential as a whole. There are etiquettes for parents, for sons and daughters, teachers, pupils, and so on. Besides, there are some ethical statements or proverbs in her traditions like "*Respect to elders and sympathize to younger*". In Myanmar, social problems had been solved only by social spirit of the whole community since the ancient time.

Myanmar social welfare services have to be traced within the colonial period. When colonial educational system emerged, it led to diminish traditional monastic educational system and led to new model of society which supported to Capitalism. There were social problems

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like losses of characters on youths, women and etc. Thus, Myanmar had to face such instabilities during the colonial period.

Colonial Period

During the colonial period, foreign religious groups had started to settle their propagation in the field of social welfare. Those groups were: (1) Roman Catholic Mission, (2) American Baptist Mission, (3) The Anglican Church, (4) The Ramakrishna Mission Society and (5) Burma Muslim League. They established such social service works as: (1) schools, (2) orphanages, (3) Child Care Centre, (4) Dispensaries, (5) homes for Lepers, (6) Homes for the Aged and (7) Homes for Women. Among these religious groups, three out of five were Christian Missionary Services.

New concept of social works together with changes during colonial age had brought paradoxical interests in Myanmar society. It also included western style of social services with something success which were brought by Christian missionaries. The Young Men's Christian Association (YMCA) has long tradition of success in Myanmar in 1894.

Native associations like local Non -Governmental Organizations (NGOs) based not only on religion but also on social interests. Since 1897, some Buddhist associations have formed in some urban areas like "Buddha Thathana Nugha Athin" by the encouragement of Lae Te Sayadaw in 1897 and "Thathana Da Ya "in Mawlamyine. In Myin Chan, "Buddha Kalyarna Mateta" was formed in 1906. In 1906, U Ba Pe (Ba Gyi Ba Be), Minister of Forestry, Dr. Ba Yin, Minister Of Health , MA U Maung Gyi Ambassador had founded "Young Men Buddhist Association "(YMBA) in order not only to uplift the religion but also to reform moral characters, social relations, education and physical build up.

There were local voluntary associations for social movements in that period. Association of Maternal and child Welfare was founded in 1911. In 1926, there emerged "Lu Nge Kyee Bwar Yay Athin" or "Association of Youth for Prosperity" in order to uplift the knowledge and moral by flourishing the spirit of social welfare. However, the outbreak of World War II led to the set back on that field of work and thus there emerged some services to relief war torn social situations. Thus, the Department of Burmese Services was organized in order to protect the culture for Myanmar women and served for national defense.

The earliest home for orphan girls was Good Shepherd Orphanage in Yangon established by Roman Catholic in 1865. The Home for Baptist Orphanage (1900) in Malmyine and Salvation Army (1915) in Yangon were founded. Homes for Girls and Boys were also opened in Tonte and Thone Gwa Townships by Methodist Church of Burma. Roman Catholic also had founded orphanages in Sittway, Bamaw, Loikkaw, Kyinetone and Mandalay. The Association for Care (Saunt Shaut Ye Athin) was founded in Yangon. Another home for an orphanage for girls under eighteen and boys under six was founded at Duburn Road (Malikha Road) in Yangon. Delarsar Missionary School for orphans (1920) was founded in Nget Aaw San by Brother John.

For Muslims, Zinat Islam Boys Home was founded in Yangon in 1822 to enable to continue the poor Muslim boy's education till to admit University level. In 1937, Muslim Free Hospital was started to operate in Barr (Maha Bandoola Garden) Street in Yangon. A Hindu organization called "Arya Samaj" (1899) in Yangon founded a school to teach Vedas for their children and a Free Dispensary in Botathaung Township in Yangon.

In 1927, the Children Aid and Protection Society was founded by Chairman Mr. J.S Carnival and Secretary Daw Tee Tee Luce for destitute boys under 18 years of age. Under the

decision of Young Offenders Act (1930), children under the charge were trained for their professions and even led for getting jobs by the management of that school. In 1929, Association for Burma Buddhist Orphanage was founded in Mandalay New C.P Line by Sayadaw U P Ra Wa to help in education of children from all religions facing difficulties. On 3rd November 1929, Rangoon Boy's Home Trust was established by Mr. HAP, Secretary of YMBA's Department of Youth Training. They established a temporary home for youth at 20, Anawayatha Road, in Yangon in that year. It was moved to Boundary (Dhammazedi) Road in Dagon Township) in Yangon and in 1954, it was handed over to Ministry of Education and then shifted to 64, Kabaraye Zedi Road under the responsibility of the Department of Social Welfare(DSW).

During the colonial age, there were many homes for vulnerable groups. (See Table 1) However, all of them were of all religious groups, carried out by volunteers. Only in 1930, colonial government enacted "The Young Offender's Act of 1930". In line with the law, "The Combine Borstal and Senior Training School" was founded in Thayet, Magway Division on June 1931. It was handed over to the Ministry of Social Welfare on 1st March 1947 and moved to Ngat Aaw San (in Kawmhu Township, Yangon Division) in April 1975.

Table 1. Orphanage and Homes for Youth during the Colonial Period

No	Name of Home	Founding Date	Target Groups	Sponsored Organizations	Location
1	Good Shepherd Orphanage	1865	Orphans, Poor Girls	Roman Catholic	St. John Convent Campus, Yangon.
2	Home for Baptist Orphanage	1900	Poor Baptist Orphans	Baptist	10, Mission Street, Mawlamyine
3	Salvation Army	1915	Destitute	Christian	176/178 Bigandet Street (Anawayatha St) Yangon
4	Homes for Girls and Boys			Methodist Church of Burma	Tonte and Thonegwa
5	Home for Orphanage			Roman Catholic	Bamaw, Kyinetone, Loikaw, Mandalay, Sittway
6	Home for Orphanage	1915	Destitute & orphans under 16 years girls & under 6 years boys	Vigilance Society	49, Duburn Road (now Malikha Rd), Yangon
7	Delarsar Missionary School for Orphanage	1920		Brother John	Nghet Aaw San, Dala, Yangon
8	Zinat Islam Boys' Home	1922		Muslims	Kennedy Street (U Aung Myat Street) Yangon
9	Home for Burma Buddhist Orphanage	1926	Orphans of all religious groups	Buddhist Monk Sayardaw U Parawa	New CP Line Mandalay
10	Children Aid and Protection Society	1927	Under 18 years boys juvenile	Daw Tee Tee Luce	114, University Avenue (Takkatho Yeikthar) and Inya Road, Yangon
11	Rangoon Boys' Home Trust	1929	Street Children (Mr HAP)	Secretary of YMBA	320, Anawayathar Street, Yangon
12	Combine Borstal and Senior Training School	1931	Children under the charge of Young Offenders' Act 1930	Government under the Colonial Age	Thayet

Source: (1) *History of Social Welfare*
(2) *Nwe Nwe: History of Social Welfare*

Women in Myanmar have traditionally maintained their cultural norms. However, after losing independence of the country, some Myanmar women were facing with social difficulties raised due to unpleasant plots of some foreigners. There appeared some organizations in order to uplift the status of women and to take part in civil rights. In Association of Christian Women (1900) was founded. Burmese Women Union (1918) was founded in Yangon and chaired by Daw Su, wife of Deputy Commissioner U Boe Thaung. Later it cooperated with YMBA in order to revolt against colonial rule. In the same year, Darna Thukha Association, prior to Kummari association was founded. However, when General Council of Burmese Association

(GCBA) was formed, Darna Thukha was nominated as Wuntharnu or Patriotic Kummari (16 November 1919) aimed (1) to serve the interests of women in Myanmar, (2) to safeguard the defects of women in Myanmar, (3) to encourage and support in order to promote knowledge of women and (4) to help national cause in necessity.

During the colonial period, there emerged many “Kummari” associations. They had mainly served to open libraries, to propagate religion, to encourage to use domestic products other than foreign ones, to refrain from marrying foreigners and other religions and if they marry with others rather than Buddhist, the organization would serve to get rights in accordance with Myanmar Buddhist Customary Law.

Besides, other women associations like Organization of Burmese Women Council (1926) was founded in Lancaster Road (Nawaday Road), in Yangon by **Daw Mya Sein**, a woman **delegate in the London First Round Table Conference**, daughter of Home Minister U May Aung in Yangon. Association of Monday Evening by Mrs. J.P San Ral and Association of Myanmar Women (1930) Windermere Road (Thanlwin Road) in Yangon by Madam Chairperson Nyaung Shwe Maha Devi were founded.

National Council of Women of Burma (1930) by Min Kadaws (Wives of Higher Ranking Public Officials), “League of Women for Independence of Burma” (1939) by Daw Hla May (wife of Dee Dote U Ba Cho) and “Organization of Asian youth” On 28th June 1942 were founded. “Burmese Servant Organization for Women” (1943) was founded under the Burmese Servant Organization (Department of Burmese Services). With this organization’s claims, Rights for Women was proclaimed on 14th June 1944 by the Cabinet and League of Independence Women for All Burma was founded on 3rd September 1945. On 9th July 1946, it was transformed as Women Congress. Association of Women for Independence of Burma was formed in January 1947.

In 1947, Association of Women for Burmese Independence, Association of Police Service, Burmese Muslim Women League, and Association of Doctors, representatives from the Chamber of Commerce, other interested individuals, journalists and national representatives had assembled and decided to form Burma Salvation League for Women.

During the colonial age, there were various religious and minority community women groups. (See Table 2) On 24-26 December 1945, All Burma Burmese Muslims Conference was convened in Pynmanar. They decided to transform their organizations as only one Burma Muslim Congress with the leadership of Sayamagyi Wanna Kyaw Htin Hajima Daw Saw Shwe of Yangon in forming All Burma Burmese Muslim Women League in order to save Burmese women. At the same time, Burmese Muslim Women League became one of the forces supporting AFPFL government. Thus, some religious philanthropist group in women cause intermingled with national cause.

In accordance with the foreword of ex Premier U Ba Swe in the preface of the book named, “Brief Biography of Sayamagyi Wanna Kyaw Htin Hajima Daw Saw Shwe”, he said..

“Not only had she served duties for the national cause joining hand with me but also strove in her whole life till her demise for women in her community, to liberate, to upgrade living standards and to become workforce for the country.”

Later, she had established a Home for women on 6th October 1950 named Zinat Islam Home for Women at Theinbyu Road, Mingalartaungnyunt Township Yangon. Thus during the colonial age, there were some foreign and domestic religious association for women in social field. Even though having different names and sizes, all women associations in Myanmar had striking emphasis on national, religious, and political causes. They cooperated with the GCBA in their demonstration against Diarchy Rule. Later, these associations were slowly diminished

by the split of GCBA. Thirty-five different communities and different religious groups were organized to safeguard the rights of women during the colonial period.

Table 2. Associations of Women and Homes for Women during the Colonial Period

No	Name of Association	Founding Date	Name of Home	Location	Sponsored by
1	Association of Christian Women	1900		Yangon	
2	Burmese Women Union	1918		Yangon	Daw Su
3	Darna Thukha Association	1918		Yangon	
4	Wun Thar Nu Kummari	1919		Mawtin Street Yangon	
5	Organization of Burmese women Council	1926		Yangon	Daw Mya Sein
6	Association of Monday Evening			Yangon	Ms JP San Ral
7	Association of Myanmar Women (Care Home for Destitute Women)	1930	Windermere Home for Women	113, Windermere Road (now Thanlwin Road)	Nyaung Shwe Maha Devi
8	National Council of Women of Burma	1930			Mingadaws
9	League of Women for Independence of Burma	1939			Daw Hla May
10	Organization of Asian Youth	1942			
11	Burmese Servant Organization for Women	1943	Institute of Housewife Training School	Yangon	
12	All Burma League of Women for Independence	1945			
13	Burmese Muslim Women League	1946	The Muslim Women's Religious Centre (1950) Zinat Islam Home for Women (1950)	182, Stockade Road, /455 Theinphyu Road, Yangon	Wunna Kyaw Htin Hajima Daw Saw Shwe
14	Women Congress	1946		14, Myaynu Street, Myaynigone, Yangon	
15	Association of Independence of Burma	1947			
16	Burma Salvation League of Women	1947			
17	League of Safeguarding for Women	1947	Home for Women	17, Winkabar Street, Yangon	
18		1935	Goodshepherd Home for Girls	291, Prome Road (now Pyay Road), Yangon	
19	Association of Chinese Women in Burma	1947		501, 18 th Street Yangon	
20	Association of Caring and Protection for Women			49, Duburn Street (now Malikha Road), Mayangone Township, Yangon	

Source: (1) *History of Social Welfare*,
(2) *History of Safeguarding Myanmar Women*
(3) *Nwe Nwe, History of Social Welfare*

The Anti-Fascist People's Freedom League (AFPFL) Government Period

Post Independence Period

Naturally post independence Myanmar had faced multilateral problems by the offshoots of post world war II. As a newly independence state, splits of political camps with their individual ideologies had internal political problems. Other problems like socio-economic problems had added to be greater problems of a newly independent state.

The Anti Fascist People's Freedom League (AFPFL) government had tried to solve post war problems by forming Organization of People's Estate in order to solve the urbanization problem. Organizations of social security were also organized in some townships

and industries to care for old persons, mothers and children. Youths and women were brought in to their respective training homes or schools.

Under the colonial yoke, three kinds of schools were emerged. They were: (1) Vernacular schools for the rural masses, (2) Anglo-vernacular schools designed to produce clerks and (3) English schools run by missionaries. Later, Japanese invasion completely destroyed these educational systems. On 4th January 1948, the Independence Government of Myanmar announced its education policy and parliament passed the Mass Education Act. It came into force in March 1949 based on five objectives to fulfill qualified characteristics of good citizens. At first, the council was under the Ministry of Education, later, particularly in accordance with 1953 Amendment Act, it was transferred to the Ministry of Social Welfare. The first School of it was opened on 18th Oct 1954 at “Gujarati School” in Voile Road (U Wisara Road) Yangon. Mass Education Council opened schools with twenty centres in 1949-50 costing Kyats 2000,000 and increased to 332 centres in 1954-55 with the spending of Kyat five million. As a result, from first and eight batches of that training, there emerged 595 Mass Educational Officials, composing with 777 males and 182 females.

Between 1950 and 1958, they had established 1516 reading rooms and 121 Mass Educational Libraries. From 1950 to 1952, more than ten thousand illiterates were brought to learn by 3Rs (Reading, wRiting, and aRithmetic) or eradication of literacy plan. It was in fact, in accordance with the government’s Pyidawtha Plan (The New Burma Plan) in 1952.

The AFPFL had also natured the traditional monastic education. The government had transferred the monastic education to the Mass Education Council. Thus, within the Council there were altogether 5545 registered monastic educational schools between November 1952 and September 1958. Stationeries were also supplied.

When Myanmar gained her independence, she had officially abandoned some characteristics of social strata which were the fundamental hindrance of social integration. The government had dissolved the traditions of social strata in favour of oppressed beggars, slave of temple etc. It was also in consistent with UN Universal Declaration of Human Rights.

On 1st October 1958, when the Council of Mass Education cooperated with the DSW, eradication of beggar movement had decreased its momentum. It is because of lack of efficient voluntary organizers like these within the Council of Mass Education movement in this operation.

Since 1950s, Myanmar has taken active part in cooperation with the UN in the social development field. In 1952, the Board of Economic and Social Affairs of the Union of Burma was founded. The Government also invited UN Social Commission in order to conduct social works effectively and efficiently by receiving aids and helps of volunteers’ groups. The UN mission had studied within nine months and submitted an advisory report to the government. The mission was headed by Consultant Dr. J F Bulsara, Head of the Mission.

Under the light of Mission report, government drafted the Draft of the Union’s Social Welfare Constitution after convening two social conferences. In 1953, AFPFL government reorganized Department of Social Welfare exclusively. The Government has drawn up a programme of social welfare. Its highlights are: (1) Homes for those who need public assistance, (2) Day and residential nurseries and child guidance clinics, (3) Prevention of juvenile delinquency and the rehabilitation of anti-social individuals, (4) Vigilance work for the protection of our women, (5) Community development projects and community centers, (6) Mass Education to promote hundred percent literacy and to raise the living standards in the less developed areas of the union, (7) The training of social welfare workers and (8) The establishment of a council of social service. In line with these highlights, the government sent

trainees of social welfare to abroad by the sponsorship of the UN. It opened Special Social Trainings in 1953 and 1954 at Wales, U.K in order to solve social problems and overcome difficulties of social development works. It aimed to get social wealth and welfare to every national regardless of race and religion. Trainees of Myanmar attended as the second batch to that training in 1955. That training was sponsored by the UN and it trained the trainees with (1) Social development, (2) Sociology, (3) Social ideology and administration and (4) Social history and education of resolutions for social problems. Since that time, Myanmar Trainees on social welfare field went to attend similar training school abroad. Some staff of the DSW was sent to England and India for further studies.

In January 1954, 300 representatives from voluntary groups and 181 observers around the country attended First Social Welfare Conference of the Union. In the opening address, U Ba Saw, Minister of the Ministry of Social Welfare stated **the Myanmar Social Welfare Principles**. Under the guidance of Minister's Principles, the future roles of government social welfare activities were portrayed. The Constitution of Union Social Welfare was approved and formed an administrative organization known as Council of Social Welfare in December 1953 with 50 members and chaired by Maha Thiri Thudhamma Daw Khin Kyi. The aim of the organization was to negotiate with voluntary groups in social welfare field.

By the time of Myanmar gained her independence, there was no special government procedure in the field of protection of women. Thus, women in need of protection were sent to voluntary homes. Myanmar national government had formed an organization for Women and Children Development in 1947. In 1949, AFPFL government had changed the name of organizations as Department of Caring for Women and Children and also took the responsibility of women and children. In the same year, 1949, the AFPFL government issued a law for elimination of prostitute. Under the Act of Suppression of Prostitute, offenders charged under the Section 362/366/376 were transferred to that home. In June, 1950, it was renamed as Caring and Protecting League for all Women. Moreover, by the year of 1950, on 1st September, it was recognized by the Department of Justice. Ministry of Justice handed over that home to the Ministry of Social Welfare in December 1953. Since 1953-1954, rice and other donations and contributions were endowed by the government.

It could safeguard the girls under sixteen from seduction. In the later period of 1950, the AFPFL government started the procedures for safeguarding of women. In the same year, Administrative Department for Teachers Training for Women of the Union of Myanmar was founded. The Department cared women regardless of race and religion. The aims of the organization were: (a) to procure from losing characters of women, (b) to strive to uplift their standard and (c) to save from leakage of State finance by developing domestic handicrafts arts drafted by women.

In addition, DSW had also opened a home for women offenders at Natmauk Road, Bahan Township, and Yangon on 1st April 1960. Since that time, such women schools have been standing as umbrellas for women who need protection. By transferring Winkabar woman offenders to Natmauk Street, Winkabar Home became Home for Women in need of Care and Protection. Later, in 1998, it was renamed as Myanmar Women's Development Association.

In the later period of 1950s, there emerged homes and trainings for women in various communities within Myanmar. In 1950, chairperson Daw Saw Tin, Secretary Daw Nu Yin and Daw Khin Swe of YMBA started to open Training for Buddhist Women based on religious courses. In the same year in 1950, The Muslims Women's Religious Center was founded at 455 (B) Theinbyu Street, Yangon by Sayamagyi Wunna Kyaw Htin Hajima Daw Saw Shwe. This centre accepts only Burmese Muslim nationals. The numbers of women in that centre were about forty. They were taught by religious courses and also sent to State Primary, Middle

and High Schools for their secular education. They learnt not only education of two worlds but also domestic or housekeeping arts. The Centre stands by *Zakah* (poor due) from their community and income from Centre's Wedding Hall. In 1951, a foreign religious missionary group founded Young Women's Christians Association (YWCA) in Yangon. The Association cared and taught education for women in all religious communities. In June 1953, a Buddhist Girls' Orphanage was founded in Myeik. This orphanage also teaches education apart from religious teachings. Association for women of the Union of Myanmar which was a voluntary organization for women was organized in 1956, at 16, Thanlwin Road, Yangon. In addition, Association of Myanmar Women (1930), Association of Caring and Protection for Women (Malikha Street, Yangon), and Salvation Army for Women: Technical Institute for women (Byine Ye Owe Sin Street, Tamwe Township, and Yangon) were established during colonial period. Other three organizations were also founded during AFPFL government period. They were: (1) Administrative Department for Women Trainers (Panwa street, Dagon township, Yangon), (2) Upper Burma Women Organization (Datnan, East Pyigy Pyawbwe, Mandalay) and (3) Center of Rehabilitation for Women (Natmauk Lane, Yangon). Thus, majority of women centers in AFPFL period were based on religious organizations, Buddhist, Christian and Muslim. (See Table 3)

Since April 1953, activities concerning implementation for women and children health were transferred to the Ministry of Health. In 1954, AFPFL government had enacted an act on marriages and rights of inheritance for Buddhist women. It aimed to safeguard for losing of their rights.

Concerning the women sector, the AFPFL government had engaged internationally. It had connected women organizations of eastern socialist states. These organizations were (1) International Democratic Women League (East Germany), (2) Global Democratic League for Youth (Hungary) and (3) Other Women Organizations in Socialist Countries.

In accordance with constitution of 1947, DSW had conducted social services starting with followings; (a) one child care centre, (b) two day care centres, (c) one home for the female aged, (d) providing supervision and aids to voluntary organizations, (e) reducing crimes and supervising child cares, (f) services for women, (g) organizing social census and distributing social educations, (h) rehabilitation plan for disables and (i) implementation plan for social development. Later, government decided to assist volunteer associations to operate effectively by giving guideline polices, leadership and some portion of funding. In April 1960, DSW established a Home for Women for rehabilitating losing characters at Natmauk Lane, Bahan Township, and Yangon.

The post independence government of Myanmar could only laid down the policies and Acts regarding vulnerable groups like children and youth, however, it could not take responsibility directly. For these reasons, voluntary organizations, Buddhist monks and other religious groups took such responsibilities and they were supported by government. In 1954, a Youth Training was opened at 64, Kabaraye Pagoda Road, Yangon by the Supervisory Board of Homes for Youth, Yangon with the government aid. In 1955, The Child Act was promulgated. According to this Act, it was needed to open youth training schools. However, the AFPFL government could not take this responsibility. They could only establish Child Court and children under the charge of that Act were sent to Kabaraye, Inyar and Thayet Borstal Training Schools. On 30th March 1955, All Burma League for Parahita Sangha was organized and held a meeting at Parahita Tiger School in Yangon to stabilize this problem. In November 1965, monks were refreshed with caring method for orphans. Later, in 1979, there were over 70 branches of such "Prahitas" throughout the country.

Table 3. Homes for Women during the AFPFL Government Period

No	Name	Location	Founding Date	Target Groups	Sponsored by
1	League of Burmese Muslim Women The Muslim Women Religious Centre	205, Stockade Road (now Theinbyu Rd), Mingalartaung Nyunt Tsp, Yangon Division	1950	Destitute Burmese (Myanmar) Muslim Women	Burmese (Myanmar) Muslim Women League
2.	Association of Myanmar Women: Care Home for Destitute Women	Windermere Road (now Thanlwin Rd), Thingangyun Tsp, Yangon Division	1930	Destitute Women	Nyaung Shwe Maha Devi
3	Association of Caring and Protection for Women (Colonial period)	49, Dubern Road (now Malikha Rd), Mayangone Tsp, Yangon Division			
4	Administrative Department for Women Trainers	Windermere Crescent (now Panwa Rd) Road, Dagon Tsp, Yangon	1915	Girls under 18 years	
5	Salvation Army for Women: Technical Institute for Women	Byine Ye Owe Sin Street, Tamwe Township, Yangon Division	1950		
6	Women Organization (Upper Burma)	Datnan, East Mandalay, Mandalay Division	1956		
7	Young Women's Christian Association (YWCA)	119, Broking Street (now Bogalayzay Street), Botahtaung Tsp, Yangon Division	1950	Women from all religious group	Christian Foreign Religious Missionary Group
8	YMBA's Women Traning	77, Ye Kyaw Street, Pazundaung Tsp, Yangon Division	1950		YMBA Chairperson
9	Buddhist Girls Orphanage	Myeik	1953		
10	Union of Myanmar Association for Women	16, Thanlwin Street, Yangon	1956		
11	Centre of Rehabilitation for Women	18, Natmauk Lane, Bahan Tsp, Yangon Division	1960		DSW

Source: (1) *History of Social Welfare*
 (2) *Nilar: History of Safeguarding Myanmar Women*

There had also been four orphanages since the colonial periods. They were: (1) Zinat Islam Boys' Home (Established 1922, U Aung Myat Street, Yangon), (2) Salvation Army (Established 1915, Banya Dala Road, yangon), (3) U Parawa's Buddhist Orphanage (Established in 1926, New CP Line Mandalay) and (4) Delarsar Missionary School for Orphanage (Established 1920, Nghet Aaw San, Dala township, Yangon). Other seven orphanages in the AFPFL periods were: (1) Kamaryut Tiger School (2) Centre for Unprotected Children (Destitute) (Yangon) (3) Centre for Unprotected Children (destitute) (Ayeyarwaddy) (4) Organization for Caring of Poor Children and Orphanage (5) Khaymar Thi Wun Help Centre of Children of Poor and Orphanage (6) U Thein Pe's Aung Pin Lae Orphanage (7) Help Centre for Unprotected (Destitute) Children. Some of the orphanages in AFPFL period can be seen in the Table No.4. (See Table 4)

During 1953-54 fiscal years, there were eleven homes for orphanage, four care centres for street children, and eleven homes for women. Among eleven orphanages during the AFPFL period, Salvation Army, Home for Children, Zinat Islam Boy's Home Trust and U Parawa's Buddhist Orphanage had been organized since the colonial period. Regarding the street children and youth, there were help centres for street children, at 114 Inya Street and Home for Youth, at 241-Boundary Road (now Dhamazedi Road), Yangon. In 1954, a youth training school was opened at 64, Kabaraye Pagoda Road in Yangon. There have been some Youth Training Schools since the colonial period. (See Table 5) In addition to open homes and centres, DSW also conducted trainings for the social workers. The DSW and Asia Foundation also awarded two year social welfare diplomas and later, diploma holders served in DSW. Similarly, representatives and trainees were sent abroad.

Regarding the international relations in the field of social welfare, International Conference of Social Welfare was held in Toronto, Canada between the period of 27th Jun 1954 and 2nd July 1954 and attended by Myanmar representatives such as Mr. H. H. Keely (Secretary of DSW), U Ba Khin (Secretary of DSW), Daw Ma Ma, Mr. Barbra Saw Aung and U Soe Nyunt. At that Conference, as a Myanmar representative, U Ba Khin was selected as a member of Working (Steering) Committee for next conference to be held in 1954-1956. Myanmar was eligible to attend to that Conference because she had already organized Council of Social Welfare by the advice of UN Mission while her neighbours, namely, Pakistan, Thailand, Sri Lanka (Ceylon), Indonesia, and Malaysia (Malay) attended that Conference as observer status.

Table 4. Homes for Orphans during the AFPFL Government Period

No	Name of Schools	Founding Date	Location	Target Groups	Sponsored Organizations
1	Kamaryut Tiger School	30.03.1955	Kamaryut, Township, Yangon	Orphans	Parahita Sangha
2	Zinat Islam Boys' Home	1922	Kennedy Street (now U Aung Myat Street) Yangon	Poor Muslim Boys	Muslims
3	Centre for Unprotected Children		85, Sat Yone Street, Yangon		
4	Salvation Army (Home for Children)	1915	Bolane Road, (now Banya Dala Road) Yangon		
5	Centre for Unprotected Children		Kan Thone Sint, Pathein, Ayeyarwady, Division		
6	Organization for Caring of Poor Children and Orphanage		Mupun, Mawlamyine, Mon State		
7	Khay Mar Thi Wun Help Centre for Children of Poor and Orphanage		Pyinmanar, Mandalay, Division		
8	U Thein Pe Aung Pin Lae Orphanage		Pharpon, Kayin State		
9	Help Centre for Unprotected Children		Kumthe Village, Bilue Kyun, Mon State		
10	U Parawa's Buddhist Orphanage	1926	New C P Line, Mandalay	Orphans of all religious groups	Buddhist Monk Sayardaw U Parawa
11	Delarsar Missionary School of Orphanage	1920	Nghet Aaw San, Dala, Yangon		Brother John (Christian)

Source: *History of Social Welfare*

Table 5. Homes for Youth during the AFPFL Government Period

No	Name of Centres for Street Children	Founding Date	Location	Target Groups	Sponsored Organization
1	Inya Home for Youth	1927	114, Inya street, Yangon	Boys under 18 Years, Juvenile	Daw Tee Tee Luce
2	Boundary Home for Youth		241, Boundary Street, Yangon		
3	Kabar Aye Youth Training School	1931	64, Kabaraye Pagoda Road, Yangon		
4	Combine Borstal and Senior Training School	1931	Thayat, Magway Division	Children under the charge of Young Offenders Act 1930	Government under the Colonial Period

Source: *History of Social Welfare*

International Conference for Serving the Interests of Children was held in Yugoslavia from 30th August 1954 to 4th September 1954. It was attended by Myanmar women representatives. On the other hand, UN sponsored Forum; Knowledge of Social Security was

hosted in Yangon from 25th October 1954 to 6th November 1954. In this way, Conferences of Council of Social Welfare were also hosted from 1953 to 1962 up to the 6th Conference.

Since 25 November 1953, Department of Social Prosperity, later becoming Department of Social Welfare coordinated with Council of Social Welfare by implementing AFPFL government's principles of social welfare. Post independence Myanmar social problems were solved by the DSW and NGOs (Various Voluntary Groups) under the guidance of Council of Social Welfare's cooperative engagement.

Myanmar under the AFPFL government had faced with politico-socio-economic problems. The AFPFL government had tried to solve these problems by forming of Public Estate, Social Security Organization, convening of Pyidawtha Nyilar Khan, forming of Mass Education Council, reorganizing of Department of Social Welfare (DSW), creating of New Life Groups, etc. In 1952, the Board of Economic and Social Affairs of the Union of Burma was founded. Naturally, social welfare phenomenon was solved by voluntary groups. The government also invited UN Consultant mission to conduct social works effectively and efficiently by recognizing voluntary groups.

By the light of Mission Report, AFPFL government had drafted the Draft of the Union of Social welfare Constitution after convening two Social Conferences. The first Social Welfare Conference of the Union of Myanmar (Burma) was convened in 1954. The Union Constitution Social Welfare was founded in 1953. By forming of Council of Social Welfare, of Social Welfare was approved and formed an administrative organization; Council of Social of Myanmar was eligible to attend International Conference of Social Welfare in Toronto, Canada in 1954.

Other international contacts had been found in the field of social welfare in that period. Thus, Myanmar, a newly independent state under the AFPFL government achieved a striking accomplishment by abiding UN mission advice and tried to solve her internal problems. Myanmar trainees were also sent for further studies on social welfare field. Thus, the field of social welfare in newly independent Myanmar had established comprehensive international contacts.

Conclusion

The spirit of social welfare can be seen in the tradition of Myanmar Society by the various religious teachings particularly the teachings of Buddhism since the majority of the people of the country are Buddhists. During the colonial period, modern theme of social welfare services were introduced by religious missionaries. Thus, Buddhists and various religious groups within the Myanmar society established social welfare services in accordance with their religious basis. During the colonial period, political instabilities had delivered social problems within the different communities in Myanmar. Most of the religious groups within Myanmar society had started their social works as pilot projects for their religious propagation. The nature of social relief work is not unfamiliar for Myanmar tradition. However, the introduction of modern social work by foreign groups had instigated the Myanmar patriotic and social welfare spirits like "Tainkyo Pyikyo Saung Daw Oo Zun".

Later, social welfare efforts in Myanmar society were mingled with political cause. Women rights were claimed by different religious groups. In the field of social welfare, four vulnerable groups were recognized and were taken care by the modern social welfare system; women, children, disables and the aged. Those were founding of orphanages, homes for the aged, schools, and hospitals for disables, and homes for women. There were altogether twelve Homes for Women, one Training School for Housewives and eighteen Women Organizations

for Socio-Political causes. Nonetheless, modern social welfare system was well established during the colonial period.

Social welfare services for vulnerable groups like women and children in Myanmar could be found since the colonial period. During the years of post independence Myanmar, social welfare services for women and children since the colonial period were developed by the efforts of new government in Myanmar. However, colonial experiences had made the situations of social field which was indeed needed the serious efforts to solve social problems. Thus, government of post-independence Myanmar had adopted the policies and formulated procedures for social services by joining hands with various voluntary organizations.

In every society, voluntary organizations played important role in caring of vulnerable groups. By this government's effort, Myanmar has tried to assist these various voluntary organizations as much as they can. It can be mentioned that the previous period of Myanmar (ancient Myanmar) had already rooted with social development works within their respective situations. However, social stratification has already well flourished in every society including in Myanmar in accordance with their respective values and norms of traditions, cultures, professions or occupations and so on. She also perceived it as ill effects or setbacks of social development. Thus, Myanmar since ancient times together with various groups of the world, has struggled their efforts to be with socially integrated society. Myanmar government, in the post-independence period had tried to improve social welfare work, which had rooted since the colonial period or even the ancient times.

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စိုးရင်၊ တက္ကသိုလ်၊ ၂၀၀၆။ **YMBA အသင်းကြီး အတွက် သားစဉ်မြေးဆက်မမေ့ထိုက်သော ပုဂ္ဂိုလ်သုံးဦး**၊ ဝိုင်အမ်ဘီအေ (၁၉၀၆-၂၀၀၆) ရာပြည့်မော်ကွန်းစာစောင်၊ ရွှေလင်းယုန်ပုံနှိပ်တိုက်၊ ရန်ကုန်။

နီလာဆွေ၊ ၁၉၈၄။ **မြန်မာနိုင်ငံအမျိုးသမီးကာကွယ်စောင့်ရှောက်ရေးသမိုင်း (၁၉၄၈-၁၉၈၁)**၊ မဟာဝိဇ္ဇာကျမ်း၊ သမိုင်းဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ရန်ကုန်မြို့။

နွဲ့နွဲ့၊ ၁၉၇၉။ **မြန်မာနိုင်ငံလူမှုဝန်ထမ်းလုပ်ငန်းသမိုင်း (၁၉၄၈-၁၉၇၃)**၊ မဟာဝိဇ္ဇာကျမ်း၊ သမိုင်းဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ရန်ကုန်မြို့။

ဘကလေး၊ ဦး၊ ၂၀၀၆။ **အမျိုးသားခေါင်းဆောင်ကြီးဘကြီးဘဗေ**၊ ဝိုင်အမ်ဘီအေ (၁၉၀၆-၂၀၀၆) ရာပြည့်မော်ကွန်းစာစောင်၊ ရွှေလင်းယုန်ပုံနှိပ်တိုက်၊ ရန်ကုန်။

မြင့်ကြည်၊ ၁၉၇၇။ **မြန်မာနိုင်ငံလူမှုရေးသမိုင်း(၁၉၄၀-၁၉၆၂)**၊ မဟာဝိဇ္ဇာကျမ်း၊ သမိုင်းဌာန၊ ရန်ကုန်တက္ကသိုလ်၊ ရန်ကုန်မြို့။

ရန်ကုန်အထုပ္ပတ္တိစာစောင် ကော်မတီ၊ ၁၉၈၁၊ ဇူလိုင်လ။ **ကြယ်ကြီးတစ်ပွင့်ကားကြွခဲ့လေပြီ**၊ ဆရာမကြီး ဝဏ္ဏကျော်ထင် ဟာဂျီမဒေါ်စောရွှေ၏ အထုပ္ပတ္တိအကျဉ်း (ဓမ္မဒါန)

လူမှုဝန်ထမ်းဦးစီးဌာန၊ အောက်တိုဘာလ၊ ၂၀၀၃ခုနှစ်။ **မြန်မာနိုင်ငံလူမှုဝန်ထမ်းသမိုင်း**၊ ပထမအကြိမ်၊ ရန်ကုန်မြို့။