

Chapter 1

Introduction

1.1 Rationales

¹Myanmar, officially the Union of Myanmar, is the largest country by geographical area in mainland Southeast Asia. The country is bordered by the People's Republic of China to the northwest, Laos to the east, Thailand to the southeast, Bangladesh to the west, India to the northwest, the Bay of Bengal to the southwest, and the Gulf of Martaban and Andaman Sea on its southern periphery. One-third of Myanmar's total perimeter of 1,930 kilometers forms an uninterrupted coastline. Myanmar, which has a total area of 678,500 square kilometers (261,970 sq mi), was the 40th largest mainland nation in the world at the time of the study.

At that time, Myanmar was administratively divided into seven states, these being: Kachin, Kayah, Kayin, Chin, Mon, Rakhine and Shan States, and seven divisions: Yangon, Bago, Ayeyarwady, Magway, Mandalay, Sagain and Tanintharyi.

There were 135 different ethnic groups with more than 100 indigenous languages, belonging to eight major nationalities: the Kachin, Kayah, Kayin, Chin, Myanmar, Mon, Yakhaine and the Shan. In Myanmar, according to statistical data of from UNAIDS, UNICEF, UNAID and Children on the Brink 2002, there were about 4200 children under seventeen years old who were orphans and vulnerable as a result of a variety of causes, and who lived under the supervision of monasteries, nunneries,

¹ Location and geography of Myanmar: Retrieved from <http://en.wikipedia.org/>

Christian orphanages, Hindu and Moslem childcare centers, Non-Government Organizations (NGOs) and private institutions. Due to the lack of macro-level data detailed statistical records regarding orphans and orphanages were difficult to find for the country as a whole.

The orphans were derived from at least four types of vulnerable group: street children, 'double' orphans, maternal orphans and paternal orphans. These could be defined as follows:

Double Orphans - both parents either dead or of unknown status.

Maternal Orphan - the mother was dead, but the father was known to be alive.

Paternal Orphan - the father was dead, while the mother was known to be alive.

Poor Orphan - both parents were still alive, but neither was willing or able to take care of them, for financial or other reasons. These reasons included physical or mental disability, family disintegration, violence in the home, a lack of social support systems, as well as poor social and economic conditions, including poverty.

Identifying the race of the children living in the monasteries, nunneries, Christian orphanages, in Hindu and Moslem centers, with NGOs and private institutions, posed many difficulties. Generally, the race or ethnic origin of the 'double' orphans could be identified by their place of origin, language and facial features among other things. Nonetheless, altogether 21 races, including Indian, Chinese and other minority ethnic groups, could be observed at various institutions. Among them, children belonging to the Myanmar, Pa-Oh, Pa-laung and Shan groups formed the majority in the monasteries, whilst the Chin and Kayin formed the majority in the private and church institutions.

The different religious practices of the institutions had clearly had a profound effect on the children in terms of their religious faith and spiritual well-being, since once a child was accepted into an institution, he or she had no choice but to participate in all the daily activities, including the religious practices. A child was required to participate whether he or she believed in the practiced religion or not.

In general, relatively few children are placed in residential care because they have no parents. As noted, children are normally placed in care as a result of a handicap, divorce, domestic violence and poverty. Having a handicap leads to institutionalization, because of the widespread stigmatization of such children in many societies. Violence may not only be between the parents, but may also be inflicted upon the child in the form of neglect, and through psychological, physical and sexual violence. In countries like Myanmar, natural disasters, armed conflict or the effects of the HIV/ AIDS pandemic, have left parents unable to care for their children and in addition, illness, accidents and incarceration may have also separated children from their parents. However, generally the most significant factor in the decision of many parents to place their children into residential care is quite simply economic poverty. When parents feel unable to provide for their children, and believe that children can receive better access to education, health care and adequate nutrition within residential facilities, they may choose to place their child in care.

When this research was carried out, Many institutions existed (bearing the names of orphanages, children's homes, child care centers, prisons, juvenile detention facilities, reform schools and temples) which governed the day-to-day lives, personal development and future life chances of a very large number of children in Myanmar.

Government expenditure on Social services (including contributions) is 8% of total expenditure according to 1999-2000 statistical information (Myanmar data 2005). The Myanmar Department of Social Welfare (DSW) governed services across eight different areas of social need through direct and indirect means. The different types of social services they covered were as follows:

1. Early Childhood Care and Development Services
2. Children and Youth Welfare Services
3. Women Welfare Services
4. Care of the Aged
5. Rehabilitation of the Disabled
6. Rehabilitation of Ex-Drug Addicts
7. Grants in Aids to Voluntary Organizations
8. Public Welfare Services

The three categories under Early Childhood Care and Development Services included residential nurseries, adoption services and pre-primary/day care centers. With a view to ensuring the development of socially disadvantaged infants and young children to their fullest potential, the DSW established two residential nurseries at Shwe Gon Daing and Htauk Kyant, both in Yangon. As elsewhere, these nurseries were set up to provide love, care, health and nutrition to orphans, the destitute, abandoned and socially distressed children of both sexes, ranging from newborn babies to those up to the age of five. Beyond that age, they were transferred to their respective social welfare training schools for boys and girls, where they were provided further with the appropriate facilities for the betterment of their future.

For children in need of special protection and care, the Social Welfare Department, which had been established since 1953, established four youth training schools² for both boys and girls, and in 2007, provided care and training to 1116 children, according to the Social Welfare Department's records (Khaing, 2008). While improving the protection and care of children by opening training schools, the Social Welfare Department also took measures to enhance the efficiency of caregivers at training schools, providing training oriented to the labor market, providing basic education and contributing to the health and happiness of the children. The costs of feeding the children were met through state subsidies, income obtained from the income-generating activities of the training schools, and interest accruing to the trust from funds arranged by the Social Welfare Department.

As regards children and youth welfare services, the DSW also provided remedial and preventive services for socially handicapped young persons aged from five to eighteen years; those who had been abandoned by their natural parents on socio-economic grounds, or those who were in need of physical, emotional and social development. The DSW operated institutional care services within four training schools (three for boys and one for girls) in Yangon Division between 1999 and 2007 (Khaing, 2007). These youth training schools provided the children with a normal education, health care, welfare, and vocational training to prepare them for reintegration into society and the job market.

Myanmar children are considered by their parents to be living jewels (*yadanardwei*), so they are brought up according to religious teachings, traditional

² A Training School was a school established by the Social Welfare Department, to which a child in need of protection and care, or a child who had committed an offence, was sent for custody and care under this law.

practices, customs and culture to become precious contributors to their families and country. However, as in many developing countries with long years of internal conflict, the lack of educational opportunities in remote areas, the death of one or both parents and increasing poverty has led many of the children to be sent into residential care, depriving them of direct parental love and care.

Although the Department of Social Welfare (DSW) ran six institutions caring for children in various townships in Yangon Division; because demand was so much more than the capacity of the DSW schools, other organizations had endeavored to fill the gap. Religious groups such as Buddhist monasteries and convents, church-based organizations, Hindu and Muslim organizations and private organizations, all provided residential care for children. World Vision International operated drop-in centers for street children in Yangon, and hostels for those street children who wished to attend school. In more recent years there had been a proliferation of private institutions opening, especially in the major cities, normally run by individual families or groups. Most of the children in them were from the ethnic minority groups who normally lived in the remote, most economically depressed areas of Myanmar. Their main purpose was to provide these children with an education, as there were very few schools and a lack of teachers in those areas. Although required to register with the DSW, the majority of the children were not registered. NGOs took a leading role in terms of acting as national, social activities organizations in every area of the country.

In order to promote social development programs with community participation, the DSW provided grants-in-aids programs to voluntary organizations, both in cash and with in-kind transfers.

The monastic and convent institutions were registered as Buddhist institutions with the Ministry of Religious Affairs. The monasteries and convents were managed by the Abbot in charge; the private institutions were managed by individual founders or families, and the church institutions were managed by a Father, or Principal. The institutions run by monasteries were of two main types. The first type could be classified as an institution for children, although it was run by a monastery. In this Buddhist society, there were some institutions operated by a monk or groups of monks, and children who were orphans or from poor families relied on the monks for their survival and their future. The majority of the children were from different and distant places, and so they stayed, ate and slept together, under the management of the respective monasteries. They had access to formal education through government schools or Monastic Primary or Middle schools. This type of institution could be obviously termed an institution for children. However, the second type, on first glance, looked much like an ordinary monastery. Children in these monasteries were in a similar situation to the children mentioned above. They lived in monasteries, received formal education and were taken care of by senior monks. The difference was that they were novices. Some institutions operated by the Christian Church and private persons, also looked after orphans or poor children, who also stayed, ate and slept together, and received a formal education, as well as religious education. The care providers from these religious groups had to struggle on their own for survival, and to develop the children.

Most of the admittance policies of these institutions were similar. Most of them considered factors such as whether the children were (a) orphans, (b) those who had lost father or mother, (c) those who were destitute and had nowhere to live, (d)

those who could not live with their parents or guardians for various reasons, (e) children of divorced parents, and (f) natives from remote border areas. The religious institutions, both Buddhist and Christian, had a register and recorded information regarding the children who were brought by an evangelist or monk from the remote ethnic areas. However, little was recorded about the child other than his or her name, sometimes the birth date and their home village, though even that was not always known.

For the older children in their care who originally came from a Buddhist monastery and therefore had known relatives, they had rules for family visits. Their policy was to reunite these children with their families. However, due to the nature of the children, this was rather difficult. The religious institutions, both Buddhist and Christian, targeted those children from disadvantaged backgrounds and from remote areas, where there was little educational opportunity for the children; therefore the children were mostly school-aged children.

There were some restrictions regarding the age of children allowed into non-DSW institutions. Usually, these institutions set a standard for both the admission and leaving ages of the children. According to their general rule, the admission age for children was five years old, and the leaving age, eighteen years old. However, in practice, the institutions had to accept children who were in special need, no matter whether they were under five years old or over eighteen years old.

Having a birth certificate was a big issue in the institutions. If they did not have a birth certificate, the children could not obtain a National Identity Card, something which proved Myanmar citizenship and gave legal rights. It was very difficult for these private institutions to obtain legal documents, as there were many

steps to follow. Most of the children were from remote areas and poor families, or were orphans who lacked legal documents, such as their parents' National Identity Card or household census document.

The government institutions had large compounds of three or more acres, and they all had fences. Most of the non-government institutions, as well as orphanages, were located in urban and suburban areas of their respective towns, and they had their own campuses. The area of the campus varied with their location. Mostly, those institutions located in urban and suburban areas had quite limited campuses. On other hand, the institutions located in rural areas had larger compounds. Most of the institutions had fences, while some institutions had built concrete fences and some had no proper fence at all. The institutions usually took care of campus well-being and almost all of them grew plantations for their domestic use, or for income generation.

The building structure of the monasteries was quite traditional and the buildings were built with wood and tin roofing, but for the schools and dormitories, they were usually modern, and were built with bricks and cement. Church-based and private institutions had mostly brick and wood buildings built. It seems that when the institutions received money, they built brick buildings to avoid future maintenance costs. The majority of the institutional buildings were in a fair condition and needed only a small renovation to transform them into adequate accommodation for the children. Due to the limited space, children did not have separate areas and the rooms served many purposes, such as a bedroom, living room or even classroom.

All of the institutions had space for the children to sleep, but there was a large variation in the type of sleeping arrangements. Most of the institutions had very

large rooms (hall type) where many children slept on mats on the floor. Most of the institutions had adequate clothes, with a school uniform and two to five changes of clothes. Most of their clothes were received from donors, which they received new or second-hand.

All the managers of the institutions expressed strongly their commitment to support the children up to university level, if they were capable of reaching that level. There was evidence of some institution managers supporting the children right through university. One of the major objectives of the institutions was to provide educational opportunities for disadvantaged children, those denied access to even the most basic education services. They specifically targeted children from rural families, orphans, those from ethnic groups, the abused, neglected, abandoned and poverty-stricken children, and those who could not attend formal schools for various reasons. It was also expected that after completion of their education and training (social, spiritual and moral) they would be adequately equipped and committed to return to their villages in order to contribute to community development and to upgrade the standard of living there.

Some institutions, especially monasteries, were able to start Monastic Education Schools in their compounds, so that the children could attend school inside.

Actually, such schools were not only for those children living in the institutions. The children in nearby areas could join the schools and they were fashionable schools among those in the community who could not afford ordinary school expenses. In other institutions, they had to send their children to schools outside the compound, thus incurring additional time and expenses for lunches, school uniforms, pencils, pens, exercise books and textbooks, school bags, extra tuition fees, school welfare and

transportation expenses. Some institutions were not sufficiently equipped with either text books or exercise books. At the monastic schools, the principal provided all these things. According to Myanmar data 2005, monastic education by level and by States and Divisions (2004-2005) is shown in Table 1.1.

Regarding health facilities, almost the all institutions kept medicines for the common illnesses; some of which were western medicines and some of which were traditional. First aid kits were hardly ever seen at the institutions.

In terms of nutrition, in most of the institutions the children received two main rice meals per day and a lighter meal, such as fried rice or a snack for breakfast. In the monasteries however, the novices' last meal for the day was at eleven a.m. The rice was served with beans (pulses) and some vegetables. Vegetables were the main ingredient of the children's meals, but if the financial conditions were suitable, the children ate meat twice a week also, sometimes mixed with vegetables. People often donated food to the children in the institutions on their birthdays. When there was such a donation of food, children could have meat as part of their meal. The institutions sometimes served afternoon snacks after there had been a donation. In those private institutions which depended completely on donations, then when there was not enough money for food the children had to eat rice soup.

The children had to wake up at 4.30 a.m. in the monasteries and convents, and at 5.00 or 5.30 a.m. in the other institutions. The younger children went to bed at 8:30 p.m., but the high school children were able to stay up as late as they wished, using candlelight. Most of the institutions lacked electricity. In those places where there was no electricity supply, children had to use candle light to study during their night-time study hours, or they had to do their homework in the evening after coming

Table 1.1 Monastic education by level and by States and Divisions (2004-2005)

State and Divisions	Students (in number)						
	Middle			Primary			
	Nuns	Boys	Girls	Novices	Nuns	Boys	Girls
Kachin State				85	40	920	803
Kayah State				15	103	193	193
Kayin State				56	34	2206	2187
Chin State				37	1	282	147
Sagaing Division	11	327	308	500	74	7876	7091
Tanintharyi Division	3	469	521	135	40	3036	2420
Bago Division	2	381	269	503	22	6966	5807
Magway Division	-	448	373	301	2	4587	3668
Mandalay Division	44	3056	2670	2292	135	24324	21517
Mon State	-	222	295	540	34	3387	2769
Rakhine State	-	437	317	70	-	3663	2534
Yangon Division	145	995	759	2515	340	13741	11494
Shan State				1118	132	3071	2594
Ayeyarwady Division	4	975	911	262	2	6461	5600
Union Total	209	7310	6423	8429	959	80713	68824

Source: Myanmar Data 2005, the Government of the Union of Myanmar, Ministry of

National Planning and Economic Development, Central Statistical Organization

back from school, or in the morning before going to school.

The condition of the institutions in terms of the cleanliness of the campuses, classrooms, dining rooms, bedrooms and so on, was satisfactory in spite of the insufficient equipment and manpower. There were no particular workers assigned for campus cleaning at the institutions; the children were mainly responsible for this and had a duty to keep their campuses clean under the supervision of the care providers. In most of the institutions, dining room and kitchen cleanliness was somewhat lacking and cleanliness varied depending on the fuel used at the institution, such as wood, charcoal or gas. The cooking and dining facilities were housed in a separate room in all the institutions.

Water availability for domestic use and drinking water was relatively good in a few of the institutions. Institutions situated out of the Yangon City Development Committee (YCDC) area did not have piped-water, and so the water resources for them came from tunnel, well and rain water, both for drinking and domestic use. In Myanmar, the majority of people drank filtered water for their safe drinking water. Likewise, the majority of institutions filtered untreated water for their drinking water, and there were a very few institutions which boiled and filtered the raw water to get safe drinking water. Also, in the remote parts of Myanmar, the institutions obtained water from wells which were built in their compounds, though in the rainy season, they mostly used rain water for drinking. Water purification schemes were rarely found in these places.

Though most of the institutions had water-flush and fly-proof toilets, they were not sufficient for the large number of children. A common feature in all the institutions regarding toilet use, was that children were not in the habit of washing

their hands after using the toilet, even though teachers and care providers instructed them to do so. This might also have been due to a lack of hand washing facilities being available. Bathing facilities in all the institutions were adequate and the children had a bath regularly and appeared clean and well-groomed. Most of the monastic institutions had bathing facilities outside the main buildings.

Most of the institutions had a regular policy and a time marked out each day for the children's leisure activities, though children attending the tenth and eleventh grades rarely had time for play. The children were allowed to play each day from four to five p.m., and when they had free time. Most of the children played on their own with things such as marbles, skipping ropes, ropes and balls. Other recreational activities for the children, and common in all the institutions, included singing, playing the guitar, listening to songs, telling stories, reading novels and performing drama. Chatting, teasing and arguing on different issues were also common leisure activities, due to the lack of indoor playing and reading materials. Most of the institutions had a TV and also either a VCR, a VCD or a DVD player. Some institutions allocated leisure time to the children for watching TV programs between seven and eight p.m., but mostly the children were only allowed to watch TV or movies at the weekends.

Because of lack of macro data and updated data about detail number of orphans in overall country, the country statistic of exact number of orphans and orphanages were not available. Table 1.2 shows the list and number of all kinds of orphanages in Yangon Division.

Table 1.2 List and numbers of orphanages in Yangon Division (2008)

No	Number of Institutions	Number of Children
1	La Pyi Wun(Children Development Centre	100
2	Taw Mae Bar	95
3	Phu Moo Ler	39
4	Grace Home	68
5	Thonehtet Parahita	20
6	Y.W.C.A	10
7	Pyinnya Theik Pan Monastic Education School	105
8	The Salvation Army	109
9	World Vision(LPK)	50
10	Youth Education Center for the Blinds	135
11	St. Mary's Home	110
12	Mary Chapman School for Deaf	367
13	Yadanarpon Yeik Nyein Monastic Education School	95
14	Y.M.C.A	382
15	Agape Children Care Centre	28
16	Agape Orphanage Centre	40
17	Aung Zabu Monastic Education School	134
18	Andrew Orphanage	54
19	Boeser House	54

Source : Khaing, N. N., (2008)

Table 1.2 (Continued)

No	Number of Institutions	Number of Children
20	Colorful Flowers Garden	30
21	Calvary Peace Centre	22
22	Future Stars Children Care	42
23	Grace Children's Home	13
24	Home of Shelter	17
25	Hlaing Mahar Si	74
26	Hands of Compassion Orphanage	23
27	Immanuel (Shwe Pyi Thar)	58
28	Immanuel (Hlae Gu)	14
29	Joy Children's home	68
30	Living Faith Home	50
31	Myittar Aye Yeik Myone	50
32	Myaung Zee National Orphanage	22
33	Mya Nandar Day	25
34	National Christian Foundation	50
35	New Generation Children's Home	15
36	New Life Orphan Centre	40
37	National Orphanage	45
38	New Haritage Orphanage Centre	22
39	Phileo Teaching Centre	28
40	Parimi Parahita	45

Table 1.2 (Continued)

No	Name of Institutions	Number of Children
41	Victoria Childcare Centre	30
42	Yadanar Foster Home	50
43	Phayar Gyi (Manastic Education School)	250
44	Anna Christian Orphanage	43
45	Aye Yake Mon (2) Nun Education School	30

1.2 Statement of the Problem and the Significance of the Study

Myanmar practiced a mixed-economy till 1962 and adopted a centrally planned economy for 25 years. After 1988, market-oriented economic policy has been practiced. Since Myanmar is an agricultural country, economic policy is based on agriculture. In 1997, the Central Statistical Organization computed estimated poverty ratio rates based on findings of the Household Income and Expenditure Survey, 1997. According to the findings of that survey, the percentage of people living below a poverty line is 22.9 for the Union, 23.9 for urban and 22.4 for rural (Shein and Myint, 2001). But the most updated data about poverty is not available. Estimated poverty rate by states and divisions is shown in Table 1.3.

Most of the orphans are institutionalized mainly because of poverty. Furthermore, in 2008 May, the natural disaster, Cyclone Nargis hit the country and a lot of children had lost their parents. According to these reasons, the growing numbers of orphans within country has become vital issue to be considered. Orphans often came from Kachin State, Chin State, Shan State, Mon State, Yangon Division, the Delta divisions, and the central areas of Myanmar. Most of the orphans I studied came

Table 1.3 Estimated poverty rate (%) by State and Divisions

Union State/ Division	Urban	Rural	Total
Union	23.9	22.4	22.9
State /Division			
Kachin State	4.6	11.9	10.1
Kayah State	30.8	37.4	35.4
Kayin State	11.8	12.8	12.7
Chin State	19.8	47.1	42.1
Sagaing Division	27.6	24.3	24.9
Tanintharyi Division	9.8	7.4	8.1
Bago Division	26.6	25.4	24.7
Magway Division	44.9	36.3	37.9
Mandalay Division	18.8	23.9	22.3
Mon State	27.1	16.1	19.9
Rakhine State	34.5	19.2	22.0
Yangon Division	16.6	16.7	16.7
Shan State	7.1	13.4	12.0
Ayeyarwady Division	47.0	17.3	22.7

Source: Shein and Myint (2001)

to the respective institutions from the southern part of Myanmar, especially Yangon Division and the Delta Division, and mainly due to poverty. The same situation of poverty could be found in the central parts of Myanmar. The reason why children came from Chin State was that since Chin State was a hilly region, transportation was difficult, and also the education system was not well-developed. Furthermore, Chin State also faced a food crisis. In Chin State, most of the local people were Christian and most Chin children could be found in Church- based orphanages. Members of the Pa-Oak and Palaung ethnic groups could be found in many orphanages.

They were two of the ethnic groups found within Shan State, and those in the orphanages usually came from Shan State. Also, Shan State was located in the remote and hilly parts of Myanmar, where most of the children's parents worked in cultivation and on plantations. The children from Mon State were mostly from the Kayin ethnic group. The main reasons why they came to the orphanages were due to poverty and migration. Since Kayin State was located near the border region between Thailand and Myanmar, the migration of the children's parents had been one of the most significant factors driving the children into institutions up to the time of my research.

In Myanmar, year on year and up to the time of my study, the number of orphans and orphanages in non-government institutions had increased, especially in faith-based orphanages, and so the well-being of those under the control and supervision of these institutions had become more and more important. Though each institution supported the children's food, shelter, clothes, education and basic health care services requirements, the development and level of well-being that each child experienced could be different depending upon the level of support and supervision that existed in the different types of institutions.

In order to investigate the underlying situation of the children and how the institutions were coping in the community, major cross-sectional surveys were conducted in Yangon (the capital city of Myanmar), Mandalay (the second largest city in Myanmar) and Taung Soon (located in Mon State). In Yangon Division, surveys were conducted in three church-based orphanages and two monastery-based orphanages out of a total of 45 orphanages. In Mandalay, surveys were conducted on one church-based orphanage and four monastery-based orphanages. In Mon State,

surveys were conducted in two monastery-based orphanages out of a total of five. In Yangon and Mandalay, a total of 180 children per city acted as respondents, while in Taung Soon, 90 children were questioned.

The major findings of the surveys were as follows:

1. Almost all of the institutions had the same structures in terms of material well-being, because the institutions provided the same number of books and stationary; numbers which were not really sufficient.

2. Documentation and records regarding the children profiles, including their health history and birth certificates, were rarely stored or available.

3. The ages of the orphans were not reliable and accurate. The organizations themselves could not provide any birth certificates, nor exact birth dates. This was one of the problems that could be found in a developing country like Myanmar.

4. They had almost the same dietary intake structures in all the institutions, and the portions of food they obtained were difficult to measure.

5. No children had died from malnourishment.

6. The school enrolment percentage was very high, because almost all of the children within each institution were enrolled in monastic or government schools.

1.3 Objectives of the Study

The general objectives of this research were to contribute quantitatively to the understanding of the nature of orphans' well-being in general, and to recommend management changes that would most efficiently contribute to increasing their well-being.

More specifically, the key objectives of the study were:

1. To find the most useful, relevant and applicable approaches for measuring the well-being of orphans in Myanmar, and from a strong theoretical and empirical point of view.
2. To explore the underlying theories that did not fit with the real world situation, and to state the significant differences between the real world situation and the theories, and
3. To provide a set of the most effective domains and indicators, and to build an orphan well-being index which best fitted the theories applicable to the situation in Myanmar.

1.4 Research questions or statement of hypothesis

The hypothesis statements or research questions are as follow.

1. Why Myanmar needed to be study about wellbeing of orphans in these days?
2. Does Myanmar need separate theory of wellbeing of children?
3. Does Myanmar need separate methods of measuring wellbeing?
4. By building wellbeing index, what kinds of policy recommendations are expected to be contributed for which sectors?

1.5 Scope of the Study

The scope of the study was mainly emphasized on the underlying situations of all of the orphanages/institutions within country. Especially faith-based institutions were examined as the most powerful groups which are running orphanages country as a whole and finally theory thesis was conducted.

1.6 Organization of the Study

This study is comprised of the following chapters:

Chapter 1 is an introduction of the study and consists of the rationale, a statement of the problem, a description of the significance of the problem, the objectives of the study, the scope of the study and the organization of the study.

Chapter 2 presents the main theoretical foundations of the study. The first part of the chapter will outline the fundamental and common indicators used, and their respective measurements of child well-being, including the theoretical considerations when constructing the indicators and measurement models.

Chapter 3 contains a review of the literature related to the study. This chapter will present the general theories on welfare, the theories of poverty, gross national happiness index (GNH) and also child welfare theories and conceptualization

Chapter 4 is divided into two parts, with the empirical findings and extensive literature on child well-being in industrialized and developing countries being discussed in separate sections. In this chapter, the two different trends of studies that focus on child well being will also be discussed.

Chapter 5 presents an orphan well-being index for Myanmar, by providing the most relevant and reliable indicators used to define the domains of well-being, and the arguments as to why some theories and indicators do not fit with the situation in Myanmar.

Chapter 6 consists of a summary of the study, the recommendations, the limitations of the study and suggestions for further study.