

Thesis for the Degree of Master of Education

Teachers' Pedagogical Content Knowledge of Early Social Studies in Myanmar



by

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February 2015

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A thesis submitted in partial fulfillment of the requirement
for the degree of

Master of Education

in Department of Early Childhood Education ,
The Graduate School,
Pukyong National University

February, 2015

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February 27, 2015

Acknowledgement

First and foremost, I would like to express the deepest appreciation to my supervisor professor Kyeon-Hwa Lee. Without her guidance, encouragement and patient supports, this dissertations would not have been possible. Continuously, I would like to present my utmost gratitude to professor Yeon-Hee Kwon and Professor Hee -Yeon Lee for their useful comments, kind advices and understanding spirit during my thesis presentation.

Further more, I would like to thank my uncle Ashinpandicca, who is a mentor of Dhamayana organization and Pyi Daw Oo Youth Development Academy. My dream would not have been came true without his guidance and encouragement. And I would like to say thank you so much again for forcing me to be alert and strong.

I also would like to express my sincere thank to the participants in my research, who have willingly shared their precious time during the process of interview. I also would like to thank my seniors and colleagues in the Department of Early Childhood Education for their useful comments and kind encouragements before and during my process of thesis preparation.

Last but not least, my thankfulness to my parents in Myanmar and my adoptive parents in Korea for their loves,

believes, encouragements, financial and moral supports.

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February 2015



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국문 초록

본 연구는 미얀마의 유아교사들이 가지고 있는 유아 사회교육에 대한 교수내용지식(PCK)을 탐색함으로써, 미얀마의 유아사회교육에 대해 이해하고 나아가 교육실천적 시사점을 얻는데 목적을 두었다. 연구문제는 1) 미얀마 유아교사들이 가지고 있는 사회교육의 목적 및 목표에 대한 교수내용지식은 어떠한가? 2) 미얀마 유아교사들이 가지고 있는 사회교육의 내용에 대한 교수내용지식은 어떠한가? 이었다. 교사들의 교수내용지식을 수집하기 위하여, 미얀마의 양곤 지역 등에 소재하는 19개 유치원에 근무하고 있는 24명의 유아교사들을 대상으로 개별 및 집단면담을 실시하였으며, 면담자료의 전사와 코딩, 범주화 및 주제화 단계를 거치면서 자료를 질적 분석 하였다.

연구결과, 유아교사들의 교수내용지식은 3가지 차원, 즉 자신, 사회, 자연이라는 3차원에 따라 유아사회교육의 목적 및 목표, 그리고 교육내용이 범주화 되었다. 즉 미얀마의 유아사회교육의 목적은 1) 선한 사람 되기 2) 평화로운 사회를 만들기 3) 자연을 존중하기로 범주화 되었고, '선한 사람 되기'의 목적에 따라서는 종교적인 인격 가지기, 자기 단련하기, 자신감 가지기의 목표가 도출되었으며, '평화로운 사회를 만들기'의 목적을 위해 다른 사람들과 사이좋게 지내기, 미래 사회의 훌륭한 시민 되기, 다양성을 존중하기의 목표가 나타났으며, '자연을 존중하기'를 위한 목적은 생태적 지속가능성을 위한 기본적인 이해를 갖기의 목표가 해당되는 것으로 분석되었다. 그리고 도덕성, 보살핌, 자연에 대한 사랑 등이 각각의 목적 및 목표에 해당되는 교육내용으로 추출되었다.

교사들의 교수내용지식에 근거하여 살펴본 미얀마의 유아사회교육은 종교성, 다양성, 생태성이라는 측면을 강조하는 것으로 그 특성이 나타났으며, 이러한 결과를 바탕으로 연구자는 미얀마의 국가수준 유아사회교육과정 및 관련 정책에 주는 시사점과 후속 연구를 위한 방법론적 보완의 필요성을 기술하였다.

I . Introduction

1. Objective

Children are whole beings and they cannot be divided into parts for physical, intellectual, social, or emotional growth. At birth, young children begin the exploration of their social world. As infants, toddlers, preschoolers, and young school-ages, they interact with people and the environment to learn about the world and their place in it. Gradually they become community members and acquire the skills to be effective citizens in a democratic society. Using the process of social studies, teachers facilitate the acquisition of the tools and concepts appropriate for learning the social studies that will serve young children lifelong (Mindes, 2005).

The National Council for Social Studies (NCSS, 2010) in USA defines social studies as '...the integrated study of the social sciences and humanities to promote civic competence...' The primary purpose of social studies content is to help young children develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.

Additionally, the revised standards (NCSS, 2010) retain the organizing principle of 10 social studies themes; 1. Culture; 2.

Time, Continuity, and Change; 3. People, Places, and Environments; 4. Individual Development and Identity; 5. Individuals, Groups, and Institutions; 6. Power, Authority, and Governance; 7. Production, Distribution, and Consumption; 8. Science, Technology, and Society; 9. Global Connections; and 10. Civic Ideals and Practices.

An important part of social studies, even for young children, is an emphasis on social responsibility and civic engagement in a democratic society. Such focus ensures that young citizens learn to appreciate their responsibilities for citizenship (Mindes, 2006). Social studies as content and process is a vibrant and vital part of early childhood curricula and it will be on the development of effective, efficient, ethical children who will approach their world non-simplistically and thoughtfully.

Education plays a crucial role in developing citizenship skills and disposition (Althof & Berkowitz, 2006; Leenders, Veugelers & De Kat, 2008) and teachers play a significant role in planning, implementing, and evaluating the curriculum for their students. With the help of good teachers, children will not only absorb the content that focuses on citizenship education in all its permutations, but also learn how to learn and consider multiple perspectives. Progressive educators such as John Dewey in the 1930s encouraged teachers to use social studies as the foundation for activity-based learning built on children's interests. Dewey (1996) maintained that learning involves firsthand experience and draws upon many instructional resources beyond the textbook. He advocated child learning and teaching activities that begin with the familiar experiences of daily life.

On the other hand, Myanmar Policy for Early Childhood Care and

Development (ECCD) presents major national initiative for child and family development. The first Five Year ECCD Strategic Plan, 2014-2018 is in progress and to achieve the main goals of the ECCD policy, the following objectives such as 1) improving birth outcomes and ensure mothers are medically attended and have safe deliveries, and newborns who are well nurtured, promptly registered, healthy, immunized, breast-fed, and well nourished and developed. 2) Improving and maintaining essential parenting skills and ensure children develop well, receive preventive and basic health and nutrition care, are up-to-date in their immunizations, breast-feed exclusively for 6 months, receive balanced complementary feeding, are safe and protected, and have hygienic homes and child care centers. 3) Improving the development and status of children 0 to 5 years with developmental delays, malnutrition, chronic illness, disabilities and atypical behaviors, with a special focus on achieving the full acceptance and inclusion of children with special needs. 4) Improving the development of children from 3 to 4 years of age and ensure the full participation of parents in their education and development in order to prepare all children for achieving success in inclusive primary school. 5) Transition children and parents from home and preschool to inclusive primary school effectively, ensure parents participated in primary school management and oversight, and improve children's achievement in primary school, including securing age-appropriate enrolment, reducing grade repetition and attrition rates, improving basic literacy and numeracy skills in the mother tongue and attaining universal primary school completion. 6) Ensuring full rights for all children with special needs, prevent the

institutionalization of special needs children, achieve full preschool and primary school inclusion, and reduce the incidence of stigma and discrimination, child abuse, neglect and exploitation. 7) Improving continuously the knowledge and abilities of ECCD professionals, para-professionals and volunteers in governmental, non-governmental faith-based and community-based organizations, and provide career ladders, certification and regular re-certification, especially for professionals who play leadership, training and supervisory roles. 8) Ensuring all major ECCD services and systems are high in quality and fully accountable, supervise and monitor their personnel, and provided annual reports on service inputs, outputs and outcomes. 9) Ensuring national, regional/state, district, township and community leaders understand the importance of ECCD services and parents are aware of their critical role in implementing the ECCD Policy and in improving the foundational development of their children, from birth to 8 years of age. 10) Implementing the ECCD Policy thoroughly through establishing the National ECCD Committee, the National ECCD Policy Implementation Institute and a decentralized system for policy implementation, coordination, planning, budgeting, accountability and reporting at all levels will be attained (Myanmar Policy for ECCD, 2012, in press).

To achieve the upper objectives, the following strategies such as Preschool education for children, 3 to 4 years: Implement and expand high-quality, culturally and linguistically - appropriate and inclusive preschool education, continuing parent education and involvement and related early childhood services, and conduct awareness raising workshops from community to national levels

regarding the importance of preschool education will be included.

As mentioned above, the main purposes of the preschool curriculum in Myanmar are achieving development such as physical, intellectual, moral, spiritual, emotional, socialization and aesthetic enjoying corresponding to children's age, possessing more healthier lives with both physically and mentally and achieving basic attitude to become patriotic future citizens beginning from the exploring of their environment and loving their ethnic groups. However, despite the curriculum described to emphasize moral, spiritual, emotional, socialization and achieving basic attitude to become patriotic future citizens and National Educational Policy which is now in its process to achieve culturally and linguistically appropriate and inclusive preschool education, advanced studies are lacking in Myanmar.

Young children take on the values and attitudes of those close to them. Because they love their parents and need their parents to love and care for them, young children want to be like their families in every way (Bandura, 1997; Nucci, 2001). Within the family children learn the shoulds and should nots of social behaviors. They model the norms of the culture and their family. They learn the social conventions of how to address elders, what fork to use when, what is sanctioned, and what is not. But families also model moral behaviors of honesty, hard work, self-discipline, responsibility, and dependability (Prencipe & Helwig, 2002). Families are not the only significant group in young children's lives, however; teachers are very important to young children. All teachers should try to understand their own attitudes and value systems and learn the origin and meaning of the attitudes and

values of children from differing cultures, racial and ethnic groups. Teachers' values and attitudes and values may affect how they interact with children. Children hold their teachers in high regard and have strong emotional ties to them. Because the teacher is an authority figure-one who cares for, protects, and loves them-they are likely to model the teacher's attitudes and values (DeRoach, 2001).

According to Katz (1984) and Powell (1986), not only preschool teachers play very important role in early childhood education but also influence on decision making upon child development programs. They also play various roles such as professors, researchers and mothers for promoting developments of children. Teachers make pedagogical decisions about instruction and learning based on what they believe to be the purpose(s) of teaching, what content(s)-knowledge, attitudes, and skills-they believe students should learn, and what activities and teaching materials are available.

Additionally, teachers' pedagogical content knowledge PCK is very important and Shulman introduced PCK as a specific category of knowledge "which goes beyond knowledge of subject matter to the dimension of subject matter knowledge for teaching" (Shulman, 1986, p. 9). The term of pedagogical content knowledge (PCK) was initially suggested by Shulman (1987). Pedagogical knowledge means the "how" of teaching, generally acquired through education coursework and personal experiences. Content knowledge, on the other hand, is the "what" of teaching. Shulman (1987) believed that teacher education programs should combine the two knowledge fields that include pedagogical knowledge and content knowledge,

among other categories (Hlas & Hilderbrandt, 2010).

Depending on the types of teachers' conceptions of early social studies, theme(s), objective(s), content(s) and providing activities of early social studies are inevitably different. Considering teachers' PCK in early social studies, particularly in exploring teachers' knowledge about the goals, objectives and contents of early social studies, will be useful in understanding the current status of early social studies in Myanmar and finding out other pedagogical issues.

2. Research Problems

The purpose of the research is to identify early social study of Myanmar by investigating Myanmar early childhood teachers' PCK about the goals, objectives and contents of early social studies and then to explore pedagogical implications of early social studies in Myanmar.

The research questions were as follows:

- (1) What are the goals and objectives of early social studies according to Myanmar preschool teachers' PCK ?
- (2) What are the contents of early social studies according to Myanmar preschool teachers' PCK?

II . Literature Review

1. Social and cultural understanding of Myanmar

The Republic of the Union of Myanmar is one of the largest countries in South East Asia with an area of 676,578 sq. km and has a diverse natural environment, including coastal areas, dry plains, and forest, hill and mountain regions (MDEF & UNICEF, 2012). In the west of the country is India and Bangladesh, and to the north east lies China. To the east of Myanmar lies Laos and to the south-east is Thailand. Myanmar is comprised of seven states and seven regions and the total population is about 59 million. In 2007 it was estimated that there were 6.6 million aged under-5 children, about 11.7 percent of the total population (MOH, WHO & UNICEF, 2010). Generally it can be said that there are 135 races in Myanmar and there are more than 100 languages. The majority in Bamar, estimated are free to follow whatever faith and religion they wish. There are 89.4% who follows Buddhism, 4.9% Christian, 3.9% Islam, 0.5% Hinduism and there about 1.2% who worships the Nats (deities) (Thein Lwin, 2012).

Culture is about people and it is about their beliefs and customs and the way people behave. Importantly, it is about the beliefs people have about themselves, both as individuals and as a community. It is also about people's beliefs about others. Myanmar is a multi ethnic country with a long history of civil war. It is

fundamental to understand Myanmar's Cultures to understand the importance of such cultural complexity and most importantly the great ethnic diversity of Myanmar. "Burmese" is a common term to all people in Myanmar but each ethnicity preserves their own cultural identity, such as Karen, Kachin, Shan, or Mon, etc.

Linguistics have identified 110 distinct ethno linguistic groups, and the government recognizes 135 ethnic groups. The Burmese account for about 68 percent of the population. Other major ethnic groups include the Shan (about four million), Karen (about three million), Rakhine (about two millions), Dhanu (less than one million), Chin (over one million), Wa (about one million), Mon (about one million), Indians and Bengalis (about one million), Jingpho (about less than one million), and Palaung (less than one million). Religion and faith are core aspects of daily life in Myanmar. The Buddhist community dominates the general population although other faiths also have long histories in Myanmar. A large majority of people practices Buddhist traditions at home. Respecting adults or parents is a common attitude of each individual. Moreover, preserving the principle of Buddhism is also important to each individual. Forgiveness is a core concept and perhaps the best quality of Buddhist Burmese.

The Buddhist community's emphasis on forgiveness and caring for each other in the family and community at large dominate Myanmar's society. People live in a collective culture at home with parents who hold great power in family. In comparison, individual rights and choice are core cultural elements. There is an unfamiliar culture of 'complaint and disagreement' on issues that impact on both the individual and family matters. This is a large

cultural shift for people from Myanmar.

Although personal issues are regarded as a private matter the family has a role in influencing important life decisions if a person is not married or lives in their parents' home. Serving and caring for parents is regarded as good practice and gains an individual merit from a spiritual perspective. Relations between parents and children are exceptionally approved of and indeed expected in the community and families. Family cohesion is reflected in shared cooking and eating during festivals. People will commonly gather at the parents' house to eat and cook for several days over a major festival. Young people and children are expected to obey their parents and elder siblings and freedom of expression is not widely practiced at home. Older people always play a significant role in decisions making.

On the other hand, "Monks" also play the significant role in Myanmar. The monks' philosophy is reflected in their approaches to teach young children Dhamma. So Yin Kyae Lein Mar courses were established by the monks for young children. The main purpose of the Yin Kyae Lein Mar course is to create a good environment for young people so that they will want to do similar good deeds in return. According to the interview with a monk, "Buddhist children should start learning the Dhamma and practise meditation from a young age so that they would have more opportunity to practise it before it is too late." During that interview, he explained why meditation was helpful to their mind development as follows: "The purpose of meditation is to know oneself, one's own mind, and one's role. Ask yourself what you are. If the answer is we are human beings, we must live as human

being. Knowing our role helps us behave accordingly in the family and society (Mee Mee Zaw, 2010).

The monks also teach young attendees decent social manners and table manners during the course. This is to prepare them for social encounters with diverse people in the near future. The courses included some daily Buddhist activities, such as how to pay obeisance in a proper way to the Buddha and the sangha (Buddhist monks), and offering alms to monks on the morning alms rounds. This is to make the youth familiar with the traditional daily practices of Buddhists. Children are also taught disciplines, norms in social settings and how to solve problems related to relationships in order to live in harmony with others in family and society.

In Myanmar, children are taught with the expectation of higher education and better moral education. Parents decide to let their children go to school not only to get basic knowledge, which can help them to overcome successfully when they grow up, but also to know religion; to have a strong religious personality of their own, from their pre-primary age. Most of the preschools, which are attached with primary schools under ministries of education, preschoolers are started their daily schedule with reciting Dharma songs, poems and they even have to meditate at least ten minutes. On the other hand church based preschools run their schedule very similar with it. Most of the Christian teachers can play guitar well and they start their daily schedule with singing songs and poems which were related to daily habits, moral education and from bible.

Traditionally children and their education are highly valued in

Myanmar. Day-care activities for children in Myanmar began in 1949, with the first syllabus for preschool issued in 1977. The current preschool curriculum was issued by the Department of Social Welfare in 2007, along with a teachers guide. These set objectives, among others, of attaining proper development of good character such as physical, intellectual, moral, spiritual, emotional, socialization and aesthetic enjoying corresponding to children age.

Until the 1997/1998 academic year, there were five teacher-training colleges and 14 teacher-training schools under the Department of Educational Planning and Training. There were also two institutes of education, one under the Department of Higher Education and the other under the Civil Service Selection and Training Board. Teacher-training schools were responsible for the training of primary school teachers (one-year programme leading to the Certificate in Education), while teacher-training colleges were responsible for the training of lower secondary/middle school teachers (two-year programme leading to the Diploma in Education). Institutes of education were responsible for the training of upper secondary/high school teachers (three to four-year programmes leading to the bachelor of education degree). However, there is no government owned university or college for training preschool teachers yet.

For children aged between 3 to 5, pre primary development programs are carried out by Ministry of Education, Ministry of Social Welfare, Rehabilitation and Resettlement and other voluntary services. Non Government Organizations in Myanmar are now carrying out programs in their own way for the development of the children and a teacher training course for pre primary schools

conducted by government or NGO, the training period is more or less the same, 4 to 5 weeks. Therefore, a national pre-service training system is needed and will be designed and developed. A High-Level Steering Committee for ECCD Training will be established to guide this planning process in collaboration with the MoE, DSW, MoH, Colleges of Education and the Institutes of Education.

2. Early childhood education in Myanmar

Education is the unfolding of a child's ability to move, think, feel and interact with people and objects in their environment. The concept of the "whole child" provides a framework for developing guidelines for programmes of child development in Myanmar. One of the four Social Objectives of the Republic of the Union of Myanmar is to "Uplift the Health, Fitness and Education Standards of the Entire Nation." To achieve this objective, an importance factor is to achieve the all-round development of children younger than age 5 years. Regarding the Education for All (EFA) goals, Early Childhood Care and Education (ECCE) is fundamental, being the first step to the Education for All (EFA) as well as critical to achieving the Millennium Development Goals of Universal Primary Education and gender equality in education by 2015 (EFA, 2007)¹.

1) The Education for All (EFA) National Plan of Action sets an overall target of 25 per cent by 2015, which is likely to be achieved. In 2011, 258,235 children aged 3-5(109,743 males, 95,006 females) were attending ECD programmes based on Government statistics and information provided by 12 ECD partner organizations.

2.1 Early Childhood Care and Development (ECCD)

In Myanmar, it will ensure that all parents and their children from birth to 8 years of age will be able to access and participate in high-quality, comprehensive, culturally and linguistically-appropriate and cost-effective Early Childhood Care and Development (ECCD) services.

ECCD plays a foundational role in ensuring Myanmar's children will be healthy, well nourished, well developed and capable of achieving success in school and life. Holistic child development activities help children develop in a balanced manner in all areas: perceptual, language, cognitive, physical, social and emotional development, including the ability to self-regulate. The following are the main goals of ECCD policy which will help to achieve rapid social and economic development in Myanmar.

1) Ensure all children, parents and care-givers will receive high quality, culturally and linguistically-appropriate, accessible equitable ECCD services, including preconception and antenatal education and care; integrated and multisector parent education and early childhood care and development services with health, nutrition and sanitation; early childhood intervention for children and early primary education that is developmental appropriate and includes parent and community involvement; and pre-and in-service training for professionals and others who contribute to providing ECCD services; 2) Link equitable, effective, accountable and high-quality ECCD services with other national children's policies, plans and laws and international conventions, including the

Convention on the Rights of the Child; 3) Establish effective pre and in-service training that will help ensure the provision of high-quality services; 4) Promote multi-sectoral coordination and networking among governmental, non-governmental, faith-based and community-based organizations, professional associations, foundations, higher education institutions, private sector groups and international development partner; 5) Build a greater awareness at all levels of the importance of using comprehensive ECCD services, from preconception to age eight with a focus on reaching parents, teachers, communities, townships, districts, regions/states and central decision makers; and 6) Ensure that all children of Myanmar will have a good foundation for achieving their full potential in order to become productive citizens; contribute to ending the cycle of poverty; improve rural development; achieve expanded sustainable and inclusive national growth; increase national productivity and competitiveness; and contribute to democratic governance.

Although ECCD guidelines for preschool education have been developed in 2010 but are still awaiting approval. On the other hand, The Thirty Years (2001-2031) Long-Term Basic Education Plan is also focusing on 1) Emergency of an education system for modernization and development, 2) Completion of basic education by all citizens, 3) Improvement of the quality of basic education, 4) opportunity for pre-vocational education at all levels of basic education, 5) providing all-round developed citizens, 6) expansion of non formal education, 7) development of educational research. etc. Lastly, the Rural Development and Poverty Alleviation Plan 2011-2015 has been developed, although it is unclear how much is

being allocated in terms of resources for the Plan.

On the other hand, preschool teachers' education in Myanmar is very limited. For many training participants, it is not easy because there is a lot to learn in a short amount of time. However the training course consists of one month attendance, child laws and basic teaching lessons. Teaching lessons include why observation is important for children? Why early years are important for children? The importance of traditional games and there is no development without playing, story telling, setting up the classroom corners, making lesson plans, Student's evaluation and assessing student's knowledge before and after field trip and working together with children, etc.

Training Limitations constrain teachers' understanding of other teaching methods. Reinforcing cultural and social norms for the students but further limiting student development. Nowadays, Myanmar Government is in the process of overcoming teacher Education deficiencies by improving the quality of teacher training.

2.2 Early childhood curriculum

In Myanmar, Children aged between 3-5 years usually have to go to preschools or nurseries for they are allowed to attend the primary schools only at the age of 5. In 1974-1975, a committee for drawing curriculum and syllabus for the pre-primary school was organized and the committee successfully drawn the syllabus in 1977. Moreover, when concerted efforts were put in to upgrade the educational level by the Minister of Education 1998-1999 academic year, preschool education was included partly. On June

1998, the Department of Social Welfare organized a committee again with the aim to upgrade its syllabus and to add more details so it can be used as a reference for everyone.

This syllabus was submitted at the Workshop for All Round Development of Children sponsored by International Business Centre IBC on February, 2000. The first proposition as framed was discussed and suggestions were made. The second draft was drawn after the eight meeting of the committee concerned. On April, 2001 the final draft was corrected and approved and submitted to the National Education Committee. The current preschool curriculum was issued by the Department of Social Welfare in 2007, along with a teachers' guide (DSW & MSWRR, 2007a).

Preschools can be established by DSW (Department of Social Welfare), attached to basic education primary schools, founded by national or international NGOs, or run by associations and individuals. Standards also are included for school buildings and furniture, daily programmes, teaching methods and working with children, discipline, keeping student records, and meeting with parents (DSW & MSWRR, 2007b).

The main purposes of the preschool curriculum are achieving development such as such physical, intellectual, moral, spiritual, emotional, socialization and aesthetic enjoying corresponding to children's age, possessing more healthier lives with both physically and mentally and achieving basic attitude to become patriotic future citizens beginning from the exploring of their environment and loving their ethnic groups.

According to the curriculum, following objectives are described for preschool children. physical development of the children:

development of basic language skills; acquisition of basic numerical skills; cultivation of good conduct and ability to show respect to elders; formation of habits for self-discipline; development of spirit of self-reliance and love of work; development of group and collective work habits; cultivation of sense of responsibility; development of creative ability; development of love of one's natural environment and people.

3. Early social studies

3.1 Social studies in early childhood curriculum

The primary purpose for the study of social studies content is "to help young people develop the ability to make informed and reasoned decisions for the public good as citizens in a culturally diverse, democratic society in an interdependent world. Social studies investigations promote "civic competence" and draw upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences" (NCSS, 1994, p.3).

The content of social studies emerge at the beginning of the twentieth century as a holistic approach to citizenship education. Policy makers at the time were concerned that large numbers of immigrants coming to the United States were not prepared to live in a democratic society. Schools were the best place to ensure that citizenship education began. Thus, historically, social studies

content met the educational needs of society for the preparation of citizens (Mindes, 2006).

Children are whole beings and they cannot be divided into parts for physical, intellectual, social, or emotional growth. At birth, young children begin the exploration of their social world. As infants, toddlers, preschoolers, and young school-ages, they interact with people and the environment to learn about the world and their place in it. Gradually they become community members and acquire the skills to be effective citizens in a democratic society. Using the process of social studies, teachers facilitate the acquisition of the tools and concepts appropriate for learning the social studies that will serve young children lifelong (Mindes, 2005).

The National Council for Social Studies (NCSS, 2010) in USA defines social studies as '...the integrated study of the social sciences and humanities to promote civic competence...' The primary purpose of social studies content is to help young children develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. Additionally, the revised standards (NCSS, 2010) retain the organizing principle of 10 social studies themes; 1. Culture; 2. Time, Continuity, and Change; 3. People, Places, and Environments; 4. Individual Development and Identity; 5. Individuals, Groups, and Institutions; 6. Power, Authority, and Governance; 7. Production, Distribution, and Consumption; 8. Science, Technology, and Society; 9. Global Connections; and 10. Civic Ideals and Practices.

In preschool years, the content focus of social studies relies on the concepts of self-understanding with activities to support the

development of self-control, feelings of confidence, etc. Children begin to modify their views of themselves-who they are in the social world. As they begin to learn about other families and cultures, they also learn to understand how others think and feel and they can take on perspectives from various vantage points.

An important part of social studies, even for young children, is an emphasis on social responsibility and civic engagement in a democratic society. Such focus ensures that young citizens learn to appreciate their responsibilities for citizenship (Mindes, 2006). Social studies as content and process is a vibrant and vital part of early childhood curricula and it will be on the development of effective, efficient, ethical children who will approach their world non-simplistically and thoughtfully. With the help of good teachers, children will not only absorb the content that focuses on citizenship education in all its permutations, but also learn how to learn and how to consider multiple perspectives. Progressive educators such as John Dewey in the 1930s encouraged teachers to use social studies as the foundation for activity-based learning built on children's interests. Dewey (1996) maintained that learning involves firsthand experience and draws upon many instructional resources beyond the textbook. He advocated child learning and teaching activities that begin with the familiar experiences of daily life.

The social studies curriculum was heavily influenced by knowledge of Jean Piaget, a Swiss psychologist, who had been exploring children's thought process since the early 1900s. He suggested that, as children mature, they pass through four stages of cognitive development: 1) the sensorimotor period, from birth

through age 2; 2) the pre-operational period, ages 2 through 7 or 8; 3) the concrete operational period, ages 8 to adolescence; and 4) formal thought, after adolescence. To progress through these stages requires mental activity and interaction with the social and physical environment. Another theorist, Lev Semenovich Vygotsky believed that a person's social and psychological world are connected and social experience is extremely important for cognitive growth. Piaget and Vygotsky both believed that learning is the result of firsthand experiences that stem from the child's environment. Both regarded play as a major educative activity; and both believe that social interaction with others, whether peers or adults, is critical for learning to take place (Glassman, 2001).

Young children begin, of course, to develop a social sense of self through family interactions beginning in infancy. This sense of self is often characterized as self-esteem or confidence in self that creates the foundation for learning. Contacts with peers, teachers, other center or school personnel, and parents of classmates influence this sense of self. Besides learning a sense of self, young children evolve in their perceptions of empathy; this is the capacity to see an issue or situation from an other's point of view.

Further more as young children engage with a more diverse repertoire of young children- children with disabilities, children from varying cultures, and children from various incomes- the development of peer mentoring skills and interaction skills will require greater intervention and consciousness on the part of teachers.

According to Piaget, children's learning of moral values involves maturation and interactions with others. Children's immature

cognitive development, or egocentric thought, limits their ability to see things from the perspective of others, and their dependence makes them feel obliged to comply with the demands of others. Moral development requires that children give up egocentric thought as well as their feeling of being obliged to obey adults or the will of others. Through social experiences, children are challenged to give up some of their egocentrism. Further, as children interact with peers, they find they must reciprocate, which facilitates an awareness of the internal states underlying the actions of others and contributes to the tendency to take other people's intentions into account.

In an early childhood program, children are not just preparing to become members of a democratic society but actually are citizens of a democracy (Dewey, 1966). As members of a democratic community, children develop a sense of shared concern, recognizing that their interests overlap with the interests of others and that their welfare is inextricably entwined with the welfare of others (Boyle-Baise, 2003).

III. Methodology

1. Participants

Twenty four teachers from 19 preschools in Myanmar participated in this research. The participants were informed about the purpose of the research and they agreed to sign in the consent form (refer to Appendix) for interview participation. At first, forty teachers agreed to sign in the consent form for interview participation. After listening interview records and translating from Myanmar to English language, inappropriate and very short answers for the questions from sixteen teachers were canceled to use in the research. The participants were teachers of private (private, faith-based, and community-based) or public (school-based) preschools from Yangon, Kalaw and Myaung Mya, in Myanmar.

Besides, teachers are from different ethnic groups and have different religious believes. Among 24 teachers, four teachers from Kayin ethnic group, thirteen teachers from Bamar ethnic group, two teachers from Danu ethnic group, one teacher from SHAN group, one teacher from Palaung group, two teachers from KACHIN group and one teacher from Handi group. Most of the teachers are using different languages and some teachers had difficulty answering the interview questions because their native language is not Myanmar. Moreover, teachers religious believes are also

different to each others and seventeen teachers believe in practical Buddhism and the rest seven teachers believe in Christianity. Teachers earned their bachelor degree and had at least three years of working experiences. All of the interviewed teachers had common age group, teaching students ages 3 and 4 years old.

Table 1. Participants

| No | Name ₂₎ | Experience | Ethnic | Religion | School Types | class | Interview dates |
|----|--------------------|------------|---------|----------|--------------|-------|-----------------|
| 1 | YLS | 23 years | Kayin | B | Pv | 3+,4+ | Feb 16, 2013 |
| 2 | KSO | 25 years | Bamar | B | Sch-b | 3+,4+ | Feb 19, 2013 |
| 3 | MHP | 11 years | Bamar | B | Sch-b | 3+,4+ | Feb 19, 2013 |
| 4 | NNY | 20 years | Dhanu | B | Pv | 3+,4+ | Feb 06, 2013 |
| 5 | NTG | 7 years | Shan | C | F-b | 3+,4+ | Feb 23, 2013 |
| 6 | NTBH | 6 years | Kayin | C | F-b | 3+,4+ | Feb 11, 2013 |
| 7 | MLO | 3 years | Palaung | C | Pv | 3+,4+ | Feb 08, 2013 |
| 8 | NTS | 3 years | Kayin | C | Pv | 3+,4+ | Feb 08, 2013 |
| 9 | LLS | 8 years | Dhanu | B | Pv | 3+,4+ | Feb 20, 2013 |
| 10 | ZNT | 3 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 11 | MLS | 6 years | Kayin | C | F-b | 3+,4+ | Feb 23, 2013 |
| 12 | TNLW | 4 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 13 | KKW | 4 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 14 | ACS | 3 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 15 | TDA | 6 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 16 | DM | 15 years | Kachin | C | F-b | 3+,4+ | Feb 27, 2013 |
| 17 | KT | 8 years | Bamar | B | Pv | 3+,4+ | Feb 05, 2013 |
| 18 | AAT | 5 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 19 | SSW | 5 years | Bamar | B | Com-b | 3+,4+ | Jan 26, 2013 |
| 20 | MTHO | 2 years | Bamar | B | Pv | 3+,4+ | Feb 09, 2013 |
| 21 | KTDZ | 7 years | Bamar | B | Pv | 3+,4+ | Feb 17, 2013 |
| 22 | SRML | 4 years | haindi | B | Pv | 3+,4+ | Feb 17, 2013 |
| 23 | DJ | 7 years | Kachin | C | F-b | 3+,4+ | Feb 18, 2013 |
| 24 | TTA | 19 years | Bamar | B | Pv | 3+,4+ | Feb 09, 2013 |

※ B=Buddhism, C=Christian, Pv=Private, Sch-b=School-based, F-b=Faith-based,

Com-b=Community-based.

2. Data Collection

The data collection period was from January 15, 2013 to February 27, 2013. The invitees were introduced to the background information and the purpose for the research. From January 15 to January 23, the meeting times with the preschool teachers were scheduled. As there were several groups of preschool teachers to interview, initially it was difficult to make a focus-group interview at the same time and at the same place. Therefore, small group and individual interviews were used to collect information for the study.

Consent forms were sent out on January 25th and February 1st. At first there were forty preschool teachers and the first group of teachers were from ten different community-based preschools in villages around Myaung Mya. The second group of teachers were from six different preschools in Yangon. Two teachers were from primary school-based preschool, eight teachers from church-based preschools and five teachers from private preschools. The third group of teachers were from three different preschools in Kalaw. Twelve teachers from two private preschools and three teachers from a faith-based preschool.

The researcher was informed that there was a workshop for ECCD teachers from various townships around Myaung Mya for three days and among those teachers, ten preschool teachers

2) Participants's real names were not applied in the research.

accepted to participate in the study. So the first interview was made in Myaung Mya and teachers were asked the following 4 questions on January 16. 1) What do you think are the most important reasons (goals and objectives) for teaching social studies to young children? 2) What are the important thin knowledge, skills and dispositions that children should learn through social studies? The second interview place was chosen in Kalaw, Southern Shan State of Myanmar. Three preschools are selected to send consent forms and all of the representatives of the schools were arranged to introduce each other at MP restaurant by having dinner together. Group interview and individual were made at each preschools respectively. Final interviews were made at six different preschools in Yangon, Myanmar. As teachers from Yangon had difficulties to meet a time, interviews were made at respective preschools with school representative teachers. To make data collections, more than two to three times of a visit is needed for each preschool.

3. Data Analysis

All of the participants are trying to answer my questions in Bamar language even though they have some difficulty to choose the vocabulary to use. All of the recording files were saved in a file after the interview and the recording files were transcribed and translated into English. After several times of reading, the statements were analyzed using thematic analysis with principles of content analysis (Mason, 2002; Weber, 1990).

First, the statements were identified from transcribed interview texts. A statement was operationally defined as one or sequence of sentences relating to three dimensions: goals, objectives and contents from research questions. After reading several times, the statements were categorized into similar categories in terms of their meaning and they are integrated into similar groups based on self, community and nature. Throughout the analysis process, repeated reading and categorizing results were done until reaching a consensus with an advisor.



IV. Results

Teachers can help children develop social perceptions, social skills, a sense of community and knowledge (Fromberg, 2002) and teachers should understand the multiple ways that children communicate with each other, their families, and with people around them. So it can be said that teachers' opinions upon early social studies also play an important role and there is a necessity to consider how do preschool teachers in Myanmar understand the goals and objectives of early social studies and what do they use as teaching methods or activities to reach their goals.

According to the curriculum which was published by Myanmar National Education Committee 2007, the primary purpose of the pre primary education is to develop children's physical, mental, social and psychological abilities in accordance with age, to have a sound mind in a sound body, to train them to love their environment and thereby to have a sense of love for both their nationalities and country. In terms of the interviews of Myanmar preschool teachers who are working both in public and private schools, the findings can be seen in Table 2.

Three kinds of dimension can be found in <table 2>: Self-based, Community-based and Nature-based. In terms of Self-based dimension, one of the primary goals of early social studies in Myanmar is 'Becoming a good person', and 'To have religious personality' and 'To have self-discipline' are objectives in order to reach that goal. To achieve that kinds of objectives, contents which should contain are morality, obedience, trusts, self-awareness,

merit, daily habits and self control, etc. Another primary goal regarding the community-based dimension is 'Building a peaceful society'. 'To develop good relationships with others,' 'To become a good citizen' and 'To respect diversity' are included as objectives to accomplish the goal. Moreover, caring, sympathy, respect, sharing, interpersonal skills, social rules, problem solving, cultural understandings and acceptability are included as the contents. Finally, in terms of Nature-based dimension, 'Appreciating natural properties' is a primary goal and it's objective is 'to develop basic understanding dealing with ecological sustainability' and such as loving nature, ecology, sustain-ability and environmental observations are included as contents in the goal.

Table 2. Goals, Objectives and Contents of Early Social Studies in Myanmar

| Dimension | Goals | Objectives | Contents |
|-----------------|--------------------------------|---|--|
| Self-based | 1. Becoming a good person | 1.1 To have religious personality 1.2 To have self-discipline 1.3 To have self-confidence | · morality · obedience · trustworthiness · self-awareness · merit · daily habit · self control |
| Community-based | 2. Building a peaceful society | 2.1 To develop good relationships with others 2.2 To become a good future citizen | · caring · sympathy · respect · sharing · interpersonal |

| | | | |
|--------------|------------------------------------|--|---|
| | | 2.3 To respect diversity | skills <ul style="list-style-type: none"> · social rules · problem-solving skills · respect diversity · cultural understanding · acceptability |
| Nature-based | 3. Appreciating natural properties | 3.1. To develop basic understanding dealing with ecological sustainability | <ul style="list-style-type: none"> · loving nature · ecology · sustainability · environmental observations |

1. Self-based Early Social Studies in Myanmar : Toward becoming a good person

According to the interview results, becoming a good person can be said as goal of Early Social Studies in Myanmar form the dimension of self-based goal. Myanmar teachers think it is very important for children to become good persons of selves. And teachers also believe that having religious personality, having self-discipline and having self-confidence can accomplish to become a good person.

1.1 To have religious personality

To have religious personality is one of the objectives to fulfill the main goal: to become a good person. Children who know how to show respects for elderly people especially monks, parents and teachers can be said that they have religious personality-a largely accepted Myanmar tradition. In Myanmar, children are taught with the expectation of higher education and better moral education. Parents decide to let their children go to school not only to get basic knowledge but also to know their religion; to have a strong religious personality of their own, from their pre-primary age.

The Buddhist religion teaches individuals to be gentle, kind, generous and other moral virtues. These are generally passed on to the children through the good examples set by adults, through poems and stories. Have you ever heard about the story of twin parrots? I think it is the good example of the importance of the social world they are dealing with (K.S.O, Feb 19 2013).

At a young age, children can be seen following their grandmothers whenever they go to monasteries and they play around them in a quiet way, sometimes listening to the stories of Buddha by a monk. Nowadays children do not know how to use suitable words to adults especially for monks. From the religious point of view, the basic practical knowledge are needed for children from the religious point of view (N.N.Y, Feb 20 2013).

Nowadays parents have to work outside and they do not have enough time for their children to explain patiently about the

religion, so in preschools it will be more effective if the teachers do activities dealing with their own religion for children basic understanding on it (TTL, 19 Feb 2013).

1.2 To have self-discipline

Another objective for becoming a good person is 'To Have Self-Discipline'. Self-discipline is the voluntary control of one's behavior (Calkins & Williford, 2009). Children who regulate their own behavior judge what is right and what is wrong based on reasoning, concern for others, and an understanding of acceptable and unacceptable conduct. They do not rely on someone else to make them do the right thing or forbid them from behaving inappropriate manners. Instead they consider other people's needs and feelings while simultaneously adapting their actions to fit the rules of society. Consequently, children carry out positive social interactions and implement constructive social plans without having to be told they must (Rose-Krasnor & Deham, 2009).

Most of the teachers participated in the research also indicated developing daily habits, and having self-control as the sub-objectives under the title of having self discipline. Here are some quotes from teachers:

To know they should only tell truth and it is better to say nothing than a lie or some harmful words to others (NTBH, Feb 20 2013)

In the process of this study children will get self-control (YLS, Feb 17 2013)

To distinguish what is right or wrong by the children themselves
(NTG, Feb 20 2013)

The notion of self-discipline is a major tenet of practical Buddhism which takes into account cause and effect: good deeds will result in rewards, bad deeds in punishment. As human being a man is very likely to choose a line of action that he has followed before, but with training and discipline in the mind can be made less wavering and more stable. It is for this purpose that a system of mind control and self-mastery is laid down. Besides most of the teachers, whatever they are Buddhist or not, teach children to have healthy mind by singing poems or telling short stories.

1.3 To have self-confidence

. Another objective for students to become a good person is to have self-confidence. Being raised to have respect for elders and maintain humility, Myanmar children are believed to have less confidence compared to children of western countries. When Myanmar preschool teachers were asked, they said that having self-confidence is also important for the children's lives in a social world. Here are some quotes from the teachers on this matter:

If I review the past 12 years of my service with children I found some developments in the teaching trend. Awarding prizes at the education competitions clearly affect the child to be more comfortable with the exposure to the audience, whereas when we

were young we were reluctant to even though we know the answers very well. Having confidence is also important I think (KSO, Feb 19 2013)

Children should be polite and have confidence when they have to talk in front of people, and it will encourage them to have good habits such as starting conversation and dealing with others from staying alone (MLO, Feb 8 2013)

We intend to become a person who has fully confidence of self and to become a well social member in a society (NTS, Feb 8 2013)

For children, to get involved in the learning environment it is imperative she get some motivation. The social study will provide that motivation she will begin to feel more comfortable and have self confidence in that environment (YLS, Feb 17 2013)

To be brave and have self-confidence when they are dealing with others (SS, Feb 23 2013).

2. Community-based Early Social Studies in Myanmar:

Toward building a peaceful society

As shown in the <table 2>, 'Building a peaceful society' can be said as a community-based goal of Early Social Studies in Myanmar. 'To develop good relationships with others', 'To become a good future citizenship' and 'To respect diversity' are said as objectives to reach the goal. Contents such as 'caring', 'sympathy',

'respect', 'sharing', 'interpersonal skills', 'adherence to social rules', 'problem solving skills' and 'culture understanding and acceptability' are included. They are very closed to the emphasizes of western proponents such as responsibility and community involvement (Veugelers & De Kat, 2003), caring (Noddings, 2005; Sehr, 1997), tolerance and respect for others (Colby et al., 2003; Print 1996), appreciating differences (Veugelers, 2007), hope, self-respect, trust, honesty and decency (White, 1996). Teaching values and respect within early childhood program, children, in turn, are able to respect others, both those who are similar to themselves and the group. Children are expected and taught to assume responsibility for themselves and participate to the fullest extent possible in the working of the group (Mindes, 2006).

2.1 To develop good relationships with others

At birth, young children begin the exploration of their social world. As infants, toddlers, and preschoolers, they interact with people and the environment to learn about the world and their place in it. Gradually they become community members and acquire the skills to be effective citizens in a democratic society (Mindes, 2006). For children, one of the most important tasks and valued accomplishments of childhood is the establishment of friendships and an acceptance among peers that free children up to be themselves (Caspi & Shiner, 2006).

The ability to make and keep friends is a key measurement of social development (Fabes et al., 2008). Friends offer unique opportunities for children to develop their social competence

(Howes, 2009). Friendships support the development of prosocial skills, such as cooperation and altruism (Seban, 2003). Children are more likely to behave in positive manner when in the company of friends (Simpkins & Parke, 2002). With friends, children demonstrate higher levels of emotional competence (Rubin, Bukowski & Parker, 2006). Friendships also provide a place for children to practice their social problem-solving skills, including communicating, managing conflict, creating and maintaining trust, and establishing intimacy. Friends practice sharing feelings, disputes, and resolving moral dilemmas, such as whether or not to share a toy with another child (Howes, 2009).

Research shows that even one friend is better than no friend. Without a best friend, children are likely to be victimized and lonely (Brendgen, Vitaro & Bukowski, 2000). Children who do not have friends miss the opportunity to practice the important social skills necessary for maintaining social attachments through life. Moreover, children are involved in multiple types of relationships: with parents, teachers, siblings, and peers. Each relationship will differ with regards to quality, status children occupy in the group (popularity, leader, follower, etc.), and degree of self-efficacy (Rose- Karasnor & Deham, 2009).

The first objective for the community-based goal: 'Building peaceful society' is 'To develop good relationships with others' and almost every teachers said that point when they were interviewed. Teachers emphasized on sharing, caring each other and sympathizing each other. Followings are the comments from the interviews which are related to the objective and contents of the study.

In our life as buddhists, feeling sympathy for others is also contained in our daily list of doing good things. I usually tell the story 'A Boy and Ants' to the children. In that story, the boy was eating rice and he spilled some of his rice to the floor. Very soon some ants came crawling by and started carrying away the rice. Here the children are asked to described what will happen if food is spilled. They answered ants will appear. It is pointed out that there is a chance that the ants might be stepped on to kill them. So children are reminded not to spill food when they are eating. And they are also reminded that killing the others with intended or even it was happened accidently it is not good. So their daily behavior lesson is focused and at the same time they feel compassion for others is emphasized (KSO, Feb 19 2013)

To create positive relationships with friends and to understand physical aggressiveness such as biting and kicking, we try to understand how this can cause negetivity (NTBH, Feb 23 2013)

It is important for children to have close friends. Close friends are necessary for their whole lives (MLS, Feb 20 2013).

Intend to become a person who can think about others without discrimination and to feel sympathy for others. Even animal help each other when they are facing with danger. So people should care and help mutually... by telling stories like this Children have a sense of caring others (NTS, Feb 8 2013)

I think social dealing is very important in a child live. Even though he gets high marks in the subjects he was taught in school

he need to learn how to deal with others to become a successful person in his lief. Social study is the subject we should not skip to receive the basic knowledge and practice of how to deal with other person from childhood" (TDA, Jan 26 2013)

To reach the objective 'To develop good relationship with others,' contents which should be included are 'understanding relationships in society', 'knowing how to care each other' and 'having sympathy on each other, respect to others, how to share things, feelings and ideas, how to behave politely'. Myanmar teachers answered as follows:

When they are learning about alphabet 'B', it is related to the title 'Bee' and by exploring about it they can receive informations that even animals do not live alone and they are social group of insects, they live together, work together and make honey. Sometimes they are taken outdoors to view a beehive and I took some honey for them to taste to be more interested on it (YLS, Feb 2013)

It is important to know how to act, behave within their societies, how do they answer politely should be a key in children's relationship with their environment (MHP, Feb 19 2013).

In order to understand how to share things instead of arguing and fighting each other and it is also important too (ACS, Jan 26 2013).

They must learn how to share each other and understanding of how to negotiate each other instead of snatching things (KT, Feb 5

2013).

How to encourage when one of their friends is feeling sad or crying (KKW, Jan 26 2013).

To develop good relationships with others they can accept and show respect to others, to help out one another, take responsibility, have cooperativeness, all of which reflects the positive nature of human behavior (MHP, Feb 19 2013).

The child can be taught to be polite, show respect for both older and younger fellow students and friends such as receiving things with both hands, to bow when passing in front of elders, etc. (KSO, Feb 19 2013).

As described above, when preschool teachers were asked dealing with objectives of the early social study, most of them answered that to have good relationship with others is very important for children before they go to primary school. In the teachers' guide book it is also described –the importance of dealing with others. And some teachers showed checklists for children communication and relationship skills. The mentioned objectives and contents are understanding relationships with people around them; family, neighbors and friends, to be harmonious with others, to know how to use appropriate language and manners, to have willness to express thoughts and opinions and sharing things or ideas etc.

Another interesting idea mentioned was that when children play with others they are forced to consider the ideas of others. If they do not consider each other's ideas, they could not play as if they

were mothers, fathers, doctors, beauticians, and so on (Bodrova & Leong, 2007).

2.2 Becoming a good future citizen

The increasing worldwide immigration and cultural, economic, and political interconnections and interdependence among nations give necessity and urgency for new perspective about citizenship and citizenship education. Citizenship education is critical for young learners, and teachers' pedagogical knowledge base have an impact on their citizenship. Accordingly, the concept of citizenship has expanded from the position or status of being a citizen (Simpson & Weiner, 1989) toward multicultural citizenship (Kymlicka, 1995), global citizenship (Noddings, 2005), and cosmopolitan citizenship (Banks, 2006a). Cosmopolitan citizenship needs to recognize and embrace diversity within and between communities (Banks, 2006b; Noddings, 2012; Nussbaum, 2002; Osler, 2005; Pinar, 2011). Citizenship education is critical for young learners, and teachers' pedagogical knowledge base have an impact on their citizenship. So there is a need for a new conceptualization what makes a "good" citizen or "effective" citizen, and curriculum transformation in social studies.

As shown in <Table 2>, becoming a good future citizen is one of the objectives of community-based goal and under the title of becoming a good future citizen, contents such as adherence to social rules, having sense of responsibility, having sense of obligation, having problem solving skills etc are included.

In an early childhood program, children are not just preparing to

become members of a democratic society but actually are citizens of a democracy (Dewey, 1966). As members of a democratic community, children develop a sense of shared concern, recognizing that their interests overlap with the interests of others and that their welfare is inextricably entwined with the welfare of others (Boyle-Baise, 2003).

According to the teachers' interview, they said.

A child who was growing up in a bad environment will encourage them to speak rude and cruel words easily. They should learn how to say politely and stay well to become a good member in a society (AAT, Jan 26 2013).

They will observe and start to understand the rules set down by the school and will begin to know well about routine. Initially, they may not understand why breaks; recess breaks, lunch breaks are given but eventually the facts will become clear and accept their environment and will be able to live in harmony with the rules and routines (YLS, Feb 17 2013).

Children must be aware of the responsibilities everyone has. Parents have responsibilities, teachers have responsibilities, and even the waste paper basket has its own responsibility. So they must learn that they have responsibilities as well (KSO, Feb 19 2013)

Children start to know how to solve problems instead of arguments (MLS, Feb 20 2013).

Children start to know how to find out the problem solving

solution in their daily works (KT, Feb 05 2013).

To take responsibility form the very basic thing such as knowing to turn back after reading books and after playing with toys (NTBLH, Feb 23 2013).

According to the response of Myanmar preschool teachers, to be a good citizen, children should understand social rules; taking turns, lining up, knowing they do have responsibility to turn back the things to the original places, obligation, have knowledge about traffic signals and safety, having a sense of responsibility, sense of obligation were found out.

2.3 To respect diversity

Children's awareness of others begins early. By two years of age, children have the ability to identify ethnic distinctions and perceive similarities and differences among persons based on physical characteristics, clothing, language, and political orientation (Ramsey, 2003).

Celebrating diversity has much more to do with teachers' attitudes toward and knowledge of others that with preparing and eating foods common in other cultures, hanging pictures of children from a variety of cultures on the wall, or celebrating the holidays or customs of others (d'Entremont, 1997; Okagaki & Diamond, 2003). The characteristics of culture also affect children's developing social skills (Wardle, 2001). Valued and respected within the democracy of an early childhood program, children, in turn,

are able to respect others, both those who are similar to themselves and the group. Researchers believe that early negative ideas of others stem from the home or the culture at large.

Society at large also teaches children how to value diversity. From television, the media, churches, and other societal institutions, children learn how to value or devalue others. Children are expected and taught to assume responsibility for them and participate to the fullest extent possible in the working of the group (Minds, 2006). As teachers, we understand culture of particular children through the moment to moment enactments of daily family life as we interact with families and children (Banks & Banks, 2010).

Furthermore, celebrating holidays helps children see the rich cultural heritage of their past and the continuity of life (Vygotsky, 1986). Holiday celebrations with young children can be pure fun and relaxation; at the same time, they can impart historical knowledge in an accurate and authentic manner. Holidays can serve as occasions for projects that will acquaint pupils with social studies concepts and information (NCSS, 1998).

The last objective for community-base goal can be said as "to respect diversity". In order to reach the objective, contents such as understanding different cultures, understanding and accepting others play a very important role according to Myanmar preschool teachers interview.

There are about 135 different ethnic groups in Myanmar. These are normally broken down into nine main groups: the majority ethnic Burmans, and eight minority groups. These included Karen, Mon, Shan, Chin, Kachin, Bamar, Rakhine and Kayin. Minority

groups will not normally identify themselves as being Burmese, they generally hold a strong identity of their own ethnic group. Physical attributes, language, history, clothing, food, dances and other traditions differentiate the various ethnic groups within Myanmar. It would not be appropriate to assume similarities amongst the groups: a Karen and a Burman, for example, may not see themselves as having anything in common. Here are quotes from teachers to provide this point:

When they heard 'Pa Laung Ma Lay' in the story they are very eager to know what 'Pa Laung Ma Lay' is. So I explain Pa Laung tribe dealing with their culture, wearing style, the language they use and their lives style. It is easy for me that I am also from a Palaung Tribe. Although it is started from story it is finally connected with their real lives and they are happily absorbed about that (MLO, Feb 8 2013)

I have students of different races in my school. Kayins, Yakines and some others. They are of different believes as well, Buddhist, Christians and all are mixed. This circumstance of having different races, different religions will provide the child with the chance to learn to coexist with the rest (YLS, 17 Feb 2013).

To become a sociable, civilized children, we try to use positive words instead of saying don't and let them learn from their experiences. We encourage them to think about racial traditions, custom, cultures and believes of people (NTS, Feb 2013).

At the same time, however, they shown there may be greater

similarities between a Burman Christian and a Karen Christian between a Burman Christian and a Burman Buddhist. There are difficulties for children especially for those who have to move to the places where their parents work. Without having the knowledge of culture understanding, it is hard to deal with people. So even in preschool, children face some difficulties if they do not understand others. So paying respect to others, understanding and readiness of acceptance to differences are played an important role under the title of social development.

Additionally, as there are many festivals in Myanmar that teachers integrated special holidays as social activities to encourage students' culture understanding as follows:

We have songs of different ethnic groups. Special songs are selected from them and used at occasions, like the Union Day. On that day we also play games of dressing up. If the child is of a different race, a request is sent to the parents to dress their child up in their traditional costume and if an extra piece is available to borrow for another to use it. It is often easy to obtain Myanmar, and Karin dresses. So we play games at dressing up. There is a map of Myanmar hanging and they are taught to identify the costume, the race and the region they come from Then they are taught about unity. Cooking games would be played sometimes. Shan cook Shan Kuauk Swae; Shan noodle, Yakhines cook Yakhine noodles. Sometimes each child would be asked to recite in their own language, numbers 1 to 5. By this way children are made aware of the diversity of people, races, languages, food, dress etc. in the learning process (YLS, Feb 2013).

We usually do Christmas festival, and ThiDinKwoot flying lanten festival. We also do Chinese new year for chinese children. I think although they have different religious opinion they should know at social point of view. As they are so young to understand all we just give them brief information to memorize well (KT, Feb 2013).

3. Nature-based early social studies in Myanmar

: Appreciating natural properties

In the research, the final goal of early social study in Myanmar is described as Nature-based goal 'Appreciating natural properties' and objective such as 'To develop basic understanding dealing with ecological sustain-ability'. The explanations of the nature of the earth such as "All stones have been made by builders out of the earth and the earth is broken stone," "Mountains made themselves so we can ski" and "We are alive, and we live on the earth," demonstrate young children's thinking about the nature of the earth. Children under age of 6 or 7 believe that everything that moves is alive and that even some things that do not move, like poison, which could intend to kill you, are also alive (Piaget, 1965).

When playing outdoors, children can classify things that live on the earth. Letting children think about living and non-living things make children awareness of the world around them. By experiencing their environment, children can begin to make distinctions between the different surfaces covering their earth and the relationships between these surfaces and how they live. Children need time to play with , experiment with, and explore the

nature of sand, water, and dirt-inside and outside- to learn the nature of the surfaces covering the earth (NRC & IM, 2000).

As we ourselves are part of nature, having evolved along with the other plants and animals. Encouraging children to learn to observe their environment, providing experiences that enable them to develop an understanding of interdependency, aesthetic awareness, and social consciousness. We also need to concentrate on allowing children to explore and experience the marvels of nature themselves (Mitchell, 2000). Observation experiences lead children to use the sense of hearing, smell, and touch as they explore their environment.

Through observations, children become aware of the chain of life around them and of their influence on that life. Keeping a variety of living things in the classroom helps foster the concept of interdependency. The care of living things demonstrates to the children the precarious balance found in nature. Reptiles cannot live without insects; insects without plants; plants without sun, water, or soil, etc.

3.1 To develop basic understanding dealing with ecological sustain-ability

Living in a democracy calls for the development of a strong social consciousness, which is basic to learning to care for the earth. It requires each individual to assume responsibility for environmental protection. If children have developed an awareness of the beauty of the natural environment and understand the concept of inter-dependence, then the development of a social

consciousness.

Watching an apple tree change outside the window can provide children with a year's activities involving the concept of change. In the past, the entire human population was small and civilizations had very few needs. At that time, natural resources seemed infinite because the capacity of nature to regenerate was much higher than the rate at which human beings used up resources.

Nowadays, we are painfully beginning to learn that environmental resources are limited and are quite sensitive to everything that we do. We are starting to experience the effects of the actions of generations that came before us. To make sure that future generations will not experience worse, we need to be aware of the ideals and requirements of sustainability.

Myanmar is called “the rice bowl of Asia” as it used to be a country richly endowed with resources; oil and gas, gemstone and huge areas of fertile land. Preschool teachers, who have enough knowledge about ecology and sustainability, try to encourage children to start understand and know how to love and cure the world they are living. Some of the teachers answered one of the goals of early social studies as ‘Appreciating natural properties’ and ‘developing basic understanding dealing with ecological sustainability’ as objectives to reach the goal:

Growing rice is usually demonstrated to them by planting the seeds in the sand. One year one of their lessons is about rice and how does it grown up and our group happens to come by a coffee shop which has some rice plants for decoration. Luckily something is appropriate for them every year. Sometimes beans are grown for

demonstration. Since there are no paddy fields available this year topic has to be changed to planting some other crop. They are very happy and interested in it (MHP, Feb 19 2013).

One year because of the flue that occurred with the chicken and birds, we took the children to learn fish breeding. However we cannot often go out as they are very young and parental accompaniment is required (KSO, Feb 19 2013).

When we teach them about nature awareness, they are experienced to grow flowers in small pot which they can take home after school. Field trips are often conducted. Trips to rice fields and other vegetable plantations support children to be aware of the importance of agriculture for the country (YLS, Feb 17 2013).

When they are introduced how to properly dispose to the trash, how to take care of the world, how human beings and plants are linked they understand more about the Earth (YLS, Feb 17 2013).

In the story 'Who Ate the Sun?' the characters are attracted by the secret of nature. Eclipse of the moon, eclipse of the sun is featured. The story used to talk about the sun and subsequently leading to the topic covering global warming (KSO, Feb 19 2013).

They are also informed environmental topic such as global warming. We also manage to go trips near beautiful places around our preschool. They are mainly taught about moral lessons and humanitarian through various kinds of stories and poems." (NTS, Feb 2013)

In summary, goals and objectives of early social in Myanmar can be figured out as follow.



[Figure 1] Goals and objectives of early social studies in Myanmar

V. Discussion

In the past, social studies content was limited in scope, trivial, and lacking in connection to major social education goals (Brophy & Alleman, 2002). Today however, there is an awareness of the richness of concepts key to the social studies and how these concepts can be meaningfully introduced to very young children (Levstik, 2002). Pre-kindergarten standards developed by CTB/McGraw-Hill (2002) and reviewed by the Carnegie Corporation of New York articulate what children 3 to 5 years of age should know and be able to do in the field of the social studies.

Additionally, the NCSS identifies themes around which social studies teaching can be organized. social studies content around 10 large themes: 1) culture, 2) time continuity and change, 3) people, places, and environments, 4) individual development and identity, 5) individuals, groups, and institutions, 6) power, authority, and governance, 7) production, distribution, and consumption, 8) science, technology, and society, 9) global connections, and 10) civic ideals and practices (NCSS 1994). Each theme guides teachers in selecting content or in deriving content based on child interest. Obviously, theme evolution and development depend on children's previous experiences, developmental stages, and skills.

Besides, 'To have positive self-perception', 'To know self and other's feeling and capable to control', 'To understand relationships with family and value them', 'To have interest in social' were described as objectives of social development area in Nuri

Curriculum (no. 2012-16) in South Korea. Contents such as 'knowing self-worthiness, having self-respect, doing daily works of self independently, expressing thought and opinions of self and others, having self control, having positive relationships with family members, working together with family members, staying along with friends, keeping aware of the social value, understanding the community and having interest of their own country,' etc are included.

According to the Myanmar preschool teachers' PCK, the goals of early social studies in Myanmar can be classified into 3 dimensions such as self-based, community-based and natural-based. Teachers emphasized children to become a good person in the self-based dimension, children to make a peaceful society in the community-based dimension, and children to appreciate natural properties in the natural-based dimension. In terms of the goals, they contended 7 objectives including 'to have religious personality', 'to have self-discipline', 'to have self-confidence', 'to develop good relationships with others', 'to become a good future citizen', 'to respect diversity', 'to develop basic understanding dealing with ecological sustainability'. Moreover, they presented some contents such as obedience, trusts, sympathy, sharing, loving nature for early social studies. The results reveal the significant meanings in the 3 phases: religion, diversity, and natural environment.

Firstly, the PCK of Myanmar preschool teachers' in the research show that there is a possibility toward sustainable future society especially by those characteristics dealing with religion. Almost every teacher focus their ideas on the religious point of view even

they believe in different religion. In Myanmar, children are taught with the expectation of higher education and better moral education. Parents decides to let their children go to school not only to get basic knowledge, which can help them to overcome successfully when they growing up, but also to know religion; to have a strong religious personality of their own, from their pre-primary age. In most of the preschools, which are attached with primary schools under ministries of education, preschoolers are started their daily schedules with reciting Dharma songs, poems and they even have to meditate at least ten minutes.

Church based preschools have some differences in teaching method with the other preschools. But they run their schedule very similar with it. Most of the christian teachers can play guitar well and they starts their daily schedule with singing songs and poems which were related to daily habits, moral education and norms from bible. Moreover Myanmar thinks student's obediency is very important. Children will live with their parents until they marry but will listen to the advice of their parents and obey them all their lives. Beating ones children is widely practiced and socially accepted; it is considered necessary in the training of a child.

Buddhist country such as Myanmar, teachers have traditionally been regarded as one of the 'five gems' and considered on the same plane as the Buddha who himself was a teacher, the scriptures, monks and parents. In such societies, teachers assume the role of substitute parents. This places a great amount of responsibility on them. The social roles of teachers and students are drawn so rigidly that expecting the latter to latter to participate in dialogue and decision making is often deemed inappropriate

(Han Tin 2004). Moreover, attitudes dealing with morality and self-disciplines can become the very basic foundation to build the sustainable society.

Secondly, teachers focused on diversity as it is significant as a starting point to expand to relationships in global community or world society. Children who live and work in a diverse society must be able to extend themselves beyond focusing on their own internal wants and needs to a place where they see their actions in relation to the impact that they have on others (Priest, 2007). Moreover, paying respects on the diversity help children to acquire the cosmopolitan perspectives and values needed for building future sustainable society. Recently, social studies in western countries are being focused in community-based and natural-based goals for fostering citizenship. In England and Australia's citizenship education policies that consider diversity also highlight community life and membership of communities (Annett, 2009; Horsley & Bauer, 2010; Runnymede Trust, 2000).

There are some 135 different ethnic groups in Myanmar. These are normally broken down into nine main groups: the majority ethnic Burmans, and eight minority groups. These include: Karen, Mon, Shan, Chin, Kachin, Yakhine and Kayin. Minority groups will not normally identify themselves as being Burmese, they generally hold a strong identity of their own ethnic group. Physical attributes, language, history, clothing, food, dances and other traditions differentiate the various ethnic groups within Myanmar. It would not be appropriate to assume similarities amongst the groups: a Karen and a Burman, for example, may not see themselves as having anything in common.

At the same time, however, many values and beliefs are the same; there may be greater similarities between a Burman Christian and a Karen Christian than between a Burman Christian and a Burman Buddhist. There are difficulties for children especially for them who have to move to the places where their parents work. Without having the knowledge of culture understanding, it is hard to deal with people. So even in preschool children face some difficulties if they do not understand others. So paying respect to others, understanding and readiness of acceptance are played in an important role to consider toward future cosmopolitan citizenships in Myanmar. Teachers should help students acquire the knowledge, attitudes, and skills needed to function effectively in their nation-states as well as interdependent global society.

Lastly, in terms of interview, most of the teachers answered one of the goals of early social studies as 'Appreciating natural properties' and 'developing basic understanding dealing with ecological sustainability' can be said as an objective. When children learn to appreciate the beauty surrounding them, they become more aware of the chain of life and thus more concerned about protecting their environment (Dewey, 1900).

Living in a democracy calls for the development of a strong social consciousness, which is basic to learning to care for the earth. It requires each individual to assume responsibility for environmental protection. The development of children's social consciousness, especially for the protection of the environment, may be a highly controversial goal. To foster social consciousness, introducing the three R's is also a good way for children to become good environmentalist. Three R's mean 1) recycle, 2)

reduce, and reuse, etc.

In most of the developing and developed countries, young children can be taught the habit of recycling. They learn to recycle glass bottles, jars, paper, and aluminum foil used in pie plates, TV dinner trays, and cans. Setting up boxes to enable children to sort their trash and arrange for them to take the containers to a recycling center. Young children are also introduced to reduce their use of materials and to reuse whatever possible. In Myanmar, although children are taught to put the trash in the trash basket, children still need to be more aware about the role of recycling and its connection to their environment. Recent years, although it can be said that teachers are starting interested to introduce children to the topics such as ecological, sustainable society, etc the teachers' still have difficulties for their limited education.

In the past, the entire human population was small and civilizations had very few needs. At that time, natural resources seemed infinite because the capacity of nature to regenerate was much higher than the rate at which human beings used up resources. Myanmar has been called “the rice bowl of Asia” as it used to be a country richly endowed with resources; oil and gas, gemstone and huge areas of fertile land. Today, we are painfully beginning to learn that environmental resources are limited and are quite sensitive to everything that we do. We are starting to experience the effects of the actions of generations that came before us. To make sure that future generations will not experience worse, we need to be aware of the ideals and requirements of sustainability. Preschool teachers, who have enough knowledge about ecology and sustainability, try to encourage children to

start understand and know how to love and cure the world they are living.

In the research, 'religiousness', 'diversity' and 'ecology' were found out as key findings. As 89% are Buddhism and children who know how to pay respects for elderly people especially monks, parents, teachers can be said that they have religious personality in Myanmar tradition. Also from parents' point of view, children are hoped not only to be graduate but also to have a strong religious personality of their own, from their pre-primary age. Teachers focused on 'diversity' as it is significant as starting point to expand the relationships in global community or world society. As Myanmar has 135 different ethnic groups used more than one hundred languages children need to understand more than one culture understanding to communicate with others, need to know how to pay respect and accept others. Teachers focused on 'ecological sustainability' for it requirements as each individual to assume responsibility for environmental protection. If children have developed an awareness of the beauty of the natural environment and understand the concept of inter-dependence, then the development of a social consciousness.

On the other hand, some suggestions through the research can be presented for early childhood education policy makers and further researchers. Teachers should fulfill the role of "the mediator of democratic values and norms" (Leenders, Veugelers, & De Kat, 2008, p. 157) and have an ability to "interpret the prescribed curriculum imaginatively" (Schweisfurth, 2006, p. 49) to implement their own teaching about citizenship. Teachers in Myanmar in selected preschools can be assumed having basic

knowledge about the purpose, content, and method of early social studies and cosmopolitan citizenship education, there are still necessities to promote their critical perspectives as many children still remain unprepared for effective participation in diverse communities and globalize societies. As it was mention above in Myanmar Preschool Teachers Education part, teachers education in Myanmar is still limited. Especially, it is very rare to see a study on teachers or education for teachers who teach younger learners including those in early childhood from a transnational and critical perspectives. More discussions are required from a critical viewpoint for better understanding of Myanmar's and cosmopolitan societies' ideal citizen, along with what kind of abilities are necessary for a cosmopolitan citizen.

Although there were included interview questions dealing with teaching methods and references, only few teachers described their ways of activities and most of the teachers answered it was difficult to take out individual method because it is integrated in others subjects and they are learning both subjects at the same time. Moreover, for the policy makers and stake holders, should consider preschool teaches' PCK that it is not only important to analyze the preschool curriculum implementation but to evaluate the effectiveness of preschool programmes and for the preparing of ECCD policy.

For further research, this study was a small-scale research which involved only 24 preschool teachers from nineteen preschools from Kalaw, Myaung Mya and Yangon region because of the detailed information gathered and therefore the results cannot be generalized to any wider population. It is necessary to investigate

the pedagogical knowledge of preschool teachers for promoting early social studies from other states and regions in Myanmar to represent the whole country especially the schools in rural areas. Although the research focused on collecting data by group interviews and individual interviews, there are some necessity such as following up the classrooms observation to the teachers after interview because of time limitations of staying in Myanmar.



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Appendix

- Consent form (in Myanmar language) -

စာတမ်းနှင့်ပတ်သက်၍ ရှင်းလင်းတင်ပြချက်

မင်္ဂလာပါရှင် -

ကျွန်မ၏စာတမ်းနှင့်ပတ်သက်၍ ဆရာမများ၏ သဘောတူညီခွင့် မရယူမီ စာတမ်းနှင့် ပတ်သက်၍ အကြမ်းဖျင်း တင်ပြလိုပါသည်။

၁။ စာတမ်းပြုစုသူ
မေမွန်သိမ့်ဦး (PUKYOUNG NATIONAL UNIVERSITY)
ကျောင်းသားအမှတ် ၂၀၁၁၅၅၈၁၇
ကလေးသူငယ်ပညာရေး မဟာဝိဇ္ဇာတန်း (နောက်ဆုံးနှစ်)

၂။ စာတမ်း၏ရည်ရွယ်ချက်

မြန်မာနိုင်ငံရှိမူကြိုဆရာမများ၏ လူမှုဆက်ဆံရေးဘာသာရပ် (ကလေးများအတွက် လူမှုဆက်ဆံရေး၏အရေးပါပုံနှင့်ပတ်သက်သော အသိပညာ ဗဟုသုတ) ကို မည်ကဲ့သို့ လက်တွေ့ အကောင်အထည်ဖော်ဆောင်ရွက်နေကြောင်း လေ့လာသော စာတမ်းဖြစ်ပါသည်။

၃။ စာတမ်းအတွက်အချက်အလက်စုစည်းပုံနှင့်စုစည်းမည့်အကြောင်းအရာ

ဆရာမများ၏ ကိုယ်ပိုင်အတွေးအခေါ်နှင့်အတွေ့အကြုံများကို (လိုအပ်လျှင် Email/Telephone ဖြင့်) အင်တာဗျူးပြုလုပ်မည် ဖြစ်ပါသည်။ အင်တာဗျူးမေးခွန်းတွင် ရယူလိုသော အဓိကအချက် အလက်များမှာ အောက်ဖော်ပြပါ အချက်အလက်များဖြစ်ပါသည်။

- (၁) ကလေးသူငယ်လူမှုဆက်ဆံရေးဘာသာရပ်၏ ဦးတည်ချက်နှင့်ရည်ရွယ်ချက်
- (၂) ကလေးသူငယ်လူမှုဆက်ဆံရေးဘာသာရပ်တွင် ပါဝင်သင့်သောအကြောင်းအရာများ
- (၃) ကလေးသူငယ်လူမှုဆက်ဆံရေးဘာသာရပ်များကို သင်ကြားမှုနည်းစနစ်
- (၄) ကလေးများ၏ ယဉ်ကျေးမှုနှင့်ပေါင်းသင်းဆက်ဆံမှုပညာ
- (၅) ကလေးသူငယ်လူမှုဆက်ဆံရေးအား အရည်အချင်းစစ်ဆေးမှု

၄။ စာတမ်းသုတေသနလုပ်ငန်းစဉ်နှင့်ပတ်သက်၍ စာတမ်းပြုစုသူ၏ ကတိဝန်ခံချက်

- (၁) အင်တာဗျူးပြုလုပ်၍ ရရှိလာသောသတင်းအချက်အလက်များကို စာတမ်းရေးသားရာတွင် အသုံးပြုမည်ဖြစ်ပြီး ယင်းအချက်အလက်များကို စာတမ်းဖတ်ပွဲပြီးဆုံးသည်နှင့် အခြား မည်သည့်အခြားနေရာတွင်မှ အသုံးပြုမည်မဟုတ်ဘဲ ဖျောက်ဖျက်ပေးမည်ဖြစ်ကြောင်း ဝန်ခံကတိပြုပါသည်။
- (၂) စာတမ်းတွင်အသုံးပြုရမည့်အခြေအနေ ပေါ်ပေါက်လာပါက ဖြေကြားသူ၏ အမည်ရင်း ကို အသုံးပြုမည်မဟုတ်ဘဲ အခြားအမည်တစ်ခုကို အစားထိုး အသုံးပြုမည်ဖြစ်ပါသည်။
- (၃) အင်တာဗျူးပြုလုပ်ပြီးသည့် အချိန်တွင်ဖြစ်စေ၊ စာတမ်းပြုစုနေသည့် အချိန်တွင်ဖြစ်စေ၊ ဖြေကြားပေးသူမှ အသုံးပြုခွင့်မပေးလိုသော အကြောင်းအရာပါရှိပါက အသုံးပြုမည် မဟုတ်ကြောင်း ဝန်ခံကတိပြုပါသည်။

- Consent form (in English language) -

Explanations for the Research

Dear teachers,

I would like to present briefly about my thesis before doing an agreement on the consent form.

1.Researcher

MAY MON THEINT OO (Pukyong National University)

Student Registration No. 201155817

Department of Early Childhood Education (Final year)

2.Purpose of the research

To explore the (PCK) Pedagogical Content Knowledge of Myanmar preschool teachers in the area of early social studies.

3. Dealing with data collections

To collect teacher's knowledges and experiences (if necessary with Email/ Telephone) by doing individual and group interviews. The main facts those are intended to collect are :

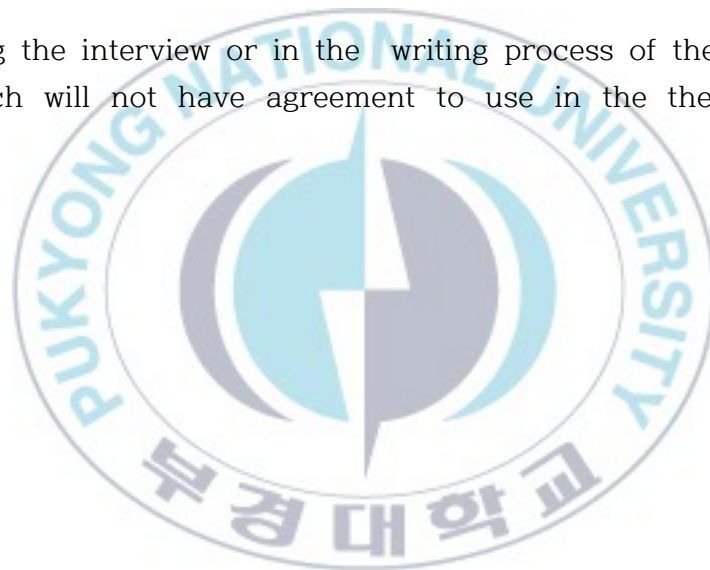
- (1) What are goals of early social studies in Myanmar?
- (2) What are objectives of early social studies in Myanmar?
- (3) What kinds of teaching methods are using for early social studies in Myanmar?
- (4) Children and early social studies
- (5) Evaluation upon children's social development

4. Researcher's agreement about participants

(1) All the data from interview will be used only in my thesis and deleted after collecting the necessary part. It is sure that the data will not be used for any other places.

(2) If it is necessary to use the author's name in the process of thesis, it is sure that the real name of participants will not be used in my thesis.

(3) During the interview or in the writing process of the interview, data which will not have agreement to use in the thesis will be deleted.



Agreements

1. If you agree with the following facts please put (v) and if you are not accept them please put (o).

(1) Do you understand well dealing with the research?

Yes () No ()

(2) Do you agree to answer the research questions?

Yes () No ()

(3) Do you agree to use the interview answers in my research?

Yes () No ()

(4) Do you agree to answer with email or phone if it is necessary?

Yes () No ()

(5) Can I use the answers in the process of research ?

Yes () No ()

(6) Can you answer frankly all of the interview questions ?

Yes () No ()

2. Information for the participants

Name

Male/Female

Age

Total experience.....

Working experience as preschool teacher.....() years

Current working place.....

Current teaching class.....

I am agree dealing with the above informations for interview.

Participant

Name Signature

Phone no..... Email Address

Agreement date

Researcher

MAY MON THEINT OO

Ph: 821021242928, 09 73067567

Email Address: nozomichen@gmail.com

Agreement date- 2013. 02. 01

Teachers' Pedagogical Content Knowledge
of Early Social Studies in Myanmar

May Mon Theint Oo

*Graduate School of Education
Pukyong National University*

Abstract

본 연구는 미얀마의 유아교사들이 가지고 있는 유아 사회교육에 대한 교수내용지식(PCK)을 탐색함으로써, 미얀마의 유아사회교육에 대해 이해하고 나아가 교육실천적 시사점을 얻는데 목적을 두었다. 연구문제는 1) 미얀마 유아교사들이 가지고 있는 사회교육의 목적 및 목표에 대한 교수내용지식은 어떠한가? 2) 미얀마 유아교사들이 가지고 있는 사회교육의 내용에 대한 교수내용지식은 어떠한가? 이었다. 교사들의 교수내용지식을 수집하기 위하여, 미얀마의 양곤 지역 등에 소재하는 19개 유치원에 근무하고 있는 24명의 유아교사들을 대상으로 개별 및 집단면담을 실시하였으며, 면담자료의 전사와 코딩, 범주화 및 주제화 단계를 거치면서 자료를 질적 분석 하였다.

연구결과, 유아교사들의 교수내용지식은 3가지 차원, 즉 자신, 사회, 자연이라는 3차원에 따라 유아사회교육의 목적 및 목표, 그리고 교육내용이 범주화 되었다. 즉 미얀마의 유아사회교육의 목적은 1) 선한 사람 되기 2) 평화로운 사회를 만들기 3) 자연을 존중하기로 범주화 되었고, '선한 사람 되기'의 목적에 따라서는 종교적인 인격 가지기, 자기 단련하기, 자신감 가지기의 목표가 도출되었으며, '평화로운 사회를 만들기'의 목적을 위해 다른 사람들과 사이좋게 지내기, 미래 사회의 훌륭한 시민 되기, 다양성을 존중하기의 목표가 나타났으며, '자연을 존중하기'를 위한 목적은 생태적 지속가능성을 위한 기본적인 이해를 갖기의 목표가 해당되는 것으로 분석되었다. 그리고 도덕성, 보살핌, 자연에 대한 사랑 등이 각각의 목적 및 목표에 해당되는 교육내용으로 추출되었다.

교사들의 교수내용지식에 근거하여 살펴본 미얀마의 유아사회교육은 종교성, 다양성, 생태성이라는 측면을 강조하는 것으로 그 특성이 나타났으며, 이러한 결과를 바

탕으로 연구자는 미얀마의 국가수준 유아사회교육과정 및 관련 정책에 주는 시사점
과 후속 연구를 위한 방법론적 보완의 필요성을 기술하였다.

