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## A WORD-LEVEL ANALYSIS OF FEMINIST LANGUAGE IN MARILYN FRENCH'S DEBUT NOVEL "THE WOMEN'S ROOM"\*

Thida Soe<sup>1</sup>

### Abstract

This research deals with a word-level analysis of feminist language used by an American feminist author Marilyn French in her debut novel 'The Women's Room'. The objectives of this research are to explore words with negative connotations for women together with specific types of sexist language use they belong to, and to find out which type of sexist language use is the most dominant in the novel. The investigation was conducted based on Mills' (1995) feminist stylistic analysis at the level of the word, focusing the area of sexism and meaning. The findings showed that of all types of sexist language use, words with negative connotations for women occurred most in 'Naming and Androcentrism'. The research proved the existence of sexism in the English language as some words used for women found in the novel have identifiable negative connotations and the sense of devaluation.

**Keywords:** feminist language sexist language feminist stylistic analysis naming and androcentrism

### Introduction

One of the main interests of feminists who argue about inequalities between men and women is language and gender. Gender has effects on the actions of human beings, the way the world treats them, and also the language used by humans and the language used about humans (Talbot, 1998). The English language has been literally man made (Spender, 1985). Feminist linguists who have initiated the study about language and gender argue that sexism has existed in the English language. *Sexist language* is that "the speaker's conscious or unconscious use of language, which may alienate females (and males), and which may lead to establishment of an environment which is not conducive to communication and effective social interactions" (Mills, 1995). Mills also describes that the English language has lexical gaps which lead to sexism and also has words with negative connotations for women. Therefore, it is interesting to study feminist language used by feminist authors who assume that the English language favours men over women. This research aims to make a word-level analysis of feminist language used by an American feminist author Marilyn French in her debut novel "The Women's Room". The focus of this research is only on words with negative connotations for women, including address terms for women in which negative connotations exist.

In fact, feminists use language maximally with care to avoid sexism. Making an analysis of the language used by a feminist author in her novel to prove the inevitable existence of sexism is an inspiring work. 'The Women's Room' is Marilyn French's well-known novel that portrays the white middle-class American women's life experiences, their sufferings in society and their bitter feelings towards men. It has been recognized as a book that changes lives of women. Lexical items with negative connotations in the novel, along with their specific types of sexist language use, are worth investigating as what particular effects are achieved through these less obvious forms of sexism in language can be traced.

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\* Best Paper Award Winning Paper in English (2019)

## **The adopted theory for the research**

The adopted theory for this research is Mills' (1995) feminist stylistic analysis at the level of the word. Mills (1995) defines feminist stylistics as "a form of politically motivated stylistics whose aim is to develop an awareness on the way gender is handled in texts." The focus of this word-level study is only on words with identifiable negative connotations for women found in the novel.

Concerned with sexism and meaning, specific types of sexist language use to be investigated at the word level are Naming and Androcentrism, the Semantic Derogation of Women, Endearments and Diminutives, and Female Experience: Euphemism and Taboo.

### ***Naming and Androcentrism***

"Our languages are sexist; that is, they represent or 'name' the world from a masculine view point and in accordance with stereotypical beliefs about the sexes" (Cameron, 1990, cited in Mills, 1995). Mills describes that the existence of a strong androcentric bias can be seen in terms used to describe female genitalia and sexual activity.

Mills also discusses that naming also informs the lives of women. There are differential codes for naming men and women themselves. Women have to reveal their marital status with the use of such terms as 'Miss' and 'Mrs' when males are not marked in a similar way.

### ***The semantic derogation of women***

Mills discusses that sexist meanings occur in some words used for women in the English language. She describes that some gender-specific terms in English have semantic derogation of women. She reiterates the view of Schultz (1990) which claims "that once a word becomes associated with women, it will begin to lose any positive quality that it originally had."

Mills agrees that certain terms referring to women actually indicate lower status for women and furthermore, convey negative sexual connotations which are offensive to them. According to Mills, there are also gender-specific terms which have a strong sense of derogation towards women in contrast with available terms for men.

### ***Endearments and diminutives***

Mills (1995) explains that in the English language, some endearment terms used by men to refer to their female partners with affection can also be used to demean. Terms such as 'my bird', 'my chick' appear to be endearments, but they imply an equivalence between women and cute small animals. Other endearment terms 'honey', 'sweetie', 'sweetheart', 'sugar', 'cheesecake' imply the referent 'something good to eat, available for consumption'.

Mills claims that these endearment terms represent an intimate form used between people of equal status to show solidarity and affection. But, they are also usable between those who regard themselves to be in a hierarchical relationship.

### ***Female Experience: Euphemism and taboo***

Mills (1995) emphasizes that the use of euphemisms in expressing some common experience in women's lives can be seen in the English language. She claims that many areas of women's lives are surrounded by linguistic taboos.

Menstruation in many cultures is a tabooed subject surrounded with special rituals and language-use. There are a full range of euphemistic terms to avoid mentioning it directly (Holder, 1989, cited in Mills, 1995). Words such as 'flow' or 'moisture' and also the term 'period' (monthly flow of blood) are used euphemistically to avoid mentioning menstruation directly. When menstruation needs to be mentioned in the public sphere, for example, in women's toilets, euphemistic terms such as 'tampons', 'towels' or 'sanitary towels', or 'sanitary napkins' or 'sanitary pads', and 'feminine requisites' etc. are used.

Women have to suffer the miserable female bodily experience of menstruation by nature, but there is no male bodily experience which needs to be treated using euphemistic terms (Mills, 1995).

### **Materials and Methods**

The material used for this research is an American feminist author Marilyn French's debut novel 'The Women's Room', first published in 1977, which had great influence on women in her time. The adopted theory for this research is Mills' (1995) feminist stylistic analysis at the level of the word in the area of sexism and meaning. The focus of this study was only concerned with words in which negative connotations for women are rooted.

In collecting data, sexist words with negative connotations for women documented by feminists (including address terms that were used to demean women) found in the novel were collected. Then they were put into the table, classifying into different related types of sexist language use discussed by Mills (1995). Whenever a sexist word with a negative connotation appeared in the novel, it was counted as one. Words with negative descriptions for women in each type of sexist language use were counted to find out which type had the greatest number, and frequency percentage of types of sexist language use found in the novel was calculated. After that, the interpretation for some prominent words with negative connotations for women found in the novel was given. Finally, how these words have effect on the meaning of the novel was discussed.

### **Findings**

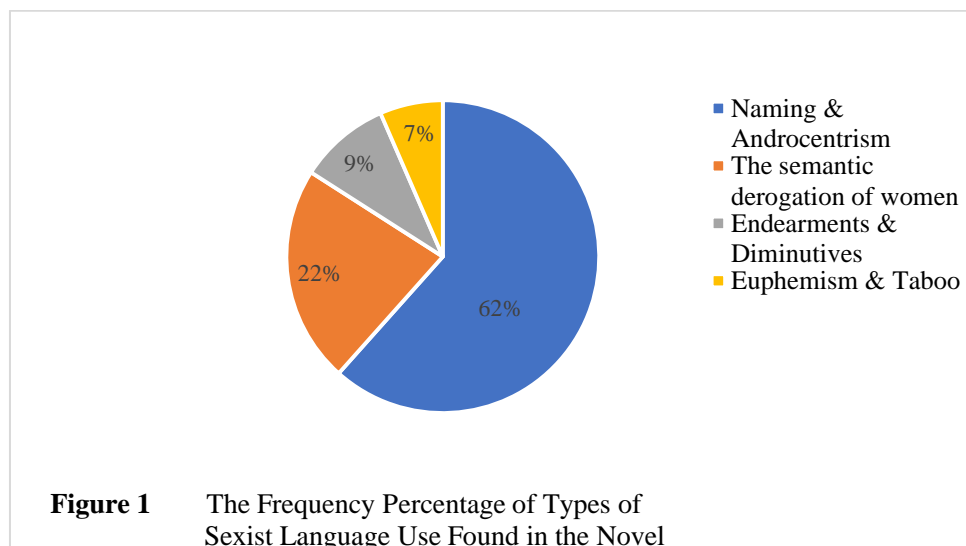
Based on Mills' (1995) discussion about sexism and meaning, words with negative connotations used for women were categorized into four specific types of sexist language use: Naming and Androcentrism, Semantic Derogation of Women, Endearments and Diminutives and Female Experience: Euphemisms and Taboo. The following table shows words with negative connotations for women and specific types of sexist language use they belong to.

**Table 1 Sexist words with negative connotations for women and types of sexist language use found in the novel**

Sr. no	Naming & Androcentrism	frequency	Sr. no	The semantic derogation of women	frequency	Sr. no	Endearments & Diminutives	frequency	Sr. no	Euphemism & Taboo	frequency
1.	cunt (pages) 2, 31, 131(2), 233, 316(2), 374, 431(2), 432, 456(3), 457(3), 468	18	1.	whore(s) (pages) 8(2), 90,126, 161,197, 213, 215, 223(2), 238(2), 254, 430, 431, 432(2), 434	18	1.	honey (pages) 44(3),150, 509	5	1.	sanitary napkins *euphemism (pages) 11, 14, 48, 424	4
2.	Mrs (pages) 10(4), 12, 15, 16,19(2), 21(3), 22 (3), 26(2), 39, 51(3),52(4), 99,102,155, 171, 254(2), 382, 383(4), 385(3), 386, 388, 389, 390(3), 391, 392(3), 393	50	2.	slut (pages) 35, 37,126, 150, 161, 254, 431, 432,	8	2.	sweetheart (pages) 52, 371, 503, 504	4	2.	fluidities *euphemism (page) 15	1
3.	vagina (pages) 136, 456	2	3.	girl (pages) 91, 462	2	3.	sweetie (page) 175	1	3.	smelly substance (page) 21	1
4.	screw (ing) (pages) 46, 90, 136, 138,183,196, 214, 215, 223(2),432(3), 487	14	4.	laundress (page) 239	1	4.	baby (page) 461(2)	2	4.	menstrual blood *taboo (page) 315	1
5.	pussy (page) 119	1	5.	cow (page) 254	1	5.	chick (page) 468	1	5.	clotty blood *taboo (page) 315	1
			6.	pig (page) 254	1				6.	period *euphemism (pages) 42, 419	2
		85			31			13			10

Feminists believe that language favours males, sometimes meaning seems to work in a different way for males and females. The connotations of the terms ingrained in words for women play an important role in considering whether language use is sexist or not. After

studying individual words in French's novel "The Women's Room" focusing on words with negative connotations for women and types of sexist language use they belong to, the following results were found. First, it was found that the most dominant type of sexist language use in the novel was *naming and androcentrism*. Naming in the English language was found to be androcentric (reflecting the world's view which is male-oriented.). The terms 'pussy', 'vagina' and 'cunt' that refer to female genitalia found in the novel were proof of androcentric naming. In describing sexual activities, the use of the term 'screw' that presents the sex act from the male perspective was found. Moreover, the frequent address term 'Mrs' that refers to married women highlighted the long-lasting tradition of identifying women with their relationship to men. The second prevalent type of sexist language use found in the novel was *the semantic derogation of women*. 'The feminine term is often negative or derogatory, whereas the masculine term is often positive or at least non-judgemental' (Doyle, 1995). The terms 'slut', 'whore' and 'laundress' appeared in the novel as derogatory terms for women's sexuality. Lakoff (2004) claims that derogatory terms for women are very often overtly sexual. Moreover, other terms like 'pig' and 'cow' that referred to women's stupidity and their lack of attractiveness to men, and the term 'girls' with the connotation of sexual availability were also found in the novel. Next, the use of endearment and diminutive terms for women that can also have negative connotations was also present in the novel. But, their frequency of occurrence was low and this specific type of sexist language use in the novel was not dominant. Of all types of sexist language use found in the novel, the type 'euphemism and taboo' associated with the negative connotation of women's bodily experience 'menstruation' was the least dominant in the novel. The following pie chart shows the frequency percentage of all types of sexist language use found in the novel.



## Discussion

The findings showed that words with sexually debased meanings which can be defined as sexist language items occurred in the area of 'naming and androcentrism' most. As feminists claim, naming in the English language is proved to be sexist. In the novel 'The Women's Room', the presence of the term 'Mrs' was noticeable. Armed by the title of Mrs, some women think they are safer and stronger in the world. In fact, under the title Mrs, their own identities are hidden and invisible. In the novel, the main woman character's mother was introduced to the reader with the title "Mrs (Ward)" whenever she appeared in the novel. Her Christian name, as

well as her surname, was not described even once throughout the novel. This term demeans and diminishes women with the negative connotation 'property of some man'.

Moreover, Mills describes that the English language has lexical gaps in the semantic field of women's genitals as there are no informal non offensive words for describing them. Even the clinical term 'vagina' is derived from the Latin for 'sheath' – a place to keep a sword. Androcentric naming can clearly be seen in this case. The most colloquial term 'cunt' for female genitalia that is described as 'taboo' and 'offensive' in dictionaries came into sight of the readers of the novel as the word of insult to women used by men. In the novel, this term was also used when sexuality was described and women also used this term abusively to refer to themselves with anger and dislike. This term does not have a male equivalent and is the only word that should not be allowed to be heard (Mills, 1995). It was also found that the taboo and slang 'pussy' for female genitalia was used by a man in the novel when he talked about dirty jokes. These sexualized terms are documented by feminists that they cause offences to women as they are viewed from a male perspective. On the other hand, the terms 'penis' and 'prick' used in the novel to refer to the male sex organ are not described as offensive terms in the dictionaries. Moreover, Mills discusses that there are non-offensive joking terms available for male genitalia in the English language (For example, 'willy' and 'John Thomas') while there are not such terms for female genitalia.

Women are not under the protection of the semantic association and under the semantic rule. Male terms remain with their original positive meanings whereas most female terms exist with sexually debased meanings (Spender, 1985). Mills noted that gender-specific terms for women have a strong sense of derogation towards them compared with available gender-specific terms for men. The gender-specific terms 'slut' and 'whore' used to describe females in relation to sexual activity are semantically derogatory. These terms are also taboos that convey negative sexual connotations. In the novel, these terms were used by men when they accused their women partners of having sex with a lot of different people. In the eyes of men, women with many sexual partners were miserable, disgusting and unforgivable. Women were blamed, insulted and devalued by men with these sexist terms 'slut' and 'whore' that have negative connotative meanings. According to Mills (1995), in the English language, the terms available for men who have many sexual partners such as 'Casanova, Jack the lad and stud' have an element of boastfulness about them and improve the man's reputation rather than diminish it. In society, men with many sexual partners are considered to be impressive and they are the ones who are sexually attractive, but women in this case are considered to be degradable ones for their promiscuous sexual behavior.

Moreover, the use of lexical item 'girl' in the novel demonstrated the use of language in a sexist way. The fact that whether the term 'girl' is sexist or not depends on the context. For example, **"Hey, girls," one said. 'Wanna have a good time? We can show you a real good time.'** In this extract from the novel, the presence of negative connotation in the term 'girl' is dominant. A middle-aged woman and her grown-up daughter were verbally insulted by two young men while they were walking along the sidewalk. The two women were sexually harassed in public by being addressed with the term 'girls', demeaning them as available sexual objects for men. In the oxford Advanced Learner's Dictionary (new 9<sup>th</sup> edition), one meaning of the term 'girl' is glossed as an offensive term for a young woman. The term 'girl' referring to a female

over sixteen is assumed to be sexist and unacceptable by feminists. But, whether this term is sexist or non-sexist should be concerned with the context it appears in and not with the age.

Next, the term 'laundress', which originally refers to a female position within a household, is said to have a sexual connotation. In tracing the etymology of this term, it was discovered that this term refers to the exclusive designation of a housekeeper or caretaker of bachelor chambers in the Temple. The source of this meaning is concerned with the Crusades. During the Crusades, many women of the town accompanied the Knights Templars for the purpose of washing their linen in their journey to the Holy Land. Later they were forced to act as mistresses to the Knights ([https; // www. Definitions. net](https://www.Definitions.net)). So, the term 'laundress' connotes 'a woman who has to fulfill the sexual desire of men apart from her duties of washing and ironing'. The term 'laundress' occurred in the novel once. **"She counted the years, counted what he would have had to pay a housekeeper, nurse, laundress, chauffeur, prostitute – for that is what she felt, now, to have been her most painful role – and presented Norm with the bill."** In the novel, the main woman character was filed to divorce by her unscrupulous husband after fifteen years of their marriage. For her consent to the acrimonious divorce, she claimed the cost for her physical toil and pains in taking different roles in her married life. One of the roles she took during her marriage was that of a laundress. The presence of sexual connotation in the term 'laundress' was not apparent in the context, but the sense of semantic derogation was clearly noted. Moreover, the devalued womanhood in society was apparent in this context.

Feminists claim that the endearment terms such as 'sweetheart', 'sweetie, and 'honey' which are applied more frequently to women than to men reproduce asymmetric patriarchal power relations. They can also be used to women with the implied meaning 'something good to eat, available for consumption' (Mills, 1995). In the novel, it was recognized that men used endearment terms to women with genuine affection. It was found that men used these terms more frequently than women. These intimate forms were used more frequently between equals to signal affection, except in one particular context in which a father used the term 'honey' to address his daughter.

For women, talking about their cursed bodily experience of menstruation is not easy and comfortable, especially in the public sphere as it seems to bring a feeling of dirtiness, embarrassment and shame. Euphemistic terms were used in the novel to avoid the direct reference to menstruation. The terms 'sanitary napkin', 'period', 'smelly substance', and 'fluidities' were used by the women characters to avoid the harsh and blunt term 'menstruation'. In many cultures, it is embarrassing and shameful for women to talk about menstruation openly as it is the taboo subject and talking about this in public seems to be socially inappropriate. Behind these euphemistic terms, negative image of menstrual blood can be seen. The direct reference to menstruation with the negative connotation 'dirtiness' and 'being impure' was rarely used in the novel, except once when a woman character in the novel bitterly talked about men's negative attitudes towards menstruation. Men, different from women who are victims by nature, never have such kind of bodily experience that needs to be kept secret.

Through the word level analysis of the feminist language used in the novel with the focus on words with negative connotations, the existence of sexism in the English language can be traced. Offensive terms for women unavoidably appeared even in the language used by a feminist author as they are deeply embedded in the language used in society. It can be asserted that society and tradition truly favoured men in the semantic field of language, too. The presence of



words with negative connotations in the novel made the readers notice women condition and women suffering in male dominated society. Devalued women's experience in society could clearly be visualized through the use of negative terms for women in the novel. Language is part of culture. Terms with sexist meanings for women in language inform the readers about culture in society where discrimination against women occurs. Devaluation of womanhood French wants to portray in the novel can be detected based on the connotations of negative terms for women. These negative terms with sexually debased meanings play an important role to make the meaning of the novel more effective.

### **Conclusion**

In analysing the language used by a feminist author Marilyn French in her debut novel, words with sexist meanings were inevitably found. The use of words with negative connotations that devalue women could be traced based on four different types of sexist language use. It can be concluded that the English language is biased in favour of the male. Even naming is androcentric. It was also found in the novel that for some terms with derogatory meanings for women, there are no equivalent terms for men. Even when there are derogatory male terms such as 'bastard' and 'lecher', they have less negative meanings. Moreover, the meanings of some terms referring to women have embarrassing sexual connotations. Language can be said to be male centred. Because of social inequity, lexical disparity occurred. Moreover, it might also be assumed that women's devaluation in society leads to women's devaluation in language. Words with negative descriptions for women documented by feminists seem to be deeply rooted in everyday language. The meanings of these lexical items are socially constructed by people in the patriarchal society based on social beliefs about women. As Mills argues, specific types of sexist language use in the novel can present and perpetuate a particular view of women. The elimination of sexist words with negative connotations is not a simple and easy problem because 'the problem lies not in the words but in the semantic rule which governs their positive or negative connotations (Spender, 1985). As long as society is patriarchal, sexism is inevitable in different aspects of human life. Nowadays, gender inequality is one of the most serious global issues. More and more women in the world have become aware of gender problems in different situations. Feminist linguists attempt to highlight the existence of sexism in the language. It is hoped that this investigation of sexist words with negative connotations for women in a literary text of a feminist author will enable those who are interested in feminist literature to have awareness of gender bias in the language and to have a great insight into the relation between language and gender.

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## **A STUDY OF THE TRANSLATION BY WIN PE OF METAPHORICAL EXPRESSIONS IN ZAWGYI'S 'STILL WEARING A FLOWER' (*PANN PAN LYET PAR*) POEM**

Aung Zaw Moe<sup>\*</sup>

### **Abstract**

This research focuses on the translation by *Win Pe (Mya Zin)* of metaphorical expressions in *Zawgyi's 'Still Wearing A Flower' (Pann Pan Lyet Par)*, the tenth of the forty-one stanzas under the title 'Hyacinth's Way' (*Beda Lan*). The entire poem is regarded as a highly metaphorical poetic piece by many scholars and critics, and the selected stanza can be said to be the most famous of all. The translator, Win Pe is a prolific author, poet and scholar. He has translated many classical as well as modern Myanmar poems into English. By permission of the original poet, Zawgyi, his translations of the series of 'Hyacinth Way' stanzas appeared in the 'Working People's Daily' at different times from 1989 to 1990. In this paper, the translation procedures the translator uses in rendering the metaphorical expressions in the stanza were studied, based on the theories proposed by Newmark (1988). The study revealed that in translating metaphorical expressions in the stanza, the metaphorical translation procedures of 'reproducing the same image in the target language', 'conversion of metaphor to sense' and 'deletion', are used and the procedure of 'reproducing the same image in the target language' is most common in the translation.

**Keywords** – metaphor, image, object, sense, source language (SL), target language (TL) source text (ST), target text (TT)

### **Introduction**

The nature of translation has been viewed by different scholars differently for many years. Nida (1969), as quoted in Najjar (2012), argues that translation is “producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”, while Catford (1965) claims that translation, as a “process, is always uni-directional”, and “the replacement of textual material in one language by equivalent material in another language”.

The translation of literary texts differs from that of non-literary texts. Newmark (1988) proposes that “modern literary translators should continually favour more natural, more colloquial, more easy, more relaxed manners than the original which was not particularly relaxed anyway”. In literary translation, the translatability of poetry has been a debatable issue for many years. Nida (1964) states that in poetic translation, “only rarely can one produce both content and form in a translation, and hence in general the form is usually sacrificed for the sake of the content”. According to Newmark (1988), “in most examples of poetry translation, the translator first decides to choose a target language poetic form as close as that of the source language (henceforth, SL) in which the precise order of the rhyming scheme may have to be dropped though it is part of the form, he then reproduces the figurative meaning, the concrete images of the poem and lastly, the setting or the thought-words”.

According to Newmark (1988), in poetic translation, the translation of metaphors in poems is rather complex as it usually involves cultural aspects, social aspects, geographical

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aspects and aesthetic aspects. In this paper, the translation of metaphors can be dealt with in terms of four factors: definition, elements, types and procedures to metaphor translation.

Newmark (1988) states that “metaphor means any figurative expression: the transferred sense of a physical word, the personification of an abstraction, and the application of a word or collocation to what it does not literally denote, and metaphor may be a single word, a collocation, an idiom, a sentence, a proverb, an allegory and a complete imaginative text”. Again, he describes the following elements of metaphor: image, object and sense. Image is the picture conjured by the metaphor while object is what is described or qualified. Sense is the resemblance or semantic area overlapping object and image. He distinguishes six types of metaphor: dead, cliché, stock, adapted, recent and original metaphors.

Dead metaphors are those “where one is hardly conscious of the image, frequently related to universal terms of space and time” and cliché metaphors are “metaphors that have perhaps temporarily outlived their usefulness and used as a substitute for clear thought”. A stock metaphor is “an established metaphor in which an informal context is effective and concise to cover a physical and/or mental situation both referentially and pragmatically” and adapted metaphors are adapted stock metaphors. A recent metaphor is “a metaphorical neologism often ‘anonymously’ coined” and original metaphors are those “quoted or created by the original writer”. (ibid: 106-112)

Newmark (1988) states seven procedures for metaphor translation which are put in the following order of preference:

- (a) Reproducing the same image in the target language (henceforth, TL)
- (b) Replacing the same image in the source language with a standard TL image
- (c) Translation of metaphor by simile, retaining the same image
- (d) Translation of metaphor by simile plus sense
- (e) Conversion of metaphor to sense
- (f) Deletion
- (g) Producing the same metaphor combined with its sense.

Based on these theories of metaphor types and metaphor translation procedures, this paper aims to study the translation of metaphorical expressions by Win Pe in Zawgyi’s ‘Still Wearing A Flower’ (*Pann Pan Lyet Par*). Generally, this stanza can be said to be the most famous of Zawgyi’s ‘Hyacinth’s Way’ (*Beda Lan*) poem cycle which is regarded as a highly metaphorical poetic piece by many scholars and critics as it is believed that *Ma Beda* represents a tough and calm female who always tries to negotiate and overcome the mental as well as physical challenges in her way up and down the river. Naturally, the use of metaphors is common throughout the poem. And the objectives are to study the translation procedures in the translation of metaphorical expressions in the poem, to examine which procedures are dominant in the task of the translation, and to investigate how relevant these procedures are in rendering the metaphorical expressions from language to language, culture to culture.

## Materials and Methods

This study adopts a descriptive qualitative as well as quantitative research, based on the theories of elements of metaphor and metaphor types as well as translation procedures proposed by Newmark (1988). For clarity, the source and target texts are given. The metaphorical expressions are collected and categorized. The image and the object as well as the implied meaning of each metaphorical expression are identified. The translation procedures used by the translator are studied. The proportion of the metaphor translation procedures are shown in percentage. Finally, the findings are discussed.

### Source Text(henceforth, ST) (Tenth Stanza)

#### ပန်းပန်လျက်ပဲ

ညိုပြာပြာလတာပြင့်ခြေရင်း။  
လှိုင်းတက်ရာဗေဒါထက်၊ လှိုင်းသက်ရာဆင်း။

ဆင်းရဲလဲမသက်သာ။  
အုန်းလက်ကြွ ရေပေါလော၊ မျောစုန်လိုလား။  
အဆင်းနဲ့အလာ၊ ဗေဒါမအထွေး။  
အုန်းလက်ကြွ သူ့နံဘေး၊ ဆောင့်ခွဲရသေး။

ဆောင့်ခွဲလဲမသက်သာ။  
နောက်တချီ ဒီတစ်လုံးက၊ ဖုံးလိုက်ပြန်ပါ။  
မြုပ်လေပေါ့ပေါ့မလာ၊ မဗေဒါအလှ။  
တလံကွာလှိုင်းအကြွ၊ ပေါ်လိုက်ပြန်ရ။

ပေါ်ပြန်လဲမသက်သာ။  
ချောင်းအဆွယ်မြောင်းငယ်ထဲက၊ ဘဲထွက်လိုလား။  
ဘဲအုပ်မှာတစရာနှစ်ရာ၊ ဗေဒါကတစ်ပင်တည်း(ထဲ)။  
အယက်အကန်ခံလို၊  
ဗေဒါပျံအံကိုခဲ၊ ပန်းပန်လျက်ပဲ။ ။

### Target Text(henceforth, TT)

#### STILL WEARING A FLOWER

At the mudflat's margin of murky blue  
Hyacinth moves up with the waves  
and with the waves descend.

Descent is not without travail.  
A coconut frond comes floating with the tide.  
Descent and drift. The coconut frond  
Hits the Hyacinth girl in the side.

Though hit in the side she finds no rest.  
In a moment a wave has smothered her.  
She goes under and does not rise.  
Then a wave surges and the Hyacinth girl  
comes up an arm's length away.

Coming up brings no respite.  
Ducks emerge from a branch of the creek.  
A hundred ducks and a lone Hyacinth.  
She is jostled and kicked about.  
But Hyacinth just clinch her teeth  
and keeps wearing her flower.

## Findings

In the stanza studied, six metaphors are detected in terms of metaphor types categorized by Newmark (1988).

**Table 1 Metaphorical expressions in the ST**

Source Text	Metaphor Size	Metaphor Type	Image	Object	Implied meaning
<u>ပန်း</u>	single-word	Original	Flower	grace / head	grace or beauty (that arouses pleasure or encouragement) or the top part of a plant or a being
<u>ပန်းပန်လျက်ပါ</u>	extended	Original	the hyacinth girl	a resilient girl	retaining grace or beauty/ keeping one's head up (still going strong)
<u>လတာပြင်ခြေရင်း</u>	single-word	Dead	Foot (of the mudflat)	human world	environment full of struggles

<u>ဗဒါမအထွေး</u>	single-word	original	the hyacinth girl	a resilient girl	Hyacinth who is relatively too small and weak (but not spiritually)
<u>ဗဒါပျံ</u>	single-word	Original	the hyacinth girl	a resilient girl	supremely brilliant hyacinth
<u>အံ့ကိုခဲ</u>	extended	Stock	the hyacinth girl	a resilient girl	being determined (stands boldly or unyieldingly)

**Table 2 Metaphorical expressions in the TT**

Target Text	Metaphor Size	Metaphor Type	Metaphor translation procedures
<u>Flower</u>	single-word	Original	reproducing the same image in the TL
<u>Still wearing a flower</u>	Extended	Original	reproducing the same image in the TL
<u>at the mudflat's margin</u>	single-word	Dead	Conversion of metaphor to sense
<u>the hyacinth girl</u>	single-word	Original	Conversion of metaphor to sense
Hyacinth	single-word	Nil	Deletion
<u>clenches her teeth</u>	Extended	Stock	reproducing the same image in the TL

(1) The first metaphorical expression is the title itself which is also the last line of the poem and the expression 'ပန်း' (flower) is also the metaphorical expression:

ST- “ပန်းပန်လျက်ပါ”

TT- “Still wearing a flower”

The title can be analyzed at two levels: 'word level' and 'extended level'. Firstly, the image 'ပန်း' (flower) is a symbol for grace or beauty and the object "grace or resilience (of Hyacinth)" is inferred. The sense is that both need to be retained. In a wider sense, the flower refers to the head

of a being which signifies the supreme part of that being and keeping the head up or down usually conveys special meanings in the world of humans.

As a whole, the metaphorical expression, ‘ပန်းပန်လျှက်ပါ’ (still wearing the flower) is an original metaphor as it is quoted and created by the ST poet at the time of the poem and this expression, through the poem, conveys the sense of Hyacinth remaining unbeaten or holding her head high after the severe attacks one after another. The translator renders this metaphorical expression literally as:

"Still wearing a flower"

The image is clearly mentioned but the object “a human being retaining her grace or holding her head high” is inferred. The sense is the state of still going strong. The translator uses the procedure of reproducing the same image in the target language.

(2) The third metaphorical expression is found in the lines:

ST – လတာပြင့်ခြေရင်း

TT – at the mudflat’s margin of murky blue

The metaphorical expression in this line is ‘ခြေရင်း’ which is translated as ‘margin’. The whole phrase refers to the environment where the Hyacinth girl lives. The image here is the foot of the murky blue mudflat which is the unpleasant environment that Hyacinth gets through and the object which is the large part of our human life which is usually full of struggles is inferred. The sense is that both offer challenges. In the translation of this metaphor, the translator uses the procedure of conversion of metaphor to sense.

(3) The fourth metaphorical expression is found in the following lines:

ST- “အဆင်းနဲ့အလာဗေဒါမအထွေး

အုန်းလက်ကြွေသနံဘေး ဆောင့်ခွဲရသေး”

TT - "The descent and drift. The coconut frond

hits the hyacinth girl in the side.”

The metaphorical expression in the first line is ‘ဗေဒါမအထွေး’ which is translated as ‘the hyacinth girl’. The image is ‘the hyacinth girl’ and the object is a resilience little girl. The sense is that the hyacinth is small while the challenges she has faced are really big. Here, the metaphor is reduced to sense in the TT.

(4) The last metaphors are found in the last line:

ST- “အယက်အကန်ခံလို့

ဗေဒါပျံ့အံကိုခဲပန်းပန်လျှက်ပဲ”

TT- "She is jostled and kicked about

but Hyacinth just clenches her teeth

and keeps wearing her flower"

The last metaphorical expressions, ‘ဗေဒါဠီ’ and ‘အံ့ကိုခဲ’ appear in the last line. The noun phrase ‘ဗေဒါဠီ’ means ‘the brilliant *Beda*’ who is resilient and capable to retain her grace through and after the challenges she has encountered in her way up and down the river. It is translated as ‘Hyacinth’ and the expression ‘ဠီ’ is deleted in the translation.

The verb phrase ‘အံ့ကိုခဲ’ is literally translated as ‘clenches her teeth’. The image here is ‘Hyacinth clenching her teeth’ is described clearly. It is a collocation which refers to the state of being determined. This expression conveys a message that the hyacinth is quite resolute and able to stand the several severe attacks with courage, resilience and determination. Here, the translator uses the procedure of reproducing the same metaphor.

### Discussion

There are four original metaphors, a stock metaphor and a dead metaphor in this study. It is found that the metaphor sizes as well as the metaphor types except in the case of ‘ဗေဒါဠီ’ are found to be retained in the TT. Moreover, they are translated mostly literally except in the cases of ‘ဗေဒါမအထွေး’ and ‘ဗေဒါဠီ’. The metaphor translation procedures used by the translator are ‘reproducing the same image’, ‘reducing to sense’ and ‘deletion’. In terms of percentage, the procedure of ‘reproducing the same image’ is 50%, that of ‘reducing to sense’ 33.33% and that of ‘deletion’ 16.67%. The metaphor translation procedure mainly involved here is reproducing the same image in the TL.

**Table 3 Proportion of metaphor translation procedures involved**

Procedures	Frequency	Percentage
Reproducing the same image in the TL	3	50%
Conversion of metaphor to sense	2	33.33%
Deletion	1	14.67%

It is found that the most preferred procedure constitutes 50% while the least preferred procedures constitute the other 50%.

Out of the six metaphorical expressions, the expression, ‘အံ့ကိုခဲ’ (clenches her teeth) is common in both cultures. It involves a stable, metaphorical meaning in both cultures. And the procedure involved here tends to be congruous with Newmark’s proposal that “the first and most satisfying procedure for translating a stock metaphor is to reproduce the same image in the TL, provided it has comparable frequency and currency in the appropriate TL register”. But for the rest, the metaphorical meanings may not be clearly fixed. Firstly, ‘wearing a flower or flowers is quite typical for Myanmar women and they usually wear flowers to add grace or beauty to themselves or to have pleasure. The expression, “Still wearing a flower” means that one is still with grace which can be inferred that one is still keeping her head up. But ‘wearing a flower’ may not be usual in most cultures. So this sense may not be easily grasped in those cultures. Despite this fact, it is found that its metaphorical meaning can be inferred from the context in the poem. This is also contingent with Newmark’s argument that as original metaphors are created or quoted by the SL writer, they should be translated literally whether they are universal, cultural or



obscurely subjective. Secondly, the expression, ‘ခြေရင်း’ is translated as ‘margin’ and this seems to be quite sufficient for the readers to get the intended meaning on the surface. But when moving to a deeper level, ‘the expression ‘ခြေရင်း’ often refers to a place that is inferior in Myanmar and therefore, it is culture-specific. Thirdly, the expression ‘ဗေဒါမအထွေး’ conveys the meanings of being female and being very young or tiny or delicate or even being weak. At this point, the original writer tends to use that expression to give the message that Hyacinth really deserves the most sympathy as she keeps continually facing much bigger and stronger enemies. On the one hand, Hyacinth is to be pitied. On the other hand, she is tough and brave enough to take up the challenges and overcome them. Therefore, it appears to be quite difficult to render this expression. Here, the translator simply renders this as ‘the hyacinth girl’. Moreover, the expression, ‘အထွေး’ also indicates a sense of endearment in Myanmar. Obviously, the translated expression, ‘the hyacinth girl’ cannot cover all these senses. In other words, the translated expression, ‘girl’ cannot fully convey the meaning of the expression, ‘အထွေး’ which is culture-specific. In the case of ‘ဗေဒါပျို’, the expression ‘ပျို’ which conveys a sense of being supreme is not translated but again, its general meaning can be inferred from the context. According to Newmark, “a deletion of metaphor can be justified empirically only on the ground that the metaphor’s function is being fulfilled elsewhere in the text”. But if the original writer uses it as a culture-specific word, there is effect loss.

### Conclusion

Specifically, this study focuses on the translation of metaphor which plays a crucial role in literary translation, especially in poetic translation.

This poem has a reputation of being highly metaphorical and it is found that the metaphorical expressions are significantly involved in conveying the message of the original poem. Almost all the sizes of metaphorical expressions remain the same in the ST. Most of the metaphors involved are found to be original ones and in translating them, the translator uses the procedure of reproducing the same image in the TL. Obviously, the translator tends to care not to affect the original ST images. For this, Newmark suggests, “original metaphors contain the core of an important writer's message, his personality, and his comment on life, and they may have a more or less cultural element, and these have to be translated neat”.

The metaphorical translation procedures of 'reproducing the same image in the TL', 'reducing to sense' and 'deletion' are found to be used in the translation and the procedure of 'reproducing the same image in the TL' is most common in the translation. In the tasks of translation of metaphorical expressions, effect loss is often inevitable.

This study is conducted only for one stanza of Hyacinth Way (*Beda Lan*) poem cycle and it is believed that a study of all forty-one *Beda Lan* stanzas will ensure a deeper insight into the study of poems of the same kind and convey more comprehensive results.

This research is carried out with the sincere belief to offer some useful suggestions for poetic translation tasks in general, as well as for metaphorical translations in particular, to discover the difficulties and problems in poetic translations and to contribute to the pedagogic field of poetic translation, especially the translation of metaphors.

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## THE COGNITIVE THINKING LEVELS CALLED FOR BY THE INSTRUCTIONS IN THE COURSEBOOK *GLOBAL B1*

Kaung Myat San\*

### Abstract

Nowadays, many ELT teachers, educators and other subject teachers are aware of the need to integrate 21<sup>st</sup> century skills, especially critical thinking, in their lessons. Thinking practices can encourage students in their participation in classroom activities and help them survive in the challenging world. Therefore, the present study was carried out with the purpose of evaluating the extent of thinking skills that the instructions in the English coursebook call for. The study investigated the levels of thinking skill called for by instructions in the coursebook *global B1*. The instructions in the coursebook were gathered, analysed and categorized according to the cognitive domain of Bloom's Revised Taxonomy (2001). The results of the study showed that 63.95 % of 860 instructions called for lower level thinking, whereas 36.05% of them demanded higher level thinking skills. The results of the study implied that if ELT teachers wish to promote students' thinking skills and to help them survive in the challenging world, they need to incorporate thought-provoking tasks into their lessons.

**Keywords:** thinking skills, Bloom's Revised Taxonomy, *global B1*

### Introduction

#### Background of the Study

The 21<sup>st</sup> century is usually defined as "the knowledge age" and as "the century of competition", and therefore people need not only to be literate and numerate but also well developed thinking skills to survive in the rapidly changing world (Trilling & Fadel, 2012). Wagner (2008) asserts that knowledge, an outcome of education, is no longer believed to be sufficient to effectively cope with the challenges in the world. Nowadays, people all over the world encounter stiff competition in their search for jobs with better salaries and prospects. Therefore, it is vital for students to be equipped with 21<sup>st</sup> century skills including critical thinking skills in their classrooms for their survival among challenges and competition (Myo Myint, 2016). Hence, he suggests that higher education institutions must serve as "apex of knowledge creation and manipulation" so that graduates are well-prepared for the competitive and continually changing 21<sup>st</sup> century world.

In ELT classes in Myanmar, all four skills: listening, speaking, reading, and writing are integrated to develop communicative practices. However, teaching and learning a language for its own sake is not enough for students and they need to learn a language in order to develop and apply their thinking skills in situations that go beyond the language classroom (Myo Myint & Poe Poe, 2003). Richards (2006) suggests that language should serve as a means of developing higher order thinking skills, also known as critical and creative thinking. Therefore, teachers should help students develop their language skills as well as their thinking skills in ELT classes.

In any teaching-learning situations, there are three variables: teacher, student and coursebook, particularly in English as a Foreign Language (EFL) and English as Second Language (ESL) contexts (Richards, 2006). Edward and Bowman (1996) state that course- books

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are useful for teaching and learning instructions especially for countries where English is used as a foreign language. They also indicate that questions are vital components of the coursebooks as they aim at creating an interest in the subject. Ashner (1961) suggests that questioning is one of the basic ways by which the teacher stimulates student thinking and learning. Questions or instructions can be ranked according to the level of thought required for following it and/or performing a language task, for instance, low cognitive or high cognitive, convergent or divergent questions or instructions (Winne, 1979).

In Myanmar ELT context, locally produced coursebooks were usually used in previous decades (Myo Myint & Poe Poe, 2003). In 2012, for the purpose of developing ELT material, international coursebooks were introduced: *global* series, the version used in Myanmar was prescribed for English Specialization undergraduate students and English for Professional Purposes undergraduate students while *Straightforward* series, the Myanmar version, for Arts and Science undergraduate students (non-English Specialization) in Myanmar.

According to Muijs and Reynolds (2011), "It is important to ask higher-level questions whenever possible to help develop students' thinking skills". Consequently, the analysis and evaluation of the questions or instructions used in ELT classes and instructions of activities in coursebooks need to be considered for the sake of curriculum review and development.

Therefore, the instructions in the coursebook *global B1* were analysed to identify the cognitive categories addressed by the instructions and to find out limitations of the coursebook *global B1* in terms of cognitive demand.

The present research was conducted to find out the answers to the questions:

- (a) What levels of cognitive thinking skills do the instructions in the coursebook *global B1* call for?
- (b) Which particular cognitive level is most frequently called for by the instructions of the coursebook?

## Literature Review

There are different existing frameworks and criteria for coursebook evaluation in terms of cognitive process. Bloom's Revised Taxonomy (BRT) can be a good choice to assess the basic skills, aligning teaching materials with the thinking skills (Krathwohl, 2002). Bloom's Revised Taxonomy is a practical tool for course evaluation (Marzano & Kendall, 2007). Hanna (2007) also points out that the Bloom's Revised Taxonomy "aligns learning objectives, curriculum, and assessment to link the complexity of learning with the cognitive domains" (p.9). Trilling and Fadel (2012) also assert that "the most common hierarchy in ranking cognitive level of questions" is Bloom's Taxonomy (1956) or Bloom's Revised Taxonomy (2001). They also suggest that Bloom's Taxonomy or Bloom's Revised Taxonomy is a famous model for questions or instructions that demand for active learning approaches, core knowledge and thinking process.

Moreover, Nilson (2010) suggests teachers to use Bloom's Taxonomy or Bloom's Revised Taxonomy to frame their question design so that they appropriately scaffold questions starting with basic knowledge (remembering facts) to more advanced skills such as understanding, applying, analyzing, evaluating and creating.

Bloom's Revised Taxonomy (2001) identifies levels of cognitive learning arranged from lower-order to higher-order levels of thinking as can be seen in Table 1. The cognitive domain highlights intellectual outcomes and is further divided into six specific categories or levels: Remembering, Understanding, Applying, Analyzing, Evaluating, and Creating. Bloom's Revised Taxonomy introduces the levels of thinking in a hierarchical order. Each of the level builds in complexity from the previous level.

Anderson and Krathwohl (2001) typify the three top levels (Analysing, Evaluating, and Creating) of Bloom's Revised Taxonomy as Higher-Order Thinking Skills (HOTS) and the other three levels (remembering, understanding, and applying) as Lower-Order Thinking Skills (LOTS) that can be seen in Table 1. According to Krathwohl (2002), students are required to know, memorize, repeat and list information at the lowest level and they have to judge, criticize, resolve, invent, and make recommendations at the higher levels.

**Table 1 Bloom's Revised Taxonomy (Thinking Skills: LOTS & HOTS)**

Skills	Sample Prompts	Purpose	Level
Remembering	recognize, list, describe, identify, retrieve, name	Memorize and recall facts	<b>LOWER ORDER THINKING LEVEL</b>
Understanding	describe, explain, estimate, predict	Understand and interpret meaning	
Applying	implement, carry out, use, apply, show, solve	Apply knowledge to new situations	
Analyzing	compare, organize, site differences, deconstruct	Break down or examine information	<b>HIGHER ORDER THINKING LEVEL</b>
Evaluating	check, critique, judge, hypothesise, conclude, explain	Judge or decide according to a set of criteria	
Creating	design, construct, plan, produce	Combine elements into a new pattern or product or structure	

According to my literature survey:

- (a) Al-Btoush (2012) analysed the questions in the English language textbooks used in Jordan during the academic year 2011-2012, according to Bloom's Taxonomy (1956).
- (b) Ali Roohnani, Farzaneh Taheri & Marziyeh Poorzangeneh (2014) analysed the questions in two ELT coursebooks: *Four Corners Level 2* and *Four Corners Level 3*, according to Bloom's Revised Taxonomy (2001).
- (c) Gholamreza Zareian, & Mohammad Davoudi (2015) analysed the questions in two ESP coursebooks: *English for the Students of Sciences* and *English for the Students of Engineering* taught in Iranian universities, using Bloom's Revised Taxonomy (2001).
- (d) Khine Myat Thwe Aung (2015) analysed the questions in *Grade 11 English Textbook (2010)* using Bloom's Revised Taxonomy (2001).

## Materials and Method

In the present research, the instructions in the coursebook *global B1* were analysed in accordance with the six levels of cognitive domain, Bloom's Revised Taxonomy (Anderson & Krathwohl, 2001). The coursebook was designed by Lindsay Clandfield and Rebecca Robb Benne (2012). Clandfield (2012) claims that all the tasks in the coursebook are related to each other, and they are thought-provoking. Thus, this study was carried out in order to find out whether the instructions in this coursebook are really thought-provoking or not.

The qualitative method was employed to analyse and evaluate the levels of thinking that the instructions or questions called for and the quantitative method was employed to determine the frequencies and percentages of the thinking levels students need in doing language tasks. In analysing and classifying the instructions in the coursebook, the instruction that requires the students to do an activity was considered as a unit of analysis. It was often found that instructions comprise multiple cognitive skill levels. However, in this study, only the highest levels of thinking that students need for the activities were taken into account in collecting the data.

The data for this study was collected in two stages. In the first stage, all the instructions from the coursebook were gathered. In the second stage, the 860 instructions gathered were classified into levels of cognitive domain of Bloom's Revised Taxonomy (2001). The number of instructions that called for different levels of thinking in all the ten units of the coursebook was worked out.

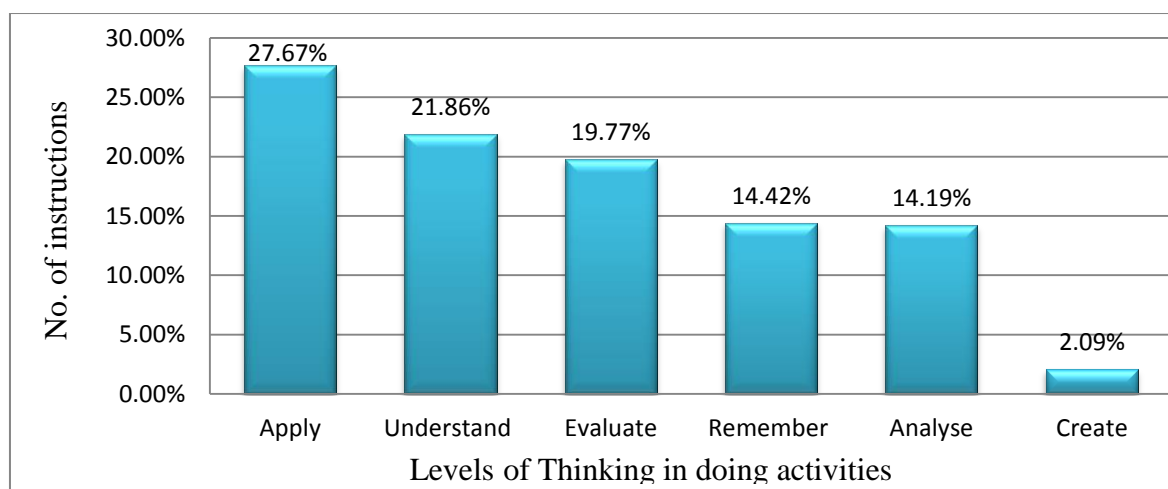
## Findings

The study revealed that instructions in the coursebook *global B1* demand all levels of cognitive process. Table 2 gives the frequencies and percentages of cognitive levels students have to use in doing the tasks in the coursebook. The results also showed that the *applying* level of thinking was called for the most and the *creating* level of thinking was called for the least by the instructions of the tasks.

**Table 2** Frequency and Percentage of cognitive process levels of instructions in each unit of the *coursebook global B1*

Unit	Levels of Thinking in doing activities												No. of Instructions
	Remembering		Understanding		Applying		Analysing		Evaluating		Creating		
	frequency	%	frequency	%	frequency	%	frequency	%	frequency	%	frequency	%	
1	19	21.9	19	21.59	22	25	13	14.77	15	17.05	0	0	88
2	19	19.19	18	18.18	27	27.28	15	15.15	19	19.19	1	1.01	99
3	13	13.98	22	23.65	27	29.03	9	9.68	19	20.43	3	3.23	93
4	11	11.83	18	19.35	20	21.51	18	19.35	19	20.43	7	7.53	93
5	8	10.96	20	27.4	20	27.4	10	13.7	14	19.17	1	1.37	73
6	13	15.66	23	27.71	25	30.12	6	7.23	14	16.87	2	2.41	83
7	17	19.54	19	21.84	22	25.29	8	9.19	20	22.99	1	1.15	87
8	8	9.76	18	21.95	26	31.71	11	13.41	18	21.95	1	1.22	82
9	5	6.94	12	16.67	22	30.56	13	18.05	18	25	2	2.78	72
10	11	12.22	19	21.11	27	30	19	21.11	14	15.56	0	0	90
Total no. of Instructions	124	14.42	188	21.86	238	27.67	122	14.19	170	19.77	18	2.09	860 (100%)
	LOTS → 550instructions (63.95%)						HOTS → 310instructions (36.05%)						

The frequencies of the instructions of the six cognitive levels range from 18 (2.09%) for *creating* to 238 (27.67%) for *applying* level. The *understanding* thinking level appears as second most frequently demanded level with a percentage of 21.86% followed by the *evaluating* level with a percentage of 19.77%. The findings also indicated that the *analysing* level gave a percentage of 14.19% which is nearly equivalent to the *remembering* level, 14.42% of total 860 instructions given in the course book. The overall finding of this study was that 550 instructions (63.95%) needed Lower Order Thinking Skills while 310 instructions (36.05%) called for Higher Order Thinking Skills as shown in Table 2.

**Figure 1** Percentage of each cognitive thinking level of instructions in all units of the *coursebook global B1*

As can be seen in figure 1, 27.67% of instructions called for the applying thinking level and it was the highest, followed by understanding which accounts for 21.86%, evaluating 19.77%, remembering 14.42%, analyzing 14.19%, and creating 2.09% in decreasing order.

### Discussion

The coursebook analysed in the present study and those analysed in the studies of Ali Roohnani, Farzaneh Taheri & Marziyeh Poorzangeneh (2014) and Gholamreza Zareian, & Mohammad Davoudi (2015) were used in the tertiary level. However, Al-Btoush (2012) and Khine Myat Thwe Aung (2015) analysed the coursebooks used in the secondary level.

With respect to the research tool, Bloom's Revised Taxonomy (2001) was used in the present study and in the studies conducted by Ali Roohnani, Farzaneh Taheri & Marziyeh Poorzangeneh (2014), Gholamreza Zareian, & Mohammad Davoudi (2015) and Khine Myat Thwe Aung's (2015). However, Al-Btoush's (2012) used Bloom's Taxonomy (1956) as the tool for analysis.

The findings of the previous studies showed that the questions in the coursebooks which were analysed called for more lower order thinking skills than higher order thinking skills. The results indicated that the writers of the coursebooks did not focus on developing higher order thinking skills.

The findings of the present study revealed that the instructions in the coursebook *global B1* called for the applying thinking level the most. Therefore, it may be concluded that the focus of the coursebook writers was to motivate learners to apply the knowledge they have learnt in new contexts or in real life situations.

The second most frequent skill called for by the instructions was understanding thinking skill. The instructions provided learners practice in translating the prior knowledge they have learnt in new situations.

The third most frequent skill called for by the instructions was evaluating thinking skill. It was followed by remembering thinking skill and analyzing thinking skill. To develop evaluating thinking level of students, material developers and teachers should devise exercises which require learners to evaluate something critically and come up with better solutions.

According to the results obtained, remembering thinking level which is the basis and beginning in the thinking process, was not given as much emphasis as evaluating thinking level. This showed that the coursebook writers seemed to minimize the practice of remembering thinking skill in order to discourage rote learning or memorization.

The findings of the study showed that the instructions in the coursebook *global B1* did not seem to frequently demand analyzing thinking level. However, while students did activities that require them to use their evaluating thinking skill, they also use their analyzing thinking skill. To improve the analysing skill of students, material developers and teachers should devise questions which require learners to distinguish, for example, what is relevant and irrelevant, what is important and unimportant.

The results showed that the creative thinking skill was called for the least by the instructions in the coursebook. Therefore, material developers and teachers should give



instructions that require students to reorganize concept, ideas into new patterns or structures and to develop an alternative solution.

The instructions in the coursebook *global B1* called for both lower order thinking skills and higher order thinking skills. It may be assumed that the coursebook writers devised more instructions that call for lower order thinking skills to help students learn certain basic information before developing higher order thinking. It may be concluded that all instructions in the coursebook *global B1* were thought-provoking but they called for different levels of thinking.

### Conclusion

The overall finding of this study was that the majority of the questions called for the lower level cognitive skills and only few questions were found to address higher cognitive processes. Therefore, it may be concluded that, the coursebook *global B1* can help students develop lower cognitive skills more than higher thinking skills. Hence, it is suggested that in order to strike a balance between lower-order questions and higher-order ones, multilevel questions and instructions provoking higher thinking skills should be devised and incorporated in the lessons in ELT classrooms.

In the light of the findings of the present study, further in-depth qualitative researches involving teachers and students are recommended. Moreover, workbooks also need to be analysed to get a comprehensive description of the extent of thinking skills the *global* series demand.

The findings of this study may offer instructors, educational administrators, syllabus designers, curriculum planners, and material developers some handy hints on the inclusion of thinking skills in the EFL materials. Teachers may also employ the findings of the study and use innovative techniques in their teaching in order to develop the thinking skills of students.

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## **AN EVALUATION OF ENGLISH FOR BUSINESS COURSEBOOK PRESCRIBED FOR FIRST YEAR BA (EPP) STUDENTS**

Mya Mya<sup>\*</sup>

### **Abstract**

This research evaluated English for Business Coursebook prescribed for first year BA (EPP) students. English for Business course has been offered in the Bachelor of Arts specializing in English for Professional Purposes (BA (EPP)) Programme since 2004-2005 Academic Year with the purpose of fulfilling the needs of graduates who want to work in various business fields when they graduate. The reason of doing this research was to investigate whether the coursebook is matched the level of first year BA (EPP) students. Firstly, the prescribed coursebook was studied and analysed using the criteria for business English coursebook evaluation proposed by Romanowski (2016) which were based on the theories of Hutchinson and Water (1987), Cunningsworth (1995), McGrath (2002) and McDonough and Shaw (2013) in order to examine what knowledge and skills the coursebook contain. Secondly, teachers who have taught English for Business Course in the first year were given a questionnaire to explore the strengths and weaknesses of the coursebook based on their teaching experience. Then first year BA (EPP) students were given a questionnaire to find out their views and opinions on the lessons in the coursebook. After that, the data collected from the questionnaires were analysed. Finally the results of coursebook evaluation and those of questionnaires were compared and contrasted. The finding was that the contents and skills included in the prescribed English for Business coursebook were suitable and helpful for first year BA (EPP) students. The suggestion was to add communicative and challenging grammar activities for a better teaching-learning process.

**Keywords:** Business English, Coursebook Evaluation

### **Introduction**

Nowadays, because of the market-oriented economy and collaboration with other countries in business, there is an increase number of businesses in our country, Myanmar. As a result, people can have more job opportunities than before. But they need to be proficient not only in general English but also in business English to be successful in their business field. Business English is English people use in their business activities such as negotiating, persuading, telephoning, interviewing, marketing, etc. (Frendo, 2005). According to Ellis & Johnson (1994), Business English is an area of English for Specific Purposes (ESP) and a combination of specific content and general content. There are many Business English courses offered by language schools all over the world and there are many coursebooks available on the market. But it is important to get a coursebook which meets students' level. Sheldon (1998:245) stated that there is no norm for coursebook evaluation and there is no method for an evaluation guideline. Similarly, Rea-Dickins and Germaine (1993) made a point that there are different aspects to evaluate the teaching and learning process and it is vital to devise clear criteria or guidelines for the particular evaluation.

In our country, Myanmar, there are public universities that offer Business English courses. One of them is National Management Degree College. It offers a Bachelor of Arts specializing in English for Professional Purposes (BA (EPP)) programme that students who have passed the matriculation examination with high marks can attend. In this programme, English for

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Business is a module students have to take for four academic years. But no research has been carried out to investigate whether the prescribed English for Business coursebook is appropriate for first year BA (EPP) students to the knowledge of the researcher. Moreover, there is a previous research on the evaluation of *Elementary Market Leader Business Coursebook* used in the English language program at the University of Economics in Vietnam done by Phi, Nga, Đào and Thắng (2015). The researchers used criteria for coursebook evaluation, survey questions for students and teachers as research tools. Their finding was that it needed to add extra activities to the coursebook to match the students' level. They suggested to use the *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook* instead. Accidentally, the *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook* is a Business English coursebook prescribed for first year (BA (EPP)) students in Myanmar. So this research aimed to evaluate the English for Business coursebook prescribed for first year BA (EPP) students. Although there are various criteria and checklists for coursebook evaluation, in this research, the proposed evaluation criteria for Business English coursebook designed by Romanowski (2016) which have been based on the theories of Hutchinson and Water (1987), Cunningsworth (1995), McGrath (2002) and McDonough and Shaw (2013) was used to analyse the coursebook *3<sup>rd</sup> Edition Elementary Market Leader Business English*. Then teachers who have taught first year English for Business course were given a questionnaire to investigate the strengths and weakness of the coursebook and first year EPP students were given a questionnaire to find out their views and opinions on the coursebook. Finally, the results of coursebook evaluation and those of questionnaires for teachers and students were compared and contrasted to evaluate the first year English for Business coursebook.

### Materials and Method

In order to evaluate English for Business coursebook prescribed for first year BA (EPP) students, firstly, *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook*, *Teacher's Resource Book* and *Practice File* were scrutinized using the criteria proposed by Romanowski (2016) which was designed for Business English coursebook evaluation. There are ten topics in the criteria. They are "general attributes", "design and organization", "language content", "skills and tasks", "culture themes and intercultural communication", "other relevant topics", "methodology", "teacher's book", "practical considerations" and "overall/summary evaluation" (See Appendix A). Secondly, five teachers having experience of teaching Business English using the *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook* were given a questionnaire in order to find out their perspective on the strengths and weaknesses of the coursebook. There were twenty four questions in the questionnaire (See Appendix B). The questions were about the contents in the coursebook, its layout and instructions, listening, speaking, reading and writing activities, vocabulary practice, case study and teacher's manual. The questions were open and closed questions which were ordered from general to specific (Krosnick, 2010). Thirdly, fifty first year (EPP) students were given a questionnaire in order to explore their attitude and opinion on the lessons in the coursebook. The survey questionnaire contained twenty-two Likert items using agree-disagree approach (McLeod, 2008) (See Appendix C).

### Findings

According to the data given in Table 1 (See Appendix D) which is an analysis of *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook*, it was found that the

coursebook is aimed at pre-experienced students. It is a complete coursebook as it contains not only the units but also other sections such as revision, case study, writing file, activity file, grammar reference, audio scripts, glossary and working across cultures to be aware of other cultures. Moreover, practice file, test file and teacher's resource book with Audio CD and DVD-ROM are included in the course package. The content is sequenced on the basis of complexity and learnability because the first unit is "Introduction", then "Work and leisure", "Problems", "Travel", "Advertising", "Companies", "Communication", "Cultures" and the last is "Jobs". The layout of each unit is very clear since there is an overview at the beginning of each unit. The presentation of lesson sequence is also clear because of sub-headings. Each unit begins with "starting up" activity to introduce students to the topic of the unit. Then the sections "vocabulary", "listening", "reading" and language focus come one after another and finally it ends with business skills. There are pictures, photos, charts respectively to the lesson.

Concerning "Language content", the coursebook has covered the main grammar items appropriate for the level of the first year students taking learners' needs into account. The grammar items are about "verb to be", "articles", "wh-questions", "adverbs and expressions of frequency", "present simple", "have", "some and any", "there is/there are", "countable/uncountable", "past simple", "comparative and superlative", "a little/a bit", "present continuous" and "present perfect". The material for vocabulary teaching is adequate in quantity and range as each unit contains "vocabulary" section in order to learn words, collocations and expressions related to the topics and to do exercises and activities to practise them. Vocabularies are about nationalities, days, months, dates, leisure activities, adjectives, travel details, choosing a service, advertising and markets, describing companies, company cultures and skills and abilities. Vocabulary practice is sufficient for students as there are extra exercises in the workbook "Practice File". Moreover, students can improve their pronunciation as there is a section "Sound work" in "Practice File" including materials for word stress, stress in questions, stress to do correction.

Concerning "Skills and tasks", the materials are related to the particular topic and they are for integrated skills work. Materials for spoken English are well-designed to equip students for real-life situations. Although most of the speaking activities are role-plays, the contexts are different to get practice of different functions. For example, students do a role-play activity "introducing yourself" using the role cards prepared and useful language provided in unit 1, in unit 3, they role-play a conversation about the problems in ordering food taking the role of a sales-representative and a customer, in unit 4, two telephone conversations, one is on visiting an overseas office for a week and another one is booking tickets using the prepared role cards, in unit 6, a situation of being at a trade fair as a salesperson and a store manager asking about the product. In unit 7, the speaking activity is a role-play between an office worker and the manager to talk about the problem explaining the reasons and to give advice. In unit 8, students do a group work to role-play a marketing meeting using the role cards and useful language. In unit 9, students prepare an introduction to a presentation using the given roles and useful language. In the last unit, students role-play a conversation between a director who is looking for someone to manage the sales office and a candidate for the job of Sales Manager. All those speaking tasks provide students with contents and useful language and get them practice of business vocabulary and language as well as business skills. Moreover, materials in "Case study" are also well-designed to practise the language used in real-life situations. So, speaking activities are designed based on the communication occurred in real-life business field and they were developed to

initiate meaningful communication. The speaking activities are balanced between individual response, pair work and group work as they started with individual response, then pair work and group work. The speaking activities are adequate for first year students since 35.54% of exercises are for speaking skills.

In addition, reading materials are authentic and interesting as they are taken from *The Financial Times* and the topics are “From small town to global leader”, “Business diary: Eugene Kaspersky”, “Hilton Tokyo”, “India likes fast-food chains”, “Uniqlo: a global success story”, “Women at the top: Andrea Jung”, “Volkswagen’s Black Beetle ad”, “I’m a fan of Facebook, but not of video calls” and “Lessons in cultural difference”.

Moreover, listening materials are authentic interviews with businesspeople and a variety of scripted recordings. The listening tasks are true/false, fill-in, completion, numbering, taking notes and answering the questions.

Writing tasks are involved with writing email, writing a reply to a message, writing product launch, writing company profile, writing action minutes and writing letter which are fundamental to business writing. In each writing activity, it starts with pre-writing stage providing clear and detailed instructions to make students feel confident in their writing. So it is clear that writing tasks have achievable goals and took learners’ abilities into consideration. In addition, there is a “Writing file” section containing samples of various genres of writing with conventions of language use and layout.

Furthermore, in order to get awareness of different cultures, there is a section “Working across cultures” after each three units. The materials are about attitudes to team work, dining habits, different communication styles in China, Germany and the US and aspects of doing business in France and Russia. So, the activities raise cultural awareness of students who start learning business English. The exercises, texts and recordings are adequate in terms of developing learner’s intercultural communicative competence. The activities and exercises offer practice for business-related environment to first year students. The activities are fully exploited as they are related to each other and devised for integrated skills. They embrace a variety of methodologies which is eclectic. Students are expected to take a degree of responsibility for their own learning in “Case study” section which is a kind of simulation. In “Case study” section, students are supposed to feel in the given specific business context and find the ways to solve the problem having a discussion. It is a kind of practice for their business life.

Concerning “Teacher’s book”, there are seven sections in the teacher’s book. They are “At a glance”, “Business brief”, “Lesson notes”, “Case study”, “Working across cultures”, “Text bank”, and “Resource bank” which provide a draft lesson outline for each unit, detailed lesson notes and keys to exercises, extra reading texts with exercises and extra listening, speaking and writing activities with detailed teaching instructions. It also contains additional photocopiable activities. So it is an adequate guidance for teachers. Although tests are not incorporated into the teacher’s book, there is a “Test File” containing listening tests, progress tests and achievement tests.

As an “Overall evaluation”, the coursebook is comprehensive enough to make up the syllabus of a course. The materials can be used as core. The book is a sufficient resource for learners and teachers since it is a complete package. The coursebook is flexible. It allows for

different teaching and learning styles. It is also suitable for self-study because it contains sample writing, grammar reference and useful language sections.

Thus, it was stated that English for Business coursebook prescribed for first year BA (EPP) students contains the lessons which are suitable for the students in terms of business vocabulary, business knowledge, business skills as well as business writing.

According to the data given in Table 2 (See Appendix E) which is the results of the questionnaire for teachers, all teachers agreed that the contents in the coursebook are suitable and appropriate for first year BA (EPP) students because the topics are of interest of the students who are still at their teenage (e.g. Travel, Food and Entertaining and Cultures). The contents introduce the general ideas related to business world and reflect the business field in the real world. All teachers agreed that the layout of the coursebook is clear and attractive because it includes pictures, description and sub-topics. The coursebook is sequenced on the basis of complexity, learnability and usefulness because it starts with the simplest “Self introduction” and ends with “Jobs”, the most complex. The skills provided in the coursebook are suitable for first year students because they are simple and easy to practise in pairs or in groups.

All teachers agreed that listening tasks help students to improve their listening skills as well as their business knowledge. Speaking activities help students to communicate in business transactions because they are based on different situations in real business world. Concerning reading, most teachers agreed that reading materials help students to enrich their business vocabulary and knowledge because reading texts are taken from various business fields and they are authentic. Students’ reading skills will improve because they need to skim, scan and guess the meanings from contextual clues. All teachers agreed that writing tasks help students to improve their business writing because they are based on the things to do or issues in companies and the formats of different business writings are provided. Concerning vocabulary, three teachers agreed that vocabulary practices are sufficient for students but two teachers replied that vocabulary exercises containing in coursebook are not sufficient.

All teachers agreed that “Case study” section helps students to improve their business knowledge and skills because the tasks in “Case study” section are based on the problems in real business world and students have to discuss the problems in groups until they can solve them with appropriate reasons. Consequently, students can improve discussion and negotiation skills using the business knowledge learnt from the lesson.

All teachers agreed that Teacher’s book is helpful in teaching the course in providing methodologies, alternative tasks and activities. There is no section which does not help teachers. But the sections which are more helpful for them are “Lesson notes”, “Case study” and “Working across cultures”. “Lesson notes” section provides them a complete lesson sequence with detailed instructions. “Case study” section also provides the background information of the given situation, teaching strategies for students’ engagement and systematic instructions for the activity. “Working across cultures” is knowledgeable because it enriches them with business knowledge and different cultures. But two teachers suggested that there should be more cultural information and more exercises for business skills and writing skills.

All teachers agreed with an idea that the coursebook equips students with necessary skills and knowledge needed in real business world because it provides students with necessary skills, for example, how to introduce themselves to others, telephoning skills, presentation skills,

negotiation skills and problem solving skills. Moreover, the lessons and activities are like a good foundation of business English for first year BA (EPP) students. By doing activities which are a good simulation of real business world, students can get practice of working in business context.

According to the data given in Table 3 (See Appendix F) which is the results of the questionnaire for first year BA (EPP) students, it was found that most students agreed that the topics in coursebook are suitable for first year students who start learning business English and the layout and presentation of the lessons and units in the coursebook are clear. The instructions in the coursebook are clear and easy to follow. Half of them agreed that visuals in the lessons help students to be motivated in learning English for Business and listening materials are appropriate to first year students. But some disagreed.

Most students agreed that listening activities can improve their business vocabulary as well as business knowledge and skills. Moreover, they also agreed that speaking activities can improve students' business skills (e.g. introduction, telephoning, presentation, making bookings and checking arrangements, participating in discussions, etc.). Reading materials are authentic and easy to understand. Reading activities can improve students' business vocabulary and business knowledge. Writing tasks are suitable for first year students who start learning business English in helping to improve their business writing (e.g. email, reply message, product launch plan, company profile, action minute, letter, etc.).

“ Most students agreed that the coursebook provides them with basic business vocabulary and vocabulary practice that enables them to master basic business vocabulary. Moreover, useful phrases help them practise speaking skills as well as business skills. The “Grammar” section also helps them understand grammar rules used in business communication. The “Case study” section provides them with authentic business contexts to practise their business vocabulary and business skills. The workbook “Practice File” provides them with extra exercises to have more practice in using business language and business writing. The “Sound work” section in “Practice File” helps them to get correct pronunciation and to understand the message conveyed to them well. The “Survival Business English” section in “Practice File” helps them to get more exposure and improve their business skills.

## Discussion

By comparing and contrasting the results of the analyses of Coursebook evaluation, questionnaires for teachers and students, it can be firmly stated that *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook* is a good start for those first year BA (EPP) students who have no knowledge of Business English to continue their studies as the contents are appropriate and sequenced on the basis of complexity and learnability. The layout of each lesson in the coursebook is clear to understand their components. The instructions are also easy to follow for students. All the materials and activities in listening, speaking, reading and writing are suitable and support students to enrich business vocabulary and business knowledge as well as to improve business skills. The percentage of exercises for reading and speaking is higher than listening and writing. It may be because of the fact that although all four language skills are important in order to communicate in business context, reading and speaking skills are more important than listening and writing skills (Cambridge Assessment, 2019). The percentage of Business writing in the coursebook is 12.46% whereas speaking is 35.58%. It had better to give more practice of business writing to students. Moreover, some teachers expressed that although



the coursebook provides students with business vocabulary, vocabulary practice included in the coursebook is not sufficient for students. It may be a good idea to add more vocabulary exercises. Grammar section is also helpful for students in business communication. “Case Study” section is a practice ground for students because it provides students with a business context and an opportunity to improve their problem-solving skills using their business knowledge and business skills. Pronunciation exercises help students to get correct pronunciation. The coursebook also provides materials for students to have awareness of different cultures which is very important in doing business in the “Working across cultures” section. Moreover, there is a workbook “Practice File” which includes revision exercises for each unit. It helps students to memorise what they have learnt. For teachers, “Teacher’s book” is very useful since it includes details of lesson sequence, extra activities, sample writing, etc. But 20% of teachers have difficulties in explaining the meanings of some quotations which is related to business and they need a lot of preparation to explain business concepts related to the activity and business terms. 80% of teachers want to add more grammar items with challenging tasks and more business vocabularies.

In conclusion, what can be said is that there is no apparent weakness in the coursebook and it equips first year BA (EPP) students with fundamental skills and knowledge needed in real business world.

### Conclusion

As this research is to evaluate the English for Business coursebook for first year BA (EPP) students, first of all, the prescribed coursebook *3<sup>rd</sup> Edition Elementary Market Leader Business English Coursebook* is examined using the coursebook evaluation criteria proposed by Romanowski (2016) and it is found that all materials are devised for integrated skills and they are suitable for first year BA (EPP) students as they provide students with basic business vocabulary, business knowledge and business skills. Then, five teachers who have experienced of using the coursebook have answered the survey questionnaire. The results show that the coursebook is useful for students though there are some suggestions. After that, in order to know the actual students’ opinion on the coursebook, fifty first year BA (EPP) students are given a survey questionnaire. They are given five criteria (strongly disagree (SD), disagree (D), unsure (U), agree (A), and strongly agree (SA)) to answer the questions. The results show that the coursebook is suitable for students who start learning business English in spite of having disagreement in some items. In conclusion, it is claimed that the prescribed English for Business coursebook is suitable and helpful for first year BA (EPP) students who do not have business knowledge and business skills. But it needs to add explanations for quoted speech and business terms and communicative grammar activities to create effective business English lessons and to have a better teaching-learning process.

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Most importantly, I wish to thank the first year BA (EPP) (2018-19 Academic Year) students for responding enthusiastically to the survey questionnaire. Without their great support, I cannot imagine this paper possible.

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**Page 1 of Appendix A**

**The proposed evaluation sheet designed by Romanowski (2016)**

There are ten topics in it. The topics with the detailed questions are as follows:

**General attributes**

1. What kind of learners is the course book aimed at: pre-experienced or job- experienced students?
2. Is it meant for a specific working area?
3. What components make up the total course package?

**Design and organization**

1. Is a vocabulary list/index included?
2. Are there reference sections for grammar etc.?
3. How is the content sequenced (e.g. on the basis of complexity, learnability, usefulness)?
4. What visual materials does the book contain (photographs, charts, diagrams)?
5. Are the layout and presentation clear?
6. Are the tests included in the teaching materials (diagnostic, progress, achievement)?
7. Is there adequate recycling and revision?
8. Is it well-organized and can it be used intuitively?

**Language content**

1. Does the course book cover the main grammar items appropriate for the level, taking learners' needs into account?
2. Is the material for vocabulary teaching adequate in quantity and range?
3. Is the Business English vocabulary clearly introduced?
4. Is vocabulary practice sufficient for the students?
5. Is there any material for pronunciation work included?
6. Does the course book deal with structuring and conventions of language use above sentence level (are tips given on how to structure conversations or various genres of writing)?

**Skills and tasks**

1. Are all four skills adequately covered?
2. Is there material for integrated skills work?
3. Is material for spoken English (role-plays, dialogues, etc.) well-designed to equip students for real-life situations?
4. Are the speaking activities developed to initiate meaningful communication?

5. Are the speaking activities balanced between individual response, pair work and group work?
6. Are the speaking activities adequate for business people?
7. Are the readings suitable for students at the proper level?
8. Are the readings interesting and authentic?
9. Is the listening material of good quality, authentic, accompanied by background information and various tasks?
10. Do the writing tasks have achievable goals and take learners' abilities into consideration?
11. Are all genres of writing present in business context well-practised?
12. Are the task instructions clear?

### **Culture themes and intercultural communication**

1. Is there cultural content added in the texts/activities?
2. Do the activities raise cultural awareness of students?
3. Are the exercises, texts and recordings adequate in terms of developing learners' intercultural communicative competence?
4. Do the activities and exercises offer sufficient practice for business-related environment?

### **Other relevant topics**

1. Is there sufficient material of interest to learners?
2. Are all the main topic areas covered?
3. Are the presented topics relevant to the professional life of the students?
4. Will the topics help expand students' awareness and enrich their experience?

### **Methodology**

1. Can the activities be exploited fully? Do they embrace a variety of methodologies in ELT?
2. Does the material include any advice to students on study skills and learning strategies?
3. Are students expected to take a degree of responsibility for their own learning?

### **Teacher's book**

1. Is there adequate guidance for teachers who will be using the course book and its supporting materials?
2. Are keys to exercises given?
3. Are there any additional photocopiable activities/exercises included?
4. Are tests incorporated into the teacher's book?

### **Practical considerations**

1. What do the book and supplementary material cost? Does this represent good value for money?
2. Are the books strong and long-lasting?
3. Are they attractive in appearance?

### **Overall evaluation**

1. Is the course book comprehensive enough to make up the syllabus of a course?
2. Can the materials be used as core or supplementary?
3. Is the book a sufficient resource for learners and teachers?
4. Is the course book flexible? Is it possible to omit some units or use them in a different order?
5. Does the course book allow for different teaching and learning styles?
6. Is some of the material suitable for self-study?

**Appendix B****Questionnaire for Teachers**

Dear Teachers

In order to do research on an evaluation of English for Business Coursebook for first year BA (EPP) students, I would appreciate it if you would assist me by completing the following questionnaire. Please note that your response will be anonymous and all information will be treated confidentially and exclusively for the research study. In order for the research study to be relevant, your exact and true information is needed. Thank you for your co-operation.

Designation: \_\_\_\_\_

No. of years teaching English for Business: \_\_\_\_\_

1. Are the contents in the coursebook prescribed for first year English for Business course reflect the business field in the real world? Why or why not? Give an example.

\_\_\_\_\_

2. Are the contents in the coursebook suitable for first year students? Why?

\_\_\_\_\_

3. Is there any content that you think is not appropriate? Please specify.

\_\_\_\_\_

4. How is the coursebook sequenced (e.g. on the basis of complexity, learnability, usefulness, etc.)?

\_\_\_\_\_

5. Is the layout of the coursebook clear and attractive?

\_\_\_\_\_

6. Is there any weakness in the organization of the coursebook? Please specify.

\_\_\_\_\_

7. Are the instructions clear and easy to understand?

\_\_\_\_\_

8. Are there any instructions that are confusing? Please specify.

\_\_\_\_\_

9. Are the skills provided in the coursebook suitable for first year students? Why?

\_\_\_\_\_

10. Do the listening tasks help them to improve their listening skills as well as their business knowledge? Why?

\_\_\_\_\_

11. Do the speaking activities help them to communicate in business transactions? Why?

\_\_\_\_\_

12. Do the reading materials help them to enrich their business vocabulary and knowledge? Why?

\_\_\_\_\_

13. Do the reading materials help them to improve their reading skills? Why?

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14. Do the writing tasks help them to improve their business writing? Why?

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15. Are the vocabulary practices sufficient for them? Why do you think so?

---

16. Is there any business information you would like to add to the vocabulary section? Please specify.

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17. Does the Case Study section help students to improve their business knowledge and skills? Why or why not? Give an example.

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18. Do you think the coursebook equip students with necessary skills and knowledge needed in real business world? Why?

---

19. Do you think the lessons and activities in the coursebook prepare students to go into the business world? Why?

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20. What problems and difficulties do you have in using the coursebook?

---

21. Is there anything you would like to add to improve the coursebook? If so, please specify.

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22. How helpful is the Teacher's book for you in teaching the course?

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23. Which sections in the Teacher's book help you in using the coursebook and why?

Please put a tick.

- At a glance ☐ \_\_\_\_\_
- Business brief ☐ \_\_\_\_\_
- Lesson notes ☐ \_\_\_\_\_
- Case study ☐ \_\_\_\_\_
- Working across ☐ \_\_\_\_\_  
cultures
- Text bank ☐ \_\_\_\_\_
- Resource bank ☐ \_\_\_\_\_

24. Any other comments?

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## Appendix C

**Questionnaire for first year BA (EPP) students**

Dear Students

In order to do research on an evaluation of English for Business Coursebook for first year BA (EPP) students, I would appreciate it if you would assist me by completing the following questionnaire. Please note that your response will be anonymous and all information will be treated confidentially and exclusively for the research study. In order for the research study to be relevant, your exact and true information is needed. Thank you for your co-operation.

**PLEASE CIRCLE YOUR ANSWER. PLEASE DO NOT LEAVE ANY QUESTION UNANSWERED. CHOOSE ONLY ONE ITEM FOR EACH QUESTION.**

**Criteria:** strongly disagree (SD), disagree (D), unsure (U), agree (A), and strongly agree (SA)

1. The coursebook is suitable for students who start learning business English.

SD                      D                      U                      A                      SA

2. The layout and presentation of the lessons and units are clear.

SD                      D                      U                      A                      SA

3. The topics in the coursebooks are suitable for the first year BA (EPP) students who start learning business English.

SD                      D                      U                      A                      SA

4. The instructions are clear and easy to follow.

SD                      D                      U                      A                      SA

5. Visuals in the lessons help students to be motivated in learning English for Business.

SD                      D                      U                      A                      SA

6. Listening materials are appropriate to first year students.

SD                      D                      U                      A                      SA

7. Listening activities can improve students' business vocabulary as well as business knowledge and skills.

SD                      D                      U                      A                      SA

8. Speaking activities can improve students' business skills (e.g. introduction, telephoning, presentation, making bookings and checking arrangements, participating in discussions, etc.).

SD                      D                      U                      A                      SA

9. Reading materials are authentic and easy to understand.

SD                      D                      U                      A                      SA

10. Reading activities can improve students' business vocabulary and business knowledge.

SD                      D                      U                      A                      SA



11. Writing tasks are suitable for the first year students who start learning business English.

SD                      D                      U                      A                      SA

12. Writing tasks help students to improve their business writing (e.g. email, reply message, product launch plan, company profile, action minute, letter, etc.)

SD                      D                      U                      A                      SA

13. "Writing File" section provides students with samples of different business writings.

SD                      D                      U                      A                      SA

14. The coursebook provides students with basic business vocabulary.

SD                      D                      U                      A                      SA

15. The coursebook provides students with vocabulary practice that enables students to master basic business vocabulary.

SD                      D                      U                      A                      SA

16. Useful phrases help students practise speaking skills as well as business skills.

SD                      D                      U                      A                      SA

17. The "Grammar" section helps students understand grammar rules used in business communication.

SD                      D                      U                      A                      SA

18. The "Case Study" section provides students with authentic business contexts for students to practise their business vocabulary and business skills.

SD                      D                      U                      A                      SA

19. In general the coursebook provides students with fundamental business skills.

SD                      D                      U                      A                      SA

20. The workbook "Practice File" provides students with extra exercises to have more practice in using business language and business writing.

SD                      D                      U                      A                      SA

21. The "Sound Work" section in "Practice File" helps students to get correct pronunciation and to understand the message conveyed to them well.

SD                      D                      U                      A                      SA

22. The "Survival Business English" section in "Practice File" helps students to get more exposure and improve their business skills.

SD                      D                      U                      A                      SA

## **AN ANALYSIS OF TRANSLATION STRATEGIES USED IN TRANSLATING FOREIGN PROVERBS INTO MYANMAR**

Aung Kyi\*

### **Abstract**

In this study an analysis was made of the translation strategies used by the translator Phyo Thar Ya in translating foreign proverbs into Myanmar. The book “English Proverbs and Sayings” translated by Phyo Thar Ya was selected for data analysis. Out of the 120 proverbs, 40 proverbs that match the translated proverbs in overall meaning were selected to study the translation strategies used by the translator. The analysis was based on the framework of Mona Baker (1992). According to Baker, professional translators used such translation strategies as translation by a more general word, translation by a more neutral or less expressive word, translation by cultural substitution, translation using a loan word or loan word plus explanation, translation by paraphrase using a related word or translation by paraphrase using unrelated words, translation by omission and translation by illustration. The purpose of the study was to identify what strategies the translator used in translating the foreign proverbs and to identify the naturalness in translating them. From the data analysis it was found that the translator used cultural substitution strategy more frequently than paraphrase strategy to translate the proverbs idiomatically. However, when he could not find the parallel proverbs for the foreign ones, he used the paraphrase strategy. It is hoped that the results of the study will contribute to the study of Myanmar translation of foreign proverbs.

**Keywords:** strategies, proverbs, paraphrasing, cultural substitution

### **Introduction**

The book “English Proverbs and Sayings” (2<sup>nd</sup> Volume) written by Phyo Thar Ya was chosen for data analysis. The book contains 12 chapters. Each chapter contains 10 proverbs, totaling 120 proverbs. Out of the 120 proverbs, 40 proverbs that match the translated proverbs in overall meaning were selected for data analysis. The purpose of the paper was to identify the use of translation strategies in the proverbs based on Mona Baker’s framework.

According to the Oxford Advanced Learner’s Dictionary (8<sup>th</sup> Edition), a proverb is “a well-known phrase or sentence that gives advice or says something that is generally true.” The study of proverbs or paremiology is important for effective communication not only in speaking, but also in writing. Translators of the proverbs should know both linguistic and non-linguistic features of both languages. A proverb should be translated with care because the underlined or implied meaning of a proverb is more important than its surface meaning. Therefore, it is wrong to translate a proverb’s surface meaning if it has a natural figurative equivalent in the target language (henceforth TL). Otherwise, the translated proverbs will have no effect on the target readership if they are not natural. Usually proverbs are not used without a specific context of situation as they have specific meanings in specific situations.

Idioms and proverbs are culture-specific. Their cultural roots can be traced back to local customs, traditions and history. According to Baker (1992), idioms and proverbs are frozen patterns of language. In the case of idioms, their meanings do not depend on the meanings of the individual elements. Idioms have their own fixed meanings. However, the meaning of a proverb

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can be taken from the individual elements in it. Most translators can encounter problems in translating proverbs. If a proverb in a source language (henceforth SL) has an equivalent in a TL, cultural substitution is the best method to help the target readers understand it better. Parallel expressions are better than literal translation. Translating proverbs requires not only linguistic knowledge of the two languages involved, but also their cultural knowledge. Moreover, when translators encounter problems in translating them, they have to use the best strategies in order to give the best rendition of the proverbs.

The significance of the study is that it can show the effective way of translating foreign proverbs for better comprehension. Translating proverbs idiomatically can be natural. However, if the TL does not have an equivalent expression, literal translation cannot be avoided. The job of the proverb translator is to take out the metaphorical meaning of a proverb and find an equivalent or parallel expression in his translation so that his translation can become natural. In translating proverbs the translator should try to make his proverbs as natural as possible. Based on this issue, the study of Phyo Thar Ya's translation of foreign proverbs into Myanmar was made to identify what strategies the translator used in translating the proverbs and to identify the naturalness in translating them.

### **Research questions**

1. What translation strategies are most frequently used by the translator Phyo Thar Ya in the translation of proverbs?
2. Why are these translation strategies used by the translator Phyo Thar Ya?

### **Aim and objectives of the study**

The aim of the study is to identify what strategies the translator used in translating the proverbs and to identify the naturalness in translating them.

The objectives of the study are as follows:

1. To identify the occurrence and frequency of translation strategies used in translating foreign proverbs
2. To identify the naturalness in translating these proverbs

### **Literature Review**

In Myanmar there have been no previous researches on translation strategies used in translating proverbs. However, there was one PhD research on translation procedures. In Toe Su Hlaing's (2014) study of translation procedures, the novel “မုန့်၍မဟူ” written by Journal Kyaw Ma Ma Lay and translated by Margaret Aung Thwin into “Not Out Of Hate” was used as data. In her study cultural words were identified and classified according to Newmark's (1988) cultural categories (ecology, material culture, work and leisure, concepts and gestures, and habits). Nineteen translation procedures were labelled and identified for these words. Then frequency and percentage was done after the analysis.

According to Mollanazar (2001), there are two strategies for translating proverbs.

1. Some similar proverbs may be found in the two languages with more or less similar form, vocabulary and meaning.
2. Many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary.

Larson (1984) stated that idiomatic translations use the natural forms of the TL not only in the grammatical structures but also in the choice of lexical items. According to Nida cited by Farahani and Ghasemi (2012), naturalness is a key requirement in translation. He stated that the goal of dynamic equivalence is to look for the closest natural equivalent to the message of the SL. According to Nida cited by Munday (2001), the target language-oriented approach to translation considers adaptations of grammar, lexicon and cultural references to be essential in achieving naturalness in translation. As a result, the SL interference and foreignness of the source text (henceforth ST) setting is minimized in the target text (henceforth TT).

In their paper “The Naturalness in Translation of Idioms and Proverbs: The case of a Persian Translation of Pinocchio” the researchers Farahani, A. K. and Ghasemi, M. (2012) selected the novel “The Adventures of Pinocchio” and its Persian translation as their material. They identified a total of 200 idioms and 9 proverbs in the translation. Their purpose was to find the most frequently used strategies and to see whether the translation of idioms and proverbs was idiomatic and natural. They found that 80 idioms were translated by using idioms of similar meanings but different forms. Twelve idioms were translated by using idioms of similar meanings and similar forms. Therefore, the number of idioms was 92. Translation by paraphrase strategy was the second most frequently used strategy. As for proverbs, 6 proverbs were replaced with their equivalent local proverbs. They concluded that the translator translated the proverbs and idioms in an idiomatic and natural way.

In their paper “Strategies for Translating Proverbs from English into Arabic” Professor Dweik and Thalji from Middle East University, Jordan (2016) chose 20 Jordanian novice translators for their study. These subjects held B.A. or M.A. degrees in English, but did not have work experience in the translation profession. The researchers used a test containing 10 English proverbs based on Speake’s (2008) categorization of proverbs. Moreover, as an instrument of their test they interviewed 4 university scholars. They found that the translation strategies used in translating proverbs from English to Arabic were cultural equivalent, literal, paraphrasing and glossing.

### Materials and Method

The book “အင်္ဂလိပ်စကားပုံများဆိုင်ရာ(ဒုတိယတွဲ)” written by Phyo Thar Ya was chosen for data analysis. This book of proverbs contains 12 chapters. Each chapter contains 10 proverbs, totaling 120 proverbs. Out of the 120 proverbs, 40 proverbs were analyzed to identify the use of translation strategies in the proverbs based on Mona Baker’s framework.

Mona Baker (1992) stated four strategies for translating idioms:

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Paraphrasing, where the expression is often reduced to sense and translation loss occurs

4. Omission, if the idiom has no close match and paraphrase is either difficult or results in clumsy style

Mona Baker (1992) stated eight strategies for translating proverbs as follows:

1. Translation by a more general or superordinate word (specific to general)
2. Translation by a more neutral or less expressive word (specific to general)
3. Translation by cultural substitution (cultural equivalent)
4. Translation using a loan word or loan word plus explanation
5. Translation by paraphrase using a related word
6. Translation by paraphrase using unrelated words
7. Translation by omission
8. Translation by illustration

Sr No.	Type of strategy	Baker's examples (ST)	Baker's examples (TT)
1	Translation by a more general word (superordinate)	e.g. 1. <b>Shampoo</b> the hair with a mild WELLA-SHAMPOO and lightly towel dry. (from Kolesterol Super) e.g. 2. A well-known scientist (... Bertrand Russell) once gave a public lecture on astronomy. He described how the earth <b>orbits</b> around the sun ... (A Brief History of Time – Hawking, 1988)	(in Spanish) <b>Wash</b> hair with a mild WELLA SHAMPOO and rub lightly with a towel.  (in Spanish) A well-known scientist (... Bertrand Russell) once gave a lecture on astronomy. He described how the earth <b>revolved</b> around the Sun ...
2	Translation by a more neutral or less expressive word	e.g. 1. The shamanic practices we have investigated are rightly seen as <b>archaic</b> mysticism. (from A Study of Shamanistic Practices in Japan – Blacker (1975)) e.g. 2 The mountain <b>habitat</b> of the panda is wet and lush. (from China's Panda Reserves)	(back-translated from Japanese) The shamanistic behavior which we have been researching should rightly be considered as <b>ancient</b> mysticism. (back-translated from Chinese) The mountain <b>settlements</b> of the panda have rich varieties of plants.
3	Translation by cultural substitution	e.g. The Patrick Collection has restaurant facilities to suit every taste – from the discerning gourmet, to the <b>Cream Tea</b> expert.	(in Italian) ... to satisfy all tastes: from those of the demanding gastronomist to those of the expert in <b>pastry</b> .
4	Translation using a loan word or loan word plus explanation	e.g. The Patrick Collection has restaurant facilities to suit every taste – from the discerning gourmet, to the <b>Cream Tea</b> expert.	(back-translated from Japanese) ... from the gourmet with keen recognition to a shop specializing in <b>cream cakes and tea</b> . Or <b>coffee and cakes</b> in the case of German.

Sr No.	Type of strategy	Baker's examples (ST)	Baker's examples (TT)
5	Translation by paraphrase using a related word	e.g. 1. Hot and cold food and drinks can be found in the Hornet's Nest, <u>overlooking</u> the Alexick Hall. e.g. 2. The rich and <u>creamy</u> KOLESTRAL-SUPER is easy to apply and has a pleasant fragrance.	(in German) In the Hornet's Nest, which <u>overlooked</u> the Alexick Hall, you can have hot and cold meals and drinks. (in Arabic) Kolestrol-super is rich and concentrated in its make-up which gives a product that resembles <u>cream</u> .
6	Translation by paraphrase using unrelated words	e.g.1. You can even dine ' <u>alfresco</u> ' in the summer on our open air terrace. (from The Patrick Collection) e.g. 2. On the basis of the world view uncovered by the shaman's faculties, with the vision of another and miraculous plane which could <u>interact</u> causally with our own, the more advanced mystical intuitions of esoteric Buddhism were able to develop. (from A Study of Shamanistic Practices in Japan)	(in German) In the summer you can also sit and eat on the terrace <u>in the open</u> . (back-translated from Japanese) ... with the image of another miraculous dimension which can causally <u>influence</u> each other mutually, with the daily world ...
7	Translation by omission	e.g. This is your chance to remember the way things were, and for younger visitors to see <u>in real life detail</u> the way their parents, and their parents before them lived and travelled.	(in French) Here is the chance to rediscover your youth (who knows?) and for the younger ones to see how their parents and grandparents used to live and travel. ('in real life detail' omitted in the TT)
8	Translation by illustration	e.g. tagged teabags	(in Arabic) no tagged teabags custom. So an illustration of tagged teabags used instead of a paraphrase.

Mona Baker's (1992) translation strategies for translating proverbs

### Data analysis

The following proverbs were chosen for data analysis.

#### 1. ST [Make a mountain out of a molehill.]

TT [လျှော်မွေးနှင့်ဗာရာဏသီချဲ့.]

The intended meaning of this proverb is that we must not make too much of a minor issue. When things are not important enough, we should not spend too much time on paying attention to unimportant things. In other words, we should not make unimportant

things seem to be important. This is a parallel proverb meaning the same as [**making a mountain out of a molehill**]. The translator has used the strategy of translation by cultural substitution.

2. ST [**Don't judge a book by its cover.**]

TT[အပေါ်ယံရွှေမှုန်ကြီး၊ အထဲကနောက်ချေးခံ။]

The meaning of the proverb is that we should not prejudge the worth or value of something by its outward appearance. Sometimes things are valuable even though they do not look beautiful on the outside. Its parallel proverb is [အပေါ်ယံရွှေမှုန်ကြီး၊ အထဲကနောက်ချေးခံ]. But the equivalent words are not used in the TT. We might get into trouble if we chose something by its outward look. The English proverb [**Don't judge a book by its cover**] is culturally equivalent to the translated proverb. In the proverb the translator has used the strategy of translation through cultural substitution.

3. ST [**Many hands make light work.**]

TT [တစ်ယောက်အားနှင့် ယူသော်မရ၊ တစ်သောင်းအားနှင့် ယူသော်ရ၏။]

By using a more expressive word [**ten thousand**] instead of [**many**], the translator made the meaning of the proverb clearer and more specific. In the ST how many persons were involved was not specified, but in the TT the more explicit number [**ten thousand**] was used. The proverb that many hands make light work means that the task becomes easier through the division of labour. The translator has used the strategy of translation by a more expressive word.

4. ST [**Empty vessels make the most noise.**]

TT[မပြည့်တဲ့အိုးတောင်ဘင်ခတ်]

This proverb means that people with the least talent or knowledge speak the loudest or make the most noise or create the most fuss. This proverb is similar to the Myanmar proverb. The meaning of the Myanmar proverb is that the water pot which is not full makes the most noise when it is carried from one place to another. So the given proverb and the translated proverb are the same in terms of message. The translator has used the strategy of translation by cultural substitution.

5. ST [**Fortune favours the brave.**]

TT [ကြောက်ရင်လွဲရဲမင်းဖြစ်]

According to Speake (2008), the meaning of the given proverb is that fortune is given to courageous men. If we have no courage, we will not get what we want. Courage is a requirement for us to be able to achieve things. Its equivalent Myanmar proverb means that if we are afraid, we can miss out on the opportunity to achieve things. But if we are courageous enough, we can become even a king. In the proverb the translator has used the strategy of translations by cultural substitution.

## 6. ST [A fool and his money are soon parted.]

TT [လူမိုက်နှင့်ငွေအတူမနေ။]

A fool and his money never stay together. A fool will waste his money very soon. The intended meaning of the given proverb and its Myanmar translation is the same. A fool tends to waste his money by spending thoughtlessly rather than saves it. The translator has used the translation strategy of paraphrase by using related words such as [လူမိုက်] and [ငွေ].

## 7. ST [One swallow does not make a summer.]

TT [နှမ်းတစ်လုံးနှင့်ဆီမဖြစ်။]

According to Speake (2008), the meaning of this proverb is that it is not one good quality that makes a man good. We need more than one sesame seed to make sesame oil. Only one thing is not enough to do something. The given proverb is similar in meaning to the translated proverb. The translated proverb is culturally equivalent to the source proverb. The translator has used the strategy of translation through cultural substitution.

## 8. ST [Opportunity knocks but once.]

TT [ပေတစ်သီး ကျိုးတစ်သား။]

There is no opportunity which comes back again. It is very rare for us to get the same opportunity again. In Myanmar there is an equivalent proverb which is [ပေတစ်သီး ကျိုးတစ်သား]. Palm-leaf trees produce nuts only once in their entire lifetime. In the same way crows give birth to their offspring only once in their entire lifespan. Therefore, it is an equivalent Myanmar proverb. The translator has used the strategy of translation through cultural substitution.

## 9. ST [Out of sight, out of mind]

TT [တစ်ချို့ကွယ်တစ်မယ်မေ့]

Somebody or something which is absent for a long time will be forgotten soon. Its equivalent Myanmar proverb is [တစ်ချို့ကွယ်တစ်မယ်မေ့]. This translated proverb is the closest equivalent proverb to the source proverb. Men who say that they love their girlfriends forget them soon once their girlfriends are out of their sight. The translator has used the translation strategy through cultural substitution.

## 10. ST [A penny saved is a penny gained.]

TT [ချွေတာစုဆောင်း သူဌေးလောင်း]

The intended meaning of the source proverb is that a penny saved is a penny gained or earned. In other words, it is wise to save money we have already had. The meaning of the target proverb is that we can become rich if we save money or do not waste it. It is the closest cultural equivalent proverb. The translator has used the strategy of translation through cultural substitution.



11. ST [**People who live in glass houses shouldn't throw stones.**]

TT [ကိုယ့်မျက်ခွေးကိုယ်မမြင်၊ သူများမျက်ခွေးကိုယ်မြင်]

The meaning of the proverb is that people should not criticize others for the same faults that they have. This proverb is equivalent to Myanmar proverb [ကိုယ့်မျက်ခွေးကိုယ်မမြင်၊ သူများမျက်ခွေးကိုယ်မြင်]. The message implied in the source proverb is the same as the message stated in the target proverb. The two proverbs have similar meanings, but dissimilar forms. In the proverb the translator has used the strategy of translation through cultural substitution.

12. ST [**Put the cart before the horse.**]

TT [နွားရှေ့ထွန်ကျူး]

The meaning of the proverb is that we are doing things in the wrong order if we put the cart before the horse. Normally the horse pulls the cart after it. The parallel proverb of the ST is [နွားရှေ့ထွန်ကျူး]. In Myanmar culture we use [cow] instead of [horse] to talk about things that we should avoid doing in the wrong order. The translator has used the strategy of translation through cultural substitution.

13. ST [**Make hay while the sun shines.**]

TT [မိုးရွာတုန်းရေခဲ]

The meaning of the proverb is that we should take advantage of a chance to do things when the conditions are good. Otherwise, we might not get another chance. The closest equivalent Myanmar proverb is [မိုးရွာတုန်းရေခဲ]. These two proverbs have similar meanings, but dissimilar forms. In the proverb the translator has used the strategy of translation through cultural substitution.

14. ST [**A watched pot never boils.**]

TT [စောင့်ကြည့်နေသည့်အိုးတော်ရုံနှင့်မဆူနိုင်။]

The meaning of the proverb is that time passes slowly if we wait for something to happen. If we are too eager for something to happen, it won't happen very soon. The translator has used the strategy of paraphrase by using related words such as [စောင့်ကြည့်နေသည့်အိုး] and [ဆူ].

15. ST [**When in Rome, do as the Romans do.**]

TT [ရောမရောက်လျှင်ရောမလိုကျင့်ပါ။]

The meaning of the proverb is that we should follow the conventions of a place where we are staying. The translator has used the strategy of paraphrase by using both related and unrelated words. Related words are [ရောမ] and [ရောမလို]. The word [do] used in the ST is different from the word [ကျင့်] used in the TT.

16. ST [**Never put off till tomorrow what can be done today.**]

TT [အချိန်ရှိကလုံ့လစိုက်။]

When time is still on our side, we should not relent in making an effort. We should not postpone what needs to be done. The words [**time**] and [**diligence**] were not used in the source proverb, but in the target proverb they were used. These two proverbs have the same meaning, but different forms. So the translator has used the strategy of translation by cultural substitution.

17. ST [**Truth and oil always come to the surface.**]

TT [ဟုတ်လို့ကျော်ပုပ်လို့ပေါ်]

This is an equivalent Myanmar proverb. The implied meaning of the Spanish proverb is the same as that of the Myanmar proverb. Sooner or later the truth will be known by people. It cannot be kept secret or hidden for a long time. The translator has used the translation strategy by cultural substitution.

18. ST [**Patience is bitter, but its fruit is sweet.**]

TT [အနာခံမှအသာစံရ။]

This French proverb is the same as the proverb [**No Pain No Gain**]. Its closest Myanmar equivalent is [အနာခံမှအသာစံရ။]. In the source proverb being patient brings only pain to us. We have only bitterness. But we can benefit from the result of this bitter patience. The translator has used the strategy of translation through cultural substitution.

19. ST [**He that cannot endure the bad will not live to see the good.**]

TT [အနာခံမှအသာစံရ။]

This Jewish proverb is the same as the French proverb [**Patience is bitter, but its fruit is sweet.**] In the source proverb those who do not have the ability to endure bad things will not see good things happening in their life. The equivalent Myanmar proverb is [အနာခံမှအသာစံရ။]. The translator has used the strategy of translation through cultural substitution.

20. ST [**A rose by any other name would smell as sweet.**]

TT [နာမည်ပြောင်းလည်း မှတ်မိသည်။]

The given proverb means that what is important is what people or things are, not what they are called. The implied meaning of this proverb is that the name of a person or a thing is not as important as the attributes of that person or thing. A rose has good qualities such as beauty and fragrance. Even though we give it another name, it is still a rose. We can remember it by its fragrance. There is no equivalent Myanmar proverb. So the translator has used paraphrase strategy by using the related word [**remember**] and unrelated words [**smell sweet**] in the target proverb.

21. ST [**All that glitters is not gold.**]

TT [အရောင်တောက်တိုင်း ရွှေမဟုတ်။]

It is better if we look inside. Making judgment from just looking at things on the outside is not proper. We should not make a decision based on outward appearances as all that glitters is not gold. The translator has used the strategy of paraphrase by using related words. The words [အရောင်တောက်] and [ရွှေ] used in the TT are related to the words [**glitter**] and [**gold**] used in the ST.

22. ST [**Cowards die many times before their deaths.**]

TT [ကြောက်တတ်သူဆယ်ခါသေ။]

Sometimes we need to do things very bravely. If we are too afraid of doing things, then we will not achieve anything. We must not be cowards. If we are too cowardly, we may not be able to do anything properly. The valiant man can die only once. If we die many times before our deaths, we die many times. The translator has used the strategy of paraphrase by using both related and unrelated words. Related words are [**cowards**] and [**die**]. Unrelated words are [**many times**] and [**ten times**].

23. ST [**Truth is stranger than fiction.**]

TT [အမှန်တရားသည်စိတ်ကူးယဉ်ထက်ဆန်းကြယ်သည်။]

The intended message of the given proverb is that real events are stranger than imaginary ones. There is no equivalent proverb in Myanmar culture. The translator has used the strategy of paraphrase by using related words such as [**truth**] and [**fiction**].

24. ST [**It is easy to be wise after the event.**]

TT [လူမိုက်နောက်မှအကြံရ၊ သူခိုးပြေးမှထိုးကွင်း။]

In the ST the word [**event**] does not refer to any particular event. Rather it refers to an event. However, the translator has used the words [လူမိုက်] and [သူခိုး]. The translator has used the strategy of translation through cultural substitution. In Myanmar culture we use [လူမိုက်နောက်မှအကြံရ၊ သူခိုးပြေးမှထိုးကွင်း။]. This is the closest parallel proverb. By this we mean that we show off our courage only after the thief has escaped or it is easy to understand what we could have done to prevent something bad from happening after it has happened.

25. ST [**A wise man hears one word and understands two.**]

TT [အရိပ်ပြအကောင်ထင်၊ တစ်ထွာပြတစ်လံမြင်။]

The intended meaning of this Jewish proverb is equivalent to Myanmar proverbs [အရိပ်ပြအကောင်ထင်၊ တစ်ထွာပြတစ်လံမြင်။]. Some people are very quick at understanding things. A wise man understands more than he can hear as he is intelligent. In Myanmar culture we say that a wise man can know what creature something is just by the look of the shadow it casts. This is an equivalent proverb. The translator has used the strategy of translation through cultural substitution.

26. ST [**He who fails to prepare, prepares to fail.**]

TT [ကြိုတင်ပြင်မှအောင်ပွဲရ]

We must prepare before we do something. Otherwise, we will fail. Failure occurs if there is no preparation. In the translation the word [**success**] is used. If we prepare before we do something, we can succeed. The word [**fail**] used in the ST is not related to the word [**succeed**] used in the TT. However, the ST word [**prepare**] is related to the word [ကြိုတင်ပြင်]. The translator has used the strategy of paraphrase by using both related and unrelated words.

27. ST [**A leopard cannot change its spots.**]

TT [ဗီဇဟူကပြင်မရ။]

The implied meaning of this proverb is that a bad person cannot change his character. Therefore, inherent character or trait [ဗီဇ] used in the ST is not related to the words [**leopard**] and [**spots**] used in the TT. It is difficult to change our character in the same way as a leopard cannot change its spots. However, the translated proverb is not the closest cultural equivalent used in Myanmar. The closest parallel proverb is [ခွေးခြီးကောက်ကျည်တောက်စွပ်]. Therefore, the translator has used the strategy of translation by omission. However, his translation does not affect the overall meaning of the proverb.

28. ST [**United we stand, divided we fall.**]

TT [နွားကွဲကျားကိုက်။]

The translator has used the words [**cows**] and [**tiger**] in his translation as they are found in Myanmar proverb. If the cows are not united, a tiger can easily defeat them. The target proverb has the same message as does the source proverb. We can stand united. If we are not, we will definitely fall. The translator has used the strategy of translation through cultural substitution.

29. ST [**He who asks is a fool for five minutes, but he who does not ask remains a fool forever.**]

TT [မေးပါများမှစကားရ။]

The meaning of this Chinese proverb is that we should ask questions to know what is happening. If we are not in the habit of asking questions, we may become fools for the rest of our lives. In the translation the words [**fool**], [**remain**] and [**five minutes**] cannot be found. Its equivalent Myanmar proverb is [မေးဖန်များစကားရ။]. The translator has used the strategy of translation through cultural substitution.

30. ST [**When the cat is away, the mice will play.**]

TT [ကြောင်မရှိကြွက်။]

The meaning of the proverb is that people tend to take advantage of the absence of somebody in authority in order to do as they like. This is an equivalent Myanmar proverb. The translator has used the original words [**cat**] and [**mice**] in his translation. He has used the translation strategy of paraphrase by using related words.

31. ST [**Kill two birds with one stone.**]

TT [တစ်ချက်ခုတ်နှစ်ချက်ပြတ်။]

The meaning of this proverb is that we achieve two aims at once. The translated proverb and the source proverb have the same message, but not identical forms. The word [**birds**] used in the source proverb cannot be found in the target proverb. It can be assumed that the object to be cut in the target proverb can be anything such as wood or paper. The translator has used the strategy of translation through cultural substitution.

32. ST [**Great minds think alike.**]

TT [မြွေမြွေချင်းခြေမြင်]

The meaning of the proverb is that great minds have the same ideas. We usually say [**Great minds think alike.**] to somebody when we discover that he has the same idea. But in Myanmar culture we use [**Only a snake can see the legs of another snake.**] The translator has used the strategy of translation through cultural substitution.

33. ST [**A burnt child dreads the fire.**]

TT [ခဲမှန်ဖူးသည့်စာသုငယ်]

A person who has experienced some kind of negative consequence will try to avoid making the same mistake again. A child who has an experience of a negative consequence of fire will try to avoid fire. In Myanmar culture we use [ခဲမှန်ဖူးသည့်စာသုငယ်]. A sparrow which has been hit with a stone is afraid of it. The two proverbs have the same meaning, but dissimilar form. The translator has used the strategy of translation through cultural substitution.

34. ST [**Throw the baby out with the bathwater.**]

TT [အစုတ်စွန့်ပစ်ရာအကောင်းရောပါ]

The meaning of this German proverb is that it is important to sort through things before we get rid of them. It is because we are likely to throw away the good things with the bad things. However, in the target proverb the translator has used the paraphrase strategy by using unrelated words such as [အစုတ်] and [အကောင်း].

35. ST [**The early bird catches the worm.**]

TT [စောစောထသူနေရာရသည်။]

The proverb is used to advise someone that they will have an advantage if they do something immediately before anyone else does it. The early bird will get the worm. The early riser will get an advantage. The translator has used the strategy of paraphrase by using unrelated words such as [စောစောထသူ] and [နေရာ].

36. ST [**Eat, drink and be merry.**]

TT [နောင်ခါလာနောင်ခါဈေး]

The meaning of the proverb is that we should enjoy life as much as possible. We should not worry about what is going to happen next. Rather we should try to eat, drink and be

happy at the same time. Its parallel proverb is [နောင်ခါလာနောင်ခါဈေး]. The translator has used the strategy of translation through cultural substitution.

37. ST [**One might as well be hanged for a sheep as a lamb.**]

TT [တစ်တက်စားလည်း ကြက်သွန် နှစ်တက်စားလည်း ကြက်သွန်]

The meaning of the proverb is that the crime of stealing a sheep is punishable no matter what the age or size of the animal. It does not matter whether a misdeed is small or big. You will be punished for it. Its Myanmar proverb is [တစ်တက်စားလည်း ကြက်သွန်နှစ်တက်စားလည်းကြက်သွန်]. The translator has used the strategy of translation through cultural substitution.

38. ST [**once bitten twice shy**]

TT [တစ်ခါဆက်ဆံ ဆယ်ခါလန့်]

The meaning of the proverb is that we are frightened to do something again because we had an unpleasant experience doing it the first time. We use [တစ်ခါဆက်ဆံ ဆယ်ခါလန့်] in Myanmar culture. The translator has used the strategy of translation through cultural substitution.

39. ST [**One rotten apple spoils the whole barrel.**]

TT [ငါးခုံးမတစ်ကောင်ကြောင့် တစ်လှေလုံးပုပ်]

The meaning of the proverb is that one bad person or thing can spoil the whole group. One rotten apple can cause other apples near it to begin to rot as well. As a result, the whole barrel of apples becomes useless. In Myanmar culture we use [ငါးခုံးမတစ်ကောင်ကြောင့် တစ်လှေလုံးပုပ်]. The translator has used the strategy of translation through cultural substitution.

40. ST [**A book is like a garden carried in the pocket.**]

TT [စာအုပ်စာပေ လူ့မိတ်ဆွေ]

This Arabian proverb teaches us the value of a book. It is compared to a garden carried in the pocket. We can learn things from nature in a garden. Similarly we can learn a lot from a book. The translator has used the paraphrase strategy by using both a related word [စာအုပ်စာပေ] and an unrelated word [မိတ်ဆွေ].

**Total tally of translation strategies**

<b>Sr. No.</b>	<b>Type of the Strategy of Translation Used</b>	<b>The number of instances</b>
1.	Translation by a more general word (superordinate)	–
2.	Translation by a more expressive word	1
3.	Translation by cultural substitution	26
4.	Translation using a loan word or loan word plus explanation	–
5.	Translation by paraphrase using a related word	10
6.	Translation by paraphrase using unrelated words	7
7.	Translation by omission	1
8.	Translation by illustration	–

**Findings and Discussion**

The most widely used translation strategy was cultural substitution strategy. There were altogether 26 instances of cultural substitution. Paraphrase strategy was the second most frequently used strategy in proverb translation. There were 10 instances of paraphrase strategy using related words and 7 instances of paraphrase strategy using unrelated words, totaling 17 instances. There was only 1 instance of translation by a more expressive word and only 1 instance of translation by omission. When the two languages and cultures have things in common as regards proverbial expressions, equivalent target proverbs can be found easily. The translator Phyo Thar Ya translated 26 foreign proverbs idiomatically by using Myanmar idioms in their equivalent Myanmar proverbs in order to achieve naturalness.

When the two languages and cultures have things in common, it is easy to find equivalent proverbs. However, no equivalent proverbs can be found in the target culture when the two languages have cultural differences. As proverbs are culture-specific, some proverbs in the ST are not easy to translate because of differences in culture. In this case the translator has to resort to paraphrasing as suggested by Baker (1992). The translator used the paraphrase method whenever he could not translate the foreign proverbs idiomatically. The strategy of translation by using more general words or superordinate terms, the strategy of translation through using loan words or loan words plus explanation, and the strategy of translation by illustration, were not found in the data analyzed. The findings confirmed Baker's (1992) suggestion that paraphrasing is one of the strategies that helps translators when translating idioms and proverbs if there is no TL equivalent that matches the ST idiom and proverb.

**Conclusion**

The aim of the study was to identify what strategies the translator Phyo Thar Ya used in translating the foreign proverbs into Myanmar and to identify the naturalness in translating them. The analysis shows that the translator has applied cultural substitution and paraphrase strategies on most occasions. His dominant strategy was found to be cultural substitution strategy as he tried to translate them into equivalent local proverbs. The use of local (Myanmar) idiomatic

proverbs indicates the naturalness in translating the foreign proverbs. When he could not find the local equivalent proverbs, he used the paraphrasing strategy. It is found that the translator used the paraphrasing strategy as an ideal strategy when he could not translate the foreign proverbs idiomatically and naturally.

Because of the lack of awareness in the TL culture, a translator can make mistakes in translating foreign proverbs. Thus, a translator needs to be careful while translating idioms and proverbs. He must have adequate knowledge of the cultures of the SL and TL as they describe the uniqueness of the language and culture in which they originate. To render accurate and natural interpretations of the foreign proverbs, the translator of proverbs must consider the cultural, religious and historical backgrounds of them so that there will be no loss of essence in translation.

It is hoped that the results of the study will contribute to the study of Myanmar translation of foreign proverbs. It is also hoped that future proverb researchers can do research on the most natural way of translating proverbs for better understanding.

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မြိုးသာရ။ (၂၀၁၂)။ အင်္ဂလိပ်စကားပုံများ၊ ဆိုရိုးများ (ဒုတိယတွဲ)။ ဇူဝံပုံနှိပ်တိုက်။ ရန်ကုန်။

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# ITO JIROZAEMON SUKETAMI AND SAYADAW U OTTAMA: REFIGURING THE JAPAN-MYANMAR RELATIONS BEFORE WORLD WAR II\*

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## Abstract

This paper explores the Japan-Myanmar relations before World War II in general and the relationship between ITO Jirozaemon Suketami and Sayadaw U Ottama in particular. For its study, it re-explored the Myanmar and Japanese sources to refigure the existing relations at that time. ITO Jirozaemon Suketami, the founder of Matsuzakaya Department store, was found as a true friend of Sayadaw U Ottama and helped Myanmar students to study in Japan upon the request of Sayadaw. He also visited Myanmar in September 1934. During his visit to Myanmar, he had recorded his tour in film. This recorded film was so interesting to learn about conditions of Myanmar in 1930s. It reveals perspectives of Japanese on Myanmar during this period. This paper, thus, aims to provide both a textual and film study of Japan-Myanmar relations before World War II which could enhance the future relations of these two countries broadened and deepened.

**Keywords:** Japan-Myanmar Relations, ITO Jirozaemon Suketami, U Ottama

## Introduction

“ ... Meanwhile, as the news of my arrival had already spread, the Japanese Christians came with their Captain. They had accompanied the King, in whose guard they were serving. As soon as they had learned where I was they had come to see me. They came dressed in gala costumes, in two Geliās, and no sooner had they reached us than they saluted us with discharges of musketry and falconets, which they had brought with them. Their Captain, called Leon Donno<sup>2</sup> came forward to me....The initial ceremony over, the Japanese Captain began his discourse. He told me that all the Japanese Christians were delighted at my advent, as being an event long desired, for no priest, their own or any other, had visited them for over seven years on account of the wars and other untoward event s. Relying on our Lord’s mercy they trusted, that since I had now come, they would, through the spiritual food that I should give them, live henceforth in the grace of God and be much consoled. They believed, owing to their trust in His Divine Majesty, that the Magh King would receive us well, and also entertained hopes that, on my intercession, they would be granted permission to erect a church of their own district....<sup>3</sup>”

This was the earliest historical record of Japanese presence in Rakhine Kingdom in Myanmar recorded by Portuguese Father Fray Sebastien Manrique who visited to the Court of Rakhine in 1639 during the reign of King Thiri Thudhamaraza in Mruak U Kingdom. Marrique’s narrative account of his journey to the Court of Mruak U Kingdom is little known though it is

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<sup>2</sup> Leon Donno, Donno means “Esq.”, “Mr”, Leon being the baptismal name.

<sup>3</sup> *Travels of Fray Sebastien Manrique, 1629-1643*, A Translation of the ITBERARIO MISSIONES ORIENTALS with introduction and notes by Lt. Col. C. Eckford Luard, C.I.E, MA assisted by Father H. Hostein, S.J., In Two Volumes Vol. I *Arakan*, KRAUS Reprinted Limited Nendeln/Liechtenstein 1967, pp.128-129 (Hereafter *Travels of Fray Sebastien Manrique, 1629-1643*)

\* Best Paper Award Winning Paper in History (2019)

one of the most vivid accounts we possess of old Myanmar from a pen of a European. Father Anthony Farinha, S.J., who went from Dianga to the town of Rakhine (Arakan) in 1639, speaks of three Bandels (settlement) at Rakhine, that of Japanese, and that of the Portuguese and that of other foreigners, Dutch, English, and French. Having received by the King, they (the Japanese) had settled there in large numbers with their families; all were Christians.<sup>1</sup>

## I: Japanese Presence in Myanmar in Colonial Period

This is we all know about Japanese presence in Myanmar up to the end of Konbaung period in 1885. However, in the start of British Colonial Administration, few Japanese came and settled in Myanmar with the advent of seaborne trade. According to Furnivall, through the British Empire, direct trade between Myanmar and Japan began in 1899, chiefly for the exchange of rice and sugar<sup>2</sup>. Japan had concluded a treaty of ten years Anglo-Japanese Alliance and in 1905 a commercial treaty Japan and British was concluded<sup>3</sup>. Thus, the trading relation between Japan and the British colony Myanmar was also legalized. In the beginning of the 20th century, Japan had extended trading to Myanmar, after opening a Japanese line started direct service to Tokyo in 1911, and also cut into the trade between Rangoon and Calcutta<sup>4</sup>. By these years some Japanese came and settled down in Myanmar.

A total of ten Japanese (four males and six females) lived in towns in Myanmar in 1881. The numbers of Japanese presence were increased to 69 in 1891, 100 in 1901, and 676 in 1911 but the numbers decreased to 598 in 1921, 583 in 1922 and 570 in 19. The number of Japanese presence in Myanmar declined to 570 in 1931. The numbers rose to 732 in 1936 which was the highest numbers of Japanese presence in Myanmar before World War II and the numbers decreased again to 320 before the Japanese troops entered into Myanmar in 1941. Most Japanese were concentrated in Yangon, Bahmo and Myeik<sup>5</sup>.

Most of Japanese presences in Myanmar during these years were largely commercial. Most of them were engaged in miscellaneous business, pearl harvest and running a photo shop or restaurant<sup>6</sup>.

## II: U Ottama and ITO Jirozaemon Suketami

In the early years of the twentieth century, Japan's victory over Russia in the 1904–1905 war impressed many Myanmar people, as it did other Asians.<sup>7</sup> That some Myanmar people were beginning to look towards Japan was manifested by the visit to Japan in 1907 by a young Buddhist Monk named U Ottama.

<sup>1</sup> *Travels of Fray Sebastien Manrique, 1629-1643*, p. 129

<sup>2</sup> J.S. Furnivall, *Colonial Policy and Practice, A Comparative Study of Burma and Netherlands India*, New York, New York University Press, 1948, p. 79 (Hereafter cited as Furnivall, *Colonial Policy and Practice*)

<sup>3</sup> Milton. W. Meyer, *Japan A Concise History*, Fourth Edition, New York, Roman & Littlefield Publisher Inc. 2009, pp.171-172

<sup>4</sup> Furnivall, *Colonial Policy and Practice*, p. 79

<sup>5</sup> (a) *List of Permanent Japanese Residents of Burma, National Archive Department*, National Archive Department Acc. 37, 55. 65, 9527

(b) ITO, Toshikatsu, "Nihonjin No Buruma Shinshuta Ni Tsuite", *Myanmar: Kokka To Minzoku* (in Japanese), Edited by ASOMURA Kuniaski and OKUDAIRA Ryuji, Tokyo, Kokon-Shoin, 2016, p. 131 (Hereafter cited as ITO, Toshikatsu, "Nihonjin No Buruma Shinshuta Ni Tsuite") Please see Appendix I for the more detail of Japanese who were living in towns in Myanmar during these years.

<sup>6</sup> ITO, Toshikatsu, "Nihonjin No Buruma Shinshuta Ni Tsuite", p. 133. Please see Appendix II for the various types of occupations of Japanese living in Myanmar.

<sup>7</sup> Furnivall, *Colonial Policy and Practice*, p. 143

While U Ottama was in Europe, there was a war between Japan and Russia. Because Japan defeated Russia, East Asian countries especially Myanmar emulated Japan, and their nationalism rose that they were able to fight against the big powers in Europe.<sup>1</sup> Therefore, he felt that the reason why Japan won a war over Russia was technical skill. Having decided to go to Japan instead of living in western countries, he came back to Yangon from France in 1907. After that he left for Japan on 4 February 1907 and he arrived at Yokohama Port on 7 March 1907.<sup>2</sup> His travelling events and experiences in Japan were written in the book "About Japan" compiled by him.<sup>3</sup> This book talks much about Japanese people's diligence, hardworking, intelligence and good behaviour and manner. However, it does not mention about his Japanese true friend ITO Jirozaemon Suketami. This paper intends to illustrate how U Ottama and ITO Jirozaemon Suketami encountered in first instance and how their relationship was cultivated, how ITO Jirozaemon Suketami helped Myanmar students and how ITO Jirozaemon Suketami's visit to Myanmar began in 1934 based on Japanese sources and recorded film.

ITO Jirozaemon Suketami was the founder of Matsuzakaya Department store. He was born in 1879 as the second son to the merchant Ito family. As a businessman, he transformed "Ito Gofukuten," a dry-goods store carrying on since the Edo period, into a limited liability company and opened in Sakae a department-store style shop for the first time in Nagoya in Meiji 43 years or in 1910.<sup>4</sup>

On the first day of the opening of his shop, he saw a person who was wearing strange cloth among the guests. Mr. ITO immediately called his staff to invite that person to the parlor. After introducing each other, it is learned that person was Burmese monk named U Ottama. He came to Japan by the invitation of Nishi Honganji<sup>5</sup>. He dropped in Nagoya before he went to Tokyo. Being a pious person in Buddhism, Mr. ITO invited U Ottama to stay in his residence at Choya quarter in Nagoya. Such an accidental meeting with Mr. ITO, U Ottama stayed at the residence of Mr. ITO's house. At the first beginning, Mr. ITO didn't know U Ottama was a pioneer and pathfinder in the freedom movement in Myanmar. It was appeared so because U Ottama did not talk anything about politics and contact with other persons in Japan but staying aloof being a strict *Vinaya* monk. After having conversations with Mr. ITO for three or four times, U Ottama was aware Mr. ITO was trusted person and he talked about him.<sup>6</sup>

Within one year living in Japan, U Ottama passed the examination in Japanese Language. Thus, Minister Otani, Chairman of Buddhist Institute at Tokyo appointed *Sayadaw* as a Professor of Pali and Sanskrit. He went back to Myanmar in 1911. U Ottama went back to Japan in the

<sup>1</sup> Albert D. Moseotti, *British Policy and the Nationalist Movement in Burma*, Xerox University, Microfilms Ann Arbor Michigan List, 1917, p.16

<sup>2</sup> Michael Mendelson, E., *Sangha and State in Burma*, London, Cornell University Press, 1975, p. 202

<sup>3</sup> Professor U Ottama, ဂျပန်ပြည်အကြောင်းအတ္ထုပ္ပတ္တိ ( *Biography About Japan* ), Yangon, *Thuriya Newspaper L.td*, 1914, p.1 (Here after cited as U Ottama, *About Japan*)

<sup>4</sup> <http://www.yokiso.jp/eng/yokiso/>

<sup>5</sup> Nishi Honganji and Higashi Honganji are two large temples in the center of Kyoto. As headquarters of the two factions of the Jodo-Shin Sect (True Pure Land Sect), one of Japan's largest Buddhist sects, they are a good place to experience contemporary Japanese Buddhism. [https://en.wikipedia.org/wiki/Nishi\\_Hongan-ji](https://en.wikipedia.org/wiki/Nishi_Hongan-ji)

<sup>6</sup> *Yokisou to Suketami: Yomigaeru Matsuzakaya Sougyoyosha No Risoukyo* (in Japanese), Nagoya, Fubaisha, 2008, p. 199 (Hereafter cited as *Yokisou to Suketami*)

year 1912, and brought younger sister Ma Ein Soe<sup>1</sup>, and Oil *Twinsa* (Hereditary Oil pits owner) U Soe Thein<sup>2</sup> and his wife Daw Thaw and U Ba Sein.<sup>3</sup> They are the first Myanmar scholars who went Japan for study. Regarding to these students we have only learned these four students were taken to Japan by U Ottama and nothing more than that.<sup>4</sup> However, a Japanese source reveals how did studying in Japan by Myanmar youths began and how they were learning in Japan.

While U Ottama was staying in ITO Jirozaemon Suketami's, he showed his concern about the future education of Myanmar youths as follows:

“...In the recent time, science subjects are developing and youths from every countries are taught these subjects but not in my country, Burma (Myanmar). The British did not encourage learning science subjects in Burma and they even restricted learning subjects like Chemistry and Mathematics. I want Burman (Myanmar) youths to send to foreign countries to learn science subjects. How can I do? This makes me concern on youths from my country.”<sup>5</sup>

Hearing the words of U Ottama who was feeling concerns about the youths from his country, Mr ITO sympathized on him and causally said:

“If it is so, how about sending the students (from Myanmar) to study in Japan? It will be very good if they study in Japan”<sup>6</sup>

It was on 26 May 1913, an urgent telegram from Kobe arrived at Mr ITO which read:

“Six Burman youths arrived at Kobe by European Ocean Liner and they brought a letter from U Ottama.”<sup>7</sup>

Soon after Mr ITO read this letter, Mr ITO remembered his words previously said to U Ottama and he immediately arranged for the accommodation in his house and for their learning in Japan. Mr ITO has five children and he thought it was not an easy job for his wife to look after his own children and six Myanmar students at the same time. Thus, he hired a house at Naka

<sup>1</sup> Ma Ein Soe was born from U Aung Zan and Daw Aung Kywut Phru in 1894. At the age of 18, she was accompanied with her brother U Ottama to Japan in 1912. Since she had learn Japanese in Japan for about six years, she could write and speak Japanese very well. She arrived back Yangon in 1919. During Japanese occupation period of Myanmar (1942-45), she opened “U Ottama Japanese Language School” in Yangon. She was passed away on 6 May 1978 at the age of 84. မြန်မာ့အလင်းသတင်းစာ, (*Myanma Alin Newspaper*) on 8 May 1978

<sup>2</sup> U Soe Thein was derived from hereditary *Twinza* family from Yenanchaung. He was born from *Twinza* U Aung Myat and Daw May in October 1885. By the encouragement of U Ottama, he and his wife accompanied with U Ottama to Japan in 1912. He studied there for a year. Then, he continued his study at Stanford University in United States and obtained M.Sc., M.A, I.M.E for nine years. After his graduation, he travelled to countries in Europe and Asia for knowledge. He returned to Myanmar in 1922 and joined into General Council of Burma Association (G.C.B.A) to take part in politics. He was elected as chairman of G.C.B.A at the 12<sup>th</sup> G.C.B.A Nationwide Meeting held at Shwebo in 1925. He was retired from politics in 1930 and passed away on 7 September 1944. မြန်မာ့စွယ်စုံကျမ်း (*Myanma Encyclopedia*), Vol. III, Yangon, Sarpe Beikman Press, 1956, pp. 439-441 (Hereafter cited as *Myanma Encyclopedia III*)

<sup>3</sup> (a) U Ottama, *About Japan*, p. 4

(b) U Lay Maung, မြန်မာ့နိုင်ငံရေးသမိုင်း, (*History of Myanma Politics*), Vol. I, Yangon, Sarpe Beikman Press, 1973, p. 142

<sup>4</sup> U Ottama, *About Japan*, p. 4

<sup>5</sup> *Yokisou to Suketami*, p. 167

<sup>6</sup> *Yokisou to Suketami*, p. 168

<sup>7</sup> *Ibid*

Town in Romatsu Township and this house was named as “Biruma-en (Burma Lodging). Six Myanmar students were started to learn Japanese education from Terokoya (Primary) Level<sup>1</sup>.

After Myanmar students had learned little knowledge how to speak in Japanese, they continued their studies in other schools and went back to Myanmar. However, U Ottama's younger sister, Ma Ein Soe, stayed in Mr ITO's house for six year and had learned much about Japanese culture and customs as if as a Japanese women. She went back to Myanmar in 1919.<sup>2</sup>

The meeting of U Ottama with ITO Jirozaemon Suketami at his first visit to Japan in 1907 was an accidental one. But their friendship was lasted and it was a fruitful one from which Myanmar youths obtained learning opportunities in Japan. The patriotic spirit of U Ottama who wanted to upgrade Myanmar youths by learning science subjects can be vividly seen and the nature of Japanese people who keep their words and promise can be found although Mr ITO only causally U Ottama to send Myanmar youths to study in Japan. The ties of their friendship can also be found ITO Jirozaemon Suketami's visit to Myanmar in 1934.

### III: ITO Jirozaemon Suketami's visit to Myanmar

Before U Ottama's younger sister was going back to Myanmar, she invited Mr ITO to visit Myanmar and they will warmly welcomed served him well. Mr ITO also promised her to visit Myanmar. In April 1934, Pacific Ocean Buddhist Youths Festival was to be held in Tokyo and schedule was drawn for U Ottama to participate in this festival. Mr ITO was longing for the chance to reunion with U Ottama in this festival but it could not because U Ottama was not able to attend this festival as he was in India under the watchful eyes of the British<sup>3</sup>. Thus, Mr ITO decided to visit Myanmar to keep his promise to Ma Ein Soe, U Ottama's younger sister and to India to meet with U Ottama, his old friend. His four months journey was started on 20 August 1934 to the end of December of that year.

Mr ITO and his wife arrived at Yangon on 25 September 1934 and left for India on 6 October 1934. His twelve days visit in Myanmar was recorded with film recorder and Japanese views on each day of visit to different places were subtitled in Japanese.<sup>4</sup> In order to see the conditions of Myanmar in 1934 and Japanese views on Myanmar, the recorded film of each day of visit will be shown by describing film of each day visit and subtitles in Japanese.

#### Day 1 (25.9.1934)

##### (Subtitle in Japanese)

- The person named ITO San who built Mazusakaya Department Store

<sup>1</sup> *Yokisou to Suketami*, p. 168

<sup>2</sup> Ibid

<sup>3</sup> Burma Intelligence Report, ရန်သူတော် အမှတ် (၃၇) ဘုန်းကြီး ဦးဥတ္တမ (ခေါ်) ဆရာတော် ဦးဥတ္တမ (ခေါ်) ပေါ်ထွန်းအောင် , (List No. 37 of Enemy U Ottama (or) Sayadaw U Ottama (or) Bikhu U Ottama (or) Paw Tun Aung ), File No. 3 A-1 of 1927 by Burma Intelligence Report

<sup>4</sup> Fortunately, author has received film document of Mr. ITO's visit which was recorded, from Japan-Myanmar Association while studying Nagoya University, Japan in 2004. (Hereafter cited as *Recorded Film*)

**(Film)**

- Arrival of Yangon Harbour and welcomed to Mr ITO by his friends whose once lived in his house in Japan.<sup>1</sup>

When Mr ITO and his wife arrived at Yangon Harbour, U Ottama's younger sister Ma Ein Soe and younger brother Shin Ariya<sup>2</sup> together with some old friends who study in Japan welcome him.<sup>3</sup>

**Day 2 (26.9.1934)****(Film)**

- Welcome ceremony of Mr ITO

Mr. ITO, his wife and guest were entertained by Myanmar dancers and young children wearing *Thindine*. It showed Ma Ein Soe and old Myanmar friends wanted to show Mr. ITO how Myanmar dance was performed.

**(Subtitles in Japanese)**

- Walking in Royal Lake Garden
- Seeing Shwe Dagon Pagoda from the Royal Lake Garden

**(Film)**

- Walking in Royal Lake Garden
- Seeing Shwe Dagon Pagoda from the Royal Lake Garden

Royal Lake Garden in 1934 was as if like a little forest. Royal Lake was formerly called as Victoria Lake and it was used as a mainly reservoir to supply fresh water to the people from Yangon in 1884.<sup>4</sup> Later, its name was changed as Royal Lake. It is now called as Kandaw Gyi.

**Day 3 (27.9.1934)****(Subtitles in Japanese)**

- Pay obeisance to Shwe Dagon Pagoda
- The person who entered into Pagoda's prescient should take off their shoes and walked with bare foots<sup>5</sup>

**(Film)**

- Shwe Dagon Pagoda
- take off the shoes by Mr. ITO

Mr. ITO and his wife visited Shwe Dagon Pagoda that previously had been major tourist attraction. Although it was in September, it was raining on the day they visited to the pagoda. A

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<sup>1</sup> Ibid

<sup>2</sup> Shin Ariya, younger brother of U Ottama, was also a political active monk who was regarded as List No. 3 of Enemy by Burma Intelligence Report.

<sup>3</sup> *Recorded Film*

<sup>4</sup> B.R. Pearn, *A History of Rangoon*, Rangoon, American Baptist Mission Press, 1939, p. 192

<sup>5</sup> *Recorded Film*

beggar at the pagoda and taking off their shoes before they visited to the pagoda were recorded. It is the custom in Myanmar for the people to doff their shoes before entering on pagoda platforms and other sites associate with Buddhism. The shoe question emerged in the second decade of the 20<sup>th</sup> century when the Young Men's Buddhist Association and other groups called for strict observance of the ban on footwear in pagodas<sup>1</sup>. To Mr. ITO although he was being an Asian such habit was not available in Japan. He might have surprised on such occasion to take off his shoes.

#### **Day 4 (28.9.1934)**

##### **(Subtitle in Japanese)**

- Arrived at Mandalay which was 386 Li away from Yangon. We see any pagodas and monks.

The Li, also known as Chinese mile, is a traditional Chinese unit of distance. The Li is usually about one third of an English mile. If we converted 386 Li into English mile, it resulted 128.6 miles. However, the real driving distance from Yangon to Mandalay is 396 miles. It might have been some miscalculation of the distance from Yangon to Mandalay.

##### **(Film)**

- Horse coach and bullock carts loaded with hays riding on the road
- Mandalay palace and moat
- Monks, novices and young *Kappiya* (Lay attendant) going around to accept alms food
- Cows and goats near Pagoda
- Monks at monastery and lion statue at Mandalay Hill
- Pulling water buckets from the well and bathing children beside the well<sup>2</sup>

Bullock cart which was the main vehicle for transportation in the olden day in Myanmar was allowed to ride in the downtown area of Mandalay. Mr. ITO and his wife visited Mandalay palace and the monastery nearby. Although lion statue at Mandalay Hill was seen in the film, we are not sure whether they visited Mandalay Hill or not.

#### **Day 5 on 29 September 1934)**

##### **(Subtitle in Japanese)**

- Went to Maymyo (Town to stay in summer) which is 42 Li away from Mandalay. This town is like Karuizawa<sup>3</sup> town in Japan.
- Went around the market place in the hill and dropped to agricultural farm owned by Japanese<sup>4</sup>.

<sup>1</sup> U Maung Maung, *From Sangha to Laity; Nationalist Movement of Burma 1920-1940*, Australian National University Monograph on South Asia, No. 4, New Delhi, Manohar, 1980, p. 8

<sup>2</sup> *Recorded Film*

<sup>3</sup> Karuizawa (*Karuizawa-machi*) is a town located in Nagano Prefecture, Japan. Karuizawa is a popular summer resort area for the residents of Tokyo. [https://en.wikipedia.org/wiki/Karuizawa,\\_Nagano](https://en.wikipedia.org/wiki/Karuizawa,_Nagano)

<sup>4</sup> *Recorded Film*

**(Film)**

- Maymyo (Pyin Oo Lwin) and Horse coach
- Market in Maymyo (Pyin Oo Lwin)
- Vegetables in market such as tamarind, corns and bitter guards
- Selling food, and Smoking woman
- Visiting Japanese farm of Akimoto Brothers.<sup>1</sup>

Maymyo (changed the old name Pyin Oo Lwin after independence) was named by Colonel May who commanded the 5<sup>th</sup> Bengal Infantry stationed there in 1886. In 1896, it was selected by Mr. D.M. Smeaton, officiating Chief Commissioner as the summer resort of the Local Government. By 1900 the railway was open as far as Maymyo and considerable building activity took place and in 1902 it was notified as an area to be administered by a Town Fund Committee. In 1904, the Army Department selected Maymyo as a permanent station for British troops in place of Fort Dufferin<sup>2</sup>. Mr. ITO seemed very pleased to visit Maymyo because of pleasant weather and he compared Maymyo with summer resort area of Japan, Karuizawa. We have not found any Japanese who were doing gardening until 1913 but found a Japanese in 1911, two Japanese in 1912 and three Japanese in 1913 were doing rubber plantation business. Akimoto Brothers Japanese Fruit Garden seemed to be well organized fruit garden in which local people were also hired as cultivators and cows were also raised<sup>3</sup>.

**Day 6 (30.9.1934)****(Subtitle in Japanese)**

- Crossed Ayeyawaddy River from Mandalay and visited to unfinished Pagoda in Mingun which was largest brick building in the world
- Second biggest bronze bell in the world are available (First biggest bell is in Moscow)
- Visit to Mya Thein Dan Pagoda
- Visit to the village near Mandalay where silk clothes were woven. Silk clothes had good quality and woven by hands.

**(Film)**

- Mingun Pagoda.
- Visit to Mya Thein Tan Pagoda.
- the village near Mandalay where silk clothes were woven<sup>4</sup>

The Mingun Pagoda is a monumental uncompleted pagoda began by King Badon on 9 January 1791. As remark by Mr. ITO, it is a biggest pile of bricks in the world. The bottom terrace in a square of 450 feet and the dome on it raises to 162 feet. Each side of the huge cubical

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<sup>1</sup> Recorded Film

<sup>2</sup> *Burma Gazetteer: Mandalay District*, Vol. A, Compiled by Mr. H.F. Sharle, Rangoon, Supt., Government Printing and Stationary, Burma (Myanmar), 1928, p. 218 (Hereafter cited as *Burma Gazetteer: Mandalay District*, Vol. A)

<sup>3</sup> Recorded Film

<sup>4</sup> Recorded Film



mass is hollowed out to accommodate a small shrine with a slightly projection arch.<sup>1</sup> Huge cracks are visible on the structure from the earthquake of 23 March 1839. King Bodawpaya also had a gigantic bronze bell to go with the huge pagoda in September 1808.<sup>2</sup> The Mingun Bell weighing 90 tons, and is today the largest ringing bell in the world. The weight of the bell in Burmese measurement, is 55,555 viss or *peiktha* (1 viss = 1.63 kg), handed down as a mnemonic "*Min Hpyu Hman Hman Pyaw*", with the consonants representing the number 5 in Burmese astronomy and numerology. Mr. ITO and wife also visited to Mya Thein Tan Pagoda which was built by Sagaing King or King Bagyidaw in 1802 while he was yet a prince. It has a circular plan and seven concentric terraces parapetted with low walls of wavy pattern. Above the top terrace rises a cylindrical body which contained a vaulted sanctum. The superstructure assumes the common type of tapering pagoda.<sup>3</sup> The upper tapering part of this pagoda was lost when Captain Sladen visited this pagoda in January 1868<sup>4</sup>. It seemed to be a renovated one when Mr. ITO visited. The village where Mr. ITO learned silk weaving is Amarapura. The weavers in Amarapura were still very poor.<sup>5</sup>

### Day 7 (1.10.1934)

#### (Subtitles in Japanese)

- Journey to go back Yangon from Mandalay with steam-engine ship.
- Many pagodas are available at the west side.

#### (Film)

- Bathing women and children at Ayeyawaddy River
- Pagodas in Sagaing Hill and Innwa Bridge<sup>6</sup>

Mr. ITO took waterway when he was back to Yangon from Mandalay. On the way, he had seen many pagodas at Sagaing Hill. This hill has numerous pagodas, monasteries and meditation centers known as a peaceful place for Buddhist studies. The Soon Oo Ponya Shin Pagoda is located on the top of Sagaing Hill. The Innwa Bridge below which Mr. ITO crossed is a 16 span cantilever bridge between Innwa and Sagaing. It was built by the British in 1934. The bridge was destroyed by the retreating British Army during World War II and was rebuilt in 1954 after independence.

From the film, the life of the people living along the Ayeyawaddy River at that time can also be learned.

<sup>1</sup> (a) Aung Thaw, *Historical Sites in Burma*, The Ministry of Union Culture, Government of Union of Burma, 1978, pp. 134-135

<sup>2</sup> မြန်မာ့ရက်စဉ်သမိုင်း (အကြိုသမိုင်းကာလ မှ ၁၉၄၅ အထိ) ( *Myanma Chronological History (Proto history to 1945)*, Vol. I, Nay Pyi Taw, Department of Historical Research, 2009, p. 181

<sup>3</sup> U Maung Maung Tin, ကုန်းဘောင်ဆက်မဟာရာဇဝင်တော်ကြီး , ( *The Great Chronicle of Konbaung Dynasty (Vol.II)*), Yangon, Ledimandaing Press, 1967, pp. 127-131

<sup>4</sup> Capt. E.H. Sladen (Political Agent at Mandalé) , "Some Account of the Senbyú Pagoda at Mengún, near the Burmese Capital, in a Memorandum", *SOAS Bulletin of Burma Research*, Vol. 2, No. 2, Spring 2004, pp. 7-8 (Hereafter cited as Sladen, "Some Account of the Senbyú Pagoda")

<sup>5</sup> *Burma Gazetteer: Mandalay District*, Vol. A, p. 139

<sup>6</sup> *Recorded Film*

**Day 8 (2.10.1934)****(Subtitles in Japanese)**

- Arrived at Nyaung U and visited to Bagan ancient heritage site
- Ancient Bamar Kingdom was flourished there from 108 to 1390 AD for about 12 centuries
- Several types of pagodas built by many kings were in ruin and scattered in the paddy fields

**(Film)**

- Thabanyu Temple, Shwezigon Pagoda, Shwe Gu Gyi Temple
- Visit to Shwe Gu Gyi Temple<sup>1</sup>
- Scenery of Pagodas and Temples from Shwe Gu Gyi's platform

Being fervent in Buddhism, Mr. ITO did not fail to visit Bagan, the heartland of Buddhism in Myanmar. Subtitle in the film stated traditional saying of the foundation of Bagan in 108 AD and ended in 1390. It seems wrong noting of Mr. ITO that Bagan Dynasty had already ended during the reign of King Saw Hnit in 1334 AD<sup>2</sup> and 1390 AD that Mr. ITO referred to the end of Bagan period was actually Innwa period during the reign of Mingyi Sawswake.<sup>3</sup> Mr. ITO remarked the conditions of Bagan while his visit that most of the pagodas in ruin and scattered in paddy fields. It seems he did not visit all of the pagodas except Shwe Gu Gyi and Ananda temples.

**(Subtitle in Japanese)**

- Ananda Pagoda is the biggest one
- Drove car by passing peaceful villages in Myanmar
- Visited to oil pits in Chauk and continued to Yangon by ship

**(Film)**

- Ananda Temple
- Driving car and Oil field in Chauk

Subtitle in film described Ananda Temple is the biggest one in Bagan. As said previously, Mr. ITO did not seem to visit and he might have missed to visit Dhamma Yangyi, which is the biggest temple in Bagan<sup>4</sup>. When he was heading to Yenanchaung to meet his old friend U Soe Thein and wife Daw Thaw and U Hla Maung who once studied in Japan together with Ma Ein Soe, he dropped in Chauk to see oil wells.

**(Subtitle in Japanese)**

- Arrived at Yenanchaung and stayed at U Soe Thein's house
- Welcome Ceremony by U Soe Thein and U Hla Maung

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<sup>1</sup> Recorded Film

<sup>2</sup> Than Tun, *ခေတ်ဟောင်းမြန်မာရာဇဝင်* , (Ancient Myanmar Chronicle), Yangon, Maha Dagon Literature Publication, 1969, p. 120

<sup>3</sup> Than Tun, "History of Burma A.D. 1300-1400", *Journal of Burma Research Society*, Vol. XLII, Part. II, December 1959, pp. 119-122

<sup>4</sup> Donald M. Stadtner, *Ancient Pagan Buddhist Plain of Merit*, Bangkok, Sriivatana Interprint Public Co. Ltd., 2005, p. 246

**(Film)**

- Trained monkey dance at welcome ceremony
- Smoking traditional cheroot by putting it into silver bowl
- Amazon jungle men dance

U Soe Thein and wife Daw Thaw were taken by U Ottama together with his younger sister Ma Ein Soe when U Ottama made his second visit to Japan in 1912. They were looked after by Mr. ITO during their stay in Japan. U Hla Maung might have been late comer to Japan to study after U Soe Thein. He had seen in the photo of Myanmar students and U Ottama in Japan. We have not found any information of U Hla Aung but he seemed to be from a hereditary *Twinza* generation like U Soe Thein<sup>1</sup>.

**Day 9 (3.10.1934)****(Subtitle in Japanese)**

- Inspected oil pits by B.O.C (Burmah Oil Company) and ancient Myanmar oil pits.
- Bamar people did not use any machine

**(Film)**

- Inspection of tradition oil wells owned by U Soe Thein by manual workers
- Inspection of oil field owned by B.O.C
- Extraction oil and oil tank in Yenanchaung

It is believed that the oil wells of Yenanchaung have been extracted for at least 1,000 years since monarchical time.<sup>2</sup> Traditionally, the twenty-four *twinzayo*, or hereditary owners of the Yenangyaung oil lands monopolized oil exploitation from hand-dug wells. The *twinza* (well-owners) had paid a fee to the *Twinzayo* (hereditary owners of the oil) for the right to dig wells.<sup>3</sup> U Soe Thein was derived from hereditary *Twinza* family from Yenanchaung.

The extraction of oil from the wells by manual workers was recorded in the film. A digger with some protection cloth and wearing an eye bandage had to go down into the well to fetch oil with bucket. Worker holding the draw-rope would walk opposite direction of the well to lift the bucket of oil.<sup>4</sup>

**(Interval; 4 - 5.10.1934)****Day 10 (6.10.1934)****(Subtitle in Japanese)**

- Feeling sorry for the departure from Yangon Harbor to depart with old intimates from Burma
- Left for India with B.I Steam Engine ship named KAANDALLA

<sup>1</sup> *Myanma Encyclopedia III*, p. 440

<sup>2</sup> (a) MBK (Ba Kyaw), *An Outline of Burma Oil Industry*, Rangoon, Mandalay Press, 1982, p.12

(b) Khin Maung Gyi, *Memoirs of the Oil Industry in Burma 905 A.D to 1980 A.D*, Rangoon, 1989, p.2

<sup>3</sup> Marilyn Longmuir, "Yenangyaung and Its *Twinza* : The Burmese Indigenous "Earth-Oil" Industry Re-examined", *Journal of Burma Studies*, Volume 5, 2000, pp. 17-21 (Hereafter cited as Longmuir, Yenangyaung and Its *Twinza*). For the more detail about *Twinza* I refer to "တွင်းရိုး တွင်းစားသမိုင်း" ("History of *Twinzo* and *Twinza*") submitted by Kyaw Soe for his M.A Degree to Department of History, University of Yangon in May 1987.

<sup>4</sup> (a) *Recorded Film*

(b) Longmuir, Yenangyaung and Its *Twinza*, p.36

**(Film)**

- Farewell to Mr. ITO and his wife at Yangon Harbor

Ten days visit of Mr. ITO and wife was terminated on 6 October 1934. He expressed his sorrow to say goodbye to his old intimates. He had a good time with his old friend in Myanmar but he was not able to meet his old friend U Ottama as he was in India under the watch of police. Thus, Mr. ITO continued his journey to India in order to meet his old friend.

**Conclusion**

With the advent of seaborne trade with Japan, some Japanese came and settled in Myanmar for commercial and business. They might be acquaintance with Myanmar people and some personal relations might have been built. However, the relationship between two people of Japan and Myanmar was clearly shaped by the accidental meeting with U Ottama and ITO Jirozaemon Suketami in Nagoya, Japan in 1907. Because of their cultivated friendship, some Myanmar youths were able to send to Japan for study. The nature of U Ottama and ITO Jirozaemon Suketami were different. U Ottama was anti-colonial activist and Mr. ITO was businessman who played a leading role in the Nagoya business circles by assuming the office of chairman of Nagoya Chamber of Commerce and Industry. In spite of two different natures, they could build their friendship forever. Mr. ITO was a man of promise who kept his promise of supporting Myanmar youth to study in Japan and his promise to U Ottama's younger sister Ma Ein Soe to visit Myanmar. Soon after he had resigned from the office of president of Matsuzakaya and other official positions such as the chairman of Nagoya Chamber of Commerce and Industry in 1933 at the age of 55<sup>1</sup>, he arranged his visit to meet his old friend like Ma Ein Soe and U Soe Thein in Myanmar and U Ottama in India. We are fortunate to see his recorded film of his visit in Myanmar which shows the conditions of Myanmar in 1930s and the views of Japanese on Myanmar. Five years after Mr. ITO met U Ottama in India, U Ottama passed away on Saturday, 9 September 1939 at the age of 60. However, the friendship between U Ottama's family and ITO Jirozaemon Suketami maintained by Mr. ITO and U Ottama's younger sister Ma Ein Soe. On 19 March 1943, a telegram from Mr. ITO to Ma Ein Soe that he wanted to send 10,000 Yen of donated money by U Ottama for the learning of Myanmar youths in Japan which was kept at Mr. ITO. Ma Ein Soe replied to keep this money at Mr. ITO's hand as before and she was intended to set an oversea association of sending Myanmar youths to Japan to maintain friendship between U Ottama and Mr. ITO's family.<sup>2</sup>

The Japan-Myanmar Relations has been existed in the form of economic and educational patterns before wartime period (1940-1945). It was formulated as people to people relationships between the two countries. However, these accounts are very interesting to learn how friendship between these two people were cultivated to know more about Japan-Myanmar relations in prewar period which enhance the future relations of these two countries more broadened and deepened.

<sup>1</sup> <http://www.yokiso.jp/eng/yokiso/>

<sup>2</sup> ဗမာ့ခေတ်သစ် (Bama Khit Newspaper) on 20<sup>th</sup> March 1943

## Acknowledgements

I would like to express my appreciation to Japan-Myanmar Association (Nagoya, Japan) for providing me valuable film manuscript of ITO Jirozaemon Suketami's visit to Myanmar. I wish to thank my former professor ITO Toshikatsu from Aichi University who kindly provided me some useful information regarding Japan-Myanmar relations from Japan. I owe a great debt of gratitude to Dr. Kyaw Win (Secretary of Myanmar Historical Research Commission) who always encourages me to do research.

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**Appendix I: Total Numbers of Japanese Presence in Myanmar<sup>1</sup>**  
**(in 1881, 1891, 1901, 1911, 1921, 1922, 1932, 1936, 1941)**

District	1881		1891		1901		1911		1921		1922		1931		1936		1941	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Sittwe			1	15	1	7		15		3		1	11	2	7	5	7	4
Kyaikkhami	1				1		1	22	9	5	8	5	9	5	2	5	4	3
Patheingyi					1		15	27	2	9	9	13	13	4	10	3	3	
Bhamo							102		152	1	3	1	3		3		3	
Bago			1				2	15		3		7	3	9	7	5	3	
Hinthada								4					0	1	3	3	4	
Insein									7	1	7	2	9	6	2	4	9	2
Lower Chindwin													1	2			1	
Magwe								1		5		10	2		3		1	
Mandalay			1	3		6	16	5	8	5	17	12	16	6	33	29	23	11
Meiktila																	1	
Myeik					11		42	19	40	16	60	24	38	15	41	24	26	15
Myaungmya							2	11	2	4	2	5	1	0	2	4	1	
Myingyan										2	6	2	4	2	1	1	1	
Myittha															1			
Northern Shan							1		1		3	4	6	1	7	4	2	1
Pakokku													3	2	5	2	4	
Pyaw					4	5		9	1		1	2	1	2	3	3	4	3
Pyaw							1					4	2		2	1	1	1
Yangon	1		11	31	3	57	129	212	144	163	195	165	279	96	310	171	111	51
Thandwe																	2	
Shwabo																	1	
Southern Shan													2	1	1	2	1	
Dawei									4	5	1		1	1	1	1	1	
Thayawaddy	2	3	5												1		2	
Thaton													1		3	1	3	1
Taungoo		3						10		1	4	3	7	4	4	4	2	
Yamethin			1		3	1		5	2	3	2	1		1	4	2	3	2
Total	4	6	20	49	24	76	310	356	372	226	320	263	411	159	458	274	224	96
<b>Total</b>	<b>10</b>		<b>69</b>		<b>100</b>		<b>676</b>		<b>598</b>		<b>583</b>		<b>570</b>		<b>732</b>		<b>320</b>	

<sup>1</sup> (a) *List of Permanent Japanese Residents of Burma*  
 (b) ITO, Toshikatsu, "Nihonjin No Buruma Shinshuta Ni Tsuite")

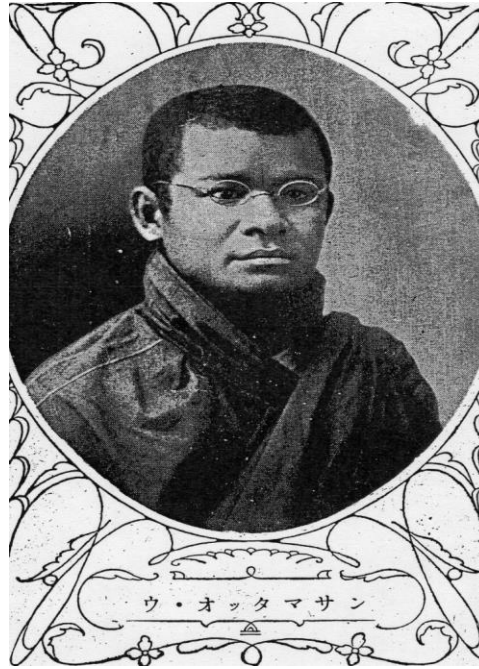
## Appendix II: Occupations of Japanese people in Myanmar<sup>1</sup>

(in 1903, 1904, 1905, 1906, 1910, 1911, 1912, 1913)

	1903		1904		1905		1906		1910		1911		1912		1913	
Occupations	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Office Worker											3		5	1	5	1
Merchant (Sundry goods)	5		5		5		6	3	22	4	14	3	10	4	25	4
Export and Import															1	
Electrical Engineers							1	1								
Barber							2									
Tattoo Artist							2									
Coffee Shop Owner							15	1			3					
Medical Doctor									3		8	4	3	2	5	1
Patent Medicine Merchant													7		7	
Dentist													2	2	1	2
Fabric Technician													4	1	2	
Dye Technician									1	1						
Cinematograph Business									1		1					
Translator									5	2	7		7	1	7	2
Photo Business									1		1					
Carpenter									3	2	5	2	6		3	
Sewing Business									1		2	1	1	1	2	
Restaurant Owner									2	1			2	2	6	3
Pearl Harvest Business									7	6	5	2	29	22	47	22
Diving Business									17		44	15	35	2	35	3
Breathing Air Hose Holder									4		4	2	9			
Pearl Harvest Tallier (tallyman)													8			
Lodging Business									1	1			1		1	
Tin Mine worker													1			
Nurse (Midwife)												1		1		1
Rubber Plantation Business											1		2		3	
Confectionery merchant											2					
Laundry Business											3		1			
Soap Making Business																
Miscellaneous Business (Room Lending)	7	80	13	163	13	163	53	269	31	320	42	251	36	227	10	218
None Business									19	11	3	1	1	2		
	12	80	18	163	18	163	79	274	120	348	153	283	173	271	169	261
<b>Total</b>	<b>92</b>		<b>181</b>		<b>181</b>		<b>353</b>		<b>468</b>		<b>436</b>		<b>444</b>		<b>430</b>	

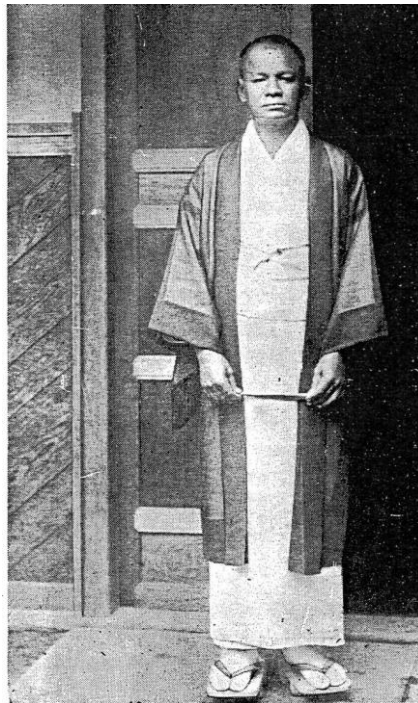
<sup>1</sup> ITO, Toshikatsu, "Nihonjin No Buruma Shinshuta Ni Tsuite", 133





Source: *biruma dokarisu shittata* , n.p.

**Photo (1)** U Ottama



Source: *biruma dokarisu shittata* , n.p. p. 1

**Photo (2)** U Ottama with Japanese Kimono



Source: <http://www.yokiso.jp/eng/yokiso/>

**Photo (3)** ITO Jirozaemon Suketami, Founder of Matsuzakaya Department Store



Source: Historic Choshokaku, Nagoya

**Photo (4)** Matsuzakaya Department Store owned by : ITO Jirozaemon Suketami



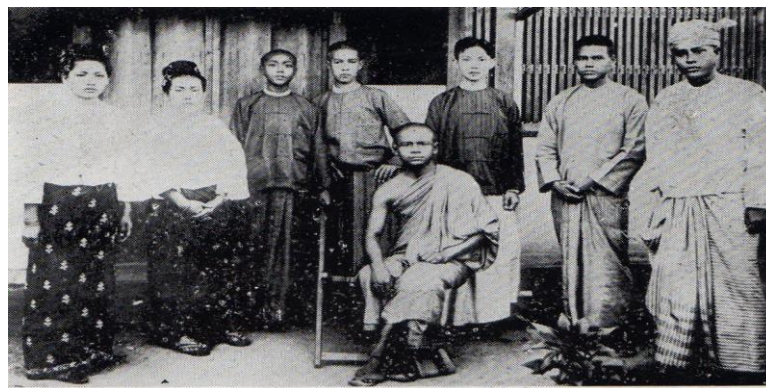
Source : <https://www.google.com/search?q=Matsuzakaya+,+Sakae+Nagoya>

**Photo (5)** Matsuzakaya Department Store of today





**Photo (6)** U Ottama, Myanmar Students and ITO Jirozaemon Suketami's family at his house  
Source: *Yokisou to Suketami*, p. 168



Source: Historic Choshokaku, Nagoya

**Photo (7)** U Ottama and Myanmar Students at Burma Student Lodging at Romatsu, Nagoya  
From left to Right; Soe Thein, Sein Aung, unknown, U Ottama (Sitting), Chan Tun, Hla Maung, Ma Thaw and Ma Ein Soe



Source: Historic Choshokaku, Nagoya

**Photo (8)** U Ottama and Myanmar Students at Burma Student Lodging at Romatsu, Nagoya  
From left to Right; Soe Thein, Sein Aung, unknown, U Ottama (Sitting), Chan Tun, Hla Maung, Ma Thaw and Ma Ein Soe



**Source:** Historic Choshokaku, Nagoya

**Photo (9)** Mr. ITO and his wife and two others on board at “SUWA MARU” Ship on the way to Myanmar in 1934



**Source:** Historic Choshokaku, Nagoya

**Photo (10)** Mr. ITO and his wife with his old friends in Yangon during his visit



**Source:** Historic Choshokaku, Nagoya

**Photo (11)** Mr. ITO and his wife and U Soe Thein's family and U Sein Aung's family at Yenanchaung in 1934 (Circle 1. U Soe Thein, 2. Daw Thaw and 3. Sein Aung)





Source : *Yokisou to Suketami*, p. 166

**Photo (12)** Reunion with U Ottama and Mr. ITO and his wife at Calcutta in India in 1934



Source: *Yokisou to Suketami*, p. 169

**Photo (13)** Mr. ITO and U Ottama in front of Emperor Asoka Stone Pillar at Lubami, India

## **A STUDY ON TAI-LENG IN MOGAUNG REGION**

K.Khine Kyaw\*

### **Abstract**

The Tai-Leng or Red Shan dwelled in the Mogaung region in the ancient times. Mogaung was established by the Mao Shan lineage since A.D 1215. They established capital cities and ground palaces and extended their territory. Mao Shan Kings governed independently the Mogaung and Mohnyin areas until the occupation of King Bayinnaung. At that time it was a tributary state of Myanmar kings but Shan Sawbwas including Mogaung Sawbwa could govern their states independently by submitting the annual tributes to the court of Myanmar. This government system was abolished in 1792 A.D to substitute the Myowun administration which was controlled directly by the court. The Natives of those areas called themselves as Shan-galay or Shan-ni (Red Shan) or Tai-Leng or Tai-Lai. This paper examine and explore who are Tai Leng people, where they came from, how they developed their empire and their social status in Mogaung area at present day.

**Keywords:** Tai-Leng, Tai-Lai, Shan-ni, Mogaung, Mohnyin, Sawbwa.

### **Introduction**

Native place of a Mongoloid branch, Tai was in the South-west of China but later they migrated into Myanmar where there they found clean water and tender leaf. The easy way to enter Myanmar was along the Thanlwin valley and Shweli River valley and at first they established Moa Kingdom. Later they advanced to the South- east, today Shan State and to the North- west, today Kachin State and Assam State in India. Shan or Tai tribes in Kachin State were called Tai Leng and Tai Khamti. Tai Leng who resided along Mogaung valley and Tanai valley established a well civilized State and prospered about three hundred years with their own culture and dignity.

### **Data and Method**

Hand-written manuscripts, original gold head-band and manuscript on it, antique artifacts discovered from old Mogaung Myo, the Royal Order of Burma, Interview, oral history and field survey were collected as the primary sources for this research. Other references used as secondary sources. Descriptive method and critical method are used.

### **Finding and Discussion**

#### **The Origin of Tai Leng**

Present day, what we called Mogaung Myo (now in Kachin State), once in ancient time, was the capital of Pong Kingdom, which was established by Tai (Dai) nationalities. In Myanmar terms Tai were called Shan which cannot guess exactly why or when they got that name. Tai nationalities, which had migrated from Nan-Chao (Yunnan), established Mao Kingdom in the valley of Mao (or Shweli) River and advanced towards western parts of Ayeyawady River up to the water head of Malikha River. Thence they migrated further west and settled down in Assam especially in the narrow strip of *Brahmaputra* valley where they established *Ahom* Kingdom, afterwards.

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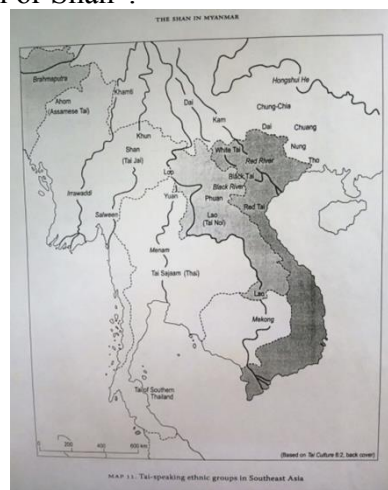
\* Dr, Assistant Lecturer, Department of History, University of Yangon

Within 200 years, Tai from Mung Mao region, infiltrated into Western and North-western parts of Myanmar through Mogaung valley, Hukaung valley and thence spread to the *Brahmaputra* valley. The denizens of Mogaung and Hukaung valley were once called Nora. Historian *Nay Elias* stated that the Nora race had lived in those regions in the early ages. He also stated that they were more civilized than their neighbour. With regard to those national tribes *Francis Buchanan Hamilton* stated that they called themselves as Tai Long (Great Shan). The dialect spoken by them was a little different from that spoken by Shan in Siam (Thailand)<sup>1</sup>.

Anthropologist *Dr.E.R.Leach* accepted the above statements and he also claimed in his book, “Political Systems of Highland Burma”, that the region which was included Hkamti-Long, Hukaung valley and Mogaung valley as Kingdom of Nora.<sup>2</sup> *E.A Gait* described in his book “History of Assam” that the Nora was the Shan of Mogaung.<sup>3</sup>

But Myanmar Historian *U Sai Aung Tun* said in his work, “History of Shan State,” that denizens of those regions were Tai ethnic groups of Tai Leng and Tai Hkamti and they were Buddhist.<sup>4</sup> As well as *Sao Saimong Mangrai* noted that the existence of Nora country was probably not, the Jingpaw (or Kachin) called the Shan chieftain of Mogaung as Nora Raja. And he made a remark, that the name Nora was called for the races that lived between Hukaung and Mogaung.<sup>5</sup> The name Nora was probably given for the people who lived in the Mogaung region, Hukaung valley and Hkamti Long, instead of calling them “Tai or Shan”.

Sometimes they got the different names accorded with their living places and the location of those places. By the colour of their costumes, they were named Tai Lem (Lem→Dem= Black), Tai Kau (Kau=White), Tai Leng (Leng→Deng=Red), Tai Lai (striped waist band). Basing on the locality of their village or town, Tai living near red river became Tai Leng, and those who lived close to a black river were identified as Tai Lam, etc.<sup>6</sup> Shan living in Mogaung region were called as Tai Leng, Tai Lai, Shanni (Red Shan), but they named themselves Shan Galay.<sup>7</sup>



Source; U Sai Aung Tun, 2009, p.29

Any name, whichever they were named either Tai Leng or Tai Lai or Shanni (Red Shan) or Shan Galay those were Shan or Tai even though there were some differences among their

<sup>1</sup> (a) W.A.Hertz, *Burma Gazetteer: Myitkyina District, Vol.A*. Rangoon, Government Printing, Reprint, 1960, p.20. (Hereafter cited as: Hertz, *Myitkyina, Vol.A*).

(b) J.George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Vol. II*, Rangoon, Government Printing, 1901, p.333. (Hereafter cited as: Scott, *GUBSS, Part II, Vol.II*).

<sup>2</sup> E.R.Leach, *Political Systems of Highland Burma: A Study of Kachin Social Structure*, London, The Athlone Press, 1970, p.241. (Hereafter cited as: Leach, *Highland Burma*).

<sup>3</sup> E.A.Gait, *History of Assam*, Calcutta, Thacker Spink and Co.Ltd, 1906, p.76. (Hereafter cited as: Gait, *Assam*,).

<sup>4</sup> Sai Aung Tun, *History of The Shan State: From Its Origins To 1962*, Bangkok, O.S. Printing House, 2009, p.22. (Hereafter cited as: Sai Aung Tun, *Shan*).

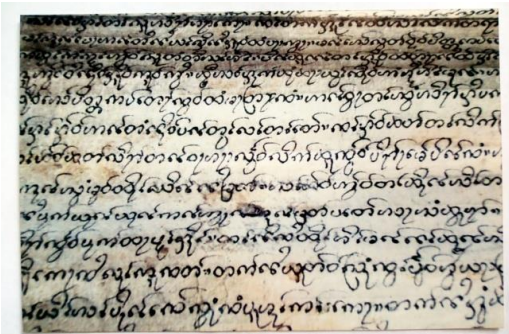
<sup>5</sup> Sao Saimong Mangrai, *The Shan States and the British Annexation, Data paper: Number 57*, New York, Southeast Asia Program, Department of Asian Studies, Cornell University, 1965, appendix III, p.xviii and footnote. (Hereafter cited as: Mangrai, *The Shan States*).

<sup>6</sup> Sai Aung Tun, *Shan*, p.3.

<sup>7</sup> Daw Saw Kyi, Age 96, la 73, A Lé Yat, Mogaung.

spoken language, writing language and tradition, for the reason as described in the above passage it would be different according to their costume or the living place. But they were Buddhist and they had similar culture. However, Tai Leng was Myanmarized Shan and they had dwelled from Kawlin, Wuntho and to the north of Katha<sup>1</sup>. Dr. Sai Aung Tun commented in his book “History of the Shan State”, that the Kadu and Pown or Pong, and other ethnic nationalities in that area were probably the mestizos or mixed bloods, but more Shan than the others<sup>2</sup>. But one who claimed himself Myanmar had a large admixture of Shan blood. And they, mostly used to speak Shan or Kadu languages in the rural area.<sup>3</sup>

Maung-Kan and Kawya villages which situated in the north of Homalin were once in the domain of Mogaung province. The people who stayed there also thought that they were Shan even though they were wearing as Myanmar. But they confessed that they were the descendents of Tangkul Naga who entered Myanmar from the western ranges. Similarly, the native of Maingwe village claimed that they were Shan. In fact they were the intermixture of Kachin and Naga.<sup>4</sup>



Source: U Sai Kyaw Oo, Khatcho village, Myitkyina.  
Photo taken by author  
A piece of purabeik in Tai-Leng script



Source: U Khin Maung Aye, Nat-gyi-kone Yat, Mogaung.  
Learning Tai Leng language in Nat-gyi-kone Yat, Mogaung

Since in the colonial period Shan in the northwest of Myanmar, Tai Leng and Tai Khamti, were separated from their main group of their kinfolk from the place which is today called Shan State. Tai Leng was losing their writing language and only some learned monks and few people who study it are able to write and read. Tai Leng who lives in the remote villages and the villages in the Indawgyi area are able to communicate with each other through their own Tai Leng language. Nowadays the active young Tai Leng and Tai Khamti people are trying to teach their languages, both spoken and writing in those areas. Because of the lack of funds, support and the natives' interest this campaign could not gain considerable success or to cover the whole areas of north-western Shan<sup>5</sup>.

<sup>1</sup> Daw Saw Kyi, Age 97, A Lé Yat, Mogaung

<sup>2</sup> Sai Aung Tun, *Shan*, p. 22

<sup>3</sup> J. George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Volume I*, Rangoon, Government Printing, Burma, 1901, p.326. (Hereafter cited as: *GUBSS, Part II, Vol. I*).

<sup>4</sup> G.E.R. Grant Brown, *Burma Gazetteer, Upper Chindwin District, Volume A*. (reprint), Rangoon, Superintendent Printing and Stationery, 1960, pp.24-25. (Hereafter cited as: Brown, *Upper Chindwin*)

<sup>5</sup> Interview: (a) U Khin Maung Aye, Age 65, Nat-gyi-kone Yat, Mogaung.

(b) Daw Maykalar Aung Lin, Age 41, la 73, A Lé Yat, Mogaung.



However, once Mogaung region was included in the Western Shan State, its custom; culture and even the language were almost all the same as Myanmar in the late Konbaung period.<sup>1</sup> But Hkamti Shan preserved their traditions and language. Their alphabet, style of writings and speaking language has a little difference with their kinsfolk of the plain.

### Establishment of Tai Leng Capital, Mogaung

Sao Sam-Lung-Pha established Mogaung as the capital of his kingdom in A.D.1215.<sup>2</sup> The year of the enthronement of Sao Sam-Lung-Pha cannot be said exactly in 1215, because it was five years earlier than his brother, Sao Kwam-Pha's accession of Möng Mao, but Shan records approved the year 1215.<sup>3</sup>

According to the Annals related to Mogaung, Sao Sam-Lung-Pha had administered eight separate races and the vast extent of country with vassal states. The following regions were once under his government:

- (1) Hkamti (Hkamti Long-Putao)
- (2) Zingkaling Hkamti
- (3) Hu Kawng
- (4) Möng Kōng (Maing Kaing)
- (5) Möng Yaung (Maing Naung)
- (6) Möng Yang (Mohnyin)
- (7) Hsaung Hsup (Sumjok)
- (8) Ka-Lé
- (9) The "Four Yaw towns" and
- (10) Moksobo (Shwebo).<sup>4</sup>

Mogaung Annals stated that during the reign of Mogaung Sawbwa Sao Sam-Lung-Pha, he had possessed up to Moksobo, but there were no concrete evidences.<sup>5</sup> But L.W.Shakespear stated in his "History of Upper Assam, Upper Burmah and North-Eastern Frontier" as follows: "The Tai race gradually consolidated a strong kingdom between the upper Irrawadi and upper Chindwyn, known in early times as that of Pōng, the capital of which remains in the present town of Mogaung."<sup>6</sup>

For centuries ago upper Chindwin District was under the administration of Shan Kingdom of Mogaung as a vassal state.<sup>7</sup> In an effort to establish Hkamti-Long (Putao), Shan

<sup>1</sup> Daw Kyan, *Situation of Myanmar 1885-86*, Yangon, Sarpay Beikman Press, 1978, p.148. (Hereafter cited as: Kyan, *Situation of Myanmar*)

<sup>2</sup> (a) Mangrai, *The Shan States*, appendix III, p.xviii.

(b) W.A. Hertz, *Burma Gazetteer: Myitkyina, Vol.A*, Rangoon, Government Printing, Reprint, 1960, p.20. (Hereafter cited as: Hertz, *Myitkyina, Vol.A*)

(c) Sai Aung Tun, *Shan*, p.510.

<sup>3</sup> Mangrai, *The Shan States*, appendix III, p.xix.

<sup>4</sup> Scott, *GUBSS, Part II, Vol. II*, p 334.

<sup>5</sup> Mr.A.Williamson, *Burma Gazetteer, Shwebo District, Vol.A*, Rangoon, Government Printing and Stationery, 1963, p.14. (Hereafter cited as: Williamson, *Shwebo, Vol.A*)

<sup>6</sup> L.W. Shakespear, *History of Upper Assam, Upper Burmah and North Eastern Frontier*, London, Mac Millan and Co., Limited, 1914, p.163. (Hereafter cited as: Shakespear, *Upper Assam*)

<sup>7</sup> Brown, *Upper Chindwin, Vol.A.*, p.8

went upstream of river Ayeyawady (Nam Kio in Shan) and also it was a dominion of Mogaung Sawbwa.

Colonel Phayre said that the Mao Shan from Mogaung made war into Pinya dominions and dethroned the King in 1364.<sup>1</sup> During that time Moné, Nyaungshwe, etc., in eastern Shan State and Mogaung, Mohnyin, etc., in northern Shan regions established themselves separately.<sup>2</sup> The Sawbwas in those regions contended and struggled among themselves.<sup>3</sup>

Mohnyin and Mogaung regions were fertile with rich soil. Land for cultivation was more than enough with favourable weather. The people of these areas were agriculturalist, since they migrated from China, they grew paddy by their traditional method of irrigated cultivation. They got abundant supply of food and became a strong state.

Mogaung area was fertile and rich with natural resources, such as; water and wide land for cultivation, gold and salt from Mu river valley and Uru river valley, amber, salt and gold from Hukaung valley, but jade was not mass production at that time. Therefore, the strength of Mogaung was far stronger than Mohnyin. Whenever Mogaung took leadership Mohnyin had cooperated and vice versa. Cochrane, therefore, remarked "...including the two strongest, Mohnyin and Mogaung (There were really one state and make the alternative site of the capital)."<sup>4</sup>

In the reigning period of Tho Han Bwar, Maw-Seywa submitted the taxes of mats, salted bamboo shoots, dry bamboo shoots, salt, tree gum, iron, gold and silver to the Shan Kings of Mogaung and Mohnyin.<sup>5</sup> Maw-Se-ywa was the area which situated in the upper part of Mu valley. This area produced gold by washing sand from the river or stream bank.

The following ten villages collectively called Maw-Se-ywa:

(1) Maw Si-Nam tein-Tone Ma (2) Maw-Khwen (3) Maw-Khar (4) Maw-Htaik

These four villages were governed by one headman, headman of Maw-Khwen.

(5) Maw-Kaba (6) Maw-Hai (7) Maw-Sung-ba (8) Maw-Nam-ma

These four villages were governed by one headman, headman of Maw-Kaba.

(9) Maw-In (10) Kanam-ma

These two villages were governed by one headman, headman of Maw-In. Thus, three headmen governed ten villages, so Maw-Se-ywa (ten-Maw-villages) was also called "three headmen ten villages."<sup>6</sup>

<sup>1</sup> Mrs. Lesslie Milne & W.W Cochrane, *Shans at Home*, London, John Murray, 1901, p.24.(Hereafter cited as: Milne & Cochrane, *Shans at Home*)

<sup>2</sup> *Glass Palace, Vol.I*, Yangon, News and Periodicals Enterprise, 1992, p.366.

<sup>3</sup> Sai Aung Tun, *Shan*, p.91.

<sup>4</sup> W.W. Cochrane, *The Shans, Vol.I*, Rangoon, Superintendent, Government Printing, 1915, p.78. (Hereafter cited as: Cochrane, *The Shans, Vol.I*)

<sup>5</sup> Ako Saw, *A Study of Kadu Kanan Region*, Yangon, Sarpay Beikman, 1975, p.192. (Hereafter cited as: Saw, *Kadu Kanan*)

<sup>6</sup> (a) Ma Kyan, *Revenue Affair in Konbaung Period*, Yangon, Monywa Press, 2009, pp.45-46. (Hereafter cited as: Kyan, *Revenue*).

(b) Saw, *Kadu Kanan*, p.6.

## Tributary State of Myanmar and Sawbwa Administration

King Bayinnaung and his crown prince led Myanmar army along with the hordes of war elephants units, cavalry and infantry soldiers marched for Mogaung and Mohnyin via Momeik in 1557. Since the Sawbwas of Mogaung and Mohnyin were unable to resist Bayinnaung's army, they retreated to Nwe-pat-pu forest<sup>1</sup> where the Sawbwa's army resisted and fought severely against Myanmar army. By the advice of his ministers, Mogaung Sawbwa inadvertently captured Mohnyin Sawbwa, his children and wife including his war elephants, cavalry units and soldiers and handed over to Bayinnaung. He then took oath of allegiance to Bayinnaung. Thus Bayinnaung reinstated him Sawbwaship of Mogaung, as before. Bayinnaung took two sons, one daughter, one grand-son and one grand-daughter of Sawbwa to Hanthawady. He ordered to submit, gold, silver, amber, musk, tassels made by Yak hair, tassels for horse saddle and horses as the annual tribute.<sup>2</sup>

Since Bayinnaung assumed that those who lived in Mogaung, Mohnyin and Northern Shan States, were heresy and he sent *Theravada* Missions of learned monks to stay there. In an effort to propagate *Theravada* Buddhism Bayinnaung ordered to copy *Pali Ahtakata* treatises of Buddhism and gave to learn one set of copy each for Mohnyin and Mogaung. Weights and measures were revised to be equivalent as used at Hanthawady.<sup>3</sup>

Previously Tai (Shan) revered and believed in Northern Cannon, *Mahayana* Buddhism and made use of *Sanskrit* as in Tibet, China and Japan. Myanmar however accepted *Theravada* Buddhism or *Pali* Buddhism of Southern Cannon.<sup>4</sup>

Regarding to the work of propagation of Buddhism in the Shan States, Cochrane remarked in the following ways:

The Burmese king, Bayin Naung, we are told left Buddhist monks in the Shan States to teach the people that religious system. But the Shans were Buddhists long before their submissions to this Burmese king. Manifestly these monks were left to introduce the Burman form of Buddhism, together with the Burman language and literature, to Burmanize the people in order to weld the two races together- a course which the Barman's adopted in the conquest of the Talains of Lower Burma.<sup>5</sup>

Nevertheless from 1651 to 1751 A.D, Myanmar was not strong enough to hold its states. However, it would like to say Mogaung remained as semi-independence state during that time and established cordial relations with Myanmar and China by carrying out exchange of gifts with them. So, Mogaung fostered friendship with Myanmar as well as China, probably there might be certain influences of both over Mogaung. But it was again lost independence because on 11 March 1754, *Minhla Mingaung*, the brother-in-law of Alaungmintaya, marched and occupied Mogaung and Mohnyin<sup>6</sup>.

<sup>1</sup> Nwe-pat-pu forest = situate on the North of Mohnyin, near Loi-pok hill and Nam-yin river.

<sup>2</sup> *Glass Palace, Vol.II*, Yangon, News and Periodicals Enterprise, 1992, p.312. (Hereafter cited as: *Glass Palace, Vol.II*)

<sup>3</sup> *Glass Palace, Vol.II*, p.313.

<sup>4</sup> Cochrane, *The Shans, Vol.I*, p.150.

<sup>5</sup> Ibid, pp.79-80.

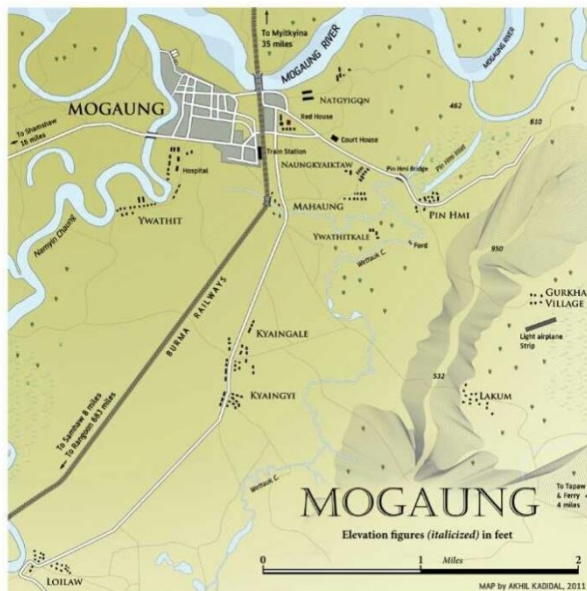
<sup>6</sup> U Theika Dhamalinkaya, *Historical Chronology of Myanmar (Konbaung Period)*, edit by Dr.Than Tun, 2<sup>nd</sup> edition, Yangon, Seikku Chocho Press, 2005, p.16. (Hereafter cited as: U Theika, *Chronology of Myanmar*).

Mogaung which was the capital city of Mogaung region had moved four times since it was established. First Mogaung which was located near today Kamaing was called Pu-Kam by the native people in that old day. The Second Mogaung was also established near Kamaing. The third Mogaung situated eight miles away from today Mogaung and nowadays it was called Myohaung (or old city) by the local people. The last and fourth Mogaung is today Mogaung.<sup>1</sup>

Old Mogaung situated where the *Nam Paung* creek and *Sakkwe* creek, which had flowed into the Mogaung river at the place twelve miles due west of today Mogaung. That town was called Myohaung (old Mogaung or third Mogaung) by the local people till now.<sup>2</sup>



one of the ruin Pagoda in the Myohaung (Third Mogaung)  
Photo taken by author



Source: www.ww2live.com  
Map of Mogaung



Source: U Ba Aye (Ex-Headman, Grandson of Minister U Boe Saw) Alé Yat, Mogaung  
Gold Head Band conferred by the King

The fourth Mogaung or present Mogaung was established in December 1791.<sup>3</sup> At the age of 47 years, Sawbwa *Sao So-Sai-Khet-Bwa-Saw-Ngan-Maing-Long*, the founder of the city, started the constructions. He chose the site plan of city in square form.

Sawbwa named the title of new city as *Khe-Khet-Amaw-Si-Sai-Tha-Taung-Kham*. But the administrative system of Mogaung was transformed into Myowun administration system in 1795.<sup>4</sup> *Thiri-Yaza-Thin-Gyan* was appointed by the King as the first Myowun of Mogaung.<sup>5</sup> However, in the reign of King Mindon, lineage of the former Mogaung Sawbwaws were bestowed the Gold Head-bands which were embossed with royal seals and the title for the bearer.

<sup>1</sup> Daw Khin Thein (Professor and Party), *A Study of the Names of Towns in Kachin State*, Yangon, Department of Development of Human Resources, 2001, p.4.

<sup>2</sup> Scott, *GUBSS, Part II, Vol.II*, p.338.

<sup>3</sup> U Thein Lwin (Trans.), *History of Mogaung, Udigiri-Rattataing, which had a Brilliant Legend*, Mandalay, Tiger Press, no date, p.6. (Hereafter cited as: U Thein Lwin, *History of Mogaung*).

<sup>4</sup> Toe Hla, "Mogaung" in the History", *Plain of Namkaung River Magazine*, Yangon, Mogaung Township Association, 2010, p.120. (Hereafter cited as: Toe Hla, "Mogaung").

<sup>5</sup> (a) Than Tun (ed), *The Royal Orders of Burma, A.D. 1598-1885, Part Five, A.D. 1788-1806*, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, p.601.

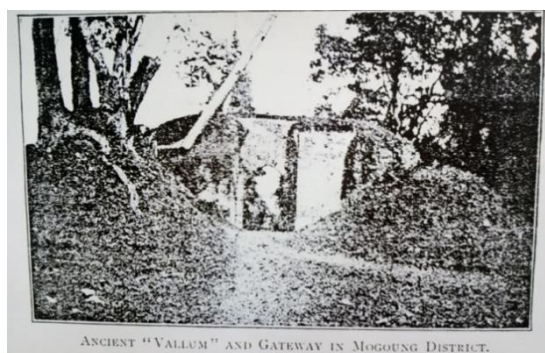
(b) U Thein Lwin, *History of Mogaung*, p.15.

Captain C.H.E Adamson, who visited Mogaung on 14 January 1888, found that it had about not more than 200 or 300 houses and expressed the view of it as follows:

Inside of this palisade the town is laid out in squares, each square being surrounded by brick made roads at right angles to each other, while one main brick road runs the whole length of the town. Inside the walls and also adjoining them at the upper and lower ends are numerous pagodas, monasteries and other sacred buildings.<sup>1</sup>

And also Scott described in his book “GUBSS Part. I. Vol.I” as follows:

“Here it is only necessary to say that the town of Mogaung bears every appearance of having once been a large and very thriving centre. Its area is considerably larger than that of Bhamo and it contains several miles of paved streets.”<sup>2</sup>



Source: Shakespear, Upper Assam, Facing page 167

## Conclusion

Tai migrated from China and they advanced to the North-west of Myanmar to establish separate independence states, such as Pong Kingdom in Mogaung area and Ahom Kingdom or Assam in North-east of India. Through the passage of time and geographical condition they had changed their languages and costumes but they were the birds of a feather, what the names were given to them. They all were named generally as Shan in Myanmar. In the Mogaung region they were called Tai Leng, Shanni or Shan Galay, in Ahom Kingdom they were named Assamese (Ahom Shan), but in the Putao area they were called Tai Khamti.

Kingdom of Tai Leng established since early in the 13<sup>th</sup> century with a vast territory with a large number of vassal states, but in the reign of King Bayinnaung it lost independence even though they had tried several times to gain their freedom. After the collapse of Taungoo dynasty they promoted as semi-independence state during 1651- 1751 A.D. Again Tai Leng lost their independence in 1751 when Alaungphaya organized the whole country, but Tai Leng Sawbwa, appointed by Myanmar King, control Mogaung. Since 1795 A.D. Myanmar Kings abolished Sawbwa administration and appointed Myanmar Myowuns for the Mogaung administration.

<sup>1</sup> C.H.E. Adamson, A Short Account of An Expedition to the Jade Mines in Upper Burmah in 1887- 1888, with a Map, Newcastle, J.Bell and Co., 1889, pp.26-27.

<sup>2</sup> J. George Scott, *Gazetteer of Upper Burma and the Shan States, Part II, Volume I*, Rangoon, Government Printing, Burma, 1900, p.200.

However, they kept Shan culture and tradition and their religious belief, Buddhism. They were well literate, polite and they liked to speak and write Myanmar language since in the late Konbaung period. They used Myanmar writing language to communicate Myanmar court since mid Konbaung period and they had almost neglected their language except some Shan monks and learned elder person. Now, active people try to promote Tai Leng identities and language in some towns and villages. When Myanmar got independence from British, Mogaung region was renamed as Kachin State and Kachin tribe became more prominent than any other tribes which had inhabited for centuries there and the glory of once powerful Tai Leng tribe faded.

### Acknowledgements

I am deeply indebted to Sayagyi Dr. U Sai Aung Tun (Member, Myanmar Historical Commission) and Sayagyi Dr. Kyaw Win (Secretary of Myanmar Historical Commission), who urged me to write this research paper, and Sayagyi Dr. Toe Hla (Vice-Chairman, Myanmar Historical Commission) and Dr. Mo Mo Thant (Professor and Head of Department of History, University of Yangon, who supervised and guided me.

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### Interview

- Saw Kyi, Daw, Age 96, la 73, A Lé Yat, Mogaung.
- U Khin Maung Aye, Age 65, Nat-gyi-kone Yat, Mogaung.
- Daw Maykalar Aung Lin, Age 41, la 73, A Lé Yat, Mogaung.

## THE ENDEAVOURS OF MYANMAR KINGS FOR PREVENTION AND EXTINGUISHING OF FIRE

Thida Myint\*

### Abstract

Fire plays important role in daily life of the people. Fire can cause either useful or hazard. If the fire is not put into use systematically it could give bad benefits, sometime human's lives were lost. Therefore protection and prevention of fire is needed. Most of the ancient kingdoms of Myanmar are situated at the centre of Myanmar where the climate is hot and dry. Under the reigns of Myanmar kings, houses were built with bamboo, nipa palms and reed matting, even royal palaces were made of wood. These things are inflammable materials and could make dangerous. Because of the carelessness, fire broke out often and several numbers of dwellings including palaces, houses and monasteries were destroyed. Therefore, Myanmar kings passed the Royal Order to prevent and to extinguish fire. This paper examines and analyses the endeavours of Myanmar Kings to prevent and protect outbreaks of fire. It also evaluates how they could carry out to rescue the victims of fire and their efforts for preventing outbreak of fire were effective or not.

**Keywords:** fire, prevent, extinguish, outbreak, Myanmar Kings

### Introduction

Fire-prevention was among the numerous administrative works of ancient Myanmar kings. In particular, the outbreak of fire was very common in Upper Myanmar where the royal capital was located. As lack of the preventive measures could affect the economic and social endeavours of the State, Myanmar kings made efforts to prevent the outbreak of fire.

### Fire Outbreaks

Fire broke out for various reasons. Most of them were due to carelessness. In Bagan period, fire broke out in May 1225. Phon The Thukhamain Inscription stated that:

On 2 waxing day of Kason 587 Myanmar Era, the year of the outbreak of great fire which burned at the Bagan Capital, Phonthe Thukhamain, a wealthy person ...<sup>1</sup>

Moreover, in Nyaungyan Period, fire broke out on 13 March 1689,<sup>2</sup> and had lost several numbers of dwellings in a region including royal palace. Moreover boats in the river had also burnt. After the accession of King Badon, he thought Inwas no longer secure. So he shifted the capital to Amarapura in 1782 AD. There, the palace was burnt down due to carelessness on 13 March 1810. It was big to the extent that a new city had to be built. This fire started from the house of a Chinese named 'NgaShweKyi' at the Chinese town in the western part of Amarapura city. It spread very quickly to the palace, scorching down some buildings in the precincts of the palace.<sup>3</sup> As the treasure-chamber and the palace city were swallowed by the fire, the properties worth

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<sup>1</sup> ရှေးဟောင်းမြန်မာကျောက်စာများ (Ancient Inscriptions of Myanmar), Vol I, Yangon, Printing and Publishing Corporation, 1972, p. 174

<sup>2</sup> မုန်နှင်းရာဇဝင် (Glass Palace Chronicle), Yangon, Sarthugyi Press, 2008, p. 748 (Hereafter cited as *Glass Palace*)

<sup>3</sup> U Tikkhadhammalankara and Dr. Than Tun ၏ မြန်မာ့ရက်စွဲသမိုင်း (Dates of Historically Important Episodes of Myanmar), (3r Edition), Yangon, Seik Ku Cho-cho Sarpay, 2012, p. 129, ( Hereafter cited as *Dates*)



many millions were lost.<sup>1</sup> 3000 visses of silver coins had to be spent on the construction of the burnt palace. This sum of money was equivalent to 166.67 visses of gold<sup>2</sup>. In terms of the current gold price, it can be said that this palace was built at the expense of many millions of kyats. As the saying “The fire which starts from rubbish can be burn down the spire of the palace’ goes, some valuable Myanmar cultural heritages were lost due to the negligence.

It is found that during the reign of King Mindon, fire often broke out due to the carelessness of courtiers. Although the courtiers were prohibited from smoking pipes and cheroots not only in their houses but also while walking along and crossing the paths and at the turnings, they did not follow it. Therefore a great fire broke out on 8 April, 1861, starting from a burning cheroot on the floor of the glass chamber.<sup>3</sup> Again, fire broke out twice while king Mindon was emphasizing the manufacturing of modern weapons after the two Anglo-Myanmar wars<sup>4</sup>-one starting from the explosion of a gun-powder barrel on 23 April 1867 and the other from a Kerosene lamp on 2 May 1874.

As the saying ‘When a forest-fire occurs, wild cats whack with an open arm over the crook of the elbow of the other arm folded across the chest’ goes, lootings were found associated with the outbreak of fire during the reign of King Mindon. The fire which started from the Magyin- bin ward at the top of the Zee-cho market on 3 May 1874 spread quickly to many places the south-eastern corner of the moat and the Chinese town. Over 1,000 houses, together with two children afflicted with small-pox, were burnt down. The residence of Myowun U Tha O was also swallowed by the fire<sup>5</sup>. During the fire, some people looted the properties of the fire-victims. Some friends of the latter came to their rescue. Out of those who came to assist the fire-victims, two were burnt. Myo-wun U Tha O, together with his men numbering over 40 or 50, arrested the looters and then put them in custody. Therefore, the possessions of the fire-victims remained safe. To recognize the gratitude of U Tha O towards them, the fire-victims gave away wood-posts, money, cane, rope, beams, lintels etc. to him. Thus it is known that, to the royal orders, lootings were found associated with the outbreak of fire during the time of Myanmar kings.

During the time of King Thibaw, the western cause-way of the Mahamui Buddha image was reduced to ashes when the Anauk-pyin ward of Mandalay was burnt down on 15 February 1879.<sup>6</sup> Again, after the three beats of the drum over 2 p.m on 7 April 1884, a great fire started from the house of Nga Toe in Yadanabhumi ward. It scorched down the four cause-ways and other religious buildings inside the precincts of the Mahamuni Buddha image. The fire ceased just after five beats of the drum over 3 p.m. Thus, within over an hour, the gold crown, gold ear-ornaments and gold robes of the Mahamuni Buddha image were damaged due to fire. But, surprisingly, the Buddha image remained intact. Some chronicles mention that the Mahamuni Buddha image was burnt on the very day when the conveyance of the Mahamuni

<sup>1</sup> Dr. Than Tun မြန်မာသမိုင်းတွင်လောကီပညာအရေးပါပုံ (The Influence of Occultism in Myanmar History with special reference to Bodawpaya's reign 1782-1819), *Moe Journal*, No-9, Nov:2004,p. 139( Hereafter cited as *Influence of Occultism*)

<sup>2</sup> Dr. Toe Hla ကိုယ့်ထီး ကိုယ့်နန်း ကိုယ့်ကြံ့ခိုင်ခံ့(With Our Own Sovereignty), Yangon, LinyadanaSarpay, 2005, p.56 (Hereafter cited as *With Our Own Sovereignty*)

<sup>3</sup> Dr. Than Tun,နယ်လှည့်ရာဇဝင်(*Itinerating Chronicle*)( Three Volumes), Yangon, Pyisone Press, 2004, p.215( Hereafter cited as *Itinerating Chronicle* )

<sup>4</sup> *Dates*, p. 333

<sup>5</sup> Ludu U Hla, သတင်းစာများသည်သမိုင်းကိုပြောနေကြသည်(*The Newspapers Telling History*), Second edition, Yangon, Gyipwayay Sarpay, 2011, pp. 352-354 ( Hereafter cited as *Newspapers*)

<sup>6</sup> *Itinerating Chronicle*, p. 220

Buddha image from Rakkhapura kingdom entered its 100<sup>th</sup> year.<sup>1</sup> It is known by the royal order issued on 16 January 1885 the gold which melt down from the Mahamuni Buddha was cast into lumps under the close supervision of ministers and 5450 ticals of gold were gotten. These gold lumps were pressed into thin plates and made Shwe-pa-zwun robes. Then the robes were offered to the Mahamuni Buddha image.<sup>2</sup>

A fire also broke out in the royal jail, when the country was thrown into disarray during the reign of King Thibaw. It so happened that the prisoners rose in revolt on 21 September 1884, when the jail was on fire. While the guards were extinguishing the fire, the prisoners with the leadership of a great robber Nga Yan Min looted the rifles, swords and spears from the guards and attempted to break through the jail. A convoy led by Taing-tar Myosa Mingyi came in time to the scene and arrested the rioting prisoners. Nga Yan Min and other 20 prisoners who tried to flee were shot dead. Crown-prince Mhaing-pyin Prince, who was then in the jail, was executed.<sup>3</sup> It is said that this fire which occurred in the jail was arson. The outbreak of fire and social condition during the times of Myanmar kings can be known according to the royal orders.<sup>4</sup> It is known that fire broke out 49 times or more. During the times of King Badon and Thibaw, fires out broke in a considerable number.<sup>5</sup>

In finding out the answers to the questions “Why loses were great by fire and why did fire catch easily,” It is found that the houses and the palaces were built of wood and bamboo during the time of Myanmar Kings. According to the documents available to the researchers, it is known that religious buildings were mostly built of bricks and palaces and houses, of wood during the reign of Myanmar kings. The Myanmars built the palaces of teak because they were skilled enough to decorate the palaces with wood-carvings. Therefore, as they were equipped with a good knowledge of wood carvings and glass mosaic, they used to construct the palaces out of wood from Bagan Period up to Konbaung Period when the Mya Nan San Kyaw palace was constructed by King Mindon.<sup>6</sup>

Most of the houses and palaces were constructed out of wood because wooden buildings were suitable for and resistance to the hot climate of Myanmar, wood was abundant and teak was easily carved by Myanmar sculptors.<sup>7</sup> Besides, as the royal order saying “Let decayed roofs, walls and floors of the palace and other chambers be repaired with new wooden planks and nails by carpenters under their supervisors<sup>8</sup>” is found, it can be assumed that ruined parts could be detached easily. Therefore, palaces can be considered to have been built of wood. As palaces and royal residences were built of wood, they caught fire quickly when a fire broke out.

In the same way, houses of commoners were constructed out of woods, bamboo and thatches. Therefore, when a fire broke out, they caught fire immediately. What was worse, as

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<sup>1</sup> (a) *Dates*, pp.370-371  
(b) *Itinerating Chronicle*, p.227

<sup>2</sup> *Dates*, p.376

<sup>3</sup> *Dates*, pp. 374-375

<sup>4</sup> See Appendix 1

<sup>5</sup> See Appendix 2

<sup>6</sup> *Itinerating Chronicle*, p. 243

<sup>7</sup> *With Our Own sovereignty*, pp.96-97

<sup>8</sup> Dr. ThanTun, *The Royal Orders of Burma*, AD. 1598-1885, Part.V, A.D.1788-1806, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1986, p.557 (Hereafter cited as *ROB-V*)

there was no specific fire-brigade at that time, losses were very great. Fire broke out in the greatest number in March, April and May, which are the hottest months of summer.

## Preventions

According to historical evidences, 663 fire fighters were organized for prevention of fire in the reign of King Anawrahta (1044-1077).<sup>1</sup> There were Royal Orders on preventing fire during the Inwa Period. In 1367 King MingyiSwasawke promulgated that

Myowun, Myosaye, Htaungmhu, Htaungsachi must check and take the measure for preventing fire around the royal palace including inside and outside.<sup>2</sup>

It is known according to the royal orders that Myanmar kings undertook systematic, preventive measures against fire which was more dangerous than thieves and robbers. Regarding the prevention of fire, it is mentioned in the *Samvara* epic-poem composed by Ven. Maharatthasara thus:

“...The bronze drum is beaten four times... going round the residences of nobilities to warn them of the danger of fire...”<sup>3</sup>

The above stanza is considered as the earliest preventive measure against fire during the time of Myanmar kings. Another royal order on fire-prevention issued by King Tharlun on 9 December 1637 is found as follows.

“... There are elders and criers in the quarters of commoners. Let them cry for warnings day and night so that fire, big and small, cannot break out at their friends' houses. Let every house erect 5 or 10 lengths of bamboo in front of it. Let pots filled with water to their brim be put on the roofs of the houses. The oven-pit must be dug to a depth of 3 cubits. Let the fire in the oven be extinguished at 3 beats over 4 a.m. Let rice be cooked when the officers of Lat-ma Jail beat the drum at 2 beats over 3 p.m. But, let the oven-fire be extinguished over 3 p.m. There must not be any remnants of fire at the time when the drum is beaten. Let criers check with feathers of chickens whether there are still remnants of fire or not. If the feathers catch fire, the holder of the house must be sent to the court. Smoking of pipes and cheroots are prohibited on the street, at their turnings and inside the houses. If people are found smoking at these places, they must be caned 100 times. The criers must go round the quarter on inspection five times a day....”<sup>4</sup>

<sup>1</sup> အထွေထွေအုပ်ချုပ်ရေးဦးစီးဌာနအရာရှိများ၏ အထူးမွမ်းမံသင်တန်းပို့ချချက်စာစောင်၊ အတွဲ (၂)၊ (Lecture on Special Courses of General Administration Department, Vol. II), Yangon, Monywa Offset, 1994, p. 621 (Hereafter cited as *Lecture*, Vol. II)

<sup>2</sup> U AungSoe, မြန်မာနိုင်ငံမီးသတ်တပ်ဖွဲ့သမိုင်း (History of Fire Services Department), unpublished book, Yangon, Fire Services Department, 2006, p. 1

<sup>3</sup> Dr. Toe Hla, စာပေမှတ်တမ်းများကပြောသောမြန်မာ့သမိုင်း (The Myanmar History told by Literary Records AD.1364-1885), Yangon, Lin-yadana Press, 2009, p.6 (Hereafter cited as *The Myanmar History told by Literary Records*)

<sup>4</sup> (a) U TunNyo, (TwinthinTaikWunMahasithu) မဟာရာဇဝင်သစ် (MahayazawinThit, Dynasty of Naung-yan), Vol-III, Yangon, Khing Yee Mon Press, 1997, p. saw (Hereafter cited as *Dynasty of Naung-yan*)

(b) *The Royal Order of King Tharlun*, National Library, palm-leaf manuscript No. 1612, Gar ( obverse- reverse sides)

(c) Dr. ThanTun, *The Royal Order of Burma* A.D. 1598-1885, Part. I, AD. 1598-1648, Kyoto, The Centre for South-east Asian Studies, Kyoto Universities, 1983, p.338 (Hereafter cited as *ROB-I*)

It is found that Alaungphaya( AD 1752-1760), like King Thalun, issued a royal order on fire-prevention. When Inwa was burnt down by the people of Hanthawady, King Alaungphaya built Ratanatheingkhacity in 1753. On the completion of the new city, his most important task was to take fire-preventive measures. Therefore, he issued a royal order on extinguishing and prevention of fire. According to this order, when Myowun beat a drum, the oven-fire must be extinguished. If not, the holder of the house must be sent to the office of Myowun.<sup>1</sup> Although no evidence on the outbreak of fire during the time of king Alaungphaya has been discovered yet, his royal order is found to be a systematic fire-preventive measure.

It is also noticed that when Myanmar kings were away from the capital on military expeditions or for uniting the people in the kingdom, they were worried for the outbreak of fire. King Alaungphaya endeavored to protect the capital from being sacked by the enemy as well as to take fire-preventive measures.

When the King Alaungphaya marched against Thailand on 13 January, 1758, he left behind his eldest son Crown-prince SiriSidhamma Raja in the capital as a security officer with a message including (1)to protect the capital from the danger of fire (2) to repress thieves and robbers (3) to provide sufficient water to the people (4) to make the donations of alms, meals and betelquid and (5) to propitiate traditional spirits<sup>2</sup> Even on the way to Thailand, he dispatched the letters to his elder son and Chief Consort to be vigilant against the theft and fire<sup>3</sup> During his expedition, he ordered his men to clear away the rubbish inside and outside the camp,<sup>4</sup> which could catch fire easily. His orders to urge his officers (like HtaungHmu etc.)to be vigilant against fire inside and outside the camp to extinguish the oven-fire after cooking at the camp, to kill commanding officers and their clerks, if remnants of fire were found on inspection with the feathers of chicken, to remove anything related to fire inside and outside the camp during the night and to ask half of the soldiers to keep vigil while another half were sleeping and to go on a patrol around the camp for 4 watches a night were very systematic military disciplines.<sup>5</sup> King AlaungPhaya issued an order on 13 March, 1760 that whenever his men occupied a town, it must not be set on fire.<sup>6</sup> If the town of enemy was set on fire, the people living in the town and neighboring areas would be killed. So this order reflected the humanitarian spirit of King Alaung Phaya.

King Shwebo toured Ukkalapa town on 23 October, 1841. It is found that, during his tour, Myowuns, Myo-Oaks and Ywathugyis at various towns and villages including Inwa, Sagaing, etc promised him to administer their regions well so that their people would be free from crimes and outbreak of fire.<sup>7</sup>

<sup>1</sup> Dr. ThanTun, *The Royal Orders of Burma*, AD. 1598-1885, Part.III, AD 1751-1781, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1985, pp.204-205 (Hereafter cited as *ROB-III* )

<sup>2</sup> Dr. Than Tun, *အမိန့်တော်ထဲကသမိုင်း (The History in the Royal Orders)*, Yangon, Seik Ku Cho-choSarpay, 2011, p.66, (Hereafter cited as *The History in the Royal Orders*)

<sup>3</sup> “Min Mon Mon”, *(မြန်မာမင်းလက်ထက်မီးမိန့်များ)* (*Royal Orders on Fire*), Working Daily(7.3.70) p.6

<sup>4</sup> (a) *မင်းခုနစ်ပါး ၁၀၀၀ ပြည့်* ( 1000<sup>th</sup> Years of Seven Kings), National Library, *pe* manuscript No.171  
(b) *ROB-I*, pp.409-410

<sup>5</sup> Dr. ThanTun, *The Royal Orders of Burma*, AD. 1598-1885, Part IV, AD 1782-1787, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1986, p. 393, ( Hereafter cited as *ROB-IV* )

<sup>6</sup> *The History in the Royal Orders*, p. 34

<sup>7</sup> Dr. ThanTun, *The Royal Orders of Burma*, AD. 1598-1885, Part .VIII, AD 1819-1853, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1988, p.740 ( Hereafter cited as *ROB-VIII* )

The Myanmar believed in occultism. They also believed in omens and random utterances as well as 'Thiaik-sar'(written prophecy ). The Thaik-sars found during the time of King Badon (1782-1819) mention the dangers of fire thus:

“ ... Many people would get into trouble due to oppression of fire at Kyee-min capital in 1788...

Kyee-min Kingdom would be destroyed by a great fire in 1789.<sup>1</sup>

The capital of Myanmar Kings would be reduced to ashes due to fire in 1809...”<sup>2</sup>

Therefore, to remove these dangers of fire, propitiation of Taung-myin Spirit and recitation of the Kammavaca, Parittas( Holy Discourses) and Supreme Qualities of the Buddha by invited Sayadaws were done in and round the capital.<sup>3</sup>

In doing so, the Vatta Sutta was recited by monks led by eight religious-title recipient Sayadaws to remove the danger of fire.<sup>4</sup> Moreover, as summer had arrived in January and February, criers carefully announced the danger of fire at the palace and the residential quarters in its neighbours. King Badon also had the ruined roof of the corridor in front of the glass chamber replaced with a wooden roof,<sup>5</sup> the treasure-chamber<sup>6</sup> and the royal granary roofed with tiles <sup>7</sup>and all the houses except the Anauk-yone removed from the patch near the wooden stockade behind the palace.<sup>8</sup>King Badon, regarding the prevention of fire, issued orders on 6 February 1783, 28 January 1785 and 27 January 1788 as follows:

“...The wind starts to come again. Go on fire inspection around the houses inside the palace-compound and the residential quarters in the town. Let a spike, a hook, length of bamboo and a pot full of water stand by in front of every- house.Let the ruined window-leaves and bamboo-mattings be replaced with new ones. There must not be rubbish (fuel). Thatch-roofs must be removed. Those who can afford tile-roofs must do so. These who cannot afford tile-roofs must change old roofs for new ones...”<sup>9</sup>

As the houses were close to each other, it was be very dangerous when fire broke out. So Myanmar kings announced laws on construction of houses. According to these laws, a person must build his house in the patch of land as permitted by the authority concerned. If he, going against the laws, built more brick-buildings, gardens, monasteries, pagodas, rest-houses, bridges, wells and ponds, these must be removed and he must be put in the jail for a month.<sup>10</sup>

<sup>1</sup> (a) Dr. Than Tun, မြန်မာ့သမိုင်းရာစုသမိုင်း (Tit- bits of Myanmar History), Yangon, Yon-kyi-chat Press 2005, p.50  
(b) *Influence of Occultism*, p.133

<sup>2</sup> (a) *Influence of Occultism*, p.135

(b) *The History in the Royal Orders*, p.187

<sup>3</sup> *ROB-V*, p.358

<sup>4</sup> *Itinerating Chronicle*, p. 268

<sup>5</sup> Dr. ThanTun, *The Royal Orders of Burma*, A.D. 1598-1885, Part .VI, AD 1807-1810, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1987, p.687 (Hereafter cited as *ROB-VI* )

<sup>6</sup> *ROB-V*, p.359

<sup>7</sup> *ROB-V*, p. 331

<sup>8</sup> *ROB-V*, p. 821

<sup>9</sup> *ROB-IV*, p.244, p.413, and *ROB-V*, p.357

<sup>10</sup> Dr.ThanTun, *The Royal Order of Burma*, A.D. 1598-1885, Part.IX, AD. 1853-1885, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1989, p.624 (Hereafter cited as *ROB-IX* )

Moreover, the houses in the golden capital must not be walled with bamboo-mattings and the houses on the roads and in the streets must be built according to the sizes confirmed by the authority. Besides, the houses in the capital must be roofed with tiles,<sup>1</sup> the houses in rows in the capital must be made of bricks and the roofs, the floors and the walls of the houses with bamboo-matting roofs must be smeared with mud.<sup>2</sup>

The duties of the in-charge and clerks of the jail were to detain criminals with security and to prevent the outbreak of fire in the jail.<sup>3</sup> Therefore, a drum was beaten for three watches a night to keep service-men of the jail vigilant against fire<sup>4</sup>. In this way, on fire-prevention the orders on fire-prevention issued by King Badon were found to be an important matter to bring about security of the people and rule of law.

During the reign of King Badon, the people used to light kerosene lamps and oil lamps in the residential quarters inside and outside the capital. To prevent the outbreak of fire, the king, therefore, issued a royal order thus

“...let lighted kerosene lamps and oil lamps be put in large terracotta sand-filled bowls. If much kerosene is spilt over the sand for a long time, it will easily catch fire. Therefore, let this oil-soaked sand be changed for new one from time to time.”<sup>5</sup>

As the kerosene lamps and oil lamps were put in the sand-filled bowl, even if they were aflame accidentally, fire could not spread to the floor of the houses. Thus, the royal order on fire-prevention issued by King Badon was found very-worthy.

As people were very often oppressed by fire, they voiced their opinions about the prevention of fire. King Mindon, having enquired about the opinions of the public through his officers, published newspapers with a view to developing his kingdom.<sup>6</sup> The newspapers carried the suggestions about the public opinions regarding prevention of fire. The *Myanmar Thandawsint* published on Saturday, 23 May 1874 said thus:

“...Due to the danger of fire, well-to-do people should build their houses of bricks. Those who cannot afford to do so should move elsewhere. The houses at the corner of the roads should be built of bricks or those who can afford to build the brick enclosure-walls around their brick houses should exchange their houses for the ones at the corners of the roads. By doing so, fire, hampered by the brick enclosure-wall, cannot spread elsewhere. As a consequence, the poor will be free from the danger of fire. Otherwise, due to the frequent outbreaks of fire, the poor will lose their jobs or be too busy with reconstructing their houses to engage in their business. Therefore, this matter should be submitted to the king through officers...”<sup>7</sup>

<sup>1</sup> *Dynasty of Nyaungyan*, p. 80

<sup>2</sup> *ROB-V*, p.376

<sup>3</sup> *ROB-IV*, p. 416

<sup>4</sup> Dr.ThanTun, *The Royal Order of Burma*, A.D. 1598-1885, Part.VII, AD. 1811-1819, Kyoto, The Centre for South-east Asian Studies, Kyoto University, 1988, p.342 (Hereafter cited as *ROB-VII*)

<sup>5</sup> *ROB-VII*, p. 364

<sup>6</sup> *ROB-IX*, pp.840-841

<sup>7</sup> *Newspaper*, pp. 355-356

The Myanmar newspaper dated on 20 September 1872 also said thus:

“...There are many rich merchants in Mandalay. As each large brick-house is surrounded by many houses roofed with bamboo-mattings, if a fire breaks out, such brick-houses will not stand any longer. But, since fire breaks out in Mandalay annually, the poor get into trouble. If only people who can afford to build brick and wooden houses are permitted to live in Mandalay with tile-roofs, it will soon be possible. This is because there is an abundance of bricks, tiles and wood in Mandalay. The poor who cannot afford to build good houses should be transferred to the outskirts of the capital to which fire cannot spread easily...”<sup>1</sup>

It is noticed that Myanmar kings not only took fire-preventive measures but also meted out due punishments to those who were heedless of fire, by issuing royal orders.

### **Punishments**

It is found that the punishments on fire cases fell into three categories during the times of Myanmar kings. They were: (1)The punishment given to fire-criers for their less effort, (2)the punishment given to those who did not join other fire-fighters during the out-break of fire and (3)the punishment given to the fire-fighters who did not bring necessary fire-extinguishing implements.

During the reign of Myanmar kings, fire-criers were appointed to remind the people to make systematic use of fire.<sup>2</sup>Myowuns, Sayeis, Htaung-hmu, Htaung-sayeis, etc had to inspect the residential quarters within the five-taing radius of the palace to prevent the outbreak of fire.<sup>3</sup> In case of a fire, Myowun had to inspect the scene and Atwin and Apyin Htaung-Hmus, Hhaung-sayeis, etc had to announce the outbreak of fire by beating drums only in the quarters where the fire broke out.<sup>4</sup>

Punishments given to those who did not make enough endeavours in crying out for the danger of fire were found. During the time of King Badin, a fire broke out on 4 January 1788. But the heads of the quarters did not cry out for the outbreak of the fire and extinguish the fire from the start. So the fire spread to many places. Therefore, at the order of the kings, the heads of the quarters inside and outside the capital were given flogging with the drums beaten round the capital.<sup>5</sup> The Sayei-gyis of Prince Kanaung were also put in custody for not their enough cry for fire. Thus the punishments given to the fire-criers for the less effort in their work during the time of Myanmar kings are found.

Concerning the way of extinguishing fire and punishments given to those who did not engage in putting out fire and bring fire-extinguishing implements, there goes a stanza thus:

“...In the wide expanse of the kingdom, if a fire breaks out, people should come in force...destroy the walls of bamboo-mattings in the neighbourhood of the scene...bring down the thatch-roofs by bamboo spikes and hooks, ...put out the

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<sup>1</sup> *Newspaper*, pp.251-252

<sup>2</sup> *ROB-III*, p.204

<sup>3</sup> *ROB-I*, p.151

<sup>4</sup> *ROB-I*, p.219

<sup>5</sup> *ROB-V*, p.365

fire with water-soaked Longyis, water-sprays and the water continuously poured down from pots...thus does the fire cease...’’<sup>1</sup>

The stanza means that, in case of fire, people flocked to the burning house with pointed bamboo lengths, hooks and spikes, brought down the walls and roof with them and then extinguished fire with water poured from pots. Then, they had to demolish the walls and roofs of the neighbouring houses so that fire could not spread to neighbouring houses. Men and women came with pointed bamboo-lengths and pots<sup>2</sup> and, under the supervision of Wungis, Wunhtauks, Myo-sayei-gyis and Htaungmhu, fetched water from the moat and put out the fire.<sup>3</sup> Just as the people tried to cease the fire, foot-soldiers and officers like Sinwuns, Myinwuns, etc had to come to the scene with their vehicles and accoutrements. Sinse-Thuye had to come with their own elephants and Myinse-Thuye with their horses. The king ordered that elephants and horses must stand by and that if fire broke out outside the capital, elephants did not need to stand by<sup>4</sup>. It is found that Mie-wun (Officer of fire-fighting) was appointed on 15 September 1784.<sup>5</sup> It is learnt that there were four Negro service-men at the department of fire-fighting during the time of King Mindon.<sup>6</sup>

King Badon issued an order that people must bring swords and spears with them when they rushed to the scene of the outbreak of fire.<sup>7</sup> It is said that people who came to the fire which broke out on 16 June 1795 were checked whether they brought with them swords or not, that those who did not were shackled in the log<sup>8</sup> and that those who did not come to the scene were shackled in the log and died in the sun.<sup>9</sup> Even if royal service-men such as Hmudaw, Matdaw, Suyeis and Sukaings did not come to the scene of the outbreak of fire and join other fire-fighters, they were also shackled in the log and died in the sun.<sup>10</sup> If there was an outbreak of fire in the quarters inside or outside the capital, Myowuns, Htaungmus and Myosayeis had to arrest, interrogated and punished the offender<sup>11</sup> and if there was an outbreak of fire in villages, the case had to be decided by Myowuns, Sitkes, etc.<sup>12</sup> If the capital fell into chaos due to fire, the authorities must bring it under control as soon as possible and mete out due punishment to the offender.

The evidences discovered so far show that those who committed the case of fire were dismissed from their positions and then detained during the reign of King Mindon. A great fire occurred around the Se-shin market west of the palace in the capital at seven beats of the drum over 1 a.m, 21 February 1874 and swallowed 700 houses. Prince Makhaya and his retinue came to the scene and put out the fire. Although other Myowuns and Pyawuns came to the scene,

<sup>1</sup> *Myanmar History told by Literary Records*, p.6

<sup>2</sup> *ROB-V*, p. 541

<sup>3</sup> *ROB-V*, p.364

<sup>4</sup> *Newspaper*, pp. 342-344

<sup>5</sup> *The History of Royal Orders*, p. 95

<sup>6</sup> U MaungMaung Tin, [မြန်မာမင်းလက်ထက်တော်စာတမ်းများ ( *Papers during the Times of Myanmar Kings*), Yangon, Win NaingOo Press, 1982, p.64

<sup>7</sup> Dr. Than Tun, *The Royal Orders of Burma, A.D. 1598-1885*, Part.II, AD 1649-1750, Kyoto, The Centre for South-east Asian Studies, Kyoto University 1985, p.153

<sup>8</sup> *ROB-V*, p.541

<sup>9</sup> *ROB-V*, p.853

<sup>10</sup> *Dates*, p.333

<sup>11</sup> (a) *ROB-IV*, p.247

(b) *ROB-I*, p.421

<sup>12</sup> *ROB-V*, P. 363



Taung Myowun U Pe Si and Myauk Myowun U Tha O did not come . The fire ceased over 3.am. If the fire was extinguished in unison by Myowuns and Pyawuns, it could be ceased quickly. But as they did not do so, many houses and properties had to be lost. Therefore, Taung Myowun and MyaukMyowun were removed from their positions, clapped in irons and put incustody. <sup>1</sup>This was because the king's patience was worn out, as they did not come to the scene of fire, overlooking their duties. The Hluttaw also called Kani Atwinwun who did not come to the scene of fire. But, he did not turn up. So he was removed from the position. However, it was later found that he had been ill before the fire and that he could not come to the Hluttaw due to illness. So, the king, saying that extinguishing fire was the duty of Myowuns, Pyawun, security-men, etc only, restored him to the former position.<sup>2</sup> Besides, it is found that during the fire, the ministers who did not come to the Atwintaw, the Hluttaw, the Yonedaw and the Anauk-yone were punished by being shackled in the log and dried in the sun <sup>3</sup>and that those who were due such punishment were very often released.<sup>4</sup>As a fire which started from the Chamber of Makyeekan Kadaw on 31 January 1720 spread to the main chamber of the palace, she was sent to Shwe Inn in Katha.<sup>5</sup>

It is found that, regarding the interrogation to monks about the outbreak of fire, king and monks came into conflict during the time of King Tharlun. It so happened thus: A fire broke out in Inwaon 29 April 1641. Another fire also occurred in 1642. Concerning it, some city-dwelling monks were called to the court for interrogation. For this, the Presiding Sayadaw of the the Pan-ya-aung-tat monastery sent a letter to the king, saying that monks should not be called to the court, that if other countries heard of this, they would think that the Sasana had disappeared in Myanmar and that if the officers wanted to interrogate the monks, they should do so at the monastery. Therefore, the king, to be in harmony with monks, issued an order that monks should not be called to the court, that they should be interrogated at their monasteries and that the case should be decided by ministers.<sup>6</sup>

There were Pitaka-taiks so that the Three Baskets of the Dhamma (Tipitaka) could be free from fire. It is observed that when a fire occurred on 5 July 1784 during the time of King Bodaw, officers could not bring the religious texts to a safe place. Therefore, they were given death-sentence.<sup>7</sup> A grave sentence given by King Badon on the fire-case was found in the order issued by him on 12 April 1794. NgaMyat Taw, whose title was Maha-sirijeyasankhaya title, though a minister and a donor of the monastery committed the Three Baskets of the Dhamma written in golden ink, etc. to the charge of NgaKyawHtwe who lived at the Barkayar Monastery of Siridhaja-mahadhammarajadhi-rajaguru. So those religious texts were kept in the monastery. But, they all were burnt down when a fire broke out. Therefore, donor NgaMyat Taw and layman

<sup>1</sup> *Newspaper*, p. 342

<sup>2</sup> (a) *Newspaper*, p.284

(b)*Newspaper*, pp. 342-44

<sup>3</sup> *ROB-VI*, p.720

<sup>4</sup> *ROB-VI*, p.739

<sup>5</sup> (a) Daw Ohn Kyi( Member of Myanmar Historical Commission) လက်ဝဲနေ့ရထား အလောင်းမင်းတရားကြီး အရေးတော်ပုံ (Latwe Anawrath Alaungmintayagyi Campaign), Yangon, 2011, p.9

(b) *Dynasty of Nyaungyan*, pp.140-41

<sup>6</sup> *ROB- I*, p.427, pp. 440-442

<sup>7</sup> Dr. Than Tun, မြန်မာသမိုင်းရှာတော်ဝံ (In search of Myanmar History), Yangon , Yon-kyi-chat Press, 2003, p.238 (Hereafter cited as *In search of Myanmar History*)

NgaKyawHtwe were executed.<sup>1</sup> It was the heaviest of all the sentences regarding fire cases. Although Myanmar kings meted out due punishment for the outbreak of fire, they carried out fire-relief and resettlement works of the fire-victims who faced social and economic difficulties.

## Rehabilitations

Myanmar kings had done rehabilitation after fire outbreaks for any reason. On 13 March 1810, King Badon issued orders to do land-filling, logging and baking of bricks to reconstruct the palace which had been burnt down. The task of reconstructing the new palace was assigned to Minister NemyoThiha Thu.<sup>2</sup> The construction of the palace was scheduled to commence on 7 April 1810. The design of glass chamber was first to be drawn and the time of laying a foundation stone was to be started according to the astrologer under the supervision of Ye Hletaik Wun.<sup>3</sup> Kyawse Taik-wun, Sayeis, Panbe-wun, Lin-zinBo, Thabye Hlathugyi, Head of the Arsenal and 575 Khasis were despatched to the Kyauk-ta-da Forest north of Yenantha Township in Kyawse Administrative Unit for logging. Each of them were given 9 coins (from the Kathaung Myaung Taik) for their provision.<sup>4</sup> Moreover, a group of 700 people were sent to Ngwe-taung and Paw-in (near the Ohn-hlwat dam) to cut down and bring 1000 long logs to construct the palaces.<sup>5</sup> Thit-su Wunthtauk Min HlaSiri, together with his men, was assigned the task of cutting down and sending long logs which were five cubits (seven and a half feet) in girth and 40 cubits (60 feet) in length.<sup>6</sup> Copper tiles were made for the roofing of the palace.<sup>7</sup> The implements for the gates and turrets of the palace-walls were made in Mingwin and then sent to the site of the palace.<sup>8</sup> So people from Ayuddhaya city were also added to the labourer force to transport the logs to the capital.<sup>9</sup> Workers were gathered to saw wood<sup>10</sup> and 1000 saws were built to slew wood in time.<sup>11</sup> Ministers and officers who had Khasi slaves had to send one out of ten to the construction site.

It is found that a lot of money and human labour were used in the rehabilitation. Considering that the public had to incur the expense for the construction of the new palace, Mye-swan Wun (Land-officer) made the list of the houses in the kingdom and allotted the money to be collected from each district.<sup>12</sup> But, the definite amount of money paid to the construction of the palace by each district was unknown. As the king was worried for the outbreak of fire again, he ordered that, except the houses of night-sentry, those of ministers, princes, poor people, etc must not be within a distance of 200 tas from the wooden stockade west of the palace.<sup>13</sup>

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<sup>1</sup> (a) *ROB-V*, p.455

(b) *The History in the Royal Orders*, pp.181-182

<sup>2</sup> *With our own Sovereignty*, p.59

<sup>3</sup> *ROB-VI*, p.709

<sup>4</sup> *ROB-VI*, p. 729

<sup>5</sup> *ROB-VI*, 733

<sup>6</sup> *ROB-VI*, p.750

<sup>7</sup> *ROB-VI*, p.735

<sup>8</sup> *ROB-VI*, p.707

<sup>9</sup> (a) *In search of Myanmar History*, p.159

(b) *The History in the Royal Orders*, p. 69

<sup>10</sup> *ROB-VI*, p.726

<sup>11</sup> *ROB-VI*, p.751

<sup>12</sup> (a) *In search of Myanmar History*, p.161

(b) *The History in the Royal Orders*, p.72

<sup>13</sup> *ROB-VI*, p.701

It is noticed that King Badon resettled the fire-victims and provided them with necessary aids. He had them build their new houses. When they built the houses, he had the houses roofed with terracotta tiles which were immune to fire.<sup>1</sup> The people living outside the capital who were chaotic when elephants came during the fire were assigned around the city-gate according to the list and ministers and officers, inside the city-walls.<sup>2</sup> In other words, it can be assumed that the king built fire-victim camps.

King Badon is also found to have provided fire-victims with necessary assistance. On 13 February, 1788, he ordered his men to take out paddy from the royal granary and to give each house-hold two baskets of paddy, rice-pots and water-pots.<sup>3</sup> He set aside the unburntpaddy in the royal granary for the provision of his servicemen and distributed the remaining paddy to the fire-victims. He also had Crown-prince to give over 6,000 baskets of paddy of his to his service-men whose houses were burnt down in the fire.<sup>4</sup>

King Badin not only built Pitaka-taiks and copied religious texts but also provided the four requisites to the monks whose monasteries were destroyed by fire. On 13 March, 1810, fire swallowed both the palace and monasteries. The king then listed the number of the monasteries destroyed by the fire, the number of the monks dwelling at those monasteries and the number of the canonical texts damaged by fire and ordered princes, ministers and the public to provide the fire-victim monks with the monasteries, alms-meal, etc so that they would not move elsewhere. Then, he had them submit the lists of their donation to him.<sup>5</sup> Besides, he had the lists of the number of the stupas and Tipatakas damaged by fire and the estimated cost of reconstructing and recopying them submitted to him.<sup>6</sup> Moreover, he ordered his men to make the lists of what had been burnt down at the Shwe-lin-bin Pagoda<sup>7</sup> and the remaining gold, silver, copper, lead, charcoal, etc of other pagodas in the capital and to submit these lists to him.<sup>8</sup> In addition, he ordered Shwe-taik-wun to sell over 50 visses of glass, etc burnt down by fire at the then prevailing prices and then to submit to him the money acquired from the sale.<sup>9</sup> Furthermore, a royal order saying that the king would give the money to repair the Phaya-thone-su rest-house at the corner of the capital, which was damaged by fire and the money should be drawn out through the Hluttaw was found.<sup>10</sup> Although it is not known where the burnt things of the pagodas and monasteries were kept, it is found that the rifles damaged by fire were used as pick-axes at quarries.<sup>11</sup>

It is also found that King Bagan (1846-1853) repaired the religious buildings destroyed by fire. There are many religious buildings in Myanmar such as pagodas, cause-ways, monasteries, pavilions surmounted by a tiered roof. The monasteries are surrounded by enclosure-walls called

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<sup>1</sup> ROB-V, p.418

<sup>2</sup> ROB-VIII, p.362

<sup>3</sup> ROB-V, p.371

<sup>4</sup> ROB-VI, P.704

<sup>5</sup> ROB- VI, p.708

<sup>6</sup> *In Search of Myanmar History*, p.212

<sup>7</sup> ROB-VI, p.702

<sup>8</sup> ROB-VI, p.714

<sup>9</sup> ROB-VI, p. 728

<sup>10</sup> ROB-VI, p.740

<sup>11</sup> (a) *In search of Myanmar History*, p. 160

(b) *The History in the Royal Orders*, p.70

‘fire-barrier’ so that they can be free from fire.<sup>1</sup> However, no matter how much the monasteries are surrounded by enclosure-walls, they succumb to destruction when fires break out. On 18 March, 1848, five monasteries were destroyed by fire. King Bagan, with the desire of perpetuation of the Sasana, then rebuilt 22 monasteries.<sup>2</sup> It is found that King Tharyawady (1837-1846) also provided house-hold items and utensils to the fire-victims, whose houses were damaged by fire on 16 July, 1840.<sup>3</sup> Moreover, King Thibaw, through his Than-daw-sint Sayeigy and Myosagyi, supplied a quarter of a rice-bag and two silver coins to each house-hold of the fire-victims whose houses were destroyed by fire on 10 April, 1884.<sup>4</sup>

### Conclusion

It is noticed that as ancient Myanmar was abundant in various species of timber such as teak, iron-wood, shorea obtusa, gmelina arborea etc, Myanmar peoples used to build the buildings of any kind of wood and bamboo. In general, poor commoners used to live in bamboo houses whereas wealthy people and high-ranking officers used to live in wooden ones. The palace and royal residences were also built of wood. Therefore, if there broke out a fire, it could spread very quickly to other houses. During Konbaung Period, the time of cooking was fixed and announced by criers, beating drums around the town. In cooking, wood and bamboo had to be used as fuels and kerosene for lighting lamps. There were various reasons for the outbreak of fire. The evidences show that a considerable number of fires, big and small, broke out during the times of King Badon, King Midon and King Thibaw. It is noticed that successive Myanmar kings paid a great heed to fire which was more dangerous than thieves and bandits.

It is known in light of royal orders that although there were not yet modern fire-extinguishing implements as today, Myanmar kings carried out systematic preventive measures against fire. If there was an outbreak of fire, not only did people lose their properties but also the king had to perform the task of rehabilitating the fire-victims. Fire can break out anywhere anytime-both during the times of Myanmar kings and today, Therefore, systematic fire preventive measures should be carried out and fire, used systematically. Fire-extinguishing implements should stand by to be able to put out fire immediately. Responsible personnel should call upon the people in villages and wards to keep ready fire-hooks, fire-cards, piles of sand, buckets filled with water, etc. The ovens in the kitchen should be kept systematic, children should not be asked to do dangerous jobs, easily combustible things should not be kept in the neighbourhood, and people should be prohibited from smoking on the roads. It is responsible for everyone to prevent the outbreak of fire in union, as the saying “Avoid the danger of fire and prevent fire before it breaks out” goes.

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<sup>1</sup> Daw Ohn Kyi, *DawOhnKyi's Selected Papers Golden Jubilee Commemorative Journal*, Yangon, Myanmar Historical Commission, 2004, p. 45

<sup>2</sup> *Dates*, p. 264

<sup>3</sup> *Ibid*, p. 236

<sup>4</sup> (a) *Itinerating Chronicle*, p. 227  
(b) *Dates*, p. 370

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## Appendix I

## The outbreaks of fire in the chronological sequence

Date	Time	Place	Losses	Cost of Losses
1 June, 1676		Nyaungsetan	Whole Nyaungsetan <sup>1</sup>	
24 March, 1689		Palepa to the palace through Wanbe Lake <sup>2</sup>		
31 January, 1720		Chamber of ladies-in-waiting <sup>3</sup>		
5 July, 1784			The Three Baskets of Dhamma <sup>4</sup>	
4 January, 1788		Fire broke-out <sup>5</sup>		
12 April, 1794		Bharkaya Monastery	The Three Baskets of Dhamma <sup>6</sup>	
16 June, 1795		Outbreak of fire <sup>7</sup>		
10 April, 1806	Night	East of Yoke-te Lu-ok NgaMaing's house	The hall built by Da-wai Bo <sup>8</sup>	
13 March, 1810		Starting from Chinese NgaKyi's house <sup>9</sup>	Palace-city, palace, and Treasure-chamber were burnt down	crores <sup>10</sup>
30 March, 1810			The shwe-lin-bin pagoda was burnt down <sup>11</sup>	
1 April, 1810		NgaOo's house north of Pyi-min's house <sup>12</sup>		
18 April, 1810	Night		The house near the pagoda of the Athe-wun <sup>13</sup>	
27 April, 1810			Mi Min Pyu's house <sup>14</sup>	
6 May, 1810	Night		The hut of Nga Shwe Aung, a service-man of Crown-prince <sup>15</sup>	
15 January, 1812		The flame of fire just seen <sup>16</sup>		
19 September, 1819		A big fire broke out <sup>17</sup>		

<sup>1</sup> *Dynasty of Nyaungnyan*, p.115<sup>2</sup> *Ibid*, p.118<sup>3</sup> *Ibid*, p.118<sup>4</sup> *In Search of Myanmar History*, Yangon), p.238<sup>5</sup> *ROB-V*, p.365<sup>6</sup> *ROB-V*, p.455<sup>7</sup> *ROB-V*, p.541<sup>8</sup> *ROB-V*, p.853<sup>9</sup> *ROB-VI*, p.651<sup>10</sup> (a) *Influence of Occultism*, p.139(b) *Tit-bits of Myanmar History*, p.56<sup>11</sup> *ROB-VI*, p.702<sup>12</sup> *ROB-VI*, p.706<sup>13</sup> *ROB-VI*, p.720<sup>14</sup> *ROB-VI*, p.730<sup>15</sup> *ROB-VI*, p.739<sup>16</sup> *ROB-VII*, p.281<sup>17</sup> *The History in the Royal Orders*, p.135

Date	Time	Place	Losses	Cost of Losses
25 April,1821		Kon-tha south of the palace	Hluttaw, Sway-taw Monastery, royal clock-tower and the northern city-gate <sup>1</sup>	
16 July,1840	Over 3am	Akhadaw quarter in the Anauk-pin	About 2000 houses <sup>2</sup>	
18 March, 1848		The western face of the capital	Five monasteries <sup>3</sup>	
8 April, 1861		Starting from the floor of the glass chamber <sup>4</sup>		
31 july,1861		Starting from the NgaShweHla's house in the Chinese town <sup>5</sup>		
15 April 1866	Over 3 p.m	Starting from the top of the moat	Over 3800 houses were burnt down in Htee-dan, Thahtay-dan, Magyi-bin market, Bayingyi, Sagainge-dan,Nyaung-bin market, Oak-dan, Kwat-dan, san-dan, Than-dan, War-dan quarter <sup>6</sup>	
23 April,1867	At 5 beats of the drum over 4 pm	Kyaung-dan north of the Swe-daw-sin <sup>7</sup>		
28 March,1872		Store-houses in Shan-pwe quarter	Over 300 houses	Over 290,000 kyats <sup>8</sup>
21 February, 1874	At 7beats of the drums over 1 am <sup>9</sup>	Se-shin market west of the palace	About 7000 houses	
2 May,1874	About 3 a.m	Kon-dan quarter	Two children afflicted with small-pox were burnt down <sup>10</sup>	
3 May,1874	About 2 p.m	Ma-gyi-bin market at the top of the Zee-cho market	Over 1000 houses	Two children afflicted with small-pox were burnt down <sup>11</sup>

<sup>1</sup> *Dates*,p.151<sup>2</sup> *Ibid*,p.236<sup>3</sup> *Ibid*,p.264<sup>4</sup> *Itinerating Chronicle*,p.215<sup>5</sup> *Ibid*,p.215<sup>6</sup> *Dates*,p.327<sup>7</sup> *Ibid*,p.333<sup>8</sup> *Newspaper*,p.297<sup>9</sup> *Newspaper*,p.342<sup>10</sup> *Ibid*,pp.355-356<sup>11</sup> *Ibid*,pp.352-354

Date	Time	Place	Losses	Cost of Losses
16 November, 1894		Near the wooden Stockade south of the See-shin market	About 100 houses <sup>1</sup>	
25 February, 1879		Anauk-Pyin	Over 200 houses, Shwe-yei monastery and the western cause-way of the Maha Muni Buddha image <sup>2</sup>	
18 February, 1883		Starting from Pyae-taik Thandaw Sint Nga Myint's house <sup>3</sup>		
25 march, 1883		A great fire broke out <sup>4</sup>		
3 April, 1883		A great fire broke out <sup>5</sup>		
3 April, 1883		A great fire broke out <sup>6</sup>		
5 April, 1883		A great fire broke out <sup>7</sup>		
16 April		A great fire broke out <sup>8</sup>		
28 February, 1884		Lin-Zin quarter in the taungpyin of the capital <sup>9</sup>		
1 April, 1884		Fire broke out seven times Anauk-pyin <sup>10</sup>		
5 April, 1884		Fire broke out senentimes in Anauk-pyin <sup>11</sup>		
5 April, 1884	About 4 beats of the drum over 1 a.m	Pyi-gyi-kyat-tha-yay quarter and the western Guard –officer's house west of the wodden stockade	Over 2500 houses and nearly 3000 houses <sup>12</sup>	
5 April, 1884		Fire broke out seven times elsewhere on the same day	5 granaries with 92000 baskets of puddy , 6700 houses of service-men and non-service men and 54 monasteries <sup>13</sup>	
7 April, 1884	About 3 beats of the drum over 2 p.m	Yadanabhumi quarter	All the case-ways and pavilion surmounted by a tiered roof were burnt down <sup>14</sup>	

<sup>1</sup> Newspaper, pp.371-372<sup>2</sup> *Itinerrating Chronicle*, p.220<sup>3</sup> Ibid ,p.223<sup>4</sup> Ibid ,p.223<sup>5</sup> Ibid ,p.223<sup>6</sup> Ibid ,p.223<sup>7</sup> Ibid ,p.223<sup>8</sup> Ibid ,p.223<sup>9</sup> Ibid ,p.227<sup>10</sup> Ibid ,p.227<sup>11</sup> Ibid ,p.227<sup>12</sup> *Dates*, p.370<sup>13</sup> U MaungMaung Tin, *ukef;abmifqufr[m&mZ0ifMuD;(Great Chronicle of Konboun Dynasty)*, Vol III, Yangon , Yarpay Press, 2004(4<sup>th</sup> printing), p.637<sup>14</sup> *Dates*, pp.370-71



Date	Time	Place	Losses	Cost of Losses
8 April, 1884		Ywa-haing market quarter	The shrine-hall of the Maha Muni Buddha image <sup>1</sup>	
14 April, 1884		The South-western corner of the royal city <sup>2</sup>		
19 May, 1884		Pho-daw-toe Asu-taung <sup>3</sup>		
25 May, 1884		The northern edge of the Chinese town of the Chan Aye Tharzan quarter <sup>4</sup>		
21 September, 1889		The jail was burnt down	Leader of robbers and 20 prisoners died. Maing-pyin prince was executed <sup>5</sup>	
19 February, 1885		Starting from the house of Ngakyay, a service-man of Pyi-lon-an Royal boat in Pyin-shwe-bon-shein quarter west of Chan-aye-yha-zan quarter <sup>6</sup>		

## Appendix II

### The number of the outbreaks of fire during the times of Konbaung kings

Title of king	Number of the outbreak of fire
King Badon(1782-1819)	14
King Sagaing (1819-1837)	1
King Tharyawady(1837-1846)	1
King Bagan (1846-1853)	1
King Mindon(1853-1878)	9
King Thibaw(1878-1885)	23

<sup>1</sup> *Itinerating Chronicle*, p.227

<sup>2</sup> *Ibid* p.227

<sup>3</sup> *Ibid* p.228

<sup>4</sup> *Ibid* p.228

<sup>5</sup> *Dates*, pp.374-375

<sup>6</sup> *Papers during the Times of Myanmar Kings*, p.95

## HISTORICAL PERSPECTIVE ON ETHNIC CHANGES IN KAYINIC CLUSTER IN MYANMAR (1860-1950)<sup>1</sup>

Nan Hlaing<sup>2</sup>

### Abstract

Discussion is made to take part of eleven categories: Kinnic clusters in Myanmar, the Kayin in 101 Ethnic Peoples of Traditional Myanmar, the Kayinnic clusters described in Historical Documents, F. Mason-discovered Kayinnic Clusters, 1901 Census-revealed Kayinnic Clusters, 1921 Census-revealed Kayinnic Cluster, 1931 Census-revealed the Kayinnic Cluster, Report of Inquiry Commission for the Kayins in 1950, the Kayin Clusters in 135 Ethnic Peoples of Myanmar. Fundamental courses of different clusters involve geographical, social environment, cultural intercourses with mutual-coexisted indigenous ethnics and political condition. Eventually, particular existence is demanded. Ethnic changes in Kayinnic cluster is an important phenomenon when reconsideration on political unanimity for the union-based country.

**Keywords:** the Sgaw, the Pwo, upland Kayin, Lowland Kayin, the Monepwa, the Pa-O, the Padaung (Kayan), census, F. Mason

**Research Methodology:** Survey method, Descriptive method, Historical Research Method.

### Introduction

This paper is composed of five parts: Myanmar-known Kayinnic clusters, Rev. F Mason-discovered Kayinnic clusters, census-revealed Kayinnic clusters, the Report of Special Commission for the Kayins in 1950, and Report of the Revealed-Collected Ethnonyms of 2017. The final one consists of conclusion and acknowledgements. In rationale for this study, armed-conflict with the Kayins (1949-2009) brought about in Myanmar and peace-building process is being made with Kayin armed-groups. Periodically, it changes due to the political, religious and other causes. Therefore, Kayin Studies is an important phenomenon of Myanmar and is need to do specializing subject. The correct numbers of the Kayinnic cluster has not been reaching goal.

Study sites include seven areas: Mottimyaung village, where is the settlements of Monepwa Kayins, in south of Htantapin, Bago Region, Paku Kayins in Bawkali township, Kayin State, Mepauk village, settlement of the Kayinbyus, Pyinmana township, Nay Pyi Daw Region, Leik Tho township, settlement of the Geba Kayins, in the northernmost of Kayin State, Thirteen Mile at the foot of Mt. Thandaunggyi, Bago Region; Palechi village, Thandaunggyi township, Kayin State, Myanmar, and Loikaw, Dimawso and Phruso townships in Kayah State, Myanmar.

### Literature Review

The term 'ethnic' refers to a group of people having common racial, national, religious or cultural origins. Now, academicians accepted as the most reliable term. It also differs from the terms *race*, and *tribe* referring to colonial subordination in the 1950s.<sup>3</sup> The concept of race refers to such a negative sense that it is possibly created by racists. Geneticists viewed that all are the man who descended from a 'mitochondrial Eve', who lived in Africa some 200, 000 years ago.<sup>4</sup>

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<sup>1</sup> Read this paper at Research Seminar on 19<sup>th</sup> Myanmar Arts and Science Association (3-4 October 2019) with Prof. Dr. Margaret Wong, Retired Head of History Department, University of Yangon, in chair.

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<sup>3</sup> Ted C. Lewellen (2003), *Political Anthropology: An Introduction*, London: Praeger Publisher, p. 166. Hereafter cited as Lewellen: 2003.

<sup>4</sup> Iain McLean, (1996) *Oxford Dictionary of Politics*, Oxford University Press, pp. 418ff.

Therefore, biology refers to polymorphism (different peoples in different areas).<sup>1</sup> Accordingly, there are different complexioned-people: white, black, brown and yellow peoples over the world. It is based on the two aspects—monogenesis and polygenesis.

Nevertheless, physical and cultural characteristics of men made a large number of different ethnicity in the world. Regarding with different ethnic groups, the four fundamental causes—geographical, cultural, religious and political phenomena—discriminate among the peoples. Geographical barriers—seas, mountainous ranges, and different weather conditions—make differences among the peoples. However, technology overcomes the differences between one and another.

Basing on the concept, no country which is lived by only one ethnic people is in the world. Likewise, Myanmar is a home of over a hundred ethnic clusters. However, the different ethnic clusters belong to mongoloid peoples: Mon-Khmer, Tibeto-Burman, and Tai-Chinese. All the peoples migrated from the Yunnan province, China. Historical sources of Myanmar show diversity of ethnic peoples in Myanmar.

Political and cultural phenomena make vital causes of particularism in peoples. These are possible to make the ethnic discrimination, xenophobia (like Anglophobia), ethnic conflicts, and outbreak of wars and rise of castes: slaves, middle class and elite. Similarly, political impact on ethnic differences brought about since feudal, and colonial in Myanmar. History reflected on present day of Myanmar.

At present, Myanmar is being made attempt to obtain the pace making with ethnic armed groups so that understanding on the ethnic peoples is an important study in fundamental needs of Myanmar. In this peace-making process, the Kayin armed groups also participate as a leadership role. Basing on the rise of Myanmar politics at present, retrospection on the ethnic peoples including the Kayins should be needed for Myanmar. An attempt is, therefore, made to reconsider about the rise of different clusters among the Kayin ethnic peoples in Myanmar and study how the clusters bifurcated into further small minorities. This paper contributes review on the Kayins basing on political-based changes of Kayin clusters. The complicated complexion of Kayinnic clusters motivates to do this work.

The works in English written about the Kayins previously appeared. Mostly these belong to ethnographical and political accounts in English which had been done by ABM missionaries, British officers and an intellect among the Kayins. In 1876, Lt. Col. A.R. McMahon produced *The Karens of the Golden Chersonese* which discussed about the Kayins in Taunggu. In 1887, Donald Mackenzie Smeaton wrote the *Loyal Karens of Burma* being aware of the Kayins, the bravest defenders of British rule.<sup>2</sup> In 1922, Harry I. Marshall in the *Karen People of Burma* is an anthropological work. Dr. San C. Po wrote a work *Burma and the Karens* in 1928 intending to know about the condition of the Kayins, and their aspiration as a nation.<sup>3</sup> In this paper, study is made on ethnic changes among the Kayinnic clusters.

<sup>1</sup> Professor M. Nesturkh (1963), *The Races of Mankind*, Moscow: Progress Publishers, p. 11.

<sup>2</sup> Donald Mackenzie Smeaton (1887) *the Loyal Karens of Burma*, London: Kegan Paul, Trench & Co., p.1.

<sup>3</sup> San C. Po (1928), "Preface", *Burma and the Karens*, Bangkok: White Lotus Press, 2001 Reprinted, p. XIV.

## The Kayinnic Clusters in Myanmar

Myanmar is a country which is a home of major eight stocks of peoples including over a hundred ethnic groups. Among the peoples, the Bamar is the largest population of Myanmar and the Kayins is also a second largest population who live in Lower Myanmar<sup>1</sup> and western hill tract region of Thailand. Linguistically, all her indigenous peoples belong to the Mongoloid (Yellow Peoples) embracing its three races: the Mon-Khmer, the Tibeto-Burman and Tai-Kadaing. Geographically, the peoples are categorized, i.e. lowland ethnics and upland ethnics.<sup>2</sup> For example, scholars categorize Mon-Khmer: Lowland Mon-Khmer and Upland Mon-Khmer. The Palaung (now Ta-ang) and the Wa are included in the Upland Mon-Khmer and the Mons who live in the Gulf of Mottama are known as Lowland Mon-Khmer. Also, the Kayins, one of the Tibeto-Burman clusters, have two parts: the Lowland Kayins and the Upland Kayins.<sup>3</sup>

## The Kayin in 101 Ethnic Peoples of Traditional Myanmar

101 races, an idea of Buddhist Indian model, were adopted by Myanmar in the literature of Konbaung period. It provided ethnic classification among the people of Myanmar. The Zataradawbon Yazawun and U Tin in his *Myanmar Min Oke Choke PonSardan* mentions that the Kayin consists of four clusters of the Mons; it gives ethnonym Mon-Kayin and thirty clusters of the Shans.<sup>4</sup> The traditional classification of Myanmar ethnic groups was not depended upon linguistics so that it is also not reliable.

## The Kayinnic Clusters described in Historical Documents

The absolute monarchy system of old Myanmar viewed the peoples as merely two branches: the rulers (*arhan*) and the ruled or slaves (*kwyan*). However, traces of the source of ethnic peoples are investigated in the list of slaves who were offered to the Sāsana (Buddhist Order) bearing on the text of stone inscriptions. The three ethnonyms of Kayinnic clusters—the *Cakro* (Sgaw), the *Plaw* (Pwo) and the *Toisū* (Taungthu /Pa-O)—are described in the stone inscriptions of Bagan period which belong to the earliest description for primary source dealing with the Kayinnic clusters in Myanmar.<sup>5</sup> Also, the word *Kayan* is mentioned in the Shwekuncharpayar stone inscription of 1238. The ethnonyms of Kayin continued in the succeeding periods of Bagan: the Inwa, Taunggu, and Nyaungyan (AD 14<sup>th</sup>-17<sup>th</sup> centuries). In 1802, the *Hanthawaddy Sittan* (Inquest of Bago and 32 satellites) mentions that population of Zayin Kayin and Kayinsin 32 satellites.<sup>6</sup> According to the sources, pre-colonial Myanmar knew Kiyinnic clusters: the Sgaw, the Pwo, the Zayin and the Kayinni. Since the old monarchic Myanmar, it shows that Myanmar was a union state and *not* unitary, a coexistence of different indigenous people. Therefore, J. S. Furnivall indicates that Myanmar is a plural society.

<sup>1</sup> G.H. Luce (1950) "Introduction to the Comparative Study of Karen Languages", *Journal of the Burma Research Society*, Vol. XLII, Part I, Yangon: Burma Research Society, (1-19), p. 9.

<sup>2</sup> Frank M. Lebar and *et. al* (1964), *Ethnic Groups of Mainland Southeast Asia*, New Haven: Human Relations Area Files Press, pp. 58-62.

<sup>3</sup> Volker Grabowsky, (1996), "the Thai Census of 1904: Translation and Analysis", *Journal of The Siam Society*, Vol. 84, Part I, (49-85), p. 63.

<sup>4</sup> *ဇာတာတော်ပုံရာဇဝင်* (the Horoscopic Chronicle), (in Myanmar), Yangon: Archaeological Department, p. 100.

(b) U Tin, (1924) *မြန်မာမင်းအုပ်ချုပ်စာတမ်းနှင့်ဘိုးတော်ဘုရားကြီး၏ရာဇသတ်ခေါ်သော အမိန့်တော်တမ်းကြီး*, (Traditional Administration of Myanmar and Royal Orders of King Bodawpaya), (in Myanmar), Yangon: Seikkoo Cho Cho Books, 2012 reprinted, pp. 158-160.

<sup>5</sup> G.H. Luce and U PeMaung Tin, *Inscriptions of Burma*, Vol. III, London: Oxford University Press, plate no. 309.

(b) Gordon H. Luce (1985) *Pre-Phases of Bagán: Burma*, Vol. I, Oxford University Press, p. 25.

(c) Ancient Myanmar Inscriptions, Five Volumes, Vol. I, U NyeinMaung (ed.), Yangon: Archaeological Department, 1972, p. 138.

<sup>6</sup> *Hanthawaddy and its 32 satellites*, (in Myanmar), *Parabaik* manuscript no. 740, Yangon: National Library.

### Rev. F. Mason-discovered Kayinnic Clusters

American Baptist Missionaries reached Myanmar in 1813 and established their mission in Yangon in 1819. At the end of First Anglo-Myanmar War (1824-26), ABM missionary developed among the Kayin clusters rather than the Myanmar.<sup>1</sup> Among the revered pastors of ABM pioneers in Myanmar, Dr. Francis Mason was a famous pastor because of his invention of Sgaw Kayin writing, and his work *Burmah, its People and Natural Productions* in 1860. In chapter 4 of his work, he wrote ethnology including the four great families: the Talaing (Mon), the Burman, the Kayin, and the Shan. His work in English pioneered not only ethnology of Myanmar but also ethnology of the Kayins. Mason classified the Kayinnic clusters basing on the two clusters: the Sgaw and the Pwo. Accordingly, in his work he mentions thirty five Kayinnic clusters with special explanations as follows:

#### (1) Sgau (Sgaw Clusters),

- (2) Muane-Pgha (Monepwa),
- (3) Paku (a Sgaw cluster),
- (4) Wewa (a Sgaw clan, put the people into unspecific Kayins),
- (5) Bghai (Bwe, a Sgaw clan),
- (6) Tunic Bghai (a Bwe clan also called BweKahtaw),
- (7) Pant Bghai (a Bwe clan also called BweMuthai and Kayah or Kayinni),
- (8) Lay May (Bre Kayin, a Bwe clan renamed themselves now Kayaw in Kayah State),
- (9) Manu-Manau (a Bwe clan),
- (10) Red-Kayins (now Kayah),

#### (11) Pwo Clusters

- (12) Shoung (the name of tributary of Sittaung),
- (13) Kay or Ka (a Bwe clan in the east and northeast of Sittaung),
- (14) Taru (a Kayah clan),
- (15) Mopgha (a Bwe-Pwo Kayin/ /Tawbyagyi in Myanmar),
- (16) Hashu or Hshwie (who settled between the Thauk Ye Khat creek and the Paunglaung),
- (17) Toung-thus,(Pa-O),
- (18) Khyen (Chins on the Yoma that stretches up from Rakhine to Naga hills),
- (19) Shan-Kayins (Black Kayin in Moebye, Shan State),
- (20) Yen of Yein (east of Inwa),
- (21) Yen-Siek (The Kayins who live in the east of Inwa),
- (22) Ying-Bau (Yinbaw),
- (23) Black Kayin (Kayins in the north of Moebye),
- (24) Padaung (Shan Padaung) and
- (25) Toung-Yo (east of Inwa).<sup>2</sup>

Mason classified ten clans of the Sgaw clusters and twenty five clans of the Pwo clusters. His attempt was a pioneer among westerners but threw his confusion into the Kayinswiththe

<sup>1</sup> Francis Wayland (1854), *A Memoir of the Life and Labors of the Rev. Adoniram Judson, D.D.*, Vol. II, Boston: Phillips, Sampson, and company, pp.16ff.

<sup>2</sup> Rev. F. Mason (1860), *Burmah: its People and Natural Productions*, London: Trubner& Co., pp. 77-96.

Chins, and the Taung Yo. In 1880, Col. Horace Spearman also divided into three Kayinnic clusters, i.e. the Sgaw with three clans, the Pwo with five clans and the Bwe with six clans.<sup>1</sup> Therefore, Kayinnic clusters specified from two clusters done by F. Mason in 1860 to three clusters done by Spearman in 1880. Some clans of the Kayins—the Khyen, the Toung-Yo, the Black Kayin, Shan Kayin, the Kay or Ka, the Padaung— were omitted. Therefore, it shows us differences between the Mason and Spearman, the two compilers. He made attempt to be more specific than the work done by Mason.

### 1901 Census-revealed Kayinnic Clusters

Although British Burma carried out census in 1872, the census of the whole country of the general census of British Burma was taken on 17 February 1881. In its census, languages of the people are included. The Kayins were also confined in the hill tribes in the southeast of Myanmar. British Burma census, 1881 mentions that there was over half-a-million of them in British Burma. They are aboriginal people who settled in the Ayeyarwaddy delta and Tanintharyi including the districts: Taunggu, Shwegyin, and Than Lwin. There are 518294 in 1881. However, the census does not mention ethnic clusters and it shows the only total population of the Kayins. Census of 1891 also includes total population of the Kayins involving the Sgaw, the Pwo and the Taungthu.<sup>2</sup> However, Kayinnic clusters—the Sgaw, the Pwo and the Bwe—is a description which is referred by Dr. Mason. In this census, the Shanghipho, a Pwo clan, is hard to know about their ethnography.

In 1901, C.C. Lowis, superintendent, census operations, took census of Myanmar. The census mentions village-level populations of ethnic clusters of Myanmar including the Kayins. It was more specific than the 1881 and 1891 censuses. It mentions general category of the Kayins—the Sgaw, the Pwo, the Red Kayins and unspecified clusters including fifteen clusters. Also, the Kayins are divided into two parts—northern Kayins and southern Kayins.

Northern Kayin clusters:

- (1) The Kayinni (now Kayah, red Kyin),
- (2) The Bré (now Kayaw in Kayah State),
- (3) The Manō (5000 Manu Manos in Kayah State, Kaw Yaw Mono phu called by themselves),
- (4) The Sawngtaung (Gaungto-cum-Zayien-cum-KayanLahtaa),
- (5) The PadaungZayein (KayanKaKhaung),
- (6) The Bang Yaung (KayanLahtar or ZeyeinKayin),
- (7) The KawnSawng (KayanLahtar of ZeyeinKayin),
- (8) The Yintale (Yantalaing in Shan who is the smallest minority in Kayah State),
- (9) The SinmawMepauk (the Kayinbyu in Pyinmana and Yamethin),
- (10) The Yinbaw (Yanbaw in Shan or KayanKaNgan in now),
- (11) The White Kayin (KatyanbuorKayinbyu, who settled in Pyinmana and Yemethin).

Southern Kayin clusters:

- (1) The Sgaw,

<sup>1</sup> Colonel Horace Spearman (1880), *British Burma Gazetteer*, Vol. II, Yangon: Govt. Press, pp. 226, 227, 553.

<sup>2</sup> H.L. Eales (1892), *Census of 1891*, Vol. IX, *Burma Report*, Vol. I, Yangon: Govt. Printing, p.165.

- (2) The Pwo,
- (3) The Mopgha,
- (4) The Taungthu (Pa-O).<sup>1</sup>

Also, the two clusters are known as Plain-settled Kayins embracing the Sgaw and the Pwo and Hill-settled Kayin living in the northernmost part of Kayin State, southernmost part of Shan State and Kayah State.<sup>2</sup>

### 1921 Census-revealed Kayinnic Cluster

Indigenous Languages and Races is an appendix of the census of 1921 which is done by L.F. Taylor. Taylor argued that the Kayin language consists of a branch of Tai-Chinese, sub-family of Tibeto-Chinese. He reconstituted the Kayinnic clusters linguistically categorized into eight groups as follows:

- (1) The Sgaw and Pwo group,
- (2) The Sgaw and Kayinbyu group,
- (3) The Kayinbyu and Padaung group,
- (4) The Sgaw and Padaung group,
- (5) The Pwo and Mopwa group,
- (6) The Kayinni and Sgaw, Pwo, Kayinbyu, and Padaung group,
- (7) The Taungthu (an independent group), and
- (8) The Zayein group.<sup>3</sup>

The census of 1921 presents the Kayinnic clusters as follows:

- (1) Kayin (Unspecified),
- (2) The Sgaw,
- (3) The Paku,
- (4) The Wewaw,
- (5) The Monepwa,
- (6) The Bwe,
- (7) The Brek,
- (8) The Kayinbyu,
- (9) The Pwo,
- (10) The Mopwa,
- (11) The Taungthu,
- (12) The Padaung,
- (13) The Yinbaw,
- (14) The Gheko,
- (15) The Karenni,
- (16) The Zayein,
- (17) The Talaing-kalasi<sup>1</sup>

<sup>1</sup> C.C. Lowis (1902), *Census of India, 1901*, Vol. XII, *Burma*, Part I, Yangon: Govt. Printing, p. 94.

<sup>2</sup> P. MaungSoe (2018) *History of the Kayan People*, (in Myanmar), Yangon: YwekSein Publishing, p. 36.

<sup>3</sup> S.G. Grantham (1923), *Census of India, 1921*, Vol. X, *Burma*, Part I, Yangon: Govt. Printing, p. 288.

When the two censuses is compared, the census of 1921 mentions that there were the seventeen clusters of Kayins which two Kayinnic clusters—the Gekho and the Talaing-kalasi— is added. Among the seventeen clusters of the Kayins, the Talaing-kalasi is a new cluster which cannot be mentioned their population. R. S. Wilkie in his *Burma Gazetteer: the Yaméthin District* mentions that the Talaings who speak in Kayin probably settled in the area between Yezin and Shwemyo, Yamethin. Probably, the people may be the Talaing-kalasi. In the 1931 Census of India, there are 73 Talaing-kalasi peoples in Yamethin. They are also known as Htalaing.<sup>2</sup> However, no one who lives in Pyinmanar area can know about them.<sup>3</sup>

### 1931 Census-revealed The Kayinnic Clusters

The census done by J.J. Bennison in 1931 is not only the most reliable census of British Burma period but also its advantages rather than the former censuses under the British Burma. In this census the demographic Kayins—total population, distribution of races by districts, provisional tables of Kayinnic clusters—are mentioned. Also, the Kayinnic clusters are more specific than the former censuses.

- (1) Kayin (unspecified)
- (2) The Sgaw,
- (3) The Paku,
- (4) The Wewaw,
- (5) The Monepwa,
- (6) The Bwé,
- (7) The Brek,
- (8) The Kayinbyu,
- (9) The Pwo,
- (10) The Mopwa,
- (11) The Taungthu,
- (12) The Padaung,
- (13) The Yinbaw,
- (14) The Gheko,
- (15) The Kayinni,
- (16) The Zayein,
- (17) The Taliang-kalasi<sup>4</sup>

Most of the British Burma censuses peculiarly mention that unspecified Kayins are always mentioned as an exception. At present, the ethnonyms which are described in the British Burma censuses are now renamed. Regarding with the Wewa, 1931 census clarifies a brief remark that the Wewa probably returns as Kayin (unspecified). Also, it shows the clusters of Kayinbyu including the Geba, the Kani, the Konni, the Tabara, the Tayaung, the Thilpya, the Bennunge, the Bennugyi which are called Benlonnge and Benlongyee, the Koedit.

<sup>1</sup> Grantham, *Census of 1921*, I, pp. 290, 293.

<sup>2</sup> J.J. Bennison (1933) *Census of India, 1931*, Vol. XI, *Burma*, Part II, p. 224.

<sup>3</sup> Interview with Saw SoeNaing, Chairman, Kayinbyu Affairs Committee, Pyinmana (Nay PyiDaw), on 16 April 2019.

<sup>4</sup> J.J. Bennison (1933) *Census of India, 1931*, Vol. XI, *Burma*, Part II, p. 224.



## Report of Inquiry Commission for the Kayins in 1950

Anti-Fascist People Freedom League (AFPFL) won the victory in election of 1947 and formed cabinet in 1948. Since the pre-independence days, left-wings of Myanmar rebelled against AFPFL. Soon after the rise of leftists' armed insurgency, Karen National Union (KNU) demanded to attain an independent state for the Kayins. During the time of solution for the establishment of Kayin State, armed conflict between the AFPFL and KNU and its KNDO armed group broke out at the end of January 1949. Coincidentally, Karenni protested against the Kayinni pertaining in the Kayin State. To prepare the establishment of Kayin State and Kayah State, AFPFL government formed a special inquiry commission for the Kayins which ethnic groups wanted to stand among the Kayinnic clusters. Also, a special commission for the Kayinni State was formed. Members of the Commission sent out and made survey. This commission for the Kayins gave a result that the following ethnic groups included in the Kayinnic clusters:

- (1) The Kayin (unspecified),
- (2) The Sgaw,
- (3) The Pwo,
- (4) The Bwe,
- (5) The Monepwa,
- (6) The Kayinbyu (white Kayin), and
- (7) The Paku<sup>1</sup>

In contrast, the following ethnic groups explicitly excluded, i.e.

- (1) The BrekKayin (now Kayaw),
- (2) Kayinni (now Kayah),
- (3) The Taungthu (now Pa-O),
- (4) The Padaung (now KayanKakhaung),
- (5) The Yinbaw (now KayanKaNgan),
- (6) The Zayeyin (now Kayan ),<sup>2</sup>

The commission easily made decision to deal with the three ethnic groups: the Zeyeyin, the Yinbaw, the Brek whose ancestors were the same with Kayin but culturally different from them.<sup>3</sup> However, the commission was hard to make decision regarding with the Gekho because they took part in the constituency of Kayin in 1947 and the Gekho people disclosed not to involve in the Kayin. Therefore, the commission excluded them from the Kayin in line with their willingness and recognized them a particular ethnic.<sup>4</sup> Also, the Taungthu (Pa-O) had willing to separate from the Kayin because they accepted that their language and cultural identity are individualistic and different from the Kayin, especially in religion.<sup>5</sup> In regarding with the Pa-O, since 1891, British demographers accepted that the Pa-O language was very closely connected

<sup>1</sup> ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရကရင်လူမျိုးအထူးစုံစမ်းစစ်ဆေးရေးကော်မရှင်အဖွဲ့၏အစီရင်ခံစာ၊ ၁၉၅၀ ခုနှစ် (the Report of Special Inquiry Commission for the Karens, 1950 ), (in Myanmar). Govt. Printing, 1951, p.33. Hereafter cited as RSICK 1950.

<sup>2</sup> RSICK 1950, p. 22.

<sup>3</sup> RSICK 1950, p. 21.

<sup>4</sup> RSICK 1950, p. 22.

<sup>5</sup> RSICK 1950, p. 14.

with Pwo Kyin but ethnological characteristics classed separately.<sup>1</sup> Ethnic separation of the Pa-O from the Pwo Kayin clusters resulted in a drastic decrease of Kayin population because the Pa-O took the third largest population of the Kayins.<sup>2</sup>

The Commission did not need to consider about the Kayah because they reviled not to be joint with the Kayins since the time of drawing state constitution in 1947.<sup>3</sup> The leaders of Kayinni bitterly refused not to be the same with the Kayins so that their ethnonym was renamed and called them the Kayah.<sup>4</sup> Actually, the Kayinni is a member of Kayinnic clusters. The ethnic people were also known as the Kayin or Kayinnicallied by Myanmar royal records in 1870.<sup>5</sup>

In regarding with the Pa-O and Padaung, complaints arose from a commission member Revd. Thra J. Hla Kyaw, and a parliament senator Saw Johnson Di Po Min. They gave reasons for ethnic resembling between the Kayin and the Padaung as well as the Pwo and the Pa-O. In that time, U Ba Gyan, a minister of AFPFL government answered that the Padaung is the Padaung when Johnson Di Po Min asked the question that what nationality of the Padaung is. Col. Ba Shin, a member of consulting sub-committee of the commission and a Myanmar historian, answered that there are incomprehensive languages between the two ethnics. He suggested that the two ethnic peoples can be separated from the Kayin because of the different culture of the two clusters and the Kayin. In this question, the two-ethnic willingness are the most important theme to make decision. CSO of the Pa-O in South Shan, Taunggyi also had willing to separate from the Kayin.<sup>6</sup> Also, the Pa-O (225,822) is the third largest population of the Kayinnic clusters in 1931. With the exception of 320 Pa-O peoples who converted to Christianity, all the Pa-O are Buddhists. Nowadays, the Pa-O leaders demand an autonomous state for the Pa-O in the 21<sup>st</sup> Century Panlang Conference in 2016 held in Nay Pyi Daw.<sup>7</sup>

Similarly, the Kayinni (now Kayah) included in the six clans of Bwe which are also called BweMuhtaw (East Bwe) in BweKayin. British researchers believed that the Kayinni was the origin of the Kayinnic clusters and the highest civilized people among the Kayinnic clusters. Later, the people bifurcated the two branches: the Sgaw and the Pwo.<sup>8</sup> They were disturbed by the Karen National Defense Organization (KNDO) in 1948. Therefore, Karenni Council Conference held on 10 August 1949 made decision to change their ethnonym “Kayah” which was made

<sup>1</sup> H. L. Eales (1892), *Census of 1891*, Vol. IX, *Burma Report*, Vol. I, Yangon: Govt. Printing, p.165.

<sup>2</sup> 47298 Sgaw, 418,112 Pwo and 218,137 Taungthu in 1921 (Grantham, *Census of India, 1921*, Vol.I, p.290.)

<sup>3</sup> *RSICK 1950*, p. 11.

(b)ကရင်နီပြည်နယ်အထူးစုံစမ်းစစ်ဆေးရေးကော်မရှင်၏အစီရင်ခံစာ(Report of Special Inquiry Commission for the Kayinni State), (in Myanmar), Yangon: Govt. Printing, 1955, pp. 1-2. Hereafter cited as *RSICKS, 1955*.

<sup>4</sup> *RSICKS, 1955*, p. 23.

<sup>5</sup> Taw SeinKo (1889), *လွတ်တော်မှတ်တမ်း*/(Records of the Hluttaw), (in Myanmar), Nan NyuntSwe (ed.), Yangon: 1977 Reprinted, pp.167ff.

(b)လွတ်တော်ပုရိုက်အမှတ်အသား အတိုကောက်မှတ်ပုံ/(Catalogues of the Hluttaw Records), (in Myanmar), Yangon: Govt. Printing, 1901, 2011 Reprinted, pp. 144ff.

<sup>6</sup> ကရင်နီပြည်နယ်သစ်(the New Kayinni State), Vol. I, Yangon: Kayinni State Government, 1949, p. 21.

(b) ကရင်လူမျိုးအထူးစုံစမ်းစစ်ဆေးရေးကော်မရှင်အဖွဲ့၏အစီရင်ခံစာ(Report of Special Inquiry Commission for the Karen), (in Myanmar), Yangon: Govt. Printing, pp. 14, 17f.

<sup>7</sup> Kun TunShwe, Secretary 2, (2016), “ပအိုဝ်းအမျိုးသားအဖွဲ့ချုပ်မှ တင်သွင်းသောစာတမ်း (the Paper submitted by Pa-O National Organization (PNO)”, *ပြည်ထောင်စုငြိမ်းချမ်းရေးညီလာခံ ၂၁ ရာစု ပင်လုံ(ပထမအစည်းအဝေး)မှတ်တမ်း* (Record of the Union Peace Conference: the 21<sup>st</sup> Century Pan Lang , held on the First Day, (in Myanmar), Yangon: Ministry of Information, 2017, pp.156-158.

<sup>8</sup> Spearman (1880) *British Burma Gazetteer*, Vol. II, Yangon: Govt. Press, pp. 242f.

(b) C. C. Lowis (1902) *Census of India, 1901*, Vol. XII, *Burma*, Part I, *Report*, Yangon: Govt. Printing, p. 86.

difference from the Kayin. U Sein, Kayinni Affairs Minister, put his proposal for their ethnic rename to Kayah and ratified their ethnonym in line with no. 10 amendment of 1947 Constitution.<sup>1</sup> Under the Kayah clusters, the seven clans—the Gekho, the Geba, the Kayan, the Prek, the Manumanaw, the Yinbaw, and the Yintalai—had been unanimous.<sup>2</sup> Recently, the ethnic peoples of Kayah State held Kayinni State Conference on 19 December 2015. They complained that the name of Kayah State represents the only Kayah people and all the ethnic peoples are not inclusive. Therefore, they make attempt to rename the former name Kayinni which is inclusive for the ethnic peoples in Kayah. Like the Kayah, the Manumanaw (now the Kawyaw) belongs to the Bwe (northern Kayins). The ethnic peoples is also known as the Mu Hti (western Bwe) in the Bwe Kayins. Also, they believe that their cluster was the same with the Kayin.<sup>3</sup>

### **The Kayinnic Clusters described in 135 Ethnic Peoples of Myanmar**

Myanmar is a land of diverse ethnic peoples. Regarding with the ethnic diversities of Myanmar, State Law and Order Restoration Council (SLORC military regime 1988-1997), the 135 ethnic groups are recognized and are entitled as the indigenous peoples of Myanmar which compose of the following peoples:

1. 12 ethnic groups in the Kachin,
2. 9 ethnic groups in the Kayah,
3. 11 ethnic groups in the Kayins,
4. 53 ethnic groups in the Chins,
5. 9 ethnic groups in the Bamar,
6. 1 ethnic group in the Mon,
7. 7 ethnic groups in the Rakhine, and
8. 33 ethnic groups in the Shan.<sup>4</sup>

Among the 135 ethnic peoples, the Kayins belong to the following ethnonyms:

1. The Kayin,
2. The Kayinbyu (white Kayin),
3. The Palekhi,
4. The Mon-Kayin,
5. The SgawKayin,
6. The Talepwa,
7. The Paku,
8. The Bwe,
9. The Monepwa,

<sup>1</sup> ပြည်ထောင်စုမြန်မာနိုင်ငံတော်တိုင်းပြည်ပြုလွှတ်တော် (ပါလီမန်) မှတ်တမ်း/(Records of House of Parliament Representatives), (in Myanmar), Vol. X, Pt. VI, Yangon: Govt. Printing, 1950, pp. 167ff. Hereafter cited as *RHPR*.  
(b) Union of Burma Constitution, 1947, Yangon: Govt. Printing, p. 115.

<sup>2</sup> ကယားတိုင်းရင်းသားယဉ်ကျေးမှုရိုးရာဓလေ့ထုံးတမ်းများ(the Kayah: their traditions and Culture), (in Myanmar), Yangon: BSPP Headquarter, 1976, pp. 19-23.

<sup>3</sup> Saw Thar Doo, B. A (Myanmar), Secretary General, All Ethnic Cooperative Committee for Literature and Culture in Kayah State on 14 April 2019.

<sup>4</sup> *Record of the Fifth Meeting of First Conference held at the House of Nationalities (Amyotha Hluttaw) on 18 October 2012*, (in Myanmar), Nay Pyi Daw: Govt. Printing, p. 472. Hereafter cited as *RFFCHN*, 2012.

10. The Mopwa, and

11. The PwoKayin.<sup>1</sup>

However, the 135 ethnic peoples of Myanmar are incorrect clusters because some indigenous ethnic peoples complained against the 135 numbers. In 2012, Sai Thant Zin, a parliament representative of no. 4 constituent of Shan State, presented that the 33 ethnic peoples of the Shan consist of non-Shan peoples. Similarly, the Palekhi or the Palechi does not belong to the ethnonym of Kayinnic clusters. It belongs to the name of the creek, the Palekhi, which flows in Thandaungtownship, northern Kayin State and the name of village which is a native of the Mopwa clusters, who are also Baptists. Palekhi literally means starting point of the Pale creek in Kayin. The Pale is also known as Pathi in Myanmar. In 1964, Naw Rosy, an old Kayin woman who cannot speak well in Myanmar and is a Palekhi native, visited Yangon and attend the honorable dinner on the Union Day (12 February). Some researchers asked her nationality. She answered their question “what her nationality is” that she was a Palekhi.<sup>2</sup> From that time, Palekhi or Palechi became a pseudo-ethnonym of Kayinnic clusters. The name Palekhi is now renamed Tawpyagyi. Next, the Mon-Kayin is unspecific ethnonym. It is possible to confuse with the PwoKayin who are also known as the Talaing-Kayin which is called by the Bamar. Therefore, the Mon-Kayin does not belong to a certain ethnonym, but it belongs to another name of Pwo. Therefore, ethnonyms of Myanmar are pseudonym. A need is to do research for correct ethnonym.

### Report for the Revealed-corrected-Ethnonyms of the Kayinnic Clusters

In sponsors of USAID and Karen Affairs Committee (KAC) Saw KyawZwa, a project director who is the youngest son of Saw Tamalabaw, Commander-in-Chief of KNLA, and his colleagues carried out to implement the correctiveethnonyms of the Kayinnic clusters during 2015-2017. They made attempt to legitimize the Kayin which is composed of seven clusters: the Sgaw, the Pwo, the Bwe, the Paku, the Mopwa, and the Kayinbyu. A peculiar phenomenon is the omission the Monepwa, a Pwo cluster in Southeast Taunggu District. An attempt is also made to integrate into the Pwo, a unanimous ethnicity, between the East PwoKayins in Kayin State and West PwoKayin in the Ayeyarwaddy delta.<sup>3</sup> It is a certain hardness because of incomprehensible language between them although they are the Pwo-spoken ethnics.<sup>4</sup>

The Monepwa individualizes with their ethnographic characteristics: only animism, individual attires and language. Their settlement can be divided into two parts: northern Monepwa settling between the Youk Twar creek and the MyitNgan creek and southern Monepwa living between the Lower Yauk Twar creek and the Mon creek. The Monepwa is mentioned in the British Burma census of 1931, and in the *Report of Special Inquiry Commission for the Karens, 1950*. Saw Htoo Blood and Revd. Naw Sweedy gave utterly refuse.<sup>5</sup>

<sup>1</sup> Maung Pa SoeGyann (2007), *A Dictionary of Ethnic People of Myanmar*, (in Myanmar), Yangon: Alinhtit Books, pp.63-76. Hereafter cited as Pa SoeGyann: 2007.

<sup>2</sup> Interview with Saw Christopher, former State Minister of Kayin State Government whose native is Palekhi village, Thandaung on 5 January 2019.

<sup>3</sup> ကရင်မျိုးနွယ်အမည်မှန်ဖော်ထုတ်အတည်ပြုရေးစီမံကိန်းအစီရင်ခံစာ (Report of Reviling the Corrective Ethnonyms of Kayinnic Cluster), (in Myanmar), n.p., Kayin Affairs Committee, 2017, (unpublished), pp. 1,18.

<sup>4</sup> Saw Oun Thaw, Ethnic Representatives House of North Hlaing Bwe, asked to broadcast in Sgaw and Pwo to understand the Kayins in Kayin State. (24 March 1955) *the New Light of Burma Newspaper*, p. 18.

<sup>5</sup> Interview with Saw Htoo Blood, a member of JMC, Taunggu District, Bago Region and Saw Present, a PakuKayin, ThabyayGon village, Bawkali Township, Kayin State on 13 November 2018.

## Conclusion

Unlike the Kachin and the Chin in Myanmar, the Kayin, the Tibeto-Burman peoples and scattered in Lower Myanmar, live in Lowland settled together with the Bamar, the majority of population. They are syncretism with the Bamars. Most of the Kayins are Buddhists who are closed to the Bamars. Unlike the Kayins in Lowland, the Kayins who live on the Upland in southeastern Myanmar obviously differ. Most of them were animists. After arriving Christian missionaries, most of them had converted to Christianity. They live closely with the Shans in eastern highland. It obviously makes cultural syncretism between the Kayin and the Bamar in lowland areas, as well as the Kayins and the Shans in highland areas. Loanwords are also infiltrated into the mother-tongue of the Kayins. In music, the Kayins used musical instruments: a long drum (*oezi*) and sword dance closely with the same with the Shans. The Pa-O, the third majority of the Kayins, widely differs from the Kayins. Accordingly, there are some different characteristics between the lowland Kayins and the upland Kayins. Many years later, cultural differences between lowland and upland Kayins became gap. After the independence period, cultural gaps between the Kayah, the Pa-O, the Kayans in upland and the Kayins in lowland made ethnic particularism.

Religious gaps between the Buddhists, Baptists and Roman Catholic Christians also made particularism. Most of the Buddhist Kayins in delta are close to the Buddhist Bamars. The two ethnic groups live together with in the same areas so that the Kayins were culturally bland with Bamars. However, the Kayins lost their mother-tongue in the delta because the Kayin Buddhist literature depends upon Myanmar and Pali. Buddhism allowed them to continue their animism. Therefore, most of Buddhist Kayins survived their culture but helped to lose their mother-tongue. The *Census of India, 1931* mentions that numbers of Kayins in delta lost their mother-tongue. In contrast, American Baptist Missionaries learned Kayin language and preached them in Kayin. As the Kayins had no writing, they invented scripts and writing and translated the bibles into Kayin. Therefore, Christian Kayins in delta survive their mother tongue, i.e. Sgaw and Pwo.

As missionaries took care on socio-economic life of the Kayins, they promoted their lives. Rev. F. Mason made attempt to reveal the Kayinnic clusters for the first time. After him, some English officers—J George Scott, J.J. Bannison and C.C. Luwis—also made attempt on the Kayin studies. Basing on the Kayin languages, ethnic categorization had been made. The *Census of India, 1931, Burma*, is the most reliable work. In the censuses of British Burma, the many Kayinnic clusters—the Kayinni (now Kayah), the Taungthu (now Pa-O), the Zayein (now the Kayan), the Manumanaw (now Kayaomono), the Brek Kayin (now the Kayaw)—were under the list of Kayinnic clusters in 1950. Also, the Pa-O, the third largest population of the Kayins, separated from the Kayins. In 1947-48, the Kayinni (Kayah) separated from the Kayins as the conflict between KNDO and Sawphya (feudal lords) of Kayah State. At the beginning of the post-independent Myanmar, some of the Kayinnic clusters had separated from the Kayins. According to it, the Kayins decreased to the third largest population of Myanmar. It made a side-effect on the population strength of Kayins. The four clans of Kayan are been making attempt to separate from the Kayah. Recently, the Pa-O asked to establish the Pa-O State in Myanmar. Some Kayins—the Palechi and the Talebwa—occurred in the Burma Socialist People Party (BSPP) period. The two ethnic groups belong to pseudonym. In 2016, the *Report for Correction to the Kayinnic Ethnonyms* omitted the Monepwa and enlisted the ethnics in the Paku Kayins. It was not reliable because there are forty villages of the Monepwa in the Monn mountainous area.

Until to the present time, they believe animism. Their mother-tongue is different from the other Kayinnic cluster. At Mottimyaung village, the villagers owned over 70 bronze drums. The Report which was done by Kayin Affairs Committee led by Saw KyawZwa omitted the Monepwa in the Kayinnic cluster. In sum, Kayinnic cluster fragmented in 1950 and ethnic particularism between the Kayah, the Pa-O, the Padaung and the Kayins brought about due to the emergence of separated Kayin State.

Ethnonyms of the Kayinnic clusters were named in Myanmar and Shan who are neighbours of them. For instance, the name Padaung is called by the Shans. The word refers to the people who wear bronze rings at the neck. The ethnonym in Shan is not accepted by the people so that they renamed the Kayan Kakhaung meaning the Kayans who live on hill. (Paw Lu Chan: 14 April 2019.) Similarly, the Brekis not called by mother tongue of them. Now, the ethnic group is renamed the Kayaw. In mountainous land, geographical barriers make clusters differences which can be incomprehensive mutually. Therefore, Kayinnic clusters are obvious among the upland Kayins rather than the lowland Kayins. Further, courses of different clusters involve scattered and broad range of Kayin settlements, linguistic syncretism with their neighbours, i.e. Myanmar, Shan, Dawainese which is resulted in incomprehensive spoken languages, their favorite settlement in tranquil and separate rural areas. The four Kayinnic clusters—the Padaung, the Yinbaw, the Gekho, and the Zayein—are made unanimous ethnicity in Kayah State. Kayan Literature and Culture Committee led by U Paw Lu Chan in chair have been established in Loikaw. The Committee produced the *Kayan-English-Katan Dictionary* (Edward Nan and Tan Min: 2018), the *History of the Kayan* in Myanmar, and ethnographic view on the Kayans in Myanmar. Nevertheless, they accept that they were the same root of Kayinnic cluster at present. Different religions—Buddhists, Baptists, Anglican, and Catholics—among them also led to different opinion. These courses make disadvantages of unanimous Kayins. In regarding with the particularism of Kayins, some intellects gave his comment in 1950 that the Kayins has more willing to separation than the unanimity (RSICK: 1950:15). It must be a challenge to overcome disintegration among them till to the present time.

The Kayinnic cluster fragmented due to geographical, cultural, and political causes is viewed as validity and invalidity. Some view that it makes strength of population of Kayins decrease and political weakness for the Kayins. In regarding this particularism among the Kayinnic clusters, it is a valid right for indigenous people according to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)<sup>1</sup> which recognized the right for self-determination and nationality. According to UNDRIP, ethnic particularism is valid for ethnic peoples.

In the Kayin elder's point of view, particularism among the Kayinnic clusters was displeasure as a symptom of disunity in the past. However, they have restrained the Kayinnic particularism because numbers of different identities in Kayinnic clusters came to bear respectively. At present time, Kayin elders accept reciprocity with the Myanmar, majority of population but they have social apprehension not to lose Kayin national identity.

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<sup>1</sup> *United Nations Declaration on the Right of Indigenous Peoples*, New York: UNICEF, p.12.

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- NawLedar, retired headmistress of high school, 13 miles point village, east of Taunggu township, Thandaungtownship, Kayin State on 19 March 2018 and 5 January 2019.
- Saw Htoo Blood, a member of JMC, Taunggu District, Bago Region on 13 November 2018.
- Saw Present, a PakuKayin, ThabyayGon village, Bawkali Township, Kayin State on 13 November 2018.
- Saw SoeNaing, Chairman, Kayinbyu Affairs Committee, Pyinmana (Nay PyiDaw), on 16 April 2019.
- Saw Christopher, retired minister of Kayin State, who is a Tawpyagyi village native, Thandaunggyi township, Kayin State, on 5 January 2019.
- Saw MaungHsaing, chairman of KNU, Muttimyaung village, Htantapintownship, Bago Region on 14 November 2018.
- Saw Bhu Taw, head of village, Muttimyaung village, Htantapintownship, Bago Region on 14 November 2018.
- Saw Do Soe, chairman, Baptist Society, Taw PyaGyi village (Palekhi), Thandaunggyitownship, Kayin State on 5 January 2019.
- Saw George HlaMaung, chairman, Geba Literature and Culture Committee, Leiktho township, Kayin State on 20 April 2018.



## Illustrations



**Figure 1** President Mahn Win Maung, a PwoKayin, Ayeyarwaddy Delta

From Universities Central Library, University of Yangon



**Figure 2** The Ruler of the Kayin, a wall-painting, Shin Pin PwintLan Pagoda, HsinKyou village, Yezakyo

From Ko Khin Lay Maung, M.A (Archaeology) student.



**Figure 3** Thramoo Naw Lédar, a Bwe Kayin, Thandaunggyi, Taunggu, Bago Region

Photographed by Nan Hlaing



**Figure 4** A KaynaKakhaung (former Padaung), Loikaw, Kayah State

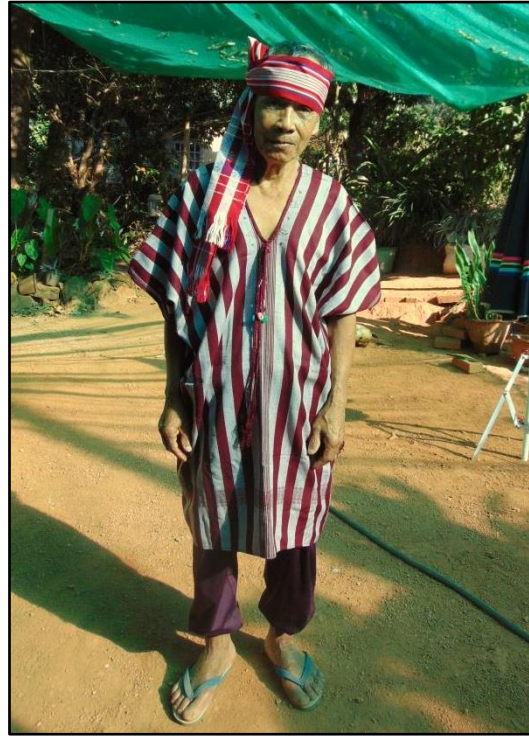
Photographed by Nan Hlaing





**Figure 5** The KayanKaNgan, former YinbawKayin,,Kayah State

From U Paw Lu Chan, Chairman, Kayan Literature and Culture Committee, Loikaw



**Figure 6** the MopwaKayin, Palechi village, ThanduanggyiTownship, Kayin State

Photographed by Nan Hlaing



**Figure 7** The Pa-O girl who live in Htantabin, Taunggu District, Bago Region  
(From Khun Myint Naing)



**Figure 8** Sword Dancing of the PakuKayins in the Kayin New Year Festival, Taunggu, Baog Region, 2018

Photographed by Nan Hlaing





**Figure 9** The Monepwa Couple, Mottimyaung village, Htantapin, Taunggu District, Bago

(Photographed by Nan Hlaing)



**Figure 10** The KayanLahtar (former Zayein Kayin) in the Kayah State

(from U Paw Lu Chan, Chairman, Kayan Literature and Culture Committee, Loikaw)



**Figure 11** The Gebha Couple

(photographed by Gorge Hla Din, Chairperson, Geba Literature and Art Committee, Leiktho, Kayin State)



**Figure 12** the Brek Couple

(now Kayaw in Kayah State)

Photographed by Nan Hlaing

## THE TA'ANG (PALAUNG) PEOPLE IN SOUTHERN SHAN STATE

Lei Lei Than\*

### Abstract

This paper is presented about Ta'ang ethnic People's Life-style among the ethnic groups are inhabitants in Myanmar and it is written with aims that any ethnic people have to stand with their history and culture and tradition. It is also presented about the development of Ta'ang society from historical documents. This paper is written based on the ancient records, papers written by scholars and other records which are life-style, social relation, tradition, belief and culture of Ta'ang ethnic people who are mostly in habitants in northern and southern Shan state. I attempt to describe datas of this paper by conducting the field trips.

**Keywords:** Settle Life, Art and literature, Tradition, Belief, Culture

### Introduction

In the eastern most of the Republic of the Union of Myanmar which is the Shan State, there live the ethnic people who are known to the Myanmar people as the Palaungs, and who call themselves as the Da- Un (Ta'ang). The Palaungs usually built villages in places near the water resources, places of high rainfall, and on mountains and mountain sides, without getting mixed up with other tribes. It can be assumed that the term Pa-Laungs referred to by the Myanmar people may have derived from the word Pon-Lon, the term of Yu-nan in China. The chinese referred to the Palaungs as the Pan-Lons, who were the races deriving from the God of the Sun and the female Dragon according to the legend. It is noted that there exist (31) Palaungs villages in the surrounding area of Mansi or Mein-Khaung Town in Yunan of China. It can be assumed that the Myanmar word Palaungs may have derived from the Chinese word Pon-Lon. Those who had come down along the Thanlwin lived far and wide in the east and southeast of Myanmar.

### Settle Life

In the eastern most of the Republic of the Union of Myanmar which is the Shan State, there live the ethnic people who are known to the Myanmar people as the Palaungs<sup>1</sup>, and who call themselves as the Da-Un (Ta'ang)<sup>2</sup>. The name Ta'ang means the race that live in high mountain tops and mountain slopes. The Shan people, who are the maximum population in the Shan States, usually refer to these people as Thai-Lwe (Thai= Shan tribe, Lwe = mountain Shan people living on the mountains) or Kun- Lwe (Kun=Man; Lwe= mountain: people living on the mountains)<sup>3</sup>. The Ta'angs (Palaungs), who had come down from Yunan High lands, China along the Shwelee, reached the Northern Shan State, Myanmar, and settled there far and wide.

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<sup>1</sup> "The Traditional Customs and Culture of the National Races of the Union of Myanmar (Myanmar-naing- gan- tai- yin-thar-da-le-htone-san-mya) (Shan)". Yangon. Sarpay Beikman Press. Second Printing. August, 1970, P.77 (Henceforth: The Customs of the Myanmar National Races (Shan), 1970)

<sup>2</sup> The Customs of the Myanmar National Races (Shan), 1970,P.87

<sup>3</sup> Min Naing, U (B.A). Department of Archaeology. Me-To-Pa-Launng-Yangon. The Myanmar Government Printing and stationery Department, 1962, pp.3-4 (Henceforth: Min Naing, 1962)

Some Ta'angs (Palaung) coming down from northern Shan State came down along the Ayeyawaddy via Moe-goke, and lived far and wide up to over the west part of Bagan Region.<sup>1</sup>

In northern Shan State, Nam-san Township, Nan-Kham Township, Muse Township, Kut-khaing Township, Man Ton Township, Nammatu Township and Kyauk-me Township are the regions where there live the highest population of the Palaungs. In Thibaw Township and Lashio Township, they live and share together with other races. In southern Shan State, in Mai-kaing Township, Lè Char Township, Nam-san, Kho Lan, Mai-seik, Kun Hein and Mai Naung in Loi Lin District, and Kalaw, Yak-sauk, Pintaya, Ywa-Ngan and other township in Taunggyi District, there live the Palaungs. They also live in Kyai-Tong Township in eastern Shan State.<sup>2</sup>

According to 1931 census, there existed over 600,000 populations of Thai-Shan, and the population of over 178000 of Ka-yin (Pa-0) ethnic group<sup>3</sup> while the population of the Palaungs and Palays<sup>4</sup> was over 140,000.<sup>5</sup> In 1955 Report of the Ministry of the Shan State, in mentioning the approximate population of the ethnic groups living in the Shan State, it was recorded thus: 800,000 populations of the Pa-Os, and 100,000 population of the Palaung.<sup>6</sup> In the report which mentioned the ethnic groups of the Shan State in 1982 in percentage it was recorded thus: 47.44% Thai Shan, 5.2% Pa-O and 5.2% Palaung.<sup>7</sup> So it can be assumed that the Palaung races have been a principal ethnic group in the Shan State.

### **The Life-style of the Palaungs**

In the former times, the Palaungs usually moved to another place when other stranger had moved in or when their cultivated lands had got poor in soil. The Life-style of the Palaungs was based on the communal land system separate villages were built according to different races.<sup>8</sup> To build a village, first the location was chosen. The square shaped plot of land in the center of the village area was cleared smooth and clean. A study was driven in to the ground at the central point. Then twenty or seven or five rice grains were dropped on the ground nicely in order. Then the rice grains were covered with a small bowl. The central square was protected by the bamboo patch work. Prayers for the guardian spirits of the hill forest and mountains and the guardian spirit of the religious belief were said. A sentry was appointed to spend one right there. On the following morning, the bowl was opened, and the rice grains were checked. If the rice grains lay

<sup>1</sup> Traditional customs of the National Races (Tai-yin-thar-to-i-yoe-yar-da-le-mya )Shan, Ta'aung (Plaungs), Wa-Myaung-Zee (a) Hmont, and Lah-Hu Nationals in Northern Shan State". Department of Archaeology and National Museum. Yangon Swe Taw Oo Offset. First printing September, 2014, pp. 113-114 (Henceforth: Traditional customs of the National Races, 2014)

<sup>2</sup> Thu Thu Aung, Daw, ( Superintendent Officer). "The study of History and cultural customs of the palaung Nationals living in Ywa-Ngan Township". A Research paper. Department of Archaceology and National Museum (Taunggyi Brarch). Computerized copy 30, March, 2016. p.2-3 (Henceforth: Thu ThuAung, 2016), p.9

<sup>3</sup> Myanmar Encyclopaedia, Vol. 11, Yangon Sarpay Beikman Press, 1970, p. 379 (Henceforth: Myanmar Encyclopaedia, 1970 (Dha))

<sup>4</sup> The Palaungs are of two types, namely Shwe Palaung and Ngwe Palaung: the letter is called Pa- Lay in southern Shan State. They live in Lew-Lin Destrict Maikai Township and the inner part of Kalaw Township, taunggyi District, southern Shan State (U Min Nain, Do-Thwe Do-Thar Tai-yin-Bwar, Yangon. The Union of Myanmar Buddhist Sāsana Press, 1967, pp.51-52. (Henceforth: Min Nain, 1967)

<sup>5</sup> Myanmar Encyclopaedia, Vol. 6, Yangon Sarpay Beikman Press. First Printing, 1962, p. 261 (Henceforth: Myanmar Encyclopaedia, 1962 (Sa))

<sup>6</sup> Forester U Aung Myint. "Beautiful Shan State." Shan State Periodical. Vol.1, No.1 Department of Information and Culture. Febuary, 1961, p. 122 (Henceforth: Aung Myint, 1961-Ka )

<sup>7</sup> The Shan State Records Shan-Pyi-Hmat-tan, Taunggyi. The Shan State People's Council. type copy 1982, p. 14 (Henceforth: Shan-Pyi-Hmat-tan, 1982 )

<sup>8</sup> The Customs of the Myanmar National Races (Shan)". 1970, p. 149

there undisturbed in the original order, it was assumed that this piece of land was fit for building a village. Then plots of land were laid out in blocks. Mostly, the houses were built on the east and west sides of the mountain range and on the slopes, the ridge of the roofs in line from north to south. Mostly, the villages were built in places where mountain springs and streams are available.<sup>1</sup> However, today, the traditional customs for building a village and houses, etc., have been on decline.

In building a house, in the former times, a cock was killed, and the blood of the chicken was smeared on the pole in the centre of the house. Today, however, a piece of wood with the shape of a cock's crest is placed at the roof top, which is getting popular.<sup>2</sup> Again, it is noted that in the former times, the Palaungs of southern Shan State built the traditional barrack like houses. A traditional house consists of only two rooms. Only when the children have grown old and got married, more rooms are extended in partitions. Thus the new family does not live separately, but under the same roof.<sup>3</sup> In the three central rooms there live parents and grandparents, while the newly married sons and daughters live on both sides.<sup>4</sup> One household might have about 15 families: over 100 people live under the same roof. Each family sharing the same meal has at least one bed room and one sitting room. The stove is kept on a smoked shelf dangling from the ceiling of the bed room.<sup>5</sup> Since a family is separated with a stove, the number of stoves tells how many families there live.<sup>6</sup> The staircases and the entrances are built at each side of the barrack. Some barracks have only two windows, one on the east side and the other on the West side, but other has no windows at all. So the whole barrack has only one entrance and one exit. Underneath the house some poultry farm animals like pig, buffalo, ox or cow, and chicken are bred. The granary and the cottage for keeping fire wood are built separately.<sup>7</sup> The house is built in two levels, upper and lower: the lower floor is meant for entertaining the guests, there was a custom of having a stove at the low shelf right in front of the respective room.<sup>8</sup> Nowadays, the custom of building barracks for residence has disappeared, since the buildings today have the modern design.

There existed a custom related to the construction of a house. There are three ethnic sub-group, namely Gan-done (Myo-gyi), Gan- de (Myo-To) and Gan-dan (Myo-shc) under the umbrella term of Palaung. The first ethnic sub-group (Gan-done) was to build mansions, the Gan dē, to build small houses, and the Gan-dan, to live in stilted houses. It is noted that the houses of each ethnic sub-group used to bear a representing logo.<sup>9</sup>

In the style of consumption, in the former times, the Palaungs cooked rice as follows: rice is put in a wooden container, which is like a steaming pot, and which is heated until the rice is half cooked. Then a certain amount of the half cooked rice is placed in a bowl, in which due amount

<sup>1</sup> Mon MonThan, Daw, (Accountant-3). "The traditional Cultural Customs of the Palaungs in Kalaw Township". Department of Archaeology and National Museum (Taunggyi Branch). Computerized copy 31 March 2016, p.54 (Henceforth: Mon Mon Than, 2016)

<sup>2</sup> Min Naing, 1967, pp.30-88

<sup>3</sup> Traditional Customs of the National Races, 2014, p.130

<sup>4</sup> Min Naing, 1967, p.54

<sup>5</sup> Yin Yin Myo, Daw, (Deputy superintendent, Museum and Library). "The Trend of the Palaungs in Nam-San Township: A study of ICH". Department of Archaeology and National Museum (Taunggyi Branch). Computerized copy 31 March 2016, p 30 (Henceforth: Yin Yin Myo, 2016)

<sup>6</sup> Mon Mon Than, 2016, P.55

<sup>7</sup> Yin Yin Myo, 2016, p. 31

<sup>8</sup> Min Naing, 1967, p.54

<sup>9</sup> Traditional Customs of the National Races, 2014, p.124

of water is poured and stirred. Then the half cooked rice is put back in the steaming container, which is heated until it is well cooked. Today the custom of cooking rice in a steaming wooden container has almost gone into oblivion.<sup>1</sup> Bamboo shoot, fermented bamboo shoot, tofu and fermented custard are always consumed as curries.<sup>2</sup> A little oil is used, but the curries are usually boiled. The meal is set as follow: a large tray resembling the Myanmar traditional Daung-Lan is placed on the floor. A soup bowl is put in the center of the tray. The rice is heaped on the tray, and shared by all the family members, seated around.<sup>3</sup> It is noted that there still exists such a custom of the family eating together in certain region.<sup>4</sup> It is also noted that the Palaungs like chewing betel.<sup>5</sup>

### **The Dress of the Palaung**

The dresses of the Palaungs vary from region to region. The Palaung women wear the stiff collared, white shite inside and a black shirt over it. As the head gear representing Father God of the Sun, a pink head gear is wrapped anti-clockwise. Young men wear a pink waist tie.<sup>6</sup> As the nether garment, they wear baggy pants kike the Shans.<sup>7</sup> The Palaung men's dresses vary only a little from region to region. On the other hand, the Palaung women's dresses are of thirteen types varying according to region and ethnic tribe.

The dresses vary not only according to the region but also according to accessories. The palaungs are of two groups rammed Shwe palaung and Ngwe palaung, depending on the places of settlement, "Atwin Taung" (Inside the Hills) and "Apyin-Taung" (Outside the Hills). Besides, they are classified according to the dress styles. The Shwe Palaung, as the name implies, wears all kinds of golden jewelry such as gold ring, gold bracelet, gold comb, gold hair pin, gold ear plugs, gold ear rings, gold necklace, gold chain, gold brooch, etc, depending on one's wealth. On the other hand, though one may be very rich, the Ngwe Palaung, as the name implies, highly values silver jewelry.<sup>8</sup> The Ngwe Palaung usually lives in Southern Shan State. A Ngwe Palaung women follow the custom of wearing wicker circles around her waist.<sup>9</sup> The dress and accessories can distinguish a married woman from a single. A Shwe Palaung single woman shows by wearing flowers in her ear plugs that she is single. A single woman who cannot afford to wear gold ear plugs has to wear a head gear, putting a nicely folded shawl on her shoulder or on her hand.<sup>10</sup> A Ngwe Palaung single also called Pa-Lay, wears a head gear while the married one wraps her head with a shawl.<sup>11</sup> Moreover, a Palaung single wears a bright-coloured dress, silver bracelets, ear plugs and anklets, with no wicker circle around her waist. Only a married one wears the wicker cireles around her waist, putting threads in her hair.<sup>12</sup>

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<sup>1</sup> Mon Mon Than, 2016, PP.46-47

<sup>2</sup> Min Naing, 1962, p.48

<sup>3</sup> Min Naing, 1967, p.53

<sup>4</sup> Yin Yin Myo, 2016, p. 27

<sup>5</sup> Min Naing, 1967, p.53

<sup>6</sup> Traditional Customs of the National Races, 2014, p.135

<sup>7</sup> Min Naing, 1967, p.87

<sup>8</sup> Min Naing, 1967, p.6

<sup>9</sup> Min Naing, 1967, p.29,52

<sup>10</sup> Min Naing, 1967, p. 20

<sup>11</sup> Min Naing, 1967, p. 52

<sup>12</sup> The Traditional Customs of the National Races of Myanmar (Shan), 1970, p. 306

## Livelihoods of the Palaungs

It must be pointed out that the Livelihoods of the Palaungs are simple. Besides mountain paddy, vegetables are also grown together among the paddy plants.<sup>1</sup> The main rural economy of the Palaung nationals is tea, their traditional product. Tea business is classified into three pickled tea, dry tea, and dry tea for making tea. It is well noted that Zayan-Gyi Region in Taung-Pai Region is famous for its best quality tea for having fertile lands. Since the Palaung even consider tea plants as their Life, tea plants are highly valued.<sup>2</sup>

However, according to some research findings, some Palaungs breed swine and chicken under their houses with fencing or at a separate pen, especially swine. But poultry farming is not done systematically, but it is meant to provide additional income to the family's insufficient earnings.<sup>3</sup> It is noted that in some regions, some Palaungs make a living by hunting.<sup>4</sup>

There exist hand weaving called Jet-koke, in which bags, Hta-mein and head gears are woven.<sup>5</sup> Weaving and selling the traditional costumes and colourful hats has been the main business for some Palaungs.<sup>6</sup> Weaving bamboo baskets is done as a domestic business.<sup>7</sup> No large-scale trading is not found in the regions of the Palaungs.

## Art and literature of the Palaungs

Since the Palaungs mostly live in southern and northern Shan State, there exist differences in art and literature. In 1940, the Palaung man pok Hsan of Namsan Town, Zayar Gyi Region, once again, invented the Palaung alphabet. On 17 July, 1967, the Shan State supervisory Committee established the Palaung literature Committee that comprised two members, with the Shan State Supervisory Committee Cultural Officer in Charge U Kyaw Zaw as the Chairman. However, the Palaung students from the universities and colleges of Mandalay, Yangon and Taunggyi held the first Palaung literature and culture conference at Zayan Gyi Village on 29<sup>th</sup>, February, 1972, and there the literature and Culture Central Committee was established. Then from 30 August 1972 to 2 September 1972 the second Conference was held at Phar Din Village, Nam-kham, and there, the Palaung literature was confirmed. As a result, the day 18<sup>th</sup> August was announced to be the Ta'ang (Palaung) literary Day.<sup>8</sup> The Palaungs have their own musical instruments and traditional dances. There is a drum music troupe preferment by the Palaung men. The Palaungs in Kalaw Township, Southern Shan State, sang poems called chalk Lone Sat (six words in each line) in the olden days.

## The Traditional Customs and Belief

In religion, the Palaung confess the Theravada Buddhism. But while the Atwim-taung Shwe Palaungs confess the Sudamā Sect, the Apyin Taung Ngwe Palaungs confess the Yaw-Ne

<sup>1</sup> The customs of the National Races of Myanmar (Shan), 1970, p. 113

<sup>2</sup> Myanmar Encyclopaedia, 162 (Sa), P. 262

<sup>3</sup> The Customs of the National Races of Myanmar (Shan), 1970, p. 126-127

<sup>4</sup> (a) Mon Mon Than, 2016, p. 26

(b) The customs of the National Races of Myanmar (Shan), 1970 pp.127-128

<sup>5</sup> (a) Thu Thu Aung, 2016, p. 34

(b) The Traditional Customs of the National Races, 2014, p.147

<sup>6</sup> Mon Mon Than, 2016, p. 57

<sup>7</sup> Thu Thu Aung, 2016, p. 34

<sup>8</sup> Competitions related to the Palaung Literature are held every year on 30<sup>th</sup> August. (Mon Mon Than, 2016, p. 14)



Sect. Later, some Ngwe Palaungs have come to confess the Sudamā Sect.<sup>1</sup> In the olden times, the Palaungs of Nam-Sam Region, Southern Shan State confessed the Mahāyāma beliefs belonging to the Yum Sect, but later they were converted to Theravada Buddhism.<sup>2</sup> It is noted that the Palaungs who confess other religions except Buddhism are only a few.

In Taung Pai Region there lives an old man named Tar-Pa-Leim (Grandpa from the Sky). He is responsible for undertaking the duty of the Spirit propitiating ceremony in the month of Nataw (December) and say prayers for a good harvest of tea and fetch good prices, and say prayers for protecting from the anger of the Spirit of the Mountains. Every year, the Palaungs have to go and pay homage to him with cash, clothing and food. When that Tar-pa-Lein dies, an old person among his relatives is to succeed to his position.<sup>3</sup>

In the olden days, a married Palaung woman had to cut her hair and shave her head. But today, the educated Palaung women and the Palaung women living in cities no longer shave their heads when married. In the olden times, in Anauk Kin and Zayan Gyi Village in Taung Pai Region, young people reaching puberty have to gather at a public hall in the village, and water is poured onto their heads by the old maids and bachelors, which marks a new member of the Unmarried Young People Group of the Village. There stands the Pagoda of unmarried, Young People on the hill of Zayan Gyi Village, which is the meritorious deed of the local unmarried, young people.<sup>4</sup>

There exists a unique custom of the Palaung: no matter the parents on both sides have given their consent for marriage, the prospective groom has to get the prospective bride to elope with him three times before the marriage. One or two days later, the bride's parents come and take her back. Two or three times, the same custom of getting the bride to elope is practiced. The bride's parents come again and take her back home again, which probably shows that her beloved parents do not want her to get married. It is said that this custom has nearly died out in cities.<sup>5</sup> In order to protect the house from the danger of diseases and devils, some people take out the coins from the pot of Kim-pun (soap) while the monks are reciting Paritta texts, and these coins are kept in bags or pockets.<sup>6</sup>

The Palaungs living in Yaw Ngam and Nam-Sam Regions in Southern Shan State have the tradition to be followed in a funeral service: if a person dies in the month of Taga, the burial service must be dispatched immediately.<sup>7</sup> In Yat-Sauk Region, when a person dies, the local chief gets informed, and a day is chosen for the burial service. If the burial service is done on an improper day, bad things must fall onto the rest of the family. If it is a good day, the burial service is done on that very day.<sup>8</sup> The Palaungs of Kalaw, Ywa Ngan and Nam-Sam regions in

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<sup>1</sup> Min Naing, 1967, p. 37

<sup>2</sup> Yin Yin Myo, 2016, p. 9

<sup>3</sup> Min Naing, 1962, p. 15

<sup>4</sup> Min Naing, 1962, pp. 20-21

<sup>5</sup> Min Naing, 1967, pp. 26-27

<sup>6</sup> The Traditional Customs of the National Races, 2014, pp. 115-116

<sup>7</sup> (a) Thu Thu Aung, 2016, p. 31

(b) Yin Yin Myo, 2016, p. 34

<sup>8</sup> Nay Kyin, U, (Deputy Director) "A field survey on the Non-object culture of the Palaungs in Yat Sauk, Southern Shan State." Department of Archaeology and National Museum. (Taunggyi Branch). Computerized copy 9 June 2016, p. 17 ( Henceforth: Nay Kyin, 2016)



Southern Shan State regard the month of Nataw as the National New Year Month of the Ta'ang (Palaung).<sup>1</sup>

### Conclusion

The study of the life style of the Ta'angs (Palaung) show that since they are Buddhists, since they have lived closely together with other ethnic groups, their life styles, social affairs and religions do not differ much. The Palaungs living in Pintaya and Ywa Ngan Regions mostly live together with the Danu nationals, so in the course of time, they will come to learn the Damu language, and finally get more or less mixed up with other culture, life style and food. However, the unique customs of a particular ethnic group will it is hoped remain forever. Moreover, it is noted that the existence of a separate Palaung region in Taung Pai Region (Nam-Sam), northern Shan State, where the Palaungs are mostly settled, enables them to preserve their life style very well.

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<sup>1</sup> (a) Mon Mon Than, 2016, p, 24  
 (b) Thu Thu Aung, 2016, p. 14  
 (c) Yin Yin Myo, 2016, p. 12



**Source:** Mon Mon Than, 2016, 56

**Figure 1** The Barrack-like house of the Ta'ang in the Oldern Times



**Source:** Yin Yin Myo, 2016, 31

**Figure 2** The traditional Ta'ang barrack-like house



**Source:** Yin Yin Myo, 2016, 31

**Figure 3** Ngwe Palaung in Nam San Township



**Source:** Thu Thu Aung, 2016, 8

**Figure 4** Ngwe Palaung in Karli Town

## EMERGENCE OF THE BURMA ROAD AND SUBSEQUENT JAPANESE ADVANCE INTO BURMA (MYANMAR)

Khin Lay Khine<sup>\*</sup>

### Abstract

Burma Road was constructed in 1937-38 by Chinese nationalist troops on one side and British troops on the other in order to supply Chinese Chiang Kai-shek Government in its war with Japan. The road was opened officially on 10 January, 1939. Burma Road was a strategic road to decide the victory in Sino-Japanese War. Therefore it was the main cause for the advance of Japan into Myanmar. This paper will discuss how the Burma Road was strategically important between China-Japan War. It will also present Col. Suzuki's plan for aiding the Myanmar independence movement, which will possible for cutting Burma Road, and the creation of Minami Kikan. Moreover Burma (Myanmar) Campaign was strategically important will be revealed in this paper.

**Keywords:** Burma Road, Colonel Suzuki, Minami Kikan, Sino-Japanese War, Second World War

### Introduction

Two world famous roads for military purposes have been existed in Myanmar during the Second World War. One of which is called 'Burma Road' (China-Myanmar Road or Yunnan-Myanmar Road) connecting to Kunming in Yunnan Province of China to Lashio in Shan State in Myanmar. The construction of this road in western and southwestern part of China was begun by the end of 1937 after the Second Sino-Japanese War as the best out-let for China.<sup>1</sup> The second road is popularly famous as 'Ledo Road'<sup>2</sup> which is 1,079 miles long which is connected to Assam State in India to Yunnan Province of China which was built by crossing Shin Bwe Yan, Myitkyina and Bahmo in Kachin State in 1942. This road joined with the 'Burma Road' at Mong-Yu (near Muse) at Myanmar-China border. These two roads left as very strategic roads in military history of the Second World War<sup>3</sup>.

Before these two roads were built, Myanmar remained as less geographic importance and disconnected country between China and India surrounded by mountain ranges. In military strategic point of view, Myanmar was not a well-known country which was far away from strategic positions of World War II.

The research paper is to examine the emergence of 'Burma Road' to reinforce Chiang Kai-shek's government as a supply road of military assistances and how this road was decisively important for the victory of Japan in Asia theater, and how the Japanese Imperial Army advanced to Myanmar to cut this road. This paper describes how the British Government begun the construction of this 'Burma Road', communication and transportation conditions of 'Burma Road', relations between Japan and Britain and U.S on account of 'Burma Road', the Japanese campaigns in Asia Theatre and the importance of the Japanese Imperial Army to cut the 'Burma Road' and how the Japanese advanced into Myanmar which turned as militarily strategic positions for Japan.

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<sup>1</sup> P.M. Roxby, (December, 1940) "The Burma Road", *Geography*, Geographical Association, Vol.25, No.4, p.170

<sup>2</sup> The road is named as Ledo Road after a small town –Ledo which was situated at the place where Bengal-Assam Rail Road ended. It was also renamed as 'Stilwell Road' in honor of General Stilwell by General Chiang Kai-shek.

<sup>3</sup> LedoRoad ,en.m.wikipedia.org

## Aim and Objective

Myanmar exists between two superpower of China and India and it served as a bridge of commerce between two countries. Nowadays, the border trade between Myanmar and China is markedly improving and China is now initiating its BRI (Belt and Road Initiative) project. This research paper aims to reveal the background history of historic “Burma Road” which was built to connect between Myanmar and China in 1937.

## Materials and Methods

The materials required for to collect about the “Burma Road” have been mainly extracted from the articles described in journals written English during World War II, from documents from History Research Department, National Institute for Defense Studies (NIDS), Tokyo, from lists, articles and books compiled by Japanese professors who specialized on Japanese Occupation period and books written by Japanese veterans who involved in East Asia front. The data and materials gathered for this paper are analyzed and the narrative with interwoven interpretation is applied to compile this paper.

## Research Questions

The main research questions in this paper are underlined as follows:

- To examine the main reason for the construction of the “Burma Road”
- To explore militarily and politically importance of “Burma Road” during World War II
- To discuss how Myanmar became a military center for strategic position and
- To examine the ambition of the Japanese Imperial Army in Myanmar

## Discussion

### Sino-Japanese war

The Japanese imperialism originated from the defeat of Chinese Qing Imperial army by the Japanese in the First Sino-Japanese War (1 April 1894-17 April 1895) and the acquisition of Formosa Island (Taiwan). Moreover, Japan had defeated Russia in the Russo-Japanese War in 1904-05 and Korean peninsula had become a Japanese colony in 1910. Japan also gained control over Liaodong Peninsula, Port Arthur, and Mukden in South Manchuria in 1930s. In 1932, Japan invaded and occupied Manchuria, a large and virtually undefended area on northeastern China's mainland.<sup>1</sup>

When Japan made further invasion into China apart from Manchuria, the full-scale war between China and Japan broke out in 1937. By 1937, Peking, Tientsin, and the seaports of Tsingtao, Amoy, and Swatow were under Japanese control. In October 1937, a Japanese naval force sailed into the harbour at Shanghai – China's biggest city for commerce and banking and its last free seaport. Shanghai's harbor was soon under Japanese control and finally closed to outside commerce. No new goods could flow in or out of the country by sea. All of China's international trade was forced to enter the country overland. The Japanese army occupied Canton in 1938 and

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<sup>1</sup> Thakhin Lwin(1969), *၇၀နှစ်ခေတ်စာအုပ်* ( *Burma during Japanese Occupation*), First Edition, Yangon, Udann Press, p. 35 (Hereafter cited as Lwin, *Burma during Japanese*)

all the port cities in the coastal line of China were fallen into Japanese's hand in 1939<sup>1</sup>. Because of the Japanese offensive, China's Chiang Kai-shek Government had to retreat to Chungking while Chinese communists were fleeing to the Mongolian border<sup>2</sup>.

### The Construction of Burma Road

The main cause for the construction of the 'Burma Road' by the British was to provide military assistances to Chiang Kai-shek's Government which was resisting the Japanese aggression during Second Sino-Japanese War in 1937. The 'Burma Road' said to be in use since about AD 800 by the Chinese and Myanmar envoys to carry hand woven silk. Thus, it was called as the 'Old Silk Road'.<sup>3</sup> Since AD 13, it follows the old trail which Marco Polo traveled when he visited the Middle Kingdom.<sup>4</sup> The 717 miles (1,154 km) long 'Burma Road' construction was begun in December 1937 based on a road linking to Kunming through Lungling, Paoshan and Tali from China side and from Wangting-Kyukok in Myanmar side. When it reached Kyukok, it got connected with Lashio which was the railhead city in Myanmar side<sup>5</sup>. This road was built with over 200,000 Chinese workers without any machinery by crossing Mekong and Thanlwin Rivers.<sup>6</sup> The road, being built through mountain-tops, had many zigzag turns. For the proper flow of water under and along the road, about 2,000 zigzag drainages and over 300 bridges were built.<sup>7</sup> At the height of the operations, more than 120,000 labourers—men, women and even children—were engaged on the work.<sup>8</sup> The total cost of the construction of this road was about 375,000 £and it was opened officially on 10 January 1939 and the same year, the allies of Chiang's Government, the British and the United States could send military vehicles, arms and gasoline from Yangon port to Lashio and from Lashio to Kunming via this road and thence to Chungking, Chiang's capital<sup>9</sup>.

<sup>1</sup> (a) Donovan Webster (2004), *The Burma Road: the epic story of the China-Burma-India theatre in World War II*, New York, Straus and Giroux, p.23. (Hereafter cited as Webster (2004), *The Burma Road*)

(b) Lwin, *Burma during Japanese*, pp.56-57

<sup>2</sup> *History of Tatmadaw*(တပ်မတော်သမိုင်း)(1824-1945) (1994), Vol.I, Yangon Government Press, p.105

<sup>3</sup> Ludu U Hla(1968), *သတင်းစာများပြောပြတဲ့စစ်တွင်းဗမာပြည်* (War Time Burma (Myanmar) as told by the Newspaper), Mandalay, Kyee Pwa Ye Publishing House, Vol.I, p.18 (Hereafter cited as , Ludu U Hla(1968))

<sup>4</sup> Walter H. Mallory (April, 1939), "The Burma Road", *Foreign Affairs*, Council on Foreign Relations, Vol.17, No.3, p.625 (Hereafter cited as , *Foreign Affairs*)

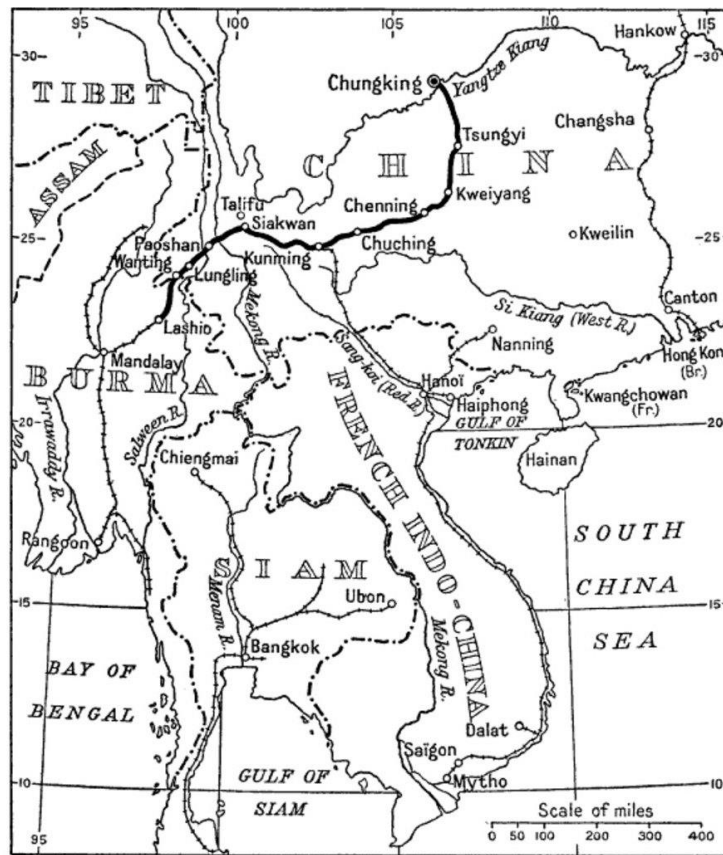
<sup>5</sup> *Military Operations for the Conquest of Burma*(1967), (*Biruma Kōryaku Sakusen*), Tokyo, Asagumo Press, , p. 2 (Hereafter cited as *Kōryaku Sakusen*)

<sup>6</sup> Webster (2004), *The Burma Road*, p.24

<sup>7</sup> Ludu U Hla(1968), p.18

<sup>8</sup> *Foreign Affairs*, p.626

<sup>9</sup> Mya Han(1999), *ကိုလိုနီခေတ်မြန်မာ့သမိုင်းအဘိဓာန်* ( *Historical Dictionary in Colonial Myanmar*), Third Edition, Yangon, Universities Historical Research Center, p, 152,154 (Hereafter cited as Mya Han, *Historical Dictionary*)



Source: *Foreign Affairs* (April, 1939), Council on Foreign Relations, Vol.17, No.3

### Burma Road Map

Medical stations, repair stations for trucks, and stables for relays of transport animals were established along the road. The British authorities had put the road on the Burma side (120 miles in length) in good condition, and warehouses were built at the railhead at Lashio for the freight. A part of the \$25,000,000 loan made to China by the American Export-Import Bank was used to purchase trucks and fuel.<sup>1</sup>

Chinese Government had a chance to organize its road transport. The work of organization was entrusted to a semi-Government company called the South-west Transportation Company. It opened an office in Rangoon with branches at Lashio and Kunming as well as at intermediate stations on the road.<sup>2</sup> Mr. Daniel Arnstein (American transport expert) recommended the employment of American road engineers, motor mechanics, and traffic controllers to train the Chinese, and promised the immediate supply of vehicles and spare parts and other necessary stores.<sup>3</sup>

### The transport situation after the opening of Burma Road

As soon as the road was opened, private traders also came in and prices of commodities in Kunming and Chungking were very high. During the first rains, an average of about 70 lorries a day about 2<sup>1/2</sup> tons each, and this figure increased during the dry weather of 1939-40 to about

<sup>1</sup> *Foreign Affairs*, p.627

<sup>2</sup> Henry Crow (May-Jun 1942), "The Burma Road", *Geographical Journal*, The Royal Geographical Society, Vol. 99, No.5/6, p.241 (Hereafter cited as *Geographical Journal*)

<sup>3</sup> *Geographical Journal*, p.242



250 lorries per day.<sup>1</sup> The average round trip from Lashio to Kunming would take two weeks. On that basis, if 100 trucks were to leave every day, each with three tons of cargo, a monthly total of some 9,000 tons could be moved.<sup>2</sup>

Towards the end of 1940, however, the situation deteriorated. There were three main reasons: the rough surface of the road and the steep gradients had put many of the lorries originally employed out of action and replacement was not rapid enough. Profits of private trade were so large, mostly Chinese pushed up the freight rates to a height. The result was that freight rates reached the impossible figure of 1200 rupees per ton, which meant that a lorry owner very nearly got back the cost of his lorry in two trips. In the meantime, the transport situation within China was becoming serious. In spite of the very large number of lorries which was being imported into China, the goods crossing the boundary were not going through. It was estimated that only 25 percent reached Kunming, the rest being dumped in depots alongside the road.<sup>3</sup>

About the petrol situation, China produced practically no mineral oils. Many vehicles were running on vegetable oils and mainly obtained from rape seed. The price of petrol was enormous and it could only be got on a Government permit. At the opening of the road, every lorry, or every convoy of lorries, had to take enough petrol to carry it to its destination and back. The poor surface and the steep ascents increased consumption. The normal calculation was that a 3-ton lorry starting out on the 700 miles trip from Lashio to Kunming had to carry 200 gallons of petrol on the basis of 7 miles to the gallon. This meant that of the 3-ton load one quarter had to be allocated for journey petrol. Later, the Asiatic Petroleum Co. and some of the American oil companies set up petrol depots at the frontier and at several points on the road.<sup>4</sup>

### **Relations of Britain and U.S with China**

The United States was to look forward more adequate communications with China, if China was to take the offensive against Japan. For the continuation of China's resistance against Japan, China was self-sufficient in food, clothing and small arms, that she depended upon the outside for medical supplies, spare parts for special machinery and the materials for her war industries. All the necessities provisions were supported and imported from Britain and U.S. They expected China's manpower was essential to victory if Allied shipping problems will continue for some time to come to exclude the possibility of transporting a large expeditionary force to Asia.<sup>5</sup>

### **Sino-Myanmar relation**

Myanmar people especially politicians in Myanmar strongly objected the use of 'Burma Road' for the military purposes of Sino-Japanese War. Since 1937, the Burmese, heretofore far more friendly towards the Chinese than to the Indians domiciled in the country. The Chinese had gone out of their way to cultivate better relations with the Burmese. In August 1939, the consulate at Rangoon had been raised to the status of a consulate general, with a branch office at Lashio. Their propaganda had taken the fact that a country of 15 million inhabitants was now

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<sup>1</sup> *Geographical Journal*, p.241

<sup>2</sup> *Foreign Affairs*, p.627

<sup>3</sup> *Geographical Journal*, pp.241-242

<sup>4</sup> *Geographical Journal*, p.243

<sup>5</sup> G. E. T, (Mar.9, 1942), "Wings for the Burma Road", *Far Eastern Survey*, Institute of Pacific Relations, Vol. 11, No. 5, pp.59-60



presented with a market of 200 million Chinese. Burmese nationalists had been made pleas in the Burmese legislature to bar Chinese immigration into the country. The Nationalist Chinese Government envoy headed by Chinese Ambassador Mr. Zeng Yangpu was deputed to Myanmar in September 1941 to discuss immigration problems with the Galon U Saw's Government. While the immigration problems were discussed between the both parties, Galon U Saw proposed to control Chinese immigration problems into Myanmar in legal ways.<sup>1</sup> There had been the usual border incidents and allegations of maltreatment of Burmese drivers by the Chinese authorities along the Burma Road. Besides that the people of Burma suffered, that all the profits had gone into the pockets of British capitalists.<sup>2</sup> In fact, the Irrawaddy Company owned by the British and the British Government Railway Transportation gained much more profits because of the 'Burma Road'.<sup>3</sup>

### The World War II and the Japanese Offensive

The Japanese Imperial Army led military campaigns to Asia and Southeast Asia front in the Second World War. The Japanese Imperial Army proceeded to French Indochina after crossing South China. After they had succeeded French Indochina, they bombed Myanmar border from Kunming by targeting bridges on Thanlwin and Mekong Rivers. However, the Japanese failed to reach their missions with less destruction of bombing.<sup>4</sup> Especially, Keitsukyo<sup>5</sup> Bridge (in Chinese Huitong Bridge) in the estuary of Thanlwin River was famous for its strategic position. If this bridge is destroyed, the 'Burma Road' will be cut and the road will be disconnected to use.<sup>6</sup>

In European theatre, the British retreated from Dean Camp. On 24 June 1940, Deputy-minister of Foreign Affairs of Japan, Tani Masano called upon British Ambassador to Japan, Sir Robert Craigie and rejected the British's support of goods to Chiang Kai-shek government through 'Burma Road' and 'Hong Kong Road'. On 12 July, British Ambassador replied to new Yonai Cabinet Foreign Minister Arita Hachiro that the British would close the "Burma Road" for three months. The British government issued a statement on 17 July 1940 as follows:

1. Importation of arms and medicines from Hong Kong to China was closed since January 1939. At present situation, any military arms and ammunitions would not be imported to China from Hong Kong as the Japanese Government worries. There is no reason to import from Hong Kong in later times.
2. The British Government will suspend the importation of arms and ammunitions, gasoline, trucks and spare parts of railway to China through Myanmar for three months since 18 July of present year.

<sup>1</sup> Wang Jienan and Wang Quanzhen (2019), *Chinese-Myanmar Friendship for Two Thousand Years* translated by Cho Cho Aung, Mandalay, Thit Oo Offset, p. 143

<sup>2</sup> Virginia Thompson (Sept. 22, 1941), "Transit Duty on the Burma Road", *Far Eastern Survey*, Institute of Pacific Relations, Vol. 10, No. 18, pp. 213-214

<sup>3</sup> Lwin, *Burma during Japanese*, p. 47

<sup>4</sup> *Geographical Journal*, p. 243

<sup>5</sup> As this bridge was said to be built by French technology of building, Japanese spies in Shanghai read the travel account of a French engineer and studied the size and construction technique of this bridge. In April 1942, the No. 56 Division of Japanese Imperial Army occupied this bridge. Kouhei Moriyama and Yutaka Kurisaki (1976), *Greater East Asia Co-Prosperity Sphere and Road to Burma-India (Dai Tōa Kyōeiken Biruma Indo e no Michi)*, Shin Jinbutsu Ōrai Press, p. 22, 24 (Hereafter cited as Moriyama, *Biruma Indo*)

<sup>6</sup> Moriyama, *Biruma Indo*, p. 22

3. When Japanese councilor from Hong Kong or Yangon was inspecting the activities of the British whether they follow according to the agreement or not, he is free to connect the British authority friendly.<sup>1</sup>

The British Primer Churchill closed the 'Burma Road' temporally by accepting the coercive demand of the Japanese. It was closed for three months from 18 July 1940 to 18 October 1940.<sup>2</sup> The British Government stopped all traffic on the Burma Road for three months. Only the emergency transportation of human and important goods was made when the 'Burma Road' was closed.<sup>3</sup> In fact, during these three months, a larger volume of traffic went over the road than in any previous months of the rains. In September, the daily average was 225 lorries. The closure was limited to munitions, aero plane parts, and petrol.<sup>4</sup>

### Burma Road and Colonel Suzuki

From Chungking, the Chiang Kai-shek's Government forcibly carried out the anti-Japanese resistance by receiving Anglo-American aid through the roads to China from the other countries.<sup>5</sup>

There were four main roads of supply to China from the other countries. They were:

- (1) The road to the inner parts of China through the center and southern coastal regions, which centered in Hong Kong,
- (2) Russia-Northwestern China Road from Russia through Mongolia,
- (3) French Indochina Road and
- (4) Rangoon (Yangon)-Lashio-Kunming Road (Burma Road).<sup>6</sup>

The supplies to Chungking provided from four supplied roads can be seen in the following tables:

**Table The Total Amount of the Supplies from four lines of Supply to Chungking<sup>7</sup>**

No.	Names of Supplied Lines	1914 (in Tons)	1940 (in Tons)	Percentage (%)
1.	Northwestern Road (Russia-Northwestern China)	200	500	2 %
2.	French Indochina Road	12,500	15,000	48%
3.	Burma Road	2,000	10,000	31%
4.	Coastal Road (Central China and Southern Coastal)	-	6,000	19%
<b>Total</b>		<b>14,700</b>	<b>31,500</b>	<b>100%</b>

Among these four supplied lines, French Indochina Road was the most trafficked road and the Burma Road stood the second from which altogether 31% of the supplies were sent to Chungking.

<sup>1</sup> *Kōryaku Sakusen*, p.4

<sup>2</sup> Lodu U Hla(1968), p.19

<sup>3</sup> "Reopening of Burma Road", *Toyo Economic News Report*, 19 October 1940, p.168

<sup>4</sup> *Geographical Journal*, p.245

<sup>5</sup> *Kōryaku Sakusen*, p.1

<sup>6</sup> *Ibid*, p.1

<sup>7</sup> Ota Tsunezō(1967), *A Historical Study of the Japanese Military Administration in Burma*(*Biruma ni Okeru Nihon Gunseishi no Kenkyū*), Tokyo, Yoshikawa Kobunkan, p. 38 (Hereafter cited as Ota, *Biruma*)

The political development of Japan in world politic has changed a lot within three months. In these months, Japan invaded northern Indochina and the Tripartite Pact with Germany and Italy was concluded on 27 September 1940, which enraged the British Government on Japan. On 18 October 1940, the Burma Road was reopened and provided the supplies to Chiang Kai-shek's government by this road.<sup>1</sup> In September 1940, the Japanese Imperial Army was able to close down the most traffic supplied line, French Indochina Road, by invading Indochina. Northwestern Road (Russia-Northwestern China) was very long land road, which was unable to close down by the Japanese that they had already given up blocking. Moreover, Chiang Kai-shek disliked receiving any supplies through Russia. Although the Japanese Imperial Navy was not able to close down Hong Kong line of supply, they could block this line as much as they could. Thus, the only possible road from which Chiang Kai-shek's government could receive supplies was the Burma Road.<sup>2</sup> In the end of 1941, 15,000 tons of supplies for war materials provided to China through the Burma Road.<sup>3</sup> Thus, measures for closing the Burma Road became serious matter for consideration for the Japanese Government.

It would not be an easy military campaign to occupy Myanmar as Japanese army could easily occupy French Indochina because the British stoutly defended Malaya, Singapore, Myanmar and India. A Japanese spy in disguise as a civilian was sent to Myanmar to find an alternative way to cut the "Burma Road" was Colonel Keiji Suzuki (Bo Moe Gyo) who later became the leader of Minami Kikan.<sup>4</sup> In June 1940, Col. Suzuki entered Myanmar with the cover name of Manami Masuyo and posing as secretary of the Japan-Burma (Myanmar) Society and correspondent of the *Yomiuri* newspaper.<sup>5</sup> The main duty of Colonel Suzuki was to destroy the "Burma Road" which was using for the transportation of goods from Myanmar to China. Japanese Commander-in-chief hoped that Colonel Suzuki would have some good ideas to cut "the Burma Road" as he had gained some victories in China front in 1937.<sup>6</sup>

### Myanmar struggle for Independence with the aid of Japanese

Under the severe oppression of the British authorities, there had developed in Myanmar at that time a strong nationalist independence movement. Col. Suzuki got contact with the nationalist *Thakhin* group, who were seeking foreign assistance.<sup>7</sup> In August, Col. Suzuki met Dr. Thein Maung and *Thakhin* Mya to draft a plan for Myanmar's independence struggle to supply arms, ammunition, and funds for an uprising and to give training outside Myanmar in the handling of arms.<sup>8</sup> Colonel Suzuki considered that Japanese ambition to cut the "Burma Road" would be successful if Myanmar nationalist movement turns into armed resistance movement against the British.<sup>9</sup>

In this situation, Japan Commander-in-chief became aware of closing the Burma Road, which would gain upper hand to Japan in Sino-Japan War. For the closing of the Burma Road,

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<sup>1</sup> Ota, *Biruma*, pp. 38-39

<sup>2</sup> Moriyama, *Biruma Indo*, p.24

<sup>3</sup> *Kōryaku Sakusen*, p.5

<sup>4</sup> Moriyama, *Biruma Indo*, p.24

<sup>5</sup> *Ibid.*, p. 14

<sup>6</sup> *Ibid.*, p.24

<sup>7</sup> Ota, *Biruma*, p.39

<sup>8</sup> Izumiya Tatsuro(1985), *The Minami Organ* translated by U Tun Aung Chain, Second Edition, Yangon, Translation and Publication Department, p. 21 ( Hereafter cited as Izumiya, *Minami*)

<sup>9</sup> *Kōryaku Sakusen*, p.9

General Staff Headquarters arranged to join hand with Aung San who was seeking foreign assistance for Myanmar independence. The plan was to send 5,000 Japanese troops to Myanmar and to train thirty Myanmar youths as military leaders for independence struggle.<sup>1</sup>

Thus, General Staff HQs placed two officers to work with Col. Suzuki and made preparations for establishing an organization and for forming a concrete plan to aid Myanmar independence.<sup>2</sup> On 1 February 1941, Under the direct control of Imperial HQs formally formed Minami Kikan<sup>3</sup> headed by Col. Suzuki. It charged with the two duties of closing the Burma Road and aiding the Myanmar independence. Soon after the Japanese Government declared war on the Allied Forces on 8 December 1941, Minami Kikan was placed under Fifteenth Army under the Command of Southern Army. On 26 December 1941, the Ceremonial Parade of the recruits was held and the Burma Independence Army (BIA) was formed.<sup>4</sup>

### Advancing towards Burma (Myanmar)

The key plan of the Minami Kikan for the Myanmar independence was to enter the trained Thirty Comrades into Myanmar where they would raise armed uprisings against the British; together with this, a small number of Japanese troops as a support command would first occupy around Mawlamyine in Southern Myanmar.<sup>5</sup>

Soon after the Minami Kikan was formed, it immediately started its activities and drafted 'the February Plan' which was a 'Plan of Conspiracy'. The main outlines of the February Plan were:

"...a guerilla unit would first occupy the Tanintharyi region in southern Myanmar and simultaneously with the occupation would announce the establishment of an independent government. The guerilla unit would, through military means, gradually extended the area of occupation to cover the whole of Myanmar, and expelling the British, achieve the independence long desired by the Myanmar. The Burma Road would be closed as soon as possible by the Myanmar themselves..."<sup>6</sup> Another purpose of aiding Myanmar independence was to support Indian independence and anti-British resistance, and on the other hand, it would help the plan for Indian Independence.<sup>7</sup>

When the war was started in East Asia, the military plan of the Minami Kikan has completely changed. The Fifteenth Army advanced to Myanmar with BIA occupied Mawlamyine on 31 January 1942. The Japanese failed to keep their promise to grant Myanmar as independent country soon after Taninthayi region was also annexed.<sup>8</sup> The Japanese higher officers from the Imperial Army thought that they could not do as their liked to gain victory over the British if the independence of Myanmar granted earlier. It is the main reason of the delay of the Japanese to

<sup>1</sup> Moriyama, *Biruma Indo*, p.26-27

<sup>2</sup> *Reconsidering the Japanese Military Occupation in Burma (1942-45)*(2007), edited by Kei NEMOTO, Tokyo University of Foreign Studies, p. 198

<sup>3</sup> Minami in Japanese means 'South' and Kikan 'Organization' and it means 'Southern Organization'.

<sup>4</sup> Ota, *Biruma*, p.44

<sup>5</sup> Hatanō Sumio (1996), (Associate Professor in Social Science), *The Relations of Asia and the Pacific War (Tai Heiyō Sensō to Ajia Gaikō)*, Tokyo University Press, p. 32 (Hereafter cited as Hatanō, *Pacific War*)

<sup>6</sup> Izumiya, *Minami*, p. 26

<sup>7</sup> Hatanō, *Pacific War*, p.32

<sup>8</sup> Ibid, pp. 141-142

grant the independence of Myanmar.<sup>1</sup> On the other hand, the Japanese General Staff HQs has changed their plan to occupy the whole Myanmar. On 22 January 1942, the Southern Army passed Order No. 590 of the Japanese Imperial Army to occupy all the key positions in Myanmar.<sup>2</sup>

### Conclusion

The British constructed a road of supply line to provide Chiang Kai-shek's government which was retreated to Chungking because of Japanese offensive in China. This road was popularly known as the "Burma Road". Although this road had very little effect on economic relations between two countries of Myanmar and China, it was a strategic road politically and militarily.

Since the Japanese closed the seaports of China in 1939, the "Burma Road" became a main road of military supply to Chiang Kai-shek's government by the Britain and U.S. Thus, the destruction of the "Burma Road" was the main decisive military strategy for the Japanese who could decide the victory of them over China. The Japanese government demanded the British to close that road. As the British government was facing military failure in the European Theatre, they agreed the Japanese demand and closed the road for three months. It means the "Burma Road" became an important tool in dealing political dialogue between the British and Japan.

Myanmar was less important country in strategic position when the Second World War began. However, it turned to main military strategic position on account of the "Burma Road". On military strategic point of view, Myanmar is bordered with China and India and it was a junction of line of connection of three allies; the British, U.S and Nationalist Forces of China. Moreover, Myanmar became western wall or outer fort for the defense of East Asia Front to the Japanese who were fighting against the British and U.S forces.

The Japanese interest on Myanmar was begun on account of the "Burma Road" and they placed Myanmar as a strategic position not only to cut the "Burma Road" for the victory of Sino-Japanese War but also to proceed their military campaign to India through Myanmar to conquer Asia. For these reasons, the Japanese changed their attitude on Myanmar to form "Minami Kikan" to help to assist gaining Myanmar independence by driving out the British from Myanmar soil and to close the "Burma Road".

Although Myanmar was included in the Japanese plan of annexation of Southeast Asia and Myanmar would be annexed by the Japanese Imperial Army in certain time, the annexation of Myanmar was soon implemented because of the "Burma Road". If the militarily strategic the "Burma Road" was not existed in Myanmar, the military assistance given to Myanmar by forming the "Thirty Comrades" would not be implemented by the Japanese.

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<sup>1</sup> Moriyama, *Biruma Indo*, p. 72

<sup>2</sup> Hatanō, *Pacific War*, p. 32

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## **LACQUERWARE INDUSTRY IN KYAUKKA VILLAGE, MONYWA TOWNSHIP**

Sandar Soe<sup>\*</sup>

### **Abstract**

Kyaukka village lies ten miles on the north of Monywa Township in Sagaing Region. It is divided into Kyaukka South and Kyaukka North villages. The former produce rough lacquerwares and the latter produce finished goods. The lacquerware industry, Kyaukka Shweguni Sutaungpyay Pagoda and Htantalo water fall attracted not only domestic pilgrims and holiday makers but also foreign tourists. Kyaukka village gradually become one of the famous in Upper Myanmar. Like the people living all over the world, the people of Myanmar possess rich cultural heritages and unique arts and crafts. Myanmar kings were accustomed to give lacquerwares to the foreign diplomats. Kyaukka lacquerware is well known for its durability and simplicity in design. It seems that the village initially produced articles for religious use and later produced different kinds of articles for domestic use. The most essential raw material for lacquer industry is bamboo. About 220 species of bamboo are growing in Myanmar. Of these species, Tin wa and Me-tin-kha-wa-the bamboo growing Homelin area are most suitable ones for making coil and basketry in lacquer industry of Kyaukka. Present day Kyaukka lacquerware industry use only Me-tin-kha. The lacquerware workshops of the village produce over 500 objects of lacquerware. The art of creating lacquer and lacquerware was handed down from generation to generation.

**Keywords:** Background, Bamboo and Industry

### **Introduction**

Kyaukka village is divided into Kyaukka South and Kyaukka North villages. According to the 2019 census, Kyaukka(South) village is inhabited by 1184 souls, 480 households with 477 houses, while Kyaukka (North) village is inhabited by 2605 souls, 670 households with 610 houses. At the current situation, Kyaukka lacquerware industry in Monywa township is facing difficulties for continued existence in future. This paper is written with the intention that if these difficulties can be settled, Kyaukka lacquer-ware industry will be expanded to external market and will get more foreign exchange

### **Background**

Like the people living all over the world, the people of Myanmar possess rich cultural heritages and unique arts and crafts. Some arts and crafts are known as pan-hse-myo or the arts and crafts known in Myanmar names which begin with pan-flowers. The saying goes pha-ya-ma-tin nat-ma-win lu-dwin-hse-pwint-pan- literally means the flowers which can be offered neither to Buddha nor guardian spirits, but only to be used by human. The flowers in this saying are metaphor to denote ten traditional arts and crafts. According to epigraphic evidence of Bagan, ten crafts and arts had thrived in Bagan period.( Dr. Than Tun (2004) Myanmar Anupinnya Letya Pyitsi (Myanmar's Objectives of Beauty and Arts), Yangon, Po Wa Press, p.67) Pawdawmu Stupa Inscription on 11st Century AD) and Mingala Zedi Inscription mention some lacquerware utensils of that time.( Sylvia Fraser-Lu(1985) Burmese Lacquerware, Bangkok, Tamanind Press, p.3) In addition, the discovery of lacquer box for keeping weights, lacquer betel box and cups of 12 Century AD (Bagan Cultural Museum, No.2909/99, No-864/99, No.1054/99) reveal that lacquerwares were popular household, items in Bagan period.

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In the later konbaung period the people-from royalty to the monkhood to the ordinary people used miscellaneous lacquerwares in their everyday lives. Myanmar kings were accustomed to give lacquerwares to the foreign diplomats. The other items of royal gifts were silk clothings and precious gem stones. Likewise, in the sacred days of Buddhism, the people used lacquer trays, pams, alm-bowls, hsun-oks - votive receptacles to put alms, food and other offerings to donate Buddhist monasteries.( Fraser-Lu 1985, 2) The ordinary people would like to use lacquer boxes to keep valuable items such as jewellery, flowers, etc. The art of making lacquerware was supposed to have been arrived from China to Myanmar since 3000 year ago. ( Than Tun 2004, 67) It was Pyu people who had diplomatic relations with Chinese empire. During the keydays of Pyu cultural and political achievements (AD 500-900), a troupe Pyu musicians visited to the imperial court of China in AD 802. The Chinese envoys reciprocally visited to the Pyu Kingdoms. Chinese arts and crafts including the making of lacquerwares probably arrived into Myanmar through such diplomatic and cultural exchanges. Other sources however mention that the art of making lacquer was not imported from China, but from other neighbouring countries. (Fraser-Lu 1985, 2) The earliest lacquaware were the teak chests and boxes which were not painted with a variety of colours, but applied with thit-si-sap of the Melaworrhoea usitata which is grey, viscous liquid which turn back on exposure and yellow ochre.

The name Yun in Myanmar has variant meanings. It means not only lacquer or lacquerware but also the name of region called Lan Na (present-day Chiang Mai). According to the early historical sources of Chaing Mai, it is known that the rulers of Lan Na were presented the skilled artists and various craftsmen and every material including lacquers from the trees. ( The Chiang Mai Chronicle, David K. Wyatt and Aroonrut Wichienkees (Trans and Ed) (1998), Chaing Mai Silkworm Books,pp-97-98) The relations between Chiang Mai and Inwa had existed since the time of Phraya Mang nai (1238-1259 AD). It is attributed that the lacquer and the art of making lacquerware arrived into Myanmar since that time onwards. However, a concrete evidence of the arrival of Yun artisans and craftsmen into Myanmar, including lacquer artisans, can be seen after the conquest of Trant. Than Lwin regions and northern Thailand by King Bayinnaung (1551-1581). Myanmar people called Yun to both the captives of northern Thailand and the glittering lacqueswares.( Than Tun, 2004, 68)

In 1557 the King of Chiang Mai submitted tributes including elephants, horses, silk clothing and lacquerwares.( Than Tun, 2004, 68) He also dispatched had various artisans and craftsmen, numbered about 40,000, including lacquerware. craftsmen to Bago. During King Thayawaddy Min's reign (1637-46), the King received a lacquer box from Yun Kingdom (Chiang Mai). The King ordered lacquerware craftsmen from Bagan to produce replicas of that box before he given it to his sister.( Fraser Lu, 1985, 4) These evidences indicate the relations between the lacquerware industries of Myanmar and those of Chiang Mai. Kyaukka lacquerware industry was supposed to be thrived since the time of King Mindon.( Sylvia Fraser-Lu (1994) *Burmese Lacquerware*, Bangkok, Tamanind Press, p.246) It is interesting to note that same villages located in the vicinity of Kyaukka also produced lacquerware. But these villages produced specialized items. For instance Maung-daung village, which located 7 miles to the north of Budalin, produced only daung-lan-lacquer tray with tripod.(Dr Myo Myint (2010) *Collected Essays on Myanmar History and Culture*, Yangon, Shwe Pyi Soe Offset, p.186 ) Sibok-taya, Kya-bo and Bauk-thin-daung in Khin-u Township were also well-known for daung-lan, while Yusathaya in Taze Township was note for tiff in carriers, hsum-ok and trays. (Fraser Lu 1994, 246)



## Bamboo

Rich forest resources of Myanmar such as bamboo and lacquer tree brought about the development of lacquer industry throughout ages. The most essential raw material for lacquer industry is bamboo. About 220 species of bamboo are growing in Myanmar.(Maung Maung Myint (2001) Myanmar Wash (Myanmar Bamboo) Yangon, Sarpay Biman, p.7) Of these species, Tin wa Cephalestochy pergracile Musro and Me-tin-kha-wa-the bamboo growing Homelin area are most suitable ones for making coil and basketry in lacquer industry of Kyaukka. Presentday Kyaukka lacquerware industry use only Me-tin-kha bamboo which was left for are and half month to two months to day. Then the bamboo culm is split into strips. It a lacquer workshop use Tin-Wah, the bamboo joints are clumped out and left the bamboos in the brick tank to soak water for seven days. Kyukka (south) village primarily produce bamboo frame called apyu-hte. The instrument such as hand-saw, chopper, dak-mauk-knife with a broad blade and curved point and chopping block.

A Me-tin-kha bamboo usually has five to six internodes. These internodes are cut off either by saw or chopper. These clopped internodes are called hni-laung-wah-sit internode to become bamboo strips. These internodes are sub-divided into one inch strip. These are three types of hni-laungs. The first section is small and short inter node the second section is slightly thick called tet-hni. Third section is a wide strip which is sub-divided into Kattaya Hni and Htauk-hni. Then the bamboo sections are cut off in triangle shape. The other end of section is cut off in askew shape for sake of easy stripping.( Interview with U Win Swe, Age 56, Owner of Bamboo Frame Workshop, Kyaukka (South) Village, 1 August 2018) The culm is split into strips which may be coiled or interlaced in a variety of ways according to the object being made or interlaced in a variety of ways according to the object being made. A warp of bamboo is interwoven with a weft of horsehair for the finest, lightest and most flexible wares. The bamboo strips are called Kattaya-hni, Khwe-hni, htauk-hni and seik-hni. Kattaya-hni is the basic bamboo strips in making basic object known as aphyu-the. These strips are interlaced after making the notches with knife. Khwe-hni is the bamboo strips for coiling. These strips are coiled inside the kattaya ring. Htauk-hni is a bamboo strips to be used to fasten and to mold the coiled bamboo strips. It buttressed the ware together with Khwe-hni. Saik-hni is the smallest bamboo strips to be molded the desired form. These strips are mostly used along with Kattaya rings to make *hsun-ok*-votive respectable and betel box.

## Industry

For example, the production of *hsun-ok* is divided into three parts; These namely Khwa-pedestal, *hrun-ok* a-ma-main body lid and inner tray. The pedestal of *hsun-ok* is made by coiling the lowest rim with Seik-hni. The circular decorative bands are interwoven with smallest bamboo strips and Khwe-hni. There are four circular decorative bonds on the pedestal of *hrun-ok*. Amapaing or main body of votive receptacle is made from the upper rim. The bamboo coiling is made in Khayupat-pattern of winding down word. Kattaya-hni and Seik-hni are mainly used to obtain desired form.(Interview with U Win Shwe, Age 59, Owner of Bamboo Frame Workshop, Kyaukka (South) Village, 9 February 2019)

After completion of the four steps of bamboo coiling, the processing of making bamboo frame is finished Kyaukka usually produce *hsun-oks* of 10 inches, 12 inches, 14 inches and 20 inches of diameter. Of these sizes, 20 inches size is not in use widely. Then bamboo frame of

*hsun-oks* are applied with lacquer mixed with teak sawdust. Then these *hsun-oks* are placed in an underground cellar with earthen floor. After two or three days of placing in cellar, *hsun-oks* are applied with lacquer and find ground clay. After-applying scored coating the objects are polished with sand paper. Then they were placed again into the cellar. Three or four days after placing in cellar, the objects are again polished and then sent to cellar. When the texture and brightness of objects reach designed form, the final applying of lacquer and polishing is made, various exquisite patterns and designs are drawn on *hsun-oks* and then placed them to the cellar for last time. Then *hsun-oks* are ready to be exported to the markets of Bago, Mandalay, Mawlamyine and other towns.( Dr. Aye Win (2009) Myanmarhnu Saiya Kyaukkayunktemya Lelachyst (A Study on the Kyaukka Lacquerware Industry). Department of Myanmar, Monywa University, pp.8-10 (Unpublished))

In customary society and even in colonial society, the most familiar lacquerware in Myanmar household would be kun-it-a cylindrical box made of woven bamboo and fitted inside with a pair of shallow trays to hold the essential items for making betel quid.

( Interview with Daw Yi Yi Win, Age 55, Kyaukka (North), Taw Win Tun Lacquer Shop, 3 August 2018)The process of making betel box is divided into four parts namely, main body, upper inner tray, lower inner try and lid. All of these parts are repeatedly coiled with bamboo-like the making of *hsun-ok*, the bamboo strips such as kattaya-hni, htauk-hni, seik-hni are used in bamboo coiling.( Fraser-Lu, 1994, 224-25) The process of lacquering bamboo frame of betel box is not too different from that of *hsun-ok*. Bamboo frame are applied with lacquer mixed with pounded teak saw dust and then placed into underground cellar. The process is repeated with even finer coatings until the object has smooth, lustrous surface free from any rough patekes. Then the beautiful floral design and other figures such as birds are drawn with stylus on surface of the lid. The instruments used in making betel box are chopper, pointed knife and scissors.( Interview with Daw Yi Yi Win, 3 August 2018)

In order to produce lacquerware, the first step of process is to join woven bamboo matting known as *Yet-tha-phyra* (It is specifically woven for lacquer industry.) and bamboo-coiling frame. The lacquerware workshops of Kyaukka do not produce bamboo mats. Instead, they bought woven mats from Palington and Mindekun, the villages located eight eight miles to north of Kyaukka. A Yet-tha or woven bamboo mattiyat is usually measured 10 feet and six inches long and 3 feet wide.

The second step of producing black lacquerware is to polish bamboo frame which has already closed with modern bamboo mattiyat the bottom with knife. The third stage is to apply lacquer on the bamboo frame with coconut husk called tha-put-tan. This process is known as ye-kyin applying first coat.

The fourth step is applying raw *tha-yo* to the object *Tha-yo* is the mixture of bone-powder of cattle or teak sawdust and cow manure with lacquer. The lacquerware applied with lacquer and bone powder of cattle is the hardest one. Likewise the lacquerwars a made up of lacquer mixed with teak sawdust are also light and durable ones. Lacquerware workshops of Kyaukka commonly use teak sawdust. In order to get fine sawdust, a sieve with smallest meshes is used and mixed the sawdust with brown lacquer. This mixture is pounded into stones mortar.

As the producing raw lacquerware, *tha-yo* or mixture of sawdust and lacquer is thickly applied to the object. Then the object is put on the wooden pole to beat with wooden rod to get

desired mold. After beating, the object is placed into the underground cellar to dry for three days. The fifth step is to smear the object with *tha-yo-pyaw*- which is a mixture of fine clay obtained from a creek on the south of Kyaukka, ash of rice husk and lacquer. A piece of cloth is used to apply the mixture to the object. After applying *tha-yo-pyaw*-soft lacquer, the object is again placed into underground cellar.

In sixth stage, the object is needed to polish with a rough stone and then wipe the dust out of object with coconut husk. In seventh stage, the object is applied with brown lacquer. It is known as cover with *tha-yo*. Then the object is placed in cellar for three days. In eighth stage, the dried object is rubbed with the leaves of *dahat* tree-*Tectone hamiltoniana* Wall. These leaves are collected by lacquer workers before the fall reason in summer. The *dahat* trees are growing on the hill slopes on the south of Kyaukka. These leaves are as rough as sand-paper. When object is rubbing with the leaves, it is needed to splash with water for getting smoother and smoother. Same lacquer workshops used sand-paper instead of *da-hat* leaves.

After getting smooth object, stage nine begins, that is the object is applied with black lacquer which is repeatedly strain off dust. After that, the object is again placed into underground cellar. Two days later, it is took out of cellar to apply final coat of lacquer. Then it is kept in the cellar. Some lacquerwares are applied black lacquer on the outside surface and red lacquer in inside surface. Red lacquer is the mixture of vermilion or other red pigment with lacquer.

Whenever a black to lacquerware is made, lacquer is repeatedly applied to the object. Likewise the object is placed in the underground cellar after applying of lacquer. The underground cellar is necessary for lacquerware workshop. It is build with brick, cement and timbes. The cellar is usually eight feet height and ten square feet wide. In order to get vapour rising from the earth, thee floor of cellar is not covered with timber or cement. The cellar must have humidity and moisture.

The quality of lacquerware is wholly depending on lacquer. Accordingly the lacquer worker should have enough knowledge on the quality. They divided pure lacquer and diluted one by simple method, it is a wooden stick is dipped into the lacquer and watched the stick after pulled off from the lacquer. If the stick is thoroughly applied by lacquer within and bright layer, the lacquer is decided the genuine one. If the stick is smeared by lacquer unevenly, the lacquer is rejected for mixture with undesirable substance.( Chit Oo, 1967, 16) The *thi-si* or substance used to make lacquer is the sap of the *Melaworrhoea usitata*, a tree which grows wild up to elevations of nearly 1000 meters in the drier forest, of the Shan States and the Katha and Bhamo district. It is a grey viscous liquid which turn black on exposure, is tapped by making 'V'-shaped incisions in the back of the tree.( Fraser-Lu, 1994, 222) The name of *thit-si* is given by seeing its colour or the region extracted. The natural colours of *thit-si* are black, brown and red. The black is the best quality and the red is poor quality to the used in lacquer inducting. Kyaukka uses black and brown lacquer.( Interview with U San Win and wife Daw Ky Kyi New, Owner of Ngwe Kye-Zin Lacquer Workshop and Store, Kyaukka (North) Village, 3 August 2016) Income cases, the black lacquer is coloured with the addition of pigments such as cinnabar, a red mercuric oxide from China. Yellow is made from orpiment obtained from the Shan State, the blue colour is made from indigo.( Fraser-Lu, 1994, 225)

Miscellaneous instruments such as various forms of wooden striker, hammer, bronze spoon, coconut husk, leaves of *da-hat* tree, sand-paper, etc. The lacquerware are decorated with following arts and crafts.

- (1) drawing floral design
- (2) incising design with stylus and filling colours
- (3) decorating with moulded lacquer, and
- (4) gilding

The first type of decoration is drawn by using brushes and enamel paints the figures of birds, horses, elephants, palace and floral designs. The name of lacquer artist is written. The second type of decorating is made through some processes. Firstly, the design is completely impressed into the lacquered surface with stylus produced from the sharpened metal rib of an umbrella frame. The colours such as yellow, which, orange, brown are then painted on board. Lacquer artists usually drawn floral designs, landscapes, scenes from Jataka stories, gyo-shit-lon or Eight Planets' design showing the cardinal points, days of the week, animals and planets represented by the planetary prayer posts. (Fraser-Lu 1994, 235, below Fig.47) They also decorate the lacquerware with the design as the customer ordered. This process is also umpires of applying white enamel paint with oil on the surface of object. The reason of using oil is to be medium for easy drawing. A piece of cloth is used to apply enamel. Then the dried cloth is used to wipe out the background enamel. After this, the powder of paint in various colours is rubbed with hand onto the incised designs. After filling colour, the object is washed with water two times to obtain finished product. Another type of decorating is the relief molding to the object. In order to do so, *tha-yo* is prepared with thick boiled lacquer. It is needed in the finely sifted powdered bone, cow dung, or paddy ash. *Tha-yo* can be easily modeled and adheres easily to the objects such as to basketing, wood, stone and metal. It is noted that the object with glossy surface are not used to produce relief-molded lacquer. When the object is about to be molded brown lacquer is applied. Then the figures, floral scrolling are fastened to the ornamented surface with a dab of lacquer. Then objects are placed into the underground cellar. Not only black lacquer but red and brown lacquerware are produced. The strings of *Tha-yo*, produced with a small knife, are also used to decorate the object.

The decoration of lacquer with gold-leaf is also popular in lacquerware industry. In the past pure gold-leaf are used. Nowadays scroll of synthetic gold leaves are used. In order to press the gold leaf in to the surface of object, the adhesive is applied and then the scroll is pressed. Then the plastic sheet attached to the gold leaf is detached with a small knife. Then a plastic sheet is wrapped onto the object to rub with a brush to got finished goods.

Kyaukka lacquerware industry produced variety of lacquerwares such as various size of swon-offering baskets, various sizes of lacquer trays with triped, base of alm-bowl, tiffin carriers, golden bowls, gourd, pickled-tea receptacle, betel boxes, snack boxes, cheroot box, receptacles, vases, pons, plates, cosmetic boxes, water pot, pumpkin-shaped receptacle, water bottles, hand dress box, covered bowls, ornamental stand, water goblet, cigarette boxes, etc. About 500 types of lacquerwares are produced by the lacquer workshops of Kyaukka. (Interview with U San Win and Wife Daw Kyi Kyi Nwe, 3 August 2016) However the lacquerware workshops are giving priority to the demand of market. Although the artisans of Kyaukka primarily engaged in bamboo coiling, they can also bamboo weaving to produce frame like the artisans of Myingabar, Bagan.

The lacquerwares of Kyaukka are produced mainly with bamboo frame. As a result, the objects should be kept away from moisture. Nowadays the lacquer workshops innovated wares to

resist moisture and heat. Thus the objects are endurable so long as the lacquer coating is firmly adhering to the frame. Some ancient lacquerwares maintained by filling special lacquer.

Nowadays, some of the time-honoured traditional arts and crafts are on the verge of extinction. For example, almost all of weaving cottage industry and hand looms had disappeared in rural areas due to the influx of imported textiles and emergence of automatic weaving machines since the beginning of colonial period. Likewise the lacquerwares are no longer in use among the people. However lacquerwares continue to be used by the people as popular gifts to foreigners. Many well-off persons used to decorate the parlour rooms of their houses with or nominated lacquerwares. Thus the lacquerware industries continue to thrive in Myanmar society. The government opens the lacquer Institute at Bagan to maintain the art of producing lacquerware as the cultural heritage of Myanmar. U Kyin who studied at lacquer Institute redistributed his knowledge to the workers of lacquer workshops of Kyaukka.

Kyaukka lacquer industry had emerged since the days of pre-colonial rule. The lacquerware workshops of the village produce over 500 objects of lacquerware. The art of creating lacquer and lacquerware was handed down from generation to generation. However, as other lucrative jobs attracted the people, the lacquer artisans moved to these occupations. Meanwhile the scarcity of raw material partially hinders the lacquerware industry. Indeed Kyaukka ware is noted for its strength and durability. However the designs and simple colour of Kyaukka ware cannot compete embellish Bagan wares in the market. More importantly, the scarcity of young generation who like to work in the lacquerware industry as the worthy heir of their predecessors is an important cause for the gradual decline of Kyaukka lacquerware industry.

### **Results and Finding**

Field trips were gone for seven times to Kyaukka villages in Monywa township, such as Kyaukka south village and Kyaukka north village. When plain lacquer-ware and finished lacquer-ware are studied in comparison, it is found that plain industry became more prosperous. Merchants from Mandalay, Yangon and Bagan purchased by order the plain lacquer wares in their favorite designs. More than finished products, some merchants purchased plain lacquer wares which are applied with lacquer paste and resin with the intention to sell back and to produce finished products. It was because although Kyaukka lacquer wares were sturdy, but when it was compared with Bagan lacquer wares, it was necessary to use resin in good quality and it has weakness in technology and color quality. It is also found that craftsmen who made plain lacquer wares are rare in Kyaukka south and north villages. The labor charge of these craftsmen is just 7000 kyats per day and so they prefer to work other jobs which have more income than the lacquer-ware industry. Scarcity of raw materials, and weakness to distribute Kyaukka lacquer wares in markets in larger amount made the lacquer-ware industry faded away. In order to perpetuate lacquer-ware industry, it was necessary to make new generation of youths to attend Lacquer-ware training schools and to open lacquer-ware training schools in Monywa township. Townspeople should hold high regard to lacquer-ware industry as local products by producing in every house. If raw materials and skilled workers can be obtained easily in future and labour charge should be paid at the rate in consistence with the current price, as well as the utility of resin and colour in good quality and searching for external and internal markets, Kyaukka lacquerware industry will be developed.

## Conclusion

Kyaukka lacquer industry had emerged since the time of the later Konbaung kings. The lacquerware workshops of the village produce over 500 objects of lacquerware. The art of creating lacquer and lacquerware was handed down from generation to generation. However, as other lucrative jobs attracted the people, the lacquer artisans moved to these occupations. Meanwhile the scarcity of raw material partially hinders the lacquerware industry. Indeed Kyaukka ware is noted for its strength and durability. However the designs and simple colour of Kyaukkaware cannot compete embellish Bagan wares in the market. More importantly, the scarcity of young generation who like to work in the lacquerware industry as the worthy heir of their predecessors is an important cause for the gradual decline of Kyaukka lacquerware industry.

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## List of Interviewees

- Interview with U San Win and wife Daw Ky Kyi Nwe, Owner of Ngwe Kye-Zin Lacquer Workshop and Store, Kyaukka (North) Village, 3 August 2016
- Interview with U Po Hlaing, Age 68, Village Chairman, Kyaukka(South)Village, Monywa Township, 9 February 2019
- Interview with U Nyi Nyi Win Age 49, Village Chairman, Kyaukka (North)Village, Monywa Township, 13 August 2018
- Interview with U Win Swe, Age 56, Owner of Bamboo Frame Workshop, Kyaukka (South) Village, 1 August 2018
- Interview with U Win Shwe, Age 59, Owner of Bamboo Frame Workshop, Kyaukka (South) Village, 9 February 2019
- Interview with Daw Yi Yi Win, Age 55, Kyaukka (North), Taw Win Tun Lacquer Shop, 3 August 2018

## MAINTENANCE OF NATURAL ENVIRONMENTS IN INNLAY LAKE

Khin Htay Yu\*

### Abstract

Innlay lake is located in Nyaungshwe township (at the joint area of Pang Long and Phae Khon) of Taunggyi district in southern Shan state, Innlay lake is a cultural heritage and it is the second largest natural fresh water lake in Myanmar next to Inndawgyi lake of Mohnyin district in Kachin state. Innlay lake flows into Moebye tank through Bilu creek. Hè-ya Ywa-ma is the large village which were first founded at Innlay region. The Innlay lake is the ASEAN Environmental Conservation Area and the second largest fresh water lake of Myanmar.

**Keywords:** natural resource, cultural heritages, conservation

### Introduction

Innlay lake is located in Nyaungshwe township (at the joint area of Pang Long and Phae Khon) of Taunggyi district in southern Shan state, over 2900 feet above the sea level. It is located between latitude 20° 15' and 20° 45' north, and longitude 96° 49' and 96° 58' east. Innlay lake is a cultural heritage and it is the second largest natural fresh water lake in Myanmar next to Inndawgyi lake of Mohnyin district in Kachin state. The Scholars estimate that Innlay lake has been existed since over 10 millions ago. In order to maintain and perpetuate the Innlay lake, maintenance works were carried through the ages. In 1937, Department of forestry formed the Land Maintenance Committee and carried out the preventive works of soil erosion. For the sufficiency of foods, establishment of nursery of forest, were implemented in cooperation with the international organizations including the Food and Agricultural Organization (FAO), the United Nations Development Program (UNDP), and Japan-based Karamosia.

### Maintenance of Natural Environments in Innlay Lake

Innlay lake is located in Nyaungshwe township (at the joint area of Pang Long and Phae Khon) of Taunggyi district in southern Shan state, (*Burma* (Myanmar)(2006) Insight Print Services Limited, Singapore, 2006, p. 251) over 2900 feet above the sea level. It is located between latitude 20° 15' and 20° 45' north, and longitude 96° 49' and 96° 58' east. (Daw San San Myint(1998) Universities' Historical Research Center, Yangon, Universities Press, 1998, p. 61)

### Natural resource

Innlay lake is a cultural heritage and it is the second largest natural fresh water lake in Myanmar next to Inndawgyi lake of Mohnyin district in Kachin state. But Innlay lake is more well-known than the Indawgyi lake and it is an extraordinary shallow natural pond which located at flat area on hill region located to the southernmost of the Maw Shans' region. Innlay lake is included among the three old *Inn* (Natural pond) located in the Shan state. The three old natural ponds are Ho-pone Inn, Hèho Inn and Innlay lake. (Daw San San Myint(1998) Universities' Historical Research Center, Yangon, Universities Press, p. 61)

Innlay lake is said to be lowered than the present water expanse at the time 100 years ago. The area of the water expanse is originally 190/100 square miles, but nowadays, it is reduced to

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only 60 square miles in rainy season and just about 40/24 square miles in summer. The widest area is formerly 8 miles in width and now it decreased to 4 miles. (Maung Aung Mon, (1985) *Tharr-chin Doh A-kyauing Ta-sae Ta-zaung* ), Yangon, Sarpay Beikman Press) In some records from journals, different measurements are found. For example, a record stated that Innlay lake is 12 miles in length and 4 miles in width. Another record mentions that it is 17 miles in length and 4 miles in width. It is also found that the Innlay lake is 22 kilometers in length and 11 kilometers in width respectively. (Waiyanphyo)

Throughout the life span of Innlay lake, it is known that the lake had the least water in summer of 2010 and in several places, dry of water reached record. The watershed area of Innlay lake is 2166.8 sq.mls in area and there are 29 creeks including two main creeks which flow into the Innlay lake. The main creeks which flow into Innlay lake are (a) Nan Let Creek (North) and (b) Bilu Creek (West). The watershed area of Nan Let *Chaung* (Creek) is 128 square miles in area and watershed area of Bilu *Chaung* is 302 square miles in area. (Tint Moe Thuza (2007) *Sediment Input into Inle Lake*, Ph. D. Dissertation, Department of Geography, University of Mandalay, p. 1)

Bilu *Chaung* has its source at Pinlaung township and passing over western hills, it flows into the lake near the village of Inntein. (Jessie Nyo Win Aung (Taunggyi), NYI-USA, *Beauty of Innlay*, Internet) Moreover, Thaè-phyu *chaung*, Yei Oo *chaung*, and Nga Hmyang *chaung* also flows from the west. Similarly, there are 29 creeks which flow from the eastern mountain ranges, namely Yay-kyà *chaung*, Namt-thi-da *chaung*, Shwe-lin-pan *chaung*, Nam-yin-mu *chaung*, *Chaung-sauk chaung*, Pha-ya Ni *chaung*, Pann-tin *chaung*, Namt-li *chaung*, Yay-mu *chaung*, Hè-khan *chaung*, etc. of which 17 creeks flow from the east and eleven creeks flow from the west and one creek flows from the north. Moreover, Innlay lake flows into Moebye tank through Bilu creek. The watershed areas of Moebye tank including Bilu creek is 2500 square miles in area. (Maung Maung Chit Oo, 2012, 1)

Inn is the pond in large extent that naturally appeared. But whether Innlay region is the pond naturally emerged or not and when it came into existence cannot be described exactly. By the concept of geologists, the Shan plateau is the area rich of limestones. Due to incessant rains, some areas which were eroded by the currents became valley which is called "Limestone Pond". Some scholars said that the cracks on both sides of Innlay lake lowered and block faulting appeared. (Maung Maung Chit Oo, 2012, 2) The scholars estimate that Innlay lake has been existed since over 10 millions ago. (*San-pya Loke-thar-mya A-pan-phyay Sa-khan* (1966) (Resort station for Model workers) Innlay Directory, Yangon, The Union of Burma, Revolutionary Government, Office of Labor Directorate, , p. 52) At that time, Innlay lake was 3000 feet above the present land surface. The present expanse of water of the Innlay lake is not like the geographical condition of previous time when the lake was 36 miles in length and was 8 miles in width. It is supposed that due to erosion, the lake extended up to Paung-pein, Yay-oo, Ho-nam, and Htat-ein.

Thein-ni, Kyauk-mè, Hsi-paw, Hèho and Kengtung which nowadays are low plain areas were formerly the old ponds. The scholars supposed that the present Nyaungshwe site has been the expanse of water of the lake in ancient time. Innlay lake is said to be 100 miles in length and many feet in depth. The extraordinary thing of the lake is its lack of hard ground surface. Green brown particles gathered together and came to constitute as alluvial soil. Among these particles



included a number of calcium and so the assumption that the Innlay lake became lime stone pond can be said rather true. (Maung Maung Chit Oo, 2012, 4)

With regard to the emergence of Innlay lake, there are different opinions. Some said that Innlay lake in the Shan state is smaller than the Indawgyi lake of Kachin state and so it was called “Inn-ga-lay” (Little pond) and it later became “Innlay”. Some supposed that it was called “Inn-lay-ywa” (Four Inn villages) and “Ywa” is dismissed in later period and it was called “Inn-lay”. Some persons said that there were four ponds, namely Nga-phe-chaung village pond, Lin-kin village pond, Yay-pyon-gyi village pond and Mya-thein-dan village pond and in reference to the four ponds, it came to be called “Innlay” (Four Ponds). Some said that the descendants of households of Tavoy ethnic people set up first the village which became “Innlay village”. (U Thein Than Tun(1996), Collections of papers on Nyaung Shwe township, *San-pya Loke-thar-mya A-pan-phyay Sa-khan*, Typing script, p. 49) It is also said by some persons that there were four villages in the Inn (Natural pond), namely Ywa-gyi-bann-bohn, Nan-pan village, Naung-taw village and Hè-yar Ywa-ma village and from these four pond villages (Inn-4 villages), arithmetic number “4” is replaced with the Myanmar alphabet “lay” and it became “Inn-lay Ywa” and in later period, the word “Ywa” is dismissed and it became “Inn-lay”.(Kanbawza Tai News)

From Innlay region, Namt-pan village, Wan-lon (Ywagyi Banbohn), Naung-taw (alias) Naung Taung Hai-ya (alias) Hèya Ywa were joined together and it was called “Innlay”. Beginning from these four villages, there also appeared other villages in their neighborhood. It is supposed that the officer whose duty was to collect tax over four villages of Innlay lake was called “Innlay Ywa Ngwe-khon-hmu” and from this event, the name “Inn 4 Ywa” is likely to be used.(Lay Myint (1984) *Thu-doh Ba-wa Thu-doh A-hla* (Their life and their beauty), Yangon, Sarpay Beikman press, p. 13)

With regard to the establishment of villages in Innlay region, it is found that except Hetha Ywama village, no evidence concerning with the remaining three villages is found. The founding of Hetha Ywama is mentioned as follows:

In *Sakaraj* 872, on 4<sup>th</sup> Waning day of Tabodwe (Wednesday), the first house was built by Shwe Wa, 56 years of age and wife Hla Nyo.( Nay Yi Yi (2004) *Inn Taing-yin-tha Yoe-ya Yin-kyay-hmu Htone-tan Ar Lae-lar-chin* (The Study of traditional culture of Inn ethnic people), Taunggyi, Archaeology and National Museum Department, p. 3)We a group of donors shall inform you. We want to set up a village as the village currently living is suffered infectious disease.

By the above-mentioned statement, it is found that the sites where the first four villages were established at Innlay are Innlein creek near Kyo-on-wun-gyi Kyaung (Monastery). In Innlay region, when Sittan was collection during King Badon (Bodawpaya), U San Tin, Ngwekhonhmu of Innlay submitted Sittan on 5 May 1802.

By this Innlay *Sittan*, boundary of Innlay region can be known as follows:

- |           |   |  |
|-----------|---|--|
| North     | - | up to Shwe Myin Tin pagoda hill  |
| Northeast | - | Kyauk-pon Yay-htwet  |
|           | - | at the vicinity of Thit-say Lay-pin Nyaung-shwe                        |
| Southeast | - | at the vicinity of Tha-yet-bin Maung-hna-ma (twin of mango trees) land |

- South - at the vicinity of creek which take turn at Gant-gaw old village
- Southwest - at the vicinity of Thikyit land up to Chaung-chauk-gyi Pyar-swel hill
- West - Sin-yoke Nyaungsi
- Northwest - at the vicinity of Baw (Silver of the finest quality) mine of Nyaungshwe

In Innlay region included the glebe lands dedicated to two pagodas of Shwe Inn-tein and Shwe Than-taung pagoda.

### Cultural heritages

As the ancient cultural center of Myanmar, the Bagan dynasty from the reign of King Samudra (107-152 B.C) to the reign of Saw-mon-nit (A.D. 1325-1369) lasted for over 1260 with 55 dynastic rulers.( Maung Maung Chit Oo, 2012, 24-25) These kings and subject people had built a number of religious edifices and there is a saying “Hle-win-yoe-than Ta-nyan-nyan Bagan Pha-ya-paung”. In arithmetic, it is amounted to 4,446,733 stupas.

Therefore, as Bagan has been the center of ancient culture of Myanmar, so also there is a village where all ancient cultural heritages of Innlay region are gathered together and the village is called “Hè-ya Ywa-ma”. In other words, Hè-ya Ywa-ma is the village which can be described as the “Bagan of Innlay region. (U Ba Yi(1966)“Inntha Lu-myo”, Taunggyi District, *Paper on the study of the nationalities of the Union of Burma (Myanmar)*)

Hè-ya Ywa-ma is the large village which were first founded at Innlay region. It has been well-known up to the present time as the most ancient village in Innlay region. An unusual thing is that it was the village which was founded by moving two times. Hè-ya Ywa-ma village from ancient times up to the present time is the village where such ancient heritages of Buddha's religion as *Zedi* (Stupa), temples, pagodas and monasteries, lakes and rest-houses are still located.

During the reign of King who founded first royal city at Amarapura in Konbaung period, Shwegu pagodas were built at outstanding 230 towns in different parts of Myanmar and among these pagodas included the Shwegu pagoda in Hèya Ywa-ma.

During King Thibaw's reign of later Konbaung period in *Sakaraj* 1243 M.E., when the Buddhist missionary monks were sent to outstanding towns in different parts of Myanmar, and Nan-oo Sayadaw U Nyaneinda, Dipeyin Sayadaw and six monk followers were sent to Hè-ya Ywa-ma with a complete set of *Pitaka* written in gold, ink and soap letters. The mural painting which seems to be drawn at early Konbaung period can still be seen. The paintings which were drawn at the earliest times can also be seen at Ywa Nan *Zedi* near A-shay Pyin-thar kyaung in east Ywama.( Nyo Win Aung(2011) Taunggyi, *Innlel hnit Innlay A-hla* (Innlel and Beauty of Innlay), Taunggyi, Shwe Naingan Sarpay, pp. 134-135)

### Conservation

The watershed areas of Innlay lake are 2166.8 square miles in extent. Although there are erosions of land at some places where forests covered and serious land erosions are found at the places where deforestation broke out.

Within the watershed areas, due to deforestation, as well as because of sand silk which flow into Innlay lake, flow of sand due to erosion of rain water on slope of hill, cultivation on

mountain slope, shifting cultivation, emission of garbage, growth of *Hmaw* (Moss), *Dike* (Slime) and *Bei-da* (Water hyacinth) at ground surface of the lake, increase of natural floating islands in the lake, Innlay lake is getting gradually silted up.( Maung Maung Chit Oo, 2012, 293)

With the Innlay lake getting silted up, capacity of water gradually reduced and it reaches the condition which can affect the hydro-eletrocity of Bilu creek. At the same time, natural scenes and fodders residing in it became gradually disappear with the Innlay lake.(Maung Maung Chit Oo, 2012, 294)

Therefore, due to the instigation of human beings, as well as the changes of weather and a variety of reasons made the Innlay lake ruined and so it is necessary to renovate the lake in time by great intensity. In order to maintain and perpetuate the Innlay lake, maintenance works were carried through the ages. In 1937, Department of forestry formed the Land Maintenance Committee and carried out the preventive works of soil erosion. Within 1947 to 1949, local residents were encourgaged to carry out prevention works of land erosion. For the sufficiency of foods, establishment of nursery of forest, were implemented in cooperation with the international organizations including the Food and Agricultural Organization (FAO), the United Nations Development Program (UNDP), and Japan-based Karamosia.(Maung Maung Chit Oo, 2012, 295-296)

In the Innlay lake region, Chairman of the Committee for maintenance of natural environment, Ministry of Forestry, Minister of the Union himself gave instruction to try the development of the “Green Economy” which would not have bad affect on the environments or which would least bad affect on the environments and which would upgrade the living standard of the local residents. Maung Maung Chit Oo, 2012, 298)

The Department of Forestry designated the areas of Innlay lake as the core area, buffer area and remote area and carried out the works of perpetuity of Innlay lake and maintenance of environments in cooperation with other related departments including the local authorities, the United Nations Organization, the Non-governmental associations, and local residents.( Hla Hla Htay (2016) “Assessment on the provisioning and culture service of Inle lake”, *Taunggyi University Research Journal*, Volume 7, p. 173 )

The Irrigation Department carried out the removal of unnecessary floating islands, floatsam, algae, silt earth from Innlay lake, the maintenance for good drainage and building of dam and dyke to deter and hold silt. The Department of Municipality made systematic management on rubbish, and discard items. The Department of fishery maintained the fish genesis systematically for incessant production of fish. The Health Department is carrying out in cooperation to get pure water and to promote the health standard of the people of Innlay region. ( Maung Maung Chit Oo, 2012, 300)

During the President’s visist to Innlay lake on 6 August 2010, instruction was given to carry out regular five year plans for the maintenance of Innlay lake and ministerial departments concerned were also instructed to take part in cooperation in the plans as Innlay lake is the natural resoures of the state and cultural heritage which can be silted up gradually.

Again his visit to Innlay lake on 9 March 2012, the President also gave five points of instructions, of which included the fact that the renovation sector and maintenance sector must be divided and to carry out both sectors effectively for perpetuity of the Innlay lake.

(Nay Yi Yi, 2014, 71)

According to this instruction, the Department of Forestry of the Shan state studied the reason for silt up of the lake and local prohibitions were issued, and laid down the plan for prevention and maintenance of forests, water, earth, and birds within 20 miles of areas around Innlay lake. The maintenance works were carried out by the First Five Year Plan from 2000-2001 to 2004-2005 and the Second Five Year Plan from 2005-2006 to 2009-2010. With the Director General as chairman, the Committee of Implementation Plan for the maintenance and perpetuity of Innlay lake which was composed of 12 members from the related Departments was formed. On the basis of the suggestions from the Work shops held at Taunggyi of the Shan state and Department of Forestry (Headquarters) at Naypyidaw and working experiences, the Third Five Year Plan was laid down and implemented from 2010-2011 to 2014-2015 for the perpetuity of Innlay lake and maintenance of environmental conditions. (The News Light of Myanmar, 26 February 2019, issue)

The Department of Forestry of the Shan state carried out for the perpetuity and maintenance of natural environments as follows:

- (a) Maintenance of the watershed areas of Innlay lake, good drainage, and regular maintenance of the expanse of water
- (b) Prevention of land slide and erosion and silt up within the Innlay lake,
- (c) Impeding Knowledge to local residents and upgrading the capacity of the staffs and technical cooperation
- (d) Maintenance of ecology and biodiversity
- (e) Laying down the 35 projects under Five titles for the development of Socio-economy of the local residents. (Nay Yi Yi, 2014, 72)

Moreover, the Department of Forestry of the Shan state had founded eight forest reserves, seven outside-forest reserves, and two natural environment areas, totaling 550.05 sq.mls as settled forest areas within the watershed areas of the Innlay lake. It also listed 547.42 sq.mls of forest areas, 475.06 sq.mls of outside-forest reserves, 475.06 sq.mls of cultivated areas and 524.92 sq.mls of other land areas, totaling 2166.8 sq.mls. In this way, attempts are made for the perpetuity of the Innlay lake by the maintenance and prevention of forests and reforestations. (Nay Yi Yi, 2014, 75)

In cooperation with the scholars from different sectors, departmental and non-governmental organizations, and Innlay based entrepreneurs, maintenance of Innlay lake is carried out in unity by the local residents of Innlay region on the basis of individual responsibility ranging from the whole family, the whole village, the whole town, and up to the whole country. (Nay Yi Yi, 2014, 73)

The notice letters of the Department of Forestry give great contribution to the environmental conservation. It is known from the estimation of scholars that the Innlay lake can be dried up within 550 years (Dr. V. N. Nijampurkar, (1993) *Report on the Sedimentation rates of Inle*, Myanmar) and it might be earlier that date. Due to weather changes, Innlay lake was getting dried up in the year 2010. Forests and plants in the vicinity of the Innlay lake prevented the lake from soil erosions and flow of silt into the lake, as well as it contributed to the fair weather of the lake. (Maung Maung Chit Oo, 2012, 241)

If deforestations occurred, the world will also be depleted. So the forests shall be maintained so that the world not to be depleted and the world will be lasted for longer.

For the Innlay lake to be pleasant and attractive, instructions are given for cleansing of hyacinths and educating the people not to make floating islands any more. (Tint Moe Thuzar, 2007, 142)

In 1993, Ministry of Forestry of the Union of Myanmar, in cooperation with the UNDP and FAO, made detail research and it is found that sediment was agitated up to 3.5 centimetres. Therefore, plans were laid down for the maintenance of the Innlay lake. (Maung Maung Chit Oo, 2012, 241) In comparison with 10 millions year ago when the Innlay lake first appeared, attitude of water expanse of the lake lowered about 300 feet nowadays. It is said that the present site of Nyaungshwe has been under water in ancient time.

The Innlay lake is the ASEAN Environmental Conservation Area and the second largest fresh water lake of Myanmar. (Nay Yi Yi, 2014, 4) In the year 2010, there broke out extraordinary heat in the Innlay lake and deterioration of environments within the lake made the lake dried up and so ten points for the maintenance of the lake are laid down by the state as follows:

1. Villages, houses, floating islands shall not be allowed to expand further within the lake
2. Unnecessary floating islands, floatsam, algae, and silt earth from Innlay lake shall be salvaged and removed
3. Maintenance for the good drainage of the creeks
4. Prohibition of forests and tree cutting and reclamation of cultivated lands within 20 miles around the Innlay lake
5. Prohibition of making floating islands with fence.
6. Cultivation of ever green forests and trees in watershed areas for fair weather and high rainfall
7. Build up of silt-deterring dams for the prevention of silt slide
8. Build up of water resources for drinking water
9. Environmental conservation and educating the local residents about the Innlay lake as national requirement.
10. A Foundation of Finance shall be set up for the conservation of the Innlay lake with the state investment and contributions of entrepreneurs. (Kyemon Newspaper, 27 June 2011 issue)

If Innlay lake is unable to be maintained and if it is ruined, local residents who depend on the lake for their livelihood, and Hotels and tourism which based on natural resources of the region will be affected. As water necessary for the Lawpita hydroelectrical power plant will not be provided and it will affect the electrical sector. If yayhma which consume a great quantity of oxygen became so widespread, living of fish will be difficult. Formerly, there were over 40 species of fish in the lake and nowadays, four species of fish will be extinct. If the Innlay lake is unable to be maintained, fish species will gradually be disappeared. (Maung Maung Chit Oo, 2012, 267-268)

## **Results and Finding**

Innlay lake is a cultural heritage and it is the second largest natural fresh water lake in Myanmar.

Hè ya Ywama village from ancient times up to the present time is the village where such ancient heritages of Buddha's religion as Zedi, temples, pagodas and monasteries lakes and rest houses are still located.

The Innlay lake is the ASEAN Environmental Conservation Area of Myanmar.

In the year 2010, there broke out extraordinary heat in the Innlay lake and deterioration of environments within the lake made the lake dried up and so ten points for the maintenance of the lake.

If Innlay lake is unable to be maintained and if is ruined, local residents who depend on the lake for their livelihood, hotels and tourism which based on natural resources of the region will be affected.

- As water necessary for the lawpita hydroelectrical power plant will not be provided and it will affect the electrical sector.
- If the Innlay lake is unable to be maintained, fish species will gradually be disappeared.
- In order not to disappear the beauty of the Innlay lake, the government, in cooperation with the United Nations Development Program had carried out the progress of Innlay region and maintenance of the lake by implementing six sectors.

## **Conclusion**

Taking as a whole, the Innlay lake which is located at Nyaungshwe valley in Nyaungshwe township of the southern Shan state is the lake which has been existed since 10 millions ago. Next to Inndawgyi lake, Innlay is the second largest lake in Myanmar. Moreover, the Innlay lake is the place of honor as it is designated as the ASEAN Heritage Park. The Innlay lake is the water source of Lawpita Hydroelectrical power plant and so it is an important place. Inn-thas who are residing in the Innlay lake build their houses on the expanse of water, earn their living by growing plants and fishing and their way of living attracted the tourists which is providing the development of tourism in Myanmar. “The Mirror of the Maw Shans” and “Little sea on mountain” are the phrase used as metaphor to describe the beauty of the Innlay lake. Being the area extraordinary with green trees and plants, Innlay lake is the natural heritage of the Union of Myanmar. In order not to disappear the beauty of the Innlay lake, the government, in cooperation with the United Nations Development Program (UNDP), had carried out the progress of Innlay region and maintenance of the lake by implementing six sectors, namely health, education, renovation of watershed areas, availability of pure water, environmental sanitation, small loan project and social development plan. The local residents of the Innlay region joined together with the scholars from different sectors, departmental organizations, and non-governmental organizations for the perpetuity of the Innlay lake and carried out the maintenance of the Innlay lake so that its natural beauty and its value not to be reduced.

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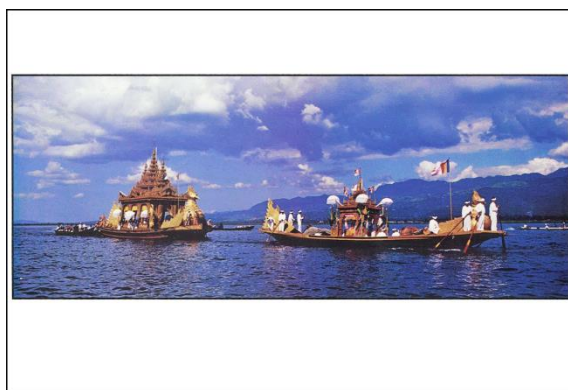
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## News paper

*Kyemon Newspaper*, 27 June 2011 issue  
*The News Light of Myanmar*, 26 February 2019 issue



### The Beauty of Innlay



### The Maintaineous Work of Innlay







## LAMAING GROUP (1752-1885)

Wai Wai Hein\*

### Abstract

The word “*Lamaing*” means the person who has carried out the growth of paddy land. Those lands were not accomplished bleakly. In the reign of Myanmar kings, the royal servants were divided according to the respective ethnic group as well as to the respective works and they were not allowed to transfer from their own group to another one due to the tradition. They had to serve in their concerned own group. The paddy lands which were belonged to the Kings were called *Lamaing* royal land and those paddy lands were done by the *Lamaing* groups. Out of another different groups in the reign of Myanmar kings, this paper highlights the life of *Lamaing* groups which were in the shelf, including the guilty persons who had been put into *Lamaing* group from other common people as punishment, adding the member from the other group who was married to the one from *Lamaing* group only into *Lamaing* group, how to punish the persons from *Lamaing* group who ran away from their own group by the concerned administrators due to their rule and regulation.

**Keywords:** cultivator, *Lamaing* group, paddy land, agriculture

### Introduction

In the Konbaung Period, many groups were set into their respective ethnic groups and works such as *sin-su* (group of elephanteer), *myin-su* (cavalry group), *thay-nat-su* (gunner group) and *lamaing-su* (royal cultivators group). Even though one might think that the life of *Lamaing* servant's group would be better than other groups, different situation are also found in some documents. In this paper, the life of *lamaing-su*, the villages where they lived, the officials who were in charge of *Lamaing* and the right and obligation which had been taken by *Lamaing* are discussed by using available primary sources and secondary sources.

### Materials

This paper had been prepared with available primary source including Royal Orders and *Sittans* as well as the secondary sources of printed materials.

### Discussion

In Myanmar society from Konbaung Period, there were different status of people and they were divided according to the respective groups. Within the country, the groups were divided into *Sin-su*, *Myin-su*, *Thay-nat-su*, *Daing-su* and *Lamaing*. It was ordered that they had to live according to the recognition and the groups had not to mix with each other. *Lamaing* group was the group of cultivators or peasants who had to cultivate in the royal lands of the kings. *Lamaing* was the principle strength in the feudal economy. To be the growth of that group, the powerful and strong kings fulfilled the war captives. In the reign of King Alaungmintaya, Kathe taken from Manipur were fulfilled in the *Letwé* and *Letyar Lamaing*.<sup>1</sup> In the reign of King Myedu and King Badon, war captives from Thailand and Kathe were fulfilled in the *Lamaing* group. It can

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<sup>1</sup> Dr Toe Hla, *Alaungmintayagyi ei Konbaung Shwe-pyi*(The Golden Konbaung Kingdom of King laungmintayagyi) Yangon, Sarpay Lawka Book House, 1993, p.181(Henceforth: Toe Hla, 1993)

be observed according to the royal order that not only the war prisoners but also some of the criminals were fulfilled in the *Lamaing* group.

Nga Min Yi, Headman of Myin Tha in West Division and Nga Aung Myat Kyaw, son of Nga Shwe Htin accused each other as being responsible of disturbing peace in their own area (i.e. Myin Tha) and both were found to be correct. They deserved punishment by death.

For the sake of clemency, both Nga Min Yi and Nga Aung Myat Kyaw are pardoned from death sentence; they shall become members of *Lamaing* Asu-Cultivators of Royal Land, under Thiri Zayya, *Lamaing* Wun-Officer of Cultivators of Royal Land, Aung Pinle; they shall leave their native village and live in Aung Pinle.<sup>1</sup>

As the royal order mentioned above, the men who committed crime and disturbed the village peace and tranquility were sent into *Lamaing* group. Out of the two persons, one was the headman of the village. As the headman himself who led to the village was criminal, it was planned to kill him. However, at last as a punishment, he was added into *Lamaing* group. Again, it was also ordered that the cads were not allowed to live with their family in their current village and as a punishment; they were ordered to move to Aungpinle where *Lamaing* groups had lived. It was one of the features that the criminals were put into *Lamaing*, being free from the death penalty. *Lamaing* Royal Lands which were belonged to the kings were found mostly Madaya Region known as Kyaw Si Taik, Shwebo Township and Kyaukse Region.<sup>2</sup> They were also called as Southern *Lamaing*, Northern *Lamaing*, *Letwé Lamaing* and *Letyar Lamaing*. It was found as Ngasintku *Lamaing*, Sun-yé *Lamaing*, Maing-pan *Lamaing*, accompanied with the names of towns and villages. Ngasintgu *Lamaing* was also known as Mingalar *Lamaing*. The included villages were Kaing-taw, Gyee-pin, Khule, Khan-bud, Zee-pin-kone, Nyaung-pin-pu, Taung Kaing, Toe-pin-kone, Myauk YwaThit, Ywa-thit-kalay and Thila. Only South Nanda Village and North Nanda Village were found in *Letwé Lamaing*. Aungpinle Village, Htun-tone Village, Let-thit Village, Thame-kone Village and Myo-tin Village were included in *Letyar Lamaing*.<sup>3</sup> According to the survey of Kyaukse nine districts, the villages in which the *Lamaing*, lived could be known. They were Let-hlaing Village, Kate Village, Ywa-gaung-myauk Village, Kamauk Village and È-pya Village.<sup>4</sup> As those villages were situated in the fertilized areas, it was believed that most of the *Lamaing* group would live there. However, they were not as much as the other groups.

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. V (1788-1806), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, pp.145-146 (Henceforth: *ROB*, V, 1986)

<sup>2</sup> Toe Hla, 1993, 181

<sup>3</sup> U Maung Maung Tin, *Shwe-nan-thone Waw-ha-ra Abhidan* (Dictionary of the Terms applied in the royal palace) Vol.I, Yangon, Thathanaryay Usi Htana, Buddha Thathana Aphwe Press, 1975, p.81 (Henceforth: Maung Maung Tin, 1975)

<sup>4</sup> Dr Toe Hla, *Shei Myanmar-min-toh Ti-sauk-khe-thaw Se-myaung-mya* (Canals and dams during the reign of Myanmar Kings), Part.I, *Ledwin Kokhayaing Kyaukse Thamaing*, Yangon, Thin Sarpay, 2015, p.214 (Henceforth: Toe Hla, 2015)

Some of *Lamaing sittans* were found. They were Shwe-nan-yoe *Lamaing sittan* Mahadan Taik, Pè Daung Village, Badon Kyae-si-par Village<sup>1</sup>, Shwe-nan-yoe *Lamaing Pupa Village sittan*<sup>2</sup>, surveys of Shwe-nan-yoe *Lamaing Salin and Kya-pin*<sup>3</sup>, Shwe-nan-yoe *Lamaing group – 5 districts* (Myaung-hla, Myinkhontaing, Panan, Mekkhaya and Myinzaing was that part of the Kokhayaing) *sittans*<sup>4</sup>, Shwe-nan-yoe *Lamaing Myan-aung Myo sittan*.<sup>5</sup> From those *sittans*, it can be known the name of the chief who governed *Lamaing*, the list of *Lamaing* household and population of *Lamaing*. In some of *sittans* it was found that the lands which *Lamaing* had cultivated were indicated. According to Shwe-nan-yoe *Lamaing asu Pupa Village sittan*, the chief of *Lamaing* was Nga Khwai. It was observed that there were 197 *Lamaing* households and the total population of *Lamaing* group was 586 persons.<sup>6</sup> The total proportion of lands which *Lamaing* had cultivated was 45 proportions. It was indicated that a proportion of paddy land is equal to 3 *pè 2 seik* of paddy land.<sup>7</sup> There might have differences from one place to another.

It was known that *Lamaing* area from Mahadan Taik Pè Daung Village was administered under the chief of Pupa Village *Lamaing*. Besides those two villages, it was observed that *Lamaing* groups in Thamataw Village and Kywae Si Kan Village were also under the chief of Pupa Village *Lamaing*. It was observed that there were 54 *Lamaing* households and the total *Lamaing* population was 163 persons in Pè Daung Village.<sup>8</sup> Again in Badon Kyaesipar Village, 139 *Lamaing* households and the total *Lamaing* population 462 persons were included. Shwe-nan-yoe *Lamaing* groups were found in Salin Township.<sup>9</sup> Salin Region is located on the west bank of Irrawaddy River and it is replete with Mone Creek, Man Creek, small creeks and canals. Therefore Salin Town is natural because of having Shwe-nan-yoe *Lamaing* lands. It was known that 41 *Lamaing* households and 462 persons<sup>10</sup> of total *Lamaing* population were included in Salin town with 217 *pè 3 seik* of the *Lamaing*'s cultivated lands.<sup>11</sup> In Kyapin Region which was close to Salin Town, there were 6 *Lamaing* households with 29 persons of *Lamaing* population. Although there were only 11 *pè* of *Lamaing* royal land to be carried out, there was a particular

<sup>1</sup> Shehaung Sarpay Thutaythi Ta-U, *Sittan of Shwe-nan-yoe Lamaing*, Mahadan Taik Pè Daung Village, Badon Kyae-si-par Village” *Shehaung Hmat-sa Padeitha Sar-twe*, Vol .27, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, no date, p.5 (Henceforth: Thutaythi, Vol.27, nd)

<sup>2</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Pupa Village Sittan*”, *Shehaung Hmat- Sa Padeitha Sar-twe* Vol. 26, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.13 (Henceforth: Thutaythi, Vol.26, nd)

<sup>3</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Salin and Kya-pin Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe* Vol .25, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.25, nd)

<sup>4</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing group-5 districts Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe* Vol .13, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.13, nd)

<sup>5</sup> Shehaung Sarpay Thutaythi Ta-U, “Shwe-nan-yoe *Lamaing Myan-aung Myo Sittan*”, *Shehaung Hmat-sa Padeitha Sar-twe*, Vol .25, Myanmar mhu Beikman Sarpay Bank, Yangon, Baho photo copying and press, nd, p.1 (Henceforth: Thutaythi, Vol.25, nd)

<sup>6</sup> Thutaythi, Vol.26, nd, 30

<sup>7</sup> Thutaythi, Vol.26, nd, 13

<sup>8</sup> Thutaythi, Vol.27, nd, 5

<sup>9</sup> Thutaythi, Vol.27, nd, 24

<sup>10</sup> Thutaythi, Vol.25, nd, 7

<sup>11</sup> Thutaythi, Vol.25, nd, 1

chief of *Lamaing* and the name of *Lamaing* chief was Nga Si Pin.<sup>1</sup> It can be noted that as mentioned above, there was no particular *Lamaing* chief in Pe Daung Village and Badon Kyaesipar Village. According to *sittan* of Shwe-nan-yoe *Lamaing* Myan-aung Myo, we can observe that there were 59 *Lamaing* households, 269 persons of *Lamaing* population and 13 proportions of *Lamaing* proportions of paddy lands.<sup>2</sup> *Lamaing* group from Myan-aung Myo was administered by Awun Nga Pan Htwe. According to *sittan* of Kyaukse 5 districts, the names of *Lamaing* chief and Awun can be known as the following. *Lamaing* Chief of Sai-ma-lan Village – Nga Toke, O-le-swei Village – Nga Ngon, Sar-kone Village – Nga Shwe Lone, Sar-taung-nge Village – Nga-wet, Nyaung Pin Hla Village – Nga Lwan Aung, Inn Young Village – Nga Myat Kyaw Thar, Ohn District – Nga U, Baw Village – Nga Kalar and Myaung-sone Village Awun – Nga Tun.<sup>3</sup>

Although *Lamaing* chief was appointed in each *Lamaing* Village, sometimes a *Lamaing* chief was appointed in four or five *Lamaing* villages. *Lamaing* chief and Awun were the junior officers who administered their respective groups.<sup>4</sup> It was indicated due to the collected evidences. According to the survey, *Lamaing* chief and Awun were the administrative officers who had to inherit due to their descents. There was *Lamaing Wun* above them. *Lamaing Wun* was administered who was directly appointed by the King. *Lamaing* workers were administered by *Lamaing Wun*. *Lamaing Wun* was an officer who instructed the cultivators to do the lands in *Ayardaw* belonged to the king and who had to send the products of land to the king.<sup>5</sup> He was also the important officer in the royal harrowing.<sup>6</sup> *Lamaing Wun* had to harvest the royal paddy from Mingalar Land, the *Letwè Lamaing* and the *Letyar Lamaing* without hesitating and had to send to the big granaries which fitted with a hundred thousand baskets of the paddy in the northern wall of the royal palace<sup>7</sup>.

The list of the names who served as the officer of cultivator of Royal Land in the reign of King Badon will be presented as found in the documents. In a royal order issued on June 28, 1784, it was stated as the following,

Min Gyi Min Gaung Kyaw, Ashe Win Hmu-Officer of East Palace Guards, is appointed La Maing Wun Officer of Royal Lands, in place of Nay Myo Maha Thin Gyan.<sup>8</sup>

It could be continued as the following,

19<sup>th</sup> September, 1806 – *Lamaing Wun* Min Kyaw Shwe Taung<sup>9</sup>

27<sup>th</sup> October, 1806 – *Lamaing Wun* Nanda Kyaw Htin<sup>1</sup>

<sup>1</sup> Thutaythi, Vol.27, nd,7

<sup>2</sup> Thutaythi, Vol.24, nd,24

<sup>3</sup> Thutaythi, Vol.13, nd,15,19,21,23,24,26,27,28

<sup>4</sup> Thein Hlaing, 2002, 218-219

<sup>5</sup> Thein Hlaing, 2002,160

<sup>6</sup> Dr Kyaw Win (History Professor), *Nyaungyan Mintha ei Nauk-sone-nay-yet-mya hnit A- char Sar-tan-myar* (The last days of King Nyaung Yan and other papers), Yangon, Yarpay, 2015, p.13 (Henceforth: Kyaw Win, 2015)

<sup>7</sup> Maung Maung Tin, 1975, 81

<sup>8</sup> *The Royal Orders of Burma, A.D. 1598-1885, Part. IV (1782-1787)*, Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986,p.356 (Henceforth: *ROB*,IV,1986)

<sup>9</sup> *ROB*,V,1986,981

7<sup>th</sup> June, 1801 – Aung Pinle *Lamaing Wun* Thiri Zeya<sup>2</sup>

It can be observed that *Lamaing Wun* would be punished if he committed the crime. On September 29, 1787, an order was issued as follows:

Put shackles to the feet of La Maing Wun – Officer of Royal Lands, and Taung Bet Taik Wun – Officer of South Division.<sup>3</sup>

It was not included which kind of crime was committed. It can be known according to the royal order that the members of group who had fled were also given punishment like the concerned administrators were given in penalty. In a royal order issued on 7<sup>th</sup> May, 1806, it was found as follows:

Nga Yaing, one of the Royal Land Cultivator, had fled from Aung Pinle where he is supposed to live; execute him.<sup>4</sup>

Here will be presented that the whole of *Lamaing* group members had fled as a member of group fled individually. It can be found in a royal order issued on July 8, 1801, as follows:

Aung Pinle *Lamaing* Tha-Cultivators of Aung Pinle Royal Lands, shall be set free; there are a total of 7,892 including adults and children of both sexes and leaving aside 200 selected persons, give two baskets of paddy from Royal Stores as a ration for two months to each of 7,692 persons.

Thiri Zayya, *Lamaing Wun*-Officer of Royal Lands, reported that twenty men led by Nga No, husband of a midwife, who had been mentioned in 1789 as Pe Daung *Lamaing*-Cultivators of Royal Lands in Pe Daung, had had absconded their duties and even though they had been restored to their former work after having given them to live in Let Thit of Aung Pinle, they fled from that place; round up all of them and hand them over to *Lamaing Wun*-Officer of Royal Lands; if it were true that the above mentioned people had fled from Aung Pinle, *Lamaing Wun*-Officer of Royal Lands, shall execute them.

Aung Pinle *Lamaing Wun*, reported that there were more than 200 men who were deserters from the armed forces and using them in the fields as cultivators, some managed to run away by taking the Yegyi track and they are now in Taung Gan; Town Headmen concerned shall get these men arrested and send them to Aung Pinle *Lamaing Wun*.<sup>5</sup>

According to that royal order mentioned above, it was to arrest about 20 people from Pè Daung Village *Lamaing* group who ran away without working and to send to Aungpinle *Lamaing Wun*, and to execute them if they fled away again.

*Lamaing* group members had to obey the instruction of the *Lamaing Wun*, and according to *Yaza-mat-tan-gyan*, they had to do ploughing, sowing, cultivating and harvesting. In the order

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<sup>1</sup> ROB,V,1986,1015

<sup>2</sup> ROB,V,1986, 696,741

<sup>3</sup> ROB,IV,1986,610

<sup>4</sup> ROB, V, 1986,872

<sup>5</sup> ROB, V, 1986,166-167



issued with regard to the date of harrowing and sowing the seed in the *Lamaing* lands, it can be found as follows:

*Lamaing* lands in Aung Pinle, Singu, Sun Ye, Maing Pan and Taung Bet (Taik) South Division shall start cultivation to instruction given in the Rajamatan and use the king's own calendar in fixing the date to plough.<sup>1</sup>

In this instruction, it can be seen that King Badon practiced as *Yaza-mat-tan-gyan*. The meaning of the royal order was that it was useless when the seeds were sowed in the time of flooding. Therefore, the cultivation had to be done only in the time as instructed according to the royal order.

The *Lamaing* group members had to herd up the cattle that the king belonged to. Then, they had to serve in the service in the royal palace for cart-loading when they were summoned. In the reign of King Badon, the *Lamaing* group members who had to go to the royal palace and done the service like that was given two baskets of paddy per one month as a salary.

Among the groups, *Lamaing* group was the productive force. Only if *Lamaing* group improved, the king's finance would increase. Therefore, most of the war prisoners were fulfilled in the *Lamaing* group.<sup>2</sup> It was said that *Lamaing* group was comprised of the lowest class people. Therefore, it can be assumed that the criminals were put into *Lamaing* group which was the lowest class as the punishment. On the other hand, since some people fled from *Lamaing* group it can be assumed that the people from *Lamaing* group had to work toughly and poorly although it was assumed they were lucky as they had worked in the king's royal lands. Therefore, by including the cads into *Lamaing* group as punishment, it seemed to intend to have the good sense of working well and to see how the other people had to work hard. Some of the scholars commented that the social condition of *Lamaing* group members was good, compared with the other groups.

That was because the land they had worked were fertilized and irrigated cultivation and just 13% of the products was to pay as tax and so their economic condition was increased moderately during the time of peace with no war. Paying the tax was different from one place to another. According to the surveys, it was indicated that 25 baskets per one proportion of land had been sent to the royal granary in Pupa Village. The other taxes to be paid were that each royal officer who administered *Lamaing* Village was paid to use one proportion of land as a right respectively. Again, if 100 baskets were sent to the granary, 10 baskets would have to be paid to *Lamaing Wun*.<sup>3</sup> Similarity, in In-yaung Village, O-lè-swè Village, Sin-oo Village, Ohn District, Myaung-sone Village, Sar-taung-nge Village, Sai-ma-lan Village, Bauk Village, Nyaung-hla Village and Sar-kone Village, Salin Town and Kyapin Town which were located in 5 Kyaukse Districts, 25 basket per a proportion of land were sent to the royal granary.

In Myanmar, the places of *Lamaing* farms belonged to the kings that were mostly found were Kyaukse, Minbu Six Districts and Taung-pyone Districts. These places are fertile and the rice was produced mostly. According to the evidences found, here will present how much

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. VI (1807-1810), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, p.235 (Henceforth: *ROB*, VI, 1987)

<sup>2</sup> Toe Hla, 1993, 182

<sup>3</sup> Thutaythi, Vol.26, nd, 13

*Lamaing* land was existed in Salin Town. Around Salin Region, among the total acres of irrigated cultivation 43,720 *pé*, it was observed that there were 14730 acres of *Lamaing* lands and 2455 land cultivators.<sup>1</sup>

*Lamaing* royal lands and the yield of paddy in Kyaukse Region will be presented. Talaing-kyaw irrigated *Lamaing* land was over 132 acres and the total yield of paddy was 1412 baskets. Although the amount of *Lamaing* cultivators was not known, there were 9 villages the *Lamaing* cultivators had lived due to the evidences. In the same way, it was observed that Talaing-Thankè irrigated royal *Lamaing* land was 380 *pè* 2 *seik* and the yield was 587 and a half baskets.

It is observed that there were 229 *pè* 3 *seik* of Maung-ma-taw irrigated cultivated *Lamaing* lands, 4252 baskets of paddy yield, 10 villages in which *Lamaing* cultivators lived, 102 *pè* 3 *seik* of Thayetcho irrigated cultivated *Lamaing* lands which produce 2275 baskets of paddy yield, total 6 villages in which *Lamaing* cultivators lived, 388 *pè* and 1 *seik* of Ohn District irrigated cultivation which yields 8312 *tins* and 2 *seik* and 18 villages in which *Lamaing* cultivators had lived. Moreover, there were also other *Lamaing* lands which were not irrigated cultivated lands and the total *Lamaing* lands were 1329 *pè* 2 *seik* and it was observed that the total yield of paddy was 26851 *tin* and 3 *seik*.<sup>2</sup> Therefore, in calculating the average yield of paddy per one *pè* of land, only over 20 baskets of paddy yield could be calculated.

It could be known according to the royal order that concerning *Lamaing* lands, they had to be carried out within the regarded areas. In the royal order issued on December 1, 1787, it was indicated as

La Maing Le Daw –Royal Lands, in Tet Thit, Pan Daung area, bounded by the Irrawaddy in the east, Nyaung Gine stream in the south, Kyauk Sayit Kon in the west and Tha Bauk stream in the north, shall be managed by La Maing Wun – Officer of Royal Lands, and La Maing Sayay Clerk of Royal Lands, and cultivated by La Maing Asu Tha- members of Royal Land Cultivators.<sup>3</sup>

No group had right to do *Lamaing* lands except *Lamaing* group. The royal order issued on 8<sup>th</sup> August, 1787 showed as the following,

Even though they had had the opportunity before ,men of horse groups shall not work in the royal land of Lay Khayaing (or Nga Khayaing); the land are classified *Lamaing* – Royal Land, and only *Lamaing* Asu Tha – Men of the Royal Land Cultivators, shall work on them.

Either Manipuri or Burmese Royal Land Cultivators shall never be conscripted into the fighting forces; they shall work only in the economic interest of the King.<sup>4</sup>

As mentioned in the above royal order, only *Lamaing* cultivators would have to do the works concerned with the king's farms and lands. If the armed servants were needed as the military

<sup>1</sup> Dr Toe Hla, *Shei Myanmar-min-toh Ti-sauk-khe-thaw Se-myaung-mya* (Canals and dams during the reign of Myanmar Kings ),Part. II, Salin (Minbu), Six districts dam and canal history, Yangon, Sein Yaung So, 2016,p.83(Henceforth: Toe Hla, 2016)

<sup>2</sup> Toe Hla, 2015,401

<sup>3</sup> *ROB*, IV, 1986,667

<sup>4</sup> *ROB*, IV, 1986,562



occurred, there was order not to apply the *Lamaing* cultivators as the armed ones. It can be assumed that the order was issued not to have the lack of farm services.

It can be known according to the above royal order that the paddy produced in *Lamaing* lands had to be sent to *Masoyein*, *Mataungta* and *Khant-taing-ya* granaries through *Kyi Wun*-officer of granaries. In the royal order issued on 4<sup>th</sup> May, 1837, it was indicated as follows:

Kyi Wun-officer of granaries is like the head of family among the kings. Not only the granaries of Pyigyí, Masoyein, Mataungta, Khant-taing-ya but also all the granaries from the towns and villages all over the country had to send Royal Share and Royal Tax through land and water routes. The paddy from Shwe-nan-yoe *Lamaing* Lands and various royal lands had to be sent as water tax.<sup>1</sup>

It can be known from the royal order that sometimes some of *Lamaing* group members were given to Chief Queen to do in her lands. The royal order issued on 13<sup>th</sup> January, 1788 indicated as follows:

Chief Queen has been given some *Lamaing* Asu Tha-members of Royal Land Cultivators; Mibaya Wun- Queen's Ministers, shall take charge of the paddy received from these Royal Land Cultivators.<sup>2</sup>

The paddy cultivated by *Lamaing Asu-tha* was sent to the concerned granary, supervised by Queen's minister. It was not necessary for the *Lamaing Wun* to take responsibility.

In the reign of Myanmar kings, people were classified according to their concerned occupations such as elephant group, horse group, armed group, shield group, round shield group, *Lamaing* group. Therefore, they had not moved from one group to another one. However, it was found that some of the group had moved to another one.

It was said that *Lamaing* group was lower than the other groups. If someone from the other group was married to a man or a woman from *Lamaing* group, he or she had to be added to *Lamaing* group. Whoever with high position had to be included into *Lamaing* group. It was observed that if someone was married to one from *Lamaing* group without knowing he or she was from *Lamaing* group, he was allowed to leave *Lamaing* group only when he could give the amount of cash balanced with the weight of buffalo's head.<sup>3</sup>

Although *Lamaing* group was lower than the other groups, it was also found in the *Lamaing sittan* that the men and women from *Lamaing* group were married to the ones from the other groups. Noticeably, the groups who were mostly married to girls or boys from *Lamaing* group were horse group such as Natshin Myin group, Pyinsi Myin group, Shan Myin group, Nauk Myin group corps, Myintheywa group, Koku Myin group, Nanoo Myin group and Yebaw Myin group. Again, it was known that the other groups who got married to *Lamaing-thu* were Kaungton shield group, Pyinya armed group, *Asaung-ni-thar*.<sup>4</sup> Even though there was a royal

<sup>1</sup> *The Royal Orders of Burma, A.D. 1598-1885*, Part. VIII (1819-1853), Edited, compiled, translated and with long preface by Dr. Than Tun, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1988, p.649 (Henceforth: *ROB*, VIII, 1988)

<sup>2</sup> *ROB*. V, 1986, 5

<sup>3</sup> Mya Kaytu, *Nan-dha-le Hmat-tan-mya* (Records of Etiquettes of the Palace), Yangon, Duwun Sarpay, 2010, pp. 125- 126 (Henceforth: Mya Kaytu, 2010)

<sup>4</sup> Toe Hla, 2015, 247-259

order not to mix one group to another, it was not followed. At the time to do the paddy cultivation, the farmers were motivated to do more cultivation, the auspicious royal ceremony of ploughing was held and all of the *Lamaing* had to attend at the feast of new crop held by the king himself. Those who were sick were forgiven. *Lamaing* had forgotten their tragedy situation in the special occasion mentioned above.<sup>1</sup> When the king made the auspicious royal ceremony of ploughing, *Lamaing Ledawthu* (female paddy trans-planter) prepared to be the most beautiful and danced near the solo drum (short drum). It can be observed that the Chief Queen who realized the poor incident of *Lamaing Ledawthu* and their happy life in any situation, had summoned the *Lamaing* minister and awarded a cloth of blouse and a shawl to each *Lamaing Letawthu*.<sup>2</sup>

### Conclusion

*Lamaing* group members who had to work in the king's royal lands can be found in the areas which the king's royal lands were located. As *Lamaing* group had to work in the royal lands cultivation which provided the king's finance, the kings tried to increase the *Lamaing* strength and extended by adding the war prisoners and the persons who was in penalty into *Lamaing* group. Moreover, the kings undertook not to decrease the *Lamaing* palace group members. Even though such order that not to mix *Lamaing* group with another one was issued, the *Lamaing* group was married to the other groups. It can also be studied that if the *Lamaing* group committed the crime, not only *Lamaing* group members but also the chiefs who administered the *Lamaing* group were punished.

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## ANALYTICAL STUDY ON THE NATURE OF SOCIETY AND THE LOCAL OIL REFINERY IN YENANCHANG REGION (1948-1962)

Htar Thet Thet Oo<sup>\*</sup>

### Abstract

This paper attempts to examine the nature of Society and local Oil Refinery that began after the independence especially in Yenanchang based on the facts collected. The aim of this paper is to know the type of local oil refinery, the conditions of oil wells, oil production and the nature of *Twinyo -Twinza* who's lived in Yenanchang. In order to do this research, an examination is focused on primary sources, secondary evidences, and records and noted on oilfield areas. This research work takes two methods: the method of comparing the data mentioned in the local documents; and the method of exposing the contents of primary sources. This attempt results in the establishment of a clear vision concerned with the prominent of town as well as in oil production and flourishing religion at that time. Based on the information obtained from this paper, I am going to expose the historical document of the town, Yenanchang that has possessed the ample historic images of oil wells and the structure of religious.

**Keywords:** oil refinery, oil wells, *Twinyoe-Twinza*, Yenanchang

### Introduction

Oil or petroleum was one of the important mineral products of Myanmar. It is learnt that the extraction of petroleum in Yenanchang area was begun in the reign of King Tannet (AD.876-904) of Bagan. However, there was a difference of opinion as to why petroleum was found in Yenanchang area.

Yenanchang is situated on the east bank of the Ayeyawady River and a part of central basin of Myanmar. It lies between 20° and 22° North latitude, and 94° 50' and 95° 10' East longitude. Yenanchang Township is bounded on the west by Pwintphyu and Salin Townships, on the south by Magway Township, on the east by Natmauk Township and on the north by Chauk and Kyaukpadaung Townships.

The total area of Yenanchang Township is 388.95 square miles or 248931 acres, which is 2.25% of the total area of Magway Region.

### Material and Methods

The data required for this paper is mainly collected from the families' of *Twinyoe -Twinza*, interviews with local oil refinery owners and workers and copying from National Archive files and records. This paper is essentially based on comparing the data mentioned method and the method of exposing the content of local documents and primary sources are mainly used.

### Findings

The study of this paper shows that the type of oil production especially refining by local people, the conditions of workers and social status and custom of *Twinyoe-Twinza* are distinguished in character. Regarding with the oil refinery, it is also found that the modern technique have not

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been used and number of oil refinery were usually owned by *Twinyoe-Twinza* after independence.

## Discussion

### The Role of Twinyoes -Twinzas

In the reign of King Anawrahta (1044-1077), the King ordered the people living in four divisions of land<sup>1</sup> to submit an official list of their family members. A group of thirty-eight is composed of twenty-four Twinyoes and fourteen Twinzas.

Twinyoe means a person who is recognized by the King for the production of Earth-Oil. Twinyoes have the traditional right of possession of oil-production and they are administrators in this area of oil.

Twinza means a person who is administered by Twinyoe. Twinzas became Twinzayoes (the hereditary owners of the oil wells) when they succeeded the right of possession of oil-production.

Twinthugyi means a Chief who manages the cases happened among the Twinzayoes. He was also known as Twingyi-Min. Twenty-four Twinyoes who compose of Twelve Twinthugyis, seven junior Twinthugyis, and five descendants.<sup>2</sup>

The Office of Myothugyi Min and the Office of Twingyi-Min in Yenantha's town administration; that Twinyoe-Twinza have not been the subjects under Myothugyi-Min and they have been administered and managed by Twinthugyi Nemyothamantaraja; and that Twinyoe-Twinza were the persons enjoying such privileges at those times.

According to a Sittan (Revenue Inquest) made by King Badon (1782-1819), it is found that YenanchaungTwingyi-Min U Kauk Ra with the title of Nemyothamantaraja, son MaungLok, Myothugyi-Min U Phyaw with the title of Ne-myo-min-kyaw-thiri-tha-man-ta-sithu, son Maung Lay, son Maung Ray, and Twinyoe-Twinza families<sup>3</sup> were collected into a list of Thirithinga-Taik of the King. In 1784, Shwe-Taik (Royal Treasury) continued to recognize the same list and if Twinyoe-Twinza faced with the hereditary cases, the King instructed the administrators to execute the cases in accordance with the official list contained in Shwe-Taik.

Society of Twinzayoe is composed of the eighteen man-hereditary families and the six woman-hereditary families, totaling twenty-four hereditary families. As their privileges, they have the rights to produce the earth-oil in the lands of Twingone and Baymae.<sup>4</sup> During the reign of King Mindon (1852-1878) of the Konbaung period, oil production was carried out more systematically. King Mindon married as queen with Hman Nan Apyodaw Daw Khin who was the daughter of Yenangyung Myowun by granting Kyee Myin Taik to her as fief with the title

<sup>1</sup> Yenanchaung has been divided into four divisions: TaungKhamauk in the east; PyargyiTaung in the west; YaukthwarTaung in the south; and Kyaukmasin in the north.

<sup>2</sup> Kyaw Soe, U *Twinyoe-Twinza Thamaing*, (History of Twinyoe-Twinza), M.A. Thesis, Department of History, University of Yangon, 1987.

<sup>3</sup> Sixty-four families of Twinyoe-Twinza (Twinyoe = twenty-four and Twinza = forty)

<sup>4</sup> Yin YinHtun, "Twinyoe "

“Thu Thiri Pava”. 120 Tawdwin (Royal oil wells) and 44 mortgaged oil wells possessed by grandparents of Kyee Myin Queen were confiscated by King Mindon.<sup>1</sup>

Twinyoe-Twinza community exists till the present day. The tradition of Twinyoe Twinza community had for a long time and maintained the rights and their privileges. This practice finally causes to appear the practice of trading the Twinyoe Twinza right. Nevertheless, even in the trading of Twinyoe Twinza right, it could not be sold the right to a person, outside of Twinyoe Twinza community.

### The List Royal Oil wells

စဉ်	အမည်	နေရာ	အရေအတွက်	အတောင်ရေ	စုစုပေါင်း အထွက်
၁	ရွှေပြည်ခိုလ်မင်းကြပ်စု	တွင်းကုန်း	၁၀	၁၃၇၀	၆၁၀
၂	မြို့သူကြီးမင်းကြပ်စု	၂	၁၀	၁၂၂	၆၃၄
၃	မအေးသာကြပ်စု	၂	၅	၆၆၈	၅၅
၄	ကိုအိန္ဒာကြပ်စု	၂	၁၀	၁၂၀၂	၁၁၆
၅	မြို့သူကြီးကလေးကြပ်စု	၂	၂	၃၁၀	၂၄
၆	ကိုသာကကြပ်စု	၂	၂	၃၃၀	၁၃၄
၇	အစီရင်-ကိုချစ်ဘိုကြပ်စု	၂	၁၃	၁၅၃၂	၃၇၉
၈	မြို့ဟောင်းကိုမျှင်ကြပ်စု	ဘေးမဲ့	၇	၇၃၃	၂၆၅
၉	ယခိုင်ရာလေးတောင်း	၂	-	-	-
၁၀	ဗိုလ်တော်ကြပ်စု	-	-	-	-
၁၁	ကြေးမြင်သူကြီးကြပ်စု	-	-	-	-
၁၂	ကိုကျော်တင်ကြပ်စု	-	-	-	-
၁၃	ကိုအောင်မင်းကြပ်စု	-	-	-	-
၁၄	ကျောက်ရဲမြို့သူကြီး(ကိုအောင်မင်းယူ၍ကြပ်)	-	-	-	-
၁၅	ကိုပေါလေးကြပ်စု	-	-	-	-
၁၆	ကိုဆပ်သေဆုံး၍ (ကိုပေါလေးယူ၍ကြပ်)	-	-	-	-
		၆၁	၇၃၆၇	၂၂၂၆	

၁၂၄၇ ခု။ နတ်တော်လဆန်း- ၁ ရက်နေ့၊ ရေနံချောင်းမြို့ ရှိတွင်းများကို - မောင်ရှာပံက - အရေးပိုင်ဝန်ရှင်တော်မင်းကြီး-ကာနယ်စလေးဒင်ထံ တင်ပြသည့် တွင်းတော်စာရင်း

စဉ်	အမည်	ပထမ တွင်းတော်သော တွင်းများ				ဒုတိယတွင်းတော်သော တွင်းများ			
		နေရာ	အရေအတွက်	အတောင်ရေ	စုစုပေါင်း အထွက်	နေရာ	အရေအတွက်	အတောင်ရေ	စုစုပေါင်း အထွက်
၁	ရွှေပြည်ခိုလ်မင်းကြပ်စု	တွင်းကုန်း	၁၀	၁၃၇၀	၆၁၀	ဘေးမဲ့	၁	၁၁၃	၉၀
၂	မြို့သူကြီးမင်းကြပ်စု	၂	၁၀	၁၂၂	၆၃၄	၂	-	-	-
၃	မအေးသာကြပ်စု	၂	၅	၆၆၈	၅၅	၂	၁	၁၁၄	၁၃၀
၄	ကိုအိန္ဒာကြပ်စု	၂	၁၀	၁၂၀၂	၁၁၆	၂	-	-	-
၅	မြို့သူကြီးကလေးကြပ်စု	၂	၂	၃၁၀	၂၄	၂	၅	၄၀၉	-
၆	ကိုသာကကြပ်စု	၂	၂	၃၃၀	၁၃၄	၂	၄	၃၉၃	၂၇
၇	အစီရင်-ကိုချစ်ဘိုကြပ်စု	၂	၁၃	၁၅၃၂	၃၇၉	၂	၄	၃၆၂	၁၅၁
၈	မြို့ဟောင်းကိုမျှင်ကြပ်စု	ဘေးမဲ့	၇	၇၃၃	၂၆၅	၂	၁၀	၁၀၀၂	၂၅၅
၉	ယခိုင်ရာလေးတောင်း	၂	-	-	-	၂	-	-	-
၁၀	ဗိုလ်တော်ကြပ်စု	-	-	-	-	၂	၆	၄၂၆	-
၁၁	ကြေးမြင်သူကြီးကြပ်စု	-	-	-	-	၂	၄	၃၇၅	၆၇
၁၂	ကိုကျော်တင်ကြပ်စု	-	-	-	-	၂	၅	၄၉၁	၂၇၂
၁၃	ကိုအောင်မင်းကြပ်စု	-	-	-	-	၂	၅	၄၉၉	၁၂၀
၁၄	ကျောက်ရဲမြို့သူကြီး(ကိုအောင်မင်းယူ၍ကြပ်)	-	-	-	-	၂	၅	၅၂၅	၆၈
၁၅	ကိုပေါလေးကြပ်စု	-	-	-	-	၂	၅	၄၆၂	၁၀၂
၁၆	ကိုဆပ်သေဆုံး၍ (ကိုပေါလေးယူ၍ကြပ်)	-	-	-	-	၂	၄	၃၉၉	၆၃၇
		၆၁	၇၃၆၇	၂၂၂၆		၅၉	၅၅၇၀	၁၉၁၉	

“ဒေါ်ကြန့်စာစာရင်း-သမိုင်းသုတေသနဦးစီးဌာန”

<sup>1</sup> Thein Kyaw, *Myay-siShwe-yi*, p. 17

Table-I

“ဦးလှတင် (တွင်းစားရိုး) ၏ မှတ်တမ်း” အရ ဖြတ်သည့်အုပ်ချုပ်ရေးလက်အောက်

စစ်တမ်းစာရင်းတွင် ဖော်ပြသည့်တွင်းစားရိုး (၂၄) ဦး

နံပါတ်စဉ်	အမည်	အဘ အမည်	တွင်းရိုး/တွင်းစားရိုး	ဆက်ခံသူ
၁	ဦးဘ	ဦးရွှေရိုး(ခင်းကြီး)	တွင်းရိုး	ဦးဘခင် ၊ ဦးကိုကိုကြီး
၂	ဦးချမ်းရစ်	ဦးဘိုးတင်	တွင်းရိုး	ဦးသန့်စင် ၊ ဦးဆိုင်
၃	ဦးချစ်ဘို	ဦးဘိုးတင်	တွင်းစားရိုး	ဦးလှတင်
၄	ဦးအောင်မြတ်	ဦးဘို	တွင်းရိုး	ဦးကြွေပေါ် ၊ ဦးတင်ကြီး
၅	ဦးလှကြီးကြီး	ဦးရွှေသီး	တွင်းရိုး	ဦးကျော်ခင် ၊ ဦးဘဦး
၆	ဦးလှကြီးကလေး	ဦးဘွား	တွင်းရိုး	ဆရာအုံး ၊ မောင်မြသန်း
၇	ဦးဘိုးမောင်	ဦးသာခွန်း	တွင်းစားရိုး	ဦးမေသန်း ၊ ကိုတိုင်းလှ
၈	ဦးပုန့်	ဦးကြီးပုံ	တွင်းစားရိုး	ဦးအောင်ကြီး ၊ ဦးမေ ၊ ဦးကျွန်း
၉	ဦးအောင်ကြီး	ဦးဘကြီး	တွင်းစားရိုး	ဦးသန်းတန် ၊ ဦးကဲစ
၁၀	ဦးဘိုနီ	ဦးကျော်ခင်(ကင်)	တွင်းရိုး	ဦးခင်မောင်
၁၁	ဦးရိုးဆက်	ဦးမောင်မောင်ကလေး	တွင်းစားရိုး	ဦးခင်မောင် (အိုဘို)
၁၂	ဦးသာကတိုး	ဦးကဲကြီး	တွင်းရိုး	ဦးကဲသာ (ပခမ်းငယ်)
၁၃	ဦးဘိုးမွေ	ဦးမင်းခင်	တွင်းရိုး	ကိုပု
၁၄	ဦးမောင်မောင်ဘ	လေးမြို့ဝန်	အချင်းဖြစ်ရိုး	ဦးမောင်မောင်ဘ ၊ ခင်ခင်ထား
၁၅	ဦးဌေးစင်	ဦးအောင်မင်း	တွင်းရိုး	
၁၆	ဦးလှပိန့်	ဦးရွှေလှ	တွင်းရိုး	ဦးလွန်းဖြေ ၊ ကိုလှမေ
၁၇	ဦးထွန်းဦး	ဦးကြီးစံ	တွင်းရိုး	ကိုဘတူ
၁၈	ဦးသာစင်	ဦးကျော်စံ	တွင်းရိုး	ဦးရွှေခင် ၊ ဦးမောင်ခ
၁၉	ဒေါ်အင်	ဒေါ်ပုလေး	တွင်းရိုး	ဒေါ်ကျမ်းတော ၊ ဒေါ်မြရင်
၂၀	ဒေါ်ကွန်ချာ	ဒေါ်မြ	တွင်းရိုး	ဒေါ်စောမြင့် ၊ ဒေါ်ဖွားရီ
၂၁	ဒေါ်ရွှေမြ	ဒေါ်မိကြီး	တွင်းရိုး	ဒေါ်ဒေါ်မြ ၊ ဒေါ်သန့်ထူး
၂၂	ဒေါ်လှရာ	ဒေါ်ဦးစံ	တွင်းရိုး	အရာဘီဘီ ၊ ဇာတမာဘီဘီ
၂၃	ဒေါ်ခင်(ကျေးမြင်းမိဖုရား)	ဒေါ်အို(ညီမ)	တွင်းရိုး	ဒေါ်ခင်အိုကြီး ၊ ဒေါ်ခင်မကြီး
၂၄	ဒေါ်အောင်မြ	ဒေါ်ရွှေသီ	တွင်းရိုး	ဒေါ်တို့ ၊ ဒေါ်မိကြီး

Source: U KhinMaung Collection (Twinzayoe)

### The Type of Succession in Twinzyoes- Twinzas

By the formal succession of inheritance, in the man-hereditary family, the eldest son has the right to succeed the inheritance, and in the woman-hereditary family, the eldest daughter has the right to succeed the inheritance. Myanmar Kings do not use to interfere in the oil-production of Twinzayoe. Yenanchaung's Twinzayoe became wealthy through the oil-production as their main occupation. They married with each other among the persons who have blood connections (the cousins), with the intention of preventing the mixture with the other people. Thus, Twinzayoe became a prominent society separate from the other societies.<sup>1</sup>

### The Contributions of Twinzyoes – Twinzas in Administration

In the reign of King Tharyawady (1837-1846), Yenanchaung Twinzayoe U So served as Clerk of Bye-Taik (Royal Privy Council), Clerk of Hluttaw (Royal Council of Ministers) and Thandawsint (Announcer of Royal Edicts). In the reign of King Bagan (1846-1853), U So continued to serve as Minister of Riverine Regions, Minister for Nine Districts and Yamaethin Commander (Colonel). In the time of King Mindon (1853-1878), U So had been recognized as Minister of Riverine Regions, Minister for Nine Districts and Yamaethin Commander (Colonel), and he was enjoyed the position of Yenanchaung Myoza (Minister) with the title of Thadomingyi Maha Minhlaminkhaungkyaw.<sup>2</sup>

<sup>1</sup> Yin Yin Htun, "Twinzyoe"

<sup>2</sup> Maung So was born by Twinzayoe U Inn and Daw Ei (the listed members of Shwe-Taik in the reign of King Badon) in 1803. [Mawpi Hsaya Thein Gyi, *Shei-phyit Sardan; (Paper on Past Events)*, Yangon, Aye Aye Press, 1968, p. 178] (Hereafter cited as Mawpi Hsaya Thein Gyi, *Paper*.)

U So could serve as a dependable and trusted minister for Mindon. Giving the reason of flourishing the oil-works, Mindon took Ma MaKhin (KhinKhin)<sup>1</sup> (Court Maid), daughter of U So and placed her at the position of small queen (Kyeemyin-Taik Princess) with the title of Thuthiripaba. Mindon gave U So the position of Commander-Minister which is the position given to the most dependable and trusted person for the King.<sup>2</sup>Continuously, in the time of King Thibaw (1878-1885), the last Myanmar King, U So was capable of serving as the position of YenanchaungMyoza, Wungyi (Minister).<sup>3</sup>

### The Donations of Oil- wells for Religion

With the expansion of oil production, it is supposed that there emerged many workers and economic conditions also developed. The oil production industry became more thriving due to the introduction of machine drilling wells and more works could be done and it brought about the increase of oil productive rate.

Twinyoe-Twinzar who were mainly concerned with the work of oil production and how they had tried to increase oil production will be described. A donation deed is found which stated the donation of one hand-digging oil well which was still producing oil (Gram no. 1958) by Female donor of pagoda, Twinzar Daw Shin from Yenangyaung, Myoma North Ward to Sasana Hita Satupiccaya Yoma Daily Food Offering Association and Sasana Hita Dhamma Noggaha Recitation Association. The date donated was the 4<sup>th</sup> Waxing day of Tazaungmone, 1289 M.E. (28 October 1927).

The donation was made by signing on the contract deed which was worth of 50 Indian Rupees. The donor made merit in dedication to be free from vicious circle and to attain Nirvana. The oil well was valued at 5000 kyats and donated in dedication to the propagation and prosperity of Buddha Sasana, and for the provision of *Pyit-si-lay-par*<sup>4</sup> (Four things that the Buddha has permitted monks to accept as offerings) to the Sangha. The benefits of the oil well were donated generously to two associations. U YoePe, Chairmen of Sasana Hita Satu Pinccaya Yoema Food Offereing Association and U Lu Gyi who was the chairman of Sasana Hita Dhamma Noggaha Association accepted the donation. By seeing the contract deed, it can be known the generosity of donor, and her attempt for the prosperity and propagation of Buddha Sasana.

<sup>1</sup> U So has two wives: Ma Thila and Ma Cho. KhinKhin is born by Ma Cho.

<sup>2</sup> As a Commander-Minister, U So has to organize the servants of various platoons in the regions of the State including the regions of Shan state.

- Ma Kyan, " Mindon Min eiHmu-gyi Mat-gyiMyar" ("King Mindon's Great Ministers", *Thamaing-shar-bon-dawKhayihnit A-char SardanMyar (In Search of Historical Events and Other Papers)*, Yangon, Nanthazin Press, 2002, p. 54

<sup>3</sup> It is learnt that in the time of King Thibaw, U So was displaced from the position of Minister. When the King reappointed him, he refused to accept the position for his old age.

<sup>4</sup> Monastery, robe, food and medicine



## The Donation Contracts by Twinzayoe



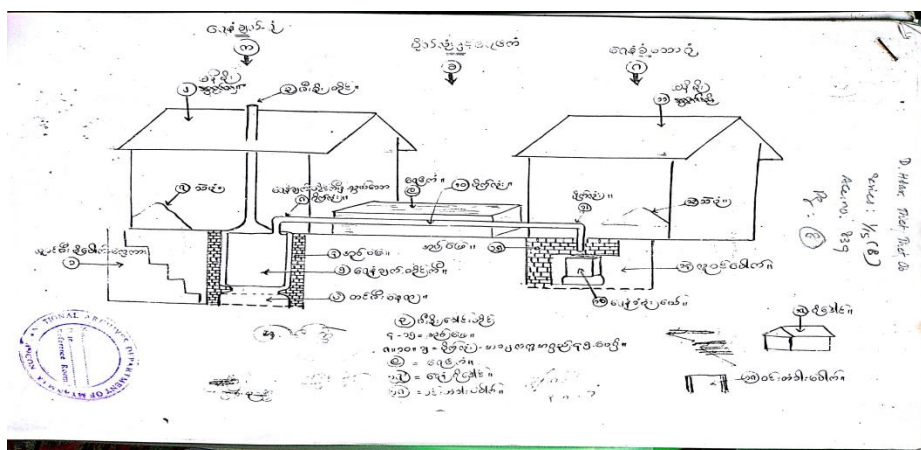
Source: U Khin Maung Collection (Twinzayoe)

## The Plans of Local Oil Refinery

Refining petroleum became an important business after Myanmar regained independence. In 1949, B.O.C relocated to Chauk from Yenanchaung. Therefore, unemployment rate in Yenanchaung rose. Some of those who were unemployed worked in the petroleum refineries to earn their living. There were 142 small petroleum refineries owned by Myanmar in Yenanchaung.

The natives in Yenanchaung who had the know-how repaired the wells which were destroyed when the British retreated from Myanmar and produced petroleum. They refined crude oil to produce petrol and kerosene. They legally engaged in petroleum production individually or by forming companies or cooperatives.

## Type of Local Oil Refinery



Source: National Archive File

To ensure that the refineries would last long, they combined their labor and skill and property and formed the Bamah Petroleum Production and Refining **Asiayone** (BPPRA). Some of the Twinyoes and Twinzas sold the petroleum produced from their wells to the BPPRA, while others established their own small refineries to refine the crude oil they produced.<sup>1</sup>

Under the Petroleum Refinery Law of 1949, small refineries were allowed to refine up to 1,000 gallon per day. The refineries of Myanmar nationals produced petrol, colorless kerosene and yellow kerosene.<sup>2</sup>

The localities in which small refineries owned by Myanmar nationals stood were Hpaungkadaw, Twingone, Bogone, Myenikhin, Yabyin, Zibinkan, Beme and Sadaing.<sup>3</sup>

### **The laws of Oil Refinery**

After the government of Myanmar and the petroleum companies signed agreements to form joint ventures to produce petroleum, another law concerning petroleum refineries was passed. This law was mainly meant for small petroleum refineries owned by Myanmar nationals. The President of Myanmar passed this law pursuant to sections 4 and 5 of the Petroleum Act of 1954.<sup>4</sup> This law runs:(1).These rules are to be called the Petroleum(Small Petroleum Refineries Owned by Nationals) Rules of 1954.(2).These rules must be applicable to the small petroleum refineries owned by Myanmar nationals in the Union of Myanmar.

For the purpose of these rules(a) “Small petroleum refineries owned by nationals” means those which could not refine more than 1,000 gallons of crude oil within 24 hours.(b) “Petrol” means the petrol, the specific gravity of which not exceeding 0.7500 at 60°F and the flashing point of which is under 76°F.(c) “Kerosene” means kerosene, the specific gravity of which is between 0.7500 and 0.8200 at 60°F.

For the license to run a small refinery owned by a national, an application giving the following facts must be submitted to the Director of Petroleum Industry, through the *hka-yaingwun* (deputy commissioner) concerned:(a) A detailed drawings of parts of the refinery and location map of the refinery(b) Names of the applicant and his father and the address of the applicant(c) The number of gallons of crude oil the refinery could refine in 24 hours

The Director of Petroleum Industry or his deputy must check the entries in the form and, with his recommendations, send it to the chief inspecting officer of explosive materials. This officer, after examining the drawing of the refinery which is attached to the form, must give his consent and send the form to the Director of Petroleum Industry for issuing a license.

The Director of Petroleum Industry must issue the license in the following manner. The back of the license must show the rules.

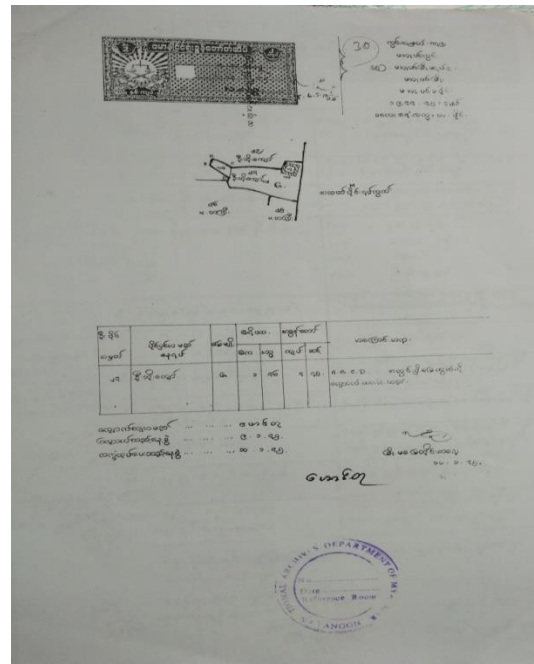
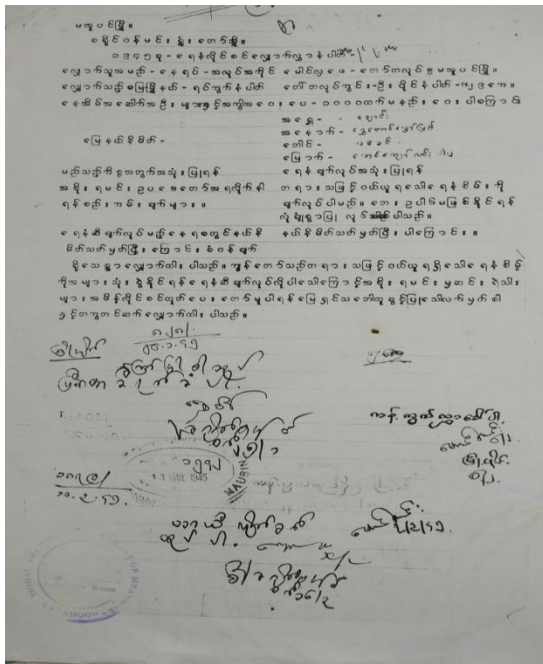
<sup>1</sup> Yenanchaungmyo Taingyin BamaYenangyethpokalemya Ei Ache-aneTinpyagyet Hnint Akyanpegyetmya (Small petroleum refineries owned by Myanmar nationals in Yenanchaung town: report and recommendations), Yenanchaung, 1962, Tms., pp. 1-2

<sup>2</sup> Yenanchaung Yenamyethamaing Sadan (A History of Yenanchaung Oilfield), Tms., 1982, p. 21

<sup>3</sup> More information on the small refineries owned by Myanmar Nationals in Yenanchaung Field, Yenanchaung, Tms., 30 June 1962, pp. 1-2

<sup>4</sup> Maung Yenan, 1958, 22-3

## The Laws of Oil Refinery



Source: National Archive Files

## The Works of Oilfield Rehabilitations Boards

To supervise the small refineries owned by Myanmar nationals, the Ministry of Mines formed the Management of Refinery Development Committee (M.R.D.C.) as a branch of the Burma Oil-Fields Rehabilitation Board.

B.O.C's abandonment of Yenanchaung oilfield brought about the emergence of Petroleum Production Cooperative Societies, petroleum refineries and *let-twins* owned by Myanmar nationals. There were benefits and drawbacks of Myanmar national are engagement in petroleum production.

As regards the benefits :(1) Myanmar nationals' petroleum production developed; (2) Myanmar nationals acquired technical know-how concerning petroleum production; (3) petroleum could be bought easily at reasonable prices; and (4) the problems of employment were solved.

The drawbacks were: (1) that petroleum could be extracted only in the *let-twins* and the wells BOC had formerly worked as no new wells could be bored, (2) that most of the wells were shallow wells, and (3) that the quality of petroleum was low.<sup>1</sup>

With regard to the refineries, too, as they did not have all the necessary equipment like the refineries ran by foreign firms and as they could not refine crude oil systematically, the small refineries owned by Myanmar nationals could not produce high-quality petrol, but could only produce kerosene and oil dregs.

The formation of joint ventures led to the replacement small refineries with a large one in Chauk. This refinery was inaugurated on 6 January 1954 by Prime Minister U Nu. This refinery

<sup>1</sup> Thein Kyaw, 1959, 252

could run 125,000 gallons of crude oil per day. A small factory which could manufacture about 800 tons of paraffin wax per month was attached to it.

The target was that the petroleum refinery at Chauk would produce enough petroleum products for Upper Myanmar or 50% of petrol, 90% of kerosene and 50% of other oils needed for the whole country.<sup>1</sup> To implement its plan for setting up a joint venture, the government of Myanmar also constructed a refinery which could refine 15,000 gallons of crude oil per day in Thanlyin.

Although the government of Myanmar increased the production and refining of petroleum, the output of petroleum products was insufficient for domestic consumption.<sup>2</sup>

It is learnt that when the parliament met in 1957, the average daily income of a Myanmar national was only 60 pyas. The population of the country at that time was only about 18 million, and the people had to rely on petrol and kerosene for earning their livelihood and for transportation. Each person seemingly had to spend one-third of his/her income for buying petroleum and petroleum products.<sup>3</sup> This can be regarded as one of the causes of Myanmar's poverty.

### **The Establishments of Petroleum Companies in Yenanchaung**

To solve the problems of poverty and employment in the country, the government formed two petroleum company, named the *United Twinyoe* Petroleum Company Ltd and the *Bamah San-gyein* Petroleum Company Ltd., in Yenanchaung. It was set up under Union of Myanmar Company Act No. 13 of 1958. The head-office of the company when it was registered must be in Yenanchaung. The objectives of establishing this company were: to buy oil wells and equipments used for producing petroleum and to buy petroleum products including kerosene and petrol, and to promote petroleum production by entering into long-term contracts.<sup>4</sup> (See: Appendix-I)

It was also stated that some responsibility would be given to the company's shareholders. The capital for the company was estimated at Ks. 5 million; and there would be five thousand shares, each worth Ks. 1,000. An investor could increase or decrease his investment in the company. The shares which were bought for short-term investments could be split into lower-priced shares. The company first offered 15% (or Ks. 750, 00 worth) of shares for public sale, and began its business activities. The power of the company was as defined by the law passed by the Union of Myanmar.

The rules of the *Bamah San-gyein* Petroleum Company Ltd. included those for (1) share-capital, (2) Lien on shares, (3) forfeiture and surrender of shares (4) transfer & transmission, (5) Alteration of capital, (6) borrowing powers, (7) general meetings, (8) proceeding at general meeting, (9) votes of members, (10) the powers and duties of the directors, (11) proceeding of directors, (12) managing director and secretary, (13) company's seal, (14) dividends and reserve, (15) accounts, (16) auditing, (17) notices, (18) secrecy, (19) winding up, and (20) protection and indemnity.

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<sup>1</sup> Thein Kyaw, 1959, 119

<sup>2</sup> Thein Kyaw, 1959, 244

<sup>3</sup> Maung Yanan, 1958, 16

<sup>4</sup> *Bama Sangyein Yanan Konpani Limitet Ei Athinhpwe Hmattan Hnint Thinhpwe Simyin* (Memorandum of Association and Articles of Association of Burma Standard Oil Company Limited Yenanchaung), Yangon, Aung Meikset Press, 1959, p. 5

There were 41 shareholders in the *Bama San-gyein* Petroleum Company Ltd. They included *twinzas*, refinery owners and merchants. All the shareholders were Myanmar nationals and they lived in the wards (*Twingon, Myenigin, Sontaik, Shwekyangon, IBP, Myoma (North), TwingyiMinzu, etc.*) near the company.

The total number of their shares was 1622 and their value was Ks. 1622000. The company began its operations by using 30% of its stock. The directors of the *Bama San-gyein* Petroleum Company Ltd. were U Ba Saw (*twinsa* and refinery owner), U Tun Kyaing (refinery owner), U Tin (*twinsa*), U Ba Hmi (*twinsa* and refinery owner) and U Ba Kyi (*twinsa*), and the numbers of shares they held varied between 155 and 5. The financial situation of workers employed in petroleum production, the methods of producing petroleum and the laws concerning petroleum production enacted in those days can be studied.

The amount of petroleum produced in Myanmar rose from 11,251,000 gallons in 1948 to 147,552,000 gallons in 1961 (a year before the petroleum industry was nationalized). It can therefore be said that production rate increased.<sup>1</sup> However, petroleum industry did not improve soon after Myanmar regained independence because of insurgencies. When the government of Myanmar and BOC set up a joint venture to produce petroleum, the Myanmar government only got one-third of the profits. Although B.O.C. made a profit of Ks. 44060000 in 1956, the government's share was only Ks. 1468666.67. However, it is learnt that the revenues from petroleum taxation, excise and income taxes added up to more than Ks. 200 lakhs.<sup>2</sup>

### Conclusion

On the brief story of Yenanchaung, it is realized that the Town has existed in Central Myanmar since the Bagan period; the Town has been producing earth-oil essential for creating the fuel.

As the result of examination on the three Sources: U YoeBe's Record; the collection of the families of Twinyoes -Twinzas, Yenanchaung had been a historic Town which had flourished since the Bagan period; and that Twinyoe-Twinza Society took the leading role in establishing the economic and social functions of the Town.

Finding the new information's from this work, it is recognized that the story of a historic town can be traced and studied by taking from the primary sources of local records; personal interviews with refinery owners and workers; that from the National Archive Files and records are capable of contributing to history of the town and the town's dwellers.

It is clearly understood that Yenanchaung's historical events developed with the main actions of Twinyoe-Twinza Society of the Town. In addition, the donation of oil wells for the development of religion existed in the Town were donated by the lineages of Twinyoe-Twinza Society who have been the men of religious inclination and generosity, and have an ardent desire in the work of contributing to the strength of Theravada Buddhism.

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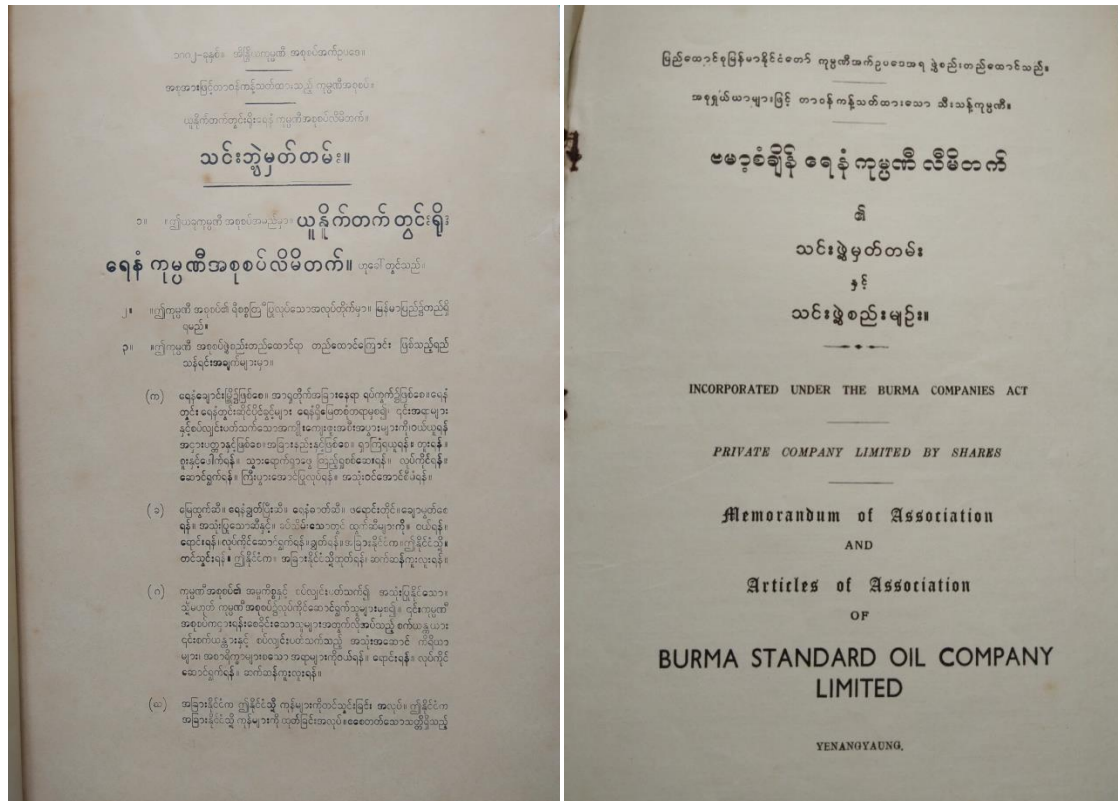
<sup>1</sup> Myanma Yenana, 1978, 141

<sup>2</sup> Thein Kyaw, 1959, 261



## Appendix-I

### Petroleum Companies in Yenanchaung



Source: HtarTherThet Collection

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- Interview with Daw Kyi Lwin, Age 82, Refinery owner, 4 August 2006 (Myenikhin quarter, Yenanchaung)
- Interview with Daw Sein Phot, Age 84, Refinery owner, 5 August 2006(Twingone quarter, Yenanchaung)
- Interview with Daw Sein Sein, Age 65, Refinery workers, 25 August 2006( Zeepinkhan quarter, Yenanchaung)
- Interview with U Aung Khin , Age 64, Refinery workers, 25 August 2006(Twingone quarter, Yenanchaung)



## URBANIZATION IN LOWER MYANMAR (1852 – 1941); AN OVERVIEW

Thaung Win Naing\*

### Abstract

The population of Lower Myanmar was estimated at 1.43 million in 1852. Its population rose from 2,747,148 in 1872 to 8,917,733 in 1941. The main basis of urbanization in Lower Myanmar is the statistical records given in the Census Reports of Burma from 1872. The decennial census reports are available from 1872 to 1931 and a few figures from the 1941 census report relating to population of some large towns. The proportion of urban population to total population declined from 1881 to 1921. The urban population has been increased during 1921 to 1931 than previous time. Urbanization in Myanmar has been influenced by a number of basic economic factors. The pull of agricultural expansion dominated in the influence of urban development and the rate of urbanization actually declined. This paper outlines the demographic patterns and social structure of colonial Myanmar society in Lower Myanmar. In addition the decennial census of Myanmar undertaken by the British will be analyzed and interpreted.

**Keywords:** Demography, Census, Urbanization, Religion, Races, Lower Myanmar.

### Introduction

The urbanization process has been associated with other important economic and social transformations. Cities are important spatial framework that derives development and poverty reduction in both urban and rural areas. Urbanization is the continuous process of transformation from being of rural to urban character, and the continuous changes within the urban area itself as it grows by natural increase and by migration from other areas. Urbanization in Lower Myanmar is somehow different not only from the Western countries but also from the Southeast Asia countries. The census towns of Myanmar also included all municipalities and cantonments regardless of whether their population fell short of 5000 or not. In the absence of any precision in the definition of census towns, the term urbanization has a limited meaning in Myanmar. This study will discuss the socio-economic pyramid that was taken place during the colonial period. This paper outlines the demographic patterns and social structure of colonial Myanmar society as delineated by the dominant explanatory models of colonial Myanmar history.

### Research Question

To analyze why the importance of urbanization in the socio-economic development.

### Literature Reviews

Regarding the population figures, some historians have attempted a detailed examination of Myanmar population records. Michael Adas' important work of economic and social history, *The Burma Delta* is primarily a study of the development of rice industry in the delta area of Myanmar. Although this entails an examination of internal and international migration and some use of population statistics, it is not focused on the changes of population. J. Russell Andrus' *Burmese Economic Life* and J. F. Furnivall's *Colonial Policy and Practice* contain some facts on historical demography. R. M. Sundrum, whose paper, *Population Statistics of Burma* contains important historical references. *Disease and Demography in Colonial Burma* written by Judith.

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L. Richell emphasizes the demographic changes in Myanmar between 1891 and 1941. Maung Maung Lwin's *Burmese Urbanization; An Overview* and San Win's *Towards a New Urbanization Policy in Burma* studied the whole Myanmar urbanization. However, these publications did not emphasize the population figures and urbanization for Lower Myanmar.

### **Aim and Objective**

The purpose of this paper is to examine the social structure and social changes in Lower Myanmar during the colonial period.

### **Data and Method**

Based on the Census Reports and the Census Tables, this paper will be highlighted. An analytical method and interpretation method will be used.

### **Structure of the Paper**

The population of Lower Myanmar was estimated at 1.43 million, when the British occupied it in 1852 and the average density was only 19 person per-square mile. When the Maritime Provinces were amalgamated into British-Burma in 1862, the population rose to 2.201 million and the density was 27 per-square mile. The population of Lower Myanmar rose from 2,747,148 in 1872 to 8,917,733 in 1941, an increase of 224.61 percent per-year. The Lower Myanmar population therefore increased trebled during the 70 years period between 1872 and 1941. This growth of population during the pre-war period was mainly because of increase in natural growth, increasing efficiency of enumeration and the influx of non-indigenous races, mostly Indians.

With regard to the population returns, two features deserve special notice namely; the preponderance of agriculture in economic life of Lower Myanmar and the predominance of foreigners, particularly Indians in the urban life of Lower Myanmar. The local government adopted two main criteria in considering what constituted the census town in Myanmar. In general, all the settlements with 5000 inhabitants and above were treated as towns. But census towns of Myanmar also included all municipalities and cantonments regardless of whether their population fell short of 5,000 or not. It is therefore a matter of accident whether a community ranging from 4 to 6 thousand inhabitants was treated as a towns and a village.<sup>1</sup> In the absence of any precision in the definition of census towns, the term urbanization has a limited meaning in Myanmar. Based on these conditions, attempts will be made to present the historical and contemporary facts concerning urbanization in Lower Myanmar and to pose the problems raised by this phenomenon.

The main basis of urbanization in Lower Myanmar is the statistical records given in the Census Reports of Burma from 1872. The decennial census reports are available from 1872 to 1931 and a few figures from the 1941 census report relating to population of some large towns. The pre-war census included all settlements which had a population of 5000 and over. The growth of urban population in Lower Myanmar can be summarized as follows in the table. Table

<sup>1</sup> (a) *The Census of British-Burma, 1881*, Rangoon, government press, 1881, p. 28, ( Hereafter cited as *Census of British-Burma, 1881*)

(b) C.C. Lowis, *Census of India, 1901, Volume XII, Burma, part I, Report*, Rangoon, government printing, 1902, p. 14

(c) C.Morgan Webb, M.A, I.C.S, *Census of India, 1911, Volume IX, Burma, part I, Report*, Rangoon, government printing, 1912, p.16.

(1) illustrates urban population of Lower Myanmar and the changes in the percentage of urban to total population during the period between 1872 and 1931.

**Table 1 Urban population in Lower Myanmar (1871-1931)<sup>1</sup>**

Census Year	Lower Myanmar population	No. of towns	Urban population	Percentage of total population	Percentage increase
1872	2,747,148	20	357,648	13.00	-
1881	3,736,771	20	425,775	11.40	19.05
1891	4,658,627	25	540,672	11.6	26.99
1901	5,580,158	30	606,779	10.87	12.23
1911	6,932,830	43	775,261	11.18	27.78
1921	7,047,706	47	790,680	11.22	1.99
1931	7,967,855	54	1,045,341	13.12	32.21
1941	8,917,733	-	-	-	-

In the above table, urban population is taken as the population of cities each with population over 5,000. The table shows that number of towns increased from 20 to 54 and number of urban population increased from 358 thousands to 1045 thousand during 1872 to 1931. In this table, the proportion of town dwellers to total population was 13 percent in 1872 and 11.4 percent in 1881. In the later censuses, in spite of the increase in number and population of census towns, the growth of urban population failed to keep pace with that of the total population, so that the proportion of urban to total population fell from 13 percent to 11.22 percent during 1872 and 1921. These decades coincided with the peak period of extension of acreage under paddy cultivation in Lower Myanmar.<sup>2</sup> It can be explained by the fact that economic condition in Lower Myanmar pulled people away from towns towards the colonization of fertile lands. M. Shein gave explanation to this point as follow;

These two decades (1891-1911) coincided with the peak period of extension of acreage under paddy in Lower Myanmar and the most plausible explanation of the phenomenon is that economic condition pulled Burmans away from towns towards the colonization of fertile swamps.<sup>3</sup>

At the census of 1881, the urban population has increased in numbers but bears a less proportion to the dwellers in the country than in 1872. During the decade 1872-1881, many persons who have their houses in the towns are away trading or are employed in agricultural

<sup>1</sup> (a) *Census of 1891, Imperial series, Volume IX, Burma Report, Volume I*, Rangoon, government printing, 1892, p. 21 (Hereafter cited as *Census of 1891, Burma Report*)

(b) *Census of India, 1901, Volume XII, Burma, part II, Imperial tables, table III*, Rangoon, government printing, 1902, table III, (Hereafter cited as *Census of India, 1901, Burma, part II, tables*)

(c) *Census of India, 1911, Volume IX, Burma, part II, tables*, Rangoon, government printing, 1912, table III, (Hereafter cited as *Census of India, 1911, Burma, part II, tables*)

(d) *Census of India 1921, Volume X. Burma, part II, tables*, Rangoon, government printing, 1923, table III (Hereafter cited as *Census of India, 1921, Burma, part II, tables*)

(e) *Census of India 1931, Volume XI, Burma, part II, tables*, Rangoon, government printing, 1933, table III (Hereafter cited as *Census of India, 1931, Burma, part II, tables*)

<sup>2</sup> J.S Furnivall, *An introduction to the political Economy of Burma*, Rangoon, Cambridge university press, 1957, p. 5

<sup>3</sup> Maung Shein, *Burma's transport and foreign trade, 1885-1914*, Rangoon, Department of Economics, 1964, p. 17. (Hereafter cited as M.Shein, *Burma's transport*)

pursuits elsewhere at the time of census taken. A great part of the growth of urban population in this decade is due to immigration.<sup>1</sup> As regards the decade 1911-1921, the urban population in Lower Myanmar increased from 775, 261 in 1911 to 790,680 in 1921. But the percentage increase fell to 1.99 compared with the other decades. During the decade, 1921-1931, the urban population in Lower Myanmar increased to 1,045,341. It can be assumed that there has been some movement from the rural area to the towns during this decade. Regarding the causes of city growth, it can be pointed out that it may refer to the demographic question of whether the urban expansion is due to migration or to natural increase.

Over 75 percent of the urban population in Lower Myanmar lived in large towns of over 10,000 inhabitants, whereas the small towns, about double the number of large towns, absorbed the remaining urban population.<sup>2</sup> Many of the census towns were merely collecting and marketing centers for the agricultural produce of the surrounding places and also centers for distributing imported goods to the countryside. Thus, Census towns ranged from the large export and industrial centers on the one hand, to the purely agricultural or rural community on the other.<sup>3</sup> Table (2) shows the population of the largest cities whose population exceeded 5,000 from 1872 to 1931 and increased at each enumeration.

**Table 2 Fifteen Largest Cities in Lower Myanmar<sup>4</sup>**

Name of town	1872		1881		1891		1901		1911		1921		1931	
	Population	Rank	Population	Rank	Population	Rank	Population	Rank	Population	Rank	Population	Rank	Population	Rank
Yangon	98,745	1	134,176	1	180,324	1	234,881	1	293,316	1	341,962	1	400,415	1
Mawlamyine	46,472	2	53,107	2	55,785	2	58,446	2	57,582	2	61,301	2	65,506	2
Sittwe	19,230	5	33,989	3	37,938	3	35,680	3	37,893	3	36,569	4	38,094	4
Pyay	31,157	3	28,813	4	30,022	5	27,375	5	26,911	5	26,067	5	28,295	7
Patheingyi	20,688	4	28,147	5	30,177	4	31,864	4	37,081	4	42,563	3	45,662	3
Toungoo	10,732	9	17,199	6	19,232	8	16,146	8	18,546	8	19,332	8	23,223	8
Hinthada	15,307	6	16,724	7	19,762	7	24,756	6	25,052	7	23,651	7	28,542	6
Dawei	14,469	7	13,372	8	15,099	9	22,371	7	25,074	6	27,480	6	29,018	5
Nyaungdon	9,680	11	12,673	9	20,235	6	12,779	11	12,500	12	9,883	13	9,925	13
Shwedaung	12,654	8	12,373	10	12,424	10	10,787	13	9,021	14	9,108	14	8,408	15
Myeik	9,737	10	8,633	11	10,137	13	11,987	12	14,889	10	17,297	10	20,405	10
Paungde	5,630	13	6,727	12	10,233	12	11,105	14	12,104	13	14,154	12	13,479	12
Bago	4,416	14	5,891	14	10,762	11	14,132	10	17,104	9	18,769	9	21,712	9
Myanaung	5,636	12	5,416	15	5,489	15	6,351	15	8,331	15	7,793	15	9,072	14
Thaon			6,388	13	9,683	14	14,342	9	14,392	11	15,091	11	16,851	11

In this table the fifteen leading cities in 1931 are shown, together with their population and rank in previous censuses. It can be seen that there was considerable shifting up and down the scale. Yangon and Mawlamyine have always been the first and second places. Sittwe, Pyay and Patheingyi have changed places several times. Seventy years before in 1872, the largest cities had only 305 thousand inhabitants or 11.09 percent of the Lower Myanmar population. In 1931, the largest cities had a combined population of over 759 thousand or 9.52 percent of the total population in Lower Myanmar.

<sup>1</sup> *Census of British-Burma, 1881*, p. 29.

<sup>2</sup> *Census of India, 1901, 1911, 1921, 1931, Burma, part II, tables, table, III*  
*Census of 1891, Burma Report*, p. 21

<sup>3</sup> M. Shein, *Burma's transport*, p. 17

<sup>4</sup> *Census of 1891, Burma Report*, p. 22  
*Census of India, 1901, 1911, 1921, 1931, Burma, Part II, tables, table III*

Among the largest cities of Lower Myanmar, Yangon played an important role as a primate city throughout the history of Myanmar urbanization. Besides, administrative, commercial, banking and other socio-economic activities were concentrated in Yangon and it accelerated the rapid growth of population. Table (3) shows the population distribution between Yangon and all the other towns.

**Table 3 Population Distribution between Yangon and Other towns (In Thousands)<sup>1</sup>**

Census Years	Yangon	All towns	Percent
1872	98	357	27.45
1881	134	425	31.53
1891	180	540	33.33
1901	234	606	38.61
1911	293	775	37.8
1921	341	790	43.16
1931	400	1,045	38.28

It can be seen in the table that population of Yangon in 1872 was only 98 thousand and it increased more than four times in 1931. From around 1872, Yangon's population share became a little more than one third of the total population of all towns until 1891 and nearly half of the total urban population from 1901 to 1931. In addition, table (4) represents the dominating feature of Yangon as a primate city when compared with the secondary towns. Sittwe, Mawlamyine and Patheingyi were considered as secondary towns and among them Mawlamyine was the second largest town in Lower Myanmar.

**Table 4 Population distribution between Yangon and secondary towns<sup>2</sup>**

Census Years	Yangon	Average in secondary towns	Ratio
1872	98,745	28,796	3.42
1881	134,176	38,414	3.49
1891	180,324	41,300	4.37
1901	234,881	41,996	5.59
1911	293,316	44,185	6.64
1921	341,962	46,881	7.31
1931	400,415	49,754	8.05

It can be seen in the above table that the size of Yangon population was nearly four times that of the average size of secondary towns and it increased 6 times in 1901 to 8 times in 1931. Yangon population was also many times larger than the secondary towns and played an important role for the British-Burma in the colonial period.

One interesting aspect of pre-war urban scene in Lower Myanmar was the predominant character of non-indigenous races. Although no analysis of the urban population by races was made until 1931 in the census series, religious and racial differences coincided so closely that

<sup>1</sup> *Census of India, 1901, 1911, 1921, 1931, Burma, part II, tables, table IV*

<sup>2</sup> *Census of India, 1901, 1911, 1921, 1931, Burma, part II, tables, , table IV*

non-Buddhist urban inhabitants may be regarded as foreigners. Table (5) shows the religious distribution of population by census towns.<sup>1</sup>

**Table 5 Religious distribution of population by Census towns**

Religion	1901%		1911%		1921%		1931%	
	Actual	Percent	Actual	Percent	Actual	Percent	Actual	Percent
Buddhist	386,356	63.67	414,180	53.42	457,691	57.89	542,335	51.88
Animist	10,900	1.8	18,195	2.35	16,684	2.11	22,584	2.16
Hindu	138,102	22.76	179,600	23.16	111,601	14.11	353,598	33.83
Mohamedan	88859	14.64	113,474	14.64	130,247	16.47	146,495	14.01
Christian	25,137	4.14	35,930	4.63	41,110	5.2	55,536	5.31
Other	1,838	0.3	3,545	0.46	15,47	61.96	19,224	1.84

In the above table the relative share of Buddhist in total urban population decreased from 63.67% in 1901 to 51.88% in 1931, while other non-indigenous races such as Indians (Hindu and Mohamedan combined) increased from 37.4% to 47.84% during the 1901 to 1931 period. This decreasing share of Buddhist in urban areas is the main factor of downward situation in pre-war period urbanization. The dominating feature of non-Indigenous races in the urban population was more pronounced in the case of sea-port and industrial towns. Yangon, Mawlamyine, Sittwe and Patheingyi were considered as large port cities and Insein and Thanlyin were included in the industrial towns. Table (6) shows the religious distribution of population by type of towns in 1931.

**Table 6 Religious distribution of population by Type of towns (1931)<sup>2</sup>**

Religion	Six industrial and sea-port towns		Remaining 46 towns	
	Number	Percent	Number	Percent
Buddhist	218,493	37.4	323,842	58.3
Animist	9,586	1.6	12,998	2.3
Hindu	191,287	32.8	162,311	29.2
Mohamedan	106,014	17.2	40,481	7.3
Christian	40,473	6.9	150,63	2.7
Other	18,016	3.1	1,208	0.2
Total	583,869	100	555,903	100

The above table shows that the share of Buddhists in six industrial and seaport towns was only 37.4% and it was quite lower than the proportion of Indians (Hindu and Mohamedan combined). But, in the remaining 46 towns the largest portion was occupied by Buddhists. This situation means that the urban scene of strategic towns in Lower Myanmar was completely dominated by non-indigenous races. This supports the point that the Indians dominated urban occupations and commercial and industrial life of Lower Myanmar. According to J.s. Furnivall, quoting from early administrative reports, "Already in 1861, the towns police were chiefly

<sup>1</sup> *Census of India, 1901, 1911, 1921, 1931, Burma, part II, tables, table V*

<sup>2</sup> *Census of India, 1931, Burma, part II, tables, table V*

Indians. And a large number of natives of Indians are permanently settled in the sea-port and large villages<sup>1</sup>.

In the 1921 and 1931 censuses, the population was classified by race so that the foreign races could be identified directly. Before that, the population was classified only by religion, because that classification was considered the more significant one for Indian proper and applied to Myanmar also as Myanmar was part of the Indian Empire. The indigenous population is identified with the religious groups, Buddhists and Animists up to 1931.<sup>2</sup> Recognizing the importance of religion, the census authorities have included religious affiliation on the schedule of every census. Table (7) gives the absolute figures for each religion from 1872 to 1931. From a numerical point of view the only important religion in Lower Myanmar is Buddhism. The number of Buddhists increased from 2,447,831 in 1872 to 6,350,603 in 1931, an increase of 159.44 percent per year.

**Table 7 Population by Religion in Lower Myanmar (1872-1931)<sup>3</sup>**

Religion	1872	1881	1891	1901	1911	1921	1931
Buddhist	2,447,831	3,251,584	4,043,506	4,817,774	5,166,967	5,640,293	6,350,603
Animist	110,514	143,581	149,021	158,552	178,893	182,917	192,059
Hindu	36,658	88,177	142,522	245,984	329,870	399,670	450,698
Mohamedan	99,846	168,881	210,649	287,187	351,589	387,957	493,007
Christianity	52,299	84,219	111,982	133,619	180,953	188,745	258,479
Other	-	329	947	2,557	4,140	17,565	17,565

Table (8) gives the percent of the population in each religion from 1872 to 1931. It is derived from table (7) which gives the absolute figures.

**Table 8 Percent of total population in each Religion (1872-1931)**

Religion	1872	1881	1891	1901	1911	1921	1931
Buddhist	89.1	87.01	86.80	85.34	83.17	82.74	81.78
Animist	4.02	3.84	3.20	2.81	2.88	2.68	2.47
Hindu	1.33	2.36	3.06	4.36	5.31	5.86	5.80
Mohamedan	3.63	4.52	4.52	5.09	5.66	5.70	6.35
Christianity	1.90	2.25	2.40	2.37	2.91	2.77	3.33
Other	-	0.01	0.02	0.05	0.07	0.26	0.27

It can be noted in the above table that there has been a continuous decline in the proportion of Buddhists since 1872 and corresponding increase in the proportion of Hindus,

<sup>1</sup> J.S Furnivall, *Colonial Policy and practice, A comparative study of Burma and Netherlands India*, (London, Cambridge University press 1957)

<sup>2</sup> Sundrum, R.M., "Population Statistics of Burma", *Economic Research Project, Statistical Paper, No.3, December, 1957*, University of Rangoon, p. 22

<sup>3</sup> (a) Census of British Burma, 1881, p. 40.

(b) *Census of India, 1891, Imperial Table, Imperial Series, Volume x, Burma, Part II, tables*, (Rangoon, government printing, 1892) table VI

(c) *Census of India, 1901, 1911, 1921, 1931, Burma, part II, tables, Table VI*

Muslims and Christians. The decline in the proportion of Buddhists is not, of course, a decline in absolute numbers but merely indicates a slower rate of increase than the Hindus, Muslims and Christians. The large increase for Hindus and Muslims are mainly due to immigration. In the case of Muslims, inter-marriage of Indian Muslims with female indigenous races is also partly responsible for the increase of their proportion. The steady increase in the proportion of Christians from 1.9 percent in 1872 to 3.3 percent in 1931 is due to the conversions from other religions.<sup>1</sup>

In 1931, there were 54 towns and cities in Lower Myanmar for which data on occupations were obtainable. These towns were mostly places with more than 10,000 inhabitants. Only 7 towns had more than 25,000 and over in 1931. They had over 600 thousand people or 60.8% of the total urban population of Lower Myanmar. At the 1931 census, the population was divided into earner, working dependents and non-working dependents. Based on this classification, the occupational structure of the cities in Lower Myanmar can be examined. Table (9) indicates the general distribution of workers by occupation.

**Table 9 Distribution of Workers by Occupation (1931)<sup>2</sup>**

Occupation	Worker (earners & working dependents)	Percent share
All Occupations	3,390,602	-
CLASS A- Production of Raw Materials.	2,324,379	68.6
Sub-class I. Exploitation of Animals and Vegetation	2,317,698	68.4
Sub-class II. Exploitation of Minerals	6,681	0.2
CLASS B- Preparation and Supply of Material Substances.	855,829	25.2
Sub-class III. Industry ... ..	325,650	9.6
Sub-class IV. Transport ... ..	150,320	4.4
Sub-class V. Trade ... ..	379,859	11.2
CLASS C- Public Administration and Liberal Arts	129,651	3.8
Sub-class VI. Public Force	14,075	0.4
Sub-class VII. Public Administration	27,663	0.8
Sub-class VIII. Professions and Liberal Arts.	87,913	2.6
CLASS D- Miscellaneous	80,743	2.4
Sub-class IX. Persons living on their income.	4,872	0.1
Sub-class X. Domestic Service	31,273	0.9
Sub-class XI. Insufficiently described occupations.	32,237	1.0
Sub-class XII. Unproductive	12,361	0.4

The above table shows that the number of workers was only 3,390,602 or 42.57 % of the total population of Lower Myanmar. In this table, the proportion of workers is given for each class and sub-class. It can be noted that 68.6% of the workers were engaged in the production of raw materials such as agriculture, forestry, livestock, fishery and mining. In particular, the agricultural sector accounts for the greatest share of 68.4%. With respect to the non-agricultural sector, the main industries were trade, industry (manufactures) and transport, whose shares are

<sup>1</sup> *Census of India, 1931, Burma Report*, pp. 207-208

<sup>2</sup> *Census of India, 1931, Burma, part II, tables, table V*



11.2%, 9.6% and 4.4% respectively. But these industries have a close relationship with agriculture and the great majority of occupations were directly or indirectly related to agriculture. According to the census of 1931, the number of workers in the Industrial sector was 326 thousand, which constituted nearly 10% of the total. This figure seems to be a little high due to the inclusion of a number of domestic workers. Public service and professions numbered 129 thousand, accounting for 3.8% of total workers. It can be concluded from the above table that the economy created during the colonial period was agriculture dominated.

The expansion and elaboration of Myanmar political and economic system under colonial rule and the ensuring creation of numerous new administrative, commercial, industrial, and agricultural niches attracted immigrants not only from the countryside but more prominently from Europe, India and China. The integration of Myanmar into British India triggered a steady stream of seasonal laborers whose journey was facilitated by the falling cost of steamship travel. Thousands of people came from the Indian subcontinent annually to work in Myanmar's paddy fields, rice mills, factories and docks. The colonial government and companies hired upper caste Bengali as clerks, and Tamils from Madras usually became household servants. The Chinese immigrants made their presence known mostly as trader but also as craft men.<sup>1</sup> Census data from the early decades of the twenty century indicated the distribution of workers of each racial group. Table (10) shows Race and occupational distribution of Lower Myanmar in 1931.

**Table 10 Race and Occupational Distribution of Lower Myanmar (1931)<sup>2</sup>**

Table (10) Race and Occupational Distribution of Lower Myanmar (1931)<sup>1</sup>

Occupations	All Races	Burmese	Other Indigenous Race	Chinese	Indians	Indo - Burmans	European & Allied	Anglo-Indians	Other Races
All Occupations	1000	1000	1000	1000	1000	1000	1000	1000	1000
CLASS A-Production of Raw Materials	697	737	855	151	337	585	46	33	58
Sub class I. Exploitation of Animals and Vegetation	695	737	853	121	334	584	33	30	57
Sub class II. Exploitation of Minerals	2	0.36	2	30	3	1	13	3	1
CLASS B.- Preparation and Supply of Material Substances.	239	208	114	788	517	324	495	486	683
Sub-class III. Industry	89	72	61	203	185	91	107	127	83
Sub-class IV. Transport	41	20	8	20	167	56	248	224	226
Sub-class V. Trade	109	116	45	565	165	177	140	135	374
CLASS C.- Public Administration and Liberal Arts.	39	41	24	27	53	47	400	378	185
Sub-class VI. Public Force	4	3	2	1	11	4	191	23	1
Sub-class VII. Public Administration	8	5	3	4	24	16	56	141	23
Sub-class VIII. Professions and Liberal Arts.	27	33	19	22	18	27	153	214	161
CLASS D. - Miscellaneous	25	14	7	34	93	44	59	103	74
Sub-class IX. Persons living on their income.	1	2	1	3	2	7	18	49	23
Sub-class X. Domestic Service	10	4	3	19	41	16	5	15	40
Sub-class XI. Insufficiently described occupations	10	3	2	6	46	11	35	33	8
Sub-class XIII. Unproductive	4	5	1	6	4	10	0.2	6	3

Table (10) shows that while the indigenous population of Myanmar was comprised principally of agriculturalists, Chinese and Indians specialized in trade and unskilled labour respectively. Europeans and Eurasians who specialized as clerical workers, technical experts and professionals clustered around the upper echelon of the socio-economic pyramid. The indigenous races, especially the Myanmar were very few in Industry, trade and particularly in civil services.

<sup>1</sup> J.J Bernisson, *Report of an enquiry into the standard and cost of living of the working class in Rangoon*, Rangoon, Superintendent, government printing and stationary, 1923, pp. 3-12,

<sup>2</sup> *Census of India, 1931, Burma, part II, tables, table, XI*

## Conclusion

Regarding the Urbanization in Lower Myanmar, the proportion of urban population to total population declined from 1881 to 1921. This decline is probably associated with the great agricultural development during the decades. Because of the agricultural economy, Lower Myanmar has always been predominantly rural. But, the urban population increased during the decade 1921-1931. The increased of urban population during 1921 to 1931 has been at a faster rate than previously. The urban population in Lower Myanmar has included a large proportion of foreign immigrants who have been predominantly male. Urbanization in Lower Myanmar has been influenced by a number of basic economic factors. In the early phase, the rate of urbanization was decided by the balance between the growth of commerce and industry on the one hand and the agricultural expansion on the other. The pull of agricultural expansion dominated in the influence of urban development and the rate of Urbanization actually declined. Population growth and urbanization are given sufficient attention in economic policy which must, necessarily seek to restructure the economy.

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## **TRADITIONAL BELIEFS AND WAYS OF THINKING CONCERNING WATER IN MYANMAR\***

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### **Abstract**

Myanmar is a country which has diverse ethnic peoples, religions and languages. They therefore have diverse beliefs and ways of thinking, but they all agree that water is a precious natural phenomenon and they have adopted water as a cultural symbol. The research problem in this paper is why the water culture of Myanmar should be protected and preserved in its development and modernization programmes. The tentative solution is that due to climate change and global warming, Myanmar is beginning to run out of fresh water and water for drinking. Fresh drinking water is getting scarce in some regions especially in the hot dry belt of central Myanmar. Therefore there is a need to raise the awareness of the people that they need to preserve and protect valuable water resources. One way to achieve this is to revive the water culture of Myanmar. In this research, descriptive method and evaluative method is used and the principle for the evaluation is deductive principle. This paper will contribute towards understanding of people that traditional cultural and religious values can support modern scientific efforts in conserving the natural environment and its resources.

**Keyword:** Water, Cultural phenomenon, Myanmar culture, Myanmar ways of thinking

### **Introduction**

Myanmar is a country in a favourable situation with respect to water resources. It has more water per capita than all surrounding countries. With its abundance in natural resources, the country has great opportunities to achieve a balanced and sustainable development.

Water is one of the most important substances on earth. All human, plants and animals must have water to survive for 60% of the adult human body is made up of water. If there was no water there would be no life on earth.

Myanmar is rich in natural resources and is a place where diverse bio species of the world can be found and thus it is important to conserve, retain and manage the natural resources of the country in a sustainable way.

Apart from quenching thirst, water is indispensable for life in many ways for instance there must be sufficient water for washing, cleaning, recreation, keeping plants alive in garden and parks and large quantities of water for agriculture. Furthermore, Myanmar's waterways are important for regional integration and transportation of goods and people.

There are distinct regional water differences in Myanmar: there is lack of water in dry belt of central Myanmar, salinization in the Ayeyarwaddy Delta area, and flash floods and surges along the coastal areas. These are primary hazards.

Myanmar is usually regarded as a country rich in natural resources and water as a source seems inexhaustible, especially to those who live in areas where the monsoon rains are regular and there are brooks and streams and creeks and rivers at almost every turn. The

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availability of safe drinking water depends on reservoirs, communal ponds, private collection of rainwater and groundwater in rural areas.

Environmentalists and ecologists have warned that due to climate change and global warming the world is running out of fresh water and water for drinking. The ice caps and the glaciers of the North and South Pole and Greenland which supply water to the world's countries are melting fast. In Myanmar, there are still vast water resources but then experts say that the snows and glaciers of the Himalaya, which feed the Ayeyarwaddy and other rivers as well as the underground aquifers, are melting away, that is, not melting seasonally as is usual but disappearing altogether.

Myanmar's prominent meteorologist Dr Tun Lwin has warned that the country needs to prepare for water shortages and drought this dry season as the temperature is likely to increase to over 40 degree Celsius in Magwe, Mandalay, Rakhine, Ayeyarwaddy, Sagaing, Bago and Yangon regions.

Myanmar has had a long and fascinating tradition which places great value on water. An old saying in Myanmar says wisely "one can survive seven days without food, but just one day without water." If one does not drink water, he or she cannot live longer than a day. He or she will not be clean and fresh. According to Buddhist teachings, donors of water can be endowed with fame, freedom from any form of physical disability, retinue of attendants, freedom from thirst, freedom from hunger, clarity of mind, physical beauty, wealth and prosperity, physical strength and great intelligence.

So the Myanmar people should continue to maintain this water tradition to lessen pollution and other forms of damage to the vast network of rivers and creeks and to prevent the underground aquifers from drying up.

Therefore the purpose of this paper is to reawaken in the hearts and souls of the Myanmar people their innate love of nature, the value they place on water, and kindness and generosity to other living creatures. It could contribute to a comprehensive guide for environmental conservation.

This paper will try to give reasons to the question as to why the water culture of Myanmar should be protected and preserved in its development and modernization programmes. The tentative solution is that due to climate change and global warming, Myanmar is beginning to run out of fresh water and water for drinking. Fresh drinking water is getting scarce in some regions especially in the hot dry belt of central Myanmar. Therefore people need to preserve and protect the water culture of Myanmar. The descriptive method will be used to describe the festivals and Buddhist tradition and ways of thinking concerning water. The evaluative method will be used to evaluate the data collected for the research using the principle of deduction. From the collecting data as evidences will be drawn the conclusion. The paper will consist of three parts. The first part will discuss the cultural-religious festivals related to water: the second will discuss the Theravada Buddhists' ways of thinking regarding water and the conclusion and recommendations will follow in the third. The first part will begin with a brief clarification of environmental conservation.

## 1. The Ethics of Environmental Conservation

The terms ‘nature’ and ‘environment’ are sometimes used interchangeably. Generally the word environment refers to the external area that surrounds or circumscribes human or non-human beings. But for most sociologists, anthropologists and psychologist, environment means the cultural and social milieu that surrounds and has an impact on human activity; natural scientists and biologists however, use the word environment to signify natural ecosystems independent of humans and surrounding a living being or an animal or plant population.<sup>1</sup>

For scientist, the environment is usually divided into two parts; the abiotic or physical and the biotic or living. The physical environment consists of (i) forces of nature like wind and gravity, (ii) condition like temperature and light (iii) time and (iv) physical substances such as soil and water. The biotic environment is made up of all living beings and includes their reaction, interactions and interrelated actions.<sup>2</sup>

The global environment is made up of the Lithosphere, the Hydrosphere, the Atmosphere, and the Biosphere. Among them, the Hydrosphere comprises water which is the most important mineral of earth and covers about 73% of its surface in the form of rivers, streams and oceans. It is the only source of the hydrogen element and one of the major sources of oxygen in plant metabolism. It carries various mineral ions dissolved in it and supplies them to various plant parts.

In philosophy, there are five sub-fields and ethics is one of them. Ethics brings an awareness of the role of values in human activity and that such values are determined by culture. There is a new appreciation of the way in which moral ideals motivate persons to care for the world around them and these moral ideals and values are found in the many diverse cultures.

Environmental ethics is a topic of applied ethics which examines the moral basis of environmental responsibility. The goal of environmental ethics is not only to express concerns about the environment, but to find answers to the elemental moral question of what way of life human beings ought to pursue; to find a new way of life that is both socially and environmentally good.<sup>3</sup>

There are many ethical views on environmental conservation. This paper will first present a brief survey of some western views. Aldo Leopold (1887-1948) is one of the prominent ecologists and environmentalists. In his “Land Ethics” which was a finale to “A Sand Country Almanac” (1949), the land ethics simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the Land.<sup>4</sup>

According to Leopold, individuals, therefore, play an important role in protecting and preserving the health of this expanded definition of a community.

The next significant ethical view of environmental conservation is Henryk Skolimowski’s view, for reverence for life. He says that the resolution of environmental problems depends on the values that people hold; that is their ethical views. Ethics asks ‘why’ questions sooner or later leads to the values that determine human conduct; these are the

<sup>1</sup> Kyi Kyi Hla (2017) *The ethics of climate change and sustainable development*, Friedrich Ebert Stiftung Myanmar Office, Yangon. P 45.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid P. 47

<sup>4</sup> Ibid P. 48

foundation values and they are the rock on which the whole ethical system rests – whatever its nature. The foundation values proposed by Skolimowski's are; Reverence for life, Responsibility, Frugality, and Ecojustice (Ecological Justice). They form the minimal core of intrinsic value for environmental conservation and sustainable development.

The other view of environmental ethics is Robert Mellert's criticism of the Frontier Mentality. The Frontier Mentality has been part of human thinking for many thousands years in the west. It sees humans as separate from nature and superior to all other life forms. The Frontier Mentality is the dominant belief structure of Modern society. But if humans persists in this way of life it will leads to the destruction of the earth and extinction of all forms of life. It has to be replaced by a sustainable ethics according to Mellert.

According to Mellert, a sustainable ethics is one which acknowledge that the earth has a limited supply of resources to be used by all species, that human beings must understand and cooperate with nature and that human beings are a part of nature, ruled by its rules and respectful of its components and are not superior to nature. Therefore sustainable ethics embraces a respect for the land, air, water and all living things.

Many people today base their judgment on utilitarianism, a doctrine by which the worth of things is determined by their usefulness. In fact from the perspective of scholars and environmentalists, the abuse and exploitation of nature for immediate gain is unjust, immoral and unethical. An infinite growth of material consumption can only damage the environment.

The cultural religious festivals of Myanmar directly or indirectly address these concerns and instil in the Myanmar people a respect and love of nature of which they are an integral part.

## **2. Cultural-Religious Festivals**

There are twelve festivals in Myanmar. These festivals are cultural-religious festivals. Among them, the *Thingyan* water festival and the Kason festival of pouring water on Bodhi Tree festival are significant.

### **2.1. Thingyan Water Festival**

The *Thingyan* water festival is enjoyed by both young and old generations throughout the country. Likewise the Mekong water festival are all celebrated by Thailand, Cambodia, Myanmar and Laos. Myanmar believes that the water festival washes away old sins and welcomes the New Year. People around the country visit pagodas, offer and pay homage to the monks. Some offer free food and drinks for everyone.

*Thingyan* means "transition", and derives from the Sanskrit "*Thinkanta*", or *Simkañta*. Traditionally, *Thingyan* involved the sprinkling of scented water in a silver bowl using sprigs of *Thabyay* (Eugenia). The sprinkling of water was intended to metaphorically "wash away" one's sins and bad luck of the previous year. The festival lasts four or five days. It is a time for happiness, friendship and good will. Standing on wood or bamboo stages erected along the streets, people splash water on passersby. Powerful water pipes douse people driving by in cars and trucks.

During the *Thingyan* festival most Myanmar Buddhists especially old people observe the Eight or Nine precepts of Buddhism. Myanmar people will also wash Buddha statues with sacred scented water.

The history of *Thingyan* water festival in Myanmar dates back from ancient times and originated from the Buddhist version of a Hindu Myth. *Thingyan*, in Sanskrit means transit of sun from Pisces to Aries. The legend said that *Thingyan* festival is an event to signify the changing hands of the Brahma's head – a powerful deity that lost his head in a gamble with Devas.

Generally there are three fundamental beliefs about the water festival – people throw or pour water on each other to:

- (1) Ease the intense heat of April for people celebrating the new year,
- (2) Wash away the impurities of the old year so as to not carry any negativities forward into the new year, and
- (3) Just purely have fun.<sup>1</sup>

People hope for the cool drenching of their bodies during *Tagu* (April), the first month of the Myanmar calendar, when the weather is dry with occasion puffs of hot wind and all are tired under the scorching sun. Simply put, it marks transition from an old year into the new.

During the monarchic eras, both commoners and members of the royalty and the nobility douse one another with water from the silver bowl with a sprig of *Thabyay*. Today, strong jets of pumped water, directed from the road side pandals on motorized revellers have taken the place of a gentle, mild manner of dousing or sprinkling of water on one another.

Therefore Myanmar people need to maintain cultural norms and aspects of the festival they have inherited and perpetuate a deep trait of Myanmar national character for years to come enjoying clean fun in good discipline. They should indeed revive this ancient tradition and conserve the water wasted by modern revellers.

## 2.2. The Festival of Pouring Water on Bodhi Tree

Buddhists across the country take part in the celebration of Buddha's day, the Full Moon day of the month of Kason. It celebrates the Buddha's birth on the day of the Full moon of the month of Kason; it is also the day He attained Enlightenment at the age of thirty-five and also the day upon which He entered *Parinibbhana* (passing way) at the age of eighty. In the commemoration of these three significant and holy events associated with the precious life of the Lord Buddha, Buddhists celebrate Buddha Day, the Full moon of the month of Kason Every year.

The moon zenith this month together with constellation *Vesakha* so it is also known as *Vesakha*.

Myanmar Buddhists call the particular species of banyan trees under which the prince *Siddatha* attained Enlightenment Bodhi or Bodhi Tree. Buddhists regard the Bodhi tree as one of the three types of *Cetiyas* and on the full moon day of Kason celebrate the festival of pouring water on Banyan tree.

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<sup>1</sup> [https://yangonlife.commm/en/article/myanmar\\_thingyan\\_water\\_festival](https://yangonlife.commm/en/article/myanmar_thingyan_water_festival) (April 10, 2015) Myanmar Thingyan (water) festival.

The water pouring at the Bo trees in the month of Kason is one of the 12 traditional festivals of the Myanmar Buddhist devotees across the country. Devotees and pilgrims pay homage to the Buddha images, perform acts of merit and keep the Sabbath. The ritual associated with this day is the pouring of water, both individually and collectively, to celebrate the preservation of the banyan tree because Myanmar month of Kason is a hot, dry month. It is the season when water in all ponds, lakes and creeks are at the lowest level. As the month of Kason is at the middle of the hot season, the earth is dry and people pour water at the banyan tree to make sure it does not die of drought during the hot season.

Kason is the second month of the 12 month traditional lunar calendar. The word *Kason* came from - *Kusone K̄u* which means water. So Kason is popularly called the water pouring month. Buddhists believe that the Bodhi tree represents the Buddha, and by watering these plants people are helping to keep them alive during the hottest time of the year, and they are therefore helping to prolong and Buddhism into the future.

Myanmar is a land of Pagodas and where there is a pagoda there is a most likely a banyan tree too. In a village where there is no pagoda, the village monastery is likely to have a banyan tree. The species Buddhists revere as Bodhi trees is known to Myanmar as *Nyaung Ni* or *Nyang Buddhahe* (*Ficus religiosa*).

There is no information on when the pouring water practice began in Myanmar. A stone inscription found in *Saw Hla Woon* pagoda in *Bagan*, dated 1281 AD indicates that the festival was already in practice in those days. Possibly, the festival originated as early as in Sri Khettra days when some sort of Hinduism prevailed and pouring water on banyan trees was one of the Hindu rituals.<sup>1</sup>

Like several other Myanmar religious festivals associated with Buddhism, the *Nyaung-ye-thun-pwe* on the full moon day of Kason is closely connected with certain events in the life of Buddha. But, the performance of the ceremony is supportive not only to the religion and tradition but to keeping trees green and lush as well. Pouring water at the Sacred Bo tree constitutes giving life to the tree to quench the dryness of summer. It is a scientific fact that trees and plants need water but that water also needs trees to conserve the rain water that falls to be stored. Therefore the festival of pouring water on Bodhi Tree is indeed an auspicious occasion for Buddhist devotees and each and every one has to celebrate by upholding and preserving the fine traditions. It is a practice that keeps plants and trees flourishing alive apart from its religious significance.

### 3. Theravada Buddhists Ways of Thinking in Water

The moral foundation of Myanmar society is Theravada Buddhism and it is an integral part of life in Myanmar. Buddhism is transmitted to the Myanmar people not as 'pure', abstract philosophy, but as a way of life with its concrete cultural expressions. Throughout history, Theravada Buddhism has been the basic and uniting force of the society.

A consequence of Buddhist Dharma practice is living close to nature loving not only human beings, but also animals and plants and all of nature. "There must be a relationship not only with human beings, but also with all other beings and finally with the whole universe to

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<sup>1</sup> Aung Phyoo (2002 May) *The festival of pouring water on Bodhi Tree*, Guardian Monthly Magazine, Vol 49, No.5



create a balance, harmony and unity.<sup>1</sup> But in practice, the balanced relationship is being broken through the consumeristic and materialistic values of modern society. “Forests are being cut down; fish and animals are almost no more to be seen in the wild. These facts are evidence of the corrupt relationship between man and the environment.”<sup>2</sup>

A key aspect of the religious and cultural behavior of the eastern world is to attribute a special significance to water. In the Indian context, water is a symbol of the god Visnu who sustains life. Hindus believe that ablution at intersections of holy rivers has a great religious significance for their spiritual purification. The river Ganges is personified as a goddess. Hymns in the Veda record how people requested water from gods.<sup>3</sup>

In Buddhist teachings that water is considered a precious and priceless element. In Buddhism, water symbolizes life, the purest form of food, and water is used to clean away dirt.

Not only Theravada Buddhists but also the Mahayanists and Tantrayanists respect and symbolize water as holy symbol. Tibetan Buddhists utilize water in rituals to clean hands, feet, face and mouth and Zen Buddhists pour water at funerals to represent the oceans which symbolize infinity. Japanese Buddhist frequently uses basins of water for people to wash their hands in or to drink from, before entering a sacred space.<sup>4</sup>

A person who adheres to the teachings of the Buddha may wish to make a donation or an offering (Dāna). Dāna is the act of giving. Giving is an act of sacrifice, an act that will lessen clinging and greed.

There are six kinds of charitable act that have everlasting benefits which are called everlasting charity.

They are:

1. Setting up gardens and orchards for public use,
2. Planting shady trees and fruit trees for public use,
3. Building roads and bridge for public use,
4. Providing drinking water at the wayside,
5. Constructing wells, tanks and ditches as means of public water supply and
6. Donation of monastic dwellings<sup>5</sup>

All Buddhists believe that these six kinds of charitable act can produce everlasting benefits to many beings, and thus the meritorious deeds of a donor of any one of these Dāna will increase all the time, and he or she will be reborn in a celestial realm in his or her next existence.

According to Myanmar Theravada Buddhist cultural belief if one provides water for those in need one gets ten blessing without supplication. These ten blessings are

1. Fame
2. Freedom from any form of physical disability

<sup>1</sup> Seri Phangphit, (1988) *Religion in Changing society*, Aren a press, Hong Kong. P. 153.

<sup>2</sup> Ibid P. 166.

<sup>3</sup> Winal Hewamange ( 2001 ) Conference Paper: *Significance of Water from a Buddhist Perspective*. P. 450.

<sup>4</sup> Ibid.,

<sup>5</sup> *A Dictionary of Buddhist Terms* (2000) Ministry of Religious Affairs, Yangon, Myanmar. pp-82-83

3. Retinue of attendants
4. Freedom from thirst
5. Freedom from hunger
6. Clarity of mind
7. Physical beauty
8. Wealth and prosperity
9. Physical strength and
10. Great intelligence.

Myanmar usually donates the drinking water with a clay pot on a wooden stand which has been built at roadside under shady trees for all and sundry. They donate not only such drinking water but also wells and tanks for human and animals alike; this has been the practice since Bagan period. There are stone inscriptions that record such donations. So it is a symbol of Myanmar goodwill.

In Buddhist literature, there was an *Arahant Udakadāyikā*. In a previous birth she was a water-carrier and maintained her children on her wages. Having nothing else to give, she regularly provided water in a bath for others. As a result, she was born in heaven and was fifty times queen of the deva-king and twenty times queen of kings on earth. Transmigrating in two stations, the human or else the divine she experienced no bad rebirth. Her wish or desire for water was always granted immediately. She could produce rain at will, and her body knew neither heat nor dirt.<sup>1</sup> This shows how much the Myanmar people value water.

### Conclusion and Recommendations

The earth on which human beings live is an under evaluated treasure. The earth serves the most important duty to keep all beings on Earth alive. However, many people neglect it thoughtlessly in search of material wealth and pleasure. This has resulted in the degradation of the natural environment.

Among the most critical ways that humans have affected the earth is in wasting precious water and polluting water resources. Water is essential to all living things. Waste of water, including unnecessary run-off, or excessive use from any one place for industrial, domestic purposes, or for irrigation, can lower underground water table and sometimes deplete or temporarily exhaust the supply.

Moreover, one of the most destructive results of human expansion is the poisoning of rivers and streams. Rivers and streams are poised by industrial and sewage pollution. The water is dangerous to drink and it can cause extinction of fish and of well-nigh every living thing which lives in the water.

Although beings are able to live a few days without food, none will be able to live if there is no drinking water. Shwe Settaw nature reserve in Magway Region is home to the endemic species of Eld's golden deer. But their habitat lies in the country's central dry zone, where water shortages are rife in the hot season. This year temperatures have soared to a record 47 degrees centigrade. The sanctuary's 20-odd lakes and ponds— lifeline for deer, wild boar, jackals,

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<sup>1</sup> Udakadāyikā Their [https://what\\_Budha\\_Said.net/Library](https://what_Budha_Said.net/Library) updated: 23 December 2016.

peacocks and other creatures—have all dried up. Many of the park's estimated 1000 deer started venturing dangerously close to villages outside the reserve, putting them at risk of poaching.<sup>1</sup>

Myanmar is usually regarded as a country rich in natural resources and water as a resource seems inexhaustible. Currently, the resources on earth appear abundant. However, there are disadvantages to the growth and use of such resources. These 'gifts' such as 'water' are not immutable—they get degraded, polluted and can be depleted. Hence, Myanmar needs to start appreciating the entity that has endowed them with the resources necessary to sustain life on earth and do it in a way that future generations will be able to enjoy the beauty as well.

A serious problem in today's world is the pollution of water and its sources. In Buddhist ways of thinking, it recommends various methods for the maintenance of the purity of drinking and washing water. The Buddha was very much concerned with the purity of water. According to him, monks and nuns who are the members of the Sangha should observe the following vinaya rule. "I will not ease myself or spit in water, is a training to be observed"<sup>2</sup>. Buddhist monks are not to start a long journey without strainer and if the strainer is not with him he has to use the corner of his robe to strain water. According to Theravada tradition, for entering into the order one needs 'eight instruments and the strainer is one of them. The recommendation of water strainer and prohibiting urinating and spitting into water are, therefore, noteworthy guidance for water. According to the Buddhist ways of thinking, water had to be kept clean as a part of nature and donating water is considered a great deed of merit.

Environmentalists and ecologists have warned that due to climate change and global warming the world is running out of fresh water and water for drinking. Myanmar is the world's second most vulnerable country to climate change according to the Global climate Risk Index. Vice President U Hnery Van Thio who is also chairperson of national water resources committee (NWRC) said during the World Water day 2019 ceremony held in *NayPyiTaw* that Myanmar is a water rich country but still facing challenges for water security.

"Myanmar had abundant water resource, holding 16 pc of water resources among the 10 ASEAN countries and 12 pc in all of Asia. However, with diversity in rainfall, the increase in population and population density, the rise of industrial zones and economic zones and other changes to social systems means there would be a rapid increase in demands for water supply and new challenges for providing adequate water to every person."<sup>3</sup>

Due to climate change, wetter regions are becoming wetter, and drier regions are becoming ever drier. Growth in population, industry and irrigation, combined with the effect of climate change, causes increasing demand for water.

Water is a resource Myanmar needs to care for, nurture and govern. So Myanmar peoples need to prepare water management programmes. Water management programme should be included in conservation methods and changing behavioural practices.

Conservation methods help to recharge ground water by reducing consumption and using alternative sources of water. This method includes rainwater harvesting, groundwater recharge, reuse of greywater and recycling wastewater. Water resources need to be managed in a holistic way for future generations. The importance of co-existing with nature, rather than conquering it, should be emphasized and instilled in the people.

<sup>1</sup> *The Global New light of Myanmar* 12 May 2019 P.13

<sup>2</sup> *The Book of the Discipline III*, (2004) Tr. Homer, I.B. Oxford: The Pāli Text Society

<sup>3</sup> [https:// www.moi.gov.mm](https://www.moi.gov.mm) (5.6.2019)

Changing behavioural practices involve modifying water use habits to achieve more efficient use of water, thus, reducing overall water consumption. Behavioural practices involve water conservation measures such as replacing or repairing leaky faucets, awareness activities to promote sustainable management of water resources etc. Then, reuse greywater for non-potable used such as cleaning floors, toilet flushing, watering garden etc. It may not seem, much but if one person influences the whole family, the whole family influence their neighbours, and so on and so forth, the benefits are immense.

Trees also play a vital role in preservation of the natural environment. If a man grows a tree well every year, it will benefit the people. If trees grow well, it will sustain free flow of water. Planting trees will not only support the preservation of Myanmar's clean atmosphere but also be beneficial for future generations.

One of the primary means of increasing and maintaining water reserves is to protect and improve the plant cover in watersheds. From these areas of drainage the water is fed by run off and seepage to surface and underground streams.

Safe water and adequate sanitation are indispensable for healthy ecosystems, reducing poverty, and achieving inclusive growth, social well-being and sustainable livelihoods. The preservation of water resources can be carried out by individuals and groups up to the government level as part of the national effort to achieve sustainable development. Growing demands, poor management and climate change have increased water stresses and scarcity of water is a major problem in many parts of Myanmar. Luckily, Myanmar still has enough time to do something about it.

Therefore, peoples in Myanmar should continue to maintain their water tradition to lessen pollution and other forms of damage to the vast network of rivers and creeks and to prevent underground aquifers from drying up. People need to be aware not to waste water at festivals for amusement. Hence, water resources are only sustainable with the help, care and cooperation of the people who are living on this country. Maintaining the good cultural water tradition can also contribute greatly to replenishing depleted water resources and teaching the young that water is a precious, priceless resource and that "water is life".

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## **A STUDY OF SOME FALLACIES IN LOGIC**

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### **Abstract**

This paper attempts to show why people commit logical fallacies in reasoning. The study of logic helps them learn how to distinguish good reasoning from bad reasoning and provides them criteria for evaluating reasoning as good or bad. Men as rational beings are capable of performing acts of reasoning, but most people ignore the method and principle of logic. They use irrelevant premises, ambiguous words or phrases or statements and unwarranted assumptions in communicating with others. These are causes of committing logical mistakes. To solve the problem the descriptive method and evaluative method will be used. This paper will contribute to knowledge that the role of logic is very important to avoid the logical errors in daily life.

**Keywords:** Logic, Logical fallacies, Good reasoning and Bad reasoning

### **Introduction**

Logic, as a branch of philosophy, is a study of the basic ways of reasoning. Logic may be defined as the organized body of knowledge, or science that evaluates arguments. All of us encounter arguments in our day-to-day experience.

The aim of logic is to develop a system of methods and principles that we may use as criteria for evaluating the arguments of others and as guides in constructing arguments of our own. It is to develop methods that allow us to distinguish good arguments from bad arguments.

Men as rational beings know how to reason whether they have studied logic or not. Thus it should be noted that logic does not teach us to reason; it teaches us how to reason correctly.

Human beings are said to be rational meaning that they use reason in addition to sense experience or perception in daily life. But they also have strong feelings and desires that weaken reasoning. So reasoning becomes biased and prejudiced. Then there is language which also has an impact on reasoning. Words and phrases are used ambiguously and this leads to fallacious reasoning.

People's reasoning may be right or wrong. An examination of a certain number of arguments found three obvious causes of errors (1) The process of reasoning was faulty, (2) influence feeling and bias and (3) ambiguity and confusion of words and terms in the language used.

Fallacies due to faulty reasoning are called formal fallacies. Fallacies due to feelings and emotions and those due to ambiguity of language are called material fallacies.

There are many kinds of logic. But logic is generally classified into two kinds. One is formal logic and proponents of this kind of logic mostly hold that statements in natural language have an underlying logical form. If the inner structure of the form is correct, then a piece of reasoning in natural language is valid.

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The other kind is informal logic. It mainly focuses on the kind of reasoning that occurs informally, as for example, in our everyday exchange of words, in media reports, in advertisements, in legal briefs, political debates, and so on. In these fields, we often also find that training in formal logic alone does not help much, especially in social, political, educational, religious and economic exchanges. This is where informal logic plays a role. Informal logic aims at providing us with tools to access and analyze the reasoning behind statements expressed in ordinary language and to improve the required skills of an ordinary reasoner. It also helps to identify material fallacies and shows us ways to avoid them. Fallacies are patterns of bad reasoning, which seem like acceptable pieces of reasoning, but which actually contain logical defects.

Informal logic is not a formal system of logic, so there are no axioms on the basis on which theorems are proved. But, it makes use of principles or rules for an organized approach to logical problem solving.

Many arguments constructed are liable to logical mistakes or errors which are known as fallacies. There are many kinds of fallacies that people can make in reasoning or in argument. Although most logicians talk about the different kinds of fallacies, their treatments are not all the same. There is no universally accepted classification of fallacies.

In this paper, the study of fallacies will be confined to Informal Fallacies. Informal fallacies are errors in reasoning that do not involve the explicit use of an invalid form. Informal fallacies arise from the matter, material or content of the argument which may be due to the language used or the emotive impulse in making an assertion.

### Material or Informal Fallacies

The study of material fallacies will help us to avoid errors in our daily reasoning. And then such a study will help us to appreciate the necessity of logic for our daily life.

In this paper, informal fallacies will be studied in three groups:

1. Fallacies involving irrelevant premises
2. Fallacies involving ambiguity
3. Fallacies involving unwarranted assumptions

#### 1. Fallacies involving irrelevant premises (မသက်ဆိုင်မှုအခြေပြုအမှားများ)

These fallacies involve the use of premises that are logically irrelevant to their conclusions, but for psychological reasons, the premises may seem relevant. It will be shown that the premises do not provide evidence for the conclusion.

##### 1.1. Argument against the Person (*Ad Hominem Fallacy*)(လူအားနည်းချက်အခြေပြု အမှား)

It involves attacking the person who advances an argument as opposed to providing a rational critique of the argument itself. The argument against the person is a kind of personal form of abuse. It can be found in the following Myanmar proverbs.

**“Ill-treat an already hapless”- that is, to help blame on one who is poor and helpless.**

(မြေနှိပ်ရာ လှံစိုက်။)

***“Rain follows the unlucky maid wherever she goes”. Giving the excuse that a young maid always meet misfortune because she was born under an unlucky star.***

(ကံဆိုးမ သွားရာ မိုးလိုက်လိုရွာ။)

***“To plump a pumpkin down on top of some place already groaning under the weight of gourds”. People are oppressed because they are weak and fearful.***

(ဗူးလေးရာ ဖရုံဆင့်။)

***“Scorpions infest a place already rampant with snakes”. Evil will flourish where there are many evil people. (This proposition gives no new information. It is a tautology.)***

(မြွေပူရာ ကင်းမှောင်။)<sup>1</sup>

These proverbs fail to give sound reasons for the views expressed. They only give excuses by pointing out the weakness of the person or persons concerned. Hence they are based on irrelevant premises.

## **1.2. Appeal to Force (*Ad Baculum Fallacy*) (အင်အားပြ အနိုင်ယူမှုအမှား)**

The appeal to force occurs when a conclusion is defended by a threat to the well-being of those who do not accept it. Such a threat is logically irrelevant to the subject matter of the conclusion.<sup>2</sup> The appeal to force is highlighted in the saying “might makes right.” There are some Myanmar proverbs, that appeal to force.

***“A cow will be spared only if the tiger takes pity”. This proverb assumes that it is natural that power and strength prevail in this world. It ignores moral rules such as justice or fairness.***

(ကျားသနားမှ နွားချမ်းသာ။)

***“Like water in the cupped hand, he can either throw it away or spill it”. This case concerns political and socio-economic might.***

(လက်ခုပ်ထဲကေရ သွန်လိုသွန် မှောက်လိုမှောက်။)

***“If fire is in force, fire prevails and if water is in force, water prevails”. A Myanmar version of the force of the many over the few- a tyranny of the majority.***

(မီးများမီးနိုင် ရေများရေနိုင်။)

***“Verdict goes in favour of money”. Justice cannot withstand the force of wealth.***

(ငွေများ တရားနိုင်။)<sup>3</sup>

<sup>1</sup> Soe, Lu (San Lwin), (1996), *Myanmar Proverbs*, Yangon, Zaung Press.

<sup>2</sup> Layman, C. Stehhen (edit) (2005) *The Power of Logic*, New York: The McGraw-Hill companies, p.128

<sup>3</sup> Soe, Lu (San Lwin), (1996), *Myanmar Proverbs*, Yangon, Zaung Press.

These proverbs argue that it is the way of the world for the powerful and mighty to terrorize the weak and ignores the need for morality.

### 1.3. Appeal to the people (*Ad Populum Fallacy*) (ပရိတ်သတ်စွဲဆောင်မှုအမှား)

Nearly everyone wants to be loved, esteemed, admired, valued, recognized, and accepted by others. The appeal to the people uses these desires to get the reader or listener to accept a conclusion. There are two approaches such as direct and indirect.

The direct approach occurs when an arguer, addressing a large group of people, excites the emotions and enthusiasm of the crowd to win acceptance for his or her conclusion. The objective is to arouse a kind of mob mentality. This is the strategy used by nearly every propagandist and demagogue. It is a method found mostly in political campaigns. There is no mention of the qualifications or capability of the candidate standing for election. It is a kind of appeal to personality and appearance.

The indirect approach focuses on one or more individuals. This approach includes such specific forms as the bandwagon argument, the appeal to vanity, and the appeal to snobbery. All are standard techniques of the advertising industry. For example:

*A decent woman wears a single flower in her hair.*

(မိန်းမကောင်းပန်းပန် တစ်ပွင့်တန်။)

*Any snake will straighten out on entering its hole.*

(မြွေမှန်လျှင် တွင်းဝင်ဖြောင့် ။)

*A lowly pallet becomes a golden palace in one's imagination.*

(ကိုယ်ထင် ခုတင်ရွှေနန်း။)

*Praise your own pickled fish.*

(ကိုယ်ငါးချဉ် ကိုယ်ချဉ်။)

### 1.4. Appeal to Pity (*Ad Misericordiam Fallacy*) (မျက်ရည်ခံထိုးအမှား)

The appeal to pity fallacy occurs when an arguer attempts to support a conclusion by merely evoking pity from the reader or listener. These statements that evoke the pity are logically unrelated to the conclusion.<sup>1</sup> It can be found the form in the following Myanmar proverbs.

Example;

**He stole two loaves of bread. But he does not make a life of thieving. His children are starving and are dying. He has no way for solving this problem. That's why it was stolen.**

The premises here are simply irrelevant to the conclusion which is the stealing of bread. It is not regarded as immoral because the thief is poor. If the arguer succeeds in evoking sufficiently strong feelings of pity, he may create a desire to accept the conclusion. For this reason, the lawyers often use the appeal to pity in an effort to convince judges and juries that their clients are not guilty.

<sup>1</sup> Layman, C. Stehhen (edit)(2005) *The Power of Logic*, New York: The McGraw-Hill companies, p.131



### 1.5 Appeal to Ignorance (*Ad Ignorantiam Fallacy*) (သက်သေမပြနိုင်မှုအမှား)

The appeal to ignorance involves two ways of committing the fallacy. Firstly, the statement is true or may be reasonably believed true simply, because it has not been proven false. For example;

**After centuries of trying, no one has been able to prove that reincarnation occurs. So, at this point, I think we can safely conclude that reincarnation does not occur.<sup>1</sup>**

Secondly, the statement is false or may be reasonably believed false simply, because it hasn't been proven true.

**After centuries of trying, no one has been able to show that reincarnation does not occur. So, reincarnation occurs.<sup>2</sup>**

The claim that the statement is false because it hasn't been proven is manifestly erroneous. By such logic, scientists would have to conclude that their unproven hypotheses are false. And surely it is wiser for scientists to take a "wait-and-see" attitude. We often have the option of suspending judgment. We do not have to believe that the statement is true or false. We can remain neutral. Similarly, the claim that a statement is true because it hasn't been disproven is illogical. By this principle every new scientific hypothesis is true until it has been disproven.

## 2. Fallacies involving ambiguity (အဓိပ္ပါယ်မတိကျမှု(သို့) အဓိပ္ပါယ်နှစ်ခွဲထွက်ခြင်းအမှား)

The fallacy of ambiguity arises through the use of terms that are vague. Most words have more than one literal meaning. Arguments are sometimes flawed because they contain ambiguous words (phrases or statements) or because they involve a subtle confusion between two closely related concepts. A sentence containing such elements commits fallacies involving ambiguity. The following fallacy that is the fallacy of Equivocation is closely to that of ambiguity.

### 2.1. The Fallacy of Equivocation (အဓိပ္ပါယ်နှစ်စွန်းထွက်(သို့) အဓိပ္ပါယ်နှစ်ခွဲထွက်အမှား)

The fallacy of equivocation occurs when the conclusion of an argument depends on the fact that a word or phrase is used in two different meanings in the argument. Such arguments are either invalid or have a false premise, and in either case they are unsound. For example;

**"Power tends to corrupt. Knowledge is power. Therefore, Knowledge tends to corrupt."**

This argument is fallacious because two different senses of the word "power" are used. The word "power" may mean either "the possession of control or command over people" or "the ability to control things." If we rewrite the argument to make the two meanings explicit, the validity is apparent.

<sup>1</sup> Layman, C. Stehhen (edit) (2005) *The Power of Logic*, New York: The McGraw-Hill companies, p.132

<sup>2</sup> Ibid.

## 2.2. The Fallacy of Composition (ပေါင်းစည်းမှုအမှား)

The fallacy of composition is committed when the conclusion of an argument depends on the erroneous transference of an attribute from the parts of something onto the whole.

The label “fallacy of composition” applies to two similar types of invalid inference. The first is an invalid inference from the nature of parts to the nature of whole that is equating a part with the whole. Example:

**Each player on the football team is outstanding. Hence, the team itself is outstanding.**

Even if each of players on a team is outstanding, the team itself may not be outstanding if there is a lack of teamwork or insufficient opportunity to practice together. Secondly, there is the Fallacy of Division.

## 2.3. The Fallacy of Division (ခွဲခြားမှုအမှား)

The Fallacy of Division is the exact reverse of the fallacy of composition. This fallacy is committed when the conclusion of an argument depends on the erroneous transference of an attribute from a whole onto its parts that is identifying the whole with its constituent parts. For example:

**Because the choir is excellent therefore the individual singers are excellent.**

A team may be excellent due to teamwork and a few outstanding players and yet have members who are not themselves excellent players. This example is an invalid inference from the nature of the whole to the nature of the parts.

## 3. Fallacies involving Unwarranted Assumptions

(ခိုင်လုံတဲ့ အကြောင်းပြချက်မပေးနိုင်သော၊ ယူဆထင်မြင်ချက်များ ပါဝင်သော အမှားများ)

Some errors in reasoning result when the arguer makes an unwarranted assumption. An unwarranted assumption is a premise that is weak or irrelevant .So the evidence provided in the premise or premises is not sound and the conclusion is invalid or unjustified, thus undermining the force of the argument.<sup>1</sup>

### 3.1. The Fallacy of Begging the Question (*Petitio Principii*)

(ကရိုက်ကင်းလျှောက်အမှား)

The fallacy of begging the question is committed when the argument is circular. The conclusion is simply the part of the premise or the premises which has been assumed as evidence. It is simply reasoning in a circle. *Petitio Principii* means “request for the source.” The actual source of support for the conclusion is not apparent, and so the argument is said to beg the question.

The first form of committing this fallacy is by leaving a possibly false key premise out of the argument while creating the illusion that nothing more is needed to establish the conclusion. Example:

<sup>1</sup> Layman, C. Stehhen (edit) (2005) *The Power of Logic*, New York: The McGraw-Hill companies, p.149.

*A. Mg Ba is lazy*

*B. Why so?*

*A. Because he is fat.*

*B. Why he is fat?*

*A. Well, it must be because he is lazy.*

On encountering this argument, the attentive reader is inclined to ask, “Where does this reasoning begin? What is its source? Since the argument goes in a circle, it has no beginning or source, and as a result it proves nothing.

In this case of begging the question, the arguer uses some linguistic device to create the illusion that inadequate premises provide adequate support for a conclusion.

### 3.2. The Fallacy of False Cause (မှားယွင်းသော အကြောင်းတရားဆိုင်ရာအမှား)

The fallacy of false cause occurs whenever the link between premises and conclusion depends on some imagined causal connection that probably does not exist. For example;

**Every time Mya Mya goes shopping wearing a red dress she is pick-pocket.  
So now she does not wear a red dress when she goes out because it brings her  
bad luck.**

This argument depends on the supposition that the red dress caused her loss of money. No causal connections seem to exist. This argument illustrates a variety of the false cause fallacy called *post hoc ergo propter hoc* (“after this, therefore on account of this”). This variety of the fallacy presupposes that just because one event precedes another event, the first event causes the second. For example;

**The best professional teachers receive big salaries. Therefore, in order to  
guarantee that Mg Ba will become one of the best professional teachers, we  
should give him a big salary.**

This argument depends on the supposition that a high salary causes success. It illustrates a variety of the false cause fallacy called *non causa pro causa* (“not the cause for the cause”). This variety is committed when what is taken to be the cause of something is not really the cause at all. In reference to this argument, success as an executive causes increases in salary – not the other way around – so the argument mistakes the cause for the effect.

The next variety of the false cause fallacy occurs when a multitude of causes is responsible for a certain effect but the arguer selects just one of these causes and represents it as if it were the sole cause.

**The quality of education in our high school has been declining for years.  
Clearly, our teachers just aren’t doing their job these days.<sup>1</sup>**

The declining in the quality of education is caused by many factors, including lack of sound education policy, lack of parental involvement, too much mobile telephone and television, and drug use by students. Poor teacher performance is only one of these factors and probably a minor one at that.

<sup>1</sup> Chakraborti, Chhanda(edit)(2007) *logic:Informal, Symbolic & Induction*, New Delhi.p,144

## Conclusion

The sources of knowledge are perception, inference, testimony and authority. One of the sources of knowledge is inference or reasoning which deals with logic.

Logic, a branch of philosophy, is the study of reasoning. It is generally accepted that reasoning is a part of understanding of common social behavior. Reasoning occupies a major role in the decision-making process. So, to reason correctly is necessary for mutual understanding in social relationship.

Reasoning may be correct or incorrect. Correct reasoning requires that the thinking process must correspond with things of the actual world to reason correctly. Reasoning is a form of thinking but differs from other forms of thinking such as imagining things, emotional thinking and other random ways of thinking. In reasoning a person needs to be free from feelings, emotions and bias. Our thoughts are connected and must be purposive. The usage of language must also be definite, clear and distinct.

As every student of logic knows, logical thinking or reasoning is of two main kinds, deductive reasoning and inductive reasoning. Deductive reasoning is mainly concerned with consistency in thinking and arriving at certain conclusions. To be able to reason deductively there is a need for certain given assumptions or certain given statements that are considered true and when reasoning deductively the conclusion arrived from these premises must be true; then the reasoning is considered valid or in lay terms logical. But the propositions which are premises on which the argument is based are obtained from inductive reasoning. These propositions are obtained through generalization of instances obtained through observation and experience. So the instances which act as premises for inductive reasoning must correspond with facts of experience to be considered true. Inductive conclusions are therefore inferred by generalization of the facts of experience. Truth of facts are material truths, so it is at this causal point that it is important to avoid material fallacies.

It is true that deduction gives priority to validity, that is logical connection and it is not its task to test material truth. But a deductive argument also has no value if its premises are unsound. So avoiding material fallacies is also important for deductive reasoning. This paper is intended to bring out the importance of knowledge of material fallacies for both deductive and inductive reasoning and the need to avoid such fallacies.

How to avoid fallacies? How to make good or sound arguments? One needs to take care in all form of reasoning. One must not draw conclusion based on emotions and desires. Reasoning is a mental process in which the conclusion of an argument is drawn from its premise or premises. So to be a good reasoning or to be a valid argument, the conclusion of an argument necessarily follows from its premise or premises. Another point is that its premise should be justifiable and sound. So, in this case, the selection of the premises in arguments is essential. The error in premise is a factual error. A true conclusion cannot be deduced from the false premise. The factual error in premise comes to be a weakness in the argument. It undermines the support for its conclusion. Because of this error in the premise, the conclusion does not follow from the premise. In other words, it commits fallacy in reasoning.

Once the premises are selected, one needs to check three points such as authenticity of the premises, relevance for the argument and power of persuasion.

An argument should be logically established by sincere efforts and not by rhetorical efforts. An argument based on rhetorical tricks has no strength and has the lowest probability in the conclusion.

To establish an argument, one should be free from mistaken beliefs, peer pressure, desire to win at any cost, short-term goals and impulses. If it is not free from these points, then it leads to fallacies.

Logic provides the criteria for evaluating reasoning as good or bad. Most people ignore the methods and principles of logic. They use irrelevant premises, ambiguous words or phrases or statements and unwarranted assumptions in communicating with others. So people commit logical mistakes in reasoning. So, it is very important to avoid material fallacies in daily reasoning.

The function of logic is to get reliable result, to avoid mistakes in reasoning and to detect errors in the reasoning and ways of thinking in other people. The study of logic cultivates the power of abstract thinking, and trains and develops reasoning powers. It will create strong and effective decision- making through logical reasoning. So, the role of logic is very important and this paper will contribute to avoid the logical fallacies in daily life. Logical reasoning is important for all fields of knowledge, science and technology, politics and economics or in the liberal arts.

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## VALUE OF THE TEACHER IN EDUCATIONAL PHILOSOPHY

Tin Tin Myint\*

### Abstract

The development of human qualities depend on the importance of education. Philosophy of education concerns every aspect of the educational enterprise. The main concern of the philosophy of education is to formulate the purpose of education, the method of teaching, what ought to be taught, and how it should be taught. Immanuel Kant (1724-1804, German Philosopher), holds that the ultimate aim of education is to promote the realization of the peaceful international state as the embodiment of human perfection. In our country including the world, it is impossible to stand without having teachers in the field of education, for peace and the development. In this case, the value of the teacher is vital for society. The purpose of this research paper is to present the value of the teacher in educational philosophy.

**Keyword:** (1) philosophy of education (2) value of the teacher

### Introduction

The life of the teacher is the most important issue in both Myanmar and all over the world. The life of the teacher was appreciated, admired and interested by many thinkers from both East and West. They take respect in the status of them. In our country including the world, it is impossible to stand without having teachers in the field of education, social, peace and the development. Education is the vital component of every societies. Without education, it will be impossible for the development, in political, social, economic and cultural life.

Philosophy of education is concerned with virtually every aspect of the educational enterprise. Most of the philosophers had claimed that education is mainly related to moral, virtue, knowledge, state affairs, society, and culture.

Among the distinguished philosophers of philosophy of education, Socrates (470/469-399 BC, Greek Philosopher, one of the founders of Western Philosophy) had claimed that the students should know the truth about the good or virtue. In order to discover the truth, the dialectic method was used. Plato (427-347 BC, Classical Greek Philosopher, founder of the Academy in Athens) believed that the business of education is to teach about virtue and to reform conventional morality in its direction. So according to Plato, education is the chief method of reforming both the individual's character and the state. For John Lock (1632-1704, English philosopher, Physician), the purpose of education is to produce people who will advance the happiness of the community. John Dewey (1859-1952, American Philosopher, Psychologist, Educational Reformer), Said successful education must aim to bring about a better condition of things than existed earlier. Realists believed that a teacher must have full mastery of knowledge of present life. Naturalists held that the teacher is the observer and facilitator of the child's development rather than a giver of information, ideas, and will power or a molder of character.

By all these accounts, we came to understand that all philosophies of education reflect their respective times and conditions, rendering relatively successful contribution to the society. The main concern of philosophy of education is to formulate the purpose of education, the

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method of teaching and learning, what ought to be taught, and how it should be taught. So the role of teacher is vital for the students.

### **Some Philosophers Views on the Value of Teacher**

Education is the most important necessary condition for the survival of human beings. An educated person is the real source of cultural development. Education can absolutely support the cultural life. An educated person is able to live in good and healthy social relationships with others. The process of education by far the simplest mean is process of teaching, process of learning, and teaching-learning process. In these processes, teachers play a crucial role, who motivate, initiate, encourage and educate students or learners in their effort to gain knowledge or wisdom. In both secular and non-secular learning, teachers are instrumental and central in all efforts to gain knowledge. Therefore, the value of the teachers is unfathomable. Accordingly, this paper will emphasize values of teachers, expounded by some educational philosophers. Thus, this paper will emphasize the education views of some philosophers who respect for the value of teachers.

### **John Dewey's View on the Value of Teacher**

John Dewey (1859-1952), an American philosopher and social critic was a theorist of education in the twentieth century. He was regarded as the most popular philosopher of education. John Stuart Mill (1806-1873), English Utilitarian, considered that happiness consists of three distinct features; pleasure, duty, and self-realization. He believed that education should promote a vast amount of happiness for many people. Dewey accepted these three ideas. He held that pleasure is the satisfaction of one's activities, duty is the most satisfactory activity and self-realization is the one which the individual most genuinely prefers.

According to Dewey, education is the set of group habit or the perpetuation of society. In other words, education forms the basis for the social progress. Education should teach everything which any one is interested in learning. The students should take interest in the subject matter he has to learn. He should also participate in school activities. Dewey pointed out that the child's activities consist of the intellectual, social, moral, and physical. If they are carried out in cooperation with others, they will be more effective. According to him, all learning must come as a product of actions and for its own sake. Thus, the child must learn through participation in various activities. Education, the purpose of which, is to help the growing of a helpless young animal into a happy, moral, and efficient human being, is the fundamental method of social progress and reform. He advocated that opportunities to "participate in the information of controlling aims, methods, materials of the school of which he is apart", should be given to the teacher.

He emphasizes that the teacher is an agent. He is also mainly responsible for this complex process of education. The business of a teacher is to suggest the development of ideas and to prepare a setting conducive for learning to the students. There is a reciprocal relation between the teacher and student. They should make a plan together and they will have to learn from each other. Here, Dewey said that the teacher does not have power over his students, but he acts as a guide, he motivates them to create their own relations, connections and ideas by themselves. A modern teacher, he must think of various factors and ideas that the traditional teachers did not consider. These are total physical settings such as feature of class room, library, sport activities, school affairs, and school environment and so on because they thought that only the subject

matter can create learning environment. And the teacher must know the psychological condition of individual students. So, he can encourage motivation, intelligence, and orientation of his individual pupils. Moreover, he should understand the social psychology of the group. So, he will serve general interests, needs, and purpose of the group for developing the curriculum. He has to know the psychological principles of learning, memory, transfer, and motivation. All these i.e. qualities of a teachers, will lead to more effective and easier learning. A teacher without these qualities cannot accomplish his duty as a facilitator of learning.

For all these aims to be accomplished, the teacher must be a well – educated professional. In drawing the developing units of instruction for his students, he must have a great range of general knowledge. Having a sound grounding in educational theory, he will understand the psychological, philosophical, and sociological foundations of education. As there is a reciprocal relation between theory and practice, a teacher must be able to think on the basis of this relation. Without grounding in theoretical science or abstract science that has little relation to practice, teaching will be degraded to mere practice. In promoting effective learning, the skillfulness of the teacher will become greater. Thus, he will not become just an authority, but also the chief agent to guide a way of learning and spiritual liberation of students. In this way, Dewey tried to clarify the important role and value of teacher in his educational philosophy. American society recognized the value of his suggestions and efforts for the development of educational life.

### **Aurobindo's View on the Value of Teacher**

Another philosopher of education who is from the East is Aurobindo(1872-1950), born in an educated middleclass family of Calcutta (KolKata), a bright student. At the age of 7, he went to England and lived there for 14 years. He received his education at Cambridge. He studied English, and also mastered Latin and Greek and also learnt French, German and Italian. At the age of 18, he passed the entrance examination of the India Civil Services (ICS)- the most coveted service during the British rule. He attaches great importance to divine gift inherent in the children.

He stated the three principles of teaching in education. The first principle of true teaching is that nothing can be taught. The second principle is that the mind has an important role in its growth and the third principle of teaching is to work from the near to the far, from the known to unknown.

The main ideas of Aurobindo philosophy are;

- (1) everybody has mental power
- (2) they have to find it,
- (3) Develop it and use it and
- (4) Yoga, a spiritual discipline, can support to gain this power.

According to Aurobindo, the educational objective is the spiritual development of all universal humanity. A nation is composed of individuals from both the human race and universal humanity. Education ought to make a person or individual realize his inner life as a part of the universal consciousness.

The main tasks of his educational concepts are;

- (1) To become a real man



- (2) To improve the mental power that is the stimulating of knowledge, character and culture.
- (3) To have the individual logically related to the past, present and future
- (4) To build appropriate communication with life for the individual

The functions of teachers are that he or she must be the person who supports and advises what the students do and but not the person who orders or manages what they do. He must not impose his authority on the students. In the teaching process, it is better if he tries to support or help the students to be skillful mentally and physically instead of trying to mould them as he wants. Thus, the teacher must know that discussing way to get knowledge is better than sharing the knowledge he has. It is only the teacher who can advise the students how they can get new knowledge and how to use it. The teacher is not an instructor or a task master, he is a helper and guide.

The mind should be taken into account for the growth of a child. Moulding the child as the parent's or teachers' desire is uncivilized. The adult should not damage the hopes of the child.

The habits of the individual is mostly influenced by his or her earlier experiences, his surroundings and his heredity. What we studied is the past, what we are studying is the present and what we will study is the future and it must be included in the cycle of education.

According to Aurobindo, if paying attention is the main thing for learning, regular effort will be the second.

His main views of moral education are-

- i. For teachers and elders to set good examples
- ii. Learning great books
- iii. Provide the best environment and
- iv. To Advise but avoid ordering or imposing on pupile.

A clean spiritual outlook and right behavior ought to be the foundation of the discipline. It makes the difference between values of right or wrong and to and right and wrong choices, Sri Audobindo suggests teacher should not to be selfish, despotic impatient or angry.

He also held that the Dharma cannot be practiced without physical development. Only good health can maintain a good mind.

Being a teacher, he must help and show the way to the students but he is neither an instruction nor a task master. The duty of the teacher is to advise and not to use authority. The teacher should not control the student mentally but must try to stimulate their interest to take part in the educational process. Aurobindo pointed out the main task of education, responsibility of teachers and the duties of students.

According to Myanmar traditional culture, teachers are regarded and valued as one of the Five infinities (Benefactors); Buddha, Dharma. Sangha, Parents and Techers. Our belief system is Buddhism, particularly of the Theravada Buddhism. It teaches us that before the appearance of Lord of Buddha, there once was a time where Brahma, Deva and Man were unable to distinguish good from bad or virtue from vice. Only at the arrival of the Enlightened One i.e. Lord Buddha, they know what is good and what is bad or what is vice and what is virtue. As they tried to

cultivate good or virtue by abstaining from doing bad or vice, the world or the abode of Brahma, Deva and Man came to live a better life. Lord Buddha is regarded as the greatest teacher on earth or in the world. He is the Unrivaled One, meaning he is The Unrivaled Benefactor to the world. Myanmar society places their teachers on the same status and position.

### **Conclusion**

Every country has two resources. These two resources are natural resources and human resources. Although these are very important for the development of human society, basically human resources are more useful. Immanuel Kant said that the ultimate aim of education is to promote the realization of the peaceful international state as the embodiment of human perfection. Teachers and teaching, learners and learning are interconnected in the realm of education.

After having carefully examined and discussed the value of teachers of some philosophers, it can be seen that teachers are appreciated and honoured students and human society. This is because good citizens can be trained and brought up well by teachers.

The problematic question of this research paper is “why the value of teacher is important in education?” The answer will be that this is advantageous for the learners and human society. Thus, we need to keep in mind that we must respect the role and value of teachers for the development of human society. This point can be shown by analyzing philosophically each of the views of scholars.

According to John Dewey, the teacher is an agent, and also mainly responsible for this complex process of education. His business is to suggest the development of idea and to prepare a setting conducive for learning to the students. And he should make a plan together with his students and they will have to learn from each other. He has no power on his students, but he acts as a guide, and motivates them to create correct views and ideas by themselves. The teacher must also consider physical settings such as the feature of class room, library, sport activities, school affairs, and school environment. And the teacher must know the psychological condition of individual students. He also has to know psychological principles of learning, memory, transfer, and motivation.

Aurobindo advocated that the chief aim of education should be to help the growing soul to draw out which is best and make it perfect for a noble cause.

According to Aurobindo, a teacher must support and advise to his students about what they do should but not show and manage what they do. He has no authority over them. Besides, he must try to support or help the students to be the skillful mentally and physically instead of trying to mould them as he wants. And then, he must know that showing students how to get knowledge is better than sharing the knowledge he has.

When we do comparative studies of the views of the role of teacher in the West and East, we can see that most of their views are not very different. They said that the teachers must give guidance or show the way to their student's not only by intellectual training but also moral, physical and spiritual training for their social life.

Nowadays, every nation celebrates the teacher's day all over the world. On October 5, 1994, The United Nations (UN) recognized the first *World Teachers' day*. It is an auspicious day to appreciate and to honor teachers for their contribution society.

Thus, the present of well qualified teachers are valuable for the learners and human society. Moreover, we must recognize that they are necessary for the development of human society.

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## THE ROLE OF MUTUAL UNDERSTANDING IN ESTABLISHING SOCIAL AND POLITICAL HARMONY

Duh Bik Cem\*

### Abstract

This paper attempts to solve the problem why the virtue of mutual understanding is important in establishing social harmony and political changes.<sup>1</sup> In every form of building social and political harmony, mutual understanding is necessary. The spirit of mutual understanding is the foundation of social and political harmony of a society.<sup>2</sup> In human society there may be ideological differences concerning beliefs, ideas, cultures, religion and so on. The outcomes of mutual understanding can lead to positive steps and to right solutions for many problems. The essence of mutual understanding has a power to unite and mould a harmonized society.<sup>3</sup> The descriptive and evaluative methods are used to solve the research problem of this paper.<sup>4</sup> The principle of reciprocity is used as a research principle to show the necessity of mutual understanding in both social and political issues.<sup>5</sup>

**Keywords:** Mutual understanding, Social harmony, ideological differences, political changes

### Introduction

There are many different varieties of belief, ways of thinking, social values and attitudes, but human beings share important common goals. They desire to live peacefully in a society that has social and political stability and this requires mutual respect and understanding. Irrespective of country, culture, religion or race everyone wishes to live without harm or danger. It is said that a human being is a political and social animal who is at the same time a rational and emotional being.

There are different views of human nature. Some say human nature is good. Others say human nature is totally evil. But there is also a view which holds that human nature is neither totally good nor totally bad. However, human beings are the only ones who can build a society that is stable and harmonious, bring about political development and conserve the environment and mitigate climate change. At the same time, human beings can do things that do not benefit his fellow beings and others. In the United State, Jabez L. M. Curry<sup>6</sup> mentions that "A state to prosper must be built on foundations of a moral character, and this character is the principle element of its strength, and the only guaranty of its permanence and prosperity."<sup>7</sup> Religious and ethical teachings play an important role in order to cultivate good human nature.

Philosophically, religion and morality are interconnected. Both are concerned with human values that is with the right, the good, and the desirable. Both emphasize the sharing of values in societies.

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<sup>1</sup> Research Problem

<sup>2</sup> Research Solution

<sup>3</sup> Contribution

<sup>4</sup> Research Method

<sup>5</sup> Research Principle

<sup>6</sup> Jabez L. M. Curry is the U.S. representative and educational rights

<sup>7</sup> John Maxwell (2003). *Ethics*. New York: Center Street Hachette Book Group. p. 12.

Today, in the age of knowledge, there have been vast developments in technology, economy, living standard, entertainment, military facilities, transportations, medical treatments etc. On the other hand, we, human being, are facing many challenges such as terrorism, poverty, inequality, insecurity, injustice, exploitation, corruption, suicide, warfare and drugs abuse. Only human beings can make life better or worse. So, they are responsible. It is their responsibility to create good relations among themselves to establish a good society and this means they must make every effort to establish mutual understanding, trust and respect.

Mutual understanding, respect and co-operation implies a need for “empathy”. Some scholars define empathy as: the power of understanding and imaginatively entering into another person’s feeling.<sup>1</sup> The word empathy derives from the Greek words for *in* and *suffering*; when we empathize, we “suffer in” the situation of others (compassion, a word of similar meaning, derives from the Latin *com-passio*, or suffering with). Then, empathy is not merely a particular stage in the moral reasoning process, but is rather the commitment of the moral subject that inspires and energizes the process as a whole.<sup>2</sup>

Thus, empathy is a crucial element in the process of moral reasoning since without empathy we do not consider the situation with moral seriousness. It is the ability to feel and share another person’s emotions. Some believe that empathy involves being tenderhearted toward another person. Without empathy there can be no mutual understanding and respect among human beings. Empathy is the basic principle that unites reason and emotion, and self and others. It provides the foundation for a deep sense of connectedness to the world and for genuine acts of harmony. Empathy is a kind of consideration for others. Caring for other persons including all living beings and sharing their sorrows and happiness is the heart of the moral life and a morality of care leads to a refreshingly new picture of morality as centering on relationships, feelings, and connectedness rather than impartiality, justice and fairness. Empathy thus can be said to be the spirit of love.

### **The Purpose and Aim of this Paper**

Firstly, the purpose of this paper is to show that mutual understanding is the core of moral concepts or virtue in every institution, culture, religion, political issue and value. And then it also intends to highlight the fact that where there is mutual understanding and respect, there is also peace, stability and harmony in society. A greater degree of mutual understanding, respect and of co-operation among people is essential in order to avoid social and political conflicts. If global thinking and cooperative living are to be encouraged, human beings need to know the ideals of peoples living under various cultural and religious systems.<sup>3</sup>

Secondly, the aim of this research is to highlight the facts that religious teachings are still valued in human society. And finally, it shows how mutual understanding can be a very powerful and valuable way to bring together people who have different thoughts, beliefs and values etc. By doing this, it can bring prosperity, joy, peace and love. However, if there is no mutual understanding and respect, there will be hatred, misery, instability, insecurity and violence.

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<sup>1</sup> M. Govindarajan, S. Natarajan and V.S. Senthilkumar (2017). *Professional Ethics & Human Values*. Delhi: PHI Learning Private Limited. p-6.

<sup>2</sup> Robert Gascoigne. (2004). *Freedom and Purpose*. New Jersey: Paulist Press. p.201.

<sup>3</sup> Titus H. Harold. (1947). *Ethics for Today*. 2nd Ed. New York: American Book Company. p. 532.

## 1. Some Religious Teachings are still Valued in Daily life

In this paper, the virtue of love as mutual understanding in religion will be highlighted for discussion. Since the concept of love prevents social conflicts and political disagreements in different societies it can be said that love has the power to reconcile and rebuild relations that have broken down between different societies. In other words, if there is mutual understanding and mutual respect among people, there will be harmony and stability in the society. Thus, love preserves harmony and unity. Theoretically, love is the source of all happiness and it is the central value in human life. The concept of love can contribute to mercy, kindness, meekness, humility, forbearance and forgiveness.

The word “love” means the best for others and the betterment of human life in all its dimensions. It also means living for others. The various philosophies and religions of the world speak of this value with a variety of emphases, aspects, and concepts, such as: loving-kindness, compassion, human heartedness or benevolence, *Ahiṃsā*, charity, and agape love.

The Buddhist way of achieving mutual understanding is through loving kindness and compassion in human relations. The Confucian way is through human – heartedness and benevolence while Hinduism maintains mutual understanding is achieved through *Ahiṃsā* (Nonviolence). Christianity on the other hand advocates agape or love and Islam holds brotherly love to be the key. Whatever the way or approach “love” is at its core – its essence. Love is the aspiration and hope of all human beings and the manifestation of the best in human nature, whether of the East or West.

### 1.1. The Teachings of Buddhism

In the 5<sup>th</sup> century BC, Siddhartha Gautama formed Buddhism, the philosophical system or religion, in India. Gautama Buddha (563 – 483 BC) is one who has undergone the profoundly transformative experience known as *Nibbāna*.<sup>1</sup> Buddhist ethics is based on the ethical teachings of the Buddha. Buddha always tried to enlighten human beings on the most important questions of suffering, its origin, its cessation and the path leading to its cessation. Buddhist thought also encourages the generation of loving kindness, compassion, the desire for the happiness and welfare of all beings.

In the Buddha’s teachings, *Mettā* (loving-kindness), *Karuṇā* (Compassion), *Muditā* (joy in another’s good fortune) and *Upekkhā* (equanimity) are called the four cardinal virtues, four sublime states or *Brahma vihara*. The practice of these virtues is directed towards oneself, then to one’s family, the local community, and eventually to all beings. The importance of *Mettā* (loving-kindness) is emphasized in *A Manual of Buddhism*, as follows:

He should not commit any slight wrong on account of which other wise men might censure him. May all beings be happy and secure, may their hearts be wholesome!<sup>2</sup>

A person must cultivate the sublime virtues to be virtuous. The Buddha also encouraged his followers to immerse themselves in the four immeasurable virtues and to extend these to all beings throughout the cosmos.

<sup>1</sup> Simon Blackburn. (2005). *Oxford Dictionary of Philosophy*. New York: Oxford University Press. p. 48.

<sup>2</sup> Narada. (1995). *A Manual of Buddhism*. Malaysia: Publication of the Buddhist Missionary Society Malaysia Buddhist Vihara. p. 165.

*Mettā* means loving-kindness, benevolence, goodwill and compassionate love towards every living being without any discrimination. *Mettā* is a wholesome desire for the good of all beings. This love is unconditional. This is quite different from the common conceptions of love, which are often confused with attachment, sexual desire and self-interest. It is a desire, which is not associated with lust, sexual desire but a pure good intention for all beings to be happy and peaceful. In Buddhism, it refers to detachment and unselfish interest in the welfare of others. The importance of *Mettā* (loving-kindness) is stressed in *The Dhammapada*, as follows: -

Conquer the angry one by not getting angry (by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity; and the liar by speaking the truth.<sup>1</sup>

Thus *Mettā* (loving-kindness) is ideally to be radiated to all beings. Loving-kindness is as strong as a mother's love for her only child. *Mettā* (loving-kindness) can be practiced in daily life by kindly actions, and by chanting the *Mettā Sutta* with full awareness of its meaning. It is one of the most common forms of meditation. In Buddhism, a more sustained meditation on loving-kindness is also practiced. A person who develops *Mettā* (loving-kindness) may reflect on the harm brought to himself by entertaining anger and hostility, when he is trying to overcome ill will. A man who gets angry is making himself suffer. Hence one has to remember that all beings have once been good to one. One must also reflect that the mind is ever changing, so that 'the person who annoyed him' is no longer precisely the same person.

In the Mahāyāna, *Karuṇā* (compassion) is emphasized as the necessary complement to wisdom and an essential ingredient in the perfection of the full enlightened. In Mahāyāna sources, Wisdom and Compassion are compared to two wings with which one flies to the island of enlightenment.<sup>2</sup> *Karuṇā* (compassion) is much emphasized as the root motivation of the *Bodhisattva*. In Eastern and Northern Buddhism, taking the *Bodhisattva* vows, often done after pledging of the moral precepts, is a solemn commitment which expresses the compassionate urge to aid all beings. This is to be done by constant practice of the 'perfections': generosity, virtue, patience, vigor, meditation and wisdom. In Southern Buddhism, there is a set of ten perfections (*Parami*), seen as noble qualities of aid in compassionately helping others through generosity, virtue, non-sensuality, wisdom, vigor, patience, truthfulness, determination, loving-kindness and equanimity. Though a *Bodhisattva* has to develop these to the highest degree, they are also seen as appropriate for all those who aspire for *Nibbāna*.<sup>3</sup> Buddhist thought is concerned with laying down guidelines for human beings in order to lead a good life in which peace and harmony will prevail. Among the Four Cardinal Virtues preached by the Buddha, loving-kindness and compassion are prerequisites for a good life.

A person who generates such love is one who can create a good relationship in any society. The *Mettā* virtue is a most suitable value to guide man in his relationship with others. The second virtue *Karuṇā* means kindness, mercy and compassion which is radiated with sympathy to relieve grief and sorrow. Basically, *Karuṇā* is defined as the wish for others to be free of suffering. *Karuṇā* (Compassion) is a quality that the Buddha is believed to possess to the greatest possible degree, and that Buddhists should strive to cultivate it. This makes it clear that

<sup>1</sup> Daw Mya Tin (trans.). (2003). *The Dhammapada*. Yangon: Department for the Promotion and Propagation of Sasana. P. 88.

<sup>2</sup> John Bowker (1997). *The Oxford Dictionary of World Religions*. Oxford: Oxford University Press. p. 537

<sup>3</sup> Peter Harvey. (1990). *An Introduction to Buddhism*. New York: Cambridge University Press. pp. 209 – 210.

in Buddhist thought love is the motive as well as substance that can bring about mutual understanding and harmony in society. It is also complementary to wisdom, and is necessary for enlightenment.

## 1.2. The Teachings of Confucianism

Confucianism generally refers to the teaching of Confucius (551-479 BC). Confucius, founder of the *Ju* School was an educator, a reformer and was very influential in the Chinese empire of the time. He considered himself the inheritor and perpetuator of ancient civilization.

In Confucian thought, mutual affection is very important because it arises out of the family and is extended to the community. For Confucius, a moral situation requires an appropriate attitude of affection. The appropriate attitudes are kindness, filial piety, fraternity and fidelity for parents, children, brothers, sisters and married couples respectively. Confucius emphasized family affection, bonds, human relationships and a way of living harmoniously with one another, Chinese people of his time developed many institutions and customs for the preservation and perpetuation of their society.

*Hsiao* (filial piety) and *di* (fraternal duty) are other important attitudes in Confucian morality. Confucius advocated filial piety and fraternal duty because he thought that these were the roots of benevolence. Filial piety and fraternal duty were also fundamental to the achievement of benevolence. In Confucianism, filial piety and fraternal duty are the basic virtues.<sup>1</sup>

In Confucian moral teachings, there are four important principles, which are *Jen*, *Yi*, *Li* and *Chih*. *Jen* is essential for the dignity of human life. It is a feeling of humanity towards others and self-esteem for oneself. Such feeling applies to all men. It is not just for one nation or race. Thus, *Jen* is the foundation of all human relationships. Fung Yu Lan, in his “*A Short History of Chinese Philosophy*” explains it as follows:

Confucius uses the word *Jen* not only to denote a special kind of virtue but also to denote all the virtues combined. So, the term “*Jen*” becomes synonymous with the man of all-round virtue. In such contexts, *Jen* can be translated as “perfect virtue”.<sup>2</sup>

Confucius developed the doctrine of *Jen* as the central thesis of his system. His ethics, his politics, his life ideal, all flow from *Jen*, which he regards as the supreme virtue. It expresses the Confucian ideal of cultivating human relations, developing human faculties, sublimating one's personality, and upholding human rights. Confucius said that *Jen* should never be abandoned. *Jen* involves respect for oneself, compassion, charity, empathy and generosity in one's dealing with others.

The word “*Jen*” is usually translated as human-heartedness. The term *Jen* is difficult to translate with a specific meaning. It is what makes a person truly human. *Jen* has a multiplicity of definitions. Many writers and translators acknowledge *Jen* as humanity, compassion, sympathy, humaneness, goodness, love, trueness, human-heartedness and benevolence.<sup>3</sup> It negotiates what

<sup>1</sup> Chu Chai & Winberg Chai (trans.). (1965). *Essential Works of Confucianism*. New York: Bantam Books, Inc. p. 326.

<sup>2</sup> Fung Yu Lan. (1948). *A Short History of Chinese Philosophy*. New York: The Free Press. p. 43.

<sup>3</sup> Karyn L Lai. (2008). *An Introduction to Chinese Philosophy*. New York: Cambridge University Press. p. 22.



is lovable, loving and ethical in man. For Confucius, *Jen* is the greatest concept of virtue as well as goodness. It also means humanity or human-heartedness.

In *the Analects*, Confucius stated that

Virtue is more to man than either water or fire. I have seen men die through walking into water or fire, but I have never seen a man die through walking the path of virtue.<sup>1</sup>

According to Confucius, people without benevolence were liable to commit misdeeds. *Jen* stresses human relations. It is a way which is proper for men to meet each other, leading to positive efforts for the good of others.<sup>2</sup> According to Confucius, its basis is to be found first in one's duties toward one's parents and brothers. For Confucius, *Jen* consists in loving others.

According to Confucius, *Jen* teaches one to have consideration for others. Because of what he desires for himself, he can be considerate to others and know what they desire. Because of what he does not desire, he can be considerate to others and know what they do not desire.<sup>3</sup> Thus through his own desires, he comes to know what others desire and in wanting to become a solid man in society, he makes other men solid. In wanting success for himself, he makes others successful.

Confucius maintained that human relations should be based on the moral sentiment of *Jen*, leading to positive efforts for the good of others. Confucius regarded *Jen* not merely as a special kind of virtue, but as all the virtues combined.

For Confucius, the methods of acquiring love are primarily through human intellectual and social experiences. A man who really loves other is the one who is able to perform his duties in society. Hence, *Jen* is not only to be denoted as a kind of virtue but also to be denoted as all the virtues combined.

The idea of *Jen* is not only the fundamental virtue but also the inward expression for others.<sup>4</sup> *Jen* is the virtue of perfectly fulfilling one's responsibilities toward others. According to the Confucian view, virtue is based upon harmony with other people.

The idea of *Jen* may be expressed in the conception of *hsiao* (filial piety), and *di* (fraternal duty). These two concepts express the same unselfish human feeling. Filial piety signifies a state of spiritual communion in the eternity of time and fraternal duty signifies a state of spiritual communion in the infinity of space.

### 1.3. The Teachings of Hinduism

Hinduism is the major continuing and connected religions of India, which have now spread throughout the world. Hinduism is a religion followed by about 70 percent of the roughly seven hundred million people of India.<sup>5</sup> But unlike most major world religions, Hinduism has no historical founder. It originated in the Indian subcontinent and it has largely been confined to that part of the world.

<sup>1</sup> William Edward Soothill & Lady Hosie. (ed.). (1958). *The Analects (The Conversations of Confucius with His Disciples and Certain Others)*. London: Oxford University Press. p. 173.

<sup>2</sup> Jacques P. Thiroux. (1986). *Theory and Practice*. New York: Macmillan Publishing Company. P.434.

<sup>3</sup> Fung Yu Lan. (1962). *the Spirit of Chinese Philosophy*. Boston: Beacon Press. p.16.

<sup>4</sup> Ibid., p.42.

<sup>5</sup> John Bowker (1997). *The Oxford Dictionary of World Religions*. Oxford: Oxford University Press. p. 430

*Ahiṃsā* means literally “lacking any desire to kill,” or avoiding injury to any sentient creature through act or thought. It is perhaps the central theme upon which Hindu, Jain, and Buddhist morality is built being a key precept in their ethical codes. However, the exact scope and extent of non-violence within these religions has been debated for thousands of years.

According to the Hindu view, *Ahiṃsā* is one of the marks of a genuine religion. Freedom from fear of death and suffering, harmony, balance, perfect agreement between body and soul, action and mind and *Ahiṃsā* or love are the marks of a genuine religion. *Ahiṃsā* is the Hindu principle of harmlessness, non-violence, toward all sentient creatures.<sup>1</sup> *Abhaya* or freedom from fear and *Ahiṃsā* (love), awareness and sympathy are the two features of religion. A person who has *Ahiṃsā* does not become angry and depressed. By love and understanding he can win those who oppose him.

In Jainism, *Ahiṃsā* is the standard by which all actions are judged. For a householder observing the small vows (*anuvrata*), the practice of *Ahiṃsā* requires not to kill any animal. However, for an ascetic observing the great vows (*mahavrata*), *Ahiṃsā* entails the greatest care to prevent him from knowingly or unknowingly being the cause of injury to any living soul (*jīva*). Thus, *Ahiṃsā* applies not only to human beings and to large animals but also to insects, plants, and microbes. Moreover, many common Jain practices such as not eating or drinking after dark or the wearing of cloth mouth covers (*mukhavastrika*) by monks are based on the principle of *Ahiṃsā*.<sup>2</sup>

*Ahiṃsā* (Non-violence) was turned into an important political principle in the twentieth century by Mahatma Gandhi (1869 – 1948), who saw its application to economics as possible through what he called 'bread labor', the participation of everyone in productive work, preferably involving the production of food. This brings out what is the positive side of non-violence for Gandhi, which is charity and love for all. It involves three vows, the vows of self-control, fearlessness and universal social equality, including the untouchables.

The concept of non-injury, coupled with self-control or self-restraint, was rich in many potential developments. It soon became the central ethical idea in most of the philosophies and religions of India. Indeed, in some communities *Ahiṃsā* was given paramount importance. The emphasis that Gandhi laid on *Ahiṃsā*, however, would have remained of no avail had it not been firmly rooted in an immemorial Indian tradition.

Elements of Gandhi's philosophy were rooted in the Indian religions of Jainism and Buddhism. Both of these advocate *Ahiṃsā* (non-violence), which is “absence of the desire to kill or harm.” The *Acaranga Sutra*, a text of Jainism, describes the fundamental need for non-violence:

All beings are fond of life; they like pleasure and hate pain, shun destruction and like to live, they long to live. To all, life is dear.<sup>3</sup>

<sup>1</sup> Peter Singer. (1994). *Ethics*. New York: Oxford University Press. p.219

<sup>2</sup> The editors of the Encyclopedia Britannica. (2013). *Ahimsa*. (<http://www.britannica.com/EBchecked/topic/10041/ahimsa>). (10.1.2013)

<sup>3</sup> <http://www.socialchangenow.ca/mypages/gandhi.htm>.

*Ahimsā* is a way of living and thinking which values life. Gandhi was both religious (he was Hindu) and open-minded, and saw the different religions as paths to the same goal. He was inspired by the teachings of Jesus, in particular the emphasis on love for everyone, even one's enemies, and the need to strive for justice.

For Gandhi, *Ahimsā* was the expression of the deepest love for all humans, including one's opponents. Therefore, non-violence included not only a lack of physical harm to the opponents, but also a lack of hatred or ill-will towards them. He used *Ahimsā* as both a moral and political weapon. In this way, Gandhi reinterprets an ancient Indian concept. In a world seemingly dominated by violence and hatred, Mahatma Gandhi reincarnated the ancient idea of *Ahimsā*, non-violence, as the only way of living in peace. His example influenced and inspired many later peaceful struggles, for example the civil rights movement of Martin Luther King, Jr. (1929 – 1968).

Gandhi's distinctive Hindu doctrine is an emphasis on social ethics which brought with it changes in concepts. *Ahimsā* is equated with Christian selfless love. Gandhi mentions that strength does not come from physical capacity. It comes from a strong will. Therein he found his own strength, and there he exhorted others to look for theirs. This inner strength can be cultivated by the observance of *Ahimsā*. Violence checks this energy within and is ultimately disruptive in its consequences while *Ahimsā* properly understood is invincible.<sup>1</sup> To practice non-violence in mundane matters is to know its true value. It is to bring heaven upon earth.

#### 1.4. The Teachings of Islam

Islam is the latest of the great religions and ethical systems to appear. Along with Christianity and Buddhism it is one of the three great universal religions. Islam is the second largest religion in the world with nearly 1.5 billion adherents. Islam is a monotheistic and Abrahamic religion. Islam is the religion of allegiance to God and to his prophet Muhammad, the religion which God always intended for his creation, but prophetic ministry of Muhammad (570 – 632 CE), from the revelation mediated through him, the Koran. According to the *Koran*, a book considered by its adherents to be the exact word of Allah and by the teachings of Mohammed. An adherent of Islam is called a *Muslim*. The verbal noun *islam* appears eight times in the Koran: derived from the same Semitic root as Hebrew shalom (peace). It means entering into a condition of peace and security with God through allegiance or surrender to him.<sup>2</sup> The term Islam, which refers to a creed and an ethical code is inseparable from the religious background.

Muslims believe that God is one and incomparable and the purpose of existence is to love and serve God. Love of neighbors is a cornerstone of Islam, but love of God is the foundation. Islam teaches that those who love God believe in God and do good deeds will receive rewards.

True love consists of right action towards one's neighbor, of taking care of others, and helping those in need. In verse after verse, *The Koran* enjoins believers to be charitable to orphans, widows, travelers, and the poor. According to *hafiz* who is the one who feeds the hungry and spreads peace among people whether he knows them or not.

<sup>1</sup> Metta Center of Nonviolence. (<http://mettacenter.org/definitions/gloss-concepts/ahimsa/>). (4.11.2013)

<sup>2</sup> John Bowker (1997). The Oxford Dictionary of World Religions. Oxford: Oxford University Press. p. 479

Family is the basic unit of Islamic society. Islam defines the obligations and legal rights of family members.<sup>1</sup> The father is seen as financially responsible for his family, and is obliged to cater for their well-being. If you do not fear Allah, there is nothing that can stop you from committing crimes. Among the Muslims morality has a distinctively religious background. Ethical problems are dealt with as incidental to the spread of the faith. Wrongdoing is a breach of the law of Allah.

From a modern Western point of view Muslim ethics appears to a mixture of ancient and more modern standards. It encourages almsgiving, hospitality, truthfulness, and humanity to slaves, justice for orphans, and abstinence from the use of alcoholic beverages. There is legislation against suicide, inhumanity, robbery, gambling, slander, perjury, usury and the sale and consumption of intoxicating drink. Therefore, morality is the natural result of the fear of Allah, which keeps people disciplined. Those who do not believe in Allah, and those who do not fear him, can commit any sin.

### 1.5. The Teachings of Christianity

Historically, the origin of the Christianity lies in the life and ministry of Jesus Christ. So, Christianity should begin with the person of Christ. Essentially Christianity is Christ. The person and work of Christ are the rock upon which the Christian religion is built. Christ and His teachings are the center thesis of Christianity.<sup>2</sup> Moreover, Christianity is a religion, which preaches that all human beings should live by the commandments of God in order to reach heaven where there is eternal bliss.

In Christianity, God is the sources and norm of Christian's moral life. The Christian ethic derives from a positive belief in the living, active, personal God, known to us as "Father, Son and Holy Spirit".<sup>3</sup> A man cannot be moral who is sometimes filled with hatred and anger and who thinks only of his own needs and desires. Christianity maintains that human beings must learn to have "love" towards each other in order to be decent and good. Thus, Christian morality begins with love and Jesus Christ preached and taught a philosophy of love.

The conception of love advocated by Jesus Christ can be understood from the teachings of The Old and the New Testament. *The Old Testament* was written in Hebrew and *The New Testament* was written in Greek. *The New Testament* evolved from the Old. So, in this paper the various interpretations of love as found in the Hebrew writings of *The Old Testament* and the Greek writings of *The New Testament* will be discussed.

In the philosophical context, love is a moral virtue representing human kindness, compassion, and affection. In the religious context, love is not just a virtue, but also the basis for all beings (God is love), and the foundation for all divine law (the Golden Rule).

The Christian conception of love is not to be confused with feelings of sentiment. Love is something much deeper than superficial emotional attitudes. Thus, love can be used to positively describe instances of affection or acts of kindness. In *The New Testament*, there are many words for love.

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<sup>1</sup> The Free Encyclopedia of Wikipedia. (<http://en.wikipedia.org/wiki/All%C4%81h>). (10.11.2013)

<sup>2</sup> John R. W. Stott (1998). Basic Christianity. London: Intervarsity Press. p. 21.

<sup>3</sup> David H. C. Read (1969). Christian Ethics. New York: Lippincott Company. pp. 28-29.

The word *Agape* can also be translated as understanding, or creative and redemptive goodwill for all human beings. The word *Agape* is used for the love of God or Christ and is of a new and entirely different quality. In *Agape*, men love others not because they like them, nor because their ways appeal to them, nor even because they possess some type of divine spark. One loves every man because God loves him. At this level, one loves the person who does an evil deed, although one hates the deed that he does.<sup>1</sup> Moreover, it is seen as the kind of love that Christians hope to have for one another. In *The New Testament*, it is mentioned in the *Galatians*,

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another.<sup>2</sup>

*Agape* is the Christian tradition of forms of affection which is recognized as less focused, universal benevolence that pays little or no regard to reciprocity.

According to Christianity, all are of one family. So, all are brethren and should love as brethren. From the beginning, God has taught men that they should love one another. They should help one another in times of trial and difficulty. Such, mutual love would make life pleasant and happy. This mutual love which God requires is the kind of love which man must fulfill.

There is a lot of teachings about revenge in *The New Testament*. In *Matthew* and *Luke*, it is taught not to take revenge even to an evil person. Especially in the 1 Peter 3:9 mentioned that as follows

Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing.<sup>3</sup>

In this way, Jesus shows the way of love is not to take revenge. Since, the Christian gospel is summed up in terms of love; no ethics can be called Christian that is not based on love of enemy. The relationship between love and moral norms is a major concern of the Bible and Christian tradition.

Jesus Christ meant when he said, "Love your enemies", that love is greater than like. When Jesus bids one to love one's enemies, he is speaking neither of *eros* nor of *philia*; he is speaking of *agape*, understanding and creative, redemptive goodwill for all men.

Martin Luther king Jr. (1929 – 1968) was an American Christian minister and activist who became the most visible spokesperson and leader in the Civil Rights movement from 1955 until his assassination in 1968. Once he said that

Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in descending spiral destruction.<sup>4</sup>

So, when Jesus says "Love your enemies", he is setting forth a profound and ultimately inescapable admonition. Love is especially necessary for this imperfect world in which there is

<sup>1</sup> Harvey A Van. (1964), *A Handbook of Theological Terms*. New York: Collier Books, p. 14

<sup>2</sup> Philip Yancey & Tim Stafford (edt.). (1991). *The Student Bible "NIV"*. Michigan: Zondervan Publishing House. p. 1048. (NT).

<sup>3</sup> Kenneth L. Barker, Mark L. Strauss & Ronald F. Youngblood (edt.). (2011). *Study Bible "NIV"*. Michigan: Zondervan Publishing House. p. 2107. (NT).

<sup>4</sup> Martin Luther King. Jr. (1981). *Strength to Love*. USA, (Philadelphia): Fortress Press. p. 53.

tendency towards envy and jealousy and lacking in love and caring. Love towards one's neighbors is a duty of a person. It is also the moral obligation. The Christian conception of love which is expressed in one word is the essence of all divine law.

According to the Christian conception, all moral problems can be solved by love. All moral obligations can be fulfilled by love. In fact, through the power of love Abraham Lincoln transformed an enemy into a friend. In Christian ethics, there are many virtues such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control and justice etc. Among these love is supreme. Love is the golden chain of all virtues. It is all inclusive. It encompasses the family, the country and even everybody. It is genuine and it also unites. It controls freedom and truth whenever these are to be controlled. It encourages and strengthens forgiveness.

### **Conclusion**

The teaching of the religions thus can bring mental peace and safety for human beings. The common ground of all religions is loving, caring and helping each other and sharing the burden life. Moreover, the guidance of religions can mould and cultivate a moderate mind not only for present but also for after life. The important thing is to encourage less greed, anger and hatred.

When we review the history of mankind, we find many causes that have led to destruction and death of living beings. However, the one most terrifying is war. War is hell whether just or unjust. We become separated from families and society collapses. On the other hand, if we have the sense to avoid war, society, nation and country can survive and prosper.

Albert Einstein (1879-1955) who was considered the wisest man in the 20<sup>th</sup> century said about war that "I do not know with what weapons World War III will be fought, but world war IV will be fought with sticks and stones." A human being is the most rational animal among the creatures. Human beings have created and handed down culture, education and moral norms generation to generation. Today however, we human beings are facing many challenges such as climate change, cyber war, poverty, discrimination, injustice and insecurity etc.

In the age of knowledge, information and technology has advanced and economies have become high developed, but morality is still essential; trustworthy and moral persons are still needed in organizations, institutions and in building society.

To strengthen society, a person's activities must be guided by moral and religious teachings. To build a society of peace and harmony a person needs empathy, love, co-operation and mutual understanding. With mutual understanding, a group or a family or a nation can build and run a better society, because mutual understanding is the master key that opens the gate to a harmonious society.

In order to reduce social and political conflicts, it is of great importance to follow the teachings of religions. Human beings must live according to certain principles which are capable to make them refined and humane. Human beings live together and are bound to each other not by mere instincts and impulses but by their rational application of moral and spiritual values. Men must be guided by conscience, a human conscience of social bonding. There must be social elements of duty and responsibility, between their families, their nations and the worldwide community. Men must also cultivate social relationship that can lead to a virtuous society.

Lastly, the most important moral, social and political issues of recent times have to do with the relationship of states or nations to one another. Practically no one today wants wars. Intelligent men of goodwill the world around are hoping and working for peace. The outcomes of mutual understanding can bring positive steps and it can also lead to right solutions for their recent problems. The essence of mutual understanding has a power to unite and mould a harmonized society. When there is peace in the individual, there will be peace in the family. In order to learn how to lead a peaceful life, self-esteem, calmness and freedom from anxieties are necessary and this can be brought about only through love and compassion, that all religions teach and nurture.

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## THE RELATIONSHIP BETWEEN DEMOGRAPHIC VARIABLES AND LIFE SATISFACTION AMONG ADULTS IN YANGON REGION\*

Than Than Maw<sup>1</sup> & Myat Phone Mo Oo<sup>2</sup>

### Abstract

The aim of this study is to explore the relationship between demographic variables and life satisfaction among the adults in Yangon region. The participants were 1002 people from various sectors of 37 townships in Yangon region. To measure the life satisfaction of the participants, the Satisfaction With Life Scale (SWLS) developed by Diener, Emmons, Larsen, & Griffin, (1985) was used. Demographic factors such as gender, age, education, marital status, number of children, housing, possession, occupation, income, and types of occupation were also asked. According to the results, the life satisfaction of the adults was affected by some demographic factors such as income, household positions, age, educational level, marital status. Although 4.3% participants in neutral, among 1002 of subjects, 58.8% are satisfied with their lives and 36.9% are dissatisfied. The findings illustrate that Myanmar citizens are still holding materialistic values. This study shows the awareness of lives the Myanmar population live in and a joyful life could be created and the life of an individual can also be predicted according to the demographic factors of that individual. This study can also provide the supportive information to the government and the policy makers into the path; to encourage the way to live, to have awareness of the factors influencing on life satisfaction and to create a happy life; in order to improve the life satisfaction of the community to national level of Myanmar.

**Keywords:** Life satisfaction, Demographic Determinants, Adults

### Introduction

Life satisfaction is one of the factors that determine subjective well-being (Diener, 1984). Life satisfaction is characterized, in agreement with the cognitive theory, as “individual’s cognitive judgement about comparisons based on the compatibility of their own living conditions with the standards” (Diener, et al, 1985). This study is specifically concerned with the determinants of the cognitive-judgmental aspects of subjective well-being (SWB), as measured by the Satisfaction With Life Scale (SWLS; Diener, et al, 1985).

Diener (1984) has distinguished between bottom-up and top-down theories of SWB. Bottom-up causation is where particular variables cause SWB and top-down causation is where SWB produces certain outcomes. Bottom-up theories hold that we experience satisfaction in many domains of life, like work, relationships, family and friends, personal development, and health and fitness. Our satisfaction with our lives in these areas combines to create our overall life satisfaction. On the other hand, top-down theories state that our overall life satisfaction influences (or even determines) our life satisfaction in the many different domains. This debate is ongoing, but for most people it is enough to know that overall life satisfaction and satisfaction in the multiple domains of life are closely related (Heady, Veenhoven, & Wearing, 1991).

A great amount of empirical works has been conducted to demonstrate various sources and predictors of life satisfaction including individuals’ demographics, education level, income and the perceived role of the government, psychological characteristics, and life experiences (Brown and Duan, 2007; Ngoo et al, 2014).

The effect of income on life satisfaction, happiness or subjective well-being has not been consistent across different studies. Many studies found that higher income has positive effect on

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life satisfaction or happiness (Ball and Chernova 2008; Clark and Oswald 1994; Peiro 2006; Dolan et al. 2008). The positive effect of higher income on happiness is stronger in the short term than in the long term (Hagerty and Veenhoven 2003). The positive income effect on happiness and life satisfaction was also found to be stronger for the poor than for the rich (Helliwell et al. 2011). The study by Vendrik and Woltjer (2007) found concavity of the income effect on life satisfaction in the United States, i.e. happiness increases with income, up to a certain level, but this does not appear to be the case in Europe and Japan (Binder and Coad 2011; Vendrik and Woltjer 2007). The curvilinear relationship between income and happiness can be attributed to the decrease in marginal utility of income on happiness (Easterlin 2005; Diener and Biswas-Diener 2002).

Studies also found a U shaped relationship between age and happiness or life satisfaction. Middle age people tend to be less happy as compared to younger and older people (Clark and Oswald 1994; Peiro 2006; Dolan et al. 2008). According to Sotgiu et al. (2011), older people are happier as they survived the unhappy moments in their mid-life and were able to adapt themselves.

The gender differential on life satisfaction, happiness or subjective well-being varies from country to country, but the differentials are generally insignificant. Only a few studies have found significant gender differential in life satisfaction or subjective well-being. For example, females are happier than males in United States, but the reverse is true in Russia (Graham 2004; Dolan et al. 2008).

Married people are happier as compared to the singles and singles are happier than the separated or divorced (Clark and Oswald 1994; Peiro 2006; Dolan et al. 2008). According to Gove et al. (1983) “family function to provide private satisfaction that makes life meaningful and rewarding for adults who live in families.”, and that “married people tend to have better mental and physical health as well as life satisfaction and well-being, and are less inclined to negative psychological behaviour such as suicide”. Patricia Frazier et al. (1996) explained that married people, especially men, tended to have more support from their family, and hence have a higher life satisfaction.

Previous studies found that higher education increases subjective well-being, life satisfaction and happiness (Chen 2012; Dolan et al. 2008). However, some studies also found that education does not automatically increase happiness but its effect is mediated through the higher opportunity created by education to earn higher income, which is an important determinant of life satisfaction, subjective well-being and happiness (Schimmel 2009).

Myanmar has been interested in worldwide in recent year and has been compared to other countries in various situations. According to the research of 2002, 10.5% in Japan and 8.8 percent in Korea were happy. 54.6% in Myanmar almost the same percentage as Malaysia (56.5%) were pretty happy. The common people in Myanmar were very happy or somewhat happy at that time (Thet Tun, 2002).

According to the data of life satisfaction research in 2005, Myanmar got 5.30 score of life satisfaction and Japan got 7.25 score and that of Korea was 6.65 score. The above data is comparing the Myanmar with the other countries but there is no increase level of Myanmar after five years. (Veenhoven, R., 2005).

Myanmar ranked 130 out of 178 countries in the global satisfaction of life index in 2006, and ranked 121<sup>st</sup> out of 156 countries in 2010. Respondents in Myanmar ranked their lives 4.4 (2010) out of 10, down from 5.3 in the earlier survey (2005), and that was the third-biggest drop in the world (World Happiness Report, 2013).

Ngoo et al. (2014) examined the differentials in life satisfaction among 28 Asia countries and analyzed the determinants of life satisfaction in the four sub-regions of Asia (East Asia; South Asia; West and Central Asia; and Southeast Asia). They found that marital status, standard of living, and the role of government have a greater influence on life satisfaction across the whole Asia as well as in the Southeast Asia countries. In addition, their findings indicated that Myanmar had the second lowest life satisfaction among Asia countries.

Myanmar has been developed much more than before and the socio-economic status has been increase within these years. The life satisfaction of Myanmar people plays important role especially in Yangon, the economic industrial capital of Myanmar. There is no doubt that the living standard of people in Yangon rises gradually. The satisfaction of life might vary corresponding with the demographic variables.

While the data comparing the rank of life satisfaction and the determinants of life satisfaction across the Asia countries are available, the data indicating the life satisfaction among Myanmar people are still lacking in current years. Therefore, this study intends to examine how much Myanmar adults in Yangon region are satisfied with their lives and which demographic factors are correlated with their life satisfaction.

### Research Question

What are the demographic factors correlated to life satisfaction among adults in Yangon region?

## Method

### Participants

Participants were 1002 adults from 37 townships, except Seikkan and Seikkyi Khanaung To, in Yangon area. They were 403 (40.3%) males and 599 (59.7%) females. Their mean age is 35 ranged from 18 to 83.

### Measures

**Sociodemographic Questionnaire.** Demographic variables of participants such as gender, age, township, education, marital status, years of marriage, whether having a child or not, number of children, living style, employment the household possessions, income, and types of occupation were asked.

**The Satisfaction With Life Satisfaction (SWLS).** The SWLS developed by Diener, Emmons, Larsen, & Griffin, 1985 intends to measure the global cognitive judgments of one's life satisfaction. It is a 5-item scale with 7 points that range from 7 - strongly agree to 1 - strongly disagree. The possible range of scores is between 5 and 35. The SWLS is shown to be a valid and reliable measure of life satisfaction, suited for use with a wide range of age groups. Diener et al., (1985) reported a coefficient alpha of .87 for SWLS, with a 2-month test-retest correlation coefficient of .82. The Cronbach's alpha coefficient ranged from .79 to .91 across 39 countries. As additional evidence of construct validity, the SWLS scores have been shown to be negatively correlated with clinical measures of distress. The SWLS has showed high correlation coefficient with the Life Satisfaction Index with .46 (Pavot & Diener, 1993). Myanmar version of the Satisfaction With Life Scale developed by Than Than Maw & Nilar Kyu (2009) was used. The Cronbach's alpha coefficient of the Myanmar version was .90. Diener, et al., (1985) presented normative data cutoffs: 31 to 35 - Extremely satisfied; 26 to 30 - Satisfied, 21 to 25 - Slightly satisfied; 20 - Neutral; 15 to 19 Slightly dissatisfied; 10 to 14 Dissatisfied; and 5 to 9 Extremely dissatisfied.

## Procedure

Before questionnaires were distributed, the anonymous participants were explained about the research and promised to keep the answers in confidentiality by researcher and research assistants. The voluntary participants were requested to answer honestly and to write down the tick mark (✓) in appropriate space on the paper sheet. Then the responses from each were scored according with the scoring key.

## Results

### Demographic Characteristics of the Respondents

Demographic Characteristics of the Respondents are shown in Table 1.

**Table 1 Demographic characteristics of respondents (N = 1002)**

Variables	N	%	Variables	N	%
<i>1. Gender</i>			<i>9. Living Style</i>		
Male	403	40.2	Alone	51	5.1
Female	599	59.8	With Family	818	81.6
<i>2. Age</i>			With Friends	119	11.9
18 to 20	140	14	With Boy/Girlfriend	5	0.5
21 to 30	324	32.4	Others	9	0.9
31 to 40	198	19.8	<i>10. Household Assets</i>		
41 to 50	178	17.8	None	5	0.5
51 to 60	131	13.1	1 Item	80	8.0
61 to 83	31	0.31	2 Items	90	9.0
<i>3. Township</i>			3 Items	87	8.7
Urban	431	43.0	4 Items	220	22.0
Sub-urban	318	31.7	5 Items	234	23.4
Periphery	253	25.2	6 Items	192	19.2
<i>4. Education</i>			7 Items	73	7.3
Illiteracy	25	2.5	8 Items	21	2.1
Basic	59	5.9	<i>11. Income</i>		
Middle	134	13.4	No income	115	11.5
High	196	19.6	Below 100,000	63	6.3
University	172	17.2	100,000 to 300,000	493	49.3
Graduated	338	33.7	300,001 to 500,000	206	20.6
Advanced	78	7.8	500,001 to 700,000	72	7.2
<i>5. Marital Status</i>			700,001 to 1,000,000	26	2.6
Single	505	50.3	Above 1,000,000	27	2.7
Married	437	43.6	<i>12. Employment</i>		
Divorced	16	1.6	Unemployed	143	14.3
Separated	10	1	Government employed	152	15.2
Widowed	35	3.5	Private employed	371	37.0
<i>6. Years of Marriage</i>			Self employed	336	33.5
Less than 5 years	101	10.1	<i>13. Types of occupation</i>		
6 to 10 years	87	8.7	Administration	51	5.1
11 to 15 years	75	7.5	Commercial	87	8.7
16 to 20 years	81	8.1	Construction	38	3.8
More 20 years	154	15.4	Education	141	14.1
<i>7. Number of Children</i>			Food and Beverage	75	7.5
None	609	60.7	Financial	45	4.5
1 to 3	356	35.6	Production	29	2.9
4 to 9	38	3.8	Transportation	87	8.7
<i>8. Housing</i>			Others	306	30.5
Hostel	104	10.4			
Apartment	135	13.5			
Home	763	76.1			

**Table 2 Means, standard deviation and correlations between measures used for the study.  
(N = 1002)**

	Mean (SD)	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Gender	1.60 (.49)	-													
2. Age	35.33 (13.41)	.06*	-												
3. Township	2.18 (.81)	.10**	.01	-											
4. Education	4.75 (1.50)	.19**	-.21**	.26**	-										
5. Marital status	.64 (.86)	.05	.48**	-.09**	-.36**	-									
6. Yr. of Marriage	1.59 (1.93)	-.02	.69**	-.09**	-.40**	.67**	-								
7. Child	.39 (.49)	-.03	.50*	-.35**	-.35**	.60**	.76**	-							
8. No. of Children	.81 (1.26)	-.04	.54**	-.09**	-.38**	.54**	.73**	.80**	-						
9. Housing	2.10 (.51)	.00	.24**	-.11**	-.19**	.22**	.26**	.24**	.19**	-					
10. Living style	2.66 (.66)	-.02	-.15**	.01	.14**	-.15**	-.27**	-.16**	-.14**	-.27**	-				
11. Possessions	4.39 (1.76)	.04	.22**	.09**	.08*	.08*	.23**	.22**	.15**	.32**	-.24**	-			
12. Income	2.24 (1.27)	-.06	.25**	.16**	.09**	.10**	.18**	.16**	.14**	.12**	-.06	.28**	-		
13. Employment	1.90 (1.02)	-.13**	.21**	.00	-.26**	.17**	.23**	.24**	.19**	.24**	-.10**	.17**	.57**	-	
14. Occupation types	5.19 (3.36)	-.02	.06	.02	-.06	.01	.05	.03	.02	.01	.04	-.03	-.35**	.48**	-
15. SWLS	21.39 (7.13)	.03	.14**	-.14**	.04	.12**	.14**	.07*	.07*	.09**	-.04	.15**	.20**	.06*	-.03

\* p &lt; .05, \*\* p &lt; .01.

**Table 3 Summary of regression analysis for variables predicting Life Satisfaction  
(N = 1002)**

Variables	Beta	R <sup>2</sup>	Adj. R <sup>2</sup>
1. Income	.20***	.03***	.03***
2. Township	-.20***	.07***	.07***
3. Household Possessions	.08**	.08***	.08***
4. Types of occupation	-.09**	.09**	.09**
5. Age	.07	.10*	.09*
6. Education	.10**	.10*	.01*
7. Marital status	.08*	.11*	.01*

\* P &lt; .05, \*\* p &lt; .01, \*\*\* p &lt; .001.

### Correlation Analysis

Means, standard deviations and correlation matrix calculated between measures are shown in Table 2. Life satisfaction is positively correlated with the demographic variables of age ( $r=.14$ ,  $p<.01$ ), marital status ( $r=.12$ ,  $p<.01$ ), years of marriage ( $r=.14$ ,  $p<.01$ ), housing ( $r=.09$ ,  $p<.01$ ), possession ( $r=.15$ ,  $p<.01$ ), income ( $r=.20$ ,  $p<.01$ ), whether having a child or not ( $r=.07$ ,  $p<.05$ ), number of children ( $r=.07$ ,  $p<.05$ ) and occupation ( $r=.06$ ,  $p<.05$ ). Furthermore, life satisfaction has significant negative correlations with township ( $r=-.14$ ,  $p<.01$ ), meaning that people living in periphery and suburban are much satisfied with their life than people in urban area.

### Regression Analysis

To examine the prediction power of demographic variables on life satisfaction, the stepwise regression analysis was calculated. Table 3 shows the summary data of regression analysis. Income, townships classified by urban-suburban-periphery, household possessions (car, aircon, motorbike, etc.), age, education, and marital status predicted life satisfaction of adults in Yangon ( $R^2 = .03\%$ ,  $.07\%$ ,  $.08\%$ ,  $.09\%$ ,  $.10\%$ ,  $.10\%$  and  $.11\%$ ) in order respectively. The slopes were positive except the townships they live.

### Analysis of Variance

To examine the predictors of life satisfaction more detail, a series of one-way ANOVA analysis was computed. Firstly, the mean difference in life satisfaction among different income levels was examined. As shown in Table 4, individuals who earned above 10 lakhs per month had highest level of satisfaction while individuals who earned below 1 lakh had least satisfaction. The lowest income group (below 100,000) is significantly lower in satisfaction with their lives from all other earner groups.

**Table 4 Means and standard deviations of SWLS for the income with results of ANOVA analysis. (N = 1002)**

Income Level	Number	Means (SD)	F Value
1. No income	115	20.17 (6.15) <sub>5,7</sub>	8.49***
2. Below 100,000	63	17.89 (7.47) <sub>3,4,5,6,7</sub>	
3. 100,001 to 300,000	493	20.92 (7.45) <sub>2,5,7</sub>	
4. 300,001 to 500,000	206	22.47 (6.50) <sub>2</sub>	
5. 500,001 to 700,000	72	23.88 (6.00) <sub>1,2,3</sub>	
6. 700,001 to 1,000,000	26	23.77 (7.34) <sub>2</sub>	
7. Above 1,000,000	27	26.07 (5.28) <sub>1,2,3</sub>	

The subscripts indicate the number of the profile from which the given group differs significantly. \*\*\* p < .001.

**Table 5 Means and standard deviations of SWLS for the types of occupation with results of ANOVA analysis. (N = 1002)**

Occupation Type	Number	Means (SD)	F Value
1. Administrative	51	21.55 (6.62)	5.23***
2. Commercial	87	22.39 (7.96)	
3. Construction	38	21.87 (7.17)	
4. Education	141	24.11 (7.22) <sub>1,6,10</sub>	
5. Food and Beverage	75	20.12 (6.75) <sub>5</sub>	
6. Financial	45	22.16 (7.04)	
7. Production	29	21.31 (8.13)	
8. Transportation	87	23.08 (6.39) <sub>1,10</sub>	
9. Others	306	20.18 (7.13) <sub>5,9</sub>	

The subscripts indicate the number of the profile from which the given group differs significant. \*\*\* p < .001.

**Table 6 Means and standard deviations of SWLS for the level of age with results of ANOVA analysis. (N = 1002)**

Age Level	N	Means (SD)	F Value
1. Less than 20	140	19.23 (6.37) <sub>3,4,5,6</sub>	6.51**
2. 21-30	324	20.59 (6.76) <sub>3,4</sub>	
3. 31-40	198	22.53 (7.06) <sub>1,2</sub>	
4. 41-50	178	22.51 (7.08) <sub>1,2</sub>	
5. 51-60	131	21.76 (8.30) <sub>1</sub>	
6. Above 60	31	24.23 (6.44) <sub>1</sub>	

The subscripts indicate the number of the profile from which the given group differs significantly. \*\* p < .01.

**Table 7 Means and standard deviations of SWLS for the education with results of ANOVA analysis. (N=1002)**

Education Level	Number	Means (SD)	F Value
1. Illiteracy	25	19.80 (7.49)	8.46**
2. Basic School	59	24.42 (7.58) <sub>4,5</sub>	
3. Middle School	134	21.29 (7.76) <sub>5</sub>	
4. High School	196	20.67 (7.56) <sub>2</sub>	
5. University	172	18.78 (6.62) <sub>2,3,6,7</sub>	
6. Graduated	338	22.29 (6.34) <sub>5</sub>	
7. Advanced	78	23.40 (6.77) <sub>5</sub>	

The subscripts indicate the number of the profile from which the given group differs significantly. \*\* p < .01.

**Table 8 Prevalence of Life Satisfaction among respondents (N = 1002)**

Level of satisfaction	Frequency	Percentage
1. Extremely dissatisfied (5-9)	76	7.6
2. Dissatisfied (10-14)	115	11.5
3. Slightly dissatisfied (15-19)	179	17.9
4. Neutral (20)	43	4.3
5. Slightly satisfied (21-25)	276	27.5
6. Satisfied (26-30)	239	23.9
7. Extremely satisfied (31-35)	74	7.4

Secondly, according to the results of ANOVA analysis, people who worked in education and the transportation sectors have the highest scores of life satisfaction. People from education were significantly higher than people from the administrative, financial sectors and unemployed group, while people from transportation were significantly higher than people from the administrative sector and unemployed group as shown in Table 5.

Thirdly, the mean difference in life satisfaction among different age levels was examined. The mean scores and standard deviations for each group were shown in Table 6. The result shows that the age group of over 60 has the most satisfaction. The second highest groups were 31 to 40 and 41 to 50. These groups have the same value of life satisfaction. The group of under 20 has the least satisfaction. This group is significantly lower than all groups of over 30 in life satisfaction, while all participants of under 30 are significantly lower than participants between age of 31 to 50.

Finally, as shown in Table 7, the participants with basic education expose the highest level of satisfaction and this group is significantly higher than people from graduated and advanced level. A group of people who with university level is significantly lower in satisfaction than all other groups except for illiteracy and high school.

### Prevalence of Life Satisfaction

Table 8 illustrates the prevalence of life satisfaction among the respondents including frequency and percentage. Mean of life satisfaction of this sample is 21.39. This value indicates the sample slightly satisfied with their lives. Of the total sample, 7.6% of subjects are extremely dissatisfied while 7.4% are extremely satisfied. 11.5% dissatisfied while 23.8% are satisfied. 17.8% are slightly dissatisfied and 27.6% are slightly satisfied. To summarize, the most respondents are slightly satisfied while 4.3% in neutral. Among 1002 of subjects, 58.8% are satisfied with their lives and 36.9% are dissatisfied.

## Discussion

This study attempted to examine the relations of demographic variables with life satisfaction among adults in Yangon Region. The correlational analysis, t-test, ANOVA and regression analyses were used to determine the determinants of the life satisfaction. According to the results, there is no gender difference in life satisfaction. This outcome is consistent with the studies of Brown and Duan (2007) and Nair and Gaither (1999).

Another major finding of this study is that the income factor is positively correlated with life satisfaction showing people with higher income have higher life satisfaction. Undoubtly, according to Maslow's (1970) Theory of Needs, the basic needs or physiological needs can be bought with money. The people with higher income have wide range of life styles to choose and experience less inequality and standard discrimination. Therefore, the household possessions are also positively related with life satisfaction. Money can buy luxuries and can live a comfortable life with high income. But the previous research by Kapteyn, et al. (2009) in Netherlands and U.S presented that the income had less impact but it varies substantially according to the countries. The other studies reported that the correlation between income and life satisfaction is higher in developing countries rather than developed countries. Since our country, Myanmar, is on the state of developing, the correlation between income and life satisfaction had been still high.

People who work in education sector have the highest score of life satisfaction. Teachers are highly revered in Myanmar culture. And that could be the reason why they take immense satisfaction for their career.

In addition, the outcomes of correlation and regression analyses revealed that there was a negative significant relationship between the life satisfaction and townships the people live in. The results shows people who live in faubourg areas are much satisfied with life rather than those who live in downtown areas. The possible explanation is that people from faubourg areas would like to live in natural environment peacefully and satisfied within their small world. Most of the people who live in downtown areas are asphyxiated with the urbanization live; suffering from the noise pollution, air pollution, and less of green trees and nature.

Next, the study of Elmer Spreitzer, Snyder, (1974) reported that age played as moderator variables in life satisfaction while the study of B. Rose Huber (2014) presented the satisfaction with life was varied in different levels of age in different countries. But there is positively relationship between age and life satisfaction on the results of correlation and regression analyses in this study. Perhaps Myanmar people assume that contentment is also a kind of auspicious virtues and this assumption gets stronger with growing of age and there is a change in conception of life within growing old.

Moreover, according to the outcomes of ANOVA and regression analyses, the level of education is a significant predictor of life satisfaction. The ANOVA results shows basic level of education presents the highest level of satisfaction rather than the graduated level and advanced level. But among the higher levels of education such as university level, graduated level and advanced level, the more educated have more satisfied with their life. The possible explanation is that above the half of the individuals with basic education level lives in rural area, is self-employed and has income between one to three lakhs. It illustrates that citizens from Myanmar, one of developing countries, are more likely to incline towards materialism.

Furthermore, this study provides a significant positive relation between marital status and life satisfaction. Also the years of marriage, having children or not, and number of children have positive effect on life satisfaction. Married people are much satisfied than the single people. This result is consistent with the previous study of Kapteyn, James, and Arthur (2009) in Netherlands and U.S, which presented that social and family have the highest impact on global life



satisfaction. Humans cannot live alone; and they need society. That is why people always make connection, network and relationship with each other. The social influence, family and companionship play a part of role in life satisfaction because they become a part of life also. The individual have to make a strong and stable relationship to fulfill the life satisfaction. A strong and reliable relationship will support not only physically but also emotionally in critical time.

Finally, this research revealed the 58.8% of Myanmar adult people in Yangon region are satisfied with their lives. The previous study in 2003, 71% of Myanmar people was satisfied with their lives (Takashi Inoguchi, 2003). According to the data, the satisfaction of Myanmar people decreased within these years. This study indicates that the income is directly proportional to the life satisfaction. On the other hand 41.3% are dissatisfied and this may affect the physical and psychological well-being of them. Thus dissatisfaction should not be neglected. A joyful life might be created and can also be predicted according to the demographic factors of that individual.

In conclusion, clearly life satisfaction is a key component in the attainment of positive life and is a determinant of many life outcomes. Although research into the correlates and consequences of life satisfaction is still not enough to cover all of the variables such as physical and mental health, personality, leisure activities, etc., the findings of this study have illuminated potential applications and implications of the findings from the extant research of Myanmar people. The predictor variables of life satisfaction are also interrelated each other in many ways. Thus, the socio-demographic variables cannot be ignored while assessing the level of life satisfaction. Without investigation the role of demographic variables, it would be inadequate to assess how other factors such as personality, physical and mental health status have impact on the life satisfaction of Myanmar people. This study can also provide the supportive information to the government and the policy makers into the path to enhance the life satisfaction of Myanmar people to encounter in near future.

Some limitations in this study should not be ignored. First, although the results captured the effects of demographic variables on life satisfaction among 37 townships in Yangon region generally, the convenience sampling method used in this study may affect the representativeness of the sample. Second, using self-report questionnaire is difficult to obtain accurate answer about participants and some open-ended questions should also be used. Thus, future study will be more meaningful, interesting and beneficial for the society by examining such variables as culture, habits, mode of transportation, pollution effect, wishes, ideas, trust and belief as influential factors on life satisfaction.

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## **THE STUDY OF RELATIONSHIP BETWEEN MATERNAL “EMOTION SOCIALIZATION” AND CHILDREN'S SOCIAL COMPETENCE: THE ROLE OF CHILD TEMPERAMENT**

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### **Abstract**

The present study were to describe and provide initial support for the validity of the Future Scenarios Questionnaire (FSQ) based on a translation of the Lundell's (2008) original instrument, a new self-report questionnaire designed to measure parental responding to anticipated children's negative emotions; and to examine how maternal responses on the FSQ related to young children's aggressive, asocial, and prosocial behaviors with peers. Further, this study examined whether the temperamental trait of negative affect moderated the relation between maternal responses on the FSQ and children's social adjustment outcomes. Participants were 107 mothers of preschool-age children. Mothers were requested to provide ratings on the FSQ and child temperament ratings on the Child Behavior Questionnaire (CBQ; Rothbart, Ahadi, & Hershey, 1994). They also completed a range of measures which were designed to assess the construct validity of the FSQ. These included measures of attachment representations, maternal mind-mindedness, perceived control, and alexithymia. Thirty-two teachers provided ratings on the Child Behavior Scale (CBS; Ladd & Profilet, 1996) for children's aggressive, asocial, and prosocial behaviors in the peer context. Factor analysis of the FSQ revealed two subscales: Encourage Emotion Expression (EEE) and Discourage Emotion Expression (DEE). Further, the results of the moderation analyses showed that maternal responding on the FSQ interacts with negative affect in the prediction of child behaviors, but not in the hypothesized ways. In particular, discouraging emotion expression significantly predicted less asocial behavior and more prosocial behavior (approached significance), but only for children rated high in negative affect. None of these relations was significant for children rated low in negative affect. The theoretical and practical implications of these findings are discussed in terms of the importance of child temperament in emotion socialization processes.

**Keywords:** emotion socialization, social competence, construct validity

### **Introduction**

Emotion socialization is one of the most important in processes of socialization tasks. It involves the processes by which socialization agents (parents, family members, teachers, and caregivers) impart to their children various ways of expressing emotion and effective ways of responding in events or situations when they or others as emotionally aroused. Their characteristics also have emerged as indicators of how a child comes to understand his or her own emotional life and social competence.

Parents play a primary role in emotion socialization. So while acknowledging the impact of siblings, peers, and teachers among others, it is the parental socialization of emotion that is the focus of this research. And although it is recognized that both mothers and fathers are important socializers in related and distinct ways, we focused on maternal socialization of emotion. Mothers have different ideas and feelings, both explicit and implicit, about children's emotional lives, likely resulting from their own socialization experiences and attachment histories. Not all

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of these ideas translate into socialization strategies that are adaptive with respect to children's social and emotional outcomes.

In particular, we examined one empirically neglected emotion socialization mechanism, that is, the ways in which mothers anticipate and verbally address future-oriented emotional events with their children, and how these ways might be related to children's social adjustment. We focused on emotion socialization in the preschool years because this is a time when emotionally-laden events are quite frequent, and because, during this time, parents are usually the foremost socializers of their children's emotional lives (Denham, 1998). Moreover, the role of child temperament was considered a potentially influential factor in the socialization process.

The purpose of the present study was twofold. Its primary purpose was to examine the role of child temperament in the link between maternal emotion socialization and children's social competence. Second, it was intended to develop a self-report measure of emotion socialization, the FSQ, which assesses how mothers respond to their anticipated children's negative emotions. This measure was validated with additional maternal self-report questionnaires and interviews. Child outcomes were measured with teacher reports of children's social behaviors with their peers. Child temperament was measured by mother report. On the basis of the available literature, the hypotheses of this study were formulated as follow:

- H1:* Mothers who encourage the expression of their anticipated children's negative emotions would have children who would be rated as less aggressive, less asocial, and more prosocial with peers. Similarly, mothers who discourage the expression of their children's emotions would have children who would be rated as more aggressive, more asocial, and less prosocial with peers.
- H2:* The relation between the FSQ and children's adjustment would be moderated by children's negative affect. In other words, it was predicted that the hypothesized relations described above would be stronger for children (or significant) rated high in negative affect than for those children rated low in negative affect.
- H3:* Maternal styles of responding on the FSQ would be significantly correlated with maternal responses on the CCNES, such that mothers with higher scores on the supportive scales of the CCNES would be more likely to encourage the expression of their children's emotions and mothers with higher scores on the non-supportive scales of the CCNES would be more likely to discourage the expression of their children's emotions.
- H4:* Maternal styles of responding on the FSQ would be significantly correlated with maternal attachments representations, such that more "secure" mothers would be more likely to encourage the expression of their children's emotions and less "secure" mothers would be more likely to discourage the expression of their children's emotions.
- H5:* Maternal styles of responding on the FSQ would be correlated with maternal mind-mindedness, such that mothers with higher mind-mindedness scores would be more likely to encourage the expression of their children's emotions and mothers with lower mind-mindedness would be more likely to discourage the expression of their children's emotions.

- H6:* Maternal styles of responding on the FSQ would be significantly correlated with maternal perceptions of control, such that “high control” mothers would be more likely to encourage the expression of their children’s emotions and “low-control” mothers would be more likely to discourage the expression of their children’s emotions.
- H7:* Maternal styles of responding on the FSQ would be significantly correlated with maternal alexithymia, such that mothers with lower levels of alexithymia would be more likely to encourage the expression of their children’s emotions and mothers with higher levels of alexithymia would be more likely to discourage the expression of their children’s emotions.

## Method

### *Participants*

Participants were a group of 107 mothers of preschool-age children (57 boys and 50 girls) used for the multiple regression analysis under study included Shwebo Preschool, Meikthilar Preschool and Preschools from Mandalay. In addition, child outcomes were measured with teacher (32 teachers) reports of children’s social behavior with their peer.

### *Procedures*

*Recruitment and Mother Package.* Potential participant mothers were contacted and were given a brief explanation of what the study entailed. Upon agreeing to participate, arrangements were made to send a questionnaire package home or school that was to be completed by mothers and returned to the researcher. A date for the interview was also scheduled at that time. This package included the Children’s Behavior Questionnaire (CBQ), the Toronto Alexithymia Scale (TAS-20), the Coping with Children’s Negative Emotion Scale (CCNES), and the Parent Attribution Test (PAT) as well as detailed instructions for completion of these questionnaires.

*Interview.* There were five interviewers. All of whom were thoroughly trained by the researcher. Mothers were administered the Secure Base Scripts task (SBS) and the Maternal Mind-Mindedness Interview (MMM), both of which were audio-recorded. Finally, mothers were asked to complete an additional questionnaire package, which included the Future Scenarios Questionnaire (FSQ).

*Teacher package.* Shortly after the interview, questionnaire packages were sent to the teachers of the children whose mothers had given permission to do so. This package included the Child Behavior Scale (CBS) and instructions on completion in a cover letter.

### *Measures*

*Future Scenarios Questionnaire (FSQ).* The Future Scenarios Questionnaire (FSQ) is a self-report questionnaire that was developed by Lundell (2008). It includes nine future-oriented scenarios: Acceptance, Mastery, Abstraction, Encourage Expression, Shaming, Minimizing, Distortion, Contingencies, Maternal Distress and Avoidance in which mothers anticipate that their child will experience a negative emotion. Mothers were asked to read each of the scenarios and indicate the likelihood from 1 (not at all likely) to 7 (very likely). Internal consistencies for the different subscales were acceptable with Cronbach’s alphas ranging from .57 (Contingencies) to .84 (Encourage Expression).

*Coping with Children's Negative Emotions Scale (CCNES).* Maternal responding to children's negative emotions was measured with the Coping with Children's Negative Emotions Scale (CCNES; Fabes et al., 1990). This is a parent-report questionnaire that outlines 12 scenarios in which children are likely to display distress and negative affect. For each situation, mothers were asked to rate, on 7-point scale, the likelihood that they would respond in each of the following six ways. The alphas for non-supportive and supportive subscales were found to be .71 and .73 respectively.

*Secure Base Scripts Task.* Maternal cognitive representations of attachment were measured with the Secure Base Scripts Task which assesses both the content and quality of a "secure base script" (Waters and Waters, 2006). Mothers were presented with a series of six word-prompt outlines that were designed to elicit a sense of a story. Mothers were asked to read down each column from left to right and to use the prompts to tell a story. They were told that the stories would be audio-taped and should they choose to stop and start the story again, they were permitted to do so. Two coders read each story and rated it for secure base scriptedness using a 7-point scale with higher numbers indicating higher scriptedness. Percent agreement between the two coders for the story was 76% (Baby's Morning).

*Maternal Mind-Mindedness Interview (MMM).* Maternal mind-mindedness was measured with a single-question interview that was developed by Meins et al. (1998). Mothers were asked "Can you describe [their child's name] for me?" Mothers were told that there were no right or wrong answers and they were free to talk about any of their child's characteristics for as little or as long as they wished. Mothers' responses were audio-taped and transcribed verbatim prior to coding. All transcripts were coded by one primary coder and a second coder. The percent agreement between the two coders was 77%.

*Maternal Perceived Control (PAT).* To measure maternal perceived control, we developed with Bugental and coworkers' (1989) the Parent Attribution Test (PAT). Respondents were asked to rate the importance she or he attributes to potential causes of caregiving success and failure, in order to ascertain the perceived balance of control between caregiver and child. Mothers were asked to read a hypothetical babysitting scenario in which the interaction did not go well. Mothers were then asked to rate each of 12 factors (on a 7-point scale from "not at all important" to "very important") as possible reasons for such an experience. The alphas for child-attributed reasons and caregiver attributed subscales were found to be .41 and .55 respectively.

*Maternal Alexithymia Scale (TAS).* To measure mothers' emotional functioning, we also attempted to develop the Toronto Alexithymia Scale (TAS-20) based on the Bagby and coworkers' (1994) original instrument. It is a self-report instrument designed and to measure difficulties in identifying and describing emotions. The TAS-20 is assumed to measure three facets of emotional functioning: Mothers were presented with 20 statements and were asked to rate on a 5-point scale from 1 (Strongly Disagree) to 5 (Strongly Agree) how much they agreed/disagreed with each of them. The alpha of this scale was .73.

*Child Behavior Questionnaire (CBQ).* In order to measure child's dispositional negativity, we developed the Myanmar version of the Child Behavior Questionnaire (Very Short Form) (CBQ) based on the Rothbart and his coworkers (1994, 2001) original instrument. This is a well-established parent-report measure of three aspects of temperament (Negative Affect, Surgency/ Extroversion, and Effortful Control). Mothers were presented with 36 statements. Ratings were made on a 7-point scale from 1 (extremely untrue) to 7 (extremely true). Only the

Negative Affect subscale was used in this study. The reliability coefficients of the Children's Behavior Questionnaire were found to be .48 for Surgency, .49 for Negative Affectivity and .60 for Effortful Control.

*Child Behavior Scale (CBS).* Teachers completed the Child Behavior Scale (CBS; Ladd & Profilet, 1996) which assesses the behavior of young children in peer contexts. The CBS is comprised of three subscales (aggressive, asocial and prosocial). Teachers were asked to rate each listed behavior in terms of how characteristic or applicable it is for the child using a scale ranging from 1 (does not apply to the child) to 3 (certainly applies to the child). The reliability coefficients of the Child Behavior Scale were found to be .74 for Aggressive, .72 for Prosocial and .76 for Asocial.

## Results

### Overview of Analysis

*Data screening.* Ranges, means, and standard deviations for all of the measures included in the study are presented in Table 1.

**Table 1 Descriptive Statistics of All Variables in the Study**

Measure	N	Min	Max	Mean	SD
<i>Mother Variables</i>					
FSQ-Encourage Expression (EEE)	107	1.69	6.36	4.89	.67
FSQ-Discourage Expression (DEE)	107	1.75	5.89	4.58	.70
CCNES- Supportive Responses	107	3.64	6.72	5.54	.64
CCNES- Non-supportive Responses	107	1.61	5.19	3.52	.83
Secure Base Scripts (SBS)	105	1.00	5.00	1.44	.77
Maternal Mind-Mindedness (MMM)	106	.00	3.00	1.54	.72
Perceived Control over Failure (PCF)	107	-2.50	5.00	.72	1.19
Maternal Alexithymia (TAS)	107	15.00	51.00	31.50	7.27
<i>Child Variables</i>					
CBQ- Negative Affect (mother report)	107	1.67	6.44	3.90	.96
CBS- Aggression (teacher report)	107	1.00	2.22	1.31	.27
CBS- Prosocial (teacher report)	107	1.50	3.00	2.37	.33
CBS- Asocial (teacher report)	107	1.00	2.83	1.41	.41

\*Note: FSQ-EEE and FSQ-DEE are summary score means that were derived in the way described below.

### Psychometric Properties of the Future Scenarios Questionnaire

*Factor analysis.* The FSQ originally consisted of ten subscales which were previously described in the Method section. The Avoidance subscale was not used in the calculation of the final score because of a significantly skewed distribution and restricted range of endorsement. The remaining nine subscales were then subjected to a principal components analysis with Varimax rotation. Eight of the nine subscales clearly loaded on one of two factors, however one subscale, Distortion, cross-loaded positively on both factors. These two indications suggested that Distortion, as measured in this sample, is likely not a single construct, thus a decision was made to drop this subscale from all further analyses. The remaining eight subscales were then subjected to another principal components analysis with Varimax rotation and the results

indicated a clear two-factor solution (i.e. two factors with Eigenvalues greater than 1.0). Cumulatively, these two factors accounted for 63.88% of the variance. The factor loadings for each subscale are shown in Table 2.

**Table 2 Factor Loadings and Cronbach's Alphas for the Two-Factor Solution to the Future Scenarios Questionnaire**

FSQ Subscale	Cronbach's Alpha		Factor Loading
	I	II	A
Discourage Expression of Emotion (DEE)			
Shaming	.66		.86
Minimizing	.64		.79
Contingencies	.57		.77
Maternal Distress	.65		.71
Encourage Emotion Expression (EEE)			
Encourage Expression		.84	.81
Mastery		.70	.78
Acceptance		.59	.73
Abstraction		.65	.69

**Table 3 Correlations between the FSQ and Maternal and Child Demographics**

	FSQ Encourage Expression (EEE)	FSQ Discourage Emotion (DEE)
Maternal Age	.06(107)	.09(107)
Maternal Education	.06(104)	-.09(104)
Child Age	-.06(107)	-.13(107)
Child Sex	-.07(107)	.12(107)
Marital Status	-.24* (103)	-.18(103)
Number of Children	-.08(106)	.13(106)

N's vary due to missing data and are in brackets. \*p < .05, \*\*p < .01

**Table 4 Intercorrelations among Mother Variables**

	FSQ- EEE	FSQ- DEE	CCNES- Support	CCNES- Nonsup	SBS	MMM	PCF
FSQ-EEE	-						
FSQ-DEE	.48**	-					
CCNES- Support	.18*	-.02	-				
CCNES-Nonsupport	-.17*	.26**	.09	-			
SBS	.18*	.03	.17*	-.04	-		
MMM	.02	.06	.12	-.24**	.20*	-	
PCF	-.01	-.23**	.12	-.14	.07	.00	-
TAS	-.01	.25**	.01	.45**	-.09	-.05	-.13

\*p < .05, \*\*p < .01

*Relation of the FSQ to mother and child demographics.* To examine whether the two factors of the FSQ (EEE and DEE) related to mother and child demographics, correlations were



conducted with maternal age, maternal education, child age, child sex, marital status and number of children in the family. These correlations can be seen in Table 3.

*Relation of the FSQ to additional maternal characteristics.* Additional maternal characteristics that were measured were: CCNES (Supportive and Non-supportive), Secure Base Scripts (SBS), Maternal Mind-Mindedness (MMM), Perceived Control over Failure (PCF), and Maternal Alexithymia (TAS). Intercorrelations among these variables are presented in Table 4.

*Relation of negative affect and child adjustment variables to maternal and child demographics.* Correlations were conducted to examine whether any of the maternal or child demographic variables was related to the measures of negative affect, aggression, prosocial behavior, and asocial behavior. These correlations can be seen in Table 5.

*Relation of the FSQ to child temperament and child adjustment variables.* Correlations between the EEE and DEE subscales of the FSQ, and child negative affect, aggression, prosocial behavior, and asocial behavior are shown in Table 6. Correlations are presented separately for boys and girls, and also for the total sample.

**Table 5 Correlations between CBQ, CBS and Maternal and Child Demographics**

	<b>CBQ - Negative Affect</b>	<b>CBS - Aggression</b>	<b>CBS-Prosocial Behavior</b>	<b>CBS - Asocial Behavior</b>
Child Age	.03	.20*	.22*	-.22*
Child Sex	.14	.20*	-.15 <sup>†</sup>	.05
Maternal Age	-.17*	.12	.10	.09
Maternal Education	-.03	-.16 <sup>†</sup>	.02	.13

<sup>†</sup> p < .10, \* p < .05, N=107

**Table 6 Correlations between the FSQ and Child Variables for Boys, Girls, and Total Sample**

	<b>FSQ- Encourage Emotion Expression</b>			<b>FSQ- Discourage Emotion Expression</b>		
	<b>Boys</b>	<b>Girls</b>	<b>Total</b>	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
CBQ- Negative Affect	.01 (57)	-.15 (50)	-.07 (107)	.10 (57)	.14 (50)	.13 (107)
CBS- Aggression Behavior	.03 (57)	.10 (50)	.03 (107)	.07 (57)	.03 (50)	.07 (107)
CBS- Prosocial Behavior	.06 (57)	-.10 (50)	-.00 (107)	.06 (57)	.12 (50)	.08 (107)
CBS- Asocial Behavior	.05 (57)	-.16 (50)	-.05 (107)	.02 (57)	-.24* (50)	-.11 (107)

\* p < .05

**Table 7 Results of Logistic Regression Analyses Predicting Aggression Behavior**

Variables	$\beta$	Std. Error	Wald	Exp(B)
<b>Control Variables</b>				
Child Sex	1.07	.50	4.57*	2.91
Child age	1.45	.47	9.45**	4.28
Mother age	.04	.06	.49	1.04
Mother education	-.50	.25	4.12*	.61
Number of children	.30	.40	.56	1.35
<b>Predictor</b>				
Discourage Expression of Emotion	1.72	1.12	2.37	5.56
<b>Moderator</b>				
Negative Affect	4.34	3.60	1.45	76.29
<b>Interaction</b>				
DEE $\times$ NA	-.98	.78	1.61	.37

$\chi^2(8) = 6.21$ , Nagelkerke  $R^2 = .27$ , -2 log likelihood = 118.66

Variables	$\beta$	Std. Error	Wald	Exp (B)
<b>Control Variables</b>				
Child Sex	1.06	.50	4.47*	2.89
Child age	1.33	.45	8.65**	3.78
Mother age	.03	.06	.27	1.03
Mother education	-.48	.24	3.92*	.62
Number of children	.50	.39	1.69	1.65
<b>Predictor</b>				
Encourage Emotion Expression	.11	1.01	.01	1.11
<b>Moderator</b>				
Negative Affect	-.23	3.46	.00	.80
<b>Interaction</b>				
EEE $\times$ NA	.02	.71	.00	1.02

$\chi^2(8) = 12.22$ , Nagelkerke  $R^2 = .24$ , -2 log likelihood = 121.59

\*  $p < .05$  \*\*  $p < .01$

*Moderation Model of Emotion Socialization.* To test this hypothesized model, a series of hierarchical regression analyses was conducted (see Aiken & West, 1991).

In all cases, the predictor, moderator, and outcome variables were standardized prior to being entered into the regression equations. The control variables were entered first and consisted of child sex, child age, maternal education, maternal age and number of children. The predictor variable (either EEE or DEE) was entered in the second step and the moderator variable, Negative Affect (NA), was entered in the third step. In the final step, the two-way interaction terms were entered which were represented by the products of EEE  $\times$  NA and DEE  $\times$  NA. The results of each of the regressions can be seen in Tables 7, 8, and 9. The  $\beta$ 's presented are from the final step (step 4) of each of the regressions.

**Table 8 Results of Logistic Regression Analyses Predicting Asocial Behavior**

Variables	$\beta$	Std. Error	Wald	Exp (B)
<b>Control Variables</b>				
Child Sex	-.25	.49	.26	.78
Child age	-1.29	.45	8.43**	.28
Mother age	.14	.06	5.33*	1.15
Mother education	.31	.25	1.61	1.37
Number of children	-1.09	.45	5.93*	.34
<b>Predictor</b>				
Discourage Expression of Emotion	1.58	1.12	2.02	4.87
<b>Moderator</b>				
Negative Affect	9.06	3.77	5.79*	.19
<b>Interaction</b>				
DEE $\times$ NA	-1.71	.81	4.48*	.18
$\chi^2(8) = 12.94$ , Nagelkerke $R^2 = .29$ , -2 log likelihood = 115.96				
Variables	$\beta$	Std. Error	Wald	Exp (B)
<b>Control Variables</b>				
Child Sex	-.38	.47	.64	.69
Child age	-1.12	.42	6.96**	.33
Mother age	.11	.06	3.87*	1.12
Mother education	.38	.24	2.50	1.46
Number of children	-.81	.39	4.27*	.44
<b>Predictor</b>				
Encourage Expression of Emotion	.60	1.12	.28	1.81
<b>Moderator</b>				
Negative Affect	3.30	3.70	.80	27.14
<b>Interaction</b>				
EEE $\times$ NA	-.46	.75	.38	.63
$\chi^2(8) = 5.60$ , Nagelkerke $R^2 = .20$ , -2 log likelihood = 124.32				

\* p &lt; .05 \*\* p &lt; .01

**Table 9 Results of Regression Analyses Predicting Prosocial Behavior**

<b>Variables</b>	<b>B</b>	<b>Std. Error</b>	<b>Beta</b>	<b>T</b>	<b><math>\Delta R^2</math></b>
<b>Control Variables</b>					
Child Sex	-.10	.07	-.14	-1.40	.05
Child age	.12	.06	.20	1.96 <sup>†</sup>	
Mother age	.02	.03	.06	.56	
Mother education	.00	.01	.01	.09	
Number of children	.07	.06	.14	1.16	
<b>Predictor</b>					
Discourage Expression of Emotion	-.23	.15	-.47	-1.53	
<b>Moderator</b>					
Negative Affect	-1.01	.49	-1.52	-2.04*	
<b>Interaction</b>					
DEE × NA	.21	.11	1.64	1.99 <sup>†</sup>	
<b>Control Variables</b>					
Child Sex	-.08	.07	-.13	-1.19	.01
Child age	.11	.06	.19	1.80 <sup>†</sup>	
Mother age	.01	.04	.03	.32	
Mother education	.00	.01	.04	.32	
Number of children	.04	.06	.09	.75	
<b>Predictor</b>					
Encourage Expression of Emotion	-.10	.15	-.20	-.66	
<b>Moderator</b>					
Negative Affect	-.40	.53	-.61	-.76	
<b>Interaction</b>					
EEE × NA	.08	.11	.60	.71	

<sup>†</sup> p < .10 \* p < .05 \*\* p < .01

### Discussion and Conclusion

The present study was attempted to examine the role of child temperament in the link between maternal emotion socialization and children's social competence. It was also intended to develop and provided initial support for the validity of a Myanmar version of a new self-report measure of emotion socialization, the Future Scenarios Questionnaire (FSQ), which assesses how mothers respond to their anticipated children's negative emotion. In addition, this study looked at whether the temperamental trait of negative affect moderated the relation between maternal responses on the FSQ and children's social adjustment outcomes.

In doing so, firstly we accepted Lundell's (2008) general emphasis in drawing up the initial Myanmar version of the Future Scenarios Questionnaire, which consisted of 90 items from Lundell. The descriptions were translated into Myanmar by the author and checked by the supervisor against the original version to ensure the conceptual equivalence of the Myanmar version to the original version.

To produce final version of the scale, the data were analyzed using principle components factor analysis program. The results indicated a clear two factor solution an accounted for 63.88% of the variance. The first factor had an Eigenvalue of 2.64 and accounted for 33.05% of

the variance. This factor was labeled Discourage Emotion Expression (DEE) and consisted of Minimizing, Shaming, Contingencies, and Maternal Distress. Cronbach's alpha for this subscale was .83. The second factor had an Eigenvalue of 2.47 and accounted for 30.83% of the variance. This factor was labeled Encourage Emotion Expression and consisted of Acceptance, Mastery, Abstraction, and Encourage Expression. Cronbach's alpha for this subscale was .79. Cronbach's alphas for the final eight subscales of the FSQ are ranged in .60 to .85 and indicate good internal consistency. The patterns of correlations among the two factors of the FSQ and the several additional mother measures demonstrated some construct validity. These included measure of attachment representation, maternal mind-mindedness, maternal perceptions of control and maternal alexithymia.

With respect to attachment representations, mothers who were rated as more "secure" were more likely to report encouraging their children's expression of negative emotions on the FSQ. This is consistent with prior attachment-related research that has shown that secure or autonomous mothers are more open and willing to approach and discuss negative emotions than mothers who are more "insecure" (see Laible & Panfile, in press). Unexpectedly however, mothers' security (as assessed by the SBS measure) was unrelated to the DEE subscale of the FSQ. This suggests that perhaps the relation between a mother's security and the extent to which she might either encourage or discourage emotion expression is not so straightforward, and that additional factors, such as individual differences in children, might need to be considered. This suggestion is also somewhat in accordance with Berlin and Cassidy's (2003) conclusion that mothers of secure children neither heighten nor suppress children's negativity, but rather accept and are moderately controlling of it.

Additionally, and consistent with predictions, mothers who perceived themselves as having more control relative to a child in difficult caregiving situations were less likely to discourage children's expression of negative emotions in anticipation of stressful events. This is likely due to these mothers being more confident and efficacious in their ability to tolerate and deal with negative emotions in their children, and perhaps being less likely to become dysregulated themselves in the face of a perceived power imbalance.

There was one maternal mindset we assessed, maternal mind-mindedness, that contrary to prediction, did not correlate with either factor of the FSQ. One possible explanation for this finding is that the mind-mindedness interview involved asking a mother to produce a narrative about her child as opposed to endorsing how she would respond directly to her child in a particular circumstance. One difference between the mind-mindedness measure and the other two measures included to assess maternal schemas (i.e. the SBS and the PAT) is that the mind-mindedness measure requires that a mother still keep her particular child in mind, rather than generating fictional stories based on word-prompts (e.g. SBS) or giving likely reasons for a difficult encounter with an imaginary or hypothetical child (e.g. PAT).

For these latter two tasks, a mother's responses might be more removed from her actual past experiences and relationship with her own child, so thus might be more "projective" or more representative of qualities within herself, independent of qualities in her particular child. And indeed it was found that these maternal qualities did relate to the subscales of the FSQ in anticipated and meaningful ways.

The mind-mindedness construct, on the other hand, although functioning at a level of mind states, might be quite distinct from the actual maternal behaviors or strategies which are

accessed by the FSQ. In other words, there might be a difference between what a mother carries in her head about her child, assessed through an analysis of maternal language (i.e. MMM interview), versus how she interacts with her child, as assessed by the FSQ (Meins, et al., 2001).

We also examined the relation between the FSQ and the personality trait of alexithymia, and found that as predicted, mothers who rated themselves as more alexithymia were more likely to report strategies that disavowed or discouraged their children's expressions of negative emotions. This is consistent with the idea that these mothers have inherent difficulties understanding, processing, and in particular, communicating about emotions in general.

In addition, the CCNES was also included in the battery of validation measures in order to ascertain the overlap in responding between these two related emotional socialization measures. The construct validity of the FSQ, as well as review the patterns of association with child outcome measures of the Child Behavior Scale (CBS; Ladd & Profilet, 1996) for aggressive, asocial, and prosocial behavior provided ratings by thirty-two teachers in the peer context.

According to results, we found that the FSQ did not directly relate to child outcomes, however, when a model that included child negative affect as a moderator was tested, relations between the FSQ and child outcomes were revealed. Further, the results of the moderation analyses showed that maternal responding on the FSQ interacts with negative affect in the prediction of child behaviors, however not in the hypothesized ways. In particular, discouraging emotion expression significantly related less asocial behavior and more prosocial behavior, but only for children rated high in negative affect. None of these relations was significant for children rated low in negative affect.

In conclusion, this study provided some preliminary support for the FSQ as a valid, new instrument for assessing the ways by which mothers respond to their children's negative emotions when faced with upcoming stressful situation. Findings from this study suggested that maternal emotion socialization was a mechanism by which children's social withdrawal was influenced. Specifically, discourage emotion expression of mother associated less asocial behavior and more prosocial behavior, but only for children rated high in negative affect.

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## COMMUNAL VALUE AND SOCIAL INTEGRATION: A CASE STUDY OF HOT AIR BALLOON (MEE PONE PYAN) FESTIVAL IN TAUNGGYI, SOUTHERN SHAN STATE\*

Aye Aye Aung<sup>1</sup>

### Abstract

Hot Air Balloon Festival (Mee Pone Pyan festival) is celebrated in Taunggyi, Southern Shan State, as the state festival for not only local people but also Tourists. It was established as a religious ritual for paying homage to the Buddha. However, as times changed economic and development factors arose that led to the expansion of the ritual to that of a festival. The main themes were not changed for the festival, but the making and launching process of hot air balloons festival. Contributed greatly to communal value and social integration, previously the making and launching hot air balloon were represented as the highlight of cultural activity as well as the social activity of community. The aim of this study is to show how the communal values and social integration gradually developed and changed in the process of the celebrating hot air balloons festival. These items were explored by applying the qualitative research methodology especially using participant observation, key informant interview and focus group discussion. Data were analyzed and created by descriptive study design. By doing this research, it can be explored that although the festival encourage promotion of individual identity, it also has a positive impact of changing communal values and social integration.

**Keywords:** communal value, social integration, economic factor, identity

### Introduction

By revealing Ethnography and cultural history, festivals are important events of human life today. They play a central significant role in human culture. They are celebrated in the form of religious, social, economic and cultural activities. All countries around the world possess their own, significant, symbolic and famous festivities. Myanmar also has very colorful and deep rooted festivities. Among the seven states of Myanmar, Shan State is the largest state. *Taunggyi* is the capital of the Shan State. It is situated in the southern part of the Shan State. People in *Taunggyi* Community also celebrate many attractive religious and cultural festivals: among them rowing boat festival (*Phaung Daw Oo* pagoda procession festival) and Hot Air Balloon (*Mee Pone Pyan*) festival are known as the most appealing festivals in this community. In addition, the result of the diversity and creativity of Hot Air Balloon, the festival becomes the most popular festival even in the whole of Myanmar and a beloved tradition which is embraced by locals and tourists alike. Attracting many people not only the local but people from other parts of Myanmar, as well as tourists from other corners of the world, the nature of this festival is altering and changing all the time. The celebration of hot air balloon illustrates spectacular display and skillful traditional craftsmanship. Year by year, the celebrating of hot air balloon festival has become the more famous as well as popular festival, so the more significant factors which are related to this festival will be presented and discussed.

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\* Best Paper Award Winning Paper in Anthropology (2019)

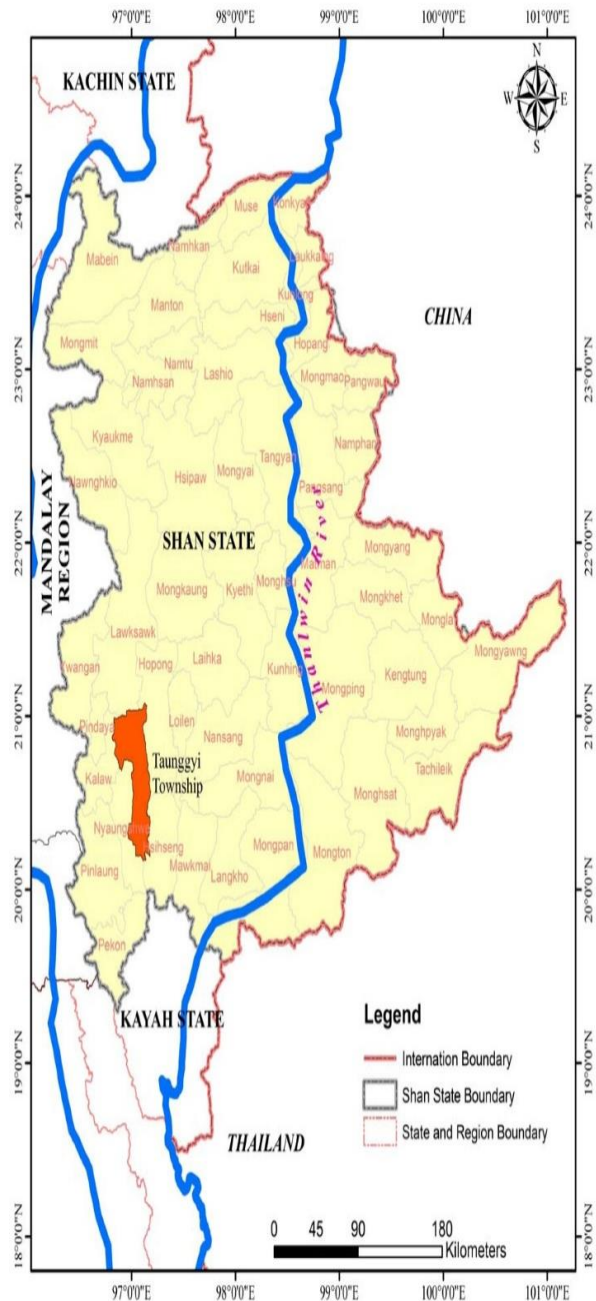


### **Methodology**

This study was conducted by using qualitative approaches. In this research, the type of study design is community-based descriptive design. Qualitative research can explore human experiences, their values, beliefs and practices. In the field study, the data were collected by Participant Observation, Key Informant Interview and Focus Group Discussion. Taking Photographs and recordings with video were performed for making Mee-Pone and fire works as well as launching the balloons. For the study area, the performance of Mee Phone Pyan festival held in Taunggyi. So, the selected area for this study was Taunggyi, the capital of Shan State. It is situated in southern Shan State and located (4712) feet above sea level. In this research, the study population was classified into three groups as competitors, referees and audience. Competitors were divided into two kinds. They were day-time competitors who create animal designs and night-time competitors who created Seinnapan and Mee Kyi. In addition to the competitors of 22 wards of Taunggyi, other organizations, business groups and the movement department participated to compete in the Taunggyi Mee Pone Pyan Festival. The aim of this study is to determine how communal value and social integration are gradually changed in the process of the celebrating the hot air balloon festival. By interviewing audiences, referees and competitors, it was explored how they change the communal value and social integration while making as well as launching of the hot balloons. By applying focus group discussion, it explored the confirmed data and also explored the values, belief, social meaning of the festival in their society. Focus Group Discussion was done in three groups and each had seven people who are depending on age.



### Map (1) Map of Myanmar



### Map (2) Map of Shan State

## Literature Review

Pwe and Pwe Daw” are the Myanmar local terms for ritual, ceremony and festival (Pyinsa Rupa: Myanmar Airways International Flight magazine, April to June, 1996). “Pwe Daw” means a great grand festival. It is also a festival full of religious, social and ethnic import for the Myanmar People. (JARC- Yangon University, vol 1, No 1, 2004).

According to Karin Peters, the social integration process has three main meanings such as social networks, feeling of comfort and positing a relation between participats. ( Karin Peters: P 45, 2011). Paul Rozin et all, communal values has two different ways. One of the way is

communal to social. It means that social interaction is related to communal values. And the rest is sharing values. (Article 177, volume 2, July 2011). Chibe Mararshi, mentioned that festival will see the social relationship between the participant groups as well as members of a group. (Chibe Mararshi, 2005). In this study, it can be explored that How will the word “Pwe Daw” relate with Taunggyi Tazaung Daing Festival? And the relation of communal value and social integration with Festival is explored.

### Historical background of Hot Air Balloon festival

Hot Air Balloon festival is a very popular festival even in the whole Myanmar and beloved tradition which is embraced by locals and tourists alike. It is celebrated during November annually. The local people celebrate the festival at the full moon day of Tazaungmon (Myanmar month) as Tazaungdaing Pwe daw. In Myanmar Swe Soun Kyan Vol(5), it is explained that Tazaung(တန်ဆောင်) means light torch oil lamp and(mon) မှန်: means to brighten. According to Myanmar culture, the Tazaungdaing festival is held by Buddhist to commemorate the offering of lights to the Lord Buddha. Buddhist community believe that Tazaungdaing festival is to worship and offer to lord Buddha and launching the hot air balloon as a symbol of paying homage to the Sulamuni Pagoda. According to Ta Doe Taung, in Myanmar, the custom of offering lights with the fire balloon is also seen in some rural areas of Myanmar. However, they do not celebrate as the competition festival and are not famous like town Taunggyi.(Ta Doe Taung,1978)

The history of Taunggyi Mee-Pone-Pyan Pwe Daw established by the abbot sayadaw of Kone-Tha monastery. In 1941, the month of Tazaungmon, abbot sayadaw of Kone-Tha monastery read and calculated the horoscope and made calculations of the planets to carry out rituals to raise his fortune and to worship the Buddha. He believed that sending up fire balloons is one of the ways of paying respect to the Buddha like other Buddhism. At that time, the balloon was made by cotton and it was a big balloon. While they were launching the balloon, the balloon had reached the height of (400) feet, it burst into flames with a loud noise and fell to the ground into the garden with the sad failure.

They tried to send up the balloon for the second time. This time they made it with Shan traditional paper instead of cloth. It had a diameter of 24 feet. This time, launching balloon was successful and all the native people trusted that paper balloon was convenient for launching. So, after that all the balloons were made by traditional paper.

In 1946, a police officer U Shwe Ohn Maung organized all services for worship the Buddha by launching a balloon. The festival was held north east of the Police station. They called it as a police station *mee-wingaba* festival. They sent up a balloon which is only (10) feet in diameter for worshipping the Buddha. To make the more pleasant, beautiful and auspicious environment, they put up a bamboo mat which is painted by famous artists of Taunggyi. They painted the mural of the *Gawtama* Buddha descending from the celestial abode to the human world, attended by a host of other celestial beings. *Tazaungdaing Pwe* celebrated by the police station lasted four nights. From that time, the men and women of Taunggyi visited the *Myole Damayon* with lighted lotus lamps and lanterns in the evenings. They hung colorful lanterns on pineapple plants, trees, branches and bamboo tree as a token of offering lights. Although it just started as a simple balloon in the beginning. Later, they added strings or rings of lanterns to it. They also shot up fireworks. In those days, the various townships competed with each other just

for fun. There was no such thing as giving marks or prizes. Later it became more competitive and arguments arose as whose balloon was better. Thus it reached a stage when they needed a board of elders to decide the competition.

In 1952-53 the hot air balloon competition committee was officially formed. Sub-committees were also formed to draw up rules and regulations such as giving marks and rules to keep and obey. It became more systematic. From this event, the hot air Balloon worship festival was established and gradually became more grand and splendid.

This annual celebration of the Hot Air Balloon festival became the identity of the Taunggyi people and symbol of the local area. Hot Air Balloon festival is famous among all national races of Myanmar for its spectacular display and skillful traditional craftsmanship. The celebration of this festival illustrates the cultural property or culture heritage which means the expression and testimony of human creation of technical value. The festival first started by the Government department which was later celebrated as township festival and gradually rose to State Level and the festival is performed as the Tazaungdaing Pwe daw.

The raw materials used for the Taunggyi hot air balloon are different from other country's hot air balloon. They launch the hot air balloon which is made by traditional paper and natural fumes as fuel. The traditional paper, Shan paper, is made by the bark of the plant which is planted in local region. Year by Year, the scene of festival varied slowly. It has been changing in style and ways of performing during each festival almost every year. The festival has invented creative methods and decorations. All of the competitors want to be a winner. From that year the committee for the balloon competition permitted, government ministries, hotels and motels and stores, motor car accessories companies, gold and jewelry shops and private banks to participate in the balloon competition. So the number of balloons increased. A festival that had originated in a religious ritual and celebrated as a traditional cultural event becomes a force of unity and strength nationally has now become an economic venture for advertising. When it was first started they could send up only (5) Balloons. But by the year 2018, it had increased to (414) balloons. Year by year, it gradually appears the changing items which related to the festival.

## **Finding**

### **Differences between past and present in making the hot air balloon**

In previous times, making the hot air balloon for competition was a communal or social activity; each quarter of Taunggyi Township was responsible to make one hot air balloon. For this reason, the cost of making a hot air balloon was always collected from each individual household residing in a respective quarter. All households contributed to the cost of the balloon. Those days, the young lads in the quarter got together and they went round the quarter making a visit to each individual household to obtain a sufficient amount of funds. After they had collected a relatively substantial amount of money for the task, they started to make a hot air balloon at a suitable centre such as either at the library or at the administrative office of their quarter. They chose the kind of material to be made into the balloon depending on how much they could afford.

A person who had some experiences in making a hot air balloon or who could manage to make a balloon successfully taught the young men in the quarter how to make it. Under his guidance and close supervision, some young men rendered help in doing basic chores like pounding gun powder while others participated in gluing sheets of paper onto the body of the

balloon every night. Not only the young men lent their hands in the chores and offered their service to accomplish making the communal hot air balloon, but also the elderly came to the place of social activity to give them necessary suggestions and to have a chat. On the part of individual households in their locality, they supported the activity of this team by providing some snacks and traditional food every night. This activity made the young men more co-operative, more interdependent and it could promote friendship and mutual understanding. It had enabled the young men to be able to work unitedly. The young men were able to have an opportunity to follow the elder's words of admonition. They could learn new things from the older generation through listening to their life experiences. The elderly usually shared their knowledge, skills and experience and they also told the young people how to behave well in society. Thus, it had also become as the place where all young men gathered to make the communal hot air balloon and where the elderly taught them responsibilities and obligations of good citizens. Thus, it will be seen that making a hot air balloon was regarded as a social cultural activity performed communally. On the final day, all the households in the quarter participated in preparation and making arrangements to take the hot air balloon to the arena, the field where the competition was to be held. They all gathered in a single group to go to the competition area. In the past, the cost of making a hot air balloon used to be covered by whatever sum of money collected from the community; the quality and design of the balloon had to depend on how much money they had managed to collect. Accordingly, the local residents had to be satisfied with whatever materials and whatever design they could afford to make a balloon.

Nowadays, the number of hot air balloon is no longer limited to only one communal balloon. There may be one or two or more hot air balloons that will be launched in the competition due to the amount of money spent by a number of individual groups even in a single quarter. Despite that the making hot air balloon is originally supposed to be a communal activity, its direction has gradually changed into individual or group activity owing to those who want to exhibit their creativity or who can afford larger sums of money than that collected from the community. It is common practice that friends, peers and colleagues with special interest in this cultural activity pool money for the overall cost. If someone cannot afford money, he is likely to sell or pawn his property to contribute to the cost. Those who can afford money usually contribute much more than those who cannot. No matter how little one can contribute to the cost, his willingness to participate in this group activity is always appreciated. As it takes the participants a considerably long time to perform the task completely, they have to make their own arrangement for their meals. They usually bring rice from their homes and cook the meal on self-help basis. On the part of government service personnel, who are enthusiastic about their cultural activity, they have to pool money every month according to the level of their salaries. Some youths tend to save the bonus or wages they have obtained by offering their service on some social occasions such as weddings, invitation, funeral ceremonies to contribute to the cost of making a hot air balloon.

At present, the Mee Pone Pyan festival will be seen as the social relationship among the participant groups as well as between the participant groups. All the competitors show consideration to each other. All the members within one competition group build friendships. The craftsmen who make hot air balloon as a hobby have no substantial amount of money to invest, they often have to sell or pawn some of their belongings when they need money. Those who can afford money usually contribute much more than. They help each other not only in the launching of the Mee Pone Pyan but also their social activity and economic sector as well as the

numbers of other participant group. During the making the balloon, different ideas are creative among the competitors. But their aim is successfully launching the balloon. So, they hold discussions in order to come to an agreement. Thus, they maintain the unity within the competitors, and in sharing the creative thinking, solving problems together and building good, relationship with other. These activities raise awareness of individual responsibility and the need for unity to achieve the goal of the group.

The primary purpose of celebrating the Mee Pone Pyan festival was offering light or fireworks to lord Buddha. Although being devoted Buddhists who lived in Taunggyi gave their greatest homage to Buddha, this performance has both religious and cultural meaning. It represents the noble gesture of paying homage to Buddha with the fireworks of different designs. Paying homage to Buddha by lighting elaborate designs of hot air balloons and launching them into the sky is considered a praiseworthy act and meritorious deed. This festival also displays the skill of traditional craftsmanship, which as a kind of intangible cultural heritage. An average hot air balloon team is usually made up of young people from various national races since these youths share a common interest in this traditional practice as well as cultural activity regardless of their diversity in social status, race and even in religion. In carrying out their task of preparing a hot air balloon, one can vividly see social integration and social assimilation because there are a few participants in some teams who are non-Buddhists.

Each of the participating teams uses a specific design to illustrate their aim and their vision. Nearly all the balloons are decorated by the scene of the Buddha (Boddhitstatta's) renunciation as well as the image of Buddha and their aim. Although the festival is based on the Buddhist belief, some of non-Buddhists youths also take part in this cultural activity due to their interest in its fantastic nature which calls for creativity. For instance, the majority of team members in Hatha Mee Pone Pyan( hot air balloon team) belonged to other faiths. They create designs in which the images of Buddha are painted on the body of the balloon. All the competition teams which including non-Buddhist are also decorated the Buddha Image on their surface of the hot air balloon' body. If they get the prize, they will not only donate the Buddhist monastery but also do their religious belief. In fact, they are supposed to appreciate the culture of the locality despite their different religious belief. Apart from non-Buddhist youths with special interest in Myanmar culture, there are several other social classes participating in this activity.



**Figure 1** making the night time balloon





**Figure 2** making the day time balloon



**Figure 3** Buddha image on the body of hot air balloon

### **Differences between past and present in launching the hot air balloon**

In the past, launching the Mee kyí balloon, filling the fumes into the hot air balloon took a lot of space and time. It also required man power because the hot balloon was placed horizontally. It used to be a laborious task because the fumes are to be filled layer after layer. Later, the Balloon are full of fumes gradually. Someone may have thought of a new idea to make the balloon in the shape of an accordion after seeing the several folds of a fan. By doing so, the balloon can be easily and conveniently filled with enough fumes. Nowadays, the hot air balloons are folded like accordions. When the folded balloon is propped up with a stick in the middle, it will be in a position of a mosquito net. Thus, filling the flumes into the body of the balloon becomes easier and more convenient without man power and only members of their confused competition group. Meekyi (rocket) hot air balloons can be launched with a few people. However, launching a Meekyi mee pone (rocket hot air balloon) requires a maestro (*yansaya*-master of gunpowder) of knack and Skill. A successful launch may entirely rely on the expertise of *yansaya* such as his service, experience and accurate calculation. No matter how accurate and smart the systematic processing may be, a mishap of an unexpected burn can be caused

sometimes. The accurate calculation of *yansaya* is very important because the shorter duration a meekyi balloon takes to fill the fumes, the higher marks the team can score. A meekyi hot air balloon decorated with a variety of fireworks designs soaring in the sky is a great spectacle. It is very eye catching for the spectators. Since meekyi hot air balloon can stay in the sky for a long time, the spectators can admire and enjoy the beauty of various fireworks display to their heart's content.

Launching Seinnapan Mee Pone Pyan is very laborious and it requires man power; at least about (50) people will have to contribute their labor in this task. Seinnapan Mee Pone Pyan usually takes a relatively long time to fill the sufficient fume into it. As the hot air balloon consumes more and more fumes, it starts to move more and more vigorously. So, controlling straps at the sides of the body of the balloon are skillfully manipulated to portray the designs on the surface of the balloon. Meanwhile, the team members hang several small lanterns at their right places according to the colour and design made on the surface of the balloon. In doing so, they need to take a great care for any one of these small lanterns not to catch fire. Even when a small lantern happens to catch fire, it can burn down the entire body of the balloon. For this reason, the task force has to put the small lanterns into their places both carefully and swiftly. During the launch of the hot air balloon, all team members headed by the leader have to be very careful and vigilant enough to accomplish the task successfully. This requires a special skill or knack. They must do everything with special care and paying attention to detail. The performance has social meaning and strengthens social integration because all team members have to work harmoniously and unitedly to accomplish their task successfully. So, it reflects the truth of the motto "unity is strength". The successful operation of launching a hot air balloon is mainly dependent on team work in which everyone has to co-operate with one another with caring and sharing. As a result, they become more united in whatever activities they take part in, ranging from community work to business alike.



**Figure 4** Launching the night time ( Meekyi ) balloon





**Figure 5** launching the night time



**Figure 6** launching the day time balloon (Seinnapan) balloon

### Discussion

According to Karin Peters, it can be said that social integration can be seen in making the hot balloon time. In previous times, the festival was based on religion and the activity was totally based on community. The practices and habits were based on community. It was also seen that the festival was celebrated according to communal values.

After many of years of celebrating the festival, cultural activities such as creativity of traditional craft was promoted in making hot air balloon and the cost of hot air balloon was not depended in community or representative quarter. Change has taken place in the nature of this cultural activity as well as communal values. At present, its nature seems to be dominated by economic factors rather than by social factors and community based management. Thus, the communal activity has devised into group activity or individual activity.

According to the meaning of communal value which is mentioned by Paul Rozin et al, one of the way is communal to social. It means that social interaction is related to communal values and the rest is sharing values. (Article 177, volume 2, July 2011). By studying the comparison of previous and present of hot air balloons festivals, although social integration is found in both past and present, communal values have changed. In the part, social interaction was found in Hot air balloons festival.

According to Chibe Mararshi, festival will see the social relationship between the participant groups as well as members of a group. (Chibe Mararshi, 2005). *Mee Pone Pyan* festival can be also seen this social relationship. All the competitors are kind to each other. All the members within one competition group build friendships. They help one another not only in the launching of *Mee Pone Pyan* but also in their social and economic factors as well as the numbers of other participant groups. Moreover during the making of the balloon, different designs created by the competitors. But their aim is to successfully launch the balloon. Therefore, they could make the discussion, held up the unity within the competitors, share the creativity thinking, solve together the problems and practical works. It can be said that this will build the relationship between each other. In present, *Mee Pone Pyan* festival will be seen as the social relationship in spite of social integration among confused the participant groups as well as between the participant groups. Before the successful of launching hot air balloon gave the

community or quarter. At present, the successful of launching hot air balloon made pride and prestige of the group (*yansaya*). The changing of communal values to individual value make the reducing of the identity of community or quarter.

### Conclusion

The festival atmosphere is accomplished by religious, social and cultural functions. All the competitors are not of the same level. They are of various social status, unequal education level and different religious beliefs. It was seen that the festival is celebrated with social integration and communal values. Year by year, It can mention that the changing show communal values to individual or group values. Both past and present time, social integration especially social interaction was seen in previous and social relation is seen in present. It can also be said say that individual identity is promoted as soon as the communal identity is reduced. Although non Buddhists youths also participate in festival, the main basic believes of festival is still resting on religious of Buddhist. Hot Air Balloon festival (*Mee Pone PyanPwe*) is famous among all national races of Myanmar for its spectacular display and skillful traditional craftsmanship. *Mee Pone Pyan* festival will be performed generation to generation, the constantly recreated by communities and groups in response to their environment, the interaction with nature and their history, providing a sense of identity and continuity, and promoting respect for cultural diversity and human creativity.

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## PARITTA RECITATION FOUND IN BAGAN INSCRIPTIONS AND VISUAL ART

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### Abstract

The Buddha taught Dhamma for the welfare of the many not only in this life but in the next life. Since Buddhism has been introduced in Burma, Buddhist teachings the Dhamma is the guiding light in their daily life and Myanmar believe they will gain happiness in the present life as well as hereafter through Buddhist ways. Among Buddhist teachings, Paritta discourses were taught by the Buddha so that monks and nuns could live in forests and hermitages safely and peacefully. In Pyu Period, there are some manuscripts mentioning three Paritta discourses. In Pagan Period, there are murals, glazed plaques and cloth paintings in the Lokahteikpan temple, Thadhammaransi temple, Aloyi temple, Dhammarajaka pagoda, etc, which illustrate the Paritta events. There are inscriptions mentioning Paritta recitation on special occasions. There are eleven Paritta discourses. The research problem is; 'Is Paritta recitation Mahayana tradition?', as said by a renowned historian. In Theravada Buddhism also, the Buddha taught Paritta discourses and his followers recite Paritta discourses to evade danger and gain enlightenment. There are obligations which must be fulfilled by the reciter and listeners of Paritta discourses. In fact, Paritta recitation has been taught by all Buddhas and Bodhisatta also used Paritta flowers, sand and thread to protect himself. At the present time, there are some occasions of Paritta recitation done by monks and lay people. So long as Buddhism has been propagated in Burma, the tradition of Paritta recitation will last for years. Paritta thread, water, sand and flowers are used as protective and curative factors.

**Keywords:** Paritta, recitation, Bodhisatta, Pyu, Pagan, Dhamma

### Introduction

In about 623 BC, Siddhattha was born to King Suddhodana and Queen Maya in Kapilavutthu. He enjoyed princely luxuries and when he was sixteen he was married to Yasodhaya. They had a son named Rahula. After seeing the four signs- the old man, the sick man, the dead man and a recluse, he renounced and searched for panacea. For six years he practiced severe austerities but he could not gain enlightenment. When he followed the Middle Way, he was awakened and attained enlightenment. For forty-five years the Buddha taught the Dhamma. Then at the age of eighty, the Buddha passed away. Paritta discourse is one of the teachings in Buddhist literature.

### *Paritta (parait) Recitation*

"Monks, learn the Atanariya protection, study the Atanatiya protection, hold in your hearts the Atanatiya protection, monks, beneficial is the Atanatiya protection for security, protection, freedom, from harm and living in ease for monks, nuns (bhikkhunis) and male and female lay followers," (Burmese translation of Pahtika Vagga, p- 194) exhorted monks to learn the Atanatiya protection.

There is a notion promulgated by the Buddha like "*Anapatti guttahtaya parittan pariyapunati anapatti guttathaya parittan vaseti*" meaning "Nuns who learn and teach Paritta for security from danger are exempted from transgression."

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The Buddha exhorted dissemination of loving-kindness to four royal breeds of serpents for monks' security, protection and Paritta" (Culava Pali translation, p- 243, Anguttara Pali translation, p- 398).

In "The Story of Ayuvaddhanakumara", it runs: To prevent his death, the parents were told to build a pavilion at the entrance to the house, and put the child on a couch in the pavilion. Then some bhikkhus were sent there to recite the parittas for seven days. On the seventh day the Buddha himself came to that pavilion. ... That whole night recitation of paritta continued, thus protecting the child (Daw Mya Tin, The Dhammapada Verses & Stories, p- 245). The child was Ayuvaddhanakumara who evaded impending death and lived till he was 120 years old.

### Conditions of Chanter and Listener

Since the Paritta discourses are meant for protection and Well-being they need to be recited and listened in a correct way. So, the reciter must be endowed with three characteristics. They are (1) Anyone must have learnt well knowing definition and grammar, (2) He must study and commit to memory without omission and (3) He must chant through loving-kindness without expecting gain. Just as the reciter fulfills such characteristics, the listener must also fulfill three conditions, to benefit from the Paritta. They are (1) he must not have committed five kinds of heinous crimes (patricide, matricide, killing Arahats, causing blood to be congealed in the body of the Buddha by wounding him and cause schism in the Sangha), (2) He must not hold "fixed wrong views" and (3) He must have confidence in the efficacy of Paritta (Ashin Vasethabhivamsa, Parit Gyi Nissara Thit, p- 230-1).

### The Use of the *Parittas*

Although the Parittas are for chanting in general, some of the Parittas are to be practiced as well. Only the Ratana Sutta, Mora Sutta, Vatta Sutta, Atanatiya Sutta, Angulimala Sutta and Pubbanha Sutta are meant for chanting only; the others are for both chanting and practicing. And there are specific uses for the Parittas although generally they are meant for protection against dangers. The specific uses can be obtained from the introductory verses of each Sutta. They are, in brief, as follows:

<i>Mangala Sutta</i>	for blessing and prosperity
<i>Ratana Sutta</i>	for getting free from dangers caused by disease, evil spirits and famine
<i>Metta Sutta</i>	for suffusing all kinds of beings with loving-kindness
<i>Khandha Sutta</i>	for protecting against snakes and other creatures
<i>Mora Sutta</i>	for protection against snares, imprisonment and for safety
<i>Vatta Sutta</i>	for protection against fire
<i>Dhajagga Sutta</i>	for protection against fear, trembling and horror
<i>Atanatiya Sutta</i>	for protection against evil spirits, and gaining health and happiness
<i>Angulimala Sutta</i>	for easy delivery for expectant mothers
<i>Bojjhanga Sutta</i>	for protection against and getting free from sickness and disease
<i>Pubbanha Sutta</i>	for protection against bad omens, etc., and gaining happiness

(Silanandabhivamsa, 2000, Paritta Pali & Protective Verses, p- 4)

## **Pyu**

In Visnu city, some types of religious or ritual structures were excavated and they seem to indicate “the presence of a form of Buddhism similar to that followed by the *Aparaseliya* and *Mahisasaka* sects of *Amaravati* and *Nagarjunakonda* who started their careers without the Buddha image and did not yield to the popular demand of image-worship” (Aung Thaw, *Historical Sites in Burma*, p- 6).

But, Pali language and Buddhism were propagated in Sriksetra. In 1910, a broken piece of inscription was found at the Twinpyae gate on the northeast of city wall of Sriksetra and some excerpts of Ratana Sutta were inscribed. Then, in 1965, Shwedagar gate on the northwest of Sriksetra, a stone slab broken at the top was also uncovered. Some excerpts from Mora Sutta and Mangala Sutta were inscribed on the slab (Aung Mon, p- 75).

## **Pagan**

### **Inscriptions**

In the Bagan Period, there are many inscriptions mentioning donations of Buddha images, stupas, temples, slaves, etc, and religious activities and even land issues. Inscriptions describing recitation of Paritta discourses are also found in the period.

Seventeen years after ascension, King Hti Hlaig (Kyansittha) built a new palace. It took about six months- from 4<sup>th</sup> November, 1101 BE till 9<sup>th</sup> May, 1102 BE. Detailed programme of palace construction was recorded in Kyansittha Palace Inscription. In the inscription, religious and social traditions of early years of 11<sup>th</sup> Century, Pagan, are found (Than Tun, *Sritribhuvanadhitradhammaraja* (Kyansittha) Palace Construction Inscription in Mon, *The Earliest Scripted Burmese Records*, p- 231).

In the morning of 1<sup>st</sup> March, 1102 BE, (about 11: 16 o'clock), Maha Thera Shin Arahan and monks came to recite Paritta. After sunset, bowls of offertory including small banana combs with stick, sugar cane and banana combs are laid on mats on the ground. . . . Since three *paho* (three o'clock in the evening), drum, castanets, horn and bugle were played before the golden Buddha image, God Gavampati and 4108 monks headed by Shin Arahan. High and low officers such as Thanbyin Ze Thabin, Thanbyin Kinthathu, Thanbyin Yaza Thu and pandits take their seats in places where golden foliage and oil lamps on trays are laid, take refuge in the Triple gem and precepts and request monks to recite Paritta. Shin Arahan faces to the east from the west and repeats observance. Monks numbering four thousand, one hundred and eight recite Paritta. After recitation, it is night time (Than Tun, *ibid*, p- 235-6).

During palace construction, on every week of the waxing or waning moon, Shin Arahan and monk come and reside in Jetavun building. On such evening, Mon and Pyu chiefs in their ceremonial dress and badges go to fetch Paritta water. Then, gentlemen and pandits put Kusa grass in Kalasa pots together with conches and offer to monks. They request them to chant Paritta. There, taking conch water and Kusa grass, monks go in line around four cardinal points of the palace and sprinkle water (Than Tun, *ibid*, p- 239).

In relationships of laymen and laywomen, such activities of monks as address of Dhamma, instruction of meditation practice, etc, are dealt. On auspicious and inauspicious occasions of lay people, Paritta recitation became vogue since then. In the inscription of

Asawlat couple, it runs: On 5<sup>th</sup> waxing moon of Mwetar, 623 Myeikkatho Nhit, relics were enshrined in the temple. There, Thakhin Vinihto, Thakhin Sarapo, Thakhin Htamaungka, Thakhin Upata, Thura Bhiyitsir, Panyin Misar, Osita and Minsamisir- “*Isakhein shityaukka parityutsate*” -meaning “These eight lord monks recite Paritta discourse (Nyein Maung, Ancient Burmese Inscriptions, Vol. III, p- 62) .”

In Taungguni Phaya inscription, written by Minister Singasura of King Narapati Sithu, on Friday, 2<sup>nd</sup> waxing moon of Tazaungmon, *Aheisakkarit* 552 BE, it runs, “Parit yutsoka Thakhein Mahather Pajjhi Bhodhi, Thakhein Kunase, Thakhein Ingu, Thakhein Maha Panneit, Thakhein Et, Thakhein Dhamma Gambhi, Thakhein Dhammaguru, Thakhein Naga, Eithakhein shityaukhutta,” meaning “eight monks (in the inscription they are nine monks) recite Paritta discourse (Nyein Maung, Ancient Burmese Inscriptions, Vol. 1, p- 50). Then, the term “*Saroputsoka*” means “when Paritta water surges” (Aye Maung, p-).

There are some temples of Pagan environs in which scenes of Paritta discourses are depicted and some ink inscriptions are also documented.

### ***Lokahteikpan Temple***

The panel on the north side of the window illustrates events connected with the preaching of the *Ratana* sutta of the *Khuddakapatha*, by the Buddha. It is divided vertically into two sections. The one on the right shows a boat-raft (in the Ganges) which conveyed the Buddha to Vesali. The Buddha is shown in a pavilion of double-tiered roof on the boat-raft with attendants, monks and laymen, behind and in front. Above the pavilion are five phrase, two on the right and three on the left. A Naga king in human form, emerges from the river with his attendants in the left bottom corner of the section. The boat-raft is shown with its prow to the left, heading for Vesali. . . . At the tail ends of these rows of kings and men (who presumably represent the *Lacchavi* princes and the people of *Vesali*), are shown four fierce-looking figures, with unkempt hair, wrinkled faces and rashes, in the act of running away. These probably represent the evil spirits running away from the city when the Ratana Sutta was recited. This panel on the north of the window also has a faint and fragmentary line of Archaic Burmese below. The panels on this wall are the largest in the temple (Ba Shin, *Lokahteikpan*, The Burma Historical Commission, Ministry of Union Culture, Burma, 1962, p- 15-6).

### ***Dhammarajaka Stupa***

There are glazed plaques depicting 550 Jataka tales at each terrace of Dhammarajaka Stupa. Among them, there is a plaque illustrating Telapatta Jataka. Maung Kyi Pan (Myingaba) mentions that in a house with two roofs the king sits and before him are a woman and a man standing and holding something round in his hands (Maung Kyi Pan, *Dhammarajaka Stupa*, Sitthetaw Press, Rangoon, 2006, p- 96). Here, the author of the history of Dhammarajaka Stupa misunderstands the writing style on the glazed plaque and translates the Jataka tale to be Ngatalapatta Jataka tale.

### ***Alopyi Temple***

Around the central pillar and inner walls of Alopyi temple, names of over one hundred Buddhist texts are written in ink inscription. Among them, some popular texts are (1) Mangala Sutta, (2) Ratana Sutta, (3) Metta Sutta, (4) Khandha Sutta, (5) Mora Sutta, (6), Vatta Sutta, (7) Dhajagga Sutta, (8) Atanatiya Sutta, (9) Angulimala Sutta, (10) Bojjhanga Sutta, (11) Pabbana Sutta, etc (Ashin Vamsapala, History of Alopyi Temple, 1994, First Published, p- 51-2).

### ***Talapatta Jataka***

In fact, Paritta discourses have been taught by all Enlightened Buddhas. In one of his former lives for the quest of Buddhahood, when Bodhisatta, who would become Gotama Buddha, used Paritta sand, thread, water etc, and overcame danger and strife. It is Talapatta Jataka.

During the reign of King Brahmadat in Benares, Bodhisatta was the youngest of one thousand princes. In that time, Paccekka Buddhas came to the palace for daily meals. One day, Bodhisatta asked them whether he had any chance to be crowned in the kingdom. The Lords said, “No chance to be crowned in the kingdom. If you could go to Taxila which is one hundred and eighty yojana away from here in a week from this day, you would be a king there. But, there is peril on the way because ogresses in the forests capture all wayfarers with five kinds of senses and devour them.

Then, Bodhisatta replied, “My Lords, I’d go without looking at the ogresses.” And he took Paritta thread, sand and water from the Paccekka Buddhas and left for Taxila. His five men accompanied (Aung Nyunt Win, Summary of 550 Jataka Tales, p- 144-5). Being enticed by ogresses, his five companions were devoured by ogresses but Bodhisatta could pass the forest safely. Then, they got to a rest-house outside the gate of Tekkatho city. Because of the power and efficacy of Bodhisatta and Paritta thread, sand and water, the ogress could not enter into the rest-house. The king was infatuated with the ogress and made her queen. At night, the king and courtiers in the palace and even animals were devoured by ogres and ogresses. As Bodhisatta guarded his senses steadfastly, he became king in Taxila.

What is striking is that the Jataka tale was Portrayed as a cloth painting by the townsfolk of Pagan. On 31<sup>st</sup> March, 1984, was found a Buddha statue in temple no. 315, known as Taungbon Lokanahta temple, and the hand was broken. One labourer found a piece of cloth. It was a cloth painting of the Pagan Period.

Then the restoration was begun by expert art restorers at the specially equipped laboratory of ICCROM at No. 13, San Miche Street, Rome. It took a year and two months (October 1986 to December 1987) to complete the restoration. ... The painting was executed on a piece of fine cotton cloth with “a fairly tight perpendicular weave”. The cloth measures about 81.5 cm wide from selvage to selvage, and about 138 cm long. Two larger folded bands were sewn to the upper and lower borders of the cloth with cotton thread.

The area of the cloth painted was prepared front and back with a thin layer of probably gypsum or light clay, whitish in colour. On closer examination, traces of a preparatory drawing are seen. They are the outlines of the buildings and forms. They are not details but only sketches. A black pigment was used in sketching. The pigments used were natural products from orpiment, realgar, cinnabar, vegetable lacquer, carbon black, yellow ochre, red ochre, copper green and

blue (Dr Khin Maung Nyunt, A 12<sup>th</sup> Century Cloth Painting from Ancient Bagan, Myanmar Perspective, Vol. III, 4/98, p- 29). The theme of the painting is Telapatta Jataka tale.

There are glazed plaques around three terraces of Dhammarajaka stupa. According to Maung Kyi Pann (Myingaba), no. 161 mentions Nga-ta-la-patt Jataka tale. He writes about a woman and a human figure holding a round thing in the hand sitting before the king in a house with two roofs (Maung Kyi Pann (Myingaba), Dhammarajaka Stupa, 2006, p- 96). He misconstrues the archaic spelling on the glazed plaque but in fact it is Telapatta.

### ***Research Problem***

It is known that the Paritta recitation had its origin in the life-time of the Buddha. In Buddhist literature there was a tradition of Paritta recitation when Bodhisatta fulfilled his Parima (perfection) for Buddhahood. Till the present time, Paritta recitation is found in some countries such as Burma, Thailand, Sri Lanka, etc.

But, a historian said that Paritta recitation is a Mahayanic tradition. His followers hold the assumption posed by their master. Is Paritta recitation a tradition of Mahayana Buddhism?

### ***Parit Recitation in Sri Lanka***

In Buddhist countries such as Sri Lanka, Thailand and Burma, there are traditions of Paritta recitation on special occasions and in daily life. In Sri Lanka, there are two kinds of Paritta recitation. In the simplest form, the ceremony is called varu-paritta or vel-paritta (varu or vel in Sinhala meaning half-day session), as the ceremony is confined only to a portion of the day and only the mahaparitta is chanted. A water pot and three-stranded thread are prepared for the recitation. The water in the pot, designated parit-water (parit-pan), and the sacred thread (parit-nula) become sanctified through the chanting and are used thereafter as a protection against evil. The thread is used by tying a piece around the arm or the waist, and the water by drinking it or sprinkling it, according to requirements (Kariyawasam, Buddhist Ceremonies and Rituals of Sri Lanka, Buddhist Publication Society, Kandy, 1995, p- 32). But the full-fledged paritta ceremony is a much more elaborate ritual. It takes about one whole night as well as one week. A special pavilion or parit mandapaya is set up for chanting. There are many procedures for the rite.

### ***Discussion***

It is known that Paritta recitation had its origin in Theravada Buddhism. According to Telapatta Jataka, Bodhisatta used Paritta thread, sand, etc, to evade danger. After enlightenment Gotama Buddha also taught Paritta discourses for his Sangha and lay people. He laid out some rules for Paritta reciter and listener. By abiding by some Paritta discourses, anyone can gain enlightenment.

In fact, there is no such complete Paritta teaching in Mahayana Buddhism. It is universally believed that the Mahasanghikas were the earliest seceders, and the forerunners of the Mahayana. They took up the cause of their new sect with zeal and enthusiasm and in a few decades grew remarkably in power and popularity. They adapted existing rules of the Vinaya to their doctrine and introduced new ones, thus revolutionizing the Buddhist Sangha. Moreover they made alterations in the arrangement and interpretation of the Sutra and the Vinaya texts. They also canonized a good number of sutras, which they claimed to be the sayings of the Buddha. They rejected certain portions of the canon which had been accepted in the First Council, and did



not recognize as Buddha's sayings in the parivara, the Abhidhamma, the Patisambhida, the Niddesa and parts of the Jataka (2500 Years of Buddhism, Edited by Prof. PV Bapat, 1987, p- 96-7).

In other words, Mahayana Buddhism was propagated after Emperor Asoka. Those of Mahayana Buddhism adulterated and amended Theravada Buddhism. So, the ways of the Buddha are different from those of leaders of Mahayana Buddhism.

It is believed that Burmese have followed Theravada Buddhism since Pyu Period till the present time. There are some evidences of Paritta in Pyu Period. There are records of inscriptions and visual arts in Pagan Period of recitation of Paritta discourses on religious and secular occasions in the period.

### **Conclusion**

In Burma, Paritta recitation is chanted by monks and lay people as well on special occasions and in daily life. On the New Year Day Paritta recitation is chanted by monks on platforms at the corners of streets. Water pot, flowers, thread and sand are placed before monks. The flowers are stuck on matted walls around the house, sand is sprinkled in the compound and on fence and water is used to drink or rub on head or body of child or people when some evil forces possess him or her. Water is placed on the shrine for curing for possession by spirits or fright.

It is believed that Paritta discourses could protect anyone from danger whether they are chanted by monks or lay persons. When a child falls ill at home, grandparents recite Bojjhanga Sutta and the child recovers soon. When an expectant mother is frightened at night, she drinks the Paritta water and rubs her head with the water. Her fright is alleviated. Some children wear Paritta threads as amulets around their neck or wrist.

On New Year Day in Pagan, one or two or three monks are invited to recite Paritta discourses in the house and inmates listen to the discourses. They prepare a bowl of offertory including coconut, bananas, bunch of betel nuts and tobacco fish, a water pot with some flowers, sand, clods, a ball of thread, etc, before monks. They are used as protective and curative rites for members of the house and neighbours.

In fact, Paritta recitation is the essential teachings of all Buddhas. It is not a kind of Mahayanic tradition. It is purely Theravadin tradition. In Burma, monks play an essential role for recitation of Paritta discourses on special occasions. But, lay people recite Paritta discourses early in the morning or at night. Some people play cassette or turn on television for Paritta discourses in the morning. So, Paritta recitation will last as long as Buddhism is propagated in Burma.

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## **TRADITIONAL NOVITIATION CEREMONY OF KANAN NATIONAL LIVING IN LEIKSAW VILLAGE, BAMMAUK TOWNSHIP, KATHA DISTRICT, SAGAING REGION**

Cho Thae<sup>\*</sup>

### **Abstract**

This paper is a study of the novitiation ceremony of Kanan nationals living in Leikshaw village, Bammauk Township, Katha District, Sagaing Region. All Kanan nationals are Buddhists, but they believe in traditional spirits. Their main occupation is farming. There are 152 households and 152 families and the population is 1618. There are 784 males and 834 females in the village. Leikshaw village is about 40 miles far from the Northwest of Bammauk. By studying novitiation ceremony of Kanan nationals, communal activities and attitudes such as harmonious discussion of initiates' parents, approval of the abbot's advice, the influence of the leader of bachelors, volition of the parents, management of bachelors and maids and their mutual help, local foods are explored. Traditions and customs of initiation ceremony of Kanan nationals are discussed from anthropological point of view. As data collection methods, such research tools as individual depth interview (IDI) and key informant interview (KII) are used. Communal operation is handed down among new generations by studying initiation ceremony of Kanan nationals. It is hoped that the paper will contribute to the maintenance of cultural heritage and implementation of cultural policies of the Ministry of Religious and Cultural Affairs to some extent.

**Keywords:** Novitiation, Traditional spirits, worship

### **Introduction**

Every ethnic group in the world preserves their language, custom and tradition, which had been inherited from their ancestors. Human culture is a social process which raises the abilities of inventions of a new social custom and traditions (Naing Maung Toe, 1989). By observing the initiation ceremony and tradition of an ethnic group, it can estimate the level and standard of culture of the ethnic group, which has been developing since Ancient times. Every ethnic group in the world has its own language, culture and tradition.

A person comes of age by learning language, custom, racial nature and way of local lifestyles from his surroundings. As a result, he believes and keeps firmly in mind that what he had encountered from his surrounding is reliable and reasonable. He accepts social belief or concepts and traditional custom that are being practiced by his surrounding social organization. An important fact to be understood and obeyed for constructing social relationships between the different groups of ethnics is that the different ethnics have different customs and traditions. In the past history, it can be realized that bad evidences of becoming hardness of friendship between nations and degenerating friendship between the different ethnics or reciprocal persons happen because of lack of caring traditional customs of the ethnics (Dr.Thein Kyawel, 1979).

Social relationships between the ethnics and commercial trading between nations can conveniently be performed as mutually understanding and reciprocally studying of different cultural traits and regulations which are practiced by different groups of ethnics can be performed. Besides they have their own customs, celebrating the important ceremonies and the values of the ceremonies recognized by the ethnics depending on the traditions practiced by the

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locals. The differences in cultural traditions are observed as Myanmar is a union of states in which various ethnic groups live.

Kanan national is one of different ethnics living in Myanmar. Since they are minority, they have no alphabet to write letters. They use Myanmar alphabets for writing. However, they have their own language and distinct traditional cultural customs.

In Myanmar, every ethnic can believe its own religion. Most of them are Buddhists. Some are Christians and some are Hindus. And some are Muslims. Every ethnic actively preserves not to disappear its own cultural traditions and religion belief.

Every religion has its own rules of conducts to be obeyed. Every ethnic in Myanmar obeys its own religious moral codes. The nature of human is to live together through social organization. Their conventions have continually been developing and they follow accepted ways of doing things. Hence, they also believe Nat worshiping as traditional practice. But traditional belief and practice may vary from a place to another because they have their own cultures and traditions reciprocally. It can be observed that Kanan nationals who live in the studied village, Leiksaw, situated in Bammauk Township, Katha district, Upper Sagaing region value the belief in religious beliefs and Nat worshiping and the practice of traditional culture.

### **Aim and Objectives**

The aim of this study is to explore the traditional initiation ceremony of Kanan nationals living in Leiksaw Village, Bammauk Township, Katha District, Upper Sagaing Region. The objectives are:

- To observe and publicize cultural conventions and traditional initiation ceremony of Kanan nationals
- To be accustomed to adore cultural customs and to cultivate motivation to preserve these customs
- To be constructive assistances for research projects on traditional and cultural practices of ethnic people

### **Research Questions**

- (1) How do Kanan nationals celebrate traditional initiation ceremony and customs?
- (2) What are the main important procedures among Kanan nationals?
- (3) What are the relationships between traditional initiation ceremony and religious beliefs of Kanan nationals?
- (4) How do they try to adapt to maintain Kanan nationals traditional initiation ceremony and religious belief.

## **Methodology**

### **Study design**

This study design is ethnographic study design.

## Study area

The research area is Leiksaw village, Bammauk Township, Katha district, Sagaing region. It lies 40 miles far from the west of Bammauk city. Why they lived in this area since the ancient times should be explored. Most Kanan nationals practice Kanan traditional customs till today while they adapt to their environment. The reason for choosing this study area is that Kanan nationals settled in Leiksaw village since the ancient time and most of them still practice Kanan traditional costume still today.

## Study population

Interviews were made with those in Leiksaw village such as head of the village, leader of bachelors, *lupyo-gaung*, bachelors and leader of maidens, *shay-saung* consecrator, medium and villagers. There are altogether 28 persons. In Leiksaw village, there are 155 houses, 155 households and 1730 people.

## Data collection method

Before the study area was researched, data sources relevant to this study were obtained online and from library survey, library and other places. These literatures were read and reviewed and then the researcher's opinion was added and such factors were integrated to compare and contrast this study.

Qualitative research method was used in this study. Research tools were key informant interview, in-depth interviews, focus group discussion and participant observation. Besides, camera and records were used to record the data.

As In-depth interview, leader of bachelors, leader of maidens, headman of the village are interviewed to understand historical background of bachelors and maidens groups, disciplines of the group of bachelors and maidens, duty and activities of the group. The reason for choosing those informants is that they have knowledgeable regarding the above interview guides. Some elders aged over 60 or 70 years who can explain traditional precedents allowed me to interview them and helped me find the facts. Some bachelors and maiden were met to make the in-depth interview. Group discussions were made focusing on traditional beliefs and cultural practices. Cooperating in the preparation of 'Nat' offering was performed to collect the detail information about traditional customs or rites.

## Findings

### Religious Tradition

#### Buddhism

As Kanan nationals are Buddhists, they build pagodas and temples in every village. In Kanan rural areas, big monasteries which had been built since Konbaung Period can be seen till today. In some villages grand monasteries can still be seen. Since ancient time they have one monastery in each village. In Kanan region, Buddhists live harmoniously. They do not approve of different kinds of persuasion for conversion. What is striking is that under the glory of Buddhism, they live unitedly and harmoniously.

Being Buddhists, Kanan believes Kamma and its effects. They believe that if someone does good, good results will be got. Then, if he does bad, bad results will be accrued. To be a

good man in hereafter, every Buddhist believes that he must perform, observe and practice dana (donation), sila (morality) and bhavana (meditation) in the present life is similar. It is proof that Kanan adhere Buddhism through ancient monasteries found in Shwe Kyaung village, Nan Zar village, Kyun Taw village and Ma Kyee Gone village. As some ancient pagodas collapse, monks and lay followers renovate and reconstruct all pagodas as a composite pagoda so that relics in the pagodas cannot be lost. Some ancient monasteries have been burnt down or destroyed by termites.

Villagers have renovated such dilapidated monasteries and posts through instructions of monks. It is unique enough to pay respect to abbots and monks. Villager offer foods to monks at dawn and midday. They fetch water for monks daily. They set up side walk drinking pots which can still be seen in the region. It implies the noble mind of Kanan region.

In Kanan region, there is an association. On 7<sup>th</sup>, waning moon of late Tagu, 1368 ME, (8<sup>th</sup> April, 2007), Pariyatti Sasana Nuggaha Association of Kanan Region was established. The objectives of the association are-

- (1) To propagate Pariyatti Sasana in Kanan region
- (2) To support native monks, novices and nuns learning Pariyatti Sasana
- (3) Through unity of monks and lay people, to propagate the Buddha's Sasana, the association is established unanimously.

Members- monks and lay devotees- decided to honour those who have succeeded in Pariyatti Sasana. They are

- (1) When one monk, novice or nun passes Dhammacariya examination among Kanan natives, a ceremony of honour is held in the village.
- (2) In doing so, villagers are obliged to hold the ceremony, together with member monks and lay men, to praise the monk or nun, support the Pariyatti Sasana Nuggaha Association.

Through support of the association, there appeared a monk who won the Dhammacariya title. He is Venerable Sasana, a native of Shwe kyaung village. It means support to prolong Pariyatti heritage. As the word in Kanan region, Mye-yar-than-pat, meaning coil spring for sticking, as Pariyatti Sasana Nuggaha Association is set up in such region, the Sasana shines forth. Prize distribution ceremony to monks done by the association means support to propagate the Buddha's teachings for years.

## **Monasteries**

In studying monasteries in Kanan region, there is a factor which is different from Myanmar. In Kanan monasteries the shrine room faces west and Buddha images turn to the east direction. Monks stay in the east room. In northern block there are sitting room, dining room and ladder. On the south there is also a ladder. Devotees sit, turn their face to the west and pay homage to the Buddha images. In Myanmar monasteries, the Buddha images are placed in the east room and turn to the west. Devotees homage to the east direction.

Monasteries have three tiers which is known as Zetawana block. It is not a three building in which men live. Like turrets, there are three tiers being Lepaw. In blocks of ancient monasteries, there are turrets with decorations of foliage. The shrine is higher floor than those of other blocks. Near the shrine room, two animals are different. Kanan monasteries have shrines in the centre. Anyone can pay respect round the shrine. Lotuses are carved on plank walls of three

tiers. On the ceiling and walls life history of the Buddha and floral motifs are depicted. On posts of the monasteries gold paintings are also drawn. It shows that architecture, sculpture and painting of Kanan nationals are excellent. Their architecture seems unique compared to those of other nationals.

### **Sumon and Sukat Nats**

Kanan nationals believe in Nats Spirits. Their leaders became Nats when they die. Devotional offering to Sumon and Suket Nat held in Tazaungmon, and end of Buddhist lent period or cultivating time and harvesting time. A buffalo was killed to offer them. However, according to the information through a dream, being shifted to Thawtapan Nat, people offer the dead (clean from diseases) buffalo to them. Only one shrine for Sumon and Sukat Nats was constructed in Leikshaw village. It declares the local by sending a notice letter in which the order to send meat of buffalo to offer Ah shin Gyi was written. The cost of meat is set aside from revenue of sub- region fund. The buffalo meat is cooked in earthen pots. A strict rule to every cook is to await taste the curry and to use water rather than that in Nat pool. Every village in the Kanan region receives a notice letter inviting to come and enjoy Nat worshipping ceremony.

The villagers from district come and offer rice and curry to the shrine (at least five members from a village). In the past, the villagers from other villages added salt, chilli and onion into the pots of buffalo meat to be cooked. According to the elders, too much salt added into the pots will not change the concentration of the degree of salt taste.

The cooked meat is offered to Sumon and Sukat Nats. They pray for their wish to get prosperous business and better yield of paddy. Then they enjoy buffalo meat, fried egg etc jostling because Ah Shin Gyi likes these meals. Kanan national keep their belief in Sumon and Sukat Nat that they offer the Nat to succeed their business. They take soil under the shrine or from the land around the shrine as amulet when going on a long journey.

### **Phihaw Nat**

In Shan language, Phi means Nat and Haw stands for a present (package). Sumon and his wife, Pweawan believed that their son was, a present given by Nat. They adore him very much and gave him a name 'Phihaw' which means a present given by Nat. Kanan ethnics believe that Phihaw became a Nat who has been guarding the region when he died. Phihaw Nat is of lower status than Sumon and Sukat Nats. A shrine for Phihaw Nat was built near those for Sumon and Sukat Nats. A barking deer is offered to Phihaw Nat but he must not be offered prior to his senior Nats. The guardian of the shrine declares the region to send meat of barking deer to the shrine of Phihaw Nat. Having received a notice letter posted from the shrine, people try to get a barking deer. Some order a good hunter to buy barking deer meat. The barking deer meat mixed with water from the Nat pool in the area of shrine is cooked in earthen pots.

The villagers cook meat before the shrine and enjoy Phihaw Nat worshipping ceremony. The cooked meat of barking deer is offered to Phihaw Nat and then equally shared and eaten by those who come to the ceremony. The shrine for Phihaw was constructed facing north, the upper part of the region, believing that he looks after this part. As the ancestors's saying, the spirit-tiger climbed down to the shrine from hilltops after offering the spirit had finished. The route used by the tiger is still called "Nat Lann" or spirit-route till now. Older people still recalled their past experience and recounted "tiger and elephants pushing and jostling each other on the "Nat Lann"

or Spirit route in Nanzar Village and destroyed buildings because they said certain unbelievers has indecently acted during Nat Worship.

### **Traditional Transforming Novitiation Ceremony**

There are some remnants of ancient monasteries in LeikSaw, Tazun, Nan Nhyin, Nan Sar and Shwe Kyaung villages. As Kanan nationals preserve their traditions, novitiation ceremony has been held in olden traditions. According to communal cooperation for survival, novitiation ceremony has been cooperated. Kanan nationals hold the novitiation ceremony once in the whole village in summer. Donors in the village gather and talk about the ceremony. Under instructions of the abbot and supervision of village elders, the novitiation ceremony is held systematically. There are 30 to 40 donors hierarchically. The funds are raised according to economic conditions of donors. The elders do not ask for funds for some destitute families but let participate in the ceremony.

### **Entreaty to the monastery**

Parents of Kanan nationals choose a certain auspicious day for their sons aged six before the novitiation ceremony and go to the abbot of the village monastery and entreat the monk for their sons with foods and alms for about two years. Children go the monastery in every morning and go to school and at lunch time they return to the monastery and have lunch there.

### **Tuft of Hair**

The striking feature of children is tuft of hair on their heads. But, the present-day children have no such tuft any longer. It is five inches long and when they become novices, the tuft of hair is shaved. Monastery is indispensable for Kanan children. Long ago, monastery seemed to be a learning institution for them. The abbot teaches some Buddhist fundamentals such as rules for novices, Paritta discourses, homage, etc.

There is no Kanan boy who does not enter into novicehood. Performing communal novitiation ceremony seems to imprint Buddhist lessons in their heart. Kanan nationals nickname those who do not enter into novicehood as “Ah-maw” (name for non-novice).

### **Duties of the Leader of Bachelors**

Cooperation is prioritized in Kanan region, especially in auspicious and inauspicious occasions. The leader of bachelors has to be villagers. The group of bachelors plays a vital role. In the group there are bachelors as well as maidens. But there is no leader of maidens. According to tradition, to train youths for control and administration of village, village elders and masters assign duties for them. There is a gong used by the leader of bachelors. Gong is struck when there is talk about auspicious and inauspicious occasions. When there are wedding and novitiation ceremonies or death in the village, personals invite the leader of bachelors firstly. In doing so, the donors give a bowl of offertories including bananas, coconut, betel quids, pickled tea leaves, etc, for the leader. He accepts the offer by admitting that he would help as much as he could.

Groups of bachelors and maidens help the ceremony from start to end. Services of maidens are to cook meals, pound the rice and fetch water while those of bachelors are to collect firewood, boil water, serve meals, play musical instruments, etc. Those who disobey of the leader are expelled from the group. They are worried to be ostracized. If anyone does not participate in such affairs, it ensures that he might be expelled. It is traditional.



### **Group of bachelors and Maidens**

The group of bachelors and maidens play a vital role in Kanan novitiation ceremony. Children return to lay life from the monastery when they come into age about 15. Then they are eligible to join the group of bachelors. Through persuasion of leader of bachelors, after parental approval, those who are 14 years old are allowed as members.

In the group, there are three administrative body- leader of bachelors and maidens, assistant leader and member of leaders. These three men are selected by all bachelors and maidens. Every bachelor and maiden obeys every command and administration of the body. Before fortnight each donor has two maidens in every house. If there is no maiden in the donor's house, some maidens from relatives or friends from other villages are invited.

Bachelors and maidens collect firewood for three or four days so that it can be used in the ceremony. The leader of bachelors and maidens strikes the gong as signal about five o'clock in the morning and gather members. As all members gather, the leader takes the procession by striking the gong. Members follow him systematically. Bachelors can take any place but married men are not allowed to take part in the activity. If a married man comes along with rain falls and unexpected disturbances would happen. When he gets a place where he can get firewood stops and happily collect firewood. Then, they return and the leader leads the procession by striking the gong. In this way, they search for firewood early in the morning and in the evening for three or four days. The group also fetches water for the ceremony.

### **Popcorn**

To offer guests in the ceremony, Kanan nationals make popcorn a month beforehand. In the evening, they make popcorn in the donor's house. Women do the work. Other donors from each ward also help. The next morning they are served with breakfast. On the day when popcorn is made, monks in the monastery are invited for breakfast. Popcorn is blended with molasses or jaggery and balls of popcorn are made. Then, after selecting an auspicious day, peg is struck for pandal and pandal is built for the ceremony.

On the day when friends come to support donors, popcorn is made again. It is dedicated to monks or guests in the pandal.

### **Supports of Relatives and Friends**

Relatives of donors give rice, pickled tea, coconut, bananas, money, etc, for the donor ten days beforehand. Donors give boons for them. Then, a triangle gong is struck and the audience proclaim, "Sadhu, sadhu, sadhu."

Friends, especially childhood friends give money, coconut, pickled tea for the ceremony. Donors form a musical troupe to perform themselves and welcome and entertain their friends.

### **Punna Laung or Maung Shin Laung**

Ten days before the novitiation ceremony, on an auspicious day, a ceremony for Shin Laung called Punna Laung is held. About 4 o'clock in the morning, the village headman signaling with a strike of gong for the donors to go to the monastery. Donors bring clothes, of offertories and rice bowls to the monastery. Parents entreat the abbot to teach their sons them Saranagamana, 10 precepts, monastic rules for novices, etc. Parents offer a bowl of offertory for each novice as a token of instruction. Then, the abbot manages novices-to-be according to their

age grades. Parents clad their children with Shin Laung attire and jewellery. Then, they take their place before the Buddha image in Zetawun block hierarchically. Parents offer Shin Laung with meals on trays with stand. At first, parents feed their sons with two morsels of rice. In ancient times, they tied around their sons' left wrist 25 pya in a handkerchief. As soon as Shin Laungs have done their tasks, the abbot comes to the Zetawun block and sits on the throne before the Buddha image. The town crier instructs the donors offer rice, water, flowers, light, etc, in homage to the Buddha, Dhamma and Sangha and take five precepts and instruction from the abbot. The abbot instructs those present to donate through three kinds of volition, cultivate Brahmacharya dhamma (metta, karuna, mudita and upekkha) and be tolerant, etc. Such activities are known as Punna Laung, Laung-pwe or Ah-san Shin Laung Yu Pwe.

### **Pandal**

The pandal of the Kanan novitiation ceremony is grand enough. There are 14 posts measuring five 7.5 feet. It is built to be water and wind proof with Lepaw. The village takes charge to build the pandal. Materials for the pandal are mats, drinking pots, cups, jars, etc. Every household gives 45 sheets of thatch for roofing the pandal. After the ceremony, they are distributed. Most pandals are built near the monastery. The platform for monks is set up at the top of the pandal. There are three steps in Sangha platform. To a height of two 3 feet, Shin Laung sit, to a height of three feet and nine inches, monks take their places and to a height of 4.5 feet and nine inches there are a Buddha image and donation materials. There are four flights of steps to Sangha platform and other three sides are covered with lozenge shaped bamboo mats. At the back of Sangha platform a Nat shrine is built.

Marionette troupe or zat pwe is essential in Kanan novitiation ceremony. In setting up a pandal, all visitors face with Sangha platform. The hall measures five posts long and four posts broad. The other sides are covered with matting. When the troupe or marionette starts to entertain, the whole pandal turns to a ground. There is a reserved spot of ten taung (1 taung =1.5 feet) long and five taung broad at the right side of the hall so that the village headman and other VIPs could watch the troupe. There is a spot on the left side of the hall measuring 7.5 feet square, demarcated with string. There is a dining hall near the pandal.

### **The Eve of Novitiation Ceremony**

There are two days in Kanan novitiation ceremony- eve and novitiation day. On the eve of the ceremony, about 6 o'clock in the morning, second Shin Laung ceremony is held. Like the first ceremony, Shin Laungs are prepared, they pay homage to the abbot and worship Sumon and Sukat spirits. Shin Laungs are carried on palanquins and they go round the village and before entering the pandal.

### **Day of Novitiation Ceremony**

On the day of the ceremony, guests far and near are entertained with pickled fish and pork. In every house of the donor, same curries and side dishes such as soup of rattan buds and pounded mezali buds.

In the monastery, a group of lay persons donate to monks and novices and guest Sangha with meals, betel quids, cheroots, pickled tea, desserts, sour fruits, etc. After meals, guests in the pandal are entertained with Zat pwe or musical troupe for two days. While musical troupe is

entertaining in the pandal at midday, guests are served with meals in the dining hall. About 3 o'clock in the afternoon, monks are invited to Sangha platform and they make Shin Laung enter to the Order of Sangha, homage to the Triple gem, observe five precepts, share merit accrue through libation and listen to Paritta discourses, etc. Then, guests and those who join the ceremony in the pandal are served with dinner.

### **Grand Finale**

In the next morning after the ceremony, as the grand finale of the ceremony or sermon hearing and applauding the ceremony, sermon is heard by novices. Donors serve guests with meals and snacks and the ceremony is well performed. Then, parents feel happy and elated. They meticulously perform the ceremony and it is known that among traditional rites of Kanan nationals, the novitiation ceremony is the grandest and happiest rite.

### **Conclusion**

Kanan nationals are honest, free from greed, contented with their life.. They are magnanimous in giving donation. Transportation is difficult and poor. They want to live peacefully, without any political ideology. A onetime Burma Communist Party camped in Kanan region. Kanan region included in Myit phyra region and it became the headquarters of Burma Communist party.

As Kanan nationals are Buddhists, they build pagodas and temples in every village. In Kanan rural areas, big monasteries which had been built since Konbaung Period can be seen till today. In some villages grand monasteries can still be seen. Since ancient time they have one monastery in each village. In Kanan region, Buddhists live harmoniously.

Kanan nationals believe that their leaders became Nats after they they died. Devotional offering to Sumon and Sukat Nat held in Tazaungmon, and end of Buddhist lent period or cultivating time and harvesting time. Kanan ethnic keep their belief in Sumon and Sukat Nat and believe Nat spirit worship will bring success to Business. They take soil under the shrine or from the land around the shrine as amulet when the one going to long journey.

In shan language, Phi means Nat and Haw stands for a present (package), Sumon and his wife Pweawar believe their son, a present given by Nat.

As Kanan nationals preserve their traditions, novitiation ceremony has been held as olden traditions. Kanan nationals hold the novitiation ceremony once in the whole village in summer for they hold that communal cooperation is good for survival.

This paper is a study of traditional novitiation ceremony of the Kanan nationals in Leiksaw village. It is recommended:

- (1) The traditional practices and customs should be handed down to the new generation.
- (2) Group of bachelors and maidens which train bachelors and maidens to be harmonious and follow Kanan traditional customs and practices should be continued.
- (3) Not only group members and leaders, village administrator but also other respected persons who have influence over bachelors and maidens should participate in drawing rules and regulations of bachelor and maiden groups.

- (4) Today since the state authorities have been striving for national unity and peace, it is necessary to understand the tradition of the national races, as well as their religious beliefs.
- (5) It is necessary for the state authorities to give support to the field studies on the traditional novitiation ceremony of the national races.

The study of the traditional novitiation ceremony of the Kanan nationals of the Leiksaw village should be extended to the study of traditional novitiation ceremony of other nationals.

### References

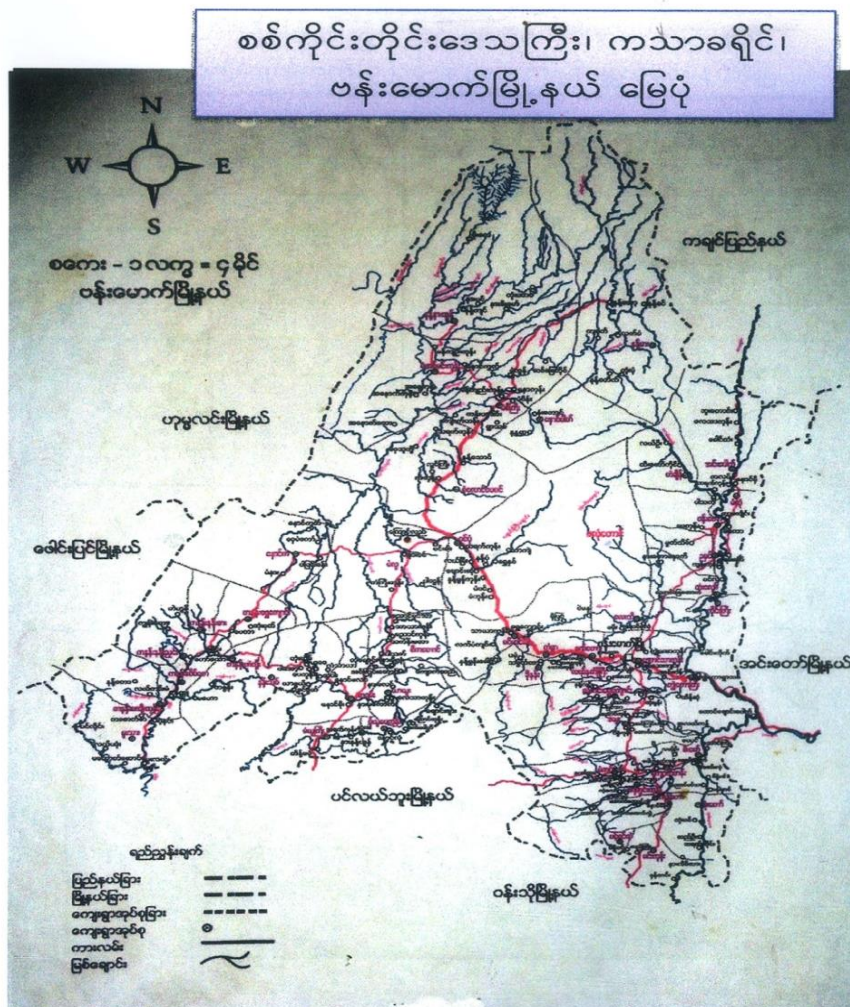
- ကျော်ရှင်း၊မောင်။ကနန်းအလှ။ရန်ကုန်၊စာပေဗိမာန်စာမူဆုရ။သုတပဒေသာ(ဝိဇ္ဇာပညာရပ်)ဒုတိယဆုရ။
- ကျော်ရှင်း၊မောင်။(၂၀၁၂)။ ကတူးနှင့်ကနန်းအလှ။ ရန်ကုန်၊သီရိဝိဇ္ဇာစာပေ။ စာပေဗိမာန်ဆုရ။ ဉာဏသေဌာ၊  
အရှင်(ကနန်း)၊ ဓမ္မစရိယ(ဘီအေ)။ (၂၀၀၉)။ မာန်ပြေ၊ရန်ပြေ ဓာတ်ပေါင်းစု စေတီတေ သမိုင်းအကျဉ်း။  
မန္တလေး၊ မြသီတာပုံနှိပ်တိုက်။
- ဘရှင်ဦး။ (၁၉၆၆)။ မြန်မာ့စွယ်စုံကျမ်း။ အတွဲ-၁၀၊ မြတ်ယူး။ မြန်မာနိုင်ငံ တိုင်းရင်းသားများ။ ရန်ကုန်၊ စာပေဗိမာန်။  
၁၃၁ ကော် ၁-၁၃၅ ကော် ၂။
- မင်းနိုင်ဦး။ (၁၉၆၇)။ ဒို့သွေးဒို့သားတိုင်းရင်းသား။ ရန်ကုန်၊ပြည်ထောင်စု ယဉ်ကျေးမှုဌာန၊ ပြည်ထောင်စု  
ယဉ်ကျေးမှုပြခန်းကော်မတီ။၂၃-၂၄။
- မောင်မောင်သိန်း (ဝိဇ္ဇာ)။(၂၀၁၀)။ ကနန်းဘာသာစကားနှင့် ယဉ်ကျေးမှုဓလေ့။ ကနန်းဒေသ  
ပရိယတ္တိသာသနာနုဂ္ဂဟအသင်း ဂုဏ်ပြုဆုနှင်းသဘင် စာစောင်။ ၉၀-၉၁။
- သံဝရာလင်္ကာရ၊အရှင်(ဓမ္မပိယဆရာတော်)။(၂၀၀၈)။ရန်ကုန်၊မိုးကောင်းကင်စာပေ။ဗုဒ္ဓဘာသာမြန်မာဓလေ့ဆယ်နှစ်လရာ  
သီပွဲတော်များ။ကျော့အောင်ပုံနှိပ်တိုက်။
- အကိုစော။(၁၉၇၅)။လေ့လာမိသမျှကနန်းကနန်းဒေသ။ရန်ကုန်၊စာပေဗိမာန်။စာပေဗိမာန်စာမူဆုရ။လူမှုရေးသုတပဒေသာ  
ဒုတိယဆုရ။
- သာမောင်ဦး(တိုင်းရင်းသားခေါင်းဆောင်)။ဒိုင်ယာရီမှတ်တမ်း(မှတ်စုစာအုပ်)။
- ကျမ်းကိုး-ကျောင်းထင်(ကသာ)။(၂၀၀၂-၈ပြီ၊ကတူး၊ ကနန်းတို့၏ အိမ်သစ်တက်နှင့် ဧည့်ခံပွဲ။ နက္ခတ္တရောင်ခြည်  
မဂ္ဂဇင်း။ ၂၁၃-၂၁၆။ မှကူးယူဖော်ပြသည်။



Figure 1 House Building



Figure 2 Novitiation Ceremony



# **THE MECHANISM OF REMITTANCE USE AND ALLOCATION OF MIGRANT WORKERS IN FOOD AND BEVERAGE INDUSTRIES AT INDUSTRIAL ZONE (1), MANDALAY**

Lwin Lwin Aung\*

## **Abstract**

Migrant labourers have gained an important part in global economy, as the remittance migrants send their income to their families account for a significant share of the overall household income. Remittances are usually defined as the sum of workers' remittances, compensation of employees and migrants' transfers in the balance of payments (Ratha, 2003). However, remittance channel and allocation are important; remittances have directly influenced the livelihoods and poverty reduction of the households, as the money is often used to support their children's education, food, shelter and medical treatment. The aim of this research is to discover how the internal migrant workers from food and beverage industry, industrial zone (1), Mandalay cope to use and allocate their income. The objectives of this study are to explore how they use and allocate their income, and which channel is used for remittance transfer. The descriptive research design is applied in this research. Key informant interview, and Focus Group discussion are conducted. As the research outcome, these mechanisms of the use and allocation of their income include the various strategies to increase their income by migrating elsewhere in search of a new job and by relying more heavily on remittances, and balancing saving and expenditure, especially for their livelihood.

**Keywords:** mechanism, migrant worker, remittances, use and allocation

## **Introduction**

Migration of people for labour is gaining importance globally, due to the remittances migrants send home to their families. In 2013, a total of 232 million people migrated from their places of origin globally, a 33% increase from 2000 (UN, 2013). Their analysis of remittances sent home by international migrant workers from developing countries are estimated to be \$404 billion USD in 2013 (World Bank, 2014).

Migration and remittances have both direct and indirect effects on the welfare of the population in the migrant sending countries. Remittances have been found to have a stabilizing effect at both the macroeconomic level (World Bank 2006) and at the household level. Historically, remittances have tended to rise in times of economic downturns, financial crises, and natural disasters because migrants living abroad can send more money to help their families back home (World Bank 2006).

Remittances refer to the portion of an internal migrant worker's earnings sent to the place of origin. They are generally viewed as having positive net effects on the economic and social development of migrant-sending countries.

On the other hand, remittances are well known as livelihood strategies in developing countries which are highly diversified and build on a range of assets and activities. Migrants' savings that are not needed for personal or family consumption may be remitted for reasons of relative profitability of savings in the home and host country, and can be explained in the framework of a portfolio management choice. In contrast to remittances for consumption

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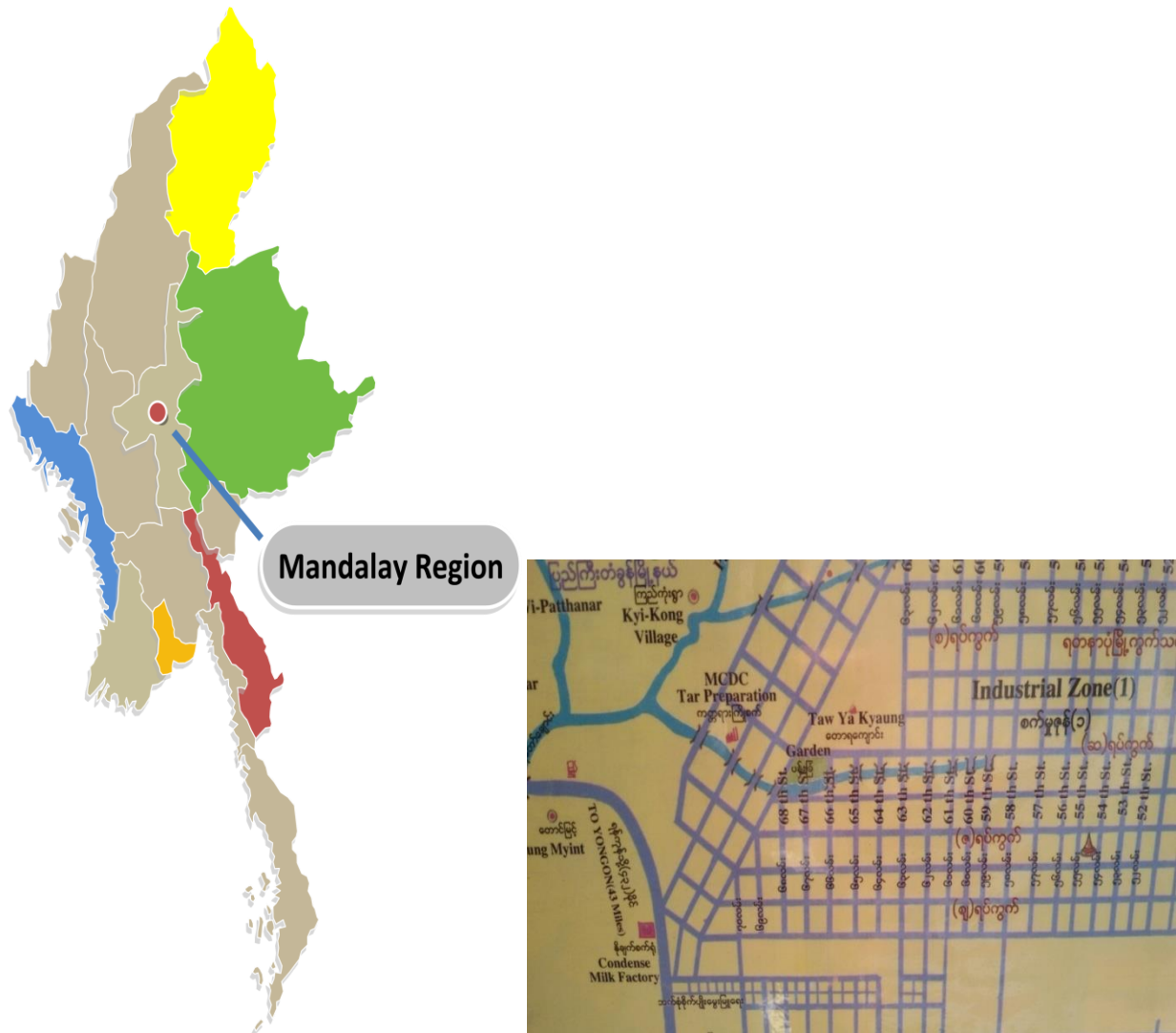
purposes, the remittance of these kinds of savings have an exogenous character related to the system of migration, and are expected to depend on relative macroeconomic factors in the host and home country, *i.e.* interest rates, exchange rates, inflation, and relative rates of return on different financial and real assets (International Migration Outlook, 2006).

Keeping in view the importance of this mechanism of remittance use and allocation of migrant workers, this study is an effort to understand the mechanism of remittance use and allocation of migrant workers in the selected target areas covering the Industrial Zone (1), Pyi-Gyi-Dagon Township in Mandalay Region.

Mandalay is economically active and fast becoming a major commercial and communication centre with border trade routes to China and India. Urban population has grown from 722,235 in 1994 to 875,252 in 2005 at a rate of 2.3 % per annum and urban area to 117 square kilometer (Mandalay's Immigration and National Registration Department, 2005). The City's municipal area consists of five administrative townships; Aung-Myay-Tharzan, Chan-Aye-Tharzan, Maha-Aung-Mye, Chan-Mya-Tharzi and Pyi-Gyi-Dagon. Geographically Mandalay is located at the point where North Latitude 20° 30' and 22° and East Latitude 96° and 96° 30' meet. The township is bounded by Chan-Mya-Thazi Township in the north and the west, and Amarapura in the south. Two industrial zones have been established at the southern urban fringe of Mandalay City at Pyi-Gyi-Dagon Township and 1,255 factories (2016-2017): workshops, food and cottage industries are operating providing employment to 15,932 persons. The study focused on Industrial Zone (1), which is located in Pyi-Gyi-Dagon Township, Mandalay Region. Among them, five food and beverage industries have been selected as the study site. Those industries are located in the west and south-west of the industrial zone (1). There are 182 food and beverage industries and 3,414 persons working there.

This study has a variety of mechanisms: how to cope with their problems which affect on their livelihoods. The objectives are how they use and allocate their income. Interviews with 400 migrant workers in their workplaces from five food and beverage industries were conducted. 249 males and 151 female migrant workers were chosen randomly with the permission of their respective managers. The respondents are 400 in total and they are Bamar Buddhists.





\*Map of Industrial Zone (source from Township Labour Office)

### **The Mechanism of use and allocation of their income**

A Mechanism is an established process by which something takes place. Remittances are an important part of economic resource for poor households worldwide, helping them to smooth income flows and to invest in assets and human capital. Remittances can be used in a variety of ways, and may increase access to other capital assets. For example, migrants usually rely on their networks in the place of origin for help in building houses, buying land and setting up businesses.

### **Cost of living expenses in Mandalay**

According to the labour e Act on work and wages in Myanmar, typical working hours are 8 hours a day and basic salary is 3600 Kyat daily. This roughly matches the response to our questions on basic wages. Majority of workers stated that their average basic wage is between 108,000 and 135,000 kyat per month.

The following is a typical example of living costs from two interviewees; one is a 24-year-old woman working in the food and beverage industry. She lived in the factory's hostel and



comes from a village of Myingyan Township. A 26 year old male worker from Magwe Region is on contract and he also lives in the factory's hostel. They work 6 days per week, 8 hours per day, earning 108,000 kyat per month; their basic wage is 3,600 kyat per day, or 108,000 kyat per month. The following is their approximate monthly

**Table 1 Monthly budget for a female migrant    Table 2 Monthly budget for a male migrant**

Types of object	Amount of monthly
Foods (breakfast and other snack)	40,000
Thanaka (Traditional Burmese makeup/sun screen)	5,000
Washing soap	1,200
Toilet Soap and shampoo	2,000
Travel Costs (pagoda or market)	8,000
Medicine	3,000
Communication	10,000
Hair Cream	1,000
Other Daily Costs	8,000
<b>Total:</b>	<b>68,200</b>

Types of object	Amount of monthly
Foods (breakfast and other snack)	45,000
Cheroot and paan	6,000
Washing soap	1,200
Toilet Soap and shampoo	2,000
Travel Costs (pagoda or market)	9,000
Medicine	2,000
Communication	10,000
Hair Cream	1,000
Other Daily Costs	8,000
<b>Total:</b>	<b>84,200</b>

According to this monthly budget in Table.1, a female's living expenses is nearly 70,000 Kyats and a male's living expenses is estimated as over 8,0000 (excluding social and religious expenses), and so their income is enough for their basic needs. Moreover, a bonus is paid at the end of the month if the worker has not taken any days off for sickness. Furthermore, the rising cost of living is not reflected in commensurate pay increases. Most migrants live in hostels. The owners or employers provide three meals (breakfast, lunch, and dinner) employers. However, they can have their meal with meat only twice a week. For the rest, they usually have vegetable-meals.

One female worker interviewee explained the following:

*"When I stay in hostel, my eating habits change because I cannot eat meat every day. The owner provide meat only twice a week."*

A 27 year old male migrant worker said that,

*"Most migrant workers depend on their income. I mean that when I earn some money, I provide all the needs of my family. I never use it for any luxury. If I do not take care for myself, I will definitely be gone"*

A 31 year old male migrant worker said that,

*"The nature of my work is very tough, but their food is very light. For breakfast, I usually eat fried banana and fried egg,"*

In general, the migrants buy and eat ready made food from street vendors and cheap restaurants. Moreover, majority of migrant workers bring back some long-lasting curries from their natives land to their hostel and share them with their co-workers.

### **Saving and Expenditure of their income**

Remittance income does not just benefit individual recipients, but the local and national economies in which they live. Indeed, the spending allowed by remittances has a multiplied effect on local economies as funds subsequently spent create incomes for others, and stimulates economic activity generally (Sean Turnellet.al, 2006). Most migrant workers save their income every month. The average saving is 50,000 Kyat's or rather less than US\$40 (2016), representing nearly half the migrants' monthly income.

On the other hand, on the basis of research in Bangladesh, Afsar (2003) argues that remittances help to expand business in agricultural products and construction materials. Remittances also help to generate savings, the major source of capital in the absence of institutional credit on easy terms. She believes that migration and remittances have invigorated the land tenancy market in rural areas: so the proportion of tenant farmers increased from rural to urban.

Figure.1 shows that, migrants were asked about their plans for spending and saving of their income. In addition to the responses, migrants also added other plans of their own. Migrants were asked to list all of their plans (multiple response questions). A great proportion of migrants' savings is to support their families for their basic needs. About 46% (183) of migrants said that most of their income is saved to support their families.

On the other hand, remittances are frequently invested in their children and younger siblings' education. They believe that education may be viewed as a consumption good rather than an investment good (Song et al 2005, cited by Mengbing ZHU, 2016), so households may reduce their spending on education. As part of their household income, remittances sent back their family's increase household income affecting the consumption patterns.

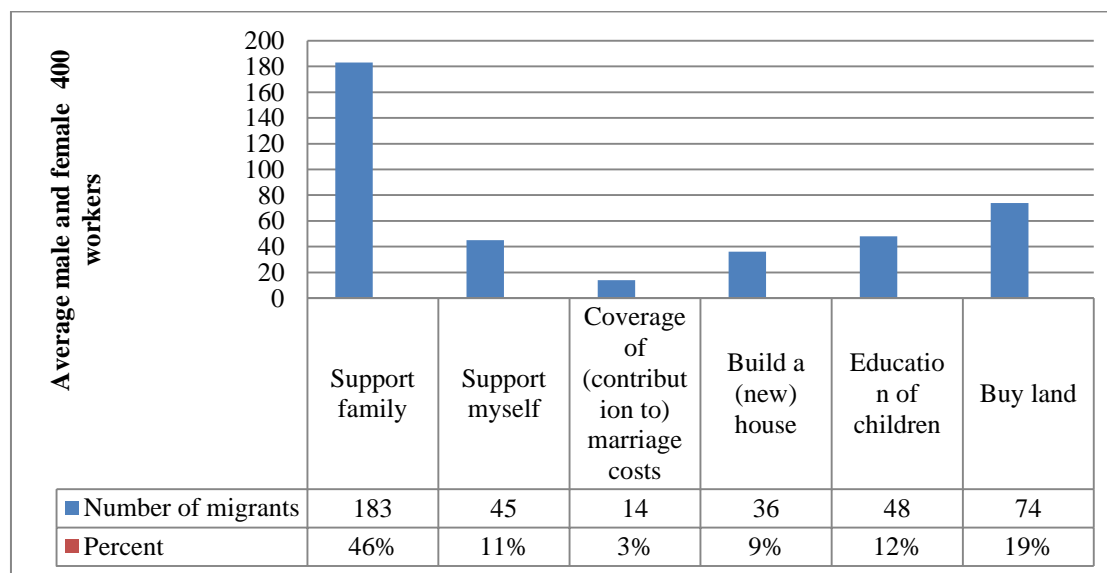
A 48 year-old, packager said that,

*"My family in my hometown is poor and children's education is important. So, I choose migrant worker life for my children's future. If not for my children, I would never come here to live such a hard life. The remittances are mainly spent for children's education and other expenses can be obtained in various ways. As a father "my children's education is very important and I have to take this responsibility for them."*

According to Figure 1, forty-five single migrants (11%) tend to save money. Fourteen Migrant workers (3%) said that the purpose of working in Mandalay was because, *"They want to marry next year, so they are saving money to prepare for their marriage. This accounts for their expenses."* In fact, some young migrants consider their work in Mandalay as a good opportunity to save enough money for marriage expenses. Three percent of the migrants save money to cover or make a contribution to marriage expenses.

Moreover, building a new house to improve on the existing one is consistently reported in the literature as the most frequent use of remittances. In Ghana, Kabki et al (2003) found that the

majority of the migrants interviewed were investing in a house for their family, and that most of those who had not done so yet hoped to do it in the future. Thirty six migrant workers (9%) said they save money to build a new house, or to add a new housing unit to the family's house. There are the main reasons for them to save money. Nine percent of migrants save money to build a house. Forty-eight migrants (12%) are saving money for education of children and siblings. Most migrants (74) want to buy plots of land, and buy home appliances and durable goods. 19 percent of migrants are saving to buy plots of land (Figure. 1).



**Figure1** Migrants' saving money in Mandalay

Migrants recognize the value of their savings and work to save more money. Majority of migrants expect to save more than their saving while working in food and beverage industries. Some migrants stated that they do not know how much they would save, suggesting that most migrants have some plans in mind for their earnings and spend carefully while working. In the focus group discussions with migrants, they mostly stated that between savings and remittances, they had retained about 50-80 percent of their income.

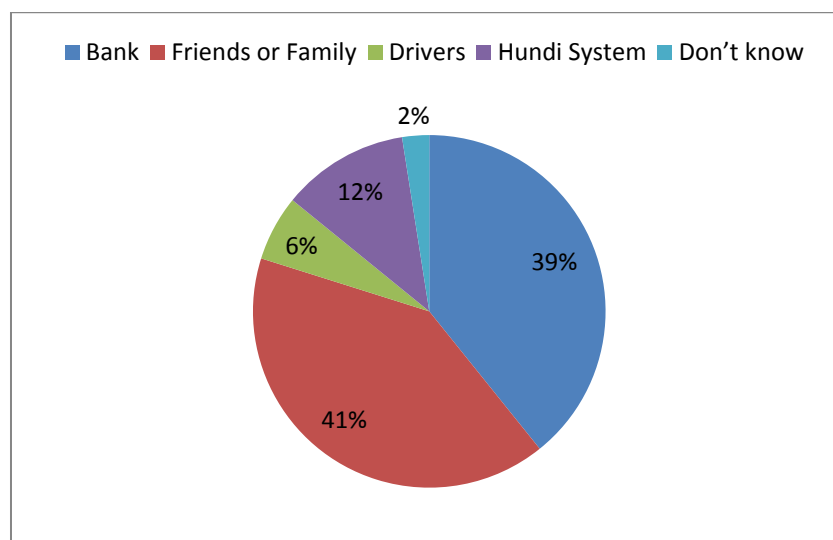
Among the different types of remittance use, improving the household's living conditions is a key priority. This is especially the case for lower income households, who can use remittances to supplement other sources of income. According to Rahman (2015), remittances have an indirect impact on economic growth as they generate employment opportunities that lead to an increase in private consumption. As a result, private consumption may lead to economic growth because it generates investment demand through its multiplier effect. Remittances are mostly used on consumption and a small proportion is saved or used for investments (Mallick, 2008). However, it suggests that remittances are also used to buy consumer goods, such as domestic appliances, and migrant households may use remittances especially to repay debts.

On the other hand, migrants want to save money too but they find they are able to save less money than the amount they want to save. There is a problem when they want to send more money than the amount they have saved. Therefore, they borrow money from their co-workers or they take loans. Consequently, they are gradually lost in the debt. But, saving money seems to maintain much better relationship between migrant workers and their families even though they are separated.

Remittance uses vary greatly depending on variables concerning both the migrant (level of earnings, seasonal/long-term/permanent migration, etc) and his/her household back home (for instance, poorer households are more likely to use remittances to meet their basic needs). In this sense, what migrants and migrant households do with remittances largely depends on who they are. Moreover, remittances use also varies depending on the national and local context. For instance, using remittances to improve access to social services such as health and education may be the result of policy measures that negatively affect access to those services (e.g. structural adjustment).

### The channel of remittance

Migration may affect left-behinds through two main channels. On one hand, acting as an insurance of total income, remittances may ease the budget constraint and change the living standards of the left-behinds. On the other hand, the mobility of labor may impose a social cost on left-behinds (Démurger, 2015), especially because the absence of parental migrants on children left-behind.



**Figure 2** Migrant worker's Remittance channel

While migrant workers' remittances have the potential to boost economic development in poor migrant-sending communities, the prospective impacts depend on many factors, particularly on migrants' access to affordable and safe money transferring channels.

As presented in Figure 2, the majority of migrants who send money to the village while working in food and beverage industries send it with one of their friend, or families to the village. This method is used by 41% of remitters. Generally, they know who is going to return for two or three days in advance. When the time comes, they are ready to hand over their money for their families to that person. This is the usual way to transfer money between migrant workers. When they decide to send money they can easily find someone who is trustworthy to send money to the village. Transferring money through Bank draft ranked second with 39% remitters.

Sometimes, their ways of transferring money may be door-to-door services. 6% of migrants send their money to the villages through the drivers of buses, which are running through their migrated places and their native places. However, it is not very dependable because the

drivers may not know each and every family of the migrant workers. On the other hand, this way costs them less than other ways.

A 26 year-old, packager said that,

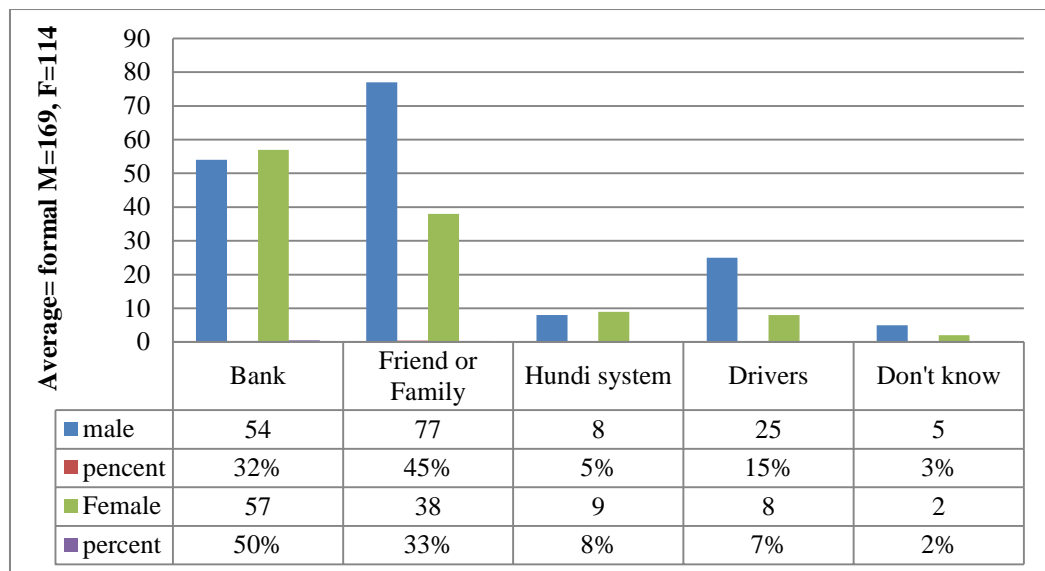
*“In my hometown, many buses pass every day, so many people send money via the bus driver. Firstly, I am afraid of this way since we do not have any agreement on what would happen if the money was lost, but I have only a small amount of money and there is no need to be worried about that. We can use the post office if we send a lot of money, but it takes a long time.”*

Sending money through the Hundi System is the least frequently used medium for remitting money to the village. Hundi so as labeled in Burma, are Hundi arrangements known under a variety of names in the many countries and cultures in which they operate. A related issue is the question of foreign exchange flows—or, rather, as the example shown above their absence. The Hundi mechanisms, because they are characterised as ‘netting’ or ‘book transfer’ methodologies, transfer value rather than currencies. Accordingly, and as long as settlement between the hundi dealers is not ultimately made in cash, hundi systems do not deliver to recipient places. As we shall see, this has implications—not least in that it hinders the development potential of remittances via the ‘leveraging up’ of such flows through formal financial institutions. Since hundi systems hide financial flows between countries, they can also be used for money-laundering (Sean Turnell, et.al, 2006). Only 12% remitters use this method. 2% migrants, however, do not know which methods they should use. As apparent from the above, at the core of the hundi system is trust. For the senders and receivers of remittances such trust is won by observation of the system in successful operation, and repeated dealings. Amongst hundi dealers themselves trust is often based on kith and kin relationships. So, some migrants used hundi system, that for their income per month.

Moreover, migrants do trust each other. Sending money with a returning visitor to the village is generally regarded as the safest way. The relationships among migrants who come from the same village is described as follows in his own words:

A 39 year-old, driver said that,

*“We come from the same village. Everyone knows each other very well. Our families also have good communication. When I pass money to my family, I can give it with a person from my hometown. He or she goes and delivers it to my family before he or she even goes to his or her own house. We look after each other”.*



**Figure 3** Male and female remittance channel

Figure.3 show that the two most commonly anticipated means for remitting money from Mandalay were through banks (male=32% and female=50%) but the rate of remittances sent through banks may be even lower than friend or family and a smaller number of migrants use *hundi* system to send money (male=5% and female=8%).

A32 year-old, packager said that,

*“I hope to have a faster sending service from banks. If we expand this service not only in cities but also in rural areas, for example, it is very convenient for people in rural areas. They can find it very difficult and unsafe to go for hundreds of kilometers to get money out”.*

About 45% of male migrants and 33% of female migrants usually send money via co-workers, friends or relatives. For example, every migrant is part of a social network: he/she is a member of the village community and is bounded by complex relationships with relatives, friends and the wider neighbourhood. In fact, the decision to move to a city can be heavily influenced by the existence of such networks in the area of destination. These relations provide migrants with information, reduce their transportation costs and other expenses, assist them in finding job and accommodation, and help them avoid risky situations.

## Discussion and Conclusion

The majority of people in Myanmar has employed a variety of livelihood techniques, including migration, which shape social and familial relations. Internal migration flow is the most important economic aspect of remitted money that characterizes the migration stream.

Remittances depend on migrant workers' access to financial services, such as money transfer intermediaries, that are affordable and safe. The impact is determined by the recipient households' capacity to use the income for productive investments. Many recipient households in rural areas lack the opportunity and the ability to invest the remittances productively. While a good share of the remittances received is spent on household necessities, such as house building and transportation charges, relative sums of money are spent in ways which optimize their present and future life.

Moreover, remittances are a major source of support for households' livelihoods. The contribution to consumption in the short term (by enabling to pay for food, clothes, healthcare, etc), remittances can foster longer-term development through investment in education, land and small businesses. It can be assumed that labour migration can benefit areas of their origins and destination, as well as migrants and their families. There is a strong connection for internal migrations. However, only migrant workers' remittance cannot cover socio economic development and poverty reduction. The impact of remittances remains in dispute on whether, because the remittances can lead to overall socio-economic development or not.

### Acknowledgement

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## ANTHROPOLOGICAL ANALYSIS OF MANAU FESTIVAL

Thet Mar Aye\*

### Abstract

People of Myanmar, like all other people in the world, celebrate special occasions and functions according to the races and traditions they belong to. The traditions and customs that come through the generations from those occasions and functions. Are of great importance in early years of the world, is was believed that the *Manau* festival was celebrated only by celestial spirits such as *Madaispirit* (*nat*) and other of spirits (*nats*). At that time, human beings were incapable of celebrating *Manau* dances. *Manau* festival is a great religious ceremony and *Nat* dance which may be given by shaman who propitiates the *Madai Nat*- the *nat* of riches. The specific objectives are to explore the significances of processes in *Manau* festival, and to describe the interrelationships between socio-economic life and *Manau* festival. The study was conducted with qualitative methods. Key informants interview, undertake, direct observation and indirect observation, focus group discussion, and informal interview were conducted to collect data. The *Manau* festival is the largest and the most magnificent festival. Study their traditional ceremonies show that they are important events for *Zaiwa* (*Azi*) national's socio-economic life, and socio-political life. Therefore, it can be said that *Manau* festival, despite being a religious functions, are important for the people's socio-economic life and socio-political life. Spirit (*nat*) worship practice remains in the past while Christianity has taken its place. This makes some changes in *Zaiwa* (*Azi*) National's culture, customs, beliefs, value standard, and ethnicity. *Manau* festival is the most spectacular and they form the occasions for many people region wide to have intimacy and to strengthen their ties and unity. Just as these festivals can give them a chance to meet old mates and friends, they can find new friends and acquaintances too.

**Keywords:** Manau festival, Madai Nat (Spirit), ritual, ceremony

### Introduction

Ritual is a cultural phenomenon and can be found in all societies. It can be defined as a set of acts that follow a sequence established by tradition. Throughout the world, rituals reflects the fundamental cultural beliefs and values of society by giving order to important activities and particular life crises like death and birth. However, mundane rituals are performed unconsciously daily (Miner, 1956). People of Myanmar, like all other people in the world, celebrate special occasions and functions according to the races and traditions they belong to. The traditions and rituals that come through the generations from those occasions and functions are of much importance. Appearances, dressing styles, customs, cultural practices, beliefs, literature and languages of the ethnic groups and races are different from each other as they are originated and practiced in different regions and belong to different races. The study of the rituals within an organization or group exposes the nature of cultural integration. The rituals include the perspectives of blood-relation, as well as economic, religious, political and aesthetic ideas. Culture and religion are important for every ethnic group. Much of the anthropological study of ritual has dealt with its function, the extent to which ritual sustains and reproduces the social order (Barfield, T (ed.), 1997). According to Rosman (1995), the relations, connections and peculiar features that express the characteristic of the group are called the social structure of the group. The idea of social structure can be explained with the idea of social organization. Structural description includes the description of the relation that exists among the units. The

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work is linked to how the structure works, what it does, what it aims at and what it means. The study of rituals ceremonies within an organization or group exposes the nature of cultural integration. The Zaiwa (Azi) National has festivals, sacrificial system and the belief in Supreme Being. Most of Zaiwa (Azi) in Myanmar have converted to Christianity but there are still a few who worship the Nats. All ethnic groups in Myanmar have their traditions of seasonal festivals. Zaiwa (Azi) National also usually celebrates the seasonal festivals which follow the customs of their traditions. Among them, Manau festival is the largest and the most magnificent. They are *Sut Manau*, *Ju Manau*, *Padang Manau*, *Kumran Manau*, *Shadip Hpaw Manau*, *Ninghtan Manau*, *Htingram Manau* and *Hting Htang Manau*. According to Islam et al. (2006), rituals are structured to promote both stability and change, and more specifically, to allow individuals or groups to transition between organizational roles, to maintain organizational status, or to build solidarity within the organization, depending on the specific ritual involved. These outcomes are achieved with varying degrees of success, and are based on the ability to construct social meanings, values and attitudes out of an otherwise ambiguous flux of experiences with the organization. Like the studies of those scholars, present studies were made to find out how *Manau* festivals of Zaiwa (Azi) national help them build up the unity among the members of their society.

### Methodology

This study was conducted according to the descriptive study design. The data were collected and prepared by using qualitative methods. Data for this study was generated through direct observation, indirect observation, participant observation, key informant interview, group discussions and informal interviews. In research theory the researcher is primary because ethnographic data are obtained primarily through the human senses, observing the natives' daily life, patterns of interrelation with each other, and behavioral types of embedded meaning for the people in it. Since ethnography is concerned with change overtime and across situations, past events may require analysis to determine their influence on current traditional rituals and ceremonies.

In order to assure trustworthiness of findings, the several strategies were employed consisting of member checking of findings with the help of key informants by discussion about the interviewed data, triangulation of data gained from interviews with fields notes jotted down from the findings of observation and participant observation about the significances of the processes throughout their ceremonies, and prolonged and persistent engagement with the natives community.

### The Legends of *Manau* Festival

In the early years of the world, *Manau* festival was celebrated only by celestial spirits such as *Madai* spirit (*nat*) and other of spirits (*nats*). At that time, human beings were incapable of celebrating *Manau* dances. It has been said that *Manau* festivals only can be celebrated by spirits(*nats*). However, after many generations the son-in-law (*Dama*) of *Madai* spirit (*nat*) had a chance to learn to celebrate *Manau* festivals.

According to Zaiwa (*Azi*) nationals, in the beginning years of the world, there was a creator whose name was *Ning-Gawn-Chyanun* and who was the source of man and all other things, living or non-living. He had a son named *Ning-Gawn-Magan*. Just before *Ning-Gawn-*

*Chyanun* died, he called for his son to organize a funeral ceremony for his body. He also gave his son detailed instructions for the funeral. Moreover, *Ning-Gawn-Chyanun* ordered that human beings, when they learn to live in families and their families start to live in settled places, must celebrate *Manau* festivals that were meant to make offerings to *Madai* spirit (*nat*), and they have to learn *Manau* dances imitating the behaviors of birds, butterflies, and fish (Min Naing, 1961).

*Manau* festivals are dedicated to the *Madai* spirit (*nat*). The fifth son and the sixth daughter of *Ning-Gawn-Chyanun* got married, and they had two children- a son and a daughter. It was confusing to say who the children were and name them. Thus mother *Ning-Gawn-Chyanun* asked her son, *Hpan-Ningsan-Chye-Ningchyang*, who knew everything and was good at giving names. He said that the son, who was born first, should be named *Lamu-Madai*/sky spirit (*master of heaven nat*), and the daughter, who was born later, should be named *Shadip* spirit (*nat*) or guardian spirit (*nat*) of the earth. He also said that *Lamu-Madai* and *Shadip* spirit (*nat*) would be worshiped by the rich so their wealth would increase; they would have good harvests, and they would be healthy, and the poor would also take refuge in them hoping that they could do offerings just like the rich were doing.

The *Madai* spirit (*nat*) was the God who gave human beings life and wealth. For that reason, *Zaiwa (Azi)* national worship *Madai* spirit (*nat*). As the mother *Ning-Gawn-Chyuan* ordered, they celebrate *Manau* festivals dedicated to *Madai* spirit (*nat*).

As mentioned above, the *Manau* festivals and dances were inherited by human beings from *Madai* spirit (*nat*), but they did not know how to celebrate festivals, nor could they dance. One day, a man called *Mardin-yaun* saw some birds enjoying the ripe fruit on a banyan tree (see in figure-1).



**Figure 1** Birds enjoying the ripe fruit on banyan tree

He imitated the movements of the birds and created the technique of *Manau* celebrations. Since then, it is said that, people have known how to celebrate *Manau* festivals. A man called *Sut-madu*, once suffered from having a distended stomach. He used the astrological method called *Shabawad* in *Zaiwa (Azi)* language and came to know that he must organize a *Manau* festival.

In his *Manau* festival, *Mar-dinyaun* took the position of the spirit-medium. Since then, it is said that, *Zaiwa (Azi)* national have celebrated *Manau* festival through generations as their mother *Ning-Gawn-Chyanun* ordered them.

### Oral history

Some *Zaiwa (Azi)* elders said that human beings learned the *Manau* dance from the birds. The reason for such early learning was they sometimes took part in the dancing group when the *Manau* festivals were held by *Madai* spirit (*nat*) and others. One day, these birds discussed how to take ripe fruits of the banyan tree they were living in. Then one bird called *Npring-Pri* said that it would be better for all of them to take all the ripe fruits at the same time by them. But one silly bird called *Nnyeng-Nyet* gave advice to take all the fruits while other birds were away. After long discussion, finally, a king crow bird proposed that they all should hold a *Manau* festival and happily eat all the ripe fruits of the banyan tree because they had, at that time, already learned about the *Manau* festival. Agreed by all, they held it and the king crow became the leader of the dancing group.

With reference to this, all the leaders of the dancing groups for the festival have worn hats with feathers of the king crow and other birds to this day. In the *Manau* festival sponsored by birds, horn-bill (*Ouk-chin*) bird was the leader of the festival and one bird called *Bawk Hkyen* acted as the master of ceremony; and the one who prepared foods for the spirits (*nats*) was a bird called *Kaka-La* or *U-Kala* (uunv ol [wí tlmv) which had a long tail. Among the bird guests that were the brothers of the birds took their place on the branches of the tree that protruding to the east and they ate the fruits. The dancing form was called *Wasis-naud* /Oqphem which is performed by the lineage of brothers-in-law (called brothers /nitplut). Similarly, the lineage of the son-in-law (called *Dama* /oruf) took the southern branches as their place where they ate fruits happily and performed a dancing form called *Phaw-set* /azmquf. The lineage of the parents-in-law (called *Mayu*, a, muf) took the northern branches and happily ate the fruits and performed a dance called *Madan-ga-rin* /r'ef&i.

### Kinds of *Manau*

According to the interview, among the seasonal, festivals, the *Manau* festival is the most popular and most grandly held one. Though musical instruments are similar to one another, but based on the aim of holding such a festival, the names of the festivals differ from one another. There are altogether eight kinds of *Manau* festivals of the *Zaiwa (Azi)* national. They are *Sut Manau*, *Ju Manau*, *Padang Manau*, *Kumran Manau*, *Shadip Hpaw Manau*, *Ninghtan Manau*, *Htingram Manau* and *Hthing Htang Manau*.

#### (1) *Sut Manau*

It refers to the kind of festival celebrated by *Zaiwa (Azi)* national to become wealthy and prosperous, and able to make donation to others. It also aims to obtain new friends and life partners.

**(2) Ju Manau**

This is a kind of festival held after the funeral ceremonies for age-old *Zaiwa (Azi)* and grand-parents. They believe by holding such a festival, all the rests who are still alive will have long life until the hair on heads turn white. Another aim for holding this is for getting kids who will inherit them.

**(3) Padang Manau**

This is the kind of *Manau* festival held after defeating enemies to commemorate victory. In this festival, larger numbers of spirits (*nats*) than in other *Manau* festivals are invited to be worshipped and offered foods.

**(4) Kumra Manau**

This *Manau* festival is held when one of the household members who have traditionally worshipped *Madai spirit (nat)* has left the family to live separately or to move to another village. This is to say the householder has to announce that he is going to pay worship these spirits (*nats*) as a separate family in future.

**(5) Shadip Hpaw Manau**

This is the kind of *Manau* festival held after setting up in a village and when *Madai spirit (nat)* and *Shadip spirit (nat)* have been invited to his new place to show them the place and to plead with them for protection away from all evil spirits (*nats*).

**(6) Ninghtan Manau**

This is the kind of *Manau* held at a time when about to wage a war, and so in dancing, the participants must hold such weapons as swords, guns and others to arouse the national spirit. This is called a *Manau* festival to mobilize the force or to declare war over enemies.

**(7) Htingram Manau**

This is the kind of *Manau* festival that is held when there is misunderstanding and conflict between groups of the lineage of brothers, son-in-law, and parents-in-law. This festival is meant to free suspicion and to form a good relationship between the two groups. After this festival, is usually followed by a ceremony of engagement of a young man and woman from two sides.

**(8) Hthing Htang Manau**

This *Manau* festival is significant for lengthy duration of the festival. It usually takes eight days to be completed while others take only four days each. Among the *Manau* festivals mentioned above, *Sut Manau*, *Ju Manau*, *Padang Manau*, *Kumran Manau* and *Shadip Phaw Manau* are the most important ones.

**Preparations for a Manau festival**

According to the interview, traditional festivals and ceremonies of the *Zaiwa (Azi)* national such as wedding ceremony, house-warming ceremony and food offering ceremony for traditional spirits (*nats*) with the exception of the *Manau* festival are only celebrated at a village or a household or a lineage level or by a group of relatives so they are private in nature. If a household celebrates a *Manau* festival, the holder is the household head or the couple. But a

village, the holder is the administrator / *Duwa* of the village. The duration of each ceremony also does not exceed one to two days. But a *Manau* festival is meant for all the people residing in the whole region and so it takes four to eight days and is the most grandly held festival at an expense of a lot of money.

To be grand and spectacular, preparations have to be made many months ahead because many guests are coming from several places of the whole region and they have to be properly received and provided with accommodation and several kinds of food such as cooked rice, liquor, intoxicating brew (*khaung-ye*), etc.. Thus the holders of this festival have to collect rice, fish, meat, oil, salt, chilly, vegetables, fruits etc since months ago. The holders also build a shrine for the Madai spirit (*nat*) and his wife to stay. The sacrificial animals are usually buffalo, bull, chicken, pig etc. and they have to collect them. To feed the guests and to offer the spirits (*nats*) liquors and *khaung-ye* have to be made one year ahead. When these things have been collected, they have to consult the spirit medium called *Jaiwa* (saga teller; a high-priest) and *Dumsa* (a kind of priest) for choosing a date and how to do plan at the site.

### Liquor and *khaung-ye*

Liquor and *khaung-ye* compulsory offerings for entertaining guest in *Zaiwa* (*Azi*) society. It is used to serve guests coming to the *Manau* festival. These two, liquor and *khaung-ye*, are called *Chyanun-Chyu/ဇိုင်နုနု*; and it is according to traditional belief, it is the milk of their mother *Ning-Gawn-Chyanun* who told her sons, just before she died, that they should drink these two when they miss her.

The *Manau* festival is a kind of festival that calls for the use of these two more than on any other occasion. They have to prepare them in advance many months before the festival comes. Another thing they have to make in advance and collect are utensils for these drinks during the festival such as bamboo tubes and cups neatly made of bamboo too. Every bamboo tube has two handles, one on each side made of bamboo strips, and it is covered with leaves of a plant called water lily/*Hpawgoi* (*Taung-zin*), neatly tied with thin bamboo strips (see in figure-2).



**Figure 2** *khaung-ye tube*

There are two kinds of bamboo tubes; one with a lid and another is without lid. The guests coming to the festival are treated with liquor and *khaung-ye*. Even the most respectable person is given liquor or *khaung-ye* in this bamboo tube wrapped up with water lily/*Hpawgoi* (*Taung-zin*) leaves the edge of which is made to look like the tail of a king crow. Along with *khung-ye*, some meat put in a parcel is also given to be taken as appetizer.

### Rituals of the *Manau* festival

A *Manau* festival lasts only four days except the one called *Hting-Htang-Manau* which lasts eight days. If a *Manau* festival lasts only four days, the first two days are devoted to the rituals of offering animals as sacrifice to the spirits (*nats*) (see in figure-3).



**Figure 3** Sacrifice to the spirits (*nats*)

During the festival days of *Manau*, the *Madai* spirit (*nat*) is the main spirit to be propitiated, but other spirits (*nat*) are worshipped by the *Zaiwa* (*Azi*) people. They have traditional the belief that among all these spirits (*nats*) propitiated during the days of the *Manau* festival, *Lamu Madai* spirit (*nat*), *Gyan* spirit (*nat*), *Shatar* spirit (*nat*), *Sinlat* spirit (*nat*), *Mu* spirit (*nat*), *Mushi* spirit (*nat*), *Shin-lin-shintawn* spirit (*nat*), *Gwan Gun Gun Phine* spirit (*nat*) are celestial beings of higher abodes who can give them wealth and blessings. But they also include such spirits (*nats*) as *Gyahton*, *Saun*, *Sawa*, *Philamon*, *Kyaga*, *Maraw Masar*, *Gyun Gyanto* to be propitiated on these days because they are evil spirits (*nats*); they believe unless these spirits (*nats*) are propitiated they can cause many abstacles and trouble.

All the *Zaiwa* (*Azi*) nationals worship these spirits (*nats*) because they regard them as the most important spirits (*nats*) of all the sub-ethnic groups: *Laphi*, *Lahtaw*, *Maran*, *Marip* and *Nkhum*. These spirits (*nats*) are in reality concerned with the sub-ethnic group called *Htin-gaw*. When the festival begins they first make offerings to the traditional spirit (*nat*), *Gwan-gun-gun-phineas* grandfather spirit, with chicken, pig etc. as sacrifices.

### Propitiation of *Madai* spirit (*nat*)

Only after paying worship to the most important spirits (*nats*), they make offering to *Madai* spirit (*nat*) who is believed to be the guardian spirit (*nat*) of the sky. In inviting the *Madai* spirit (*nat*), the spirit medium of *Jaiwa* and his assistants themselves have to take the leading role because they alone can speak the language these spirits (*nats*) understand so that their spirit can go to the celestial abode where *Madai* spirit (*nat*) is living. The spirit medium called *Jaiwa* and his assistants leave the *Madai* spirit (*nat*) at the banyan tree near the entrance to the village and they alone come back to the house. When they get back, the holders of the *Manau* festival slaughter a big pig that has been castrated and wash it and carry it to the banyan tree. They have to offer this pig to the *Madai* spirit (*nat*) who is temporarily living there.

In offering the pig, the spirit medium *Jaiwa* has to make marks on the two halves of the dead body of pig. The right side half is meant for the *Madai* spirit (*nat*) and the left side one is for his wife. In doing the markings, the spirit medium uses the powder of grain and makes four marks each on the two halves. The place for the *Madai* spirit (*nat*) and his wife as the queen has been prepared at the house of the host of the *Manau* festival. The spirit medium asks those spirits (*nats*) in the banyan tree to stay in the shrine of the householder.

Then they offer liquor and *khaung-ye* to these spirits (*nats*) in two bamboo tubes filled with liquor, one for *Madai* spirit (*nat*) and another for the queen. They have to fill the bamboo tubes with liquor from time to time, again and again. When they fill these tubes with liquor, they take great care not to make any noise in pouring because any noise is regarded as a sign of displeasure of these spirits (*nats*).

The young buffalo that is going to be used as sacrifice for *Madai* spirit (*nat*) and his queen is tied to a post at the centre of the festival ground. When they have to choose it, it is the size of over which a man can easily jump. It is a custom for them to jump over such a sacrifice before slaughtering.

#### **Propitiation of the sun spirit (*Gyannat*), moon spirit (*Shatar nat*) and guardian spirit (*Shadipnat*)**

To offering a sacrifice to the sun spirit (*nat*) called *Gyannat*, they make a sacrificial altar near the *Manau* pillars at the Centre of the *Manau* ground. *Shatar* spirit (*nat*) who is the female spirit of the moon is also offered sacrifices at the same time. The spirit medium is the leader in offering a little pig as sacrifice to them. In killing the little pig for *Gyan* spirit (*nat*), a daughter of the holder of the festival or his one of the close relative must take charge of that duty by wearing jewelry such as gold, silver and pearls best dresses.

The sacrificial altar is made of four pillars and the height is the same as those of the *Manau* pillars. The altar has two platforms, the lower one being for *Shatar* spirit (*nat*) and the higher for *Gyan* spirit (*nat*). On these platforms, they place offertories for each of them. There are also figures of sun and moon, figures of flowers, scale, violin, cross-bow and catapult. All of these are made of bamboo and hung from the altar (see in figure-4).





**Figure 4** Altar for *sun* spirit (*Gyannat*) & *moon* spirit (*Shatarnat*)

In offering sacrifice to the guardian spirit, *Shadip nat*, a little pig young enough not to know anything about worldly affairs must be washed with water to be clean before being slaughtered. The place of the slaughtering of the little pig is at the centre of the festival. The blood of the little pig is spilled across the field to clean it and its well-cleaned meat is wrapped up with leaves of the plant called *Hpawgoi* (water lily) /*Taung-zin* and it is cooked and sacrificed to the spirit (*nat*).

After offering this to the spirit (*nat*), the spirit medium *Jaiwa* and his assistant bury it at the centre of the field. The meaning is that the guardian spirit has been propitiated. In burying it, no one must be present there except the spirit medium and his assistant because they are the leaders of *Manau* festival. Then they place the meat where is buried covered with a stone that has no blemish and flaw for purification. This process is called *Nawra-sha-did* in their language.

#### **Propitiation *Saline-maraw* spirit (*nat*)**

The altar for *Saline-maraw* spirit (*nat*) is made of a branch of a tree. Its length is about 15 feet and it must be in the form of a bird-trap. The off-shoots from the top portion of the branch are left intact, and it has to be set up on the ground. Then a small altar made of bamboo is hung on the top portion of the branch. The top of the branch is tied with creepers to one of the front posts of the house. This altar is called *Sinline-phun-gun* (see in figure-5).





**Figure 5** Altar of *Sinline-phun-gun*

When Manau festival are hold, except for the *Madai* spirit (*nat*), the Guardian spirit/ *Shadip nat* and the sun spirit / *Gyannat*, and the rest of spirits (*nats*) are offered foods with separate altars outside the field of *Manau*. The sacrificial posts where animals are for sacrifice are set up one at each place for each spirit (*nat*).

### Dancing in *Manau* festival

The next day, in the morning, the holder of the festival has to invite spirit medium and his assistant to his or her house with great respect when the time approaches to begin the rites of offering foods and paying homage to the spirits. A sling basker, (*nats*). Magun Lit is to supply food at the *manau* festival; steamed sticky rice, sticky wine, steamed cocks build eggs, spices are put in the sling basket (Magun Lit), as well as presents. Unleavened bread or steamed sticky rice, tea or coffee, steamed cocks, boiled eggs, spices are put in magun lit together with other presents (see in figure-6) is a signature of welcome and the people drink and eat together for fellowship and communion and also for agreement, peace and grace and development. When *Jaiwa* master is at his proper place, another important matter for the holder and his family is to invite the executive members of the festival called *Sut-gan-shawn-ine* to the house.



**Figure 6** Offering foods and paying homage to the spirits (*nats*)

After that *Jaiwa* master and his assistant *Gwi-nin-ga-rang* take their respective places they invite *Madai* spirit (*nat*) and his queen to the house and plead with them to act as the donors or holders of the *Manau* festival.

Then the holder and his wife of the festival have to lead these respectable people and step gently into the *Manu* chamber. Once they are in the chamber, they have to go round the shrine for *Madai* spirit (*nat*) four times, clockwise, before taking their respective seats that are previously fixed. The executive members of the festival are *Jaiwa* (saga-teller: who is the high priests of animism) master, *Dumsa* (priest) masters, *Myihtoi* (prophet), *Ningwawt* (diviner), *Hkinjawng* (preparing for altar and spirit (*nat*) foods), *Hpunglun* that is the man who takes charge of preparing spirit (*nat*) foods and the leaders /*Kwandaw-wa* of the *Manau* dancing group /*Gwi-nin-ga-rang*.

The *Manau* festival begins when the two leaders of dancing group, the holder of the festival with his wife accompanied by others, walk out of the chamber to the field of the festival, called *Nawra /aemi & m* (*Manau* dancing ground), they enter gently dancing. Once they all are in the dancing ground previously marked off with stakes, they approach the *manau* posts, keeping their faces in the direction of the posts, move forward and backward dancing, from four to eight times, in the form of paying respect to them (see in figure-7).



**Figure 7** *Manau* dancing patterns

After that, they move round the ground four to eight times, surrounding fencing it. This first item of the dance denotes the declaration of the opening of the festival and it is called *Naw-baw-ine / aenabntif*. Once it has been opened, anyone who likes to participate in the dancing group is welcome. Nowadays, there are some changes in dress; people wear creative designs in performing the dances. It is possible that, by wearing such these dresses, they are trying to identify themselves as Kachin, as a unique tribe of Myanmar. This kind of change are made by general consensus of the tribe. They make changes in symbols that they like best (see in figure-8). Regarding the case, a 60 year old *Zaiwa* (*Azi*) woman said;

*“Today costumes are more modernizing than in the oldern day”*



**Figure 8** Maiden's Manau dances

Traditionally, the dances are performed only in day time and in the evening; it is never done in the late hours because late hours is the time for spirits (nats) to dance and not for men. In performing the *Manau* dance, the dancers have to move and shake their bodies and legs in correct timing of the *Manau* drum, big gong, oboe and flute that are placed in the middle of the ground (see in figure-9).



**Figure 9** Dancing in *Manau* festival

The dancing group is led two men who are experts in this. These two leaders wear cane hats called *Gwat-du-ru* / \*Gwf & k stuck with feathers of peacock, horn bill bird, king crow, tusks of wild boar on their heads and wear *Manau* dresses that have figures of mythical serpents or dragons (*Nagas*) as prescribed in oral history (see in figure-10).





**Figure 10** Dressing style of *Manau* Leaders



**Figure 11** Holding *Manau* festival

The dancing movements or choreography for a particular type of dance led by these two leaders are based on the patterns round the *Manau* posts set up in the ground (see in figure-11). Through the dancing patterns, the two leaders describe the rituals of the propitiating ceremonies for the spirits (*nats*). If a group of dancer wants to make their own dancing forms, and not follow the steps of the two leaders, they can do so separately. This separate dancing is called *Naw-par-par-ine* /aem/gygtllf. Whether one is under the leadership of the two leading masters or in separate group, one must make movements in correct timing of the big drums and gongs. One of the leading masters of the dance holds a sword because as protection from enemies. The other leader usually holds a triangular shaped wooden stick like a four edged dagger of a Myanmar King, but nowadays, this shape has changed. The followers of these two masters usually hold fans and shawls as the dances are meant to receive the blessings poured down by the (spirits) *nats* (see in figure-12).



**Figure 12** Dancing with fans, knife and wooden bow

Since the duration of the festival is traditionally four days, on the third day, some guests from faraway places go back home. According to tradition, on the third day, the relatives of the lineage of parents-in-laws participate in the *Manau* dance called *Madan-ga-rin* which is a session in which those relatives give a little banyan tree (called *die-lut-gat-gu*) to the relatives of son-in-law's lineage as present. This little banyan tree is planted by the holder of the festival or the one who prepares food for spirits (*nats*) and the elders of the village at a place near the entrance to the village after the festival. This banyan tree is meant for use as ladder (*die-lun-phun*) for propitiating *Madine* spirit (*nat*) when they are invited to the human abode. Sometimes during the dance of *Madan-ga-rin* they plant these bamboo and *Hpawgoi* /*Taung-zin*(water lily) leaves called 'wasu' and 'phaw-su' for later use in the ceremonies of propitiating *Madai* spirit (*nat*).

On the last day of the festival, the descendants of the lineage of the son-in-law perform *Phaw-set Manau* /*azitquraem* dance to entertain guests. During this dance, the participants hold water lily (*Taung-zin*) leaves in their hands that are to be cut by knives into pieces to cover the whole ground (see in figure-13). This is an act of showing that the festival has come to an end and the dancing ground called *Nawra* is now closed.



**Figure 13** *Manau* dance with water lily leaves

After these two lineages, the brother lineage of the holder perform a closing dance called *Wa-sid-naud* /*Ogqpaem* where each participant has to hold a bamboo tube filled with water while dancing, and they hit the ground with those bamboo tubes again and again until all the water



pours out to the ground. This acts as a symbolism that the ground has now been washed and no one must make dance there any more.

After washing the ground with water from bamboo tubes, as the festival has come to an end, *Jaiwa* master cut off the creeper that is tied to the sacrificial altar for *Saline-maraw* spirit (*nat*) (also called *Sin-line-phu-gun*) that was made in the form of a bird trap, at the centre of the ground. The creeper is cut off the *Manau* Festival which has been held after month-long preparation has come to the end.

The spirit mediums called *Jaiwa* and his assistant have to escort back *Madai* spirit (*nat*) and his queen to their celestial abode by accompanying them. Apart from these *Madai* spirit the (*nat*), other spirits (*nats*) sent back; just telling them where their abodes are and how to get there is enough.

The guests to the festival are relatives and friends of the holder of the festival. They go there from several places because the *Manau* festival is very important for all the national races living in the whole region (see in figure-14). It is a great occasion for them to have a wonderful time at such a festival most grandly held, and they dress themselves well with beautiful clothes and jewellery.



**Figure 14** Guests from several places

### Symbolic meaning regarding *Manau* festival

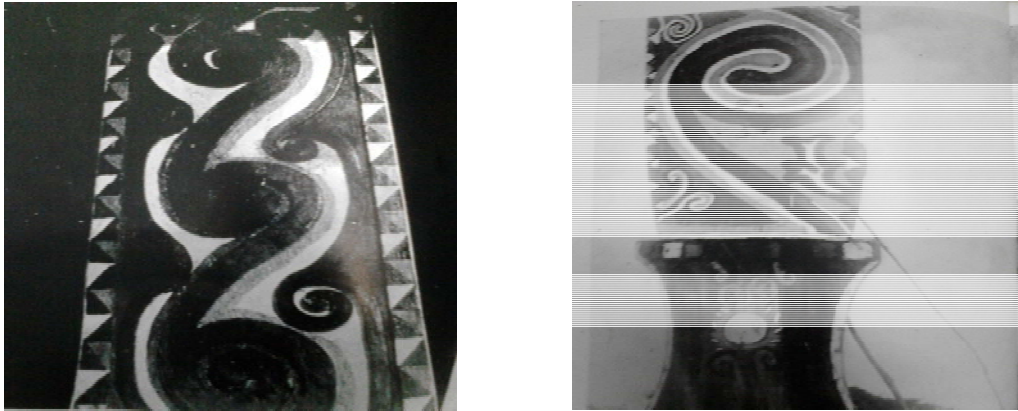
#### *Manau* post

*Manau* post is the inevitable item in a *Manau* festival. A *Manau* post must be straight and clean without blemish or flaw. In olden days, choosing wood to be used as the posts, they must first consult an astrologer. The species of wood used for this purpose is usually cedar (*Latsai* / *၁၂၂၂* *Taung-ta-mar* / *၁၂၂၂* *bor*). The leaders of the dancing groups at a *Manau* festival perform dancing patterns that are carved on the *Manau* posts.



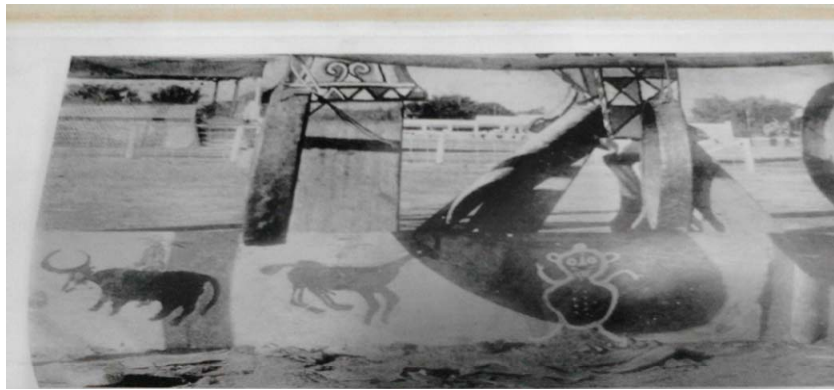
**Figure 15** *Manau* posts

The number of *Manau* posts set up in the ground for the festival is usually four to ten (see in figure-15). The whole structure of *Manau* pillars appear in such way that each particular of single pole and pillar has significant value and meaning as in the following. The two pillars in the middle of the set represent the idea of feminine gender and called “*Dung Yi* / 'ḙf, ḙ female pillar and the other two pillars beside each of the female pillars represent masculine gender and called “*Dung La* / 'ḙḙ” male pillar. The rest of the shorter pillars that stand around the feminine and the masculine pillars are called “*Dung Noi*” hanging pillars. At the foundation of those *Manau* pillars there is a long plank fixed across the pillars from side to side called “*Dung Bye* / 'ḙbif” or “*Dung Tawn* / 'ḙḙwmi” Each post is in shape not at all unlike a sword, with a squared tip, and not pointed. The posts are fixed in the ground with the “hilt” lowermost and the tip pointed skywards. One end of this plank is carved into the shape of the head of the hornbill and the other end its tail. The shape of the hornbill has become a significant emblem to mark the leadership of hornbill of the birds during the first celebration of *Manau* around the banyan tree. In drawing designs on the *Manau* posts several colors such as red, black, green, purple, white etc. are used and so they are very distinct. The dancing systems around the posts are depicted by such designs as triangle and rectangular shaped figures. But there are also some figures that have the designs of a coil, wavy lines like the letters “S” prolonged or the alphabet *da-yin-gawk* (!) of Myanmar language, with diamond shaped designs continue down the length of each post (see in figure-16).



**Figure 16** Design from Manau post and Manau design depicting the sun

The straight lines used in depicting figures represent the characteristics of mother *Ning-Gawn-Chyanun* and curved lines are referred to as her finger-prints. These designs partly reveal the arts of drawing and carving wood of the *Zaiwa (Azi)* national. Though one might think that these figures carved and drawn are haphazardly done, actually, there is a good workmanship.



**Figure 17** Manau designs depicting the animals

Apart from the carved figure of 'horn bill /*Ouk-chin*' on the horizontal post, there are also such figures as gibbon, dragon, fowl and other animals beautifully drawn (see in figure-17).



**Figure 18** Manau Post Design in olden day and recent Manau Post Design



*Manau* pole is more colourful than before and the number of *Manau* pillars is six and it represent Kachin tribes of [*Jinghpaw*, *Maru (lawngwaw)*, *Rawang*, *Lisu*, *Lashi (lachit)*, *Zaiwa (Azi)*](see in figure 18). In setting-up the *Manau* Posts, there are two methods are used. The sub-ethnic groups of *Inkhun* apply the method called *Dung Yan* / 'el, el while the others use the method of *Dung Ban* / 'elbel. The *Dung Ban* method calls for setting up of all the posts in line with the *Manau* house while *Dung Yan* has the tradition of setting them up face to face with the *Manau* house. *Dung Ban* was firstly used by the great grandfather of the sub-ethnic groups of *Marip* called *Marit-wakwan-gya-ma-gun* and *Dung Yan* was firstly introduced by the great grandfather of *Inkhun* ethnic group called *Masaw-wa-zin-khun*. They used to replace old *Manau* poles with ones in ancient times, but nowadays when foreigners come they tend to show *Manau* pole as symbol so that they modify and use it.

### **Manaudrum**

*Manau* drum is specially made for *Manau* festivals only (see in figure-19). The length of this drum is about six feet to seven and half feet while the radius of its circular surface is about one and half feet. In carving this, the kind of wood to be used as well as the date to begin the work is chosen only by consulting an astrologer (In ancient times). The person who is skillful in carving cuts down the tree according to the astrologer's prediction. But in some regions, the person who carves the wood is not given to one person only; several wood carvers have to contribute their labor with good workmanship, according to tradition.



**Figure 19** *Manau* drum

The *Manau* drum plays an important part by being a thing that can reveal the woodcarving craftsmanship of the *Zaiwa (Azi)* national. The pillar that supports the drum has many animal figures, like the broad band added as exterior trim to conceal floor edges and joists of a house. When carved, this drum has hooks to hang the fangs of a gibbon, toe nails of a tiger and bronze gongs. Pins and feathers are also put in the drum. The reason for hanging the fangs of the gibbon and the bronze gongs lies in their belief that the sound of this animal and these gongs can rise up to the celestial abode of the guardian spirit (*nat*) of the sun, passing through the domain of the human abode. They believe that, by putting these things in it, the *Manau* drum can also gain the capacity of making a great sound that can go right up to the celestial abode of the guardian spirit (*nat*) of the sun, after covering the whole world with great sound. *Manau* drum is placed in the *Manau* chamber yet nowadays it is in national museum for public viewing.



**Figure 20** Traditional Spirit (*nat*) House and *Manau* House in Sitapu

The *Manau* drum is played while they are offering foods to propitiate *Madai* spirit (*nat*) in the *Manau* chamber or house (see in figure-20), and after that it is hung side by side with the *Manau* posts to be played during the time of the *Manau* dance. During the dancing session, to gain higher pitch of the music big gongs also join in (see in figure-21).



**Figure 21** Big gongs at *Manau* festival

Generally, three big gongs, the circumference of the surface of each having the measurement of 15 feet, are played along with that *Manau* drum. Thus, the sound of these musical instruments can go even to far-off places, vibrating all along the way. As these two instruments are also accompanied by oboes made of buffalo antler and flutes the sounds produced by them are quite pleasant to the ear. At present, they are using more big gongs than before, and include more musical instruments such as the organs in *Manau* festival nowadays.

### **Manau dance**

The *Manau* dance is led by two leaders called *Naw-Shaung/aenfa&fi f* and *Kun-Daw-Wa /uēh' :0*, in the ground marked off by stakes to be used as the site for the festival called *Nawra Manau* dancing ground. The movements of the legs and bodies of the performers have to be made in correct timing of the *Manau* drum and gongs which are played slowly and quickly in turn.



**Figure 22** Obeisance to *Manau* posts and *Manau* house

The dancing patterns are just simple ones. The two leaders first pay respect and make obeisance to *Madai* spirit (*nat*) by going round the *Manau* posts four times set up at the centre of the ground, just as they begin dancing (see in figure-22). Then they go round the whole dancing ground four times as an act of fencing it in. The patterns of movement for the dance are according to the ones carved on the *Manau* posts (see in figure-23). The traditional duty of the two leaders is to lead the group round the *Manau* posts as an act of obeisance to *Madai* spirit (*nat*), to dance round the *Manau* ground as an act of fencing it, to make dancing patterns to enliven the *Manau* drums and to bring several blessings for prosperity and all. Apart from the group under the leadership of those two leaders, as there are also other groups following their own dancing patterns, each group has its own leader. But all the groups have to dance only in the festival ground marked off for them and all of their movements must be in correct timing of the *Manau* drum and big gongs. This dancing of separate groups is called *Naw-pa-pa-ine*.



**Figure 23** Dancing pattern in *Manau* festival

Drums, gongs, and cymbals, and sometimes a reed clarion make very noisy and harsh music. While each dancer is behind the other in Indian file, the evolution is something like that of the letter “S” - a winding in and out. The dancers proceed in slow step, first throwing the weight on one leg and then the other and shuffling along as they move forward. Suddenly the leader decides to change from Indian file to line.

The movement is then in the shape of a semi-circle, the end dancers marking time and opening out, while those in the centre of the half circle advance into line. The whole then recede into semi-circle. When advancing, the head is thrown backward and the body forward, the women who all hold open fans in their right hands throwing their arms upwards and jerking the fans with their wrists. When receding, the head is bowed, the body bent, and fans brought down with the arms making a sweeping movement across the body. Men who have fans use them;



others the Lagoi (bulrush) leaf if the dance is the Lagoi dance. The fans and grass used by the girls and men during the dance are meant to receive the blessings poured down by the nats. There is no singing or talking but from time to time someone sets up a yell in which all the others join. The dance goes on for hours and continues far into the night. It is performed nightly and during the day also if there is sufficient energy for the period set for the *manau*. Sometimes, there are only a small number of dancers following the two leaders, and they usually hold fans and shawls. A stranger might think that dancing patterns are so simple that he or she can learn it easily, but *Manau* dance has to be performed by dragging the legs sideward or forwards very gently so there are only a few who are experts in this. Thus it is a kind of dance one can well perform only with training and experience. Anyone who takes interest in this *Manau* dance can become a member in the dancing group irrespective of race or religion, and there is also no limitation regarding the number of participants in the dancing group; it can be as many as the number the dancing ground can hold it.

According to traditional belief, the *Manau* dance is the imitations of the movement patterns of birds, butterflies and fish when they make such movement in delights. Some movements of a dancer with both hands spread out resembles the flying of a bird while some movements going round and round resemble the movements of fish. In the same way, some movements are just like the ones made by butterflies moving here and there (see in figure-24)



**Figure 24** Several dancing patterns in *Manau* festival

Among the *Manau* dances *Butterfly-Manau* dance called *Khin-Du-Tet* / **ciflwuf** *Manau* is one of the famous dances, and it is an imitation of a small butterfly making delighted movements. *Manau* drum and big gongs are intermittently played and so the movements in correct timing of them are also intermittent. But it is a kind of dance rarely to be seen nowadays because skilled dancers are very rare among them.

## Discussion and Conclusion

According to Beals & Hoijer (1965) a ceremony involves a number of interconnected and related rituals, performed at a given time. A ritual on the other hand, may best be defined, perhaps, as a prescribed way of performing religious acts-that is, of praying, singing sacred songs, dancing to the gods, making sacrifices, or preparing offerings. Likewise, *Zaiwa (Azi)* national have public celebrations and individual celebrations. *Manau* festival is a ceremony that is publicly celebrated, and they are formed with religious acts such as praying, singing sacred songs, dancing to the gods, and making sacrifices. There are also rituals belonging to the *Manau* festival ceremony such as choosing a place for the ceremony, making offerings to the guardian spirit of the earth when they look for a tree to make *Manau* pole and *Manau* drum. There are also other rituals such as offerings to the family spirit (*nat*), inviting *Madai* spirit (*nat*) to bless at the *Manau* festival, offering pork, alcoholic drinks and *Khaung-ye* to *Madai* spirit (*nat*) and his wife, making offerings to the sun- spirit (*nat*) and the moon- spirit (*nat*), dancing at the beginning of the ceremony where the dance is led by the host family and two leaders, and dance-performances of the relatives of the host family. In *Manau* ceremonies, people sometimes listen to the history of *Zaiwa (Azi)* national and watch the plays with the songs of their historical background. It seems that *Zaiwa (Azi)* national want people of other tribes and their younger generations to learn about their history.

Rituals are also performed to influence events for the sake of human beings. It differs from other sorts of behavior in three important ways: it is symbolically meaningful; There are three main roles of ritual in religion: (1) to unite a community emotionally; (2) to portray or act out important aspects of a religion's myths and cosmology; and (3) to influence the spiritual world and thereby the natural world for human beings or, conversely, to help human beings adjust to the conditions of the natural and spiritual realms. Wallace contends that ritual is performed to bring about or to prevent changes in human beings or in nature (Crapo, 2002). Like Crapo did, present studies were made to find out whether or not the festivals of *Zaiwa (Azi)* national, especially *Manau* festivals, express the history of their people, whether or not the unity of all the Kachin tribe can be seen in *Manau* festivals, and whether or not they believe in *Madai* spirit (*nat*) as a god who can grant them happiness and wealth.

R L. Stein and P L. Stein (2011) also state that rituals are often based on and are sanctioned in myths that articulate the underlying worldview of a culture, and these tenets are embedded in the rituals that are performed by a society. Ritual activities symbolize the particular beliefs and values of that community. A ritual is the vehicle by which basic ideas, such as the definition of good and evil and the proper nature of social relationships are imparted to the group. These rituals involve the manipulation of religious symbols such as prayers, offerings, and readings of sacred literature. They pointed out that the audience has an active role in religious ritual.

Ritual is a cultural phenomenon. Ritual can be found in all societies. It can be defined as a set of acts that follow a sequence established by tradition. Throughout the world, rituals reflect the fundamental cultural beliefs and values of society by giving order to important activities and particular life crises like death and birth (Miner, 1956). Besides, present studies focus on whether or not the traditional festivals of *Zaiwa (Azi)* national are performed in accordance with their standard of belief, value and characteristics.

Pratt and Rafaeli (1997) said that symbols are objects which represent organizations such as organizational dress. However, *actions* may also be considered to have symbolic functions; behaviours sets of behaviours, and occasions for behavior can act as symbols when they occur in the proper social contexts (Radcliffe-Brown, 1952 & Bandura, 1997). Islam et al. (2006) said that rituals are a form of symbolic expression that takes places in organizations.

The beliefs and rituals of a particular religion symbolically express the kinds of stresses and anxieties that are common among the members of that society. A more comprehensive, current definition says that religion consists of beliefs and behavior related to supernatural beings and forces (Miller, 2011). Here, discussions will be made on Literature review of Miller (2011) concerning festivals and these discussions will highlight the facts acquired in this study. *Zaiwa* (*Azi*) national have celebrations which are basically of two kinds – sacred rituals and secular rituals. *Manau* festivals are sacred rituals, and there are legendary stories concerning these celebrations. Dances, songs and talks at these celebrations depict the history behind them. As a matter of fact, they can be considered as the combination of sacred rituals and secular rituals. It is because, these festivals are not only meant to celebrate for religious purpose, but also for secular purposes. They are in a way meeting of the members of the tribe to discuss the economic, political, and social matters. Miller (2011) said that secular rituals have nothing to do with the supernatural realm.

Pratt and Rafaeli (1997) said that symbols are objects which represent organizations. Islam et al. (2006) said that rituals are a form of symbolic expression that takes places in organizations. This symbolic character plays an important role in maintaining and reinforcing social structures and incorporating individuals into a larger social entity (Trice, Belasco, & Alutto, 1969). Actions may also be considered to have symbolic functions; behaviours sets of behaviours, and occasions for behavior can act as symbols when they occur in the proper social contexts (Radcliffe-Brown, 1952 & Bandura, 1997). Crapo (2002) said that rituals provide definitions to symbols and they are yearly events. Haviland et al. (2011) also said that ritual involves religious activity. As Durkheim (1964) and (1961) mentioned in Literature, present studies observe that festivals of *Zaiwa* (*Azi*) national become more and more colourful. Especially, *Manau* pole, the symbol of *Manau* festival is more colourful than before. Moreover, there are some changes in dress. People now wear designers' dresses in dances. It is possible that, with these dresses, they are trying to identify themselves as Kachin, a unique tribe of Myanmar. This kind of change belongs to general consensus of the tribe. They are making changes in symbols that they adore. Symbols can be defined, in other words, symbols of a tribe represent the tribe itself. Every tribe has their unique symbol. This is seen in accordance with Durkheim's statement.

Present studies have found out that festivals of *Zaiwa* (*Azi*) national, especially *Manau* festivals, have dances and songs that depict the history of all Kachin tribes. People meet at the festivals and discuss social, economic, and political matters. Working together help to solve problems well and strengthens the unity among all the Kachin tribes. *Zaiwa* (*Azi*) national make offerings to Madai spirit (*nat*) at the *Manau* festival that takes place every year since this is the spirit (*nat*) that grants them prosperity and happiness. These findings agree with what Crapo (2009) said in Literature. It can be seen that festivals of every tribe and race include religious symbols.

In conclusion, *Manau* Festival is in fact a religious ritual to offer foods to “nats” to propitiate them; yet it is the most grandly held traditional festival and the most significant one. The essence of *Manau* Festival is the traditional belief of all the Zaiwa (Azi) National that “nats” can rule over all animate and inanimate beings and they can give them prosperity, good yield of crops, freedom from all dangers and diseases, security for the whole region, victory etc. To have blessings from the “nats” they revere and rely on for these desires, *Manau* Festivals of several kinds are held from time to time. It consists of songs, dances, offerings and sacrifices derived from beliefs, norms and values. These elements again relate to myths, folklore, and oral history. Each ritual plays a number of important functions and these functions are held by spirit medium, and audience including relatives, visitors, neighbours and friends. Spirit mediums perform rituals by leading the people in worship while the people have roles as followers in the ceremonies. Yet these festivals are the most spectacular and they form the occasions for many people region wide to meet and have a wonderful time. So it is also an occasion to enliven their love for one another, to have intimacy and to strengthen their ties and unity. Just as these festivals can give them a chance to meet old mates and friends, they can find new friends and acquaintances too.

As it is the most holy festival of all, the narrations and the preaching's made by Zaiwa masters are the most valuable things for Zaiwa (Azi) National, young and old. So it is a place from which to get the most valuable knowledge. The *Manau* Festival that has originated in religious belief is held on such auspicious day as the Day of Kachin State by State authorities, and hence it is the act of preserving part of the tradition and propagating it. In other words, this is also an act to make these traditions permeate through the public. The *Manau* festivals and Zaiwa (Azi) National are intrinsically connected. All of their socio cultural factors such as ethnic identity, economy, unity, political etc. are related to the celebration of *Manau* festival. Almost all Zaiwa (Azi) National changed their traditional religion to Christianity, but the practices rely on the animistic ancestor worship found within all Kachin community. *Manau* festival is still popular and it stands as one of the important identity symbols of Zaiwa (Azi) National until now.

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## **CIVIL-MILITARY RELATIONS: A COMPARATIVE STUDY OF MYANMAR AND THAILAND SINCE 2011\***

Myint Zu Win<sup>1</sup>

### **Abstract**

The civil-military relations (CMR) refers not only interactions and balance of power between the elected civilian politicians and military leadership but also relations between the military as an autonomous institution within the state and other non-military apparatus of the state, as well as civil society. For a country in transition from military to civilian government, CMR plays an important role in the consolidation of democracy. Civil-military dynamics are shaped by historical, cultural, political, societal and international factors. With the military's power embedded in the 2008 constitution and 2017 constitution, the military plays a critical role in shaping the civilian government pathway in Myanmar and Thailand. Although both countries are practicing democracy by the civilian governments, the military remains as a central role in politics. To achieve a consolidated democracy, it is necessary to have healthy CMR with civilian control over the military. Because of such circumstances, this paper aims to analyze the interactions and balance of power between the civilian and the military from the comparative perspective of Myanmar and Thailand. Upon the CMR in Myanmar and Thailand, the research question focuses on how Myanmar and Thailand establish their CMR towards democratization and democratic consolidation and what the similarities and differences on CMR are in Myanmar and Thailand during the transition from military to civilian governments.

**Keywords:** Civil-Military Relations, Myanmar, Thailand, Democratization.

### **Introduction**

Western countries establish the military as a coercive organization that is democratically controlled and has oversight from the civilian government. In many developing countries like Myanmar and Thailand, by contrast, military had been taking the role of government in Myanmar politics for years and in Thailand, military occasionally takes governing role when it is necessary. Consequently, military in both countries acquires the highly influential role. Moreover, these countries are in the stage of transition from the military governing to the civilian governing. Myanmar is the challenging transition from military to democratic government while Thailand is the vicious cycle of civilian government and military rule.

The model of objective civilian control requires the civilian leadership to make policy decisions while the military plays only an advisory role in the security domain and implements the government's decisions. The term CMR refers broadly to the interaction between the armed force of a state as an autonomous institution, and the other sectors of the society in which the armed force is embedded.

The purpose of this paper is to analyze the similarities and differences of Myanmar and Thailand civil-military relations since 2011 and to examine how Myanmar and Thailand establish in civil-military relations so as to consolidate democracy. This paper is covered with five folds. The first section will review theoretical perspectives on civil-military relations (CMR). The second section will examine the civil-military relations in Myanmar. Then, the third section will study the civil-military relations in Thailand. The fourth section is going to analyze the civil-

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military relations by comparing three partners of the military, the political elites and the citizenry between the two countries.

### **1. Theoretical Perspectives on Civil-Military Relations (CMR)**

For a country in transition from military to civilian government, CMR plays an important role in democratization and democratic consolidation. There are several theories of CMR. Samuel P. Huntington's separation theory describes the separation of civilian and military institutions, non-involvement of the military in domestic politics and the subordination of the military to the civilian authorities as it occurs in the United States and suggests that it is the ideal model for other nations to emulate. The theory prescribes separation as the best deterrent to domestic military intervention for nations throughout the world. The military remains separate from civilian political institutions in order to prevent domestic military intervention. By contrast, Rebecca L. Schiff offers another theory of CMR, known as concordance theory that argues that three partners-the military, the political elites, and the citizenry -should aim for a cooperative relationship though it may not necessarily be democratic. If there is the concordance or agreement among three partners with respect to four indicators (the social composition of the officer corps, the political decision-making process, recruitment method, and military style), then domestic military intervention is less likely to occur. The theory of concordance highlights accommodation, dialogue, and shared values or objectives among the military, the political elites, and society. Unlike the separation theory, concordance theory encourages cooperation and involvement among the military, political institutions, and society at large. Consequently, the concordance theory is a partnership or integration model.

According to Huntington, the CMR is "subjective civilian control", which is maintained through maximizing the power of the civilian groups in relation to the military. Subjective civilian control has been identified with maximizing the power of particular governmental institutions, social classes, or constitutional forms. Subjective civilian control is potential in the absence of a professional officer corps and a lack of democratic principles in governance. However, according to Huntington, the other form of CMR- the model of objective civilian control can be achieved by maximizing military professionalism, which involves the recognition of not control military area within government and distribution of power and responsibilities between the military and civilians.

Besides Huntington and Rebecca L. Schiff theories, the book on "Problems of Democratic Transition and Consolidation: Southern Europe, South America, and Post-Communist Europe", written by Juan J. Linz and Alfred Stepan has to be studied to achieve a consolidated democracy. The authors emphasized the five areas that are necessary for the consolidation democracy— rule of law, state bureaucracy, political society, economic society and civil society.

### **2. Civil-Military Relations in Myanmar under USDP and NLD Administration**

Before 2011, the military played a highly significant role in key political structures and institutions. Since the new civilian government came to power on March 30, 2011, Myanmar has experienced a process of political transition that is changing the pattern of CMR which could lead eventually to full-scale democratization. It can be viewed that CMR has played a decisive role in the democratic transition of Myanmar.

Ending more than two decades of direct rule by the military, on 30<sup>th</sup> March 2011, Myanmar's ruling government, the State Peace and Development Council (SPDC), handed power to the Union Solidarity and Development Party (USDP) government headed by President U Thein Sein. The USDP's leadership was almost entirely made up of former military. The USDP administration which is all administrative and legislative bodies – both at the central and local levels - was commonly controlled by members of the military-backed USDP.

During the USDP administration, the twenty-five percent military representation in the Pyidaungsu Hluttaw started off with a majority of young and junior officers. The Pyithu Hluttaw in the USDP years had three colonels, fifty majors, thirty-nine officiating majors, and eighteen captains as the military representatives. Although the military is no longer directly involved in the day-to-day administration of the state, the pattern of civil-military relations enshrined in the constitution allows for the military significant influence over civilians.

Since the NLD-led government came to power on 30<sup>th</sup> March 2016, there were high expectations for further steps including CMR towards democratization and democratic consolidation. In February 2016, the military issued its first defence white paper. The military's defence white paper release could be a signal to the NLD-led government that the military intended to defend the security of the nation and remained the institution controlling security policy.

When the NLD came to power in March 2016, national reconciliation and the peace process, constitutional reform, and better living standards were the top priorities highlighted in the inaugural address of President U Htin Kyaw. The constitutional reform was one of the top priorities because the military has remained the most politically influential actor in Myanmar politics with a significant share of seats in parliament that is impacted CMR.

However, the NLD-led government gradually realizes for the time being to have suspended its efforts to change the pattern of civil-military relations through a constitutional amendment. In other words, the NLD is prepared to accept the pattern of civil-military relations outlined in the constitution. The NLD will undermine the military's leading national political role by avoiding the latter's participation in the government's policy process. Additionally, the NLD administration commonly realizes not to minimize the military's political role because it requires the military's cooperation in dealing with important issues including the civilian government's peacemaking efforts. Therefore, it can be evidently seen that healthy CMR is important for Myanmar's democratic federal union, especially in peace and national reconciliation.

Under the NLD administration, the relations between the civilians and the military can illustrate as an example of a Myanmar way of patronage. The CMR is being built through a specific way of patronage that is situated within the new realities of Myanmar's political landscape. It can be found that the military is not yet ready to accept any structural changes that will minimize the military's leading role in national politics.

### **3. Civil-Military Relations in Thailand**

After taking over power in May 2014, Thailand was governed by the National Council for Peace and Order (NCPO), a military junta that represented the army, navy, air force, and national police, led by General Prayut Chan-o-cha, Commander of the Royal Thai Army. The Royal Thai Armed Forces (RTAF) has been at the forefront of Thai politics since 1932. Thailand was mostly

ruled by military leaders. The NCPO government's leadership was made up of retired military officers. The NCPO administration which was all legislative, executive and judicial power was controlled by members of the military-backed NCPO.

In Thailand, the military intends to intervene in cabinet formation and policy decisions whenever it deemed necessary for its own benefit or to defend the nation and monarchy. For instance, military leaders helped bring down a pro-Thaksin government in 2008, cobbled together another multiparty coalition under Democrat Party leader Abhisit and acted with deadly force against anti-government protesters of the pro-Thaksin "Red Shirts" in 2010.

Thailand has seen periods of elected civilian governments frequently replaced by military coups. The last coup, in May 2014, removed elected government of Prime Minister Yingluck Shinawatra from power and paved the way for the instalment of a military-led transitional government headed by General Prayuth Chan-ocha. Consequently, the 2014 coup marked the end point of a rollback of Security Sector Reform (SSR) in Thailand which started in early 2000. Officially, the coup d'état of May 2014 was justified as a means to safeguard the monarchy and to seek a way out of the country's ongoing crisis.

According to 2017 constitution, Thai politics reflects a new power-sharing in which the military explicitly establishes its major role, both in the legislature through the senate (by a military-appointed assembly as well as a military-appointed legislature dominated by active and retired military officers) and in policies through the enforcement of the Twenty-Year National Strategy (2017-2036). Moreover, the civilian government of Thailand has no interest in deeply and thoroughly institutionalizing civilian control over the military.

It can be found that Thailand's military not only defends the nation against foreign occupation and internal insurgencies as a coercive actor but also provides a basis to claim the right to become a political actor that could involve itself in domestic matters. As a result of the lack of a clear pathway to institutionalize CMR in the democratic consolidation period, the military can use democratic means to regain its power.

#### **4. Comparative Study of Myanmar and Thailand in CMR**

Civil-military dynamics are shaped by historical, cultural, political, societal and international factors. The primary driving forces—the strength of civilian leadership, military cohesiveness, and civil society—shape CMR, most importantly during the transition period. The CMR can be established through different possible patterns. These patterns might provide different answers to the questions of who controls the military and how the degree of military influence for a given society and in a given polity.

Concerning civil-military relations, there are similarities and differences in Myanmar and Thailand. Myanmar is the challenging transition from the military to the democratic government while Thailand is the vicious cycle of civilian government and military rule.

##### **4.1 The Military**

Western countries establish the military as a coercive organization that is democratically controlled and has oversight from the civilian government. In many developing countries like Myanmar and Thailand, in contrast, military sometimes takes governing role when it is necessary in Thailand and military had been taking the role of government in Myanmar for years.

Moreover, the military in Myanmar and Thailand can govern the country relatively easily, despite the democratic transition and consolidation periods. Accordingly, the military acquires the highly influential role in both countries.

Thailand's military has been a socially and politically autonomous actor and has claimed the role of guardian over the state. The military's activities were also focused on the broadly defined internal mission of furthering national development and safeguarding internal security. Likewise, Myanmar's military activities were given attention to internal security, national defense and national development. Myanmar's military has also been an institutional autonomy actor and the role of guardian of the state and the military remains a pivotal political actor and a powerful veto player.

Myanmar experienced two military coups (2<sup>nd</sup> March 1962; 18<sup>th</sup> September 1988). By contrast, Thailand experienced nineteen coups d'état and twelve of them were successful. On 22<sup>nd</sup> May 2014, the Royal Thai Armed Forces, led by General Prayut Chan-o-cha, launched the 12<sup>th</sup> coup d'état. This coup returned to Thailand military authoritarian rule. The military coups remained a threat to vulnerable democracies in Thailand. Thailand has all experienced military-backed regimes in its modern histories. Thailand provides the considerable role of the military in its governments. Therefore, General Prayut Chan-o-cha's premiership brought back the old model of "bureaucratic polity" in which military and the bureaucracy cooperate to dominate politics under the auspices of the monarchy.

Significantly, Myanmar's military was able to initiate a top-down transition in which it carved out political autonomy, veto powers and considerable policy prerogatives. Moreover, the enigma of durable military rule lay in the ability of military elites to create a well-organized and united military institution, maintaining respect for hierarchy among officers and solving believable commitment problems between military factions.

#### **4.1.1 Military's Role under the Constitution in Myanmar and Thailand**

In emerging democracies in Myanmar and Thailand, constitutionalism has turned civilian control on its head, allowing civilians to superficially preside over politics while the military continues to exercise enormous influence in the shadows. Constitutions establish for a state as the legal parameters for institutionalizing political space. Myanmar had three constitutions. Conversely, Thailand had twenty constitutions including eight interim constitutions, of which nine were suspended by military coups and nineteen were promulgated under authoritarian rule. Among Myanmar and Thailand constitutions, this study intends to analyze Myanmar's 2008 constitution and Thailand's 2017 constitution.

Similarity, both Myanmar 2008 constitution and Thailand 2017 constitution were written by military-appointed committee and aimed to embed the power of the military. Consequently, these constitutions can be called "military-guided semi-authoritarianism" constitutions. With the military's power embedded in the constitution, the military plays an important role in shaping the civilian government pathway in Myanmar and Thailand.

Thailand 2017 constitution provides the military with legitimacy to intervene in politics. Myanmar's military has also the right to administer and adjudicate all military affairs itself. While the military does not have the constitutional right to intervene directly in the process of

making or breaking a government, it can indirectly exercise influence through the National Defence and Security Council (NDSC).

Concerning national defence and security, the defence services are mainly responsible for safeguarding the 2008 constitution. One of the basic principles of the constitution is for the “defence services to be able to participate in the national political leadership role of the state”. Furthermore, the Commander-in-Chief (C-in-C) of defence services has the right to take over state sovereign power if he deems it necessary in accord with the provisions of the constitution. It has the right to veto decisions of the executive, legislative, and judicial branches of the government as far as national security, defense, or military policy are concerned. Similarly, Thailand’s 2017 constitution provided the military with full control over national defense and security policy and authorized the armed forces to intervene in politics in times of national crisis. Both in Myanmar and Thailand, the security forces have become institutionalized under constitutions as a result of transitions through transformative bargains between civilians and security officials. Security forces sometimes use constitutions and decrees to institutionally prolong their political dominance.

Regarding the Commander-in-Chief, the King is the head of the armed forces according to the constitution of Thailand. However, the Commander-in-Chief of Myanmar is the supreme commander of all armed forces. The C-in-C decides upon one vice-presidential candidate, who could become president. Moreover, the C-in-C nominates and removes the military members of parliament and three ministerial portfolios - Defence, Home Affairs and Border Area Affairs. The President does not have the authority to appoint his own choices but needs to obtain a list of suitable defence services personnel nominated by the C-in-C for the three ministerial portfolios. Although the C-in-C’s position is equivalent to that of the Vice-President, he can easily undermine the authority of the President. In case the president declares a state of emergency that can cause disintegration of the union, disintegration of national solidarity and loss of sovereign power, all legislative and executive powers are transferred to the military Commander-in-Chief. Therefore, it is evidently seen that the Commander-in-Chief is the single most important power holder in Myanmar politics according to the 2008 constitution.

With regard to the constitutional amendment, amending the constitution requires military approval in Myanmar. As constitutional amendments can be carried out only with the prior approval of more than seventy-five percent of all the representatives of the Pyidaungsu Hluttaw which gives the military that controls twenty-five percent of the seats a *de facto* veto, the military representatives hold the veto to any structural change in Myanmar politics.

Likewise Myanmar 2008 constitution, Thailand 2017 constitution is built on iron wall; that is, it is difficult to amend, and the Senate plays an important role in the amendment process. The process consists of four steps. First, a motion for amendment needs to be passed by at least a fifth of the members of the House of Representatives or of both houses combined who are present at the time of the vote. Once the motion is endorsed, the draft amendment needs approval in principle from at least half of the members of both houses who are present. It also requires the support of a third of the members of the Senate. The next step is to vote for the individual amendments, each of which requires a majority vote in parliament to pass. The final approval needs to receive a “yes” vote from half of the members of both houses present at the time of voting. However, the “yes” vote must also meet two other criteria: firstly, it has to come from twenty percent of the members of all political parties whose members do not hold the positions of

prime minister, spokesperson of the House of Representatives and its deputies; secondly, it must also be from one third of the members of the Senate present at the time of the vote. Considering these requirements, any amendment to the 2017 constitution will be near impossible especially when the Senate is under the influence of Thailand's military-backed parliament.

Significantly, Prime Minister Prayut had stated that Thailand needs a strategy that will improve and strengthen the Thai economy and overcome the middle-income trap. So, the government intended to shape the policy framework for Thailand by embedding the Twenty-Year National Strategy (2017-2036) into the constitution. The National Strategy covers six aspects, including security, competitive enhancement, human resource development, social equality, environmentally green growth, and readjustment and development of the public sector. According to the Twenty-Year National Strategy, any new government will be required to announce its policies to parliament and allocate the budget. Therefore, it can be assumed that the Twenty-Year National Strategy cause to retain the military's power and the military intends to influence Thailand's future governments' policies and politics.

Concerning the military's role under the constitution in Myanmar and Thailand, it is evidently seen that Myanmar's military positions and privileges are guaranteed by the constitution, the supreme law of Myanmar. The military enjoys enormous privileges and exercises substantial influence in Myanmar's politics through 2008 constitutional provisions. There is no mechanism for meaningful civilian oversight of the military. The military is entrusted with the task of guardian of the constitution and is the role of guardian of the state, not simply the guard, and they hold keys to important aspects of government and legislature. Obviously, the constitution reserves parliamentary representation and reflects the self-interests of the military. The 2008 constitution makes Myanmar guided democracy that is the military dominant transition. Thailand 2017 constitution has also been important retainers of legal influence for the Thai military and police and has enabled them to maintain political influence. Thailand 2017 constitution has guaranteed the military seats in the executive and legislative branches. Therefore, it can be viewed that Thailand 2017 constitution is the military-backed constitution and Thailand's political system is under the control of the military through the appointed Senate.

#### **4.2 The Political Elites**

The role of political elites is one of the most important factors in moving a country from authoritarianism to democracy. Myanmar practises genuine, disciplined multi-party democratic system. Thailand also adopts a democratic regime of government with the King as Head of State. Thailand has a parliamentary system of government with the Prime Minister who heads the Cabinet or Council of Ministers. However, Myanmar has a presidential system of government with the President as Head of State. The President is not politically accountable to parliament, but unlike in other presidential systems, is indirectly elected by the Assembly of the Union.

Thailand is a constitutional monarchy. The monarch is the symbol of the Thai nation. The monarchy achieved a "position of paramountcy over the institutions of modern democracy, parliament, constitution, and rule of law". The King exercises power through the National Assembly, the Council of Ministers and the Courts. Thailand has bicameral National Assembly consisting of the House of Representatives and the Senate.

The Republic of the Union of Myanmar is a unitary state with a presidential system of government. All executive power is vested in the president. Legislative power is vested in the

Assembly of the Union (Pyidaungsu Hluttaw), which consists of the Upper and Lower House in Myanmar. The fourteen ethnic states and regions have unicameral state legislatures and appointed chief ministers. In April 2016, the Union Parliament appointed Daw Aung San Suu Kyi to the official government role of state councilor, allowing her to contact ministries, departments, and other organizations and individuals in an official fashion.

In both houses of the Pyidaungsu Hluttaw (Union Assembly), the Tatmadaw occupies twenty-five per cent of the seats; 110 for the Pyithu Hluttaw (House of Representatives; lower house) and 56 for the Amyotha Hluttaw (House of Nationalities; upper house). Therefore, a total of 166 military representatives sit in both houses. There are also 222 military representatives in fourteen states or regions. Military Members of Parliament (MPs) are required to uphold the Three National Causes (non-disintegration of the union; non-disintegration of national solidarity; and perpetuation of sovereignty), as a national political duty. As such, they hold the belief that they are carrying out their national (political) duty in their parliamentary role, and not taking an opposition role, even though there may be differing attitudes in discussions or debates. The ultimate decision-making authority is still the Hluttaw.

Thailand's bicameral National Assembly consisted elected House of Representatives (500 members) and an appointed Senate (250 members). The House of Representatives' term is four years, while the Senate's is five years. Comparatively, both houses of the Pyidaungsu Hluttaw's term are five years in Myanmar.

### **4.3 The Citizenry**

When Myanmar held its first democratically election in 2010 in line with universally accepted democratic norms, the citizens of Myanmar have enjoyed a greater degree of freedom than at any time since the military seized power in 1962. Myanmar's sovereign power of the Union is derived from the citizens and is in force in the entire country. Thailand's sovereign power also belongs to the Thai people.

Myanmar is at the crossroads and the cooperation between all sections of society allows the country to become a full-fledged democracy. However, the majority of people in Thailand exhibit "authoritarian notions of democracy". The Bangkok middle-class people support the military despite its poor performance. The conservative middle class and its movements have helped usher the old powers, particularly the military, back on to the centre stage of Thai politics. The longer Thai society remains deeply divided, the more expansive military's power will be continued.

## **Conclusion**

The civil-military dynamics are shaped by historical, cultural, political, societal and international factors. In Myanmar, military had been taking the role of guardian of the state for years and in Thailand, military occasionally takes governing role when it is necessary. Consequently, military in both countries acquires the highly influential role in politics. Moreover, these countries are in the stage of transition from the military governing to the civilian governing, a healthy CMR plays an important role in the consolidation of democracy.

After studying Myanmar's CMR, the study found out that CMR has played a decisive role in the democratic transition of Myanmar. The pattern of CMR enshrined in the constitution allows the military significant control over civilians. During the USDP administration, relations



between the military and the civilian government were smooth. Under NLD administration, the pattern of CMR is being built through a specific way of patronage that is situated within the new realities of Myanmar's political landscape. Because of such circumstance, it is clearly seen that the military is not yet ready to accept any structural changes that will minimize the military's leading role in national politics. In order to be contributory for the consolidation of democracy in Myanmar, it is required to construct the partnership model between the military and the civilian which means neither civilian control over the military in security-related sectors nor military control over civilian. Moreover, it is necessary the civilian control over the military in decision-making areas such as public policy and elite recruitment. Furthermore, it is suggested that the military and the civilian can cooperate in the needs of Non-Traditional Security (NTS) issues particularly health security, environmental security, maritime security, economic security.

Concerning Thailand's CMR, the study found out that Thailand has seen periods of elected civilian governments frequently replaced by military coups because of the more factionalized and fluid nature of Thai politics. For Thailand's CMR, this research found out that there is no clear pathway to institutionalized CMR for the consolidation of democracy. Moreover, the civilian government itself does not have interest to institutionalize civilian control over military. The military can use democratic means to regain its power under the auspices of the King.

By the comparative study of Myanmar and Thailand, there are similarities and differences in civil-military relations. In concerning with CMR there are three common things between the two countries. Both countries military's legitimacy are embedded in the constitution to intervene in politics. The military is an autonomous institution within the state with little or no civilian oversight. Moreover, the military and the security forces in Myanmar and Thailand are well institutionalized. Consequently, there has always been the transformative bargain between the civilians and security officials during the transition period in both countries. Accordingly, the military plays a critical role in shaping the government pathway in Myanmar and Thailand. The differences, on the other hand, between Thailand and Myanmar's CMR are apparent. Evidently, Myanmar has drawn three constitutions whereas Thailand has drawn twenty so far. While Myanmar's military is headed by the Commander-in-Chief, the King in Thailand is the supreme commander of armed forces. Thailand has a parliamentary system of government with the Prime Minister who heads the Cabinet while Myanmar has a presidential system of government with the President as Head of State.

According to this study, it is evidently seen that if the interactions and balance of power between the civilians and the military construct, healthy CMR (relative harmony between civilians and the military; the effectiveness of the armed forces in executing their missions; and constitutional balance) will be established in Myanmar and Thailand. Besides, it is necessary to involve the recognition of not control military area within government and distribution of power and responsibilities between the civilians and military. Moreover, it is required to encourage cooperation and involvement among the military, the political institutions, and the society in order to prevent the military coup and domestic military intervention in both countries.

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## GENDER EQUALITY: IMPROVEMENT OR IMPEDIMENT FOR MYANMAR WOMEN

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### Abstract

As Myanmar community regardless of religion and race, is a culture-based one, the role of women participation or significance in economic, political and socio-cultural areas have been still questionable in terms of size and level of women representing to such areas. Much as the literature on transition commonly excludes gender relations from its considerations, many studies of Myanmar political transition also neglect a gender perspective. Myanmar women are facing with many challenges mainly due to traditional perceptions, societal norms and values, and institutional mechanisms. The obstacles or impediment to gender equality have ranged from a lack of equal job opportunities, participation in nation building or political arena. After the democratic transition in Myanmar, policies, practices and legal framework for gender equality have been dramatically initiated. But barriers to Myanmar women for gender equality are still significant to a certain extent. Therefore, the role of women may not participate like men in economic, political and social life. This paper examines gender inequality process before and after the democratic transition. It explores the barriers of women in social (cultural norms), economic and political spheres.

**Keywords:** gender, equality, women, improvement, impediment

### Introduction

Along with the waves of women movements in the western countries, globally accepted norms and implications for women in terms of equality with men, have been implemented by means of international mechanisms such as the United Nations and world forums for women. After the end of the Cold War, democracy has been supported and wide spread to most countries of the world to enjoy equal rights regardless of race and gender in accordance with the Universal Declaration of Human Rights. There are some implications for gender equality and women from many countries still have to fight for their rights against gender discrimination in various institutions. Myanmar becomes one of the earliest countries in Asia because Myanmar women have right to vote in involvement in political life after independence. Although Myanmar women were able to involve in politics has been little limited, the 2010 multi-party general elections paved way for women to return to the trends of Myanmar politics.

For economic development, the role of Myanmar women is generally acknowledged and has contributed to the economic welfare of the country. In the past, mostly Myanmar women worked at home and do not go outside home. Later, women have taken part in government services. Therefore, most women in Myanmar actively participated in not only private but also public sector for Myanmar economic development.

### Literature Review

Gender Equality Network (2015), “*Raising the Curtain: Cultural Norms, Social Practices and Gender Equality in Myanmar*” indicated that cultural norms and related social practices impacts on Myanmar women in socio-economic sphere. Gender in (equality) based on education

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access, and paid and unpaid workers. Myanmar women face barriers to get equal rights as men especially in workplace.

According to Chowdhury, Farah. Deehba (2009), inactive women political participation, sexual violence has been uncovered as obstacles. Women faced many problems to enter in politics that concern for sexual harassment, lack of control over own income, family involvement and support, lack of cooperation of husband, marital status and age. In addition, women candidates are taken little seats by political parties and parties approve outlook of indifference towards women.

Shvedova, N. (2005), “*Women in Parliament: Beyond Numbers*”, stressed that women challenged obstacles in politics which are lack of party support, lack of sustained contact and cooperation with other public organizations such as trade unions, labor unions and women organizations, lack of educational access, and nature of the electoral system. The facts may or may not be encouraging to women candidates, twofold of public and private tasks and professional obligations. Women have to be victims of discrimination in their own family; they are expected to stay home, men underestimate women to maintain their dominance.

### **Gender Equality Process before and after the Democratic Transition**

Basically, Myanmar has hierarchy and patriarchy practices of social institutions from monarchical rule to independent era. Fortunately, Myanmar women achieved to get the rights to vote, equal rights and did not discriminate against Myanmar citizens on sex according to 1947 and 1974 Constitutions. Historically, gender inequality in Myanmar has not been recognized as a concern issue. The rights of women to participate in public affairs were absent and obstacle or little involvement at that time because the successive governments mostly practiced traditional cultural norms which connect with men in public leadership and women in private roles. The governments prioritized men than women especially in the education and health sectors at leadership level. Similarly, women participation in economic and political spheres was less representatives and they could not show up their decisions in those fields before 2010. But women representation in those sectors have more involved after 2010.

The 2008 Constitution has involved women sector principally as mother and this reinforces gendered stereotype of women as ideal mothers. Outstanding women (ordinary women, outstanding nuns, disable female students and women entrepreneurs) who performed in culture, religious and socio-economic activities were awarded by Myanmar governments every year. Although some Myanmar women were awardees such as Thiha Thudama Theingi, Thri Thudama Theingi, and Thudama Theingi, they do not get less opportunities than men in political sphere. After 2010 multiparty general elections, women and women groups in Myanmar actively participated in peace and democratic process. Since 2013, Myanmar government issued laws, policies and regulations on budget allocations but these are no specifically allocating budget for women. The acknowledgement of the need to improve status and opportunities for Myanmar women is reversed by a commonly held perception that gender gap is not a serious matter. In 2013, U Soe Maung, Minister of the President’s Office, pointed out that

*“In Myanmar society, there is traditionally little gender discrimination. It is better than other Asian countries ... women have equal rights with men not only according to the constitution.”*

Although the NLD's party platform for 2015 elections committed women and gender equality matters, it has not proposed clear mechanisms on gender equality for women involvement in governance institutions. In keeping with the Convention on the Elimination of Discrimination Against Women (CEDAW) calls for more involvement of women in decision making level, NLD-led government has focused on women representation than the USDP government. The government has opposed introducing of gender quotas in Hluttaws because reasons are that women are lack of confidence, less of political knowledge education and so on. However, the government, women organizations and many CSOs have collaborated for empowerment and advancement of women since the time of Myanmar political transition.

### **Improvement of Legal Framework for Gender Equality in Myanmar**

Myanmar has many institutional mechanisms to support implementation of its promises to gender equality and women's empowerment. At national level, the Myanmar National Committee for Women Affairs (MNCWA) was formed to emphasize preservation of women's cultural norms and traditional roles in 1996. It is chaired by the Union Minister of Ministry of Social Welfare, Relief and Resettlement (MSWRR). The Committee is designated "national women's machinery". The Committee and local-level committees promote training, particularly related to the CEDAW and gender awareness. Myanmar Mother and Child Welfare Association (MMCWA) and Myanmar Women's Affairs Federation-MWAF (2003) are working together with local and international NGO and local organizations such as Myanmar Maternal and Child Welfare Association (1991), Myanmar Women Entrepreneurs' Association- MWEA (1995) and Myanmar Women and Children Development Foundation- MWCDF (2012) at different levels of supervision, from the Region and/or State to the district and township levels. MWEA operated to develop women role in nation-building task as academic and business women. The organization was able to advance gender consciousness in public and self-confidence among members. MWAF has established to reduce women poverty. It has implemented Micro-Credit Loan system to do business with loans and vocational trainings for urban and rural women. In addition, Self-Reliance Groups- SRGs as a form of community organization for poorest women have established credit procedure with necessary flexibility to encounter the needs of group members like saving funds to increase income generation activities. Due to women organizations, women involvement are increased in nation-building and decision making processes. Women's organizations have been established by ethnic groups such as Karen Women's Organization- KWOs, Chin Women's Organization- CWO, Rakhine Women's Union- RWU, Gender Equality Network, and Women's Organizations Network of Myanmar.

In 2013, MSWRR has drawn the 2013-2022 National Strategic Plan for the Advancement of Women (NSPAW) under President U Thein Sein government. The Plan aims to fulfill its international policy obligations in line with the CEDAW and the 1995 BPfA. It focus on 12 target areas in gender equality including women political participation especially leadership and decision making role in governance at all levels and supports the basis for capacity development, strategy and program development and operation through diverse areas of women's lives along with government divisions and sectors. The Plan supplements the National Framework for Economic and Social Reforms and the National Comprehensive Development Plan (2011-2030) by planning gender equality perceptions. It has important to make sure that women's rights and gender equality are sound protected in the country's reform program.

Although MSWRR is also a main institution to follow up the rights of child and women, allocations for social welfare declined from under 0.2 percent of expenditure in 2011-2012 to 0.1 percent in 2014-2015. There are no gender main points appointed within the ministries to implement the strategic plan, and no specific allocation of budgets to activities to support the advancement of women within ministerial program implementation. Even though there are six Director Generals who are men and served in Department of Social Welfare under MSWRR until 2017, only one woman is appointed as a Director General in Department of Social Welfare since 2017. It can be seen that the government has tried to improve gender quality.

For gender equality, the government has trying to order many law since a series of reform process in 2011. The government enacted Minimum Wage Law in 2012. The law guarantees equality that both women and men should get minimum wages without discrimination on sex in workplace. In addition, the Employment and Skill Development Law was issued in 2013. The law gives for creation of internal job opportunities, development worker skills without discrimination on sex. In order to get equal rights of men and women with regard to land tenure and management rights, the government announced National Land Use Policy in 2016. These laws are improvements of legal framework for gender quality.

Another institution that can empower in Myanmar Parliament(Hluttaw). Hluttaws can match up national laws in accordance with international standards supporting and advancing gender equality, especially in the political field. Legislation for gender equality along the line of the Beijing Platform for Action (BPfA), CEDAW, Million Development Goals (MDGs) and Sustainable Development Goals (SDGs) were concerned to enhance capacity, and to expand the space for women in national development in all levels. Particularly MDGs Goal 2, 3 and 5 attains universal primary education, maternal health care and global partnership for development. To fulfill MDGs, Myanmar focused on Goal 2 regardless of gender equality by 2015. Therefore, the USDP government initiated compulsory middle school education in June 2015. In addition, the target of SDGs-5 is to ensure women's effective participation and equal opportunities for leadership at decision-making roles in economic, political and public sphere. Therefore, women need to be empowered to raise their voice in the institutional mechanisms.

### **Barriers of Women in Economic, Social (cultural norms) and Political Spheres**

Women are facing difficulties in their political and economic participation in the 21<sup>st</sup> century. In some parts of the world, socio-economic aspects become barriers to the improvement of women. Anyhow the increased global visibility of women's participation at all areas, gender gap and women's rights in Myanmar are main challenges through economic, social and political spheres. In economic spheres, most women work as business workers, entrepreneurs, managers and administrative staff through their unpaid work for households work or communities. After the democratic transition in Myanmar, most Myanmar women get more chances at director, deputy director, assistant director levels and senior level management positions. However, in the 2011-15 Plan, women are illustrated as mothers and as facing economic vulnerabilities, and not as being active in economy. So, Myanmar women have barriers in economic sector.

Over the past decade, there have been some developments in social and economic rank indicators for Myanmar women. Myanmar women have played in agricultural fields in rural areas. Though there are improvements in labor force rate of women, most women are employed in vulnerable informal sector and remain to stand major responsibility for unpaid family workers

in rural and urban areas in Myanmar. Women participation rate in labor market is 51.3 percent compare with 79.9 percent of men. In government sectors, although both men and women get equal salary, they do not get wage which depends on types of employment in rural and urban areas. There are gender disparities linked to economic status, and urban–rural divide which impact on developments in women literacy.

According to the 2014 census data, women and men consist of nearly an equal ratio of population in Myanmar. But percent of working women is less in comparing with percentage of working men. Although women will face barriers in working places, the government has created equal rights and chances for men and women in education, job opportunities, decision-making levels, safer and better working environment. Opportunities for women in workforce require greater support for their capacity building.

Most women face criticism when they travel for election campaign with other men (not husband) away from home. In addition, women also face harassment than men leaders. These cultural norms practice males and females' assurance and goal to effort and become political leaders and the approaches they face from connected party members, competitor politicians, and civil servants. For instance, a traditional Myanmar proverb demonstrates a tradition of opposition two women taking on public leadership roles, *"If a woman wrecks a country it is well and truly wrecked."* and *"The sun does not rise with a hen's crow."* In many countries like Myanmar, cultural norms that relate women with domestic or private works and men with public work contribute to men typically having more ambition and confidence than women to try to become political leaders. Women's participation is involved back by the controlling effects of negative social and cultural norms outlining what are considered appropriate behaviors and characters.

In Myanmar, cultural norms and values are significant for the high level of gender inequality, but it does not aware publicly. Cultural values and norms impact on women and men. Most Myanmar people consider that male/man create well political leaders than female/women. The favor for male leadership impacts not only the number of women in leadership positions but also the quality of their participation. Normally, Myanmar women have less confidence than men to discuss public debate/affairs. The lack of confidence is one of the key challenges limiting the quality of women participation in decision making process. It can be seen that cultural norms relate to leadership and understanding of public affairs with femininity and masculinity. Cultural norms not only affect how males and females are perceived by others but also impact on their own self-perception and ambition.

In society, men and women are allocated outside and inside of the household work. Therefore, the social mobility of women in public affairs is restricted and controlled. It is showed that men have given educational access to compete while women have become more dependent on men because of less of resources and knowledge in the social, economic and political areas. At that time, men become the basis of power like leader of a family. The role of women in economic and social formation and implementation of policies is negligible. So, they do not get less chance to raise their concerns or promote their participation in politics.

Another barrier of gender equality is to travel restriction for women participation in politics. Due to time limitations/constraints, cultural values and norms and the risk of gender-based violence in Myanmar, mobility (travelling to related areas) of women is mostly more limited than men. It seems that mobility of women has improved in recent years, alongside with their opportunities for social relations outside of the home. But considerable gender inequality

remains unchanged. Travel restrictions can be occurred conflict areas which have gender-based violence.

According to the ancient Greek philosopher Aristotle, *“In the differences between sexes, men are considered better and more in nature, while women are underestimated”*. Thus, men dominated in politics in the ancient time. Myanmar women political participation is restricted by men dominated positions in political parties such as a Central executive Committee member and Township Chairman. These positions are important for encouraging women who to select as candidates. Women have to face challenges within political parties because male dominated society as well as are less attention for gender equality within political parties. Moreover, political parties do not even support the political empowerment of women or offer proper seats for women. It can be thought that women are not able to govern and make decisions. Women participation in politics has indirectly negative impact on, for instance, men’s personal and professional groups tend to be male dominated. The impact discourages women from trying to become candidates. Most political parties in Myanmar, women recognize as party members but as MPs. It can be seen that the 2015 multi-party general elections increased the numbers of both women candidates and elected MPs to Hluttaws.

In 2010 multiparty general elections, women representation in Hluttaws involved 28 out of 466 seats (four seats in Pyidaungsu Hluttaw and 24 seats in Pyithu Hluttaw). Therefore, it became six percent of women representation under the USDP government. Two women representatives out of 166 seats from military group were appointed. 2012 by-election, women participated 13 out of 24 contested seats. Representation in Hluttaws is not enough to indicate role of women. The USDP government appointed two women as Union Ministers of the Ministry of Education and MSWRR. It can be said that women representation in Hluttaws has little improved since 1956.

In 2015 multiparty general elections, percentage of elected women had developed 13.7 percent of all elected MPs. Women representation in Hluttaws consisted of 67 out of 466 seats (23 seats in Pyidaungsu Hluttaw and 44 seats in Pyithu Hluttaw). Only two women military representatives as women MPs were appointed in Pyithu Hluttaw. Number of women MPs got 151 seats at national, State and Regional levels (84 women MPs from State and Regional Hluttaws). NLD-led government appointed two women as Chief Minister and one woman as head of Ministry of Foreign Affairs and Ministry of President’s Office. Seven women as Committees of Chairman and ambassadors are appointed by the government. Therefore, NLD-led government has nearly three-fold times number of women MPs than the USDP government. Although NLD-led government transformed to enhance its pledge a minimum of 30 percent women political participation in each government division, NLD was not supportive of quota system for women because women’s involvement in leadership position should be decided by their qualifications

According to the 2017 Inter-Parliamentary Union (IPU) Report, women representation in the world is 23.6 percent. For gender equality, governments are being attempted to increase participation of women like legislative measures or representation in policy making and decision making process. Women’s political participation not only directly supports to surge gender equality but also empowers women to develop in decision making and uphold women-friendly policy improvement. The development of women in economic, political and social status is essential for the attainment of both accountable and transparent government along with the



administration and sustainable development program. As a result, women in politics will more or less get chances for equality of women or girl's health and education.

### **Challenges for Gender Equality in Myanmar**

Gender equality refers to the equal access of women and men not only to social services but also to livelihood opportunities, production opportunities land and markets. The main gender issues of ongoing concern in Myanmar include the high maternal mortality proportion and inadequate access to reproductive and basic health services, low levels of women participation in decision-making for public affairs and the labor force. Policies like the NSPARD and the NSPAW have been developed through advocating processes. Additional initiatives will be required to develop a strategic approach for rural employment opportunities. On the other hand, there has been no definite program for the implementation of the NSPAW in the rural livelihoods area. The plan does not appear to be well known throughout the government. However, gender is being addressed by groups working on smallholders' development initiatives.

With regard to legal equality, the Myanmar Constitution clearly states equality before the law of all citizens irrespective of race, religion, culture, class or sex. Since 2011, it has placed great importance on enhancing political participation of women. Like men, women have equal chances and can obtain economic, social and cultural rights. In order to improve women's employments and reduce poverty, the government has expressed its commitment to improvement and empowerment of women in the NSPAW (2013-2022).

Myanmar Women are taking up leadership roles in politics traditionally reserved for men. However, in local governance structures, women are still notable by their absence in leadership positions because of weakness of policies within parties and institutions. There are no women administrators in 330 townships in Myanmar, and only 0.001 percent of village tract administrators are women. Continuing gender biases tend to be unclear the economic role that women play in the household income and in the rural economy. But it can be seen that rural women in Myanmar work in all sectors of agriculture and also in domestic work. In addition, unskilled daily wages for women remain consistently below compare with men. In Myanmar married men are also considered the head of their households, according to patriarchal norms. Low levels of education inhibit confidence and capacity of men and women. As noted by one observer, *"...cultural and social pressure... is impacting Myanmar women's and men's attitudes towards the current transition...the lack of confidence in their knowledge and skills, the lack of political and financial and the feeling of being powerless are also important factors restraining women from playing a meaningful role in the current context."*

With the goal of bringing Myanmar's laws into more effective compliance with CEDAW, Myanmar government has worked with the Gender Equality Network (GEN) and the UN to draft the Protection and Prevention of Violence against Women (PoVAW) Bill. The bill stipulates the need to prevent and protect women from all forms of violence. Over the past few decades, considerable efforts have been made at national, regional and international levels to enhance women's range of opportunities in public life. Women remain globally under-represented in decision making bodies both elected and appointed positions.

Myanmar women are facing many challenges and barriers because of social norms, and traditional perceptions and institutional barriers. These challenges are lack of equal job opportunities and participation in nation building. Positive transformation on gender equality

depends on economic reform and political transition of the country. Even though implementation of policies and practices for gender equality in the institutional mechanism, women may not empower to equal participation with men in economic, political and social life. Myanmar has a series of reforms since 2011, but there is no enough space for women in the transition policy negotiation and development systems. To implement gender equality, Myanmar women rights program is facing challenge to complete.

In order to develop for women's rights, President U Thein Sein government established the Framework for Economic and Social Reforms and the Comprehensive National Plan (2011-2030). Although reform program of the government address gender equality, the National Plan has not been linked to the long-term National Comprehensive Development Plan. As of tradition and culture in Myanmar, women empowerment cannot easily be achieved in society. Myanmar women face many difficulties like travelling away from home if they are not accompanying with their husband or relatives. Most people think that women have to do only housework and they let their households to work outside because men have to control their incomes. Therefore, cultural norms may be considered as barriers to women's rights. One of the challenges of gender norms is the lack of data, evident and information to link normative morals to fundamental discrimination. Culture and outlooks of people in all levels should change through encourage to implement plans, ideas, and procedures which cultural mindset of people should be recognized for gender equality.

The 2008 Myanmar Constitution comprises opportunities of gender equality and attainment of women's rights. Based on the experience from many countries, there are not practiced policy gap. For instance, although women can get equal salaries and spaces in working places as men according to the legal framework of gender equality. It can be seen that men get more salaries and more spaces than women in working places.

### **Conclusion**

Myanmar is a member of international treaties such as CEDAW and BPfA for the aim of enhancing women for gender equality and plays a importance role in urging participation of women in Myanmar politics, economics and social fields. Myanmar is carrying out to achieving the MDGs and SDGs on gender equality. Myanmar government has adopted NASPAW (2013-2022) in 2013 because Myanmar is trying to protecting and improving women's rights and gendering equality. Although the laws and plans guarantee equality between men and women, law enforcement is still weak. Women face barriers than men in accessing and owning land, participating in consultations and decision-making processes, no receiving equal payment for work of equal value.

In political sphere, although Myanmar women involved actively before independence era, there was low women representation in Hluttaws after independence. But, there has been increasing women participation in politics under NLD-led government than the USDP government. Although number of women participation in Hluttaws has improved, women representation in Hluttaws does not represent all women in society. Rights and protection of women would not be considered as major issues for gender equality. Therefore, NLD government should consider 30 percent gender quota as a requirement along with capacity building for women, especially in 2020 multiparty general elections.

Although culture is a vital element of society, it is a significant barrier for Myanmar women. In Myanmar, there is still low awareness of gender issues and many people do not have understanding the concept of gender or knowledge. Main barriers for women are social norms which limit women's involvement in public, leadership and decision-making process.

There is a weak point in promoting gender equality among the members of Parliament or political participation regarding with women improvement. Political parties are incomplete in party platform and do not arrange special training programs for women candidates and members in party. Although, there have many women organizations and organizations for women empowerment in Myanmar, the activities of organizations like CSOs or women organizations are slightly improvement for women. All sectors of society including the government, the media, CSOs and the international society make efforts to collaborate for addressing gender inequalities and advancing women's participation and their opportunities to be in decision-making and leadership roles. It can be seen that cultural and social norms in Myanmar still remain in regard to determining status of women within the household and in the society they live.

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Daw Khin Yu Yu Win, Director, Gender Academy, Yangon

## **THE UNHCR AND ITS MANDATE ON REFUGEE REPATRIATION IN THE RAKHINE STATE**

Hla Myo Than\*

### **Abstract**

The UNHCR is mandated to provide international protection and humanitarian assistance for refugees and to seek durable solutions for refugee problem by assisting governments, in cooperation with Non-Governmental Organizations (NGOs) and International Non-Governmental Organizations (INGOs) with the aim to facilitate voluntary repatriation of refugees. In case of refugee repatriation, an approach has to be implemented in close cooperation among countries of origin, host countries, UNHCR and its humanitarian and development partners as well as refugees. Before signing the Memorandum of Understandings (MoUs) between the government of Myanmar and UNHCR, and between the governments of Myanmar and Bangladesh in 1993, the UNHCR took part in refugee repatriation in the Rakhine State. The objective of this research is to identify issues and constraints in refugee repatriation between Myanmar and UNHCR operating in the Rakhine State. It also analyzes how far the UNHCR carried out its task in managing repatriation and rehabilitation through international community whose major emphasis is the basic humanitarian assistance to refugees while the government of Myanmar and its state government are facing with barriers in scrutinizing the documented immigration records of refugee repatriation and resettlement. The research question that attempted to answer in this paper is whether or not UNHCR and its genuine mandate is based on independence, impartiality and equality in carrying out its humanitarian actions in the Rakhine State in Myanmar.

**Keywords:** UNHCR mandate, repatriation, resettlement, humanitarian assistance, the Rakhine State

### **Introduction**

The government of Myanmar started scrutinizing documented or undocumented persons in 1978. This led to mass flows of refugees who abandoned their houses and fled across the Naaf River towards Teknaf and Cox's Bazar in Bangladesh. Such situation occurred under the State Law and Order Restoration Council (SLORC) in 1991-1992 again. In early 1992, both Myanmar and Bangladeshi governments agreed to resettle the Bengali refugees in Buthidaung and Maungdaw Townships in the northern part of Rakhine State. Between 1992 and 1993, some Bengali refugees were forced to leave the camps by Bangladesh government and to return to Myanmar without any protection. Although there were bilateral agreements between Myanmar and Bangladesh, and UNHCR Memorandum of Understandings (MoUs) with both the governments on Bengali refugee repatriation, the initial repatriation programme had been rather slow due to lack of governments' commitments, refusal on repatriation and shortage funding. After 2012 communal violence broke out between ethnic Rakhine and Bengali Muslims in the Rakhine State, the role of UNHCR in refugee repatriation has become more complex and politicized in providing basic humanitarian assistance and protection to conflict-affected persons, internally displaced persons and to other displaced persons. In 2017, terrorist attacks of Arakan Rohingya Salvation Army (ARSA) on thirty police outposts in Buthidaung, Maungdaw and Rathedaung Townships caused a third wave of mass Bengali exodus to Bangladesh. The UNHCR has been working with the government and other partners to provide protection and life-saving support to displaced persons, including the delivery of relief supplies. This paper will explain about the mandate and function of UNHCR; its impact and implications on refugee repatriation in the Rakhine State.

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## **The UNHCR: Mandate and Function**

With adoption of the 1951 Convention and the 1967 Protocol Relating to the Status of Refugees, UNHCR is mandated to provide international protection and assistance to refugees in the context of voluntary repatriation, resettlement and reintegration in local communities. The 1951 Convention Relating to the Status of Refugees states that

“A person who is owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return it.”

The emphasis of this definition is on the protection of persons from political or other forms of persecution. The 1951 Convention was originally limited in scope to persons fleeing events occurring before 1 January 1951 within Europe. Subsequently, in 1967, the 1951 Convention was modified by the adoption of the Protocol Relating to the Status of Refugees (the 1967 Protocol), which eliminated the temporal and geographic limitations of the Convention's definition and extended it to include all refugees on a basis of equality. The 1951 UN Refugee Convention and its 1967 Protocol are still the most important, and the only universal, instrument of international refugee law.

Functions of the UNHCR are provided under Article 8 of the UNHCR Statute and its responsibility has further developed through the United Nations General Assembly (UNGA) and the UN Economic and Social Council (ECOSOC) provisions. The Office is also responsible for promoting activities relating to the application to national laws and regulations that would benefit refugees. By virtue of Article 3 of the UNHCR statute, the UNGA and ECOSOC may, through their resolutions and policy directives, extend the functional responsibility of UNHCR but they cannot impose direct obligations on states.

The resolutions passed by the General Assembly and ECOSOC broadened UNHCR mandate, calling on the Office to assist refugees fearing individual persecution as well as those fleeing generalized violence and also others of concern because of their need of international protection. These include former refugees who have returned to their countries (returnees), specified groups who have been displaced within their own countries due to armed conflict or generalized violence and people who are stateless or whose nationality is disputed. The Office has also been requested by the UNGA to promote the 1954 and 1961 Statelessness Conventions, and to help prevent statelessness by providing to states technical and advisory services on nationality, legislation and practice. But, in many areas, issues relating to international migration and development are of significance to UNHCR in light of implications for persons of concern to the organization.

## **Policies of the Government of Myanmar on Bengalis**

As soon as Myanmar gained its independence in 1948, the Union of Myanmar drew up short-term and long-term plans in building a nation-state, consolidating of national sovereignty, protecting of internal and external hostilities, and restoring of law and order. On one hand, many

internal insurgencies incurred by internal and external armed groups into the country's territory, and political unrest pushed the government to address the issue of illegal immigration.

Operation against illegal entering of foreigners in Myanmar and unfinished border demarcation fuelled illegal immigrant issues in the Rakhine State. In 1978, Myanmar government under the Burma Socialist Programme Party (BSPP), the Ministries of Home Affairs and Religious Affairs launched the Naga-Min Operation (King Dragon Operation) to scrutinize the status of foreigners living within the country in line with the existing law. The operation focused on Myanmar's border areas included several parts of Kachin, Chin, Rakhine States and Yangon Division where many illegal immigrants were living. At that time, the process of border demarcation between Myanmar and Bangladesh was unfinished.

When the State Law and Order Restoration Council (SLORC) took office on 18 September 1988, the government adopted plans for development of border areas and national races who left far behind in every aspect. The SLORC formed Border Control Unit (known as Na Sa Ka) composed of members of Myanmar Police Force, Immigration and Manpower Department (IMD), Custom Department and the Tatmadaw (especially Military Intelligence Units) in order to protect illegal human movement across the border. It was assigned duties to take four main tasks: (1) to prevent foreigners who enter Myanmar illegally; (2) to protect illegal goods without paying taxes; (3) to take charge of border area security; and (4) to acquire agents information.

In western part of Myanmar, the Na Sa Ka managed to prevent migrants illegally by establishing eight battalions and twenty-five border check points. The Na Sa Ka officials went field trips to the villages and formed Village Law and Order Restoration Council (VLORCs) systematically. The Border Control Unit issued travel documents to Bengali population in every village in the Rakhine State. Family photos were recorded together guest lists accurately. Moreover, twenty-four ethnic or Taing-Yin-Thar villages were built by the Na Sa Ka. It also recruited people who were homeless and jobless in Yangon Division and ethnic Rakhine who lived in extreme poverty in another country, typically from Bangladesh and India were resettled in those villages in order to prevent rapid increase of Bengali population. It can be said that this mechanism in legislation and actual ground operation under the SPDC government could control illegal Bengalis populations to some extent. However, major weak point was illegal attempt to get citizen registration card through bribery and corruption among some authorities in that area.

When President U Thein Sein came into office, the government of Myanmar embarked on a pilot citizenship verification project in June 2014, whereby non-Kaman TICs holders in Myebon Township could apply for citizenship provided that they agreed to be identified as "Bengali." The first round of the process granted full citizenship to forty TIC holders and naturalized citizenship to 169 TIC holders out of 1,094 applicants. The Immigration team encountered protests by local Rakhine, forcing the government to postpone verification of the remaining applicants. The process was restarted across all of Rakhine State in January 2015, but interest in the process has remained low, with only small numbers of non-Kaman Muslims willing to self-identify as Bengali.

On 11 February 2015, President U Thein Sein issued a notification, announcing the expiry of all existing TICs. At the beginning of June 2015, the Immigration and Population Department of the Republic of the Union of Myanmar began issuing new identification cards, formally called National Verification Certificates (NVCs), also known as green cards, in fourteen

townships, to the Muslims who had already returned their white cards to the government. While the Myanmar government claimed that these new cards were intended to smooth the path to citizenship for the Muslim community, many Muslims doubted that they would instead leave them further from citizenship viewing these new cards as disqualifying their status of citizenship by birth.

Since taking office in March 2016, the elected civilian government has placed the highest priority on addressing the situation in Rakhine State. In June 2016, a new pilot project for NVC application was conducted in Bengali communities in three townships- Myebon, Kyaukpyu and Ponnagyun. The NVCs have been issued to fifty-seven men and sixty-nine women in Myebon and forty-one men and fifty-one women in Kyaukpyu. In the case of Ponnagyun Township, as the cards did not mention race and religion, no one had been issued with NVCs yet. The government of Myanmar insisted that the process of citizenship scrutiny was conducted within the framework of the 1982 Citizenship Law. As the first step, NVCs are issued to applicants, and the second step is to start the process of scrutinization of their citizenship. The scrutinization process is conducted, that if a baby was born to citizen parents, they will be a citizen, and that if a baby was born to naturalized parents, they may not be eligible to become a citizen. On 23 June 2016, the government extended the scheme to four villages in Maungdaw as well as to Thet Kay Pyin and Aung Mingalar in Sittwe. However, the Bengalis community reportedly did not come forward to apply for NVCs.

**Table 1 Numbers of the issuance of white cards/NVCs to Bengalis in the Rakhine State (1995-2016)**

No	Date/Year	Number of Townships	Number of ward/villages	Number of Application	Number of Verification (whites card/NVCs)
1	1995-2013*	NA	NA	NA	734,453
2	2015*	14	NA	NA	3,663
3	2016	NA	NA	NA	2,323

Source: *Immigration and National Registration Department*, Rakhine State, 2016

\*White cards were issued to all Bengalis in the Rakhine State until 2013.

\*In 2015, NVCs were issued to Bengalis who accept the Bengali identity instead of Rohingya.

Table (1) mentioned above shows that NVC application in the critical township was offered by the Department of Man Power and Immigration but the number of NVC application was quite few even though majority of Muslim population lived and settled in the pilot project areas namely Buthidaung and Ponnagyun where there were no application for NVC. Major limitations of NVC process were the strong protest of the Rakhine people against immigration team, misinterpretation on 1982 Citizenship Law among Muslim people, language barriers and difficult access to villages of Muslim community close to border areas. Although the 1982 Citizenship Law is the only way to scrutinize and officialize the citizenship granting in Myanmar, the government faced with tough response from Rakhine, Muslims and interrogation of international organizations based in area for humanitarian aids.

It is clear that the successive Myanmar governments have tried to solve illegal migration and immigration in the Rakhine State by launching harsh operations as well as deliberative



attempt to resettle agreed refugees in cooperation with Bangladeshi government and the UN agencies.

### **The UNHCR International Protection and Humanitarian Assistance: Impact and Implications**

The involvement of UNHCR in repatriating Bengali refugees started when the government of Myanmar launched Naga-Min Operation during which Bangladesh requested UNHCR for humanitarian assistance. In the High Commissioner's Report to the General Assembly in 1979, it stated that between March and July 1978, approximately 200,000 Bengalis from the Rakhine State of Myanmar had crossed the border into Bangladesh. In May 1978, the United Nations Secretary General had assigned the High Commissioner as coordinator for this assistance. From that time onwards, UNHCR could play an important role vis-à-vis the country of origin, that is, the repatriation and rehabilitation of voluntary returnees.

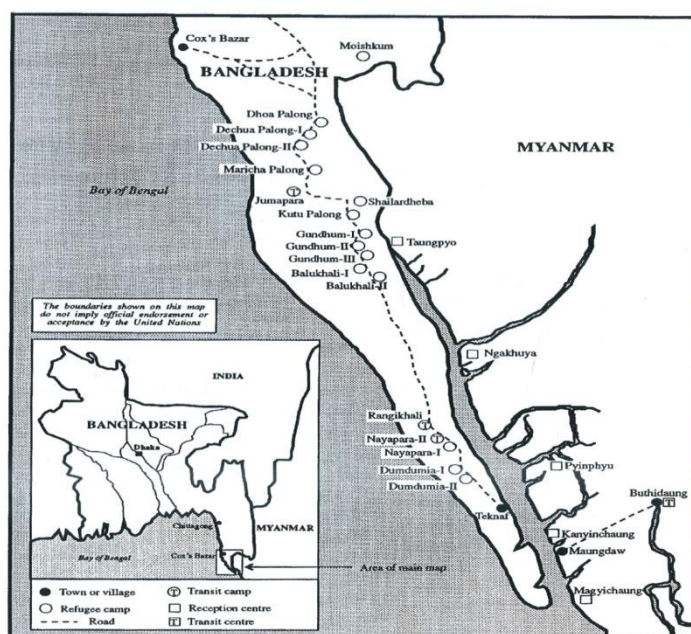
As a first step the High Commissioner had allocated US \$ 500,000 from his Emergency Fund. In July 1978, despite vigorous opposition from within the camps in Bangladesh, the government of Myanmar agreed on a repatriation scheme in order to avoid an armed conflict with Bangladeshi troops. On the other hand, Bangladeshi officials cut food supplies to the camps in an effort to persuade the refugees to go back home voluntarily. The UNHCR failed to challenge the Bangladeshi government's coercive repatriation policy. Faced with suffering and death in the camps, the refugees finally began returning to Myanmar.

On Myanmar side, the UNHCR provided US \$ 588,000 for the returnees from Bangladesh. In addition, it also provided US \$ 400,000 for material support and US \$ 50,000 for building reception camps. However, the circumstances which had caused the influx of refugees were controversial. The explanation of the refugee mass flow was to be found in the registration of all citizens and foreigner residents in Myanmar.

In the early 1990s, after a decade of Bengali refugee repatriation from Bangladesh to Myanmar through UNHCR assistance, Bengali issue was a crucial between Myanmar and Bangladesh which pursued harsh policy of repatriation on refugee camps again. Between 1991 and 1992, nearly 250,000 people fled from the Rakhine State to neighbouring Bangladesh. After an appeal by the Bangladeshi government to the international community, the UNHCR took charge of emergency assistance for the refugees. More than 250,000 Bengalis lived in two camps located in the far South of Bangladesh, between Teknaf and Cox's Bazaar. From September 1992 to January 1993, 15,000 Bengalis were forced to leave the camps and return to Myanmar without any protection. In 1992, the UNHCR quickly withdrew from this role because of difficulties in gaining access to the refugees as well as widespread reports that they were being subjected to abuses by camp officials and forced to go back to Myanmar.

In early April 1992, U.N. Secretary General Boutros Boutros Ghali dispatched Ambassador Jan Eliasson, under Secretary-General for Humanitarian Affairs, to Bangladesh and Myanmar in an attempt to obtain a negotiated settlement of the refugee crisis. After agreeing on the repatriation for the residents who actually fled to Bangladesh, arrangement was made to place ten transit camps on Bangladesh side and five reception centres in Maungdaw Township (Taungpyo, Ngakhuya, Pynphyu, Kanyinchaung and Magyichaung) on Myanmar side, on 15 May 1992 (See Map).

### Map of the Transit Camps along Myanmar and Bangladesh Borders



Source: *UNHCR Activities Financed by Voluntary Funds: Report for 1993-1994 and Proposed Programmes and Budget for 1995*, A/AC.96/825/Part II/2, UNGA, 16 August 1994, p.2

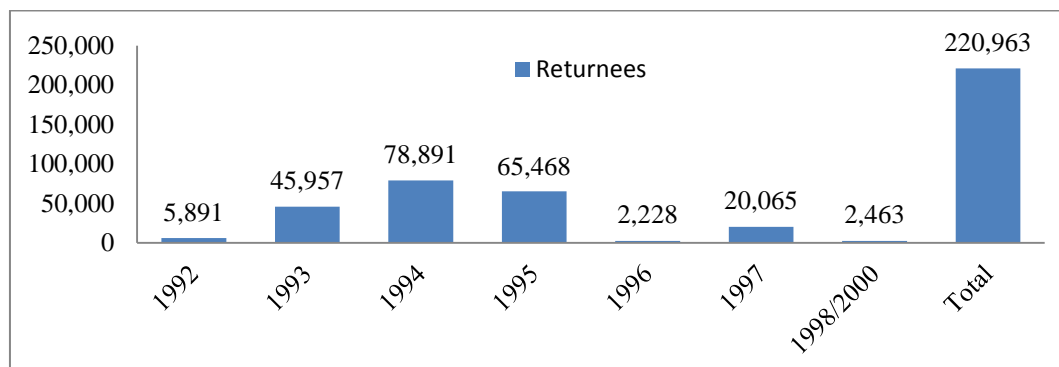
In May 1993, an agreement was signed between Bangladesh and UNHCR, granting the UN agency access to the refugees in order to ensure the return was voluntary. After signing agreement between Bangladesh and UNHCR, UNHCR started the official process to conclude MoU to repatriate so called refugees from Bangladesh. On 5 November 1993, the Myanmar government signed an agreement with UNHCR to facilitate the voluntary return and to carry out the voluntary repatriation and reintegration of refugees. The signing of MoU between Myanmar and UNHCR gave the organization access to returnees, allowed it to be issued with appropriate identification cards and enjoy freedom of movement. The MoU stated that the two parties resolved to carry out the voluntary repatriation and reintegration inconformity with the principles of safety and dignity. It expressly stated that the Myanmar government issued identity cards to all repatriated individuals, who were granted the same freedom of movement as other citizens of Rakhine. The MoU further mentioned that the Myanmar government granted UNHCR full access to all returnees in the Rakhine State. Under the MoU, UNHCR would assist, with the cooperation of the government, in resettlement and provision of supplies for the returnees, being carried out under a Myanmar-Bangladesh agreement and in the development of the Rakhine State in education, health, agriculture, availability of water and construction of small-scale irrigation projects.

The official representation of UNHCR office was carried out under their MoUs which brought mass repatriation of Bengali refugees into Myanmar. Under the MoU between UNHCR and the Immigration and Manpower Department of Myanmar, UNHCR took office in Myanmar in 1994 in order to facilitate the voluntary repatriation and sustainable reintegration of refugees and to mitigate the risk of a renewed population outflow. The MoU contained construction of houses, supply of clean drinking water, health and food supplies. In addition, under the assistance, Kyat 2,000 would be provided for repairs to homes each household previously owned, another Kyat 2,000 per household, Kyat 100 in travelling allowances and food supplies would be provided. It

can be said that UNHCR humanitarian assistance had great impact on refugees through aid program who came back to Myanmar from Bangladesh. The UNHCR started a new program of mass repatriation in northern part of the Rakhine State with the aim of completing repatriation. On 30 April 1994, the UNHCR had setup two bases, in Maungdaw and Sittwe, and returnees arrived in Myanmar.

The Chart mentioned on page (12) shows that in accordance with the agreement reached between Myanmar and Bangladesh in 1992, repatriation process started before UNHCR taking office in Myanmar. In 1993, 45,957 returnees from Bangladesh had been systematically received and returned to their home. After signing MoU between Myanmar and UNHCR, the number of returnees reached 78,891 in 1994. However, a case in point was border clashes between the government and Rohingya Solidarity Organization (RSO) terrorists in May 1994. This led to hamper the repatriation process. Since 1995, the number of returnees began to fall down. In 1996, returnees from Bangladesh sharply declined. From 1992 to 2000, 220,963 of total 250,000 refugees who fled to Bangladesh were returned to the northern part of Rakhine State.

**Returnees from Bangladesh (1992-2000)**



- Source:** (a) “Historic Records of Endeavours made by The State Law and Order Restoration Council”, *Nation-Building Endeavours*, Union of Myanmar, Ministry of Information, Vol. II, From 1991 to 1995, p.98
- (b) “Historic Records of Endeavours made by The State Law and Order Restoration Council”, *Nation-Building Endeavours*, Union of Myanmar, Ministry of Information, Vol. III, From 1995 to 1997, p.161
- (c) “Historic Records of Endeavours made by The State Peace and Development Council”, *Nation-Building Endeavours*, Union of Myanmar, Ministry of Information, Vol. IV, From 1997 to 2000, p.196
- (d) *Burma Press Summary*, the Center for East Asian and Pacific Studies, University of Illinois, From 1992-1996

From 1995 onwards, the government of Myanmar started to provide Temporary Identification Certificates (TICs) to the Bengali people in line with MoUs. However, the government granted TICs to Bengali people without distinction between returnees and Bengalis who had remained in the country. However, the government clearly expressed that TICs neither conferred citizenship status to the holders nor awarded the same rights as those held by full or naturalized citizens. In contrast, UNHCR strongly insisted that TIC holders would become a citizenship. Such actions led to implications for Myanmar government in solving Bengali issue.

**Table 2 Numbers of TICs issued to Bengalis (1997-2008)**

Sr.no	Year	Numbers of TICs
1	1997-2000	46,265
2	2006	350,000
3	2007	35,000
4	2008	50,000
5	<b>Total</b>	481,265

Sources: (a) *Nation-Building Endeavours*, Vol. IV, 2000, p.197

(b) *Country Operation Plans: Myanmar*, p.3

(c) *UNHCR Global Appeal 2010-2011*

Table (2) mentioned above shows that 46,265 TICs were issued to Bengalis from 1997 to 2000. In 2006, a total of 350,000 TICs were issued to the Muslim population. Myanmar government issued more than 35,000 TICs in 2007 and nearly 50,000 in 2008. While the TIC did not confer citizenship, it constituted the only valid identity document for people without citizenship and confirms lawful residence in the Rakhine State. Holders of the TIC were entitled to vote in 2008 constitutional referendum.

In 2010, the political environment in Myanmar resulted in both opportunities and constraints for UNHCR's operations. In 2010 elections, the government made some overtures to them, suggesting that their legal status was improved and that restrictions on movement, marriage and other rights were eased. In this context, UNHCR has increased its engagement in the Rakhine State government by significantly expanding activities in the areas of infrastructure, education and health.

UNHCR worked with approximately 750,000 Bengali residents of the Rakhine State who do not have any identity document or citizenship. Myanmar government's estimates indicated that more than eighty-five per cent of those eligible had received TICs and UNHCR monitored the distribution process. In addition, UNHCR has regular discussions with the local authorities on various protection concerns, such as restrictions on Bengali individual's freedom of movement and marriage rights, as well as the repair of their religious buildings. UNHCR also worked with community leaders, women, children and other groups to address the protection needs arising from within the community, such as cultural constraints on women travelling and accessing education.

After 2012 communal violence in the Rakhine State, UNHCR distributed over 14,000 Non-Food Item (NFI) kits to internally displaced persons in response to the emergency aid, including kitchen sets, mosquito nets, plastic tarpaulins, blankets and floor mats. UNHCR also constructed eighty permanent shelters to assist families returning to their villages of origin in Maungdaw and 365 long houses for temporary use for some 18,000 IDPs in rural and urban Sittwe. A total of 1,680 family tents were distributed by UNHCR in Sittwe, while another 425 tents have been delivered in Maungdaw. However, local Buddhists complained about the bias actions of UN agencies in the Rakhine State.

Following the terrorist attacks in 2017, it is reported that over 700,000 refugees have fled to Bangladesh, most of whom have sought shelter in established refugee camps along the border and makeshift camps in Cox's Bazar. On 6 June 2018, a MoU was signed between Myanmar and UNDP/UNHCR to provide the government with the necessary assistance in repatriation process

in consultation with the government. In accordance with the MoU, UNHCR can provide its assistance for the returnees at the Hla Phoe Khaung transit center in Maungdaw Township. The MoU was extended for the next 12 months with exchange of letters between the government, the UNDP and UNHCR on 28 May 2019. In line with the provisions of the MoU, the government of Myanmar has allowed UNHCR to conduct independent field assessments in over 80 villages as of 13 July 2019 and to implement 34 Quick Impact Projects (QIPs) as of 5 September 2019 in order to benefit all communities and the potential returnees. From April 2018 to November 2019, some 415 people from camps in Cox's Bazar have returned under their own arrangement and of their own volition. It can be assumed that since 2018, the continued cooperation between Myanmar and UNHCR has less effect of repatriating displaced persons from Bangladesh.

### **Discussion**

Since the UNHCR has been opened its office in Myanmar in 1994, it gave humanitarian assistance to refugees not only in refugee repatriation but also in providing basic humanitarian needs such as protection, shelter, camp coordination and camp management and non-food items. On the other hand, the UNHCR also aimed to promote the rights and well-being of Bengali people without citizenship in the Rakhine State. To meet this objective, UNHCR focused on improving the legal status and treatment of Bengali refugees in the Rakhine State, promoting their integration into Myanmar society and access to livelihoods through equal access in community life.

Neither Myanmar nor Bangladesh has signed the 1951 Refugee Convention and its Protocol. However, the most important provision of the 1951 Refugee Convention is Article 33 which provides that no Contracting State shall expel or return (refouler) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion. It is not quite relevant for receiving countries forced by UNHCR. It is true that there are functions of states to fulfill its people within the boundary. However, every sovereign state prescribes individually strict immigration and citizenship laws, rules and regulations in naturalizing the refugees, stateless or asylum-seekers.

For example, US citizenship law, Canadian citizenship law, Australian naturalization and the Brexit decided by the UK are clear and strict provisions to alienate its own citizens from illegal immigrants. In all these three countries, high level of English language proficiency and understanding to country's political development are basic requirements to apply for citizenship. Learning Arabic and Bengali languages for repatriated refugees caused more disintegration with local Rakhine under the banner of peaceful coexistence.

### **Findings and Conclusion**

The resolutions, strategies and mandates adopted by the UNHCR cover the compulsory rehabilitation, state responsibility and repatriation of refugees regardless of race, religion and social class. In implementing its mandates, the UNHCR is more prominent in handling the refugee issue focusing on voluntary basis. The UNHCR also aimed at promoting the rights and well-being of Bengali people without citizenship in the Rakhine State. To meet this objective, UNHCR focused on improving the legal status and treatment of Bengali refugees in the Rakhine State, promoting their integration into Myanmar society and access to livelihoods through equal

access in community life without learning Myanmar language and culture. It is not conformity with its strategies applying in Europe and other countries for local integration. It is recommended to the UNHCR that even though encouraging the States to follow the universal norms is the only way to keep world peace and stability, state and its sovereignty are the primary actors in deciding national security issues, which is contrary to universal norms to some extent.

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Interview with U Maung Maung Myint, Field Manager, Department of Disaster Management, Myanmar Red Cross Society in Sittwe, Rakhine State

Interview with U Sai Aung Tun, Former Member of the State Council during the BSPP Government



## **JAPAN'S POLICY TOWARDS MYANMAR (2011-2017): CATCHING UP WITH A CLOSED RELATIONSHIP OR OPENING "NEW ERA"**

Lin Lin Khine\*

### **Abstract**

After 2011, Myanmar-Japan relations promote again and open up new chapter of friendship relations. The "Containment and Engagement" focus on the phenomena of individual approaches to the instruments, regions and targets. Japanese ODA policy was used as a tool for democratic transition of Myanmar and to reduce China's influence on Myanmar as target. The rise of China's influence in Indo-Pacific and political change of Myanmar are push factors for promoting bilateral relations under civilian government. After democratization, Myanmar government continues to practice non-aligned, independent and active foreign policy and promote relations with all countries including Japan to reduce dependent on China. Japanese government used this opportunity to promote relations with Myanmar. Containment of China's effects is more or less effective under the civilian government for opening new historic friendship relationship.

**Keywords:** Japan, Myanmar, ODA, democratization, China rise, containment and engagement

### **Introduction**

Myanmar-Japan relations significantly improved after 2011, due to political transition in Myanmar. The newly elected USDP (Union Solidarity and Development Party) government wanted to reduce Chinese influence and rebalance its foreign policy with powerful countries—notably the Western World, Japan and India. Japan was the largest trading partner and close ally for Myanmar before 1988. After 1988, China replaced Japan's role in Myanmar and Japan waited to see if relations would improve with Myanmar. When the USDP government came into power in March 2011, the Japanese government improved economic and political relations with Myanmar and Japanese FDI flowed into Myanmar again. When Prime Minister Shinzo Abe came into power in Japan in 2012, Myanmar-Japan relations had improved because of "Abe's five principle foreign policy" which focused on improving relations with ASEAN countries to rebalance China. The objective of this study is to explore the Japan's policy changes on Myanmar. The main research question for this study is "How did the Japanese policy toward Myanmar re-promote under a new democratic government"? Myanmar's strategic location is importance for China's OBOR initiative to avoid Malacca Straits and energy security for China. Also importance for cotemporary interest of Japan's "Free and open Indo-Pacific Strategy" and new market place in Southeast Asia. Japan tried to improve relations with Myanmar and supports Myanmar's democracy changes as external factors because of China's contemporary interest. This paper discusses about the improved relationship between Myanmar and Japan that has improved from the view of political, economic, and others factors under the USDP and NLD government.

### **Catching up with a closed relationship or opening a new era**

Japan resumed its ODA loans to Myanmar after 2011 (see figure-1). Post 2011 Japanese ODA was changing purpose for Myanmar not only for political but also for economic cooperation to support political reforms, economic development and national reconciliation in

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Myanmar. With consideration of the purpose of Japanese ODA policy changes, Japan-Myanmar relations returned to a friendly situation. Domestic politics and international systems changes; the growth of China's influence are factors for Myanmar-Japan relations. Chinese President Xi Jinping introduced the "21st century Maritime Silk Road" policy in 2013 and Japanese Prime Minister Shinzo Abe pushed forward with a "free and open Indo-Pacific investment Strategy" to assist the development in infrastructure in the Asia-Pacific region to reduce Chinese influence.

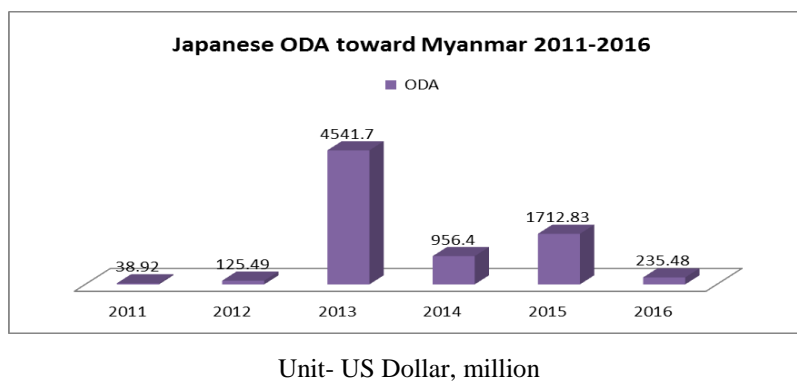
In March 2011, President U Thein Sein initiated a political and economic reforms process to promote a democratization and economic liberalization and national reconciliation process between ethnic minorities. Strategic locations, cheap labor and rich resources were attracting foreign direct investment and a potential big market for investors. President U Thein Sein also initiated an economic liberalization policy of open foreign investment to reduce dependency on China. Myanmar became a potential big consumer market and maritime route to connect the Asia-Pacific region. These factors push forward cooperation between Japan and Myanmar. In June 2011, the Japanese parliamentary vice minister of foreign affairs visited Myanmar, and after his visit Japan resumed its ODA projects in Myanmar. In November 2011, Japanese Prime Minister Yoshihiko Noda and President U Thein Sein met at the Japan-ASEAN Summit in Bali and increased bilateral relations again. The Japanese government laid down the "New Economic Cooperation Policy" and resumed assistance in 2012. In April 2012, President U Thein Sein visited Japan and Japan announced the three pillars of support for Myanmar: "(1) assistance for improving people's livelihoods, (2) capacity building and institutional development to sustain the economy and society, (3) development of infrastructure and related systems necessary for sustainable economic development".

After the political change of Myanmar, the state visits between the two countries leaders were promoted. During their visits, the state leaders exchange their views for supporting Myanmar political and economic reforms that showed the promoting bilateral ties and friendly relations. Japanese government plugged to supports the Myanmar democratic transitions and economic reforms through ODA (Official Development Assistance). Japanese Finance Minister Mr. Taro Aso visited Myanmar for his first overseas visit in January 2013 to support private-public partnership (PPP). He also visited the Thilawa SEZs and invested US\$ 12.6 billion, which is a milestone in Myanmar-Japan economic integration. On his visit, he confirmed that Japan would cancel part of the US\$ 5.74 billion debt and gave the new loan of ¥50 billion yen for part construction of the Thilawa SEZs. U Win Aung, who was the head of the Myanmar side of the consortium, said that the integration of the Thilawa SEZs will contribute to the new age of economic development with the help of Japan's technology and creates job opportunities for Myanmar. Japan also invested in the Dawei SEZs situated in the southern part of Myanmar, which will be the largest industrial area in Southeast Asia.

In January 2013, Japan and Myanmar signed the ODA loan agreement of ¥198.9 billion. In May 2013, Myanmar President U Thein Sein visited Japan, and Prime Minister Shinzo Abe announced the new ODA loan, technical cooperation and aid grant of ¥91 billion yen. Japanese Prime Minister Shinzo Abe visited Myanmar on 24 May 2013 and established the lasting bilateral friendship based on the mutual interests. Prime Minister Abe said that "his visit will bring Japan-Myanmar cooperation and turned a new page in history". On 15 December 2013, Japan and Myanmar signed an Investment Pact to foster economic relations between the two countries and create a stable legal environment for investment.

The opposition party leader, Daw Aung San Suu Kyi, visited Japan and met with Prime Minister Shinzo Abe on 18 April 2013. Shinzo Abe expressed that Japan would provide for the political reforms process. Japan contributed to the national reconciliation of Myanmar appointing the special government envoy. Through ODA, Japan provided private-sector investment for the job creation of potential economic development. Japan established the good relationship with not only the ruling party, but also the opposition party and military. The Japanese Self-Defense Force and Myanmar military started cooperation and exchange dialogue in 2013 and naval visit was undertaken in Thilawa in September 2013. In 2014, the Japanese chief of staff visited Myanmar and met with President U Thein Sein. In June 2016, the Japanese Defense Minister, General Nakatani, visited Myanmar and discussed the two countries' cooperation in the security field and Japanese Self-Defense Force support for the Myanmar military capacity-building and promoted defense cooperation. State Counselor visits Japan in November 2016, common values between the two countries were shared, and Japan supported "national reconciliations, economic cooperation and promotion of private sectors investment, people exchange and human resource development and role of military in democratic regime". Prime Minister Abe said that the role of the military was very important for the new Myanmar democratic regime and that Japan hoped to expand defense cooperation with the Myanmar military to build closer relationships between the Japanese Self-Defense Force and Myanmar military. Prime Minister Abe expressed that the importance of the ties of bilateral cooperation and the importance of "Free and Open Indian-Pacific Ocean Strategy for regional stability. Japan promoted security cooperation with ASEAN countries in the India Ocean and Pacific Ocean to reduce the rise of China. The defense and security cooperation with Myanmar was therefore intended to reduce Chinese influence on Myanmar. According to Japanese Prime Minister special advisors Mr. Sonouar," Myanmar situated the junction of South and Southeast Asia and importance for Free and Open Indo-Pacific Strategy".

In March 2016, the NLD party came into power and Daw Aung San Suu Kyi visited Japan on 1 November 2016 and met with Shinzo Abe to discuss about the economic development and peace process of Myanmar. Japan promised to provide ¥800 billion yen for the public and private sector development within five years and support for the national reconciliation process of Myanmar. Japanese Prime Minister Shinzo Abe and Myanmar State Counselor Daw Aung San Suu Kyi met on 14 November 2017 at the ASEAN-related Summit Meeting and the two leaders discussed the bilateral and internal issues. Prime Minister Abe promised 125 billion yen for various development projects related to poverty reduction and rural development and to accelerate the cooperation for the Yangon city development of transportation and electricity. Abe expressed that he was serious in his concern over Rakhine issues and supported Daw Aung San Suu Kyi's efforts for the peace process. Myanmar State Counselor Daw Aung San Suu Kyi expressed that she appreciated the Japanese help of various forms of cooperation. Under the NLD government, China-Myanmar relations increased at the same time but Japan-Myanmar relations expanded more in to various sectors including security cooperation.

**Figure-1**

### ODA Contribution on Development and National Reconciliation

Due to the President U Thein Sein Political and Economic Reforms Process, the political and economic relations between Myanmar and Japan were promoted since 2011. The Japanese government supports for Myanmar's Reforms through ODA and promote Foreign Direct Investment for economic development. When the Myanmar civilian government came into power in March 2011 they reopened friendly relations and Japan resumed its ODA loans. In 2013, Japan promised to cancel debt and support aid for the development of the country. Japan announced its economic cooperation and assistance for the Myanmar reform process in April 2012.

The Japanese government announced the policy named "Priority Policy for International Cooperation" in 2012, which included the "Myanmar case". Japan held the "Tokyo Conference on Myanmar" in October 2012 and "Paris Club Meeting" in January 2013 for the cancellation of debt to Myanmar. The bilateral debt cancellation was agreed in April 2012. In January 2013, Japan and Myanmar signed the first cancellation of "Exchange of Notes" and the "Social and Economic Development Program" to contribute to the economic development of macro-economic management, development policy and social sectors and governance.

Japan helps to promote regional peace and stability and economic development of the ethnic minorities area based on the agricultural areas which are the main livelihood of people. The rural development assistance of Japan, including technical cooperation providing alternatives for the eradication of drug crops planting and distribution in the Shan State. The technical cooperation with the Makino Memorial Foundation assists the high value-added plant cultivation in the Chin States. The health care assistance for mental and child health was provided in the Kokang Self-administered Zone of Shan State. Japan also provided the food aid assistance cooperation with UN, WFP and UNHCR for internally displaced people (IDPs) who are living in six States including Rakhine and Shan States. Japan appointed Mr. Yohei Sasakawa, who is the Chairman of the Nippon Foundation, as the special envoy to the National Reconciliation in Myanmar in February 2013.

On 3 January 2013, the Japanese Finance Minister Taro Aso met with President U Thein Sein at Nay Pyi Taw and discussed bilateral economic cooperation. In January 2013, the Japanese government cancelled the debt and helped in the implementation of the Thilawa SEZs in Yangon. Japan provided the US\$ 56.1 million in ODA loans and US\$22.4 million for development of infrastructure in seven States and seven Regions of Myanmar. Japan plugged contributes US\$ 11.2 million for the rehabilitation of existing power plants and US\$ 22.4 million

for the completion of the Thilawa SEZs. According to the DICA, Japanese investment in Myanmar is nearly US\$246 million.

Prime Minister Abe visited Myanmar in May 2013. During his visit, he pledged to provide ¥ 20 billion yen (nearly US\$ 200 million) for Hydropower and port facilities. Japanese and Myanmar businesses collaborated to build an industrial park in SEZs which was opened in 2015. Japan is providing the aid to upgrade the Yangon-Mandalay railroad, power projects, and telecommunications system improvement and irrigation systems throughout Myanmar. Japanese aid for infrastructure will contribute to mutual benefits for the economic development of Myanmar, and also Japanese business growth.

On 30 June 2015, JICA and the Myanmar government signed the second phase of ODA loans of ¥25.888 billion yen for three projects: support for the stable supply of power in the Yangon Region, support for infrastructure in the Thilawa area, and also for the site of Special Economic Zone and financial support to promote small and medium-sized enterprise in Myanmar. After the NLD came to power in 2016, the Abe government provided a ¥ 100 billion yen loan and grant aid to provide electricity improvements and promoting transportation infrastructure in the Yangon area which was requested by Daw Aung San Suu Kyi in February while the special advisor of Shinzo Abe's visited to Myanmar. The Japanese Foreign Minister visited Myanmar and pledged US\$ 31.7 million for the help of vulnerable communities in the Rakhine and Chin States of Myanmar after they met with Daw Aung San Suu Kyi at Nay Pyi Taw on 3 May 2016. The Japanese government also provided a ¥100 billion yen in loans and grants for development assistance which was requested by Daw Aung San Suu Kyi in February.

In November 2016, Japanese Prime Minister Shinzo Abe pledged ¥800 billion yen (US\$7.73 billion) for peace building and development. Out of that, ¥40 billion yen was used to directly support ethnic minorities in Southeast Asia Nations and the rest of the aid provided for the development of airports and electricity projects. This aid included government and private sectors funds which contributed to the infrastructure development of rural and urban areas. The private sector investments created jobs and human resource development for Myanmar. Under the "Japan-Myanmar Cooperation Program", the Japanese government contributes ¥800 billion yen to support peace, national reconciliation and economic development of private and public level over five years, which PM Abe pledged in November and Japan would provide train cars between Yangon and Taungoo in September 2020 and up to Mandalay in 2023.

Japan provided for a yen loan for "Hydropower Plants Rehabilitation Project" after the meeting between State Counselor Daw Aung San Suu Kyi and Japanese Prime Minister Shinzo Abe in Tokyo in November 2016. Under this agreement it was promised to renovate the outdated power generation equipment of Baluchaung No.1 Hydroelectric Plant and the Sedawgyi Hydroelectric Plant to supply electricity for the economic and societal development of the Myanmar people. The "Exchange of Notes for five ODA loan Projects" of nearly ¥93.97 billion Yen (US\$ 842 million) was signed between Japan and Myanmar on 18 January 2017 which includes five projects: (1) Regional Development Project for Poverty Reduction Phase II of ¥ 25,000 million yen (US\$ 219 million), (2) Yangon-Mandalay Railway Improvement Project (Phase I & II) of ¥25,000 million yen (US\$ 219 million), (3) Greater Yangon Water Supply Improvement Projects (Phase II) (I) of ¥25,000 million yen (US\$ 219 million), (4) Power Distribution System Improvement Projects in Major Cities of ¥4,856 million yen (US\$ 43 million) and (5) Agricultural and Rural Development Two Step Loan Project of ¥15,135

million yen (US\$ 133 million). The government of Myanmar and JICA signed the ODA loan agreement on 25 April 2017, which provides ¥ 10.787 billion yen (US\$ 97 million) for Hydropower Plants Rehabilitation Projects to improve basic economic infrastructure. When Rakhine issues were escalating international pressure, the Japanese government stood with Myanmar and planned to help with emergency aid of US\$ 1 million for the rehabilitation of internally displaced people. Japan actively participated in the Myanmar National Reconciliation process and supports ODA for peace-building processes and ethnic minority area development and also plays a third party role in the Myanmar peace building process by appointing the special envoy.

### **Improvement of bilateral Economic Relations**

Japan re-promoted investment to Myanmar since 2011 and the Japanese government created the new “Economic Cooperation Policy” in 2012. Japanese FDI flowed into Myanmar after the investment pact was signed between the two countries in 2013. Japan invested in the Thilawa SEZs which is the milestone of Japan-Myanmar economic cooperation and which opened in 2015, and the Dawei SEZs which will become the largest industrial park in Southeast Asia to connect other ports through the Indian Ocean under the “Indo-Pacific Investment Strategy” of Japan contemporary with China’s “Maritime Silk Road”. Most of the Japanese investments to Myanmar are under the ODA projects.

The Japanese government intended to promote economic cooperation with Myanmar. Myanmar has rich natural resources, a low wage workforce and a favorable geostrategic location, which is attractive for Japanese investment. When the USDP government introduced a reforms process for economic development and made SEZs to attract foreign direct investment, the Japanese government announced an assistance policy in April 2012 to resume its assistance for supporting the Myanmar reform process. In May 2013, the Japanese government provided about ¥51.1 billion in ODA loans for infrastructure development of Myanmar, including an infrastructure development project in the Thilawa area. The difficulty for foreign investors in Myanmar is the lack of infrastructure and unskilled laborers. Myanmar needs infrastructure development and Japan fulfills these needs through ODA to Myanmar, which leads to sustainable economic development and also fulfills the gap for ASEAN economic integration.

Japan provides yen loans to Myanmar’s infrastructure development for economic growth which will in turn promote the regional network of the Southern Economic Corridor (Dawei to Ho Chi Minh) and the East-West Economic Corridor (Mawlamyine to Danang). The Dawei SEZs is near Thailand and connects directly from Dawei (Myanmar) through to Bangkok (Thailand) and to Chena (India), which is intended to increase Japanese investment in the Bay of Bengal. The Dawei SEZs is a joint venture between the Myanmar government and Japanese-Thai venture of the Rojana Industrial Park Public Company and LNG Plus International Company. After it is completed, it will contribute 5% of the GDP and create a huge amount of jobs for Myanmar. The Japanese government prioritized the need for electricity, ports, roads, railways, water supply, sewerage, telecommunication and IT projects in Myanmar. The public and private sector cooperation of the Thilawa SEZs and Dawei SEZs are growing to achieve Japanese government goal which is mutually beneficial for both countries. According to Japanese state minister of Foreign Affairs the Thilawa SEZ is the milestone of bilateral economic cooperation of public-private partnership which has 88 operating companies from different countries.

Moreover, Japan supports the human resource development of skilled labor for vocational training and other technical cooperation through ODA for economic growth. Japanese banks support local Myanmar banks by offering technical assistance to enhance Japanese investment into Myanmar. Japan opened the “External Trade Relations Organization” in Yangon in September 2012 for promoting Japanese investment. In May 2013, Prime Minister Abe visited Myanmar and 40 business delegations of top Japanese companies accompanied with him, such as Mitsubishi, Mitsui, Marubeni, and Sumitomo in order to pick up investment opportunities in resource rich Myanmar. Japanese companies have increased in Myanmar year by year after 2011. There were 53 companies before 2011, which increased to 133 companies in 2013 and over 200 at the end of 2014. Japanese investors are interested in cheap labor costs for SMEs business. In 2010, Japanese exports to Myanmar was approximately US\$ 237 million, which increased to over US\$ 556 million in 2014, but fell to over US\$ 393 million in 2015, but compared to 2010 this is a little decrease. Japanese imports from Myanmar were over US\$ 256 in 2010, which increased to US\$ 1738 million in 2014, and then decreased to US\$ 1452 million in 2015, and compared to 2010 the amount is very low. Japanese investment was over US\$7.1 million in 2010, which increased to over US\$ 219 million in 2015 and US\$384 million in 2017.

According to JETRO (Japan External Trade Organization), Japanese investment increased to US\$ 341 million in 2015 and to US\$ 691 million in March 2017 and in Thilawa the investment increased by 6.3 times. In 2016, Japan agreed to provide US\$ 1.5 billion to Yangon International Airport projects, 49% financed by Japan. Prime Minister Shinzo Abe met with State Counselor Daw Aung San Suu Kyi on 7 September 2017 at Laos while attending the ASEAN Summit Meeting and discussed the economic development and peace process. Daw Aung San Suu Kyi stated that she would try to approve the investment law to attract foreign investment. Prime Minister Shinzo Abe pledged to provide approximately 125 billion yen for rural and urban development. Abe said that Japan would contribute not only ODA but also promote private-sector investment to Myanmar. On 1 November 2016, State Counselor Daw Aung San Suu Kyi visited Japan to promote investment in Myanmar. Japan wants to increase investment to promote economic relations with Myanmar and Myanmar needs Japanese investment for the economy of the country and to reduce dependency on China, the largest investor in Myanmar.

### **Conclusion**

Japan rekindled its friendly relationship with Myanmar and had an “open new history for friendly relationships” after 2010. The Japanese government helped with financial and technical cooperation through ODA to Myanmar based on the democratization, economic development and national reconciliation of Myanmar. Japan appointed a special envoy for the national reconciliation process and peace in Myanmar. The Japanese Foreign Minister said that “achieving peace and national reconciliation in Myanmar is important for the Indo-Pacific region.” Under civilian government, most of the economic development assistance is mutual benefit for Myanmar and Japan which promote the livelihood of Myanmar people and also creates a favorable economic environment for Japanese firms. The number of Japanese companies in Myanmar also increased five times more than before 2010. Bilateral state level visits and economic cooperation are increasing and a new cordial relationship has reopened. The significant factors in promoting relations are security cooperation for military sectors and playing a mediator or negotiator role in the peace building process. The political transition of Myanmar improved the Japan-Myanmar relations because of the reforms process of Myanmar the ODA

and investment from Japan increased again into Myanmar. The Japanese government supports for economic development and peace process through multi-level relationships.

### Timeline of Japan's Policy toward Myanmar

Timeline	1951-60s	1960s-1988	1989-2010	2011-2017
Relations	"Historically friendly relations"	"Historically friendly relations"	Lost decade or tense relations of low profile	"Re-open new history" or promote relations
Japan Policy on Myanmar	Containment of Communism & strengthen bilateral ties based on historical friendship spirit	Containment of Communism & strengthen bilateral ties based on historical friendship spirit	Constructive Engagement for Democratization and reduce China influence on Myanmar	Value oriented Diplomacy & Indo-Pacific strategy to Contain Rise of China influence & open up new relationship

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## MON WRITING AND INSCRIPTIONS IN THE FIRST ERA (5<sup>th</sup> -12<sup>th</sup> CENTURY AD) OF MON LITERATURE DEVELOPMENT\*

Thida<sup>1</sup>

### Abstract

There are several national ethnic groups in Myanmar. They have their own unique languages, literatures, and cultures. They found their own kingdoms both in Thailand and Myanmar and enriched own literary records, religious buildings and cultural heritages. During Bagan era, Mon literature and culture has greatly achieved. Mon literature had been famous from Dvaravati era to the present time. Mon literature divided in three eras such as ancient, mediaeval and modern. The paper reveals the inscriptions of Mon literature and their development writing in the first era from 5<sup>th</sup> century AD to 12<sup>th</sup> century AD. The paper intend to reveal the nearly disappearance of Mon literature, to value and pay regard as the high standard of Mon literature as the oldest literature in Myanmar and their location. The paper is based on literature search method from various information centers. The paper includes the history and civilization of Mon, inscriptions of Mon literature in each era and writing system of alphabets. This paper will be beneficial to all the new Mon generations as well as other nationals who are interested in the Mon literature development. Besides, the paper will surely support the development of national literatures.

**Keywords:** Information Sources, Mon stone inscriptions, ink inscription and votive tablets

### Introduction

Literature is the culture of a race and heritage of national culture. When measuring the cultural standard of a nation or race, literature is a basic role of culture. Any individual race and language commonly has alphabets and literature. Now, the absence of alphabets and literature in small nations are not negligible on the world. The development status of a race can be measured based on the prosperity degree of language, literature and culture.<sup>2</sup>

The successive changes in historical events of each race usually reflect the status of literature, culture and environment of community people as well as morality and concepts of people. If the literature of a race is perished, the culture and the race will be vanished totally.<sup>3</sup> The Mon literature and culture have developed since before Myanmar was emerged as a state. Mon literature divided into three eras as ancient, mediaeval and modern. The Mon literature used from the 5<sup>th</sup> to 12<sup>th</sup> century AD is called as the ancient which include the period of Dvaravati (ဂဝုဝါ) (AD 600-1000), the period of Thaton (AD 1000-1100) and the period of Bagan (AD 1100-1200). The literature used from the 12<sup>th</sup> to 16<sup>th</sup> century AD is known as the medieval age literature which include Haripunjaya period (ဟရိပုဉ္ဗညာ) (AD 1200-1300) and period of Hanthawaddy (AD 1300 to 1500). The literature used from the 16<sup>th</sup> century to date is noted the modern literature.<sup>4</sup>

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<sup>2</sup> Bohmu Ba Thaung, *Cā chui to' myā" āthhuppatti* (ပဏ္ဍိတဝိမ္ဗဝံသီတိဝိသုဒ္ဓိ) (Yangon: Yar Pyae Saroak Taik, 2002), 26.

<sup>3</sup> U Min Pe Myint, "Mvan' yaꣳ kye" mhu nhāi" rui"rā dale' thuū" caū (ရေ၊ ဝေဠုရေ၊ နှစ် "သစ်လှိုင်)", *Mon Magazine*, 2006, introduction. (hereafter cited as Min Pe Myint)

<sup>4</sup> Ashin Nyanavansa (Kaw Bain), "Mvan' lāmyui" tui' e\* cāpe yaꣳ kye mhu nhāi" bhāsātārā" (ရေ၊ ဝေဠုရေ၊ နှစ် "သစ်လှိုင်" ပြော၊ ဝေဠုရေ၊ နှစ် "သစ်လှိုင်") (M.A thesis, State Pariyatti Sāsana University (Yangon), 2001), 5. (hereafter cited as Nyanavansa)

\* Best Paper Award Winning Paper in Library and Information Studies (2019)

In this paper firstly described history of Mon people and their civilization in Thailand and Myanmar. The development of Mon literature from Dvaravati era, Thaton era and Bagan era are described. Under each era, the writing of Mon literature on various materials and their locations are described by the stone inscriptions, bell inscriptions, votive tables, ink inscriptions. And, also presents the changing of Mon alphabets from one era to another. Moreover, the list of stone inscriptions are described at the end of the paper and arranged alphabetically according to subject by using the Serars List of Subject Headings 18th edition.

### Aims and Objectives of the Paper

The objectives of the paper are:

1. To know the standard of Mon literature according to three eras
2. To prevent the nearly disappeared Mon national literature
3. To become the new generations like their cultural heritage
4. To support the readers who interest ancient Mon literature and outstanding Mon literates
5. To support in any to united native people who inhabitant in Myanmar

### Mon People and Civilization in Southeast Asia

The various ethnic groups are peacefully settled in Myanmar. Among of them, Mon ethnic group has a very long history as the rich cultural practices. They received Buddhism first from India. They were a major source of influence on the [culture of Myanmar](#). They settled higher standard with throne along the delta of the Ayeyawaddy River, Sittaung River, the upper area of the Thanlwin River as well as areas of Patheingyi, Myaungmya, Dagon, Hanthawaddy, Martaban (Mottama), Mawlamyine in the Ramanya Desa, and then in Phra Pahtom (ပုဂံ) (Nakhon Pahtom) (နေပြည်တော်), Lopburi (လพบุรี) and Lamphun (လမ်ပူ) in Dvaravati (သုတေသန) Thailand.<sup>1</sup>

### Mon Civilization in Central Thailand

In the 4<sup>th</sup> century AD, Mon people settled in the Southern Part of Thailand and founded the Buddhist State of Dvaravati (သုတေသန) in 5<sup>th</sup> century AD. The capital of the state was Lopburi (လพบุรี), the state between Cambodia and Myanmar was called “To-Lo-Po-Ti”. Phra Pahtom (ပုဂံ) was a large city of Dvaravati and Mon people settled in Dvaravati state from 6<sup>th</sup> to 11<sup>th</sup> century AD. The famous Mon civilization of Phra Pahtom pagoda was built by Mon people. In 7<sup>th</sup> century AD, Mon State Dvaravati and Lopburi (လพบุรี) were the most powerful in the area.<sup>2</sup>

In the 11<sup>th</sup> century AD, when Mon-Khmer people from East Cambodia invaded Lopburi (လพบุรี), the city was moved to the area of Haripunjaya (ဟရိပုဏ္ဏသာယာ) (or) Lumphun (လမ်ပူ). It was the last Mon state developed in Thailand. The city was founded and ruled by Mon Queen Jamadevi (ဃာမာဒေဝီ) (prā' 00). In 11<sup>th</sup> century AD, Mon Queen and people took refugee in Hanthawaddy

<sup>1</sup> Naing Pan Hla, *Sutesana cāpe myā* (စုတေဓာနဗျာ) (Yangon, Moe Kyi Sarpay, 1998), 30. (hereafter cited as Pan Hla)

<sup>2</sup> Dr. Than Tun, *Khet' hoī' mranmā rājavaī* (ခေတ်ဟို' မြန်မာ့ရာဇာဓိပတိ) (Yangon: Mahar Dagon Sarpay, 1964), 89. (hereafter cited as Than Tun)

(Bago) via Thaton due to the outbreak of cholera disease. In this way, because of the Mon people returned from Hanthawady, the writing style of inscriptions found in Lamphum were similar to Bagan and the culture of lacquered arts in Bagan was diffused from Lamphum via Hanthawaddy. In the late 12<sup>th</sup> century AD, Dvaravati was absorbed by the Thai empire; Mon people were disappeared from that area in the 12<sup>th</sup> and 13<sup>th</sup> centuries AD.<sup>1</sup>

### Mon Civilizations in Myanmar

Mon people migrated into lower Myanmar established Mon Kingdom at Suvannabhūmi (ဝပ်ပူဝ်) (Thaton) region from 6<sup>th</sup> century BC to the middle of the 11<sup>th</sup> century AD. The state was important trading ports between Indian Ocean and mainland Southeast Asia. It became a primary center of Theravada Buddhism in Southeast Asia and applies to the whole region of continental Southeast Asia. In AD 1057, King Manuha of Thaton surrendered by Bagan king Anawratha, and Thaton's literary and religious traditions became Bagan civilization. Moreover, between AD 1057 and AD 1085, Mon craftsmen helped to build some two thousand monuments at Bagan.<sup>2</sup>

Mon people were powerful in the whole Myanmar (Burma) from the 9<sup>th</sup> to 11<sup>th</sup> and from 13<sup>th</sup> to 16<sup>th</sup> centuries AD. In AD 825, the Hanthawaddy Kingdom (Bago) was founded by Kings Thammala and Wimala. As King Tissarāja (ဝိဇယဝိဇယ) (AD 1043-1057) the first Hanthawaddy was occupied by King of Bagan. After the fall of Bagan, King Wareru established dynasty at Martaban (Mottama) in AD 1287. At that time, King Narathihapate ruled in Bagan. The Wareru dynasty maintained from AD 1287 to 1539. From 1369-1539, Hanthawaddy was the capital of the Mon Kingdom. In 1539, Mon Kingdom was occupied by King Mintaya Shwehtee or Tabin Shwe Htee (AD 1538 -1550) of Taungoo. The kings of Taungoo made Bago their royal capital from 1539-1599. After the Wareru dynasty was ended in AD 1539, the Mon revolted and founded the restored Hanthawaddy Kingdom by Banya Dala or Byamaungdirit (ဗညာဓိရာဇ်) in AD 1745. But Myanmar King Alaungpaya or Alaung Mintaya (တပျာဏ်မင်း) (U Aung Zeya AD 1714-1760) captured the city in 1757. From that time, there was no more Mon Kingdom in Myanmar.

Mon people were once of highly cultural status in the Southeast Asian region. Though they could not unite the whole region, many Mon words are still found in various ethnic languages of the Southeast Asian nations. Due to this fact, it can be said Mon culture has influenced in this region. Mon people are not only the oldest inhabitants in Myanmar but also developed literature and culture.<sup>3</sup>

### Mon Alphabets and Changing Period

Mon people started writing alphabets by taking Pallawa (ပလ္လဝ) alphabets written in the Southern part of India during 5<sup>th</sup> century AD. When Shin Maha Buddhaghosa (ရှင်မဟာဗုဒ္ဓဂစ္ဆော) brought the Pitaka literatures in Magada alphabets, Mon people revised their own alphabets based on the Magada alphabets. The writing system of alphabets was changing from one era to

<sup>1</sup> Pan Hla, 22-24.

<sup>2</sup> Nyanavansa, 26-29.

<sup>3</sup> Ibid., 60-62.

another. Ancient Mon scripts written in 5<sup>th</sup> century AD called ancient Mon literature. The ancient Mon alphabets were found by the verse of “Yedhammā (a, "rṃ) written in Pali. That can be seen in the compound of the Bothataung Pagoda in Yangon.

Moreover, the writing system of Mon alphabets written in 5<sup>th</sup> century AD, which is found at Phra Pathom (y&yxH. It contained 23 consonants and is different with the alphabets written on Lopburi (avmABD) stone inscription in 8<sup>th</sup> century AD. Lopburi (avmABD) stone inscription is found in old city of Lopburi (avmABD) in the Southern part of Thailand and contained 25 consonants. Those writing system are also different with the writing system of stone inscriptions in the reign of King Manuha, King Anawratha and King Kyansittha.<sup>1</sup> In the era of Thaton and Bagan, the consonants of Mon alphabets were increased 33. When the literature was writing on pay and parabaiks, the system of alphabets were changing to the rounded corner.

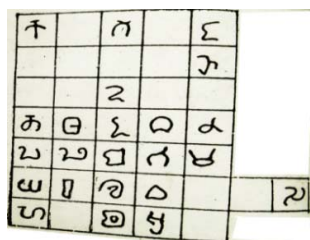


Fig. 1 Mon Alphabets in Para Pathom Era

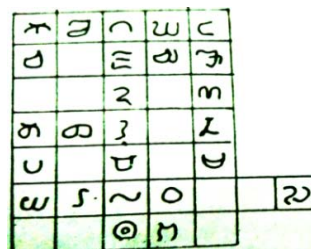


Fig. 2 Mon Alphabets in Lopburi Era



Fig. 3 Mon Alphabets in Thaton and Bagan Era

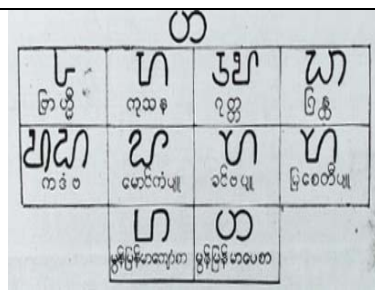


Fig. 4 Mon Alphabet on Pay

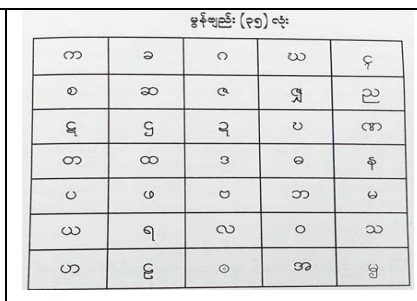


Fig. 5 Mon Alphabets at Present Time

When printing machine and computer are emerged, the alphabets of Mon are changed according to each material. The modern era, Mon alphabets are improved 35 consonants. In this way the writing system of Mon alphabets are changing from one period to another, likewise the standard of Mon literature developed from one period to another.

### Mon Writing and Inscriptions in First Era ( 5<sup>th</sup> to 12<sup>th</sup> Century AD)

The Mon literature and culture have developed since before Myanmar was emerged as a state. Ancient Mon Scholars had recorded Mon literature on stone, votive tablets, glaze tablets, walls by ink inscription, bells, palm-leaf as well as in paintings, craft works, mason works and so on. Those records can be found in pagodas, temples, some Mon monasteries, the National

<sup>1</sup> Naing Tun Thein. “Mon ákkharā samuii” (rēftu&morli) in *Mon á kroĩ” si koĩ” cayā nhaĩ” á chyā” choĩ”pā” myā”* (rēftaLumi(ōdumi)p&Esh tjcmaqmīfygrm) (Yangon: Mon Literature and Culture Committee, 1995). 20-24. (hereafter cited as Tun Thein)





**Figure 7** Laos Mon Stone Inscription inscribe in 9<sup>th</sup> century AD

**Source:** Mon Stone Inscription, post to Mon History Facebook page, November 16. 2016. (7:24 a.m.), accessed August 2, 2019, <http://www/facebook.com/monhistory>.

### Terracotta Votive Tablets

The 9<sup>th</sup> century Mon inscriptions have been found on the terracotta votive tablets. The terracotta votive stupa has been found near the site of the old city of Thap Chumphon in Nakhon Sawan Province. It incised in Mon and Pali. The votive tablet which incised in old Mon scripts has been found at the Phanat Nikhom, Chonburi. Now it can be found in the Bangkok National Museum.<sup>1</sup> Nowadays, all Mon old literature and ancient civilization in Dvaravati are absorbed by Thai.

### (2) Mon Writing and Inscriptions in Thaton Era (10<sup>th</sup> -11<sup>th</sup> century AD)

After Dvaravati was fallen under the Khmer in the 10<sup>th</sup> century AD, Mon literature was developed in Thaton. The life span of Mon literature in Thaton period was not longer than the Dvaravati ('ḡḡowḡ) period. However, the writing Mon literature was much better improved than that of the Dvaravati ('ḡḡowḡ) period.

### Mon Literature on Stone Inscriptions

In Myanmar, there are many national stone inscriptions. Among of them, the ancient Mon stone inscriptions can be found in Thaton, Kyaik Kha Mi, Pyay, Myingyan, Kyaukse, Bago and Patheingyi. Apart from, the stone inscriptions found in the Thaton, Pyay, Bagan and Myingyan are most ancient than the other national stone inscriptions in Myanmar. Though the ancient Mon stone inscriptions did not have the inscribed date, it can be assumed that the date depended on the period of Kings who ruled in that kingdom.<sup>2</sup>

The stone inscription of Kawgun (aumḡḡ) cave was inscribed in 6<sup>th</sup> - 7<sup>th</sup> century AD. It is situated about 28 miles north of Mawlamyine and 8 miles from the left of Thanlwin river in lower Hpa-an. The alphabets are half in Sanskrit and half in Mon.<sup>3</sup> It is approximately similar to the alphabets of Phra Pathom (y&yxH) and Lopburi (avmḡḡ) stone inscriptions in Thailand. Though, it is not more ancient than the stone inscriptions in Thailand, it is more ancient than the stone inscriptions in Thaton, Bagan, Pyay, Kyaukse, Patheingyi, Yangon, Bago, Mottama,

<sup>1</sup> Emmanuel, 81.

<sup>2</sup> U Chit Thein, She Haung Thutethana Wun Htauk, "Rhe" hoī" mvan kyokcā poī" chyup' (a/ḡa[ miḡ rēḡaḡupmaygi(cy))" (Rangoon: Department of Archaeology, 1965), Ga-Gagyi. (hereafter cited as Chit Thein)

<sup>3</sup> Emmanuel Guillon, *The Mons : A Civilization of Southeast Asia* (Bangkok: The Siam Society, 1999), 83. (hereafter cited as Emmanuel)



Mawlamyine, Kyaikmaraw and Dawei in Myanmar.<sup>1</sup>

Moreover, the old Mon literature on the Vishnu God image in the Kawgun cave is one of the amazing facts. That Mon writing is similar to the Shwesaryan stone inscriptions in Thaton. By studying those stone inscriptions and images, it can be known ancient Mon people belief Buddhism apart from not alienate the Hindu religion.<sup>2</sup>



**Source:** Inscription Kawgun, uploaded by Bee Htaw Monzel, accessed 6 September 2019, <http://www.scribd.com/document>

**Figure 8** Mon Stone Inscription in Kawgun Cave

There are nine early stone inscriptions in Thoton. But, some were destroyed. The two Mon stone inscriptions are remained to read. They were inscribed in the 2<sup>nd</sup> quarter of 11<sup>th</sup> century AD under the ancient King (Makuta or Manuha) who ruled Thaton. Trap (𑜋𑜨𑜧𑜨𑜫) stone inscription and the Paōōait (𑜇𑜨𑜧𑜨𑜫) stone inscription are located in the stairway of Shwesaryan Pagoda by the stone inscription number No. 7 and No. 6. In the trap (𑜋𑜨𑜧𑜨𑜫) stone inscription inscribed about the protection of the country. In the Paōōait (𑜇𑜨𑜧𑜨𑜫) inscription inscribed about the king admonished to the citizenries refer to the ethics of relationship between the king and the citizenaries from the Jatakas as the Nārada (𑜇𑜨𑜧𑜨𑜫), the Vidhāra (𑜇𑜨𑜧𑜨𑜫) and Vesantarā (𑜇𑜨𑜧𑜨𑜫) in the ten Jatakas.<sup>3</sup> The two stone inscriptions have many historical values and the sermon is first introduced with the poetic style of writing.



**Source:** Mon Inscription from Thaton, Burma, post to Monzel's Collection Facebook page, March 4. 2013. (2:26 a.m.), accessed August 30, 2019, [http://www/facebook.com/monzel'scollection](http://www.facebook.com/monzel'scollection).

**Figure 9** Manuha Stone Inscriptions in Thaton

<sup>1</sup> Nyanavansa, 106-109.

<sup>2</sup> Pan Hla, 76-78.

<sup>3</sup> Dr. Than Tun, "Rhe ā" mran'mā kyok'cā myā" (𑜇𑜨𑜧𑜨𑜫), *Yokeshin Tay Kabya Magazine*, August 1999, 213-215. (hereafter cited as Than Tun, Rhe ā" mran'mā kyok'cā myā" (𑜇𑜨𑜧𑜨𑜫))



### Mon Literature on Terracotta Votive Tablets

The literature written on votive tables as like as the literature on the stone inscription are the evidence of historical events. Those are very valuable for the researchers. Though there is no written on the votive tables, it can be assumed that the era, the time and the donor or person by looking the images incised on the votive tablets. Sometimes, the votive tablets can reversed the history. The Mon literature votive tablets were found in Shwesaryan pagoda (Thaton), Ayet The`ma (**t&ubnr**) village, Winka village and Bayingyi cave which is located on the road of Thaton and Hpa-an those are earlier than Bagan period. Thagya Pagoda situated near the Shwesaryan (**a/pn&H**) Pagoda in Thaton can be found the votive tablets and inscribed the donor's prayer to become the Buddha. Some of the votive tablets inscribed the prayer of donor. Mon votive tablets can also be found in the Bayaingyi cave in 1932-1933, they have no date. In 1979, Mon script votive tablets was found in Ayet The`ma and Winka but most of the scripts were ruined but the writing were similar to Lopburi stone inscription inscribed in 6<sup>th</sup> century AD.<sup>1</sup> Those inscriptions are additional evidence for associating the Mon with lower Myanmar. According to the votive tablets, it can be known Mon people wrote a short letter on the votive tablet, but they always compose with a poetry system if they have a chance.



Figure 10 Terracotta Votive Tablets in Winka

### Mon literature on the Terracotta Glazed Tablets

The terracotta glazed tablets can be found at Thagya pagoda in the compound of Shwesaryan Pagoda in Thaton. It inscribed about Ngayangase Jatakas (**ig&niq, fZmw&wn**) and the Ten jatakas (**Zmw&uq, b**). According the Jatakas on the glazed tablets, the standard of literature in Thaton era is not inferior than the Dvaravati era.<sup>2</sup>

### (3) Mon Writing and Inscriptions in Bagan Era ( 11<sup>th</sup> to 12<sup>th</sup> century AD)

#### Mon literature on Stone Inscriptions

Bagan was founded in 9<sup>th</sup> century AD. After the rule of successive Kings in Bagan, the literary writing was first identified in the reign of King Anawrahta. There was not Myanmar alphabet in the reign of King Anawrahta. After Anawrahta conquest Thaton in AD 1057, Mon king, monks and wisdoms were taken to Bagan. Even in the time of King Saw Lu and King Kyansittha, the most writing language was Mon alphabet and the Mon language. So, Mon literature was developed in Bagan from 11<sup>th</sup> to 12<sup>th</sup> century AD. Besides, the early Kings of

<sup>1</sup> Nyanavansa, 167-192.

<sup>2</sup> Min Pe Myint, 29-31.

Bagan had to use the Mon language before Myanmar alphabets.<sup>1</sup> The culture in Bagan mainly depended on religion, so the literature in the Bagan era was religious literature.

As the encouraged of king Kyansittha the pride of the Mon language and literature became very powerful. There are seven obvious stone inscriptions inscribed by King Kyansittha. They are:

- (1) Pyay Shwesandaw Pagoda Stone Inscription
- (2) Thaton Kyaiktee Pagoda Stone Inscription
- (3) Thaton Kyaikthalan Stone Inscription
- (4) Bagan Myakan Stone Inscription
- (5) Alan Bagan Stone Inscription
- (6) Kyansittha Min Authtupatti Stone Inscription
- (7) Khansittha Min Nanti Stone Inscription

There are four items of Pyay Shwesandaw Pagoda Stone Inscription. It was inscribed by Kyansittha on 3 June 1093. Those were inscribed by the intention to know he was a prophecy King and the State was developed and peaceful in his ruled. Thaton Kyaiktee Pagoda Stone Inscription was incised on April 1098 and intended to the Mon people. It is a record of donation. Thaton Kyaikthalan Stone Inscription was found in the compound of Kyaikthalan Pagoda in Thaton. It is also a record of donation. The King Kyansittha organized the people with the language and belief in religion by those stone inscriptions. Besides, the writing system and aims of Bagan Myakan and Alan Bagan Stone Inscriptions are the same to organize the people and to respect him.<sup>2</sup>

The Bagan Shwezigon Pagoda Stone Inscription is also called the biographic inscription of King Kyansittha and can be seen in the compound of Bagan Shwezigon (Now, Bagan Museum erected by No. 4, 5). It is not about the shwezigon pagoda and not also the donation record. It was a proclamation of King Kyansittha to the citizenries. It started with preaching of the Buddha. Then, it eulogy about the pride of King Kyansittha. The writing is the style of prose poem about the king who conducted to develop and peace the state. Then, the inscription is written in rhetorical literature about the king help to the citizenries. So, the inscription is highlighting the standard of Mon literature in Myanmar history.<sup>3</sup>

The founding the palace of Bagan Stone Inscription (Khansittha Min Nanti Stone Inscription) was found in Tharapa (ဝံၤ) gate (Now, Bagan Museum erected by No. 1, 2, 6, 7, 8, 9). By studying those inscriptions, it is clear that Mon language and literature was a major medium in the Bagan period. The King Kyansittha also organized the people with the language and belief in religion by those stone inscriptions. As the introductory note of the inscription was written about the preaching of the Buddha, the practice has been followed as a literary writing custom by all Myanmar and Mon scholars to date. Those stone inscriptions are not only the records but also the milestone of Mon literature in early Bagan.<sup>4</sup> By studying the King

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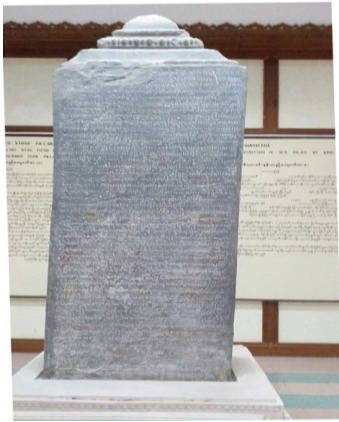
<sup>1</sup> Min Pe Myint, 29.

<sup>2</sup> Nyanavansa, 133-136.

<sup>3</sup> Nyanavansa, 136-134.

<sup>4</sup> Nyanavansa, 137-144.

Kyansittha's stone inscriptions, it can be seen the later writings are more complete with poetry than the earlier. They have high value of literature and are very famous, and from founding the palace stone inscription can get the evidence of the standard of Mon literature and Music.



Source: Bagan Museum

**Figure 11** Stone Inscription of founding the palace by Kyansitta



Source: Bagan Museum

**Figure 12** Shwezigon Stone Inscription by Kyansitta

The Rajakumara's Myazedi stone inscription a prominent documentary evidence of cultural heritage of Bagan was found in two places. One was found near Myazedi Pagoda of Myingaba Village and now had been placed in the Archaeological Museum in Bagan. Another one found near Gubyaukyi Pagoda and now placed in the precinct of Myazedi Pagoda. It was inscribed in four languages such as Mon, Myanmar, Pali and Pyu in AD 1113. The inscription tells all the story of Prince Rajakumara and King [Kyansittha](#). The inscription can be observed Rajakumara's respect and love for his father. It was submitted by Myanmar and recommended for inclusion in the Memory of the World Register in 2015 according the meeting of International Advisory Committee of UNESCO's from 4-6 October 2015.<sup>1</sup>



Source: Bagan Museum

**Figure 13** Rajakumara's Myazedi Inscription

<sup>1</sup> "Myazedi Quadrilingual Stone Inscription", United Nations Educational, Scientific and Cultural Organization, accessed September 4, 2019, <http://www.unesco.org/new/en/communication-and-information/memory-of-the-world/register/full-list-of-registered-heritage/registered-heritage-page-5/myazedi-quadrilingual-stone-inscription/>



Anawrahta in Mon language was found in the compound of Shweli Pagoda, Moemeik Township, North Shan State in 1971. King Anawrahta's the votive tablets of Mon-Myanmar alphabet was found in Kanbe (uebl) village, Twente.<sup>1</sup> Kyundaw Myepon Payarsa (ulefawnbjryb&mpm) terracotta votive tablet was found in the shrine of Kyundaw Myepon Payar (ulefawnbjryb&mpm). It is situated near Ayeyarwaddy River at the Mi Kyaung Ye provinces, Magwe and inscribed about the prayer to become the Buddha and sharing of the merits to the parents. The people prayer to Buddha is the concept of Mahayana.<sup>2</sup> According to the votive tablets, it can be known belief and common usage language of the people in those periods.

### Mon Literature on the Terracotta Glazed Tablets

The Ananda (tmeEm) Pagoda which was erected in the time of King Kyansittha, can be found the glazed tablets. Moreover the Ananda Pagoda contains the largest collection of plaques of all Bagan temples. Plaques are a special feature in the temple complex, which depict jataka tales. Each plaque made of terracotta glazed tablets representing Ngayangase Jatakas (ig&miq, Zmwawm), the Ten jatakas (Zmwawm, bb), Temi (awrd) Jataka, the Mahanipat Mughapakkha (r [me]jgw rCyu) Jataka, life stories of the Buddha etc. Under the edges of those terracotta glazed tablets inscribed in old Mon and Pali Language. The records from those terracotta glazed inscriptions are very valuable for the researcher and historians.<sup>3</sup>



Figure 14 Glazed Terracotta with Mon Language in Ananda Pagoda

### Mon Ink Inscriptions

Apart from the stone inscription and glazed tablet inscription, the ink inscription in Mon language can be found in Bagan period according to the development of Mon literature. Those were inscribed with Mon language about the chronicle and under the image of Buddhawin Ngayangase Jataka at Myin Pyagu (jrifjy\*), Abeyadana (ty, &wem) Pagoda, Lawkahteikpan (avmuxjye), Nagayon (e\*g'w), Pyathatshwegu (jyó'&w), Pahtothamya (y&komrsm), Kyasin (usqif), Wetgyi Inn Temple and No. 418 Temple. And then, ink inscriptions in old Mon language can also be found the inner or outside walls of Gubyaukgyi (\*bjymu&w) which was

<sup>1</sup> Nyanavansa, 165-166.

<sup>2</sup> Than Tun, Rhe á" mran'mā kyok'cā myā" (a/50ljrefmausupmrm), 217.

<sup>3</sup> Nyanavansa, 176-177.

built by Rajakumara and Ahlodawpyae (တရုတ်ကျောက်စာ) Pagoda.<sup>1</sup>

According to the paintings of the 550 Jataka tales or stories of Buddha's previous lives and other illustrations on the inner walls of the Gyubyaukgyi temple it is known that Theravada Buddhism was flourished in Bagan but the other kinds of beliefs such Mahayana, Brahmanism and Hinduism were also found as a mixture.<sup>2</sup> The ink inscription written in Mon and Myanmar in the reign of Alaung Sithu was found in Lawkahteikpan pagoda, Bagan and written about the biography of Buddha and Jatakas.

By study Mon literature on early period, the literature were writing on different stationeries as stone, votive tablets, plaque tablets, on brick walls with different styles. On those stationeries wrote about donations, prayers, biography, Jatakas, ceremonies and so on. The composition of literati is very standard and valuable evidences for Myanmar history.



**Figure 15** Mon Language in the Mural Painting on the inner Wall of Gubyauk Gyi Temple

### Conclusion

The cultural ups and downs of a certain ethnic group are depended on its literature writing. Thus, it is needed for every people to make higher literature standard more and more improved one era after another. It is considered that the improvement of Mon literature standard is depended on the political condition of the nation and the encouragement and support from the ruling government of that nation. Since the literature standard of Mon had been developed and highlight in the prosperous time of Dvaravati era and Thaton, and it had been getting moderately weaker in Haripunjaya and Hanthawaddy as the conquest of the political unrest.

The Mon literature at great speed in Dvaravati era had been full swing in Thaton era. In spite of the fall of Thaton to Bagan kingdom, the standard of Mon literature had been reached topmost level because of the special attention from Myanmar kings. When the Myanmar literature had been emerged in the late Baga era, Mon literature had been declined since Myanmar kings emphasized only on their own literature.

According the inscriptions in the first era, the stone inscriptions, terracotta votive tablets, the terracotta glazed tablets, the ink inscriptions are gave the message concerning with the

<sup>1</sup> Min Pe Myint, 29-31.

<sup>2</sup> U Kyaw Nyein (Lak Htauk Hnyun Kyar Ye Hmu (Anyeinsar)), "Pugaü mrui' hoï" mraï'kapā gâprok'krā" bhuyā" (ယုဂျာဏ် [မိတ္တိဗျူဟာပုံစံ])" (Yangon: Department of Archaeology, 1992). 50-70.

writing system of ancient literary record, religion, belief, donation records, the standard of Mon literature, politics, ethics, biography. Especially, the early Buddhism of Bagan includes the Theravada, Mahayana and Hinayana. In presenting the literary records in each period some of the records are remained because they are difficult to identify the inscribed date.

Nowadays, the development of information and communication Technology the culture has been getting spread and connected one country after another and that of the race. Then, various types of literatures and cultures of different people were invaded into every country. If Mon literature and culture have no specific aims, Mon people will have to face danger. So, Mon new generation should protect their literature it cannot disappeared like Pyu. By means of this, Mon literature standard can be survived for long run. In this way, all the nationals literature will sustain for a long time, if they prevent and valuable their own literature and culture. The paper will support to the scholar and the researchers who interest the status of Mon literature for the ancient time and the creative of Mon scholar.

### **List of Stone inscriptions in the First Era**

The stone inscriptions inscribed in the 5<sup>th</sup> to 12<sup>th</sup> century AD are described their location and inscribed date according the Sears List of Subjection Heading 18<sup>th</sup> edition. Under each subject the title are arranged alphabetically. They are:



**Table 1 List of Mon Stone Inscription inscribed in Firs Era**

Sr. No	Name of Stone Inscription	Old Location	Now Location	Period
<b>Biography</b>				
1.	Kyansittha Min Authtupatti Stone Inscription	Shwezigon Pagoda and Tharapa Gate, Bagan	Bagan Museum	11 <sup>th</sup> century AD
<b>Ethic</b>				
2.	Paḍḍait Mon Stone Inscription	Shwesaryan Pagoda, Thaton	Shwesaryan Pagoda, Thaton	11 <sup>th</sup> century AD
<b>Politics</b>				
3.	Khansittha Min Nanti Stone Inscription	Tharapa Gate, Bagan	Bagan Museum	11 <sup>th</sup> century AD
	Trap (တြပ်) Stone Inscription	Shwesaryan Pagoda, Thaton	Shwesaryan Pagoda, Thaton	11 <sup>th</sup> century AD
<b>Religion</b>				
4.	Alan Bagan Stone Inscription	East of Alan Bagan Lake, Bagan	Bagan Museum Bagan	12 <sup>th</sup> century AD
5.	Bagan Myakan Stone Inscription	Base of Tuywin Mountain, Bagan	Bagan, Museum No. 108	12 <sup>th</sup> century AD
6.	Bagan Myakan Stone Inscription	Base of Tuywin Mountain, Bagan	Bagan, Museum No. 108	12 <sup>th</sup> century AD
7.	Bagan Petlaik Phayar Stone Inscription	Phatlate Pagoda, Thiri Pyitsaya village, Bagan	Phatlate Pagoda, Thiri Pyitsaya village, Bagan	11 <sup>th</sup> century AD
8.	Ban Thalatt, Laos Mon Stone Inscription	Ban Thalatt, Laos	Vat Ho Phra Kao Museum, Vietniane	9 <sup>th</sup> century AD
9.	Kawgun cave Mon Stone Inscription	Kawgun Cave, Pha-an	Kawgun Cave, Pha-an	6 <sup>th</sup> -7 <sup>th</sup> century AD
10.	Kyaukse Mon Stone Inscription	Near Kyaukse Shwethalyaung, Tawya Kyaung Theim, Kyaukse	Near Kyaukse Shwethalyaung, Tawya Kyaung Theim, Kyaukse	11 <sup>th</sup> century AD
11.	Lopburi Stone Inscription	Thailand	National Museum, Thai	8 <sup>th</sup> century AD
	Myint Thar Stone Inscription	Paydaw Kon Monastery, Myint Thar, Kyaukse	Paydaw Kon Monastery, Myint Thar, Kyaukse	11 <sup>th</sup> century AD
12.	Phra Pathom Stone Inscription	Phra Pathom Pagoda, Thailand	Thailand	5 <sup>th</sup> century AD
13.	Pyay Shwesandaw Pagoda Stone Inscription	Shwesandaw Pagoda, Pyay	Shwesandaw Pagoda, Pyay	12 <sup>th</sup> century AD
14.	Thaton Kyauktee Pagoda Stone Inscription	Kyauktee Pagoda, Alu Village, Taungsoon, Thaton	Kyauktee Pagoda, Alu Village, Taung Sun, Thaton	
15.	Thaton Kyaukthalan Stone Inscription	Ayet the` Ma village, Thaton	Yangon University Library	

**Source:** Nyanavansa, *Ashin* (Kaw Bain)-. "Mvan' lāmyui" tui' e\* cāpe yaꣳ kye mhu nhāi' bhāsātārā" (ရဲလှိုင်မောင်, ဝဏ္ဏသုဓမ္မဝိမ္ဗဝံ). M.A thesis, State Pariyatti Sāsana University (Yangon), 2001.



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## PUBLIC LIBRARIES, RELIABLE SOURCES FOR PUBLIC KNOWLEDGE

Nitra Soe Min<sup>\*</sup>

### Abstract

In this knowledge age, people need to broaden their horizons. The fountain of wisdom flows through books. The seeds of knowledge must be cultivated in public. Public libraries play an important role in the overall development. Moreover, they are social institutions that serve as cultural, educational and social hubs for communities. Acting like communities' partners, public libraries or people's universities might best support the development of users in their communities. The literature *search* method is used in this research paper. Having awareness of Global Trend in the library field, modern public libraries need to provide a means of self-education which is endless. In reality, libraries can drive the process across the entire world. In order to serve as a remarkable source for public library, librarians and the users, this research work is done.

**Keywords** – Public Libraries, Communities Partners

### Introduction

In this modern era, information can be considered as one of the basic needs of mankind. For developing countries in the world their top priority problems is information poverty. The simple solution to this problem is to facilitate the citizen for information access easily and freely. Realizing the importance of information, public libraries have been established to disseminate information to a wide range of users community with free of charge.<sup>1</sup>

This study attempts to explore various community information needs and to search for all the possible opportunities providing community information services (CIS) through public libraries in Myanmar.

Public Libraries or People's Universities are mainly targeted on community development that means a process where communities members come together to take collective action and generate solution to common problems. In addition, community development seeks to empower individuals and groups of people with the skill they need to effect change within their communities.<sup>2</sup>

Approaches for communities' development are recognized internationally. In 1949, The United Nations Educational, Scientific and Cultural Organization (UNESCO) formulated definition of a public library which was accepted widely. Later, it was revised in 1972. The Manifesto is prepared in cooperation with the International Federation of Library Associations and Institutions (IFLA). In 1994, this Manifesto proclaimed UNESCO's belief in the public library as a living force for education, culture and information, and as an essential agent for the fostering of peace and spiritual welfare through the minds of mankind.<sup>3</sup>

In accordance with UNESCO manifesto, a public library is stated as follows:

- (a) Public library is financed for the most part of public funds.
- (b) Without charging fees from users, it is open for the public's full use.

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<sup>1</sup> Anaba Alemna A, "Community Libraries: An Alternative to Public Libraries in Asia." *Library Review*, vol.20 (7) (1995). accessed February 11, 2019. <https://www.emeraldinsight.com>.

<sup>2</sup> Hage, C., *The Public Library Start Up Guide* (Chicago: American Library Association, 2004), 52. (Hereafter cited as Hage, 2004)

<sup>3</sup> Hage, 2004. 50-52.

- (c) Intending as an auxiliary educational institution, it provides self-education.
- (d) Educative and informative materials are housed for giving reliable information freely.<sup>1</sup>

### **Scope of the Study**

*This* research paper provides some of the elements of the ideas and actions that have been taken to try in Myanmar public libraries. In line with UNESCO Manifesto, the authorities of the public libraries make effort to support and engage in the development of public libraries.

### **Method of the Study**

The main aim of the study is to make investigation on the co-operative activities of the public libraries in Myanmar. Most of the librarians of public libraries in Yangon have a lot of experiences in co-operation with the communities. Some of them have participated in the project and established linking with schools. To have the complete data and facts, the literature search method is used.

### **Objectives of the Study**

1. To give a summary on the development of public libraries and review key studies on public librarianship in Myanmar.
2. To study the detail assessment of the public library system.
3. To be aware of the users' right to assess libraries services and facilities.
4. To upgrade the accessibilities of public libraries and to notify the librarians about defined services areas.
5. To provide individuals and groups with resources and services in variety of media to meet their need.
6. To give a wide range of knowledge, ideas and opinions for the users to maintain a democratic society.
7. To consider the usages of public libraries for the development of youth.

### **Outcome of the Study**

Public library provides all kinds of information and knowledge readily available to its users. On the basis of equality of access for all, regardless of age, race, religion, nationality and social circumstances, public library attempts to meet the needs of all groups in the community.

Public library facilitates to improve education career development and health outcomes. Moreover, it has a responsibility to meet the needs of children and young people. Public libraries exist for others to use, both now and future. Thus, the maintenance of public libraries is crucial for new generation.

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<sup>1</sup> IFLA, "The Section of Public Libraries: the IFLA /UNESCO Public Library Manifesto." accessed February 15, 2019. <https://www.ifla.org/vii/s8/unesco/manif.htm>.

## Literature Review

A literature review is an evaluative report of information found in the literature related to the selected area of study. The review surveys scholarly articles, books and other sources relevant to particular issue, area of research, or theory, providing a description, summary and critical evaluation of each work. The purpose is to offer an overview of significant literature published on a topic. A long number of studies have been undertaken on many aspect related to live and work of prominent writer. The literature analyzed and reviewed has been appended below in a classified manner as supportive materials for further references.

Alemna examined the public library service in Africa with special reference to public services. Moreover, he suggests the provision of community information outside the library system which will not provide materials mainly in local languages but also be suited to the levels of the people in the community.<sup>1</sup>

Myat Thuzar studied on the development of three community libraries in Mandalay District, for the period from the time of setting to 2014. This study covers Brahmaso Library, Shwe U Daun Library and Nann Taw Shae Nel Lonn Sai Yar Library. Based on their communities, location, condition, capabilities and constraints occurred in maintaining the development, the paper will emphasize how effectively support user's needs. This study finds out the potential solution to attain the development of the community libraries.<sup>2</sup>

Lamani, Talawar and Kumbar examined the role of rural libraries in the development of community. This study focuses on importance of rural libraries services as a community information center. The analysis of the study indicates that, rural libraries facing various problems to uplift the community such as independent library building, non-professional staff, financial problem, etc.<sup>3</sup>

Lamanal, Talawar and Kumbar examined the present status of district central library, Dharward district in the state of Karnataka, India and it has been made to re-focusing the role of public library as community information centre to contribute towards community development by fulfilling the requirement of community.<sup>4</sup>

The purpose of the study of Mostert and Vermeulen purpose of the study was to identify the characteristics and possible weakness of public libraries, specifically in South Africa; to study trends with regard to community libraries and to establish norms for community libraries; to conduct a survey of the community libraries in the Borough of Pinetown, and to test the validity of these libraries against the norms established.<sup>5</sup>

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<sup>1</sup> A. Anba Alemna. "Community Libraries: An Alternative to Public Libraries in Africa", *Library Review*, vol.44 (7) (1955), accessed May 20, 2019, <https://www.emeraldinsight.com>.

<sup>2</sup> Myat Thuzar, "An Analytical Study on the Development of Community Libraries in Mandalay." master's thesis, Yadanabon University, 2015.

<sup>3</sup> Mercy Echem. Patience Ebiseman Llulu-Pokubo and Eberechi Ejeh, "Role of Rural Libraries in the Development of Community: A Review of Literature" *International Journal of Librarianship and Administration*, vol.5 (3) 227-235 (2014), accessed February 15, 2019. <https://www.ripublication.com>.

<sup>4</sup> M. B. Lamanla, A. B Talawar and B. D Kumbar, "Rejuvenate the Public Library as Community Information Centre: A Case Study of District Central Library, Dharwad", *International Journal of Information Dissemination and Technology*, vol. 4 (2) (2014), accessed February 15, 2019. <https://www.ljtid.com>.

<sup>5</sup> B. J. Mostert and W. M. Vermeulen. "Community Libraries: the Concept and its Application by the Pinetown Public Library," *South Africa Journal of Libraries and Information Science*, vol. 66 (1) (1998), accessed February 5, 2019. <https://www.sajlisjournals.com>.

## Public Libraries, Reliable Sources for Public Knowledge

Libraries are the local centres of information, making all kinds of knowledge and information readily available to the users. Different types of libraries have been explained by different experts depending upon the importance they give to their objectives. According to the mode of services rendered to the readers, libraries are broadly divided into four types. They are categorized into the National Library, the University and School Libraries and Special Library and Public Library.<sup>1</sup>

### Definition of Public Library

The public library is an educational institution open to all rich or poor, young or old. It is an institution which has no age limit, no entrance requirements other than the desire to learn. The public library is often called the people's university.<sup>2</sup>

It is an agency for the collection, preservation, use and transmission of recorded information and knowledge. The materials, services personnel and physical facilities of public library cover the interest of all ages and groups in the population.<sup>3</sup>

The UNESCO public library manifesto. 1994 proclaims UNESCO's belief the public library as living force for education, culture and information, and as an essential agent for the fostering the peace and understanding between people and between nations.<sup>4</sup>

### Objectives of Public Library

- (1) To support access to all resources free from all libraries
- (2) To meet the potential needs of the community
- (3) To provide facilities and materials for research
- (4) To create a library and socially integrated service of ideas of information in society
- (5) To aid formal education
- (6) To develop self and adult education
- (7) To promote reading habit
- (8) To support the civic cultural and spiritual actives of individuals, groups and organizations.<sup>5</sup>

### Function of Public Library

- (1) To act as agency of informal, adult education
- (2) To be an agency of perpetual self-education
- (3) To develop co-operative, cultural experience and democratize living
- (4) To promote materials presenting all parts of concerning currents and critical crises

<sup>1</sup> Dr. Raghunan Pandey, M.N. Veayudhan Pilla, *Library Planning and Development*. (New Delhi, Jnanada Prakashen: 2011) 301-308.

<sup>2</sup> IFLA/UNESCO Public Library, "The Mission and Purposes of the Public Library: FLA/UNESCO Public Library Manifesto, 1994," accessed June 18 2019, <https://www.degruyter.com.lfla/unesco> (Hear after cited as IFLA/UNESCO)

<sup>3</sup> Ibid.

<sup>4</sup> Hage, 2004.

<sup>5</sup> IFLA/UNESCO

- (5) To act as a community centre
- (6) To be a centre for social useful and cultural activities and discussion of current topics arranged
- (7) To be a meeting place of Government with public area
- (8) To display of books or list of generalizes and specialties
- (9) To reflect all the present and potential views of community
- (10) To act as a centre of research
- (11) To be a centre to support formal education ie- college, school and university.
- (12) To promote popular enlightenment
- (13) To be a center of developing centre and spiritual aspects
- (14) To encourage all kinds of people all age of people for all purposes and use of library information
- (15) Organization of cultural exhibition, lecture group discussion, symposium of occasional interest, art program etc.<sup>1</sup>

### **The Purposes of Public Library**

Providing resources and services in a variety of media to meet the needs of individual and groups is the main purpose of the public library. They have the primary role in the development and maintenance of a democratic society.<sup>2</sup>

### **Information Centre**

The public library, the local centre of information, has a key role in collecting, organizing, exploiting information, as well as providing access to a wide range of information sources.

Information technology gives considerable power to those able to access and use. The internet promises improvements to internal communication in and among developing countries. It continues to provide an important access put to online information services.<sup>3</sup>

### **(i) Library Building and its Opening Hours**

Library building plays an important role in providing effective library services. So, the library building should be designed to supply adequate and efficient accommodations for materials, readers and staff. It should provide for the convenient use of library materials by users and for the work of library personal involved in acquiring and preparing books for use in making them easily available for users.<sup>4</sup> In scattered rural areas, public library can be used as an important learning and social centre and meeting place. Thus, librarians should make the use of the buildings and the facilities for the benefit of the whole community.

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<sup>1</sup> IFLA/UNESCO

<sup>2</sup> IFLA/UNESCO

<sup>3</sup> P. Brhui, *The Library in the Twenty-First Century* (London: Facet Publishing, 2007), 4-18.(Hear after cited as Brhui, 2007)

<sup>4</sup> Brhui, 2007.

Public library opens the whole week during the limited time. The opening hours of the library should be convenient and comfortable for the people who live in the surrounding areas. It is closes on gazette holidays.<sup>1</sup>

## **(ii) Library Staff**

The number of the staff of the library needs to be adequate. Thus, to meet the best need of library users, more efficient staff should be appointed. Librarians of the public library should be accepted degrees at least B.A or Post Graduate Diploma in Library and Information Studies.<sup>2</sup>

For having expert knowledge, they can serve dutifully for the development of the library. If there are ethnic group living in the local area wish to handle the post they can be appointed. People from all levels who are regular users of the library are attracted by the staff.<sup>3</sup>

## **(iii) Resources**

To gain satisfaction, public library must have adequate resources, especially the collection of books and materials that need to conserve for longer use. The library should carefully preserve and conserve damaged books for long existence. In addition, it should provide up-dated materials, newly published and replacement materials in order to meet the needs of the local community. Amazing information technologies are available now and they can support to enter new society.<sup>4</sup>

## **(iv) Partnership**

To become a successful public library, partnership is an important arrangement. A partnership is a form business when two or more people share ownership. They also take responsibility for managing the company. All partners are actively involved in the business's operation and income is paid to partner.<sup>5</sup>

Co-operation is vital for the partners to advance their mutual interest. The inclusive partner may be individual, business, schools and government.

## **(v) Mobile Library**

Mobile library is one of the public libraries services. The public based Community Centres perform the work of finding books that readers want to read. They conduct reading circles and literature reviews to spread the practice of reading. Moreover, it conducts mobile libraries works to lend books, journals and magazines to rural readers on a weekly and monthly basis.<sup>6</sup>

It is "Reading" that is essential to develop skills, expand knowledge and stir the immigration. However it is not always possible to set up and run permanent libraries in several locations. Especially, the story time in primary, middle and high schools' library are useful for mobile team to start its work. Once in two week books can be changed and during summer

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<sup>1</sup> Brhui, 2007 45.

<sup>2</sup> Latimer K., and Niegaard H., *IFLA Library Building Guidelines: Developments Reflections* (Munchen: K. G. Saur, 2004). 30-35.

<sup>3</sup> D. E. Davinson, *Communiity Library: Statistics and Survey* (New York: Community Library Research, 1999), 66.

<sup>4</sup> Ibid.

<sup>5</sup> D. E. Davinson, *Communiity Library: Statistics and Survey* (New York: Community Library Research, 1999), 66.

<sup>6</sup> Brhui, 2007.

holidays it opens in school playground. Besides changing the books, the activities such as reading, colouring and drawing competition for young learners are organized.<sup>1</sup>

#### **(vi) Services for Aged People**

In case of the aged people or disabled people who enjoy using the library materials, the staff should response dutifully to fulfill their wishes. In providing the library services, the staffs need to use effective and convenient ways that are different from their daily routine.<sup>2</sup>

#### **(vii) Educational Charity**

The core activities of the public library are to support formal and informal education. Thus, energy provides access to knowledge in printed and other formats media and internet sources. The completion of formal education is not the end of learning. People from complex society need to acquire new skills at various stages of their life.<sup>3</sup>

To assist the process the public library should provide materials in the appropriate media. In addition, it should help the customers to make use of these learning resources effectively.<sup>4</sup>

There are a variety of ways in which public library can support both formal and informal education. This achievement will depend on the local context and the level of available resources.<sup>5</sup>

#### **(viii) Cultural development**

The public libraries main focus of attention is to provide cultural and artistic development in the community and to shape and support the cultural identity of the community. The ways to achieve success are working in partnership with appropriate organization, providing space for cultural activities and organizing cultural programme. To ensure that cultural interests are represented in the library's materials is also important. Material for spoken language and reading in the local community should be provided. Staffs who speak the languages of the community served should be employed.<sup>6</sup>

#### **(ix) The Social Role**

The public library is particularly important in communities where there are few places for people to meet. It is useful as a meeting place or the drawing room of the community. The library is used for research, education and leisure interests. It provides positive social experiences and brings people into informal contact. To support community interests, library facilities should be designed and built to foster social and cultural activities.<sup>7</sup>

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<sup>1</sup> Dr. Panneerselvam, "Public Libraries as a Community Information Centers: A Futuristic Approach" accessed 14 June 2019. <https://www.researchgate.net/publication/311774470public-libraries-as-community-information-centre>.

<sup>2</sup> Ibid.

<sup>3</sup> "Finedon Educational Charity", accessed 14 February <https://www.finedoneducationalcharity.org>.

<sup>4</sup> Margaret Kendall, "Public library services for older adults" *Library Review*, vol. 45 no. 1. 1-29, (Hereafter cited as Margaret)

<sup>5</sup> Ibid

<sup>6</sup> Arthur W. Hafner, "Democracy and the Public Library: Essays on Fundamental Issues", *Contributions in Librarianship and Information Science*, Number 78.

<sup>7</sup> IFLA/UNESCO



### **(x) An Agency for Change**

Public library is the positive agency for change in the community. To support education it provides a wide range of materials. To bring economic and social benefits to individual and the community, it makes information accessible to all. It makes contributions to the maintenance of a well-informed democratic society. It also helps to empower people in the development of their lives. Awareness of the issues involved discussion within the community is important for the library.<sup>1</sup>

### **(xi) Access for All**

According to the fundamental principle of the public library, its services must be available to all and not directed to one group in the community. The provisions of services are equally available to minority groups who are unable to use the mainstreams services, for example linguistic minorities, physical and mentally disabled people and those living in remote communities.<sup>2</sup>

Information and Communication Technology (ICT) should be used to allow access to the library's collection.

### **(xii) Local Needs**

Public libraries are locally based services for the benefit of the local community. Community information services should also be provided. Local needs should be assessed regularly. Without this discipline, the library will get out of touch with those who are in need of help. Therefore, librarians should be aware of the changes in society arising from different factors.<sup>3</sup>

### **(xiii) Local Culture**

The public library is regarded as a key agency in the local community for the collection, preservation and promotion of local culture in all its diversity.

A variety of way, for example the maintenance of local history collection, storytelling should be used to achieve success.

By using the important method of communications, the public library should encourage its continuous development.<sup>4</sup>

### **(xiv) Freedom of Information**

All ranges of human experience and opinion, free from the risk of censorship should be represented. Librarians and governing bodies should uphold basic human rights and resist pressure from individual and group.<sup>5</sup>

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<sup>1</sup> Margaret, 16-29.

<sup>2</sup> Ibid.

<sup>3</sup> Nicole Whitehead, "The Effects of Increased Access to Books on Student Reading Using the Public Library", *Academic journal article Reading Improvement*, Fall 2004.

<sup>4</sup> David Carr, *Open Conversations: Public Learning in Libraries and Museums* (California: Libraries Unlimited, 2011), iii, 78-90.

<sup>5</sup> Hage, 2004.

## **Recreation Centre**

### **(i) Story Time**

Being developed, public libraries use story telling as a way to pass down folklore and history in order to keep young peoples' attention. It is a fantastic way to make information or data meaningful. Digital media has aided story telling by making it more accessibility to larger organization.<sup>1</sup>

### **(ii) Garden Club**

The local community garden club maintains the garden and the space in the building is used for storage. The amount of fund efforts them to be regular partners with a large group of citizens in the community.<sup>2</sup>

The central role of Myanmar's libraries in rural communities throughout the country suggest that they have the potential to be a significant catalyst for community development. Currently the only public support provided to these libraries is through the Ministry of Information and Information and Public Relation Department. For the high standing of libraries in community life, operations on voluntary staffing and donations are extremely important.<sup>3</sup>

The total numbers of libraries that exist in Myanmar is shown in the following table.

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<sup>1</sup> Hage, 2004.

<sup>2</sup> Hage, 2004, 33.

<sup>3</sup> The Asia Foundation, *Myanmar Library Survey: a Comprehensive of the Country's Public Libraries and Information Needs*. (Yangon: The Asia Foundation, 2004), 1-12.

### Library Allocation by Township in Myanmar

Sr	State/Region	Township	Active 5B's Libraries
1	Ayeyarwaddy	Hinthada	21
		Maubin	21
2	Bago	Htantabin	38
		Bago	27
3	Chin	Falam	14
		Mondat	9
4	Hpa-An	Hinthada	10
		Kawkareik	9
5	Kayah	Loikaw	13
		Demoso	6
6	Magway	Myaing	92
		Gangaw	51
7	Mandalay	Pyin Oo Lwin	55
		Thabeikkyin	53
8	Mon	Chaungzon	10
		Thanbyuzayat	9
9	Naypyitaw	Pyinmana	66
		Lewe	16
10	Sagaing	Pale	80
		Shwebo	58
11	Shan	Lahio	22
		Kyaukme	21
12	Tanintharyi	Myeik	25
		Thayetchaung	21
13	Yangon	Taikkyi	39
		Kawhmu	27
Total		26	812

### Conclusion

The public library, the local gate way to knowledge, provides a basic condition for life-long learning, independent decision and cultural development of the individuals and social groups. To establish a nation with multiple developments, human resources developments in various aspects are essential. Literacy is the key to education and knowledge and thus, public libraries are the best use of available resources. As a matter of fact, the public library enables the users to prove their worth. Some of the services are not provided by other types of libraries but public libraries are providing at present.

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## A STUDY OF THE PYINNYA MAGAZINE (JOURNAL OF EDUCATION) APPEARED DURING THE PERIOD OF 1938 TO 1956

Nwe Nwe Yee\*

### Abstract

Nowadays the old Myanmar magazines are very rare but those reflect Myanmar social life and custom including the situation of politics, education in the past. Magazines are one of the most often accessed information resources by public and include various subjects of writings by numerous writers. The research paper attempts to study and focus on the Pyinnya magazine appeared during the period of 1938 to 1956. The first issue was published in January 1938 and it was an old Myanmar educational magazine under the patronage of Education Department. The magazine was published 116 issues during these year but 76 issues only were found. The Pyinnya magazine aimed at giving benefits to all teachers, students and even schools for native. Based on the data collection of literary search method, the paper has studied the features of each magazine in respect to background history, design, and layout, publishing and responsible persons of the magazine after that content of the literary values appeared in magazine. The result gained from the paper is to our knowledge of teaching and teaching methods, education system and condition of school teachers over 50 years ago.

**Keywords:** Information Source, Old Myanmar Magazine, Educational Magazine

### Introduction

A magazine is a publication, usually a periodical publication, which is printed or electronically published (sometimes referred to as an online magazine). Magazines are generally published on a regular schedule and contain a variety of content. Some have small circulations and local distribution.<sup>1</sup> During 1900 to August 1945, about hundred titles of magazines were published in Myanmar. The first magazine was “Myanmar Magazein” (jrefmr\*Zi) published in February, 1905.<sup>2</sup> The Pyinnya magazine (ynmr\*Zi) in 1910, the Pyinnya Alin Magazine (ynmtvi(r\*Zi) and the Myanmar Alin Magazine (jrefmtvi(r\*Zi) in 1912 and the Dagon Magazine (\*bf\*Zi) in 1920 were published respectively.

After that, the London Art Magazine (vef eft wf\*Zi) and the Gandawka Magazine (\*Eāvmur\*Zi) were published in 1925. The Gandawka Magazine (\*Eāvmur\*Zi) was known as Rangoon University magazine for the university students and teachers.<sup>3</sup>

The National Education Movement Council members published “The National Educationist Magazine” (trdomyrm&r\*Zi) in 1929 and the Oway Magazine (tā0r\*Zi) was published by Rangoon University Students Union in 1931. Both these magazine exhorted national education and struggle of independence during the time of British government. These magazines had not reached outside the market.

The Kyeebwaye Magazine (Mdyāa;r\*Zi) and the Toetetye Magazine (wāwūb&r\*Zi) were come out in 1935. The Education Department also published the Pyinnyar Magazine

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<sup>1</sup> “History of Magazines”, <https://www.magazine.com/history.of...> [accessed May 5, 2019].

<sup>2</sup> U Tin Win, *Cā nay‘jañ‘‘samuiñ‘‘ cā tam‘‘mrā‘‘dutiyaival* (pme, Zi(r)līpnrīrsm, ‘lwd wj. (Yangon: Sarpay Beikman, 1978), 501-508. (hereafter cited as Tin Win)

<sup>3</sup> U Yan Aung, *Mran‘mā nuin‘ nām cāaup‘ cācon‘ thut‘ ve mhu khari‘ cāñ‘* (jrefnEli i pmt lyf pmapni bxlwā0rt&dp0), in (Cā aup‘ cā pe (pmtlypmy)), Vol. 3 (Yangon: Sarpay Beikman, 1973), 827-829. (Hereafter cited as Yan Aung)

(*ynmr\*Zif*) for native language teachers, students and even schools in 1938. The pre-war magazines had been published in the country. There were only privately owned magazines and other organizational magazines. In 1945, the well-known privately owned magazine was Thway-thouk magazine (*ao&omuf r\*Zif*).<sup>1</sup>

During 1945-1974, more than 450 titles of magazines and journals were published. Many magazines has been published to date since after the independence and there were not only many titles but also many kinds of magazines such as news magazine, social magazine, literary magazine, religious magazine, women's magazine, youth magazine, school magazine and other organizational magazines.<sup>2</sup>

## The Findings of the Pyinnya Magazine (Journal of Educaiton)

### 2.1 Background History

The Myanmar Naingngandaw Pyinnya Thadinza (*jrefnElfi llwntowi(pn)*) was started with 32 pages and continued to be published by the British Burma Printing Press in 1908. Because only few teachers read, it had to stop in 1937. The Pyinnya Magazine (*ynmr\*Zif*) was published instead of the newspaper under the patronage of the Education Department on 4 January 1938.<sup>3</sup> The Pyinnya Magazine used the Myanmar title as "Magazine" although it had given the English title as "Journal".

The Executive Administrator and the honorary chief editor was U Tun Aung, Personal Assistant, Education Department. U Po Thwe and U Toe Myaing acted as Assistant Editors as well as columnists of articles.<sup>4</sup> Second World War in 1941, the publication of it was terminated. In the post-war era, Saya Kyaw, Kawimeikswa (*u0ttw&qj*) Press served the only person who had to take the responsibility for this magazine and it was restarted to publish in July 1948.<sup>5</sup> It was monthly magazine and had been issued special issue in the new year.

### 2.2 Aims and Objectives

The Pyinnya Magazine was to implement the policy of Basic Education laid down the aims and objectives of successfully by Education Department. It was to support the even school teachers for native to understand educational ideology and practical training, and to share suggestion of all teachers who mode about on how to develop teaching method and problems.<sup>6</sup> The magazine was devoted to education and stood for efficiency and economy in education.

### 2.3 Publication and distribution information

To become systematic and developed native school teachers, the Pyinnya Magazine was published with the help of the Education Department. It was published by Saya Kyaw at No. 61,

<sup>1</sup> Yan Aung, 827-829.

<sup>2</sup> Tin Win, 501-508.

<sup>3</sup> Editorial board, "Paññā maggajañ" bhat' rhu sū 'are 'atvak' tui' tak' lā khran'" (*ynmr\*Zif bwl&olta&tw&uf wllwuf&ncif*)," *Pyinnya Magazine*, June 1938, 3.

<sup>4</sup> Editorial board, "Nhac' khyup' 'acī rañ'kham cā (*Ept&yft p&it&pn*)," *Pyinnya Magazine*, September 1941, 6.

<sup>5</sup> Editorial board, "Paññā maggajañ" thut' ve ra khran'" (*ynmr\*Zif xlw&0&jcif*)," *Pyinnya Magazine*, July 1948, 40.

<sup>6</sup> Editorial board, "Satañ" cā, gyānay', maggajañ" nhañ" cakkūjhe" prssanā (*owifpn? \*re, l r\*Zif E&tpulaps jy&em*)," *Pyinnya Magazine*, January 1941, 18.

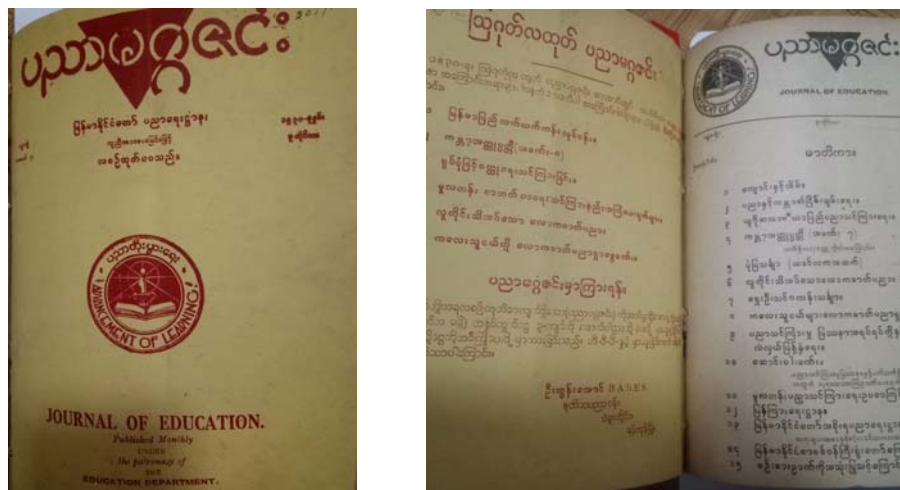
Padaukpin street, Lower Kemmendine Road printed at No. 158/163, 37<sup>th</sup> street, the Myanma Union Press and at No. 237, 35<sup>th</sup> street, the Myanma Ahzani Press, Rangoon from the beginning to 1941. The printing press was at No. 30, Kun-ywe-dan (Utt&livef) in Kemmendine from 1948 to 1956.

The number of circulation increased to 5,800 copies for six months duration in June 1938. The price was 4 annals per copy and a year's subscription fee was only 3 kyats. A subscription was cheap 6 annals than book purchase price (B.P.P). The role of advertisement was collected 10 kyats per page, 6 kyats per half, and 4 kyats per one fourth.<sup>1</sup> In July 1948, the price is raised to one kyat and 12 kyat was for a year.<sup>2</sup>

## 2.4 Physical Description

The size of the magazine was 23x17 cm. and 24x18 cm. during the whole time it was published. When starting to publish it, the number of pages was 56. Later it was added to 64 pages and over 80 pages till 1941. The special issues had been published once a year the time of new year. The cover was described title, number, volume, publisher, month and year in Myanmar and in English. The magazine cover used cardboard, having the pale colour of blue, green, orange, pink and yellow during the 1940s. Cover page, Front of the magazine content which include masthead, logo, date line, and table of contents. The logo of the magazine, the circle was illustrated. A symbol of candle light and open book inserted into the circle and the motto of "Advancement of Education (ynmwlyt&f)" was shown round to the candle. The logo design was used until December 1941.

After that, writings of the editorial board were shown for next month at the inside of the cover. The data of publication and an advertisement were placed at the back cover. Each page had two columns of text and was illustrated with figures on the pages



**Figure 1** The cover and inside cover of Pyinnar Magazine (Vol. 1, Part 7, July 1938)

<sup>1</sup> Editorial board," Paññā maggajañ'" bhat' rhu sū 'are 'atvak' tui' tak' lā khran'" (ynmr\*Zif bw&l olt&tw&lwuf&jcif)," *Pyinnya Magazine*, July 1938, 56.

<sup>2</sup> Editorial board , "Paññā maggajañ'" thut' ve ra khran'" (ynmr\*Zifxw&0&jcif)," *Pyinnya Magazine*, August 1948, 12.

In July 1948, the Pyinnya magazine started out with pictures and illustration on wax-paper. The cover had been used only one colour and logo design was not used on cover. Also it was not shown the table of contents in the magazine.



**Figure 2** The cover of Pyinnya Magazine published in 1948



**Figure 3** The cover of Pyinnya Magazine published in 1956

## 2.5 Contents and Authorships

In January 1938 to September 1956, the Pyinnya magazine described for variety of works concerning the education. Editorial board which the educational matters and knowledgeable items for the many. Also several authors wrote of articles in separate section. All of the contents discriminated below one by one subject with sampled items.

### 2.5.1 Advertisement

At the back cover of magazine, advertisements were shown concerning with stationary, text book, atlas, clothing, photograph service, and medicine were mentioned. The sellers were Longman Grand Company Limited, Bandula Stationery Enterprise, Pyinnya Magazine Press approved by the Text Book Committee, Kawimeikswe Press, Asia Photograph Service, Daw Ohn Thin and Sons Company Limited and Nyunt Hlaing Brothers Silks Business, Amerapura.

### 2.5.2 Book review

There are some of the book review section in the magazine. This books was published in Myanmar and the following was criticized in this magazine.

- Editorial board, “Kambhā’ mre pum cā ‘aup’ nħaṅ’ cākā” pro saṅ’ cā ‘aup’ myā” (ကမ္ဘာပုံမှန် မြေပုံမှန် ပုံမှန် မြေပုံမှန်) by Longmans Company Limited. Vol.3, No. 2, February 1940, 26.
- Editorial board “Yakhu khet’ ‘alay’tan’ gaṇan’ saṅkhyā (ယခုကုတ် ‘အလယ်တန်း’ ဂဏန်း) by U Sein Hote. Vol. 1, No. 8, August 1938, 31.







- Editorial board, “Mran‘mā nuin‘ nām lum” chuin‘ rā tuin‘” ran‘”bhāsā mran‘mā kyon‘” chrā myā” ‘asañ‘” khyup‘ krī” ‘acññ‘” ‘ave” mhat‘ tam” (jrefmEliiN/Hqll&m wll&i&fombmomjrefmausi&q&mrsn toif&sybUtpnf&ta0;rs&w&r&f),” Vol. 4, No. 1, January, 1941, 89.
- Editorial board, “Mran‘mā nuin‘ nām lum” chuin‘ rā kyon‘” chrā myā” ‘asañ‘” khyup‘ krī” e\* chum” phrat‘ khyat‘ myā” (jrefmEliiN/Hqll&m ausi&q&mrsn toif&sybU\ qll&zw&ts&ur&m),” No. 7, July, 1948, 42.

## Teachers and Teaching

About how training begin with children as early as possible to save them from doing mischief in their idleness and the responsibilities of a teacher is more important than ordinary parents for children are mentioned.

- Theikpan Maung, “Cam’” kraññ’ kra pā (**prfMunMyg**),” Vol. 1, No. 2, February, 1938, 54.
- Tint Swe, “ Kye” rvā pru prañ‘ re” nhac’ rvā kyoñ“chrā (**aus&ðjyji&&ES&ðausi{q&m}**),” Vol. 1, No. 1, January, 1938, 9.
- Than Maung, Saya, “kyoñ“chrā nhac’ dhana rhañ‘ canac’ (**ausni{q&mESite &špep}**),” Vol. 3, No. 1, January, 1940, 48.

## Vocational education

Vocational course and training should take for students about to leave school and the pupils have to choose what subjects they are going to take for their interest are written.

- Han Sein, *Maung*, “Asak’ mvae” vam’” kyon’”Paññā bhāsā rap’myā” rvae” khyay’san’ krā” thuik’ kron’” (**touar** **orfausi** **ynbmon** **&yrma&cs**, **biNum** **xLbNumi**),” Vol. 3, No. 6, Jane, 1940, 40.

### 2.5.5 Ethnic group

Articles on knowledge about ethnic group for having general knowledge were presented.

- Aye Pe, *Maung*, “Lakhers (**vutg**),” Vol. 3, No. 2, February, 1948, 46.
- Wei Mala, *U*, “Sak’(**ouvrism**),” Vol. 3, No. 10, October, 1940, 40.

### 2.5.6 Geography

The geography section, it had been presented about the old and new geography, travelling, climate and occupations concerning nations were presented.

- Poe Chit, *U*, “Mrac‘ krī‘nā” bak‘ khrī‘ thvak‘ khran’“(jrpMubut&Xjif),” Vol. 4, No. 1, January, 1941, 38.
- Editorial Board, “Ton‘ puin’” tarup‘ prññ‘ e\* rā sī utu nħan’ ‘alup‘ ‘akuin’ myā” (awmifw&kfyn&modwEftvftuifsm),” Vol. 1, No. 1, November, 1938, 25.

### 2.5.7 History

About the teaching of history to pupils by making use of methods, local history, modern history, natural history, and history of nations were presented.

- Editorial board, “Desantra rājavan’ (အာဇာနည်),” Vol. 1, No. 12, December, 1938, 3.
- Editorial board, “British nuiñ’ ñuṃ mha pum vatthu myā” (ဗြိတိသျှတို့၏ မြန်မာ့သမိုင်း),” No. 9, September, 1948, 17.

### 2.5.8 Laws

The magazine deals with laws issued by the Burma Primary Education Bill.

- “1938 khu nhac’, Myanmar mūlatan’” paññā sañ’ krā” re” upade (1938ခုနှစ် မြန်မာ့မူလတန်းပညာရေး ဝိဇ္ဇာစာချုပ်),” Vol. 1, No. 7, July, 1938, 45.
- “1934 khu nhac’, Myanmar kyon’chrā myā lakha nhun’” thā” chuiñ’ rā upade myā” (1934ခုနှစ် မြန်မာ့ကျောင်းတန်းမှ လာသော ကျောင်းသားများ၏ စာချုပ်),” Vol. 1, No. 1, January, 1938, 41.

### 2.5.9 Library

About mobile libraries should be established to develop the villages were presented.

- Ba Nyunt, *Maung*, “Nay’ lhai’ piṭakatuik’ (ဦးလှိုင်၊ လှိုင်လှိုင်),” Vol. 3, No. 5, May, 1940, 56.
- Kyin Pu, *U*, “Cā kraññ’ piṭakatuik’ (ပုဂ္ဂိုလ်၊ လှိုင်လှိုင်),” Vol. 1, No. 8, August, 1938, 55.

### 2.5.10 Mathematic

The magazine mentioned that there were directed Number, Backwardness in Arithmetic, early experiences in number in the Infant School, first lessons in Arithmetic, teaching of Graphs, and metric system.

### 2.5.11 Poems and Songs

The magazine mentions works of the authors including poems, verse, and songs in present period. There are five matters such as Kabyā (ကဗျာ), Tethap’ (တေထပ်), Le”khyui” (လေ့ကျွမ်း), Ratu (ရာတု), and Sī khyuan’ (စီကျွမ်း) in this section.

- Pe Myint, Tetkatho, “Myanma cā pe samuiñ’” (မြန်မာ့ဗေဒစာပေ),” No. 7, July, 1948, 29.
- Ba, *U*, Kaungsaya gyi-, “Rhac’ chay’ po’ te” thap’ (ရာဇာဓိပတိ၊ ဗုဒ္ဓဘုရား),” Vol. 1, No. 8, August, 1938, 5.
- Kwae Hla, *Maung*, “Paññā magazine bhvai’ rhe” rui” le” khyui” krī” (ပညာဓိပတိ၊ ရွှေလွင်၊ လေ့ကျွမ်းကြီး),” Vol. 4, No. 1, January, 1941, 10.
- Poe Zone, Saya-, “Paññā magazine bhvai’ puid’ suṃ ratu (ပွဲဇုန်၊ ဟောပြောသူ၊ ရာတု),” Vol. 4, No. 1, January, 1941.

### 2.5.12 Salaries, Wages-price policy

- Editorial board, “Kyon‘” pit‘ rak‘ lacā (အုဏ်းပိတ်ရက်လခံ),” Vol.1, No. 4, April, 1938, 56.
- Soe Thein, *Maung*, “Lacā (လခံ),” No. 9, September, 1948, 28.

### 2.5.13 Science

In this section, about earth science, environmental sciences, life sciences, natural history in world, biology, zoology, living things, the first land plants animals, and natural sciences were mentioned. Especially, Kambhā‘ ‘athhuppatti (ကမ္ဘာ့အတ္ထုပ္ပတ္တိ) section and Lokadhat‘ paññā (လောကဿာန်) section were mentioned as a regular section until 1948.

- Editorial board, “Sak‘ rhi ‘arā tui‘ ‘akron‘” (ဆက်ရှိအရာတို့အကြောင်း),” Vol. 1, No. 7, July, 1938, 14.
- Editorial board, “Ne nham‘ ‘aram gruil‘ myā” (နေ့စဉ်အာရံဂြိုဟ်များ),” Vol. 1, No. 1, January, 1938, 10.

### 2.5.14 Scout and scouting

Scouting is a good works and always willing to help the people out. in this magazine, scouting which should perform voluntarily for the youth of today were mentioned.

- Soe, Taung Twin, “Alup‘ lak‘ mai‘ kay‘ tañ‘ naññ” (အလုပ်လက်မီးကိုင်တင်နာနာ),” Vol. 1, No. 5, May, 1938, 51.

### 2.5.15 Speeches

The educational addresses of Bo phoe Kwun, U Ba Yin, and U Tharyar Waddy Maung Maung acted as the Prime Minister of government and U Win, Minister of Education were mentioned.

- Phoe Kwun, Bo, “Myanmā nuiñ‘ nām lum” chuiñ‘ rā kyon‘” chrā myā” ññāī lā khm (မြန်မာ့လူမျိုးတို့၏လူမှုစွန့်စားမှုများကိုကြိုဆိုခြင်း),” (address at the conference of the Burma School Teachers Associations, Yangon, 8 May 1948), Vol. 1, No. 7, July, 1938, 14.

The Pyinnya Magazine was provide news and knowledge concerning natural disaster, navigation, agriculture, imports and exports values, natural resource, goods, architecture, the universe, aquatic creature, and nations. The magazine columnist was U Tun Aung, U Po Thwe and U Toe Myaing, Mg Thet Naung, Moe Wai till 1956. In this magazine, most of writers were school Inspectors, Head Master and Headmistress, teachers, and educational staff in vernacular schools in Myanmar.

## Conclusion

The Pyinnya magazine was provided to teachers, students, and native schools. Besides it had been arranged increasing of knowledge and abilities to teachers. In 1938, for starting to publish this magazine, till to present time there is gap of publishing from 1942 to June 1948.

It is found that the editorial board was started to only three members. Most of articles were written by editorial board. The authorships were educational staffs and native teachers. When the Pyinnya magazine are studied, it is found that those magazine prioritized the

educational facts and conditions of Myanmar, problems of salaries by school teachers, suggestion for becoming qualified teachers and clever students. And then, it provided techniques of modern teaching methods for teachers and handling students.

The arrangement and presentation of magazine was more better previous time than the latter in using different kinds of paper, sizes, and prices were not like that of latter.

The magazines are for specific type of audience. When the magazine are studied, it generally contains essays, poems, articles, recipes, images etc. magazine are directed at general and special audience, often published on a monthly.

Thus, all readers could learn past information on various section appeared in the rare magazine published between 1938 and 1956. Moreover, all learners could surely know about the authorship in writing styles, concept, and target audience.

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