

A comparative study of rural and urban life-style changes on Northern Chin Nationals living in Sanchaung Township, Yangon (After 2000)

Thant Sin Htwe and Lwin Lwin Mon*
Anthropology Department, University of Yangon

Abstract

This paper presents the comparative study of rural and urban life-style changes on Northern Chin Nationals living in Sanchaung Township, Yangon (After 2000). Chin ethnic group in Myanmar mainly lives in Chin State. They also live in the nearby Indian states of Nagaland, Mizoram and Manipur and Assam. In 2000, a research on socio-economic life of Northern Chin Nationals was conducted by Anthropology Department. To do that research, the research group went to Hakha, Phalam and Tedaim cities in Northern Chin State and surrounding villages and explored the daily life-style of Chin nationals. Nowadays, some of Chin Nationals have migrated to Yangon and lived in Sanchaung Township since 1980s. In changing their rural life-style to urban life-style, they faced a lot of challenges and this research explored the changes through their social activities and traditional customs. Moreover, opportunities and risks they take due to their changes and how they try to cope these changes according to their own ways was also studied. The goal of this research is to find out their life-style changes as they move from rural area to urban area, how they struggle to adapt these changes and, to promote the national interest of Myanmar *and also to apply the knowledge to the economic and social advancement*. Expected Impact of the research are: to enlighten the concept that Migrant Northern Chin Ethnic groups have conducted themselves and lived in harmony in their new environment, engaging their social activities and preserving their traditional customs, to inform the way they change their rural life-style to urban life-style, to *deliver* the opportunities and risks due to their changes and to differentiate various social problems come out. Qualitative Research method was used from Political anthropology and Social anthropology points of view. In-depth interviews, Key informant interviews for specific social activities and festivals were conducted, and Participatory learning appraisal methods were used. The research outputs will be used by communities and *the existing research capacity is used* effectively to solve their challenges and development problems.

Key words: challenges, rural life-style, the opportunities and risks, urban life-style

I. Introduction

Myanmar is situated in Southeast Asia and is bounded on the north and northeast by China, on the east and southeast by Laos and Thailand, on the south by the Andaman Sea and the Bay of Bengal and on the west by Bangladesh and India. It is located between latitudes 09 32 N and 28 31 N and longitudes 92 10 E and 101 11 E. It has over 100 ethnic groups living together under the name- the Union of Myanmar, divided by different geographical boundaries, languages, and dialects. Myanmar is divided into seven states and seven regions. These are further divided into districts, which are subdivided into townships, wards, and villages. Among these seven states, Chin ethnic group; one of the ethnic groups in Myanmar, mainly lives in Chin State. They also live in the nearby Indian states of Nagaland, Mizoram and Manipur and Assam.

Chin State is located in the north- western Myanmar. It covers 36,019 square-kilometres (13,907 sq miles) and Chin State is bordered by Rakhine State in the south, Bangladesh in the south-west, Sagaing and Magway Division in the east, the Indian state of Manipur in the north and the Indian state of Mizoram in the west. It is estimated

* Lwin Lwin Mon, Anthropology Department, University of Yangon

approximately 50, 2517 Chin nationals live in Chin State (Ling-Zaw, 2008). The capital of the state is Hakha. The state is a mountainous region with few transportation links. Chin State is sparsely populated and remains one of the least developed areas of the country. Chin State has the highest poverty rate of 73% as per the released figures from the first official survey.



Figure 1. Chin national flag

In 2000, Anthropology departmental research on socio-economic life of Northern Chin National was conducted. For that research, the research group went to Hakha, Phalam and Tedaim cities in Northern Chin State and surrounding villages and explored the daily life-style of Chin Nationals.

Nowadays, some of Chin Nationals have migrated to Yangon and lived in Sanchaung Township since 1980s. After changing their rural life-style to urban life-style, they faced a lot of challenges. This research explored these changes through their social activities and traditional customs. Moreover, the opportunities and risks they take due to their changes and how they cope these changes according to their own ways was also studied.

In this research, six main factors were studied. These were:

-Historical background of the Northern Chin nationals, Brief history of Northern Chin National living in Sanchaung Township, Yangon, Changing from rural life-style to urban life-style, Life-style Changes, Adaptation to their new environment in their social activities and traditional customs and the opportunities and risks resulting from their changes.

The goal of this research is to find out their life-style changes in urban area and how they try to adapt these changes and, to promote the national interest of Myanmar and also to apply the knowledge to the economic and social advancement.

Expected Impact of the research are: to enlighten the concept that Migrant Northern Chin Ethnic groups have conducted themselves and lived in harmony in their new environment, engaging their social activities and preserving their traditional customs, to inform the way they change their rural life-style to urban life-style, to deliver the opportunities and risks due to their changes and to differentiate various social problems come out.

Qualitative Research method was used from Political anthropology and Social anthropology points of view. In-depth interviews, Key informant interviews were conducted and Participatory learning appraisal methods were used for specific social activities

The research outputs will be used by communities and the existing *research capacity is used?* effectively to solve their challenges and development problems.

II. Findings and Discussions

1. Historical background of the Northern Chin Nationals

In Burma Socialist Programme Party (1968), mentioned 44 distinct groups of Chin national's diversity. But adding later by certain announcement, the Chin State comprises 53 distinct groups. The classification is mainly based on geographical distribution, linguistics and clans (as cited in Kyin Lam Mang, 2009). Moreover, according to the Government-classified ethnic groups in Myanmar and Wikipedia, the free encyclopedia, there are 53 Chin ethnic groups.

The official geographical distribution of Chin State is seven townships in Falam District of Northern Chin State- comprising of Cikha, Falam, Hakha, Rihkhawdar, Tiddim, Htantalan and Tonzang Townships while five townships in Mindat District of Southern Chin State- comprising of Kanpetlet, Matupi, Mindat and Paletwa and Rezua Townships. The Plain Chins are living in Rakhine State, Magwe and Bago Division. Based on their dwelling places, however, they used to be mentioned as Tiddim Chins, Falam Chins, Hakha Chins, Mindat Chins, Matupi Chins, Paletwa Chins, Kanpetlet Chins and Myepyant (flat land) Chins rather above mentioned classification (Htaung- Howng, 2011).

Among these Chin ethnic people, they have mainly divided into two parts of the region: they are northern Chin and southern Chin. They are under the title of Chin but they have different dialect and culture in the region. (Saw Eh Htoo, 2014).

In southern part of Chin State, there are more than 10 ethnic groups are living peacefully. Nevertheless, the name of the Township called Paletwa is defined as the place of Khumi people. Among acknowledged population in Paletwa Township, multi- groups including: 1.Khumi 2. Rakhine 3. Mara 4. Kheaung Chy 5. Ahnu 6. Bamar 7. Bengali 8. Lushine 9. Thet 10. Panan 11.Muslim 12. Lemro Chin reside together. Among them, 60% of the Paletwa population (around about 90,000 people) is Khumi ethnic group. Basically Khumi people originally belong to two clans. One is known as Awa Khumi (now known as Mro Chin in Rakhine State) and the other is Aphyia Khumi which is under the studying. Both of the clans once lived on the bank of the Kaladan River (Rakha Pura Annual Magazine, 2011).

Chin ethnic people were the members of the Tibet-Mongolian tribe origin. The Chin probably came to Burma (Myanmar), especially the Chindwin valley in the late 9th or 10th century AD.

Most Chin people moved westward and they probably settled in the present Chin State around about 1300-1400. The Chin people do not have factual records of their history as the Chin practice oral traditions.

The name "Chin" is disputed. During the British era, the British used the compound term 'Chin-Kuki-Mizo' to group the Kukish language speaking people, and the Government of India inherited this. Missionaries chose to employ the term Chin to christen those on the Burmese side and the term Kuki on the Indian side of the border. Chin nationalist leaders in Burma's Chin State popularized the term "Chin" after Burma's independence from Britain.

More recently Chin has been rejected by some for Zomi, though the Zomi are also one small Northern Kukish language speaking group. Some Zomi nationalists now consider that the term Chin would mean subtle Paite domination Chini-Kuki-Zomi identity, which other groups like Hmars, Zou/Zo Hmal, and Koms may not coopt. The term Mizo also can cause confusion, particularly following the emergence of the Zomi National Congress.

There are many tribes among the Chin people, such as Yinduu (Daa), Kaang, Ukpu(chin pon), Zo, Thai, Tedim/Sim (who prefer to call themselves Zomi, as the word "Chin" is not in their own language; *note the resemblance to Mizo of the neighbouring Mizoram state in India*). Major tribes of the Chin include Asho, Chro/Cho, Khumi, Zomi, Laizo, Laimi, Matu, Mara, etc. It would be relevant to mention also that they are related to the Kukis of Nagaland, Manipur and Assam. For want of a more acceptable common name, they are usually called the Chin-Kuki-Mizo people, bringing together the three most common names for them, whether given by outsiders or themselves.

There are also tens of thousands of Chin people in Mizoram State, India, mainly in the area of the Lai Autonomous District Council, formerly part of Chhimtuipui District, and a sizable population also live in Churachandpur district of Manipur, consisting of smaller tribes like the Hmar, Paite, ((Vaiphei People / Vaiphei)) Simte, Zou, Gangte and others. Bawn tribe in Southern Mizoram State and Pakistan are descendants of the Lai tribe. This Chin/Mizo/Zomi/Kuki people are scattered into three countries: Burma (Myanmar), Pakistan, and India. Chin ethnic people speak several Kukish languages; Ethnologue lists 49 languages in this group, of which 20 contain the word "Chin" in their name.

The realization that these are of one and share common dialectical root and customs even though separated by international and state boundaries brought about movements for Unification of the occupied territories and of the people. One of the first movements is the MNF (Mizo National Movement) which ended with the formation of the Mizoram State in India. Another complicated matter among the Chin-mizo-kuki is the acceptance of a common name.

1.1. Early history

The Tibeto-Burman (Tibeto-Myanmar tribe) people entered the Chin Hills in the first millennium AD as part of the wider migration of Tibeto-Burman peoples into the area. Some historians speculate that the **Thaïk** or **Thék** people mentioned in the Burmese Chronicles might be the Chins. For much of history, the sparsely populated Chin Hills were ruled by local chiefs. The Political organization in the region before the Taungoo dynasty's conquest in the mid-16th century remains largely conjectural. The first recorded instance of a western kingdom believed to be near the Chin Hills is the **Kingdom of Pateikkaya**, a tributary to the Pagan Kingdom in the 11th and 12th centuries. Some historians (Arthur Phayre, Tun Nyein) put Pateikkaya in eastern Bengal, thus placing the entire Chin Hills under Pagan suzerainty but others, like Harvey, citing stone inscriptions, put it near the eastern Chin Hills. (Burmese Chronicles report the kings of Pateikkaya as Indian though the ethnicity of the subjects is not explicitly cited.)

According to the history, it was also believed that the proto Chins steadily started to move southwards from Tibet starting from 2000 years ago. The most given reasons of ancient peoples' wandering are in search of food, good climate and pasture, or to escape from warfare and pandemic diseases. (Ma Zam San Ciin, 2012).

When they reached central Myanmar, they settled for centuries between Chindwin and Ayeyarwaddy River and along the bank of those two rivers. Probably during the last 500 years, they have started to move again to the western mountain ranges of Myanmar.

1.2. Bayinnaung's Empire

The first confirmed political entity in the region was the Shan State of Kale (Kalay), founded by the Shan people who came to dominate the entire northwestern-to-eastern arc of

Burma after the fall of the Pagan Kingdom in 1287. Kale was a minor Shan state. Its authority did not extend more than its immediate surrounding area, no more than a small portion of northern Chin Hills. The minor state occasionally paid tribute to the larger Shan States of Mohnyin and Mogaung and ultimately became a vassal state of the Burmese Ava Kingdom in the 1370s. In the 1480s, Ava began to disintegrate and Kale was swallowed up by the Shan State of Mohnyin by the 1520s.

The entire Chin Hills came under the authority of the Burmese kingdoms between 1555 and 1559 when King Bayinnaung of the Taungoo Dynasty conquered all of Upper Burma and its surrounding regions, stretching from the eastern and northern Shan states to the western Chin Hills and Manipur. Taungoo began to weaken in the late 17th century. By the 1730s, a resurgent Manipuri Kingdom had conquered the Kabaw Valley from the Burmese. The Kabaw valley's adjacent northern Chin Hills likely came under Manipuri suzerainty.

1.3. Colonial era

The British acquired the Chin Hills a decade after the Third Anglo-Burmese War of 1885. The ensuing Chin resistance to the British was suppressed only by 1896 with the arrest of Khaikam Suantak of Siyin area. The British administered the Chin Hills as part of Arakan (Rakhine) Division. American missionaries began arriving in the 1890s and, by the middle of 20th century, most of the Chin people had converted to Christianity.

The region was the westernmost advance of the Imperial Japanese Army, which occupied the region in November 1943, in World War II. After the war, Chin leaders headed by Vumkhohau Suantak, together with Burman, Shan and Kachin leaders, participated in the Panglong Conference which discussed the future of an independent Union of Burma. Because of the region's heavy economic dependence on Burma, Chin leaders, unlike Shan and Kachin leaders, asked only for a "special administrative division", not a full-fledged State. As a result, when the 1947 Constitution of Burma granted the right of secession to states 10 years after the independence, the Chin did not get a state (no right to secede). (The Karen, who did not participate in the conference, received a state, with the right to secede.)

1.4. Post-independence

After gaining independence from the United Kingdom in 1948, Chin Hills Special Division was created out of Arakan Division, with the capital at Falam. On January 4, 1974, it was granted state status and became Chin State. Today, the state has little infrastructure and remains extremely poor and undeveloped.

"Chin National Day" is designated on 20 February to commemorate the "General Assembly of Chinland" held in 1948. The first celebration of Chin National Day was held in 1951. But it was not well recognized by Myanmar governments until the 2010s. After that, Chin National Front proposed to designate 3 January as "Chin State Day".

1.5. Administrative divisions

Chin State consisted of two districts in the north (Hakha District and Falam District) and one in the south (Mindat District) and was further subdivided into nine townships and three sub-townships. Falam had been the state capital since the British colonization. After the military coup in 1962, the junta in the 1974 reorganization shifted the state capital to Hakha. The township borders have been adjusted, most recently in a reorganization of Falam

District in 2008. Falam Township lost area in its northeast to Tedim Township, but gained territory from Tedim in the northwest, extending northward as far as the developing town of Rihkhawdar (Reehkawdar) on the Indian border. In that reorganization, Falam lost a small area in its southwest back to Htlatlang Township.

2. Brief history of Northern Chin National living in Sanchaung Township, Yangon

In 1980s, some Northern Chin people migrated to Yangon, Sanchaung Township due to various situations. One issue for migration is the transfer for government staff, but it can be a rare case. Another issue for migration is that they move due to their children's education development and they bought or rented houses in Yangon, Sanchaung Township. The last issue for migration is that they wanted to contact their children who are working abroad.

There are altogether three associations of Northern Chin groups; Palam, Tedim and Zo in Sanchaung Township and Hakha group can be found in Kha-wei- chan, Insein Township and 45 ward of North Dagon Township. Palam A-thin-daw was established in 1997 and started with 30 households, 520 populations and after 2000, it became larger.

3. Changing from rural life-style to urban life-style

3.1 Chin ethnic group's life style in rural area, Northern Chin State

Traditionally, Chin people relied on agriculture for their sustenance and they are known as hard work cultivators. According to geographic situation, they cultivate crops on the mountain side. Land is cultivated in rotation and they move from one place to another yearly to be near the farmland for easy transportation of crops (Houng- Kyaw- Gei, 2011).

They cultivate the crops that are divided into four classes such as grains, pulses, roots and vegetables. Grains include rice, corn, millet and maize. Pulses include sesame and different kinds of peas. Roots include potato, taro yam, ginger and sweet potato. Vegetables include pumpkin, cucumbers, chili, garlic and onion. Their major food is rice (Ling- Zaw, 2008).

Nowadays, according to the modern technique, Chin people depend on terrace agriculture on the slope of the mountains. Moreover, Chin people work outside of their cities and abroad. With the help of the Church Association, they can study abroad and work overseas and support their family who live in Chin State.

3.2. Chin ethnic group's life style in urban area, Yangon

Most of the Chin people living in Yangon are working as company staff. Some are selling the traditional dress. Yoyar May Ethnographic Textile Shop at Boyoke Market and Reeve Traditional Costume Shop are popular shops that sell Chin Textile. Some are selling traditional Chin food and one restaurant called Hlaing Thukha is famous.



Figure 2. The Traditional dress of Chin woman and man



Figure 3. Key Informant interview with Assistant Reverend Saya Thawng Cin



Figure 4. Key Informant interview with Assistant Reverend Saya Thawng Cin And Sui Tin Hn



Figure 5. Key Informant interview with Assistant Reverend Saya Thawng Cin And Sui Tin Hn

3.3 Yo Ya May Ethnographic Chin textile shop at Bogoke Market

Chin Textiles are popular among Myanmar people and foreigners because they are made of pure cotton (often hand-spun), and silk. The textiles are dyed in natural ways. They are woven on blackstrap looms. The patterns and motifs reflect Chin culture and the environment.

Nowadays, weaving is done by older women, but some younger women are learning how to weave. Yayamay is supporting young weavers to improve their weaving techniques. Yoyamay supports groups of weavers, about 200 weavers in total scattered across Southern Chin State. Some of them weave at their homes while others gather at one place and weave. As almost all the weavers are women, they also have to take care of household chores. During the harvesting, they work on their farms. Weaving is for their supplementary income. Generally, to finish a typical table runner, a weaver has to weave three hours a day for seven to ten days.

The Chin ethnographic textile industry was founded by U Kyin Lam Mang (aka Pa Mang) and Daw Khun Shwe (aka Nu Shwe). They have been in the textile industry for over a decade, collecting old textiles and creating contemporary traditional textiles. They started the business with the sole intention of gaining profits. However, after an appreciation for the traditional textiles was fostered, they decided to keep some of the textiles as their collections and sell the rest to those who have the same passion about textiles.

In producing contemporary textiles, they came to realize that a substantial amount of weavers from Chin State depends on weaving textiles for their family income. Thus, they keep the textiles sent to them from Chin State though the textiles are sometimes not in standard quality. They know that it takes the weavers many hours to produce these textiles. So, they buy every textile that the weavers make. Some have been sold out but others are still in stock. Finally, they creatively came up with an idea of using good parts of some unsold inventory to make card holders, bags and cushion covers. The remaining parts of those textiles which are of low quality, however, are discarded. Moreover, since demands for bags and cushion covers have risen dramatically, they asked their younger daughter, Cing Chan Sang (Julie) to lead that branch of production. She's now working on producing high-end bags and cushion covers with the guidance of some designers and those products are now available in Yoyamay.

In July 2013, the organizers of Yo Ya May will be going to Santa Fe Folk Art Market. It will be the first introduction of Chin textiles to international market. (Most of the customers of Yoya May are foreigners). The organizers are now in the process of upgrading

their contemporary textiles to a better level. They trace back the technical know-hows of natural dyes and hand-spun cotton. Although not all of their textiles intended for the Santa Fe market will be made of natural dyes and hand-spun cotton, they are planning to take their best textiles there.



Figure 6. Key Informant Interview with Yo Ya May Traditional Chin Shop and Chin dresses



Figure 7. Key informant interview with the salesperson of Yo Ya May Traditional Chin Shop



Figure 8. Key Informant interview with the owner (U Kyin Lan Man) of Yo Ya May Traditional Chin Textiles Shop



Figure 9. Yo Ya May Traditional Chin Shop



Figure 10. Participants' observation about buying and selling of Traditional Chin dresses



Figure 11. Participants' observation about buying and selling of Traditional Chin dresses

4. Life-style changes

Eating habit of Chin nationals is quite different from that of people in Yangon. They prefer to eat their traditional food like Sa-bu-the (qmbloD ;) (Corn with meat soup) and think their food are healthy because they do not use much oil and salt. So they order food from their native area and cook their meals themselves at home. When they celebrate the New Year Festival ((Harvesting Festival) and at the family gathering in Yangon, they eat their traditional food.

In rural area, Chin people drink their traditional rice beer (Khaung Ye) a lot. But, here in Yangon, they can drink Myanmar beer. But, they bring grape wine from Chin State and also sell it in Yangon. They hope they will be successful in producing grape wine within 3 or 4 years. But, it is difficult to succeed in producing apple wine in Chin State because apple cannot grow well in every type of soil. Also producing pickle tea leaves is not successful in Chin State. One type of vegetables called Gaw-ra-kha Nyunt can be planted greatly there. Nowadays, this kind of vegetable is popular in Yangon Hot-pot Restaurants.

Chin nationals wear their traditional costumes every Sunday while attending Church and also on some occasions like Harvesting Festival, Chin National Day, Mother's Day, Father's Day.

5. Adaptation to their new environment in their social activities and traditional customs

On Mother's Day, Chin people invite all the mothers to church and serve them with good food and celebrate the ceremony by talking about their honorable acts, reciting the

poems and singing special songs for them. The Reverend praises all the mothers' reputations and preaches the children to respect them.

After the harvest, in their native village in Chin State, they celebrate New Year Festival elaborately and entertain the guests with beef and pork and also celebrate competitions of physical strength within the village.

In Yangon city, New Year Festival and Harvesting Festival are celebrated at Church as the substitution for their traditional Super-natural spirits worshipping festival.

Christmas is celebrated yearly. Before Christmas, Chin people go to houses of their relatives and neighbours for carol singing and collect money for donations. Then, they donate money to the orphanage, the school for the Blind, Muslim Free Maternity Hospital, AIDS children supporting Association like Thu-kha-yeik-myon, and Blood Cancer department etc. They sometimes collect the donation money the whole year and they usually get 800000-900000 kyats (about 800 US\$) in total for donations. In 2015, they donate all the money to cancer patients at Cancer Hospital. On Christmas Day, some Chin youths collect their pocket money to donate chicken curry and rice to beggars at night.

When they marry at Church, they prefer to wear in Western style and if the wedding is in their native village, they prefer to wear traditional costumes. Sometimes, they wear both in styles.

They live harmoniously with Bamar and Kachin neighbours. Sometimes they pray at their houses and have the meetings, and they never quarrel with their neighbours. When Chin people celebrate their festivals, their neighbours also come and join them. Phalum A-thin-daw, Tedim A-thin-daw and International A-thin-daw are situated in the same buildings and do their jobs in their own ways.

After 2000, within 16 years of their migration, some Chin youths attended MIT, Myanmar Institute of Theology, situated in Insein Township, Yangon. That school offers the Secular University Course on English, Economics, Computer, etc. Regardless of religions, all people who have interest are allowed to attend that school. One who passed the matriculation exam can sit for the entrance exam to attend the Bachelor of Theology course there. MA and PhD level courses are also offered. In PhD course, local teachers and visiting professors from western countries teach students. For Bachelor degree, students need to attend four years and for MA degree, they need to attend another three years and for PhD degree, they need to attend 4-5 years. But these degrees were not recognized by Myanmar Government. Graduates from this school mostly work in religious field. For the Reverends, the Association gives them the salary, housing accommodation and also support their children's daily expense. Bar degree (Religious degree) conferred from this school is recognized by Norway and Chaing Mai (Thailand). So they have opportunities for oversea jobs. Chin language has different dialects. For example, Phalum Chin dialect and Tedim Chin dialect are totally different. Chin people using the same dialect are more close and united. Even they have different dialects; all Chins are like brothers and sisters.

As the Reverend, one can travel US, Norway, Australia, Singapore, Malaysia and Thai to give lectures about *one or two weeks*. These countries invite Chin Reverends and sponsor them for airfares, and accommodation. No daily expense is provided, but believers living abroad give presents to the Reverends.

For health issue, they prefer to practise Western medicine and also take some Myanmar Herbal medicine but they do not practice traditional medicine and therapy

nowadays. In Kalay City area, liver disease can be cured at Phyu-sin-mitta Clinic (Western Medicine Clinic).

Concerned with their eating habit, they like steamed-rice and corn. Sabuthi (traditional chin food) is their social food. It is the soup mixed with corn, meat and vegetables. Pork and Chicken are cooked in their traditional style (use little oil and mostly soup style). They eat Bamar rice and some Chins eat corn rice ordered from Chin State. Dried beef, pickle tea leaves, and traditional Chin dress are carried to foreign countries.

Most Chin elder people do not want to live in Yangon because the apartments in Yangon are too narrow for them compared to their houses in Chin State. Moreover, they don't like closing the door all the time in Yangon's apartment. So, most of Chin elders live in Chin State. Chins youths go back to their native land during Christmas and Myanmar New Year (Thingyan) holidays and spend the quality time together with the family members. Sometimes, they visit other cities such as May myo, Kalaw, Patheingyi, Hpa-an, Taunggyi, Ayeyarwaddy delta areas for camping.

In naming systems (Mu Hi in local call), some Yangon -born children are given the names mixed with Bamar and English names. Even in Chin Hill, some people give Bamar names to their children, but most Chin people prefer Chin names. At Tedim, they give patrilineal name to children and at Phalam, this system is not practised.

6. The opportunities and risks resulting from their changes

In their urban life in Yangon, Chin youths can get better education and open the international doors for them. They can also get much knowledge about food, living standards, economic development, and opportunities for various jobs such as NGO workers, Company workers and Church-based jobs that they can never imagine in their life in the under-developed Chin hill areas.

The most common risk they face due to their changes are that the new generation forget their mother tongue, Chin language as the parents do not speak it at home and so this situation can break the national spirit. To cope this problem, the Reverends teach Chin language to youths during summer holidays. At Phalam A-thin-daw, altogether 40 children are learning the Chin language and during this course, Chin folk tales, beliefs and proverbs are also taught to them by 17 Reverends.

For the person who needs support for funeral services, he or she can request the Church -based Association and the association arranges the funeral well. A person can get the fund about 400000- 500000 kyats. Social problems and family problems are also solved by A-thin-daw and reverends at A-thin-daw they are like village elders.

One of the difficulties Chin people face is that when they have to celebrate the funeral at an apartment at the high level of a building, there may be conflicts with neighbours because all the relatives of the dead person near and far come to the funeral and they make a lot of noises while climbing the stairs. They also sing songs loudly during the funeral week and this situation is a nuisance for neighbours. So it is necessary for Chin people to negotiate with their neighbours to celebrate the memorial ceremony where the preaching Reverend comes and pray for the dead one according to their traditional way.

One specific issue for the job opportunity is that Myanmar government provides its employees in remote area with double payment. Nowadays, some Chin youths want to attend Kalay University in Chin state and after getting the degree, they look for jobs in their native

town because they have to spend more money to attend Bar School in Yangon and some people can't afford to come to Yangon.

III. Conclusion

Through a comparative study of the rural and urban life-style changes on Northern Chin Nationals living in Sanchaung Township, Yangon, much knowledge about their traditions, beliefs, customs, struggles for their future carriers and how to solve their social and economic problems were learnt. Chin nationals migrate to Yangon according to their own decisions and try to improve their life. Though they may have more opportunities for jobs and better education in Yangon, they never forget their people in Chin State. A successful business like Yoyamay ethnographic textile industry can enhance Chin people's prestige and can provide job opportunities for Chin women.

In addition, Church-based Association and Home-town Associations help Chin people to cope with their problems while living in the city. They can live in unity among themselves and also try to adapt the urban life. Giving double salary to employees from the remote area by Myanmar Government can support Chin people to be able to live on their own land peacefully and do their best for the development of Chin State. If Chin people go back to their native towns and work for the development of the Chin State, the rate of migration to cities may reduce.

Finally, life style changes of Chin nationals not only promote their life but also get the national interest of Myanmar to apply the knowledge to the economic and social advancement.

Acknowledgements

We would like to express our appreciation for the support of the sponsors about our Asia Research Center Project: A comparative study of rural and urban life-style changes on Northern Chin Nationals living in Sanchaung Township, Yangon (After 2000). Firstly, we would like to express my appreciation to our Rector; Dr. Phoe Kaung for the support of his approval to do this research project and also authorized persons for their sponsors. And then, we would like to give our sincere thanks to Dr. Mya Mya Khin; Professor(Head), Department of Anthropology, University of Yangon for the support of this project. Finally, we would like to express our great appreciation to Reverend Saya Cho, Assistant Reverend Saya Thawng Cin And Sui Tin Hn, U Kyin Lam Mang and Daw Khun Shwe, Esther Zam San Ciin (YoYa May) for their support to conduct field works.

References

- Alexander**, Amy, 2009. Burma: "we are like forgotten people": the Chin people of Burma: unsafe in Burma, unprotected in India. Human Rights Watch. p. 13. ISBN 2-564-32426-6.
- B. Datta-Ray**, 1989. Tribal identity and tension in north-east India. Omsons Publication, Page 34.
- Chinkholian** Guite, 1999. Politico-economic development of the tribals of Manipur: a study the Zomis. Anmol Publications, Page 8
- Head**, Jonathan, 2009. Burma's 'abused Chin need help, BBC News. Accessed on Jan 28, 2009.

- Keat** Gin Ooi, 2004. Southeast Asia: A Historical Encyclopedia, from Angkor Wat to East. ABC-CLIO, Volume 1 - Page 353.
- Ma** Zam San Ciin, 2012. A Study of Anthropological Perspective on Kinship Systems Practised by ChinPong (Uppu) National Living in Kanpetlet Township, Chin State, MA Thesis, Department of Anthropology, University of Yangon.
- May** Nwe Tun, 2013. Lifestyle and Health Care Seeking Practices of Chin Ethnic Urban Dwellers in Yangon, B.N.Sc Thesis, Military Institute of Nursing and Paramedical Sciences, Yangon.
- Ramamoorthy** Gopalakrishnan, 1996. Socio-political framework in North-East India, Vikas Pub. House, Page 149.
- S. R. Tohring, 2010. Violence and identity in North-east India: Naga-Kuki conflict. Page 201.
- achchidananda, R. R. Prasad , 1996. Encyclopaedic profile of Indian tribes- Page 530
- T. Gougin, 1984. History of Zomi .The University of Michigan, USA
www.yoyamay.com/chin-textiles . Accessed on Dec 27, 2015.

