

**UNIVERSITY OF YANGON**  
**DEPARTMENT OF ANTHROPOLOGY**

**THE SOCIO-ECONOMIC IMPACT OF FOOTWEAR  
PRODUCTION ON THE COMMUNITY IN SUNLUN  
QUARTER, MYINGYAN TOWNSHIP, MANDALAY  
REGION**

**MA ZIN ZIN HTET AUNG**

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## **LIST OF ABBREVIATIONS**

<b>FGI</b>	<b>FOCUS GROUP INTERVIEW</b>
<b>IDI</b>	<b>IN- DEPTH INTERVIEW</b>
<b>KII</b>	<b>KEY INFORMANTS INTERVIEW</b>
<b>DO</b>	<b>DIRECT OBSERVATION</b>
<b>UNFPA</b>	<b>UNITED NATIONS POPULATION FUND</b>

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## **Abstract**

The title of this thesis is "The socio-economic impact of footwear production on the community in SunLun Quarter, Myingyan Township, and Mandalay Region". The main socio-economic of the target community is based on the footwear production. The study was started in December of 2013 and ended in April of 2014 and last for only four months. The economy and social impact of footwear production and how social elements are changed due to economic variation are studied and explored from the cultural and economic anthropological point of view. The ethnographic, qualitative field research was conducted by means of Focus Group Interviews (FGI), In-depth Interviews (IDI), Key Informant Interviews (KII), and Direct Observation (DO). To describe the social and economic importance of footwear, social interaction among employers, owners and customers and how social elements are changed due to economic development and the context which provide for this change, this thesis with six chapters is presented. As results of the footwear workers economy is increased by the innovation of new advanced design. Footwear is the main economic activity and footwear making economy of the SunLun quarter provide the most opportunity of the jobs for migrate workers. Buying the footwear slippers and good new design slipper the production the hope of the footwear makers. Because of the economic development how changing in social elements for the quarter people educating, health, social standard and religious activities is described in detail with color photo respective.

**Key words:** economic sector, social sector, social interaction

# CHAPTER I

## INTRODUCTION

### 1.1 Back ground to the study

Every nationality of the respective countries in the world earns their livelihood for food, clothing and shelter in accordance with their diverse cultures. By studying their dresses, hair and ornaments, those cultures can be partly understood. As Myanmar is the country where varieties of nationalities live together, there are different patterns, types of clothes and ornaments in conformity with their traditional culture. From the studies and research works the fact that footwear is very important becomes clear. It plays the most essential role in human ornamentation. As people need to move for their maintainable livelihood, footwear is the compulsory element to be utilized to suit the changing climatic conditions, to protect themselves from natural hazards, and to make themselves comfortable. Footwear is one of the necessities of life-things that a person must have in order to survive, constantly used from the toddlerhood to the grave.

In using footwear, many different types of footwear have been created according to the climatic changes, standards of living and purposes of utility. Among those varieties of footwear becomes important and popular. There are many professional footwear makers across the globe. In Myanmar, the specific regions Mandalay, Pakokku, Yamething Myingyan and Monywa are the prime footwear producing ones. Myingyan is also well-known for its footwear industry, Sun Lun Quarter is situated in Myingyan Township and in this area, local workers and migrant workers stay together and try to fulfill their subsistence. To understand the socio-economic lives of people from this community, this research focus on education, economics, health and religious affairs.

### 1.2 Aim and Objectives

#### 1.2.1 Aim

The study area, Sun Lun quarter Myingyan Township, Mandalay Region, is well famous for the production of footwear in Myanmar. This paper focus on the socio-economic impact of footwear production in the community of Sun Lun quarter

Myingyan Township, Mandalay Region. The main economy of target community is based on the footwear production. To find out how the socio-economic impact of footwear production in the community of target area by changing economic development. It focus on how the economic condition play an important role in education, health care, social status and religious activities.

### **1.2.2 Objectives**

The specific objectives of this research are;

1. To study about the process of footwear production based on economic sector.
2. To analyzes the social interaction between employees and employers.
3. To elicit the traditional value of footwear.

### **1.3 Conceptual Framework**

A framework is the overall conceptual underpinnings of the study. In a study roots, in a specified conceptual model is called the conceptual framework (Polit and Back, 2004). The framework is the abstract, logical structure of meaning that guides the development of the study (Burns and Grove,2001). It forms a basis on which the thesis explains why are variable is expected to cause another and assumption is also embedded in the philosophical base of the framework.

In this framework the process and products of footwear production is defined as a main factor to trace the social interaction of employers, employees and their customers. In doing this research, local owners, migrant and local labor and the customers are included as human resources. Economic condition and social impact are interrelated in each other. So education, health, religious activities have to study in order to understand about their interrelationship.

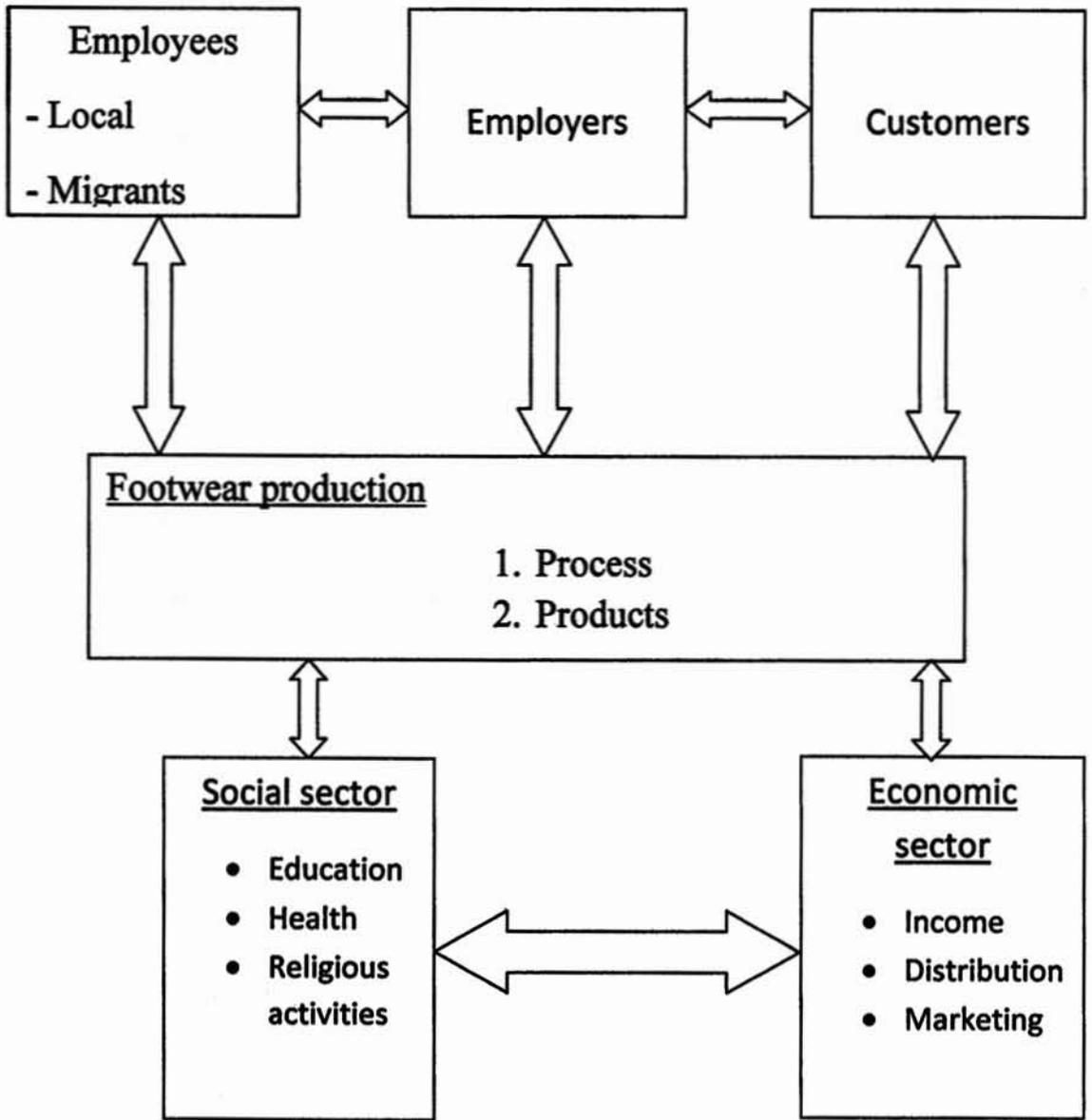


Figure (1) Conceptual Framework

# CHAPTER II

## LITERATURE REVIEW

### 2.1 Functionalism

Functionalism is the view that society consists of institutions that serve vital purposes for people. Instead of focusing on the origins and evolution of society, as the unilineal theorists did, the British functionalist explored the relationship among different institutions and how these institutions function to serve society or the individual.

Malinowski's theory of needs is central to his functional approach to culture; it is the theoretical statement linking the individual and society. The central idea of functionalism is that culture serves the needs of individual. Malinowski analysis that culture is the outgrowth of three kinds of human needs: (1) the needs for food, shelter, and the physical protection. (2) Derived needs are the problems of social coordination human must solve in order to satisfy their basic needs the division of works, the distribution of food, defense, regulation of reproduction, and social control (3) integrative needs for psychological security, social harmony, and purpose in life that are met by system of knowledge, law, religion, magic, myth and art.

### 2.2 Economic Anthropology

Economic anthropology is a field which currently has the study of production, distribution and exchange in a comparative perspective, the ethnographic description of specific economic system. The emergence of economic anthropology as a subdiscipline coincided with the appearance of modern field work techniques which obliged anthropologists to confront both anthropological and economic theories with the relationship of production.

In Marx's economic anthropology, it focus a separate set of analytical principles for the different types of economy, towards developing a conceptual scheme for the interpretation of the relationships between economy and social system in different contexts, and at different levels of technological and productive development. He pointed out the differences between traditional and modern society would therefore be that while traditional societies give priority to domains such as

kinship or religion through which they express social (the economic) relations, modern societies privilege the economic domain for the expression of relationships which are partly economic but primarily social.

In Marxist theory, all the elements which enter into the process of production—land, materials, and tools, capital knowledge and expertise and so on—are grouped together under the generic term means of production. According to Marx, the industrial mode of production had divided society into classes of capitalists, those who own the means of production (factory), and proletariat (the workers) those who sell their labor to the owners as a commodity. Access to ownership of and control of the means of production are differentially distributed as a result of the social relation of production.

### **2.3 Anthropological practice in business and industry**

Three core knowledge domains enable anthropologists to bring new knowledge and skills to private sector organization: general knowledge of culture and culture theory, competency in the practice of ethnography, and specialized knowledge of particular cultures and languages. These anthropological assets intersect with the two major sub domains of business and industry: (1) the marketplace and its consumers and (2) corporate work organizations. In each of these sub domains, there are several areas of need where anthropologists can add value. In each of the sub domains, anthropological knowledge of culture (general and specific) and skills in ethnography adds value by providing richly detailed, empirically grounded, and comprehensively developed understanding of human social practices and systems of meaning that can help business do a better job of recognizing and responding to human and societal needs. (Marietta L. Baba, 2005)

An economy is a set of institutionalized activities which combine natural resources, human labour, and technology to acquire, produce and distribute material goods and specialist services in a structured, repetitive fashion. (Dalton 1969:97)

One of the most important organizational features of every economy is the assignment of different tasks to different people. This arrangement is called the division of labour, all economies; for example, assign different kinds of work to children and adults and to males and females.

Household are a problem for anthropologists for a number of reasons, historical, sociological and intellectual. Our most glaring failure is the comparative study of household budgets, including the follow up resources and decisions about how to allocate and consume them. (Morgan, 1998)

A number of authors have focus attention on the structural problems that household face in combining substance production with market oriented farming or wage labour. World systems theorists have recently focused on the household as the crucial social unit where pooling of different forms of income from household and household production reproduce labour. Recent Marxist and feminist literature gives a great deal of attention to the division of labour within the household, and to the ways that power and production roles change during proletarianization. Yet others have looked at the changing economic basis of power and inequality in the household. (Morgan, 1998)

Anthropologists stress the fact that the specific motivation for producing, exchanging' and consuming goods and services are shaped by cultural traditions. Different cultures value different goods and services and tolerate or prohibit different kinds of relationships among the people who produce exchange and consume. Some emphasizes on economic cooperation: others emphasize competition. Some emphasize communal property; others place great importance of private property.

In this study, to understand the economic condition concerned with footwear production of the villagers of Sun Lun Quarter, Myingyan Township, Mandalay Region researcher focus to study their economic cooperation, the activities of people engage in to produce and obtain goods and services.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Study design**

In conducting a meaningful research, selecting the basic strategies or guide to develop evidence that is accurate and interpretable of a study (Sousa, Drisessnack and Mendes, 2007).

In this study, researcher intended to observe, describes and records the socio-economic impact of footwear production through cultural and economic anthropological point of view. Field research was conducted by using descriptive study design depends mainly on the specific objectives of this paper.

#### **3.2 Study Area**

MyingyanTownship is situated on Yangon- Mandalay railroad, to the south of Mandalay Division. Geographically, it is located between 95°23' east longitude and 21°28' north latitude. Sun Lun quarter included in MyingyanTownship, covering the land of 93 acres, is located to the southern part of Myingyan. It is 4962 feet above sea level.

Sun Lun creek is to the east of Sun Lun quarter, Ywasi Village and shadawVillage to the west, No. (15) Quarter to the north, Magyithamyar Village Traet to the southern- east and Yangon- Mandalay railroad on the northern- west.

The major products of MyingyanTownship are footwear and cheroot. Most of the whole lot of Sun Lun quarter are footwear producers and footwear making workers. As Sun Lun quarter is situated in the southernmost part of Myingyan, it is the most suitable location for footwear production because the noises and smells can't disturb their surroundings.

#### **3.3 Study Population**

The population of Sun Lun quarter is 1928 (in 1999). There are 506 households and 426 houses. Recently, the population is 4866 (in 2014). The population of men above 18 is 1506 and 43.1% of the population while the population of women above 18 is 1985 and 56.9% of the population. The population of men below 18 is 685 and

49.9% of it. Women population below 18 is 690 and 50.1% of the total population. There are 1342 households and 976 houses. In the late 20 century, footwear production and industrial production moved to this area. Just as footwear production cottage industry has been expanded the population of Sun Lun quarter has doubled.

Table (1) Population of Sun Lun Quarter, Myingyan Township (2014)

Ages	Male	Percentage	Female	Percentage	Total	Percentage
Over 18 Years old	1506	48.1%	1985	56.9%	3491	71.8%
Under 18 Years old	685	49.9%	690	50.1%	1375	28.2%
Total	2191	45%	2675	55%	4866	100%

Table (2) Population of study Sun Lun Quarter (2014)

No	Quarter	Housing	Household	Population		
				Male	Female	Total
1	Sun Lun	976	1342	2191	2675	4866

### 3.4 Methodology

Field work is one of the most important characteristics of the anthropological discipline. Data gathered in a field setting is a hallmark of anthropological research and provide a unique perspective on other cultures.

For field research data were collected by using, ethnographic, qualitative methods. Qualitative research aims to gather an in- depth understanding of human behavior, and the reasons that govern human behavior. It is really useful for seeking the process of human's cultural behavior and it is the best method for data collection. Among qualitative method, Focus Group Interview (FGI), in depth Interview (IDI), Key Informants Interview (KII) and Direct Observation (DO) were used.

FGI was used for quickly getting a lot of qualitative data about the division of labor, their individual income and household income, about their process of production and kinds of products, the educational situation, health and what religious

activities that the community people really believe and practice. To collect data, key informants are really needed. Person who can provide special information, have social relationship and have several contact on a number of occasions are consider as key informants. Village leader, secretary of village, elderly persons, local owners, were invited for KII.

There were five groups of FGI. In the first group FGIs were performed with migrants workers (Male), migrant workers (female), local workers (male), local workers (female) and owners of footwear production. IDI were segregated into four people. They are two famous brand owners and two domestic owners to do comparative study. KII were conducted with 12 peoples such as two village authorities, two famous brand owners, two domestic owners, three skilful workers, head of school, two village elders.

Direct observation was performed workers how they sell their raw materials, how they produce their foot wears in their factory and how they distribute their foot wears to their market places. Total of 40 persons were interviewed for this thesis. The different interview guideline for FGI and IDI were prepared firstly. Then data collection was carried out in the target community. The selection of interviewers was determined through the participation of villagers themselves in the prescribed criteria with the help of village leader. While conducting interview, taking notes, recording tape, taking photographs were done in the same time, Notes and tapes were then checked again to get verifiable data.

### **3.5 Study Period**

The study period was started from December, 2013 to April, 2014. A total of 20 weeks were allowed to conduct the study for data collection. By going two times field trips, making the interview, photo, data analyze, literature review was done through the study period. The detailed time frame for the study is shown in Appendix (A).

### **3.6 Limitation of the study**

In this study, the process and technology of footwear making can be studied. To understand the socio-economic impact of the community, only can be studied three categories; education, health and religious activities because of time limitation.



## CHAPTER IV

### 4.1 Historical and physical Background of Study Area

When the nine village leaders first established a new village in Myingyan township in 1199 M.E during the region of King Sagaing Min it was known as Sun LunYwa( the village situated at the extreme most part of the town). Later,its name was changed to Sun Lun quarter as it was located in the area of Myingyan.

Formerly, the people from Sun Lun quarter had to go to the downtown area of Myingyan to earn their living. Nowadays, footwear production are to be placed by the government in accordance with the town-plan. Sun Lun quarter has been chosen as the suitable site for production as it is accessible.

As the people in Sun Lun quarter find themselves close to their work sites, they feel convenient. Footwear producers use machines for the mass production in order that more products can be distributed to the other regions.

As Myingyan township is situated in the middle part of Myanmar and dry zone, the highest temperature of myingyan township is 45°C and the lowest temperature is 8.5°C .In accordance with the measurement in 2013, this area has an average annual rainfall of 29.25 inches (743 milimeters).As it is in the dry zone, the natural plants are Gandaya (desert plant), Tamar (margosar tree), andMagyi (Tamarind tree).

Formerly, there was only the railway line to reach Myingyan. If one wants to go to Myingyan from Yangon, he or she has to take the Yangon-Mandalay train. On arrival in Thazi, they needed to transition to Thazi- Myingyan train. From the railway station, we could proceed to Sun Lun quarter by *htawlargyi* ( the local vehicle-something like a trailer pulled by a motorbike for transporting goods as well as travelers, or carry( bicycle) or *side-car* (trishaw three wheelers).Nowadays, high-way roads have been built in 20 century. From the Myingyan high-way bus terminal, one can proceed to Sun Lun quarter only by trishaw or motorcycle carries or bicycle.

Most of the houses in Sun Lun quarter are built of matted bamboo. There is a rain-water storage-pond in the head space of the house for the purpose of protecting from the short stage of water for drinking as well as for domestic use especially in

summer. Most of the buildings are two-storied ones built of matted bamboo. In the foot-space of the house, *Aphi* (shed-roofed annex) is usually built. This annex is spacious enough for the footwear making worker's site. There is a kitchen house at the back of the main building from which it is five feet away. Well-off persons make their houses fire-resistant. They build fire-resistant brick-houses by using iron-frames, cement and sand. Buildings in Sun Lun quarter are constructed in a fireproof manner as a fire broke out from footwear production industry in 2003.

## 4.2 History of the Footwear Production

The first and foremost footwear product of Myingyan township was *Khonpha-nut* (wooden sandal or clog) about 50 years ago. Before the production of *Thayephanut* (Leather slipper) the clogs were first made. The clog-producers brought the logs, the main material for producing clogs, by drifting the rafts along the river-currents. At present, the river-routes become so narrow, thus transporting materials by drifting raft is not much possible. The production becomes difficult. So they changed their business to make leather slippers.

For making leather slippers, the hides of cattle or buffaloes have to be used as materials. In the process, the hides are to be soaked in water for 4 months before using them as workable raw materials. The patterns of leather slippers are mainly based on the former pattern of wooden sandals.

In this way, the task of soaking hide in water, the essential process of leather footwear making, gradually become the main business of SunLun quarter. The first-made footwear became popular. As a consequence, the owners of private enterprises increased in the mean time. There has been market-competitions among the producers with their respective own brand the more footwear productions increase, the more hide-soaking businesses also become in greater demand. Footwear productions in Mandalay, Pakokku, and Kyaukse' Townships use the soaked hides from Myingyan as raw materials. Thus, the clog-producers of MyingyanTownship do the two businesses at the same time-hide soaking and leather slippers making.

As the market-demand of hides is a lot greater, some producers build hide-soaking ponds extensively and do the hide-production as a separate business. Now they have a new product: *Panetan* or *katipaPontawPhanat*(sandals made of foam-rubber pads, Known as '*Hpawt*' covered with velvet). Another new product, a cheap footwear known as '*Sole-Plate*' (*Hsopya*) or *Mipheet* (fire-pressed) slippers, is made.

It is so cheap in price that almost everybody can buy and use it. To sum up, there are footwear productions for lucrative purposes and family productions within their capacity. It is found that raw-hide soaking businesses are done separately.

### 4.3 Processes of Footwear Production

#### 1. Making Leather

The sheet of leather (that means hide) , acquired from an ox or a cow, that weigh 15lbs above needs to be cut up into the pieces the size of which is male footwear. From that sheet, 60 layers are available. Those two cut-triangular layers of hide are to be taken. The miner side of the hide or abdominal portion must be thickly glued and both are sue together. The hide that comes from an ox/cow produces nearly 30 pairs of slipper.



Figure (2) leather for making leather slippers ( Thayephanat)

#### 2. Applying background paint

In the layer of the hide of stick-hide, one side is known as *Myethnaye* (face) and another as *Khar*(wait Apply background paint on the face and hang it out to dry Background paint is applied so as to make the footwear base-color. And footwear is made in three colors-black color, clove color (reddish-brown), and brown color.



Figure (3) Making leather slipper background painting

### 3. Rolling hide in the grinding machine

The layers of hide, first background painted, are hung out to dry. When they get dry, they are to be rolled in the grinding machine for 3 or 4 times. While grinding the face may shrink and look good, that rolling must be made 2 times.



Figure (4) Making the leather rolling hide in the grinding machine

### 4. Planning or consuming with plane

At this stage, the waist is plane, with chisel. By doing like this, it sticks well when it is stuck with clip or raw-hide.



Figure (5) Planning or Consuming with plan for making leather glue

## 5. Cutting mold

When the layer of hide are finished rolling in the grinding machine according to the sizes needed. In cutting they have to use the specifically numbered machines



Figure (6) leather cutting mold

## 6. Marking in accord with the number of footwear

It is known as marking the chiseled hide by using iron plates on which are numbers.



Figure (7) Making in accord with the number of footwear

## 7. Production logo-pressing

The numbered waist of the hide is pressed with the production-logo pressers.



Figure (8) Making footwear production logo

## 8. Rolling with pinion machine

All side of the hide is pressed by the pinion machines.

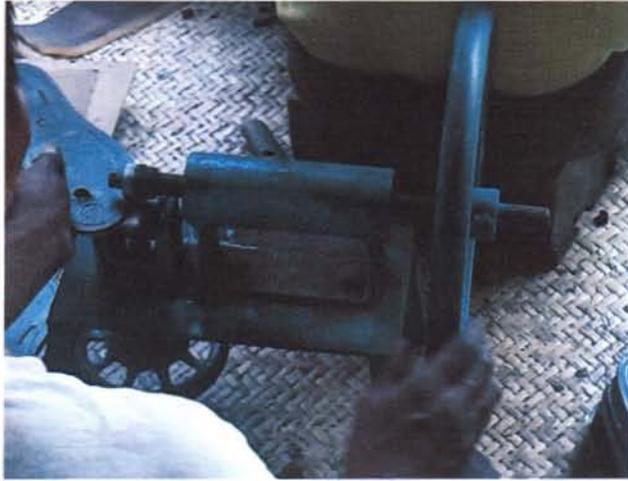


Figure (9) Making footwear rolling with pinion machine

## 9. Grooving

First numbered hole is to be grooved by using a hammer to strike on a bunt nail. By using a chisel, the marks on both side must the grooved.



Figure (10) Grooving for make footwear

## 10. Fixing straps

The strap, already sewed, must be put into the hole and 6 rivets must be hammered into it. Then the edges of both sides must be put into it and 3 rivets must be hammered on both sides.



Figure (11) Fixing straps for making footwear

### 11. Stitching by machine/ hand

Around the river sides of the hide that has been rolled in the pinion machines must be stitched by machine or hand.



Figure (12) Stitching by machine



Figure (13) Stitching by hand

### 12. Recasting

Use a tooth brush to coat the same-body color paint on the straps, stitched by machine or hand.



Figure (14) Making footwear recast

### 13. Sticking first layer clip or raw-hide

In order to make raw-hide sticky or in order not to be sticky if raw-hide is dusted, raw-hide must be washed and hung out to dry. When it is dry, clip or raw-hide sticking needs only thin gluing.



Figure (15) Making footwear stick first layer clip

### 14. Adding Raw-hide (clip)

Take an  $3\frac{1}{2}$  inches raw-hide (clip) and thickly glue it. And adding or sticking it takes place right under the waist and heel. When 2 clips are stick with the help of thick glue.

## 15. Sticking clip for the second time

Second time-sticking needs thick glue. What is difference between full-layer leather slippers and leather slippers is sticking foam-rubber in a little smaller size than the normal size of the slipper by using thick glue instead of the clip added for the first time. After that, the remaining sides around must be stuck by the clip. Intentionally, raw-hide (or clip) is made a little wider, the hide that has the quality to reach the standard of full-layer leather is also used in leather footwear marking. The two above-mentioned points indicate the difference between full-layer and leather footwear.

## 4.4 The processes of soaking cow hides

First, rub the hide, acquired by the whole body of a cow, with 5 visses of salt all over it and leave it for one week or 10 days. Then the hide is taken and put into the ordinary small water pond, entirely under the surface of the water, overnight. It is soaked. Next morning, take it out. And sift out the water from the hide. Then second soaking takes place. This time, the water sifted hide must be soaked in the pond, ruined with quicklime (မမြေကိုင်ထုံး) under the surface of the water.



Figure (16) Cow skins sifted in the water

Soak the hide in this quick-time added pond for 10 day incessantly in order that all the bristle and smell of raw-flesh will be removed. After soaking like that use an arm lengthed knife with two hilts to cleanse all the bristle on the surface of the hide. After cleaning bristle, the hide must be soaked in the pond filled with ordinary water for one night. Next morning, take out the hide, the abdominal flesh of which

water for one night. Next morning, take out the hide, the abdominal flesh of which must be cut. Then soak it again in the same pond. Next morning, take out the hide fat and dirt of which are removed again. Then the hide that has been cleans must be soaked in the water pond mixed with sulphuric acid for one night. Next morning the hide must be taken out and sifted again. The sifted hide must also be soaked in ordinary water, in which the whitish bark of Htanaung (*Acacia iecceophloea*), the bark of Ngushwewa (Indian laburnum), and the bark of lein, a kind of large timber tree (*Termuniafiapyrifolia*) were already been soaked.



Figure (17) Cow skins soaking in the lein water

The sifted hide must be soaked for 2 months. On the day when 2 months are over, take out the hide again and hang it out to day. Then the abdominal surface must be coated with consumers' coconut oil or cotton seed oil and the hide must be exposed to the sun for one day. If is done in order to smooth out the surface that has been catched. After these process cow-hide is ready to be used. The entrepreneurs who do hide-soaking as their main business get the hide rolled up in the grinding machine for 3 or 4 times. The way of soaking cow-hide and buffalo- hide are same but what is more particular about the buffalo hide is that it needs to be soaked in the bark-water for 4 months.



Figure (18) Knifes for using skins clean



Figure (19) Making knife for cow skins clean

#### 4.5 Kinds of footwear

In studying footwear-making in MyingyanTownship, there are five popular and famous brands. They are known as Nagani, Nagamin, Shwehintha, Seinkolone, and kyathitnet. The reason for being popular is that those brands are produced with reasonable price in order that almost all classes of people can buy and wear them. They are famous because these products are beautiful, strong, and durable and made attractive for the customers. The main raw material for leather slippers is cow-hide or buffalo –hide. The velvet-slippers or fire pressed slippers are mainly made by using Hpawt-U or Hpawt- AhmePya (the rubber-core or foam-rubber black pad). Among the famous brands, there are four varieties of leather slippers made of raw-hide so mentioned below:

- (1) Full layer leather slipper (Hlwar-PyaeThayePhanat) (round wrier cut- corner-Daunglon and DaungPyat)
- (2) Leather slippers (ThayePhanat)
- (3) Full- Layer Leather-velvet slippers (Hlwar-pyeThaye' KatipaPhanat)
- (4) Leather- velvet-slippers (Thaye-KatipePhanat)

**(1) Hlwar-pyeThayePhanat (*Daung Lone/ DaungPyat*) [Full- layer Leather Slippers- round corner / cut corner]**

Full- layer Leather Slippers are made by using raw-hide, weighing 15 lbs above. The leather that weigh 15 lbs above, need to cut 2 layers that have the same size as that of the common use. Then, thick-glue must be applied on 2 layers of the raw-hide. And there are some processes until the product is finished. *Daung-Lone* (Round-corner) is the type for city-dwellers and *Daung-pyat* (cut-corner) is the favorite type for village folks who wear them on rough roads. The main categories of full-layer leather slippers are male-footwear, female footwear, and monk footwear. Full-layer leather slippers are guaranteed, durable, tidy, and attractive.

Those slippers are priced at least 4000 kyat (in 2014) and the maximum price is about 4800 kyat. If compared with foreign-made products, Myanmar-Myingyan slippers are reasonable and last for a long time. The upper and middle class of people mostly wear full-layer Leather slippers. There is a great demand among the people aged 19 and adults. This type of slippers are very comenient for ceremonial purpose and for constant use. The most famous brands for full-layer leather slippers are Nagani and Shwehintha in MyingyanTownship. They have long been produced and are known as 'old brands' because their production- workshops have been handed down by generation after generation. Those workshops produce 200 pairs-above a day. The orders are mostly made by Kyauk Se', Kume', Myttthar, Nahot, Meitthila township, Myothar, and Tada Oo township.



Figure (20)Hlwar-pyeThayePhanat

## (2) Leather Slippers

*Thayephanat* (leather slippers) is categorized below full-layer leather slippers as they are made of low-quality leather and the leather, weighed 12 lbs above and those are glued. The way of making is the same to full- layer leather slippers. Leather slippers are made of raw-hide (also known as clap) with one layer reduced and *Hpawt-winsa* or *Hpawt-U* (core-rubber). The producers make all these two kinds of slippers-full- layer leather slippers and leather slippers- leather slippers are compulsorily made for the purpose of selling to all classes of people regardless of gender. The price is just reasonable for everybody. The quality of those slippers is neatly-made, durable. There is a slight difference in prices due to the categories of raw-hide. Its costs range from 3200 kyat to 3500 kyat (in 2014) for pair of slippers.



Figure (21) Leather Slippers

### (3) Full- Layer Leather-Velvet slippers

*Hlwar-PyaeThaye-Katipa* slippers are made of the same leather or raw-hide used for full- layer leather slipper and thin-glue needs to be applied on it. Then it is covered with velvet. The first step of the process is to draw a dotted line on the raw-hide of the prescribed size. Next it is pierced with a sharpened iron-tool in order to fix the thongs of sandals (*the'kyo*). The remaining portion of the making process is the same to that-of full-layer leather slippers. There is greater demand especially in winter and for ceremonial purposes.



Figure (22) Full- Layer Leather-Velvet slippers

### (4) Leather- velvet slippers

At the first step, the raw-hide prepared for the first phase needs to be applied with thin glue. And then covered with velvet. Then draw a dotted line to mark the size and pattern of the sole. Next it is pierced with a sharpened iron-tool to fix the thongs. The remaining process is the same to that of making leather slippers. Most of the footwear producer in Myingyan make all four categories. The finished products are transported to Myitthar, Nahto, Myothar, TadaOo, Kyauk-Se', Kume' and Meitthila Township.

The popular footwear of today are velvet slippers made of Hpawtwinsa or Hpawt-U (Foam-rubber-core) those products made of foam-rubber core include:

- (a) *Pontaw* (kind of slippers of *Yadanabon* period origin)
- (b) *Pontaw Wet-htauk* (the same kind with different pattern)
- (c) *Pontaw Htauik* (the same kind with different pattern)

- (d) Thin women-footwear (*Mari Ahpar*) and thin men-footwear covered with velvet (*kyasi-katipa Ah-par*)
- (e) Two-coloured thongs sandals (*KyitkyokatipaHnyat*)
- (f) Velvet sandals (*katipaKwin-hto*)
- (g) Monk- footwear (*Hponegyisi*)
- (h) Children footwear (*Kalaysi*)
- (i) High-heel for women-teachers (*sayamaduak*)

### ***Yadanabon Style Velvet Slippers (PontawsKatipaPhanat)***

The foam-rubber in yellow color is to be applies with thick glue. Why the yellow foam-rubber is chosen that it is to be different from the usual black foam-rubber core. After the thick glue is applied, it is to be covered with the velvet according to your wish. Then, as usual, the role is pierced with a sharpened iron-tool in order to fix the thongs then fix the small iron hooks. Next, cover another thin layer of yellow foam- rubber around the rides with the same color to the velvet. After that, the black foam-rubber core is thickly glued below. The find product is the *pontawKatipa* slippers. Its price is 1800 kyat (in 2014) for a pair.



Figure (23) *Pontaws Katipa Phanat*

### ***Pontaw Wet-htaukkatipa slippers***

First, the thin foam-rubber core in yellow and the piece of velvet need to be stuck together with the help of the glue. Then, as usually, pierce it with a sharpened iron-tool to fix the thongs. After that, fix the three iron-hooks along the straps to be

clamped (*NyatKyo*). And the next step is to stick the piece of velvet around the sides of the thin yellow foam-rubber. Another foam-rubber core must be cut askew in the middle. The other side must be thickly glued. Then it is combined with the foam-rubber is on which the thongs have been fixed. And then that combined foam rubber must also be thickly glued. The price of *Pontaw Wet-htauk* is 1500 kyat (in 2014).



Figure (24) Making the *pontaw wet-htaukatipa* slipper

### ***Pontaw Hauk Katipa Slippers***

First, the thin foam-rubber core in yellow must thickly glued and a piece of velvet must be covered and stuck. Next, Pierce with the iron-tool and fix the straps (thongs). The way of making straps are same to that of female footwear. After fixing straps and attaching hooks thin foam-rubber in yellow must be stuck (covered) with a piece of velvet on all sides, of it by using thick glue. Then another two piece yellow foam-rubber are to be thickly glued. And a piece of velvet must be covered on all sides of the rubbers. And then the thick layer of foam-rubber core and the layer, already fixed with the straps are to be stuck by thick gluing.

### ***Kyit-Kyo (katipa-Nyatphanat)***

#### **[Braided straps-Velvet Slippers]**

This type of slipper is made of two different colored straps that are newly designed in accord with the changing age. Except the straps, the other components are made in the same ways like thin female slippers (*Masiapah*). In making straps, first take two strong pieces of gunny twine (*Gonnykyo*). The first piece of twine must be thickly glued and stuck to cover with a green piece of velvet. Another piece of twine

must be covered with orange velvet with the help of thick glue. Then, there two piece of gunny twine are to be braided so that the footwear looks new with the braided straps in two colors. The other processes are the same to that of thin female footwear.



Figure (25) *Kyit-Kyo(katipa-Nyatphanat)*

***SayamaHtaukKatipaphanat*[High-heeled velvet footwear for lady-teachers]**

'*Sayama*' is the word in Myanmar for lady-teachers. *Htauk* is the word that means high-heels. *Katipa* in Myanmar is *velvet-Phanat*in footwear. So this type of female footwear is commonly worn by lady-teachers and this term came into being. The way of making is the same to that of thin female velvet footwear something added more to it is a one-inch wooden block that must be glued and stuck with the body colored velvet. Then the wooden block must be nailed at the place right under the heel if will cost 1500 kyat(in 2014).



Figure (26) *SayamaHtaukKatipaphanat*

***Gwin-htokatipaphanat (pinkuponphanat)***

***[Velvet slipper – spider- patterned footwear]***

This sort of slipper is not fixed with usual straps. The big toe and the little toe-places must be an inch apart. The cover of the slipper is a black sheet or layer of foam-rubber. And then, the black rubber must be cut in the form of a butterfly. It is covered with a piece of velvet. Then put it into the hole pierced with the help of the thick glue. All types-female footwear, male footwear, monk's footwear and children footwear are the same to each other in the way of making. Those velvet slipper are sent to Meikhtilar, Lashio, Kantbalu, Aungban, Kyaukhse', Sintgaing, Paleit, Minkun and Tagaung. About 200 pairs of slippers are sent every day. The products need to be changed in accord with different orders.

The last type is the fire-pressed slippers if literally translated. It is produced in two categories: one made of raw-hide and another made of foam-rubber. Raw-hide is also known as clip paid.

Raw-hide slippers consists of rubber-plate (*sole*) and raw-hide (clip paid)

Rubber-sole slippers consist of sole and black foam-rubber instead of raw-hide every day 3000 pairs of shoes are produced.

Those fire-pressed (*Miphi*) slippers are sent to KyaukPataung, Minbu, Magwe, Taundwingyi, Pyay, Yangon, Thahton, Phaun, Thanbyuzayat, Ye', Myawaddy, Kotkareit, Mandalay, Monywa, Kolin, Homemalin, Htichaiint, Minbya and Mawlamyine.

Electricity is the key energy for footwear producing. In the past, the raw leather had to be crushed and pressed only by hand because power supply was not sufficient enough to provide the industry for the whole day. The power supply is available for a certain part of the day. But now, power supply is available for 24 hours and the industry can run on a wider scale because the mill can be operated with the use of an electric motor. Such a technological change can save time and energy.



Figure (27) *Gwin-htokatipaphanat (pinkuponphanat)*

## 4.6 Economic sector

To understand the actual economic condition of footwear makers, types of economy, their division of labor, their daily income, how they distribute their products, and how they extend their market have to be studied as the principal bases of the economy. There are two types of economic forms are found in this area: The production of branded factory and small-scale footwear production cottage industry (domestic production).

### 4.6.1 Division of labour

By the study of footwear production, division of labor based on sex, age, skill and occupation can be found in this area. Male perform the activities that required greater muscular effort and freedom of movement. So, males have to cut leather and clip, fix strap and clips. Most of the women have to do light works such as sew straps and fix sequence etc. Unskilled laborers and children have to hang raw-hide and foam-rubber out to dry. They have to color leather, dry raw-hide or clip. The aged has to fold the footwear paper cases.

There are many footwear production workshops in SunLun quarter in Myingyan Township. Footwear production has become so popular that the employers make the workers to produce in two shifts. Big employers have at least twenty to five-hundred workers. As they produce many varieties of footwear, there are five or six shifts. Each shift of workers usually consists of five to ten male and female workers. Each worker has to do his or her specific job in respective tasks of processing.

Only if the described number of products to is finished within the allowed time, there exists good relationship between employer and customers. As a result, their businesses will be more reputed and successful. For these reasons, employer needs to manage their workers skillfully and they want to have mutual understanding between employers and employees.

A work-shift consists of at least 5 to 10 workers. When the shift-management is to be made, our thing to be cautious is that the workers who are relative of experienced ones the workers who come from the same regions and the workers who are family-members are given priority to include in same shifts. It is in time with the proverb. Birds of the same feather flock together. By uniting those who are close to each other in same ways into the same group or same shift the management as well as the production is much easier. When there are ceremonies or funeral, while some of the groups are getting involved, the others take in players of those absent in orders to meet the target number of products. Other benefits are that, due to the good communication, there increase knowledge in work. And then there's a good give and take. Additionally, there has been fewer problems in dividing money or distributing labour or faster production. At the same time, the undeniable issues could be prevented. One of the encouraging experiences is that the family members who are older and more skilful did handed down their legacies of knowledge and ability to the new generations in their workgroups. As a consequence, there is no shortage of skilled labourers for the workshops to produces quality footwear. Handing down knowledge and skills create ready opportunities for job for relatives and close friends, securing their livelihoods.

#### **4.6.2 Income**

By studying the income of footwear maker, their incomes differ from each other according to their skill and occupation. Males are cutting the hide, cutting clips, rolling and pressing the pieces of hide in the mill, cutting the moulds, inserting straps, grooving around the surface of slippers, preparing to glue the footwear, placing logo and size number on the surface of the footwear, making stitches along the premium and around the surface by hand, polishing the surface and gluing. Female are sewing the straps, making stitches around the grooving the footwear by using a sewing machine, putting the straps in place, sewing sequins on to the straps etc.

Children are washing clips, soaking the foam-rubber in the glue liquid and drying the foam-rubber. Aged are folding cardboards to make boxes for putting footwear. The incomes of factory workers from branded owner are as follow:

Income per day; (1) skilled worker (male) – around 5000 kyat.

(2) Intern (male) - around 2000 kyat

(3) Worker(female) - around 3500 kyat

(4) Children - around 1500 kyat

(5) Aged - around 1500 kyat

Small-scale footwear production cottage industry run with a family of 4 to 5 members can produce round about 50 pairs of slipper a day. The finished goods slippers are delivered to the shops every day. If the slipper has no specific logo, the each worker can get about 500 kyat per pair. The total income of a family can reach 15000 kyat per day. They used over half of their income for their daily expenditure; health care, educational cost and other costs are used from the rest of their income.

### 4.6.3 Distribution and Marketing

When we study the economics of a region, we need to study the products they make the

market opportunities to distribute the products and the consumers or customer wants and needs. The workers usually advertise the logo of their products to make it popular and to gained bigger footwear of the market. In doing so, the use some marking strategies such as quality control of products market extension and good customer service. Their products will be more reliable and more popular than other products for good workmanship if they can control their quality consistently. Such products, which have gained a good reputation, can be made from good quality raw materials. So they not only control their quality but also try to improve their technology to make their products last longer.

Another strategy for marketing is decorating the footwear with fantastic designs. Thus, their product can easily attract the attention of customers. They also try to extend their market through many tactful ways such as offering commission for the agents depending on the number of pairs of footwear, giving special gift to them ( usually giving them extra pairs of footwear as compliments); giving them T- shirts and calendars with the logo of their products and etc. Moreover, they give a

sponsorship to their agents on their pilgrimage to famous pagodas once a year and they also conduct lucky draws activities for them. The agents from other regions are warmly welcomed to their industry and they are given a VIP treatment. The workers always ready to give customer satisfaction by making the products with the required designs and colour in the real time. Despite this good customer service, they distribute their products at reasonable prices.

Accordingly, almost everyone regardless of race, region, age and sex can afford to use their products regarding to the conservation of Myanmar culture. Beside they usually offer the footwear to the new agents, who want to try out their products for the first times as gifts. Thus their products become popular and so their market share gets wider. They also try their best to provide the footwear in exact number the agents need and in the real time. Thus,they can make market extension.



Figure (28) Making the footwear packing



Figure (29) Making the footwear logo



Figure (30) Making the footwear decoration

## 4.7 Social sector

In this research paper, to realize the socio- economic impact of footwear production, the basic profile in terms of things such as their education, health and their religious activities have to be studied. By studying those things, researcher can measure how they use their benefits to the development of their society and how much they participate in their social activities to get their unity.

### 4.7.1 Education

In this study area, Sun Lun quarter, two types of education system can be found. These are formal education system and informal education system. There are one government post-primary school and seven monastic education schools in Myingyan Township. Those schools teach students until the primary level. Monastic education is free education and students are taught according to the government curricula of primary level. Additionally, lesson on Buddhism are also taught to students for morality. The other parents who want their children to be morally virtuous send their children to monastic school. In summer, morality classes are

spared. Parent get their children novitiate at monasteries and attend morality classes. Benevolent parents offer food and relishes for students, provide writing materials and green school uniform.

The affordable family sends their children to post-primary schools. Some let their children start education at post-primary school. Students continue their education at No.1- state High school in Myingyan. Even the footwear workers try to send their children there. Now, with the help of industrialization, the production rate has increased. So the worker earns more to send their children even to university. Employers neural lose right of supporting the children of workers to continue studying if they are outstanding.

Post-primary school in the ward is built of matter bamboo. Now a brick school building is being established. S.H.S (1) is already brick building and sports ground is very spacious. Business owners involve in parents and Teachers Association at the post primary school, providing teaching aids and restoration. They donate teaching materials, uniform and perform, school building and they occasionally plan to make educational programs for student's awareness concerned with Health, Sustainable environment etc.

**Table (3) Education of study in the Sun Lun Quarter (2014)**

Year	Upper education	Middle education	Basic education	University/ Collage
2014	268	328	250	408
2002	74	115	98	-

(273 students attending in University/ Collage 10 are in Army University and 125 are in University of distance education)



**Figure (31) Monastery education school**



**Figure (32) post-primary school in the Sun Lun quarter**



**Figure (33) Monastic education (summer holiday)**

#### 4.7.2 Health

There is a Social- welfare dispensary, maternity unit in the Sun Lun quarter. But for more serious cases, they have to go to the Township hospital in Myingyan. There are a doctor, 2 nurses and 4 helpers at the social welfare clinic and there is one midwife and a helper at the maternity unit. As the Sun Lun quarter is the ward where most of the persons belong to footwear making businesses, the hide-soaking business workers need to always go down the time pond. As a consequence, they suffer skin-burst. As they have to breathe the adown of cow-hide that causes them lung diseases. Additionally, they have to get into the water and get back to expose the sun rays in summer, they have to suffer from heatstroke or something like that.

For those diseases caused by the jobs, the employee take responsibility to sure their employees until they are well. They are sent to the hospital, the dispensary or the private cline. The unhealthy water in which cow hide was soaked are thrown away once a year. They make concrete drain along which the unhealthy water is removed from the workshops. It is systematic. But in order not to let fleshy odors reach the environments, the government places them in the areas where there are valleys and low land. In using the chemicals, the workers need to know the correct and exact amount of chemicals for no explosion and accidents.

In the footwear production, foam-rubber core or yellow foam- rubber need to be soak in water include some acid. Workers, when work with no glove or preventive torl, suffer hand- erosion. Now they use glove and same themselves from being eroded. They help other work-portion with no harm. The fact shows that employers provide their workers with preventive tools for this health. Most of the workers pay attention to their jobs and take less care of their health. Thus, if the employers do not take care of the worker's health, the result that comes out will have import on low production and increasing cost. The job needs to take care of fire-breaking especially in summer as they have to store rubber in such a hot summer season. So they keep five fire-fighting boxes to put down fire if arises. Some produces store their raw-materials and rubber in fire-proof chambers. They also manage to keep fire-patrol team to take care of fire in the ward.

In Sun Lun quarter, they have the organizations of mother and child care, women's affairs, and Red-cross society. Most of important members are the wives of

employers. They take charge of caring pregnant women and newly born babies in co-operation with nurses. Now a days, ward administrators take care of giving preventive injections to pregnant mothers and newly born babies and provide them with medications of energy with the support of employer. They arrange health talk to educate mothers and children they go round and declaring to attend the talk with the help of microphones. Seasonal talks on health are provided at schools and ward-office. Whatever needed is supported by the association of footwear employers. Through the co-operation of medical officers, employers, and ward-administration they obtain necessary medicine from UNFPA.

Headed by Mother and Child care association in SunLun quarter, through cooperation between nurses and ward-leaders, mothers are given energy injections for two times during pregnancy. If there medicine are bought from outside, it costs about 10,000 kyat. For example mother compulsorily needs ferrous energy medicines during their pregnancy. The head nurse and ward- leaders take charge of ensuring mothers to take these medicines. They also give education to take it. If mothers take this energy medicine, they are sure to give birth to healthy babies.

Newly born babies are provided with a preventive medicine of the hybrid of five elements in order not to suffer diphtheria, whooping cough and polio and in order that the children will turn out to be brilliant stars for future through the effort of health officers, employers and ward- leaders.

Health-talk is also provided at school to prevent abdominal diseases and diarrhea, etc. The talks are sponsored by footwear producers. Student'ssuns enrich their knowledge on health and personal growing. Now, 90% of the toilets are mosquito-safe. The media, talk, journals, posters, phamplets play important role educating health.



Figure (34) Funeral service association

### 4.7.3 Religious Activities

As most of the people living in Sunlunquarter in MyingyanTownship are very pious. As a result, the pagoda such as zedis and pathos can be venerated in Sunlun quarter. The pagodas were built about 200 years ago. The quarter-people believe that the pagodas are powerful and their wish could also be fulfilled when they venerate them. There are altogether 5 stupas. The titles of the stupas are:

1. GutawHlaZedi
2. AhmyarZedi
3. MyoOoZedi
4. HsutaunpayaeZedi
5. U Pe' Zedi

Of the 5zedi, Gutawhla and AhmyarZedi were built by ancient people and there are famous. There is a pagoda festival and swam-offering ceremony (*SwangyilaungPwe*) annually. So people come to the festival and pay homage to the pagoda. The quarter-folks also organized "retoration and volunteers" religious grow chores associations. Then organizations are formed with footwear producers, workers and quarter-people. All of them financially contribute to the successful implementation of religious purposes and activities.

There are also monasteries –altogether 8 monasteries. The monks of the monasteries deliver *Dhammaspeeches* during and after the Buddhist lent, *Thingyan* water-throwing festival and spiritually important days. Giving *Dhammaspeeches* and opening Insight meditation canters done by Buddhist monks is to make the people more pious.

During the summer vacation, the Buddhist monasteries open moral education training centers. By training them how to conduct cut moral behaviors. Other intentions include that train the young to pay respect to their parents as well as the elders, to be able to make rightful judgments by utilizing the teachings from the Buddha and *NipataJataka*. For these reasons, some people, during summer vacation, their non-children, make their sons the sons of the Buddha, and guide them to go for an alms-round and offer food and vegetable, and live in accordance with the Buddha's teaching.

In some monasteries, monastic education schools are opened. There are no nursery schools like other quarters in the town. So the children start their education at the monastic educational school. That is more effective than the other school is that school lessons as well as religious lessons are taught at their monasteries.

There are also ceremonies, funerals, novitiation, *Katina* robe offering and Buddhist lent festivals in all the employers, workers, and other people who live in that want do concerted efforts to carry out these action ties. By doing these activities unitedly, they can understand each other more increasingly. They all can establish peace and happiness among themselves.

In this quarter, the workshop – owner pay all expenses to robe the children of workers at the novitiation ceremony. If the vacation period coincides with the novitiation, they celebrate it in April, When the season is also pleasant. In this way, the workers are grateful to their employees and they feel like working harder and harder. Parents are pleased to see their children in saffron robe. So workers themselves robe. The long procession of the novitiation goes round the area and traditionally shows themselves to the GutawhlaZedi, AhmayarZedi, and MyoOoZadi. By then, most of the man wears shirts on which their logos are printed and also wear the slipper they produce. The ward-damsels also wear the colored velvet slipper that suit to their dresses colors. By doing this, they are marketing themselves.

During the water throwing Festival vacation, most of the men experience the meditation retreat. Their elders, and son other employees are very pious. Sometimes they seek ways to offer *satuditha* (from all 4 directions) food. On the day on which *Thingyan* ends. Swam-offering ceremony is held every year at *Gutawhlapagoda*. Employers as well as employees offer alms-dish, Sun Lun quarter annually celebrate that *swam-long pwe*.

Footwear workers and people from quarter always expect to reach, the month *Thadingyut* in while the *swamgyilongPwe* (ceremony to offer alms-rice and alms-dish). Another thing they wait for is that there are theater and entertainments. Footwear workers always offer if alms-rice and dish with their earned money. On the 1<sup>st</sup> waning day of *Thadingyut*, the Buddha images from *Gutahlazedi* go. Round to be paid obeisance. The foot wear workers always help participate, and do water needs for going round of images. On the 2<sup>nd</sup> waning day, Sun Lun quarter, People form group-dance troupes, in forming such dance groups, they neighbours' dance group, boy's dance troupe, and women's dance troupe.

After the rehearsals, when they have to give the performances in front of the audience, the owner of the footwear production provide women dances with uniform dresses and velvet slipper with same color. If one troupe can dance in unison and beautifully, it win the first prize for best group dance. And then boys' group people to celebrate the tradition of Buddha image going- Round to be paid obeisance. Behind the Buddha image are group-dance troupes, performing their dances. On the 3<sup>rd</sup>, the great alms-food offering to all the Buddhist monks, not only from the ward but also from the region of township. All people from the quarter participate in the ceremony. They offer alms-rice, alms-dish, and other delicacies, on the 4<sup>th</sup>, they have to draw lots for the offerings for the Alms, food donation ceremony. On the 3<sup>rd</sup> and 4<sup>th</sup> nights, a theatrical troupe is hired with their collected money in advance and the troupe has to give performance for 2 nights. The footwear workers and family members happily go to enjoy the entertainment.

The closing ceremony is held on 3<sup>rd</sup> waning day of *Taboung* (March). Some employers ask their workers to contribute money as well as voluntary labour and the offering are labeled with their brand name, showing that the donation is their collective offering, and encourage them to offer more and more. At the donation ceremonies, they have to wear uniform dresses with their logos and offering is made together. The other footwear brand logo-donors also offer one thousand candles light to offer to the Buddha. Others offer electricity. These one-thousand Oil-lamps and electric lights-offering take place from 1<sup>st</sup> waxing day of *Thadingyut* to 1<sup>st</sup> of *Tasaungmon* waxing day on the terrace of the *GutawhlaZedi*. They have to buy and carry oil-lamp, oil, and sick. The employee plays the leading role and workers the following role. They all happily offer one-thousand oil-lamps to the Buddha. The participant-workers wear their uniform with their logo. By doing collective donation,

mutual relationship between employers and employees increases. Finally, they get together and share their merit to all renitent beings by saying 'well done' for three times in front of the Buddhist monks who make them keep precepts within the complex of *GutawhlaZedi*. Another, Florescent light-donation is made for one day and one night in the complex-Oil-lamps and florescent light offering are competitively made. So they not only compete in production but also in donation. The restoration and volunteers association plays the guiding role in those offering ceremonies. By sharing their merits, they hope they will be in the much better life in the next existence around the samsara, the round of rebirths, before they attain their enlightenment (*Nibban*).

The employee provide his workers to go on pilgrimage or to go on journeys to be relaxed every year.



**Figure (35) Ahmyar Zedi**



**Figure (36) Gutaw Hla Zedi**

## CHAPTER V

### DISCUSSION

Cultural and economic anthropological approach was used in carrying out the research. This research is tried to observe the socio-economic impact of footwear production based on social sector economic sector. In doing so, both emic (native's point of view) and etic (observer's point of view) were included through using the methods of functionalism (functions interrelating with each other) and Marxism (the industrial mode of production had divided society into classes of capitalists, those who own the means of production (factory) and proletariat (the workers) those who sell their labour to the owner as the commodity).

According to Malinowski's analysis, culture is the outgrowth of three kinds of human needs: Basic needs, Derived needs and Integrative needs. The central idea is that culture serves the needs of individual. In this study population, foot wear are produced to get earning money to fulfill their subsistence. The division of labor, social interactions between employers, employees and their customers, distribution of household budgets, and social grouping based on occupation are the problems of social coordination human must solve for the satisfactions of their foot wear making community. From the study of their religious belief and participation in religious activities, an idea of social harmony and psychological security can be found among them.

According to Marx, the industrial mode of production had divided society into classes of capitalists, those who own the means of production (factory), and proletariat (the workers) those who sell their labor to the owners as a commodity. The labor of worker to produce surplus for their own profits. In this study, to understand the economic condition concerned with footwear production of the villagers of Sun Lun Quarter, Myingyan Township, Mandalay Region researcher focus to study their economic cooperation, the activities of people engage in to produce and obtain goods and services.

When studying the socio-economic impact of footwear making in this area, social sector and economic sector were emphasize to understand how those two sectors interrelated each other. Moreover, by using the technology and knowledge

based in footwear making and locally available raw materials, there have been an occurrence of organizational and social grouping. The worker's basic needs is getting money for their subsistence, on the other hand the owner's needs is getting benefit and success. To fulfill these needs, how they create their unity and flexibility were observed in this research.

### **5.1 The advantages of getting Electricity**

In the past, the local people can use the power for part of the day. Accordingly, the workers had to crush and press the hide by turning the mill by hand only. This caused a waste of time and energy reading to a decrease in production. When they can use power for 24 hours, they use an electric motor to press the hide. As this technological change has enabled them to double the production rate, they can enjoy a better life due to their good income. At present, two transformers have already been installed in the quarter to provide sufficient power supply for footwear production industry. Therefore, the business becomes more successful and the quarter is more popular for its specific products.

### **5.2 The impact of good transportation and communication**

In the past, since streets and lanes in Sun Lun quarter, Myingyan Township were simple country road with no gneissic rock or lateritic, transportation was inconvenient. After 2010, motorcycle, buses and cars can go easily and more quickly in the quarter due to the construction of tar road. Later, footwear production owners and workers have cars and motorcycles as their income increases. As a result of better transportation, there is no delay both in going to work and in delivered in the real time.

In the past, customers had to come to the production center in person because of no high technology to access to. Nowadays, however the customers and agents alike can easily order finished goods by using mobile phone, fax and the internet to the footwear owners. The agents and retailers can also order the required types of footwear and the numbers of pairs of footwear. Whenever they need them in the real time. There is a rapid improvement in footwear industry as the business people can advertise their good by using the media widely. In short, both smooth transportation

and better communication play the key role in the development of a region in such sectors as socio- economics, health and education.

### **5.3 Educational status**

The local people of Sun Lun quarter are accessible to both formal and informal education. Before the boom of footwear production cottage industry, the local people could not afford to send their children to school. They had to mainly rely on monastic schools for education. Recently, their income has considerably increased due to the booming footwear industry. The workers can produce many more pairs of slippers as they can use modern equipments and technology at work. As a result of an in their income, they can enroll their children at state High schools, Middle schools and Primary schools. They also send their children to monasteries in summer to learn Buddhist ways of life and to become more familiar with Myanmar culture. The workers begin to take more interest in education as the footwear workers are willing to give their children who have graduated from universities and colleges. And then, foot wear owners give the jobs to the graduated and educated children of their workers with high salary. They also become aware that the outstanding students can either become government service personal or get well-paid job. It shows their perception concerned with education and life expectations are gradually develop and change.

### **5.4 Health Care**

In the past, employers focus their attention only on the business. Nowadays, they become aware that their business will be affected badly if the workers are unhealthy. So, they try to reduce the health risk of their workers by means of some protective arrangements such as using masks, gloves and cover-all etc. In some leather processing factories, the workers putmasks on to prevent from very bad smell coming out of the process. It clarified that they can control their personal health condition. In the past, polluted water from the processing is not systematically drained. They used to pour out the polluted water by using a dipper. Today, some tanks used for soaking the raw hide have holes underneath to drain the polluted water for sustainable environment. Likewise, in soaking the soles into glueliquid, owners of some factories make their worker use gloves although there was no preventive arrangement in the past. Nowadays, the public lecture concerns with using chemicals are given

occasionally by the experts of that field for preventing explosions and accidents. It shows the development of the level of their awareness for their security. Despite no preparation for fire-fighting in the past, nowadays, all the industry / production centers have fire extinguishers, bags of sands and flat pieces of metal to be in putting out the fire.

## 5.5 Religious Activities

The local people of Sun lun quarter including the business people pagoda festival and communal offering of provision and accessorily to monks-once a year. Nowadays, many more religious activities are being added to typical once. Some religious activities such as communal robe offering ceremony (*Bone kahtein*), communal novitiation ceremony, and others are increasingly performed year by year, on such occasions, the footwear owners and the workers not only wear t-shirt uniforms with the Logo of their products but also put on the footwear their products. It is common practice that each tries to create better and more attractive designs for their products than the other and they put on their specially designed.

Slipper (flip-flops) while going on a procession of religious activities such as novitiation, *kahtein* and *Wazopweetc* to show off their new products and to advertise. In doing so, they tend to be proud of wearing the specific footwear produced by their own industry. This can lead to make more innovations than ever. They create better designs to gain a competitive advantage over the others. They also give the district regional agents their footwear with new designs as special gifts. By doing so, their new designs are introduced to potential custom other regions and towns. Such innovative designs and effective marketing strategies can successfully attract the potential customers to buy their products.

The owners of the industry arrange a pilgrimage or other holiday activities for their workers once a year to recognize their painstaking efforts during the year. Due to such opportunities, the footwear owners and workers get closer in relationship and they look upon one another as family members. The footwear owners provide the poor workers with the cash and kind to novitiate them in communal novitiation ceremonies. In return, footwear owners show more respect to their workers and they become more obedient ones. Thus, they give good service to employers and other

citizen. By studying their religious affairs, donate and participate together, make them more unite and their beliefs can support for their psychological security.

## **5.6 Social interaction**

Typically, a footwear production industry is made up of the business owner, workers and customers. On the part of workers, they have to collect and store a large stock of raw materials so that they can produce the slippers to meet the deadline of the customers' order. Workers do their job in different shifts, each of which is made up of relatives, family members and close friends. For those who have moved to Sun Lun quarter from other quarters and villages to do business usually from groups with the ones in the same locality. Although the workers do their job in different shifts, they have good relationship with one another. They get on well with one another at work. The owners have to be tolerant with the workers so that they can ensure increased productivity and successful status of their products. They also provide the workers with some supportive arrangements such as social welfare service, and free funeral service etc. In addition to offering scholarship for the outstanding children of their workers. In doing so, they create a friendly, family atmosphere by making these outstanding students accountants or managers of their business consequently, their worker become more loyal to them resulting in a long- lasting success of their business. They also take customers' satisfaction into account. They try to produce good quality footwear will beautiful design that the customer want at reasonable prices. Therefore, they can get customer loyalty and gain competitive advantage n their business. To sum up, their business is booming as a result of using effective marketing strategies and their good relationship to workers and customers.

## **5.7 The traditional value of footwear**

There is a Myanmar saying goes "If you haven't practiced Dana (Charity) and Silla (Morality), you will be trouble when you dies. If you don't have water-bottle and slippers, you will be in trouble during summer". According to the saying, we have been producing excellent quality products using qualified materials and sell them at reasonable prices in order that customers can use excellent quality slippers, for paying back the gratitude of all the teachers who have taught us traditional Myanmar.

There is a beliefs in Buddhism that the benefit of the donation of a pairs of slippers is the same as the donation of a vehicles. Due to his belief, the Buddhist used to donate slippers for monks for getting merit.

Footwear is one of the necessities of life-things that a person must have in order to survive, constantly used from the toddlerhood to the grave. Myanmar footwear also suits to the natural environment. They are made to be convenient for all to wear and designed to be in consonance with tradition. Thus, wearing Myanmar footwear is preserving own culture.

Myanmar velvet slippers have become more are more popular among young people. Those decorated with sequence are also popular among the girls who pay were attention to Beauty. Among celebrities on such as beauty contests, fashion shown contest, Miss Universe selection contest awarding ceremony for academy winners, wedding reception and religious donation (*Ah Hlu*) ceremonies etc.

Accordingly more and more Myanmar people start to wear Myanmar style traditional slippers rather than foreign-mode sandals and high heels. Myanmar people gain more self confidence in by wearing Myanmar traditional/ national dress and velvet sandals and they can become proud of Myanmar identity and Myanmar culture. At present, not only Myanmar women but also Myanmar man likes to wear velvet sandals (Royal sandals, *pondawphanut/peindanphanut*). They start to appreciate the cultural velvet sandals. In addition to local customers, other customers from other regions and towns make more orders to buy beautifully designed leather slippers and velvet sandals to be worn at novitation ceremonies and other religious donation ceremonies.

The life-styles or may be fashions of the girls especially the university girl-students have the habit of buy in varieties of velvet colored slipper to suit their different colored dresses.

Nowadays, boys wear slippers with the under pierce in two combined colors. Sometime, tiny bits of gold and silver powder are sprinkled on straps. Sometimes, the straps are decorated with sequences. On festive occasion and ceremonies, boys also wear slippers (*pontaw, paintan*) with the sides and straps, decorated with sequences. Thin female footwear, velvet, and male velvet slippers cost ranging from 1000 to 1500 kyat(in 2014). Those prices indicate being reasonable. So almost everybody is able to buy them.

To sum up, creation of attractive designs for footwear slippers and sandals can not only attract the customers but also encourage the general public to value traditional products. Thus, the attempt to improve the quality and design of traditional slippers is supposed to be an effective way of preserving Myanmar culture.

## **CHAPTER VI**

### **CONCLUSION AND RECOMMENDATION**

#### **6.1 Conclusion**

In economic sector, foot wear production is the main occupation in the study community. Sun Lun Quarter has a great deal of business potentials, so migrant workers also developed for their job opportunities. Local workers and migrant workers lived harmoniously together in their work.

The people in this area could adapt the free market system by the information and communication system such as mobile phone, satellite, fax and Internet. By influencing on Media, they can contact with new technology, new environment and gradually get new idea for their design, decoration, distribution and marketing.

Good communication and transportation, getting electricity nearly 24 hours, boom in business portfolios, and systematic housing system are development activities in this study area.

In the social sector, in line with the development of the locality, household income happens to increase economic management becomes complicated. Due to the high income from footwear making, their house, street, electricity, their facilities are also gradually good.

In education, the improvement of student numbers, using multimedia class rooms which include many kinds of teaching aids, the occasional talk for their hygiene and sustainable environment, show the development of education in this site.

They have awareness concerned with using mask and gloves when they applying chemical is a beneficial habit for their health. They try to control their water and sanitation for the advantages of their environment.

By the development of their economic condition, their religious rituals are grander than the previous time. As it is believed by Myanmar Buddhist that religious activities is the most important and inevitable religious duties to be fulfilled, they usually hold this rituals as grand as they can afford. These rituals also show the foot wears brand's wealth, role and dignity.

In terms of religious and social activities, it is suggested that the pagoda festivals and religious donation ceremonies should be continued to be celebrated. By celebrating these ceremonies the younger generations can preserve the good tradition and their local culture. Their social interaction, their belief, their economic condition, and their unity can be traced from the study of their rituals.

The study thus attempted to emphasize the footwear production impact on their education, health and religious activities to understand the socioeconomic atmosphere of the region.

## **6.2 Recommendation**

- (1) Local authorities should particularly carry out educational programs for awareness raising activities on systemation (water and sanitation) for sustainable environment.
- (2) In the education sector, resource persons, teaching aids, other necessities should be more effectively supporting to upgrade for the community.
- (3) The basic education post- primary school in Sun Lun quarter should be upgraded to a status of a middle school or high school.
- (4) The responsible personnel of the quarter together with the members of the Parent – teacher Association should organize public lecture sessions on education and health occasionally.
- (5) Health awareness upgrading activities should be promoted to increase the knowledge of the foot wear makers on the systematic use of mask and gloves in applying chemicals.
- (6) Drainage of the polluted water from the processing should be systematically arranged so as not to damage the natural environment. It is also important to construct reliable frames for the drain so that the local people cannot face health problems.
- (7) Until now, only few footwear production centers start using the gloves to protect the hands of the worker from being harmed by the chemicals in the glue liquid.

- (8) The society should try to extend its traditional trading systems keeping abreast of international trading systems just like Mandalay and Yangon, networking necessary trading methods and resources.
- (9) They should create their design and decoration grander and more beautiful than current situation and should control their quality for the attraction of their customers and extension of their market place.
- (10) It is recommended that in future, qualitative research should also be done from the point of view of health care and sustainable environment for the development of this community.

### List of Informants

No	Name	Occupation
1.	U Nyi Myo Tun	Sunlun quarter leader
2.	U Thet Naung Soe	Secretary
3.	SayartawBadandaTayzaniya	Gutawhlamonastry
4.	Dr. KyuKyu Thin	Sunlun quarter saypay
5.	Daw Khin New Aung	Nurse
6.	U KyawSein	Making Leather Owner
7.	U Paw Kyae	Making Leather Owner
8.	U Ney	Making Leather Slipper Owner
9.	U KyawSoe	Making Leather Slipper Owner
10.	Daw Si SiTun	Velvet Slipper Owner
11.	Daw Ni Ni Mar	Velvet Slipper Owner
12.	U Thet Khin	Miphi Slipper Owner
13.	U Sein Hla	Migrate worker
14.	Ko Ko Aung	Migrate worker
15.	U Sein Than	Making The'kyo worker
16.	Daw Htay Haling	Making The'kyo worker
17.	U Winn NyiNyi	Footwear maker
18.	Ko Aung	Footwear maker
19.	Ma Wie Kyi	Footwear maker
20.	Mg Kaung Htet	Footwear maker
21.	Mg Myo	Footwear maker

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