

**International Conference Research Paper Presentations of Dr. Lwin Lwin
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1. *The Leading Role of Anthropologist in the maintenance and preservation of Myanmar Ancient Monasteries in Bagan*, International Conference of Asia Leadership Fellow 2013, International House of Japan, Tokyo, September, 2013
2. *The Social Value and Function of Myanmar Lacquer ware in Bagan*, International Conference on Japan &- Myanmar, 21/22 February 2014, Myanmar- Korea Local Knowledge Centre, University of Yangon
3. *Sustainable development in livelihood of Shan National (Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar)*, International Conference on Myanmar & The Sustainable Development Goals: Informed by the Past, Looking to the Future, presented by the Australia Myanmar Institute, University of Yangon and Myanmar Institute of Strategic and International Studies, University of Yangon, 11 July, 2015 . Website- Australia Myanmar Institute, [aumi.edu.au> uploads> sites> 2014/10](http://aumi.edu.au/uploads/sites/2014/10))
4. *Kinship Terminologies and Naming System of Shan National, Zaw-ti-gone Village, Hmaw-bi Township, Yangon*, Asia Pacific Sociological Association (APSA) Conference, Transforming Societies: Contestations and Convergences in Asia and The Pacific, Chaing Mei University, Thailand, 23 July, 2015
5. *Legal hybridity in everyday justice provision in a Mon village*, 2017 Myanmar Update Conference, Australia, Australian National University, Feb, 2017

3. Sustainable development in livelihood of Shan National (Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar), International Conference on Myanmar & The Sustainable Development Goals: Informed by the Past, Looking to the Future, presented by the Australia Myanmar Institute, University of Yangon and Myanmar Institute of Strategic and International Studies, University of Yangon, 11 July, 2015 . Website- Australia Myanmar Institute, [aumi.edu.au> uploads> sites> 2014/10](http://aumi.edu.au/uploads/sites/2014/10))

Abstract

The objectives of this research are: to increase income for the **local economic development**, to create income generating activities for local people and to promote livelihood for local people. Expected outcome of this research is to make other ethnic groups can understand and value on the various **socio-cultural assets** based on livelihood of Shan Nationals and promote the national unity and solidarity with the knowledge of their **traditional customs and beliefs**. Research area is in Zaw-ti-gone village, Hmwe Bi Township, Yangon, Myanmar. In this research, participatory methods were used for conducting collecting data. Specific research tools included Participatory Rural Appraisal (PRA), participant observation method, key Informants Interview (KII), In-depth Interview(IDI), Focus Group Discussion (FGD), transect walk, kinship diagram, social mapping (use to find out social status of village people; richest, well-to-do people, poor, poorest). These data were analyzed from Cultural Anthropology point of view. The ethical clearance from the informants' consents was also got. Duration of this research was from February to December 2013.

Shan ethnic people living in the Zaw-ti-gone village have an **industry reflecting skills** and the village men and women engaged in some occupations to obtain the **sustainable development in their livelihood**. Various types of livelihood such as betel leaves farming, seasonal crops, flower gardening, paddy fields, animal husbandry, migrant workers and daily workers for chicken husbandry, carpenters, making Shan traditional long drum (Oo-si) and playing performance, sewing traditional dress (Lon-gyi) and broom making were conducted. Moreover, retired government staffs get a pension every month, and some villagers manage small shop in village also got some incomes. Most of the villagers' income is highly affected by its weather condition.

After doing this research, one can learn that the income for the local economic development can gradually increase based on their private skills and their impact on maintaining their ethnic identity. Moreover, these local people can create the income generating activities more by themselves and can promote their livelihood by making mutual understanding with other ethnic groups, enhancing the value on the various socio-cultural assets more based on livelihood of Shan Nationals. By doing so, they can also enhance the national unity and solidarity with the knowledge of their traditional customs and beliefs based on their own livelihood strategies.

Key word; local economic development , socio-cultural assets, traditional customs and beliefs, industry reflecting skills, sustainable development in their livelihood

Introduction

During 2013-2014, researchers from Department of Anthropology, University of Yangon and Hanyang University, ReDI (Reshaping Development Institute) collaborated together and conducted a participatory development study on socio-cultural assets of local communities. This research program is supported by KOICA (Korea International Cooperation Agency).

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According to the United Nations Development Programme (UNDP), "Development is a lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community".

Meanwhile, "Participatory development" has emerged as a reaction to the failures of developments in improving the lives of the majority of the poor in the developing countries, popularized particularly Gordon Conway and Robert Chambers (1992), and more recently by David Korten (1996). The importance of "people-centered" development, which aims at including all people in the process of development has been recognized by international community.

Socio-cultural assets refer to both tangible and intangible assets essential for sustaining communities or enhancing local capacity and values. Rituals, traditional knowledge and techniques fall into the categories of socio-cultural assets as well as reciprocal human network during ordinary times or under emergent situations.

Chamber and Conway (1992) defined the term livelihood as the capabilities, assets and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets and provides sustainable livelihood opportunities for the next generation and which contribute net benefits to other livelihoods at the local and global levels in the long and short term.

Among these socio-cultural assets, livelihood is one of the most importance asset to obtain the sustainable development of Shan Nationals who are living in Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar. A livelihood comprises the capabilities, assets (both material and social resources) and activities required for a means of living. Livelihood becomes sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

In this research, participatory methods were used for conducting collecting data. Specific research tools included Participatory Rural Appraisal (PRA), participant observation method, key Informants Interview (KII), In-depth Interview(IDI), Focus Group Discussion (FGD), transect walk, kinship diagram, social mapping (use to find out social status of village people; richest, well-to-do people, poor, poorest). These data were analyzed from Cultural Anthropology point of view. The ethical clearance from the informants' consents was got. Duration of this research was from February to December 2013.

Moreover, for conducting livelihoods research, investigate the number of livelihoods existing in their communities and also differ various types and take place in prior to engage in process. Depending on the situations of village, occupations were changed.

In this research, Agriculture (Betel leaves farming, Seasonal crops, Flower gardening, Hired farmers (Paddy and fruits), Chicken Animal Husbandry), Traditional skills (Making Shan traditional long drum (Oo-si) and performance, Sewing cloth and dress, Hand craft (weaving bag), Broom making) and Others (Migrant workers, Daily wages workers' work, Pension, Village shops could be learnt as types of occupations and incomes.

1. Historical back ground of Zaw-ti-gone

The major ethnic group of Zaw-ti-gone is Shan national who is originated from Shan state and settled down Phu-gyi lake, Hmaw-Bi Township. When initial Shan national migrant moved to Yangon from Shan state in eastern part of Myanmar, they looked for the location a similar mountain or hill of Shan state. Zaw-ti-gone also located on the hill. The village name has a word “gone” at the last word of the village name “gone” means “hill” of the Shan state. Most other Shan national villages also called the “gone” around Zaw-ti-gone village.

According to older villagers, First migrants were Shan national from Phu-gyi lake. It is assumed that the initial villagers came to Zaw-ti-gone village about 120~150 years ago. Before they moved to Zaw-ti-gone, there were some project a new dam. That’s why many Shan people moved into new village but also zaw-ti-gone villagers.

The name of the village "Zaw-ti" refers to Zaw-ti-Shan which means only worshipping the Buddhist scripture. However, they worship Buddha, Dhamma (Buddhist scripture), and Sanga (monk) at the present. As the name suggests, most villagers are Theravada Buddhist and closely connected with their belief in life. (Official Research Report by Toe Toe (Myoungjin Song, Researcher, Hanyang University, 2013)

2. Types of occupations and incomes

As Shan ethnic groups are living in the Zaw-ti-gone village, comprising almost half of the village’s population, there is an industry reflecting skills of specific ethnic groups. The village men and women engaged in some occupations to obtain the sustainable development in their livelihood. Main industries in the village are mostly related to agriculture such as betel leaves farming, seasonal crops, flower gardening, paddy fields, hired farmers (Paddy and fruits) and animal husbandry. Apart from these, there has other livelihood incomes such as migrant workers and daily workers from chicken husbandry, carpenters, making Shan traditional long drum (Oo-si) and playing performance, sewing traditional dress (Lon-gyi) and broom making. Moreover, retired government staffs get a pension every month, and some villagers manage small shop in village also got some incomes. Most of the villagers’ income is highly affected by its weather condition.

2.1 . Agriculture

2.1.1. Betel leaves farming

For their **livelihood**, their jobs are betel leaves farming, seasonal crop and flower gardening and Shan long drum making. By studying the betel leaves farming, the owner pick up their betel leaves every 10days and sell them to Wa-net-chaung market and Hmaw-bi market. They can earn at least 60000 kyats per month. U Nyunt Lwin family plants the seasonal crops like chilli and eggplant and they pick up eggplant about every 5 days and sell to the Wa-net-chaung market. One eggplant can get 20 kyats and one packet of eggplant (about 80) can get 16000 kyats. The price is changing according to the market demand. For chilli, they pick up

every 3 days and can get one viss for 1500 kyats. They can earn 3000 kyats for one time. For their betel plants, they said that some were dead during last rainy season and he makes to replant some again when the rain starts.

The majority of Zaw-ti-gone villagers are involved with agriculture. Most of farmers in village, they have betel leaves farm. They pick up betel leaves every 10 days and sell them to Wa-net-chaung market and Hmaw-bi market which both are located from the village, 10 minutes by car. In total, village who owns the farm can earn at least 60,000 kyats per month. They were maintain the betel farming for a long time. The main reason is that betel leaves can get during whole year even though they can gather a little amount of harvest. (1079 kyats=1US\$)



Fig.1. Participant observation about betel leaves farming with native people

2.1.2. Seasonal crops

Some villagers plant the seasonal crops like chilies and eggplants. They pick up eggplants about every 5 days and sell them to the Wa-net chaung market. One eggplant values 20 kyats and one packet of eggplant (about 80 pieces) values 16,000 kyats. The price of seasonal crops varies according to market demands. For chilies, an owner picks up them every 3 days and those for one viss value 1,500 kyats.

In June, most of the villager go and pick up mushroom as far as they can and some want to sell to Wa-net-chaung village market and some want to be keep for future mushroom eating. This time is *Phet Sut Mhyo* (beginning of raining season and the kind of mushroom are come up). When they go and sell the mushroom can be get 3000k to 3500k per 1 viss.

2.1.3. Flower gardening

There is gardener who having a farm about 50 feet x 50 feet plot. Two years ago, they planted the golden flower but they change to plant the jasmine flower because they want to get more income. They pick up the flowers every afternoon time and sell them to the Wa-net-chaung market. They get the income for jasmine flower, one day for about 500 kyats and because of rain the price is low nowadays.



Fig.2. Golden flower and Jasmine flower gardening

2.1.4. Hired farmers (Paddy and fruits)

Some villager is a tenant farmer. He run a paddy farm himself and he get a fixed amount of crop. This year's harvest is total 3000 baskets. He got 2500 baskets. He has to give 500 baskets for land owner.

As a hired workers, other villagers take charge of 50 acres(202,343 square meter/approx. 50,600 pyeong) land for paddy(rice) and 10 acre(40,468 square meter/approx. 10,120 pyeong) for fruits such as watermelon, papaya etc. There are different types of farm appliances, storage for rice and a big cage for cows. For the work, the man can get 65,000kyats and woman get 30,000kyats per month from boss. They also can get 108 pound(about 49kg) of rice and school fee for their children.

There are variety fruits farm of 20acre.(papaya, banana, pineapple, lime, eggplant, rice) The wide place is separated of staffroom, warehouse and stable etc. The owner lives in Yangon city. He has total 400acre land. The staffs get a salary 55,000ks per month with rice 59 kg and oil.



Fig.3. Old rice machine, paddy fields and rice storage hut

2.2. Chicken Animal Husbandry

One of the migrant business man came to this village and started to build chicken husbandry since 2005. Nowadays, over 10,000 chickens exist and total servants-20; all are women and work as the daily wages of Zaw-ti-gone and other villagers. For daily wages, he paid 1800 kyat per day and he divided two shifts; one from 7a.m -5 p.m and one from 5p.m- 7a.m. For the night shift, they can sleep 2 hours. There are altogether 13 buildings for the chicken and now only 6 buildings have existed the chickens. For the chicken food, one packet costs 30,000 kyat. Sometimes, he sprays antibiotic medicines the whole chicken buildings to protect flies. The chicken is called boiled chicken and it was breed for meat selling. Every 45 days after the chicken breeding, the owner sold them to Pa-zon-taung Market and Tar-mwe Market in downtown Yangon area. The owner said that he bought the small chicken genes from some companies such as CP (Thailand), Maykha (Indonesia) and AA (Myanmar) and one costs 600 kyat and wait for 45 days after breeding and can get one for 3500 kyat.

Another migrant business man came to this village and started to build chicken farming since 2000. Nowadays, total servants-10; women 5 and men 5 workers(Daily wages plus permanent who come from neighbor villagers of Zaw-ti-gone). For daily wages, he paid 3500 kyat per day and permanent salary was 45,000 kyat per month. Monthly income is according to the market demand and at least- 2000,000 kyat to 2500,000 kyat per month. His chicken houses raised by poles because of ventilation and cleanliness for the chicken. So his chicken never gets the disease and only need to pay the anti-biotic medicines. Everyday about 3500 eggs send to the Hmaw-bi Township, Yangon downtown and Htauk-Kyant Township markets.



Fig.4. Eggs for marketing, chicken farming

3. Traditional skills

3.1. Making Shan traditional long drum (Oo-si) and performance

Shan 'Oo-si' is Shan national 's traditional musical instrument. For the **Shan long-drum (Oo-Si) making**, interview with U Moe Hein (53 years old, No.36, Zaw-ti-gone) and got some information about his invention for Oo-si. He said that-

"I started to learn how to play Oo-si since 6 years old. But I never got the chance to make Oo-si by others. In Zaw-ti-gone village, there exists one traditional Oo-si but it is very old. So I started to make small Oo-si for my nephew's son, Sai Lwin Ko last year. After that, I invented to make it by myself and after my successfulness, I started to make bigger one and sold. Main raw material for Oo-si is long wood of Let pan tree or Ye-ma-ney tree. It costs 80,000 kyats and I can sell the one Oo-si about 150,000 kyat to 200,000 kyat. I already sold two Oo-si and received the order for making another two Oo-si but wait for getting raw material. Duration for making Oo-si

is only one month. Now, I am famous among the neighbouring Shan villages for making Oo-si because nowadays, it is shortage of the experts who can make well Oo-si".

Sometimes Shan villagers have performance at the request of other villagers when they celebrate some ceremonies, occasions and festivals such as Shin-pyu ceremony (novitiation ceremony of novice hood), attending new house, welcoming new year festival of Shan and Myanmar water festival. They can get the income of that day about 20,000 ~ 50,000kyat. These income save as the village's fund. By this way, village fund can save about 400,000 ~ 800,000 kyat per year.

Making/Processing of Shan long drum(Shan Oo-si)



Fig.5. Shaping raw material of wood



Fig.6. Covering with the goat skin



Fig.7. Finished instrument



Fig.8. Performing with Shan Oo-si



Fig.9. Performing Shan Oo-si by small boy, Interview with Shan Oo-si maker at his house

3.2.Sewing cloth and dress

Some village women can sew cloth and dress. They can make not only daily wear but also special Shan national dress. The person who want to get new Lon-gyi carry suitable cloth to the tailor. The tailor measures the client's body for making a new dress and make design according to the demand of clients. The tailor get some income from sewing about 1000ks ~ 5000ks per each piece.

3.3. Hand craft (weaving bag)

In the village, some young women weave a handbag by colourful plastic beads. Usually, they are stay-at-home mother with baby. This skill(weaving bag) became known to young women by oral learning. The bag take 2days~3days to complete. And then the maker get 6000ks~7000ks from client. But it is not regular income.



Fig.10. Raw material for weaving bag

3.4. Broom making

Some of the village women did broom during their free time can earn some by making broom. One of the key informant; Nan Hla May said that she can do about 50 brooms per day and earns 5000 kyat per day. But one challenge for their job is that the expense of raw material became high and low demand for the broom. Most of the raw materials come from the thick forests of Zaw-ti-gone and sometimes export from Kyauk Hto City, Mon State.

4. Others

4.1. Migrant workers

In case of Migrant workers, they are almost 20s to 30s as young generation in village. Usually they are working in Singapore or Thailand. For example, Daw Kyi Thaug's sons, daughters and niece work in Singapore, Bangkok and then send every two months to their relatives in Zaw-ti-gone village by Hmaw-bi government bank and AGB Bank. And U Thin Soe's three daughters help parents with their living expenses by working in Bangkok. They could work by the introduction of their aunt. She also works the same company in Bangkok.

According to interview with Ma Ei Htwe Htwe Kyaw (27 years old), she said that- "I work as a baby sitter in Singapore and has a short-term leave to visit my family. I used to live with my parent before leaving. My parent, who are U Sein Kyaw Shwe (an ex-military serviceman) and Daw Htwe Tin, run tea shop in Naypyidaw and has four children including me. I has been working in Singapore since 2011. To get a job in Singapore, I had to pay twenty lakhs commission to employment agency called Sekana Labour Agency. I got salary about 350US\$ monthly as a babysitter. I had to pay back the commission for seven month. After deducting money, I only get approximately 30US\$ during the period. I don't go out or make friends to save money. I am not happy working in Singapore. But, I chose to work there to support my family and donate some money to monastery".

Throughout her diary, how hard her life is in Singapore as a migrant worker could be imagined.

4.2. Daily wages workers' work

As daily wages workers, Ma Yu Yu Naing and Ma Tin Tin Ei work as daily wages workers in chicken husbandry in Lower Wa-net-chaung village. They work at night shift and get 6,900 kyat per month. Their salary is major income in her house. Her father can't work because of his sickness, and two sons are still in school. The first son is now in Grade-11 which is last year of high school. He needs tuition to get better score for university entrance and the fees costs 9,000 kyat per month.

4.3. Pension

There are 4 persons getting pension. The pension for the government staff, U Chit Ngwe worked as surveyor in Land Record Department and retired at the age of 36 because of tuberculosis disease. So he now only gets 5000 kyat per month from the pension and his wife works in flower gardening as worker and earns 1500kyat per day.

4.4. Village shops

There are five village shops in Zaw-ti-gone. Many kinds of necessities are on the sale. For example, there are coffee mixes, drinks, instant noodles, soaps, onions and potatoes etc. One of the shops is located nearby a main street. It is a cheap eating house to sell noodles and drinks. The owner woman is 55 years old and has 3 children. Her main livelihood is earn by running shop near the village and getting her daughter's salary. Her daily income is 1000 kyat to 1500 kyat from the shop but sometimes she didn't open it. Another village shop is a billiard shop. They started to do this job about 5 years and every day they can earn 1400 kyat~3000 kyat. The

fee of playing the game is one hour-200 kyat. They said they didn't get some money because they borrowed money to the regular customers.



Fig.11. Village shops in Zaw-ti-gone village

5. View point about development from young and middle aged villagers - 'What does development mean?'

The research team implemented four times of FGD (Focus group discussion, the following FGD). The main object of is to get idea about "development" from village elders in accordance with building community knowledge centre. Firstly, the team and village leader divided into three FGs such as village leaders, young generation under 35years old and migrant, minor ethnic and native mixed groups. While assigning members of each group, the proportion of males to females and ethnic were tried to balance. Each group had a FGD on every Saturdays from 17th to 31st of Aug at house no.19. To conclude the workshop, each representative of FGD had a meeting on 7 September 2013.

While implementing the FGD, mostly men, especially leader, led the meeting. Women tend to be passive when our team asked them to speak. Our team and FG members focused on discussing about villager's need related to village development. There're a variety of ideas about basic infrastructure such as road condition, water supply, electricity and education for children. According to, they took time to discuss about necessity of learning languages that are Shan language, English and even Korean.

Our research team discussed about <what is development?>with young and middle aged villagers on the 2nd FGD. Many people enjoy watching Korean TV drama. That is why Myanmar people are very familiar with Korea culture. Our team asked them about image of Republic of Korea, most of participants said Korea is high developed country. The reason why they think like that is because there're a lot of technical computers, mobile phones, abundant electricity and so on. Moreover, they are impressed by economics and education system. Korean also has got more income per capita. For the reason, they want Myanmar to be like Korea. Based on speaking of participants, most of them regard development as **economical issue**. They think if they worked hard, they can get more crops and livestock. On the other hand, they want to get a chance to be benefited by micro-finance. However, they can't afford to loan money. Because, most villagers are seasonal farmer or a small scale of farmer. In that case, they can't repay a loan within fixed period.

Remarkably, most participants mentioned about need of electricity for the village. One of village elder, U Chit Ngwe, agreed with the idea. He stressed on development of many sector will be followed after getting electricity. Not only that, he had a little different idea from others. For old aged person, most household in the village are enough mental support, however, there is

low support of health care system. He thinks establishing the foundation of system is also kind of development. He used to work as a government officer when he was young.

Generally, most of participants were tendency to be active. Moreover, when they discussed about education issue, especially parents are more positive than usual. Participants said the ideas that want to utilize community center as a meeting room, playground, library and some training facility. If there's a library in the village, they want to get books such as religious, traditional books and English, computer training for children. They also hope to have a kindergarten. There're only 2 kindergartners in the village because of economic and physical situation. In that case of establishing community knowledge centre, they want to run kindergarten course. Because, Nan Moe Moe Nyine has already completed the kindergarten teacher training course, so she can contribute it. Most of man responded that they need to get technical knowledge. Ko Phyu Sone said he can share his knowledge of repairing machine with villagers.

When we discussed about preferable subject of book, they chose these type of book such as health, agriculture, tradition, religion-Buddhist, social work, Education, children's book, general knowledge, development, housework and etc. And we decided 5 priorities among these categories. The members made a choice of children's books as the first priority. Health, agriculture concerned with farming knowledge to get more income and natural fertilize to be able to substitute to expensive one and tradition as next priorities. Most of their idea about development seems to be related to education and occupation.

To maintain their traditional customs and culture, they establish their village association team annually and select their leaders by vote. Every year they celebrate their village annual meeting and discuss overall issues related to their social, economic and religious affairs. At that meeting, they chose not only the leader for the whole village but also men team and women team leader by secret votes. After counting their votes, they announced the person of the largest numbers of the voters and he or she will become the new leaders of the village. When the researchers' participant observation of their meeting, notable fact is that the leader needs some abilities and qualities. Most of the villagers choose their leader based on his or her leading role in their previous activities and enthusiasm for the public activities and promote the public needs. They discussed openly and if the old leaders of the village didn't do their duties will become less voting. They chose new leaders and discussed well with them. The new leaders need to promise that he or she try their best to conduct the village activities. One specific finding is that sometimes new leaders are dependants from the old leaders' generation. That means the old leader transmits how to manage the community activities to their descendants. For example, Sai Han Win Aung; leader of men team is the son of old village leader Sai Kyi Win.

6. Livelihood strategies from various perspectives on globalization

According to Chamber (1993), poor people are vulnerable physically weak, isolated, powerless, making it difficult to get out of poverty. In addition, World Bank (2000) said that poverty is pronounced deprivation in well-being. To compare with their idea, one can learn the similar idea that local people based on accessibility of their socio- cultural assets, diversify into social classes, livelihood patterns and strategies.

After studying their social mapping, there are three types of social groups in their society. The first group is the village student group: under 15 year-old-boy and girl, the second

group is the middle-aged village leader group and the third group is the unmarried village men group under 28 years. The researchers asked them to draw village map depending on social status.

According to their opinion, the first group divides three types of social status in their village; the highest position represents red color, the middle represents blue color and the lowest represents yellow color. The second group divides two types of social status in their village; the highest position represents red color and another group represents blue color. The third group did not divide the whole village and they seem all are equal.



Fig.12. Social Mapping according to age groups

For livelihood of Upper and middle classes, most of them are land owners of paddy land and seasonal fruits and vegetable land, chicken husbandry owners. Moreover, if they can afford, they conduct financial investment in Thanekha (Myanmar traditional fragrant tree) field land, shop, trade, etc.

In this agriculture in livelihood, they face problems such as climatic shock, pests shock, insufficient labour, skill, education or training, poor tools, poor access to credit, insurance markets and a lot of challenges emerge to have sustainable livelihood. If they need financial support, there have no choice to sell of one's possession or mortgage from relatives. Most of the villagers in Zaw-ti-gone mainly depend on the labour for their livelihood. Sometimes, they cannot get their regular daily income, they faced health problems. For their health problems, Wa-Net-Chaung Village Tract Hospital medical doctors and nurses take care all the villagers of their village tract including Zaw-ti-gone villagers every week-ends freely.

Herman Gerald Timmermans (2004) demonstrated that in South Africa, because of the inaccessibility to considerable natural resources and environment constraints they do not become natural capital enough for livelihood.

On the contrary, in the current study area, being dependent on agriculture for their livelihoods, mainly use land, climate, water, soil, flora and fauna out of the natural resources. These natural resources support to differentiate various livelihood patterns and livelihood strategies. In doing so, gradual yearly degradation of fertile top soils need more chemical fertilizers and agriculturists have to bear more costs. Because of that reason they need to do and search edible wild plants, fish, eels, paddy-field mouse, fuel wood for their own use and livelihood.

Barbare Miller (2012), who as cultural anthropologist of economic systems says production, consumption and exchange remains an interrelated process and that there are five modes of livelihood: foraging horticulture, pastoralism, agriculture and industrialism. The scholar says agriculture is mainly dependent on irrigation an artificial water resources, that is, irrigation channels. (Ma Shin Thynn Tun, PhD Thesis, 2015).

To comparative study in the research area, some betel leaves fields was used system of irrigation an artificial water resources by using long plastic pipes and send water from one place

to another.

Herman Gerals Timmermans (2004) demonstrated livelihood of the poorest in South Africa . For a shortfall of physical capital including key infrastructure and services such as roads, electricity, water, communications, public transport and healthcare facilities, agricultural extension and markets the region was much distanced from mainstream economy.

In this research area of Zaw-ti-gone, most of physical capital including key infrastructure and services are nearly the same situations like South Africa. It means there exists no electricity for all the villagers (some people have), not enough water resources, no public transportations such as bus terminals and direct train terminals but their markets and healthcare facilities are not too bad.

Myanmar scholars; Myat Thein, Mya Than and Maung Aung (2011) studies the socio-economic development of local people in Kyaikmanhtaw village tract, Takkyi Township, Yangon region and they demonstrated that the local people depend on outside loans for a shortfall of financial capital that is agricultural loan. (Ma Shin Thynn Tun, PhD Thesis, 2015).

Another Myanmar scholar, Khin Htay Htay (2014) studied the livelihood of Bamar National living in Salin Township, Magway Region. In this area, most of the farmers need loans and they can get loans from government. Even they get loans they are faced with a great debt of cash and difficulties for subsistence as the expense of cultivating is high and the lands they own are small.

Similarly, local people of Zaw-ti-gone have to depend on their financial resources for their livelihood. Paddy farmers obtain agricultural loans for financial capital from Myanmar Agricultural Bank with very little interest. But the loan is not enough for conducting their livelihood and the loan's term is short. If they faced with emergency cases such as natural disasters for their agricultural land, health-care needs and serious illness cases, they are forced to take outside loans from friends and relatives, or selling one's farm land or jewellery. Sometimes they borrowed from informal services with high interest. Nowadays, their farm land price is becoming high because of the business men from the downtown area want to conduct capital to obtain profits later. But for funeral services, they can obtain some money from their village committee's funds freely. These funds were collected from their committee membership fees. For this loan issue, one can learn the fact that all the social status in Shan communities concern and correlate with loan and it can contribute to the livelihood of all social classes. In addition, loans need to be available in enough amounts and for enough term for all social classes so that they would become inputs to the livelihood of rural people.

Barbare Miller (2012) said there is a need for complex knowledge related to agriculture, such as environment, plants and animals, soil type, precipitation pattern, plant varieties and pest management. In paddy-growing livelihood of Southeast Asia and Southern India , women and girl play major role. That type of complex knowledge in the research area, local people abilities based on human resources according to their social status.

Kasi Eswarappa (2007) expressed the social capital as the important factor in Sugali. Their social resources and kin network help to regulating and pursuing livelihoods . Similarly the local people in research area, their livelihood based on social resources. By doing so, different social classes of access to resources and this lead to emerge different opportunities.

Toe Hla (2004) demonstrated that the prescription of Royal Monopoly and oppression of buyers made the peasants remainder poor.

Thaung Htay (2011) said natural disasters, manmade disasters, governance policy, infrastructure conditions, long term cultural practices are connected with people's livelihood.

That idea are nearly the same in the research area and government policies effect the negative impacts for livelihood and social conditions.

According to Ellis (2000), rural livelihood diversification are increasingly diverse portfolio of activities and assets and also survive , improve standard of living. Hyewan Kim (2011) seen in rural Uganda as unequal access to diversification opportunities among different group. And then, livelihood diversification is becoming their strategies. Similarly in the research area, all social classes do not depend on one sort of income. All social classes depend both on farm and off farm livelihood activities.

Khin Oo, Yi Yi Cho and Swe Mon Aung (2002) expressed that major constraints on jute are low price, inadequate supply of seeds, advanced payment, less supply inputs, scarcity of labour . That type of constraint can be found in the research area especially in Upper and middle classes as crop shock, insufficient capital, seasonality of price, insufficient inputs and weak knowledge. And then, in Lower class were lack of support from organization, insufficient capital, lack of opportunities, food security, education.

By studying Livelihood strategies from various perspectives on globalization, the researchers can get the basic idea about poverty and livelihood, the influence of resources on livelihood, contextual factors influencing livelihood, income diversification, vulnerability context and livelihood, effect of development programme, how to maintain their sustainable development in livelihood.

Conclusion

By studying the sustainable development in livelihood of Shan National (Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar), one can get much knowledge about their various ways to search their income and how to maintain their livelihood. Actually their village are not far from Yangon city, their lives are not easy and face the lots of challenges such as no electricity, not exist modern roads, only earthen uneven roads, difficult transportation like no bus terminals to go downtown of Yangon city, no train terminal near their village, difficult to get water resource. Because of that condition, their livelihood about agriculture and cannot earn high income.

In addition, their education level is not enough for their development but they live very peacefully and never get stress about their low income. Even difficult, they stay calmly and devote Buddhism deeply and unite themselves very firmly. Every time they smile and greet the visitors with their warm hearted. Whatever there appear some ceremonies or occasions, they help each other with freely and celebrate enthusiastically and happily. Some of the younger generations would like to develop their village and welcome the changes but older generations prefer their unchangeable life -style until they die. One can learn that the traditional customs of Shan national living in Zaw Ti Gone Village are existed strongly after they migrant to the plain area from their high land Shan State and live harmoniously with the other national like Myanmar (Bamar) and Kayin.

Finally, after doing this research, one can learn that the income for the local economic development can gradually increase based on their private skills and their impact on maintaining their ethnic identity. Moreover, these local people can create the income generating activities more by themselves and can promote their livelihood by making mutual understanding with other ethnic groups, enhancing the value on the various socio-cultural assets more based on livelihood of Shan Nationals. By doing so, they can also enhance the national unity and

solidarity with the knowledge of their traditional customs and beliefs based on their own livelihood strategies.

Recommendations

- For livelihood development, need to collaborate with specialized experts such as Agriculturists, economists.
- For socio-cultural assets development, volunteer Shan language teachers and handicraft experts for their training programs and also funding.
- For education development, need to support by the government and also NGOs, INGOs and private donors.
- For Community Knowledge Center (the result of the research project), supporting funds by donors for maintenance and up-to-date books and references to run it regularly.
- Other interesting scholars need to do more research projects to develop their livelihood.

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