

**TOURIST SITES AND SOCIA-CULTURAL CHANGES:  
A CASE STUDY IN MANDALAY CITY**

**PhD DISSERTATION**

**THIDA**

**DEPARTMENT OF ANTHROPOLOGY  
UNIVERSITY OF YANGON  
MYANMAR**

**MAY, 2015**

TOURIST SITES AND SOCIO-CULTURAL CHANGES:  
A CASE STUDY IN MANDALAY CITY

THIDA

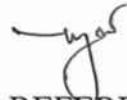
THIS DISSERTATION IS SUBMITTED TO THE BOARD OF  
EXAMINERS IN ANTHROPOLOGY, UNIVERSITY OF  
YANGON FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.



EXTERNAL EXAMINER  
Dr. Mya Thida Aung  
Professor  
Department of Anthropology  
Dagon University



CHAIRPERSON &  
CO-SUPERVISOR  
Dr. Mya Mya Khin  
Professor & Head  
Department of Anthropology  
University of Yangon



REFEREE  
Dr. Thu Zar Aung  
Professor & Head  
Department of Anthropology  
Nationalities Youth Resource  
Development Degree College,  
Yangon



MEMBER  
Dr. Than Pale  
Professor  
Department of Anthropology  
University of Yangon



SUPERVISOR  
U Kyaw Win  
Director General (Retired)  
Department of Archaeology  
Ministry of Culture



MEMBER  
Dr. Lwin Lwin Mon  
Associate Professor  
Department of Anthropology  
University of Yangon

**TOURIST SITES AND SOCIO-CULTURAL CHANGES:  
A CASE STUDY IN MANDALAY CITY**

**Submitted: Thida  
Roll No. 4 PhD-Anth-3**

**This dissertation is submitted to the Department of  
Anthropology, University of Yangon in partial fulfillment of  
the requirements for the Degree of Doctor of Philosophy**

**2015**

# CONTENTS

## ACKNOWLEDGEMENTS

## ABSTRACT

## LIST OF TABLES

## LIST OF FIGURES

## ABBREVIATIONS

<b>Chapter</b>		<b>Page</b>
<b>1.</b>	<b>INTRODUCTION</b>	<b>1</b>
	1.1 Background to the Study	1
	1.2 Rationale	4
	1.3 Aims and Objectives	5
	1.4 Conceptual Framework	6
	1.5 Composition of Thesis	7
<b>2.</b>	<b>LITERATURE REVIEW</b>	<b>8</b>
	2.1 Definitions of Tourism	8
	2.2 Tourists	9
	2.3 Tourist Sites or Tourist Attractions	10
	2.4 Impacts of Tourism	11
	2.4.1 Economic Impacts of Tourism	12
	2.4.2 Environmental Impacts of Tourism	16
	2.4.3 Socio-Cultural Impacts of Tourism	18
	2.5 Cultural Heritage	22
<b>3.</b>	<b>RESEARCH METHODOLOGY</b>	<b>26</b>
	3.1 Study Design	26
	3.2 Study Area	26
	3.3 Study Population	26
	3.4 Study Period	26
	3.5 Data Collection Methods	27
	3.6 Ethical Consideration	28
<b>4.</b>	<b>HISTORICAL BACKGROUND OF LOCAL AREA</b>	<b>29</b>
	4.1 Historical Background of Amarapura	29
	4.2 Historical Background of Thaungthaman Inn (Lake)	31
	4.3 Historical Background of U Pain Bridge	32

4.4	Historical Background of Mahagandaryone Monastery	34
<b>5.</b>	<b>THE IMPACTS OF TOURISM ON LOCAL AREA</b>	<b>38</b>
5.1	The Impacts of Tourism in Myanmar	38
5.2	The Impacts of Tourism in U Pain Bridge	40
5.2.1	Sampan Paddling Service	41
5.2.2	Food-Stalls	45
5.2.3	Cloth Shops	47
5.2.4	Souvenir Shops	49
5.3	The Impacts of Tourism on Mahagandaryonge Monastery	50
5.3.1	Ten Disciplines	50
5.3.2	Daily Routines	51
5.4	The Impacts on Social Activities	57
5.4.1	Social Activities of U Pain Bridge	57
5.4.2	Social Activities of Mahagandaryone Monastery	61
5.5	Cultural Maintenance of Local Area	65
<b>6.</b>	<b>DISCUSSION</b>	<b>67</b>
6.1	Tourism	67
6.2	Tourist Sites	69
6.3	Impacts of Tourism	70
6.3.1	Economic Impacts of Tourism	70
6.3.2	Environmental Impacts of Tourism	73
6.3.3	Socio-Cultural Impacts of Tourism	74
6.4	Cultural Heritage	77
<b>7.</b>	<b>CONCLUSION AND RECOMMENDATIONS</b>	<b>79</b>
7.1	Conclusion	79
7.2	Recommendations	82

## **REFERENCES**

## **APPENDICES**

## ACKNOWLEDGEMENTS

I would like to thank many people for their contribution to the completion of this study. First of all, I would like to extend warm thanks you to my Chairperson and Co-supervisor, Dr. Mya Mya Khin, Professor & Head, Department of Anthropology, University of Yangon, for her patience and perseverance.

Then, I also wish to thank to Dr. Sandar Win, Professor& Head, Department of Anthropology, University of Yadanabon, who guided, advised and assisted me to fulfill my thesis.

I would like to thank to Sayargyi U Kyaw Win (Honorary Professor, Department of Anthropology, University of Yangon), Director General (Retired), Archaeological Research Centre and Ministry of Culture, for his insights and invaluable suggestions to take up this thesis as supervision.

I would like to convey my deepest gratitude and a special thank you to Dr. Mya Thida Aung, Professor, Department of Anthropology, Dagon University for guiding, understanding and encouraging me, as well as being emotionally supportive and patient to read my thesis as external.

I would like to express special thanks to Dr. Thu Zar Aung, Professor & Head, Department of Anthropology, Nationalities Youth Resource Development Degree College, Yangon, who gave me many useful suggestions, close supervision and valuable guidance to fulfil this PhD thesis research as Referee.

I would like to thank Dr. Than Pale, Professor, Department of Anthropology, University of Yangon; and Dr. Lwin Lwin Mon, Associate Professor, Department of Anthropology, University of Yangon for their help and guidance throughout my work on this document as members.

I would like to express my heartfelt thanks to Daw Sein Sein (Retired Director, Higher Education (Lower Myanmar), Ministry of Education), Dr. Tin Thein (Honorary Professor, Department of Anthropology and Retired Professor and Head Department of Geology, University of Yangon), Dr. Than Tun Sein (Honorary Professor, Department of Anthropology, University of Yangon and Retired Director of Socio-medical Research, Department of Medical Research (Lower Myanmar), Ministry of Health), Dr. Tin Maung Chit (Visiting Lecturer, Department of Anthropology, University of Yangon), Dr. Aye Kyaw (Retired Visiting Lecturer, Department of Anthropology, University of Yangon), Dr. Le Le Win (B Econ (Stats.),

M Econ (Stats.), PhD (Queensland), Retired Deputy Director, Health Systems Research Division, Department of Medical Research, Ministry of Health) and Dr. Saw Saw (Deputy Director/Head, Health Systems Research Division, Department of Medical Research, Ministry of Health) for guidance and discussions through which they have supported me.

I am also deeply grateful thanks to the local people who took part to answer my research questions in my fieldwork.

I wish to acknowledge my greatest to my parents, brother and sisters. They never stopped encouraging to finish this thesis and they suffered most because of my academic interest.

Finally, my heartfelt thanks go to my colleagues for their kindness, unfailing help and encouragement from start to finish.

## ABSTRACT

Tourism is one of the activities of humans for pleasure. It is the act of travel and visiting places, independent on the various purposes. It includes private travel for holiday's recreation, business and travel. There are various types of tourism: special interest tourism, traditional and cultural based tourism, and activity based tourism. The anthropology of tourism seeks to identify and makes sense of culture and human dynamics. This research illustrates anthropological perspectives on tourism and socio-cultural changes. This research focuses on the relationships between tourism and local development. The main purposes of this thesis are to explore the socio-cultural changes due to tourism and how tourism related to local development. The specific objectives are to elicit importance of the local attraction for tourism, to highlight the interaction between hosts and guests and to describe changes and developments in local area due to tourism. The study was conducted with qualitative research methods. The study site is U Pain Bridge and Mahagandaryone Monastery, Amarapura, Township, Mandalay City. Data collection methods are key informant interviews, focus group discussion and formal interviews. Tourism, both international and local, at the U Pain Bridge and Mahagandaryone Monastery in Amarapura had not yet developed until 1996. 1996 was marked as "Visit Myanmar Year 1996", and since then many tourists have visited to the study areas. Since more and more foreign tourists and domestic travelers have been visiting to Amarapura's tourist sites, tourism impacts influenced on local area. Tourism also create mostly positive role in the socio, cultural, economic, environmental development for the local area. Therefore, local people maintain their local heritages. Besides, the financial returns from tourism activity are having an effect on the society.

Keywords: tourism, tourist attractions, travelers, tourists, impacts of tourism, local people

## LIST OF TABLES

		Page
Table 1	The list of the number of international tourist who visited Mandalay	40
Table 2	Changes of sampan rental charge	44
Table 3	Earning of a paddler during a week	44
Table 4	Number of annually increasing shops	50
Table 5	The room rental fees	58

## LIST OF FIGURES

		<b>Page</b>
Figure 1	Conceptual Framework	6
Figure 2	Natural beauty of fishermen	83
Figure 3	Natural beauty of Thaungthaman Inn	83
Figure 4	Agricultural lands of the local people	83
Figure 5	A little bit curved and rose up in the south	84
Figure 6	Natural beauty of sunrise	84
Figure 7	Walking on the bridge	84
Figure 8	Natural beauty of sunset	85
Figure 9	Sayadaw Ashin Janakabhivamsa's Kyaung Saung	85
Figure 10	Tourists coming to Mahagandaryone monastery	85
Figure 11	Entrance to Mahagandaryone monastery	86
Figure 12	New entrance to Mahagandaryone monastery	86
Figure 13	Sampan (or small boat)	86
Figure 14	Decorated sampan (after 2008)	87
Figure 15	Rest place of the paddlers	87
Figure 16	Food-stalls	87
Figure 17	Fried fish	88
Figure 18	Fried lobster	88
Figure 19	Food-stalls and customers	88
Figure 20	Cloth shop	89
Figure 21	Selling Myanmar traditional dress style (after 2008)	89
Figure 22	Souvenir made by jade	89
Figure 23	Handicraft shop	90
Figure 24	Purses	90
Figure 25	Painting shop	90
Figure 26	Souvenir made by Aweiyar	91
Figure 27	Dining hall of the monastery (swam-sar-kyauung)	91
Figure 28	Buddhist monks going to the dining monastery	91
Figure 29	Acolytes (Phothudaw) going to have alms-food	92
Figure 30	Eating alms-food of monks	92

Figure 31	Eating alms-food of Phothudaw	92
Figure 32	Places where alms food is offered	93
Figure 33	Donors offering alms-food	93
Figure 34	Cooking alms-food	93
Figure 35	List of donors	94
Figure 36	Sweeping	94
Figure 37	Clinic for Sangha	94
Figure 38	Sar-thin-taiks	95

## ABBREVIATIONS

ACMECS	- Ayeyarwaddy Chao Phraya- Mekong Economic Cooperation Strategy
ASEAN	- Association of South East Asia
BIMSTEC	- Bay of Bangal Initiative Multi-Sector Technical and Economic Coopeation
ILO	- International Law Organization
PATA	- Pacific Asia Travel Association
PDR	- Physician's Desk Reference
UNEP	- United Nations Environment Programme
UNESCO	- United Nations Educational, Scientific and Cultural Organization
UNWTO	- United Nations World Tourism Organization
WTO	- World Tourism Organization
WTTC	- World Travel and Tourism Council

## CHAPTER (1)

### INTRODUCTION

#### 1.1 Background to the Study

Tourism is travel for recreation, leisure or business purpose. The World Tourism Organization (WTO) recognized tourism as the activities of persons traveling to and staying in places outside their usual environment for and not more than one consecutive year for leisure, business and other purposes (World Tourism Organization, 1995). There are various types of tourism; special interest tourism (e.g. photographic tourism, transport tourism), traditional and cultural based tourism (e.g. cultural heritages tourism, tribal tourism) and activity based tourism (e.g. sport tourism, ecotourism). Among these types of tourism, traditional and cultural based tourism is the most famous tourism in Myanmar (Allen, 2002).

Tourist defines someone who travels to places outside where he or she normally lives for the purpose of pleasure. The World Tourism Organization (WTO) defined that a tourist is a person who goes to another place for private interest or who is sent there (for example by a company), but is not employed at this place. Business tourists may go to this place for a conference, a workshop or further education. Private tourists may go there for adventure, recreation, education, pilgrimage or other purposes (World Tourism Organization, 1995). Therefore, tourists can help local areas primarily by bringing money to local communities and small businesses.

In the study of tourism development, tourist attractions are important factors. Tourist attractions mean the places of interest where tourist visit, typically for its inherent or exhibited natural or cultural value, historical significance, natural or built scene, offering leisure, adventure and amusement. Tourism development includes promotional agencies, governmental planning and zoning institution, community development group, local resident, transportation planners, private entrepreneurs and others. It is related to understanding the process of integrating sustainability into tourism planning and marketing.

Concerning with tourism development, many countries are ceremonies to promote the tourism of the country. For example, in Kang Won state of Korea, the state administrators celebrated the Kang Won International Travel Expo'99 for tourist attraction. In this celebration, the exhibition of human nature and life of the future is

represented as the beauty of their culture. In Germany, International Tourism Borse (Barlin) is held annually. In Myanmar, the government tried to promote the tourism. They announced that 1996 is visit Myanmar year (Chit Swe Myint, 2008). Therefore, tourist sites are indeed helpful for the development of local area.

Tourism and culture is interrelated. Culture may be modified in either of two ways: by diffusion that is, borrowing traits or patterns from another culture or by the invention or discovery of new cultural elements within the society. In globalization world, tourism is not only new demands but also new opportunities –new destinations to travel to, new culture to explore, and new tourism products and experiences to consume, along with a whole new set of dynamics surrounding the phenomenon as it unfolds (Schouten, 1996). Thirlwall (1989) defined social change will be result, because the addition of traits or patterns to the culture will produce modifications in the social structure. Ray (1998) defined socio-cultural change occurs as a result of contradictory and conflicting socio-cultural relationships. Contradictory and conflicts reside in tourism where cultural and economic values often clash, both and in tourism development planning processes and direct interactions that take place between hosts and visiting tourists.

Anthropology is the study of humanity. Tourism is related to humanity. The Anthropology of tourism seeks to identify and make sense of culture and human dynamic. Concerning with tourism, researcher studies tourism based on their perspectives. In this thesis, impacts and socio-cultural changes based on tourism considered from anthropological point of view. In the study of this research, the main study site is Amarapura Township in Mandalay Region.

It will be based on two tourist sites of Mandalay. Mandalay is reputed to be the third capital city of Myanmar and the last royal city of the last dynasty of Myanmar kings. Mandalay was founded by king Mindon in AD 1857. It consists of six townships- Chan Aye Tharsan, Chan Mya Tharsi, Aung Mye Tharsan, Maha Aung Mye, Pyi Gyi Tagun, and Amarapura. Mandalay is where Myanmar handicraft is booming and there has been a massive influx of visitors from local and abroad. The places that attracts most internal and external tourists are Mandalay Hill, Mandalay Palace, Maha Mumi Pagoda, Kyauk Taw Gyi Pagoda, Shwe Kyaung Gyi, Atumashi, Bagaya Monastery, U Pain Bridge, and Mahagandaryone Monastery. Ministry of Culture has prescribed the tourist sites of Myanmar as Archaeological Zones. Similarly, the archaeological sites of Mandalay have been stipulated as Mandalay

Archaeological Zones. The area of study in this thesis will put an emphasis on U Pain Bridge and Mahagandaryone Monastery-the tourist sites in Mandalay Archaeological Zone.

U Pain Bridge was built of timber and the builders never used any carpenter's square and the distances were measured in steps. Local and international tourists can stroll on the bridge, enjoying the natural beauty of the sunrise and the sunset. They can go on a study trip to the fisheries and the agriculture of villagers dwelling in the vicinity of Taungthaman Inn (Lake). Going for a ride in a small sampan (Nget-Hlay) along the Taungthaman Inn and enjoying the natural beauty attract lots of local and foreign tourists.

Mahagandaryone monastery is the largest of all "sar-thin-taiks" (the monasteries where Buddhist scriptures are taught to the monks) in Amarapura Township. "Sar-thin-taiks" (the monks learning Buddhist scriptures) have to obey the disciplines and systematically carry out their daily routines laid down by Ashin Janakabivamsa-the first and foremost presiding Buddhist monk of the prime monastery. At the time of partaking of alms-food which is one of the daily routines, the Buddhist monks have to accept the alms-food offered by the donors systematically in procession and proceed to the swam-sar-kyaung (the building kept separately for partaking of alms-food). It is so unusual for international visitors to see many monks at a place, calmly and solemnly partaking of alms-food in accord with the Vinaya Dhamma (the code of conduct for Buddhist monks).

There may be changes in socio-economic situations and lifestyles related to education and health of the resident population in there tourist sites due to the annual visit of tourists to U Pain Bridge and Mahagandaryone monastery and its related tourism industry. The residents may have advantages and disadvantages subsequent to these changes. In this research, the study focused on socio-economic changes caused by being tourist sites from the Anthropological perspectives.

## 1.2 Rationale

Tourism is one of the activities of human for pleasure. It is not only a global set of activities crossing many cultures but also one of the factors to form the local identity and local culture and environment. Therefore, there is needed for deeper understanding of the consequences of the interaction between generating and receiving tourism societies. Tourism is a kind of smokeless business and it provides much income for the country. It is known that every country in the world tries to promote tourism through its natural scene, historical buildings, and unique cultural traditions. Likewise, Myanmar is carrying out to develop tourism. Tourism provides positive and negative effects such as income, regional development and degeneration. In other countries, researchers studied tourism based on their perspectives. Many research books mostly described many interesting places as tourist destinations. But, in Myanmar, tourism research and literatures are relatively rare from the anthropological point of view. This research will consider the anthropological perspective on tourism and socio-cultural changes in study areas. It is also aimed to portray the tourism system of Myanmar and local development. Moreover, it tends to point out the connection of Myanmar tourism and anthropology as a sample guide of the socio-cultural change results.

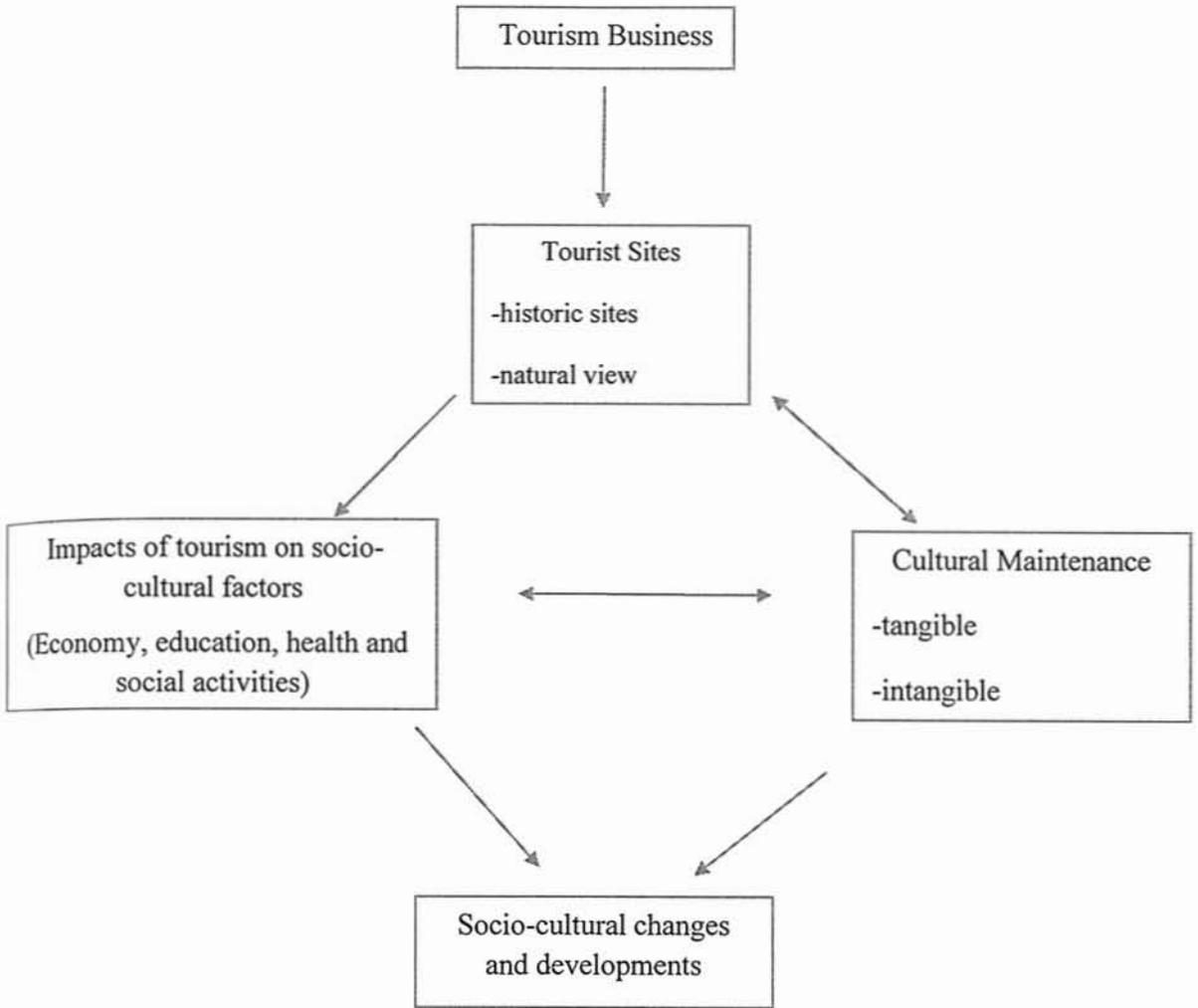
### 1.3 Aims and Objectives

The aims of this thesis are to explore the socio- cultural changes due to tourism and how tourism related to local development.

The specific objectives are:

- To elicit importance of the local attractions for tourism,
- To identify the interactions between the hosts and the guests, and
- To highlight the process of changes and developments in local area due to tourism.

## 1.4 Conceptual Framework



**Figure 1. Conceptual Framework**

Tourism is a kind of business that provides income for the local people. History and natural scene of a site play vital roles in developing tourism. As the development of tourism, these facts are important as tourist attractions. When a site becomes a tourist site, it contributes job opportunities and income for the local people. Through such motive as tourist sites, job opportunities, income and tourism impacts, the local people are aware of maintaining ancient monuments and cultural heritage in their respective regions. Because of cultural maintenance, local areas became as tourist sites and tourism impacts influence there. So, these facts are mutual connections. These mutual connections cause changes and developments in economic, social, educational and health factors of the local people.

## 1.5 Composition of Thesis

This research is composed with seven chapters. Chapter one is the introduction. This part deals with the background history of socio-cultural changes, definition of the terms, rationale, aim and objectives, conceptual framework and composition of the thesis.

Chapter two is literature review which was discussed on previous studies to find out socio-cultural changes of the tourist sites. Moreover, case studies linked to these changes are studied and presented.

Chapter three describes study design, study site, study population, data collection methods, data collection methods and ethical consideration is discussed.

Chapter four is historical background of local area. In this chapter, historical background of Amarapura, Taungthaman Inn and U Pain Bridge are described.

Chapter five, the impact of tourism on local area is observed. In this chapter, the sampan padding service, food-stalls, cloth-shops, and souvenir shops which rely on the visitors to bridge, social activities, the disciplines and responsibilities of the monks in each day and education and health care systems of the Mahagandaryone monastery are fully explained.

Chapter six is the discussion. This chapter gives a composition of the research findings with those of the scholar, to be followed by discussion.

Chapter seven is the conclusion and recommendations.

## CHAPTER (2)

### LITERATURE REVIEW

#### 2.1 Definitions of Tourism

The word *tour* is derived from the Latin word “*tonare*” and the Greek word “*tornos*”. “*Tornos*” means the movement around the central point or axis. This meaning changed in modern English to represent ‘one’s turn’. The suffix- *ism* is defined as ‘an action or process; typical behavior or quality and *is* denotes ‘one that performs a given action’. When the word *tour* and the suffix- *ism* are combined, they suggest the action of movement around the circle (Theobald, 1994). One can argue that a circle represents a starting point, which ultimately returns back to its beginning. Therefore, like a circle, a tour represent a journey in that it is a round-trip, i.e., the act of leaving and then returning to the original starting point, and therefore, one who takes such a journey can be called a tourist (Theobald, 1998).

Concerning with tourism, researchers described definition of tourism based on their perspectives. In 1941, the researchers Hunziker and Krapf defined tourism as the sum of the phenomena and relationship arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with and earning activity (Hunziker and Krapf, 1942). In 1976, the Tourism Society of England also defined tourism as the temporary, short term movement of people to destination outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes. In 1981, the International Association of Scientific Experts in Tourism pointed out that tourism is in terms of particular activities selected by choice and undertaken outside the home environment (International Association of Scientific Experts in Tourism, 2008).

Stephen Williams defined tourism as geographic phenomenon. Human geography is being concerned with the patterns and the consequences of the economic, social, cultural and political relationships and between people and the spaces and places that comprise their environment, then the annual migration of millions of travels worldwide within the activity. Because of this factor, Williams described tourism impacts are felt across the range of economic, social, cultural and environmental context (Williams, 2009). International travel business defines tourism is the country’s major industry (Hla Tun Aung, 2003).

Valene Smith (1977) published the book named as *Hosts and Guests: 'The Anthropology of Tourism'*. This book gave anthropological perspectives on tourism. Smith proposed tourism as a social practice. Besides, Smith said the phenomenon of tourism. This factor includes temporary leisure, disposable income and travel ethic. He also indicated that anthropology has important contributions to offer to the study of tourism, especially through basic ethnography as well as the acculturation model and the awareness that tourism is only one element in culture change. Destination residents are important influences on the satisfaction of tourist. The capacity of local residents for tourism and their involvement in development decisions is important for successful tourism implementation. The result of the study gives a clue to identify the interactions between the hosts and the guests (Burns, 1999).

According to these statements, tourism is one of the opportunities to meet the peoples, who have not seen each other before, and to show and see the culture or places and to find the venture. Besides, tourism impacts can influence the environment, economic and socio-cultural factors of local areas. In this thesis, tourism would be considered as a key that can cause economic and social factors for local area.

## **2.2 Tourists**

Oxford Dictionaries defines that tourist means a person who is travelling or visiting a place for pleasure. The World Tourism Organization (WTO) defines tourist as a visitor whose visit for at least one night and whose main purpose of visit (Medilk, 2003). According to *Geography of Tourism in India (module-10B)*, tourist has two kinds of tourists; domestic and international tourist. It is the temporary movement of people to destinations outside their normal place of work and residence. Such a pleasure-seeking tourist is a traveler moving from one place or visiting the same place time and again. It may be classified under one of the following three groups: (a) leisure and holidays; (b) business and professional; (c) other tourism purposes. The business or professional tourism is for exchanging views of seeking collaboration between different parties. It is an era of economic reforms within the prospective of globalized economy. It is bring more and more business tourists to our metropolises and other growing center of industry and commerce.

The United Nations Environment Programme (UNEP) mentioned that as tourists want to collect souvenirs, arts, crafts, and cultural manifestations, craftsmen

have responded to the growing demand, and have made changes in design of their products to bring those more in line with the new customers' tastes. While the interest shown by tourists also contributes to the sense of self-worth of the artists, and helps conserve a cultural tradition, cultural erosion may occur due to the commodification of cultural goods.

Tourists can be divided into different categories. This can be based on the basis of which types of place they live to visit or the type of activities they like to be involved in. Types of tourism are adventure tourism, Agritourism, creative tourism, boat tour, cultural tourism, ecotourism, heritages tourism, educational tourism, pro-poor tourism, religious tourism, ethnic tourism, medical tourism, sustainable tourism and sport tourism (<https://en.wikipedia.org/wiki/Tourism>, accessed on 21.5. 2013).

According to these facts, tourist's choices can be supported to elicit importance of the local attractions for tourism. Based on their various needs and reasons for traveling, several types of tourism cause. This research would be considered that what types of tourism have the great interest for study areas?

### **2.3 Tourist Sites or Tourist Attractions**

Tourist sites mean the places of interest where tourists visit. A tourist attraction is a place of interest where tourists visit, typically for its inherent or exhibited natural or cultural value, historical significance, natural or built beauty, offering leisure, adventure and amusement. Natural scene such as beaches, tropical island resorts with coral reefs, hiking and camping in national parks, mountains and forests, are examples of traditional tourist attractions to spend summer vacations. Other examples of cultural tourist attractions include historical places, monuments, ancient temples, zoos, aquaria, museums and art galleries, botanical gardens, buildings and structures (e.g., castles, libraries, former prisons, skyscrapers, bridges), theme parks and carnivals, living history museums, ethnic enclave communities, historic trains and cultural events. Factory tours, industrial heritage, creative art and crafts workshops are the object of cultural niches like industrial tourism and creative tourism. Many tourist attractions are also landmarks.

Tourist attractions are also created to capitalize on legends such as a supposed UFO crash site near Roswell, New Mexico and the alleged Loch Ness monster sightings in Scotland. Ghost sightings also make tourist attractions. Ethnic communities may become tourist attractions, such as Chinatowns in the United States

and the black British neighborhood of Brixton in London, England. In the US, owners and marketers of attractions advertise tourist attractions on billboards along the side of highways and roadways, especially in remote areas. Tourist attractions often provide free promotional brochures and flyers in information centers, fast food restaurants, hotel and motel rooms or lobbies, and rest area. While some tourist attractions provide visitors a memorable experience for a reasonable admission charge or even for free, others can have a tendency to be of low quality and to overprice their goods and services (such as admission, food, and souvenirs) in order to profit from tourists excessively. Such places are commonly known as tourist traps. Within cities such transport tourist attractions as rides by boats and buses (City Sightseeing, etc.) are very popular ([https://en.wikipedia.org/wiki/Tourist\\_attraction](https://en.wikipedia.org/wiki/Tourist_attraction), accessed on 13.3.2013).

Tourist attractions also are elements of the tourist product which attract visitors and determine the choice to visit one place rather than another. Basic distinctions are between site attractions (e.g., climatic, scenic, historical) when the place itself is the major inducement for a visit, and event attractions (e.g., festivals, sporting events, trade fairs) when the event staged is the larger factor in the tourist's choice than the site; often the site and the event together combine to determine the tourist's choice. Another distinction is between natural and man-made or built attractions, as between beaches and heritage towns (Soontarayatron, 2010).

According to these facts, in this thesis, U Pain Bridge and Mahagandaryone Monastery would be discussed as tourist attractions of study area.

## **2.4 Impacts of Tourism**

The United Nations Environment Programme (UNEP) discussed that tourism is one of the world's most significant sources of economic outcomes and employment. However, tourism is a very complex industry involving numerous stakeholders (sometimes with opposite interests) and requiring significant amount of resources. As such, tourism can have very opposite effects according to the way activities are managed. Managed well, tourism can play a positive role in the socio-cultural, economic, environmental and political development of the destination and as such represents a significant development opportunity for many countries and communities. On the contrary, unchecked tourism development can lead to very damageable impacts. The main three impacts of tourism are economic impacts, environmental impacts and socio-cultural impacts.

### 2.4.1 Economic Impact of Tourism

The tourism industry generates substantial economic benefits to both host countries and tourist' home countries. Especially in developing countries, one of the primary motivations for a region to promote itself as a tourism destination is the expected economic improvement. As with other impacts, this massive economic development brings along both positive and negative consequences.

Positive economic impacts persuade governments, companies and individuals to get involve with tourism development in the first place. There may well be hotels, caravan parks, guesthouses or tourist attractions that provide an income for the local people who own them and create jobs for local people. The travel and tourism sector has the ability to provide a variety of positive economic impacts, the most important of which are: (1) increase domestic income and foreign currency earnings; economic multiplier effect; (3) increased employment and (4) improved infrastructure. Although the economic impacts of tourism are generally positive, it can have some negative economic effects, including leakage, decline of traditional employment and seasonal unemployment, and increased living coast (Sarah Jordan, 2015).

Concerning with economic impacts of tourism, UNESCO studied in the Laung Prabang. The town of Laung Prabang is an agglomeration of villages, each a separate administrative area and the combined populations of these villages totals around 16,000. Laung Prabang province, of which the town of Laung Prabang is the political, administrative and trading center has a population estimated at around 400,000, comprising many different groups. Laung Prabang combines a spectacular natural setting and distinctive built heritage with traditional arts and crafts, food, language, festivals and rituals.

Since the revival of international tourism in Laos PDR in 1988, the country has rapidly gained an increasing share of the Asian tourism market-growing from 600 arrivals in that first year to 636,361 in 2003. According to the Pacific Asia Travel Association (PATA) this number is expected to rise to 923,616 in 2005. Tourism is an increasingly important contributor to the economy of Loa PDR. National tourism earning are substantial, earning the Laos economy US\$ 87 million in 2003. Tourist arrival numbers in Laung Prabang have risen even more rapidly than the national rates. Statistics compiled by the Laung Prabang Provincial Tourism Office, indicate that the number of international tourist arrivals has increased by over 300% since 1995.

By using tourism as an economic development strategy, Laung Prabang is prospering within a national economy that is otherwise stagnant. Prior to the advent of tourism activity, the economic strategy pursued in Laung Prabang was based on the production of agricultural products. The growth in tourism-based industries, including the sale of handicrafts and other local products to visitors has presented local residents with new options and an alternative source of income.

One effect of the increase in tourism is the creation of new employment opportunities. The World Travel and Tourism Council (WTTC) estimated that in 2003 the employment generated by the travel and tourism industry nationally in Laos PDR was 145,500 jobs or 6 percent of total employment. These facts can cause positive impacts for local area.

The emergence of tourism has provided many opportunities for economic diversification. Many opportunities exist for enterprising residents in Laung Prabang. However, education in researching, establishing, and operating business ventures is crucial. Unfortunately it is already too late for some residents, who have sold their farms or homes to establish new tourism related businesses. It is already too late, also for many residents who were unaware that the unpredictable and seasonal aspects of tourism could make it difficult for them to earn a year-around living from tourism activities. Too often entrepreneurs achieve satisfactory result with their business during high season but suffer from dramatic falls in income when tourist numbers decline in the low season. These facts are negative impacts of tourism (UNESCO, 2004).

Soontayatron (2010) studied that "Socio-Cultural Changes in Thai Beach Resorts: A Case Study of Koh Samui Island, Thailand". In his research, he described that Koh Samui is situated in the middle of the Gulf of Thailand, and is the largest of an island group of more than 80 islands in the Angthong Marine National Park which is part of Surathani province. Koh Samui has been a well-known tourist destination and tourism has become a main player in the local economy creating the main income for Koh Samui while income from agriculture. The tourism business creates many different careers for local residents and people from other parts of Thailand as well.

Consequently, not only farmers but many local people have become business owners in tourism such as renting accommodation, restaurants, mini-marts, souvenir shops, laundry shops and car rental. Some residents have become very rich by selling or renting their lands to foreigners. Although Koh Samui has become a tourism town

and local residents earn the majority of their income from the expansion of tourism, local residents in Koh Samui cannot avoid the negative impacts of tourism, both environmental and socio-cultural impacts. For example, the seashore and the coral reefs are damaged due to the expansion of hotels and resorts on the shore line and in the hill. Tourism has affected the local economy and created many poorly paid jobs, as a result, many local residents migrate to work outside Koh Samui and it is hard to see many local residents remaining in Koh Samui in the near future.

In Western Malaysia, the Taman Negara National Park is a privately owned park and resort which can house 260 visitors at a time. The park employs 270 people and 60% of the staff in the administrative headquarters is locals. In 1999, these local staffs earned about US\$ 120 a month; for comparison, Malaysians living off the land at that time were earning on average about US\$ 40 a month. Despite the positive effects of increased park employment, the difference in income between the two local groups has led to social tension and driven up boat fares and the cost of everyday goods. Little of the tourism money generated by the park stays in Malaysia, and park employees spend almost 90% of their income outside the region or on imported goods. Thus local inhabitants, whose culture has been marketed to attract tourists, benefit only to a very limited extent. Indeed, many have taken to illegal hunting and fishing in the park, contrary to its protective regulations (International Law Organization, 2001).

The United Nations Environment Programme (UNEP) said that many tourists come from societies with different consumption patterns and lifestyles than what is current at the destination, seeking pleasure, spending large amounts of money and sometimes behaving in ways that even they would not accept at home. One effect is that local people that come in contact with these tourists may develop a sort of copying behavior, as they want to live and behave in the same way. Especially in less developed countries, there is likely to be a growing distinction between the 'haves' and 'have-nots', which may increase social and sometimes ethnic tensions. In resorts in destination countries such as Jamaica, Indonesia or Brazil, tourism employees with average yearly salaries of US\$ 1,200 to 3,000 spend their working hours in close contact with guests whose yearly income is well over US\$ 80,000.

In developing countries especially, many jobs occupied by local people in the tourist industry are at a lower level, such as housemaids, waiters, gardeners and other practical work, while higher-paying and more prestigious managerial jobs go to

foreigners or "urbanized" nationals. Due to a lack of professional training, as well as to the influence of hotel or restaurant chains at the destination, people with the know-how needed to perform higher level jobs are often attracted from other countries. This may cause friction and irritation and increases the gap between the cultures. Even in cases where tourism "works", in the sense that it improves local economies and the earning power of local individuals, it cannot solve all local social or economic problems. Sometimes it substitutes new problems for old ones.

International labor Organization (ILO) studies showed that many jobs in the tourism sector have working and employment conditions that leave much to be desired: long hours, unstable employment, low pay, little training and poor chances for qualification. In addition, recent developments in the travel and tourism trade (liberalization, competition, concentration, drop in travel fares, growth of subcontracting) and introduction of new technologies seem to reinforce the trend towards more precarious, flexible employment conditions. For many such jobs young children are recruited, as they are cheap and flexible employees.

An estimated 13-19 million children and young people below 18 years of age (10-15 per cent of all employees in tourism) are employed in the industry worldwide. However, these figures take no account of the number of children working in the informal sector in ancillary activities. Child labor in tourism is common in both developing and in developed countries. Many boys and girls below 12 years of age are engaged in small business activities related to hotels and restaurants, the entertainment sector or the souvenir trade, often as porters or street or beach vendors. They are frequently subjected to harsh working and employment conditions.

In Myanmar, the government has encouraged tourism since 1965. Ministry of Hotels and Tourism was also established on September 24, 1992. In 1996, "Visit Myanmar Year 1996" was celebrated. After the celebration of visit Myanmar year, the international visitors' population has increased from 21.8 million in 1992 to 89.5 million 2012 as it first gradually is on the increase after the visit Myanmar year and shot up dramatically in 2012. By looking at that increasing rate, the rate of international visitors increases 7.3% for annum on average. In addition, foreign investment of 47.7 billion in Myanmar and export earnings of \$ 95.5 billion dollars can be attributed to the development of tourism. The United Nation World Tourism Organization (UNWTO) has estimated that the tourist population will increase to 540 million in Asian Pacific regions in 2030.

Based on above these factors, economic impacts of tourism can be considered under the two headings, positive and negative. In this study, economic impacts would be discussed as a fact in the socio-cultural changes.

#### **2.4.2 Environmental Impacts of Tourism**

Tourism takes place in the environment which is made up of both human and natural features (Mason, 2003). The human environment comprises economic, social and cultural factors and processes (Mathieson and Wall, 2006). Additionally, the natural environment is made up of plants and animals in their habitat. Mason (2003) mentioned that it is possible to make a distinction between the human environment and the natural environment. Human activity has effects on the natural environment (Hall and Page, 2002). Therefore, tourism as a significant form of human activity can have major impacts. These impacts are very visible in the destination where tourists interact with the local environment, economy, culture and society (Mathieson and Wall, 2006).

The environment is being increasingly recognized as a key factor in tourism. In the last decade of the twentieth century, it was noted that tourism depends ultimately upon the environment, as it is a major tourism attraction itself, or is the context in which tourism activity takes place (Croall, 1995; Mason, 2003). Nevertheless, tourism and environment relationships are complex. There is mutual dependence between the two, which has been described as symbiotic. There is a long history of the environment acting as a significant attraction visitors, but there is also growing evidence of conflict between tourism activity and the wish to conserve landscapes and habitats (Loukissas and Skayannis, 2001). Additionally, it is possible to sub- divide environmental impacts under the heading positive and negative. Although, as with other impacts the value position of the observer or commentator on environmental impacts will affect their assessment of whether these impacts are classified as positive and negative (Archer and Cooper, 1994; Mason, 2003).

The nature of activities that tourists are engaged in will greatly influence the impacts they have. Some activities lead to minimal impact on the environment and are not resource consumptive (Holden, 2000). Sightseeing from a bus, for example, will have a little effect on the actual environment travelled through although the bus may contribute to pollution and traffic congestion. Off-road vehicles in a mountain will have far more direct impact. Tourism involving hunting and fishing can also be

heavily resource consumptive if it is not carefully controlled. However, many scholars claim that tourism tends to over-consume resources (Holden, 2000; Mason, 2003; Matheison and Wall, 2006; McKercher, 1993).

The positive environment impacts may be regarded as follows: the stimulus to protect Landscape and wildlife; the establishment of national parks or wildlife reserve; the promotion to preserve heritage sites; and contribution of money to maintain historical buildings, heritage site and wildlife habitats. On the other hand, the negative environment impacts may be regarded as the following: increasing of dropper litter; the contribution of congestion in term of overcrowding of people; increasing water pollution; the creation of unsightly human structures and footpath erosion; damage and disturbance to wildlife habitats (Mason, 2003).

The quality of the environment, both natural and man-made is essential to tourism. However, the relationship of tourism with the environment is complex. It involves many activities that can have adverse environmental effects. Many of these impacts are linked with the construction of general infrastructure such as roads and airports, and of tourism facilities, including resorts, hotels, restaurants, shops, golf courses and marinas. The negative impacts of tourism development can gradually destroy environmental resources on which it depends (UgurSunlu, 2003).

If tourism is well planned, developed and managed in a socially responsible manner, it can bring several types of socio-cultural benefits. For example improve the living standards of people and help pay for improvements to community facilities and services if the economic benefits of tourism are well distributed. A possible way to prevent this development is to promote and invest in sustainable tourism; an alternative form of tourism that could help to protect the natural, cultural and social environment of a destination. This form of tourism whether it is called eco-tourism, responsible travel or other, is a reaction of the consequences of mass tourism (Shaw & Williams, 2004).

Socio-cultural changes of tourism relate to local quality of life and sense of place. Positive changes in the quality of life could be as follows: personal income increases, helps to improve living standards for those more directly involved in industry, supports the diversity of restaurants and other cultural entertainment, influence the assortment of goods for sale in many local shops that would not be available in the same amount if tourism did not exist to support them, park areas are often improved, street furniture and design criteria introduced, greater care and

attention placed on overall environmental quality, new opportunities etc. And on the contrary negative changes in the quality of life could be as follows: local shops overcharging, petty theft from cars and accommodation, and more serious personal assault (Godfrey and Clarke, 2000).

UNESCO (2004) said that in the Luang Prabang, increasing population, rural to urban migration, rising density and rapidly changing lifestyles are the heart of a number of environment issue. Too often the environment is the ultimate victim of development and expansion. Growth pressures have seen Luang Prabang's boundaries encroach on untouched and cultivatable land and a growing population stretch infrastructure and services beyond their limits.

If the natural heritage of Laung Prabang is destroyed, a vital element of community life will be lost forever. Already 70 percent of the province's forests have been lost, mainly to slash and burn agriculture. In order to safeguard Laung Prabang's environment, targeted government policies are needed to control development and heighten community awareness of the importance of environmental concerns. Rapid changes that place significant stress on the environment of Luang Prabang have been brought about by increased incomes, changing consumption patterns and an expansion in the rage of economic activities available. But these changes are not necessarily all a result of the development of tourism in the town. Other industries and developments would place stress on the environment, even in the absence of tourism.

According to above statement, environmental impacts are socially significant that affect local populations. In this research, the environmental impacts would be discussed as a key factor in tourism.

### **2.4.3 Socio-Cultural Impacts of Tourism**

The United Nations Environment Programme (UNEP) discussed that the socio-cultural impacts of tourism industry are the effects of host communities of direct and indirect relations with tourists, and of interaction with the tourism. For a variety of reasons, host communities often are the weaker party in interaction with their guests and services providers, leveraging any influence they might have. These influences are not always apparent, as they are difficult to measure, depend on value judgments and are often indirect or hard to identify.

The impacts arise when tourism brings about changes in value systems and behavior and thereby threatens indigenous identity. Furthermore, changes often occur

in community structure, family relationships, collective traditional life styles, ceremonies and morality. But tourism can also generate positive impacts as it can serve as a supportive force for peace, foster pride in cultural traditions and help avoid urban relocation by creating local jobs. As often happens when different cultures meet, socio-cultural impacts are ambiguous: the same objectively described impacts are seen as beneficial by some groups, and are perceived as negative aspect-by the stakeholder.

The International Ecotourism Society mentions that tourism can add to the vitality of communities in many ways. One example is that events and festivals of which local residents have been the primary participants and spectators are often rejuvenated and developed in response to tourist interest. The jobs created by tourism can act as a vital incentive to reduce emigration from rural areas. Local people can also increase their influence on tourism development, as well as improve their job and earnings prospects, through tourism-related professional training and development of business and organizational skills.

The United Nations Environment Programme mentioned negative socio-cultural impacts from tourism. Tourism can cause change or loss of local identity and values, brought about by several closely related influences. As commodification, tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, resulting in what has been called "reconstructed ethnicity." Once a destination is sold as a tourism product, and the tourism demand for souvenirs, arts, entertainment and other commodities begins to exert influence, basic changes in human values may occur. Sacred sites and objects may not be respected when they are perceived as goods to trade.

As standardization, destinations risk standardization in the process of satisfying tourists' desires for familiar facilities. While landscape, accommodation, food and drinks, etc., must meet the tourists' desire for the new and unfamiliar, they must at the same time not be too new or strange because few tourists are actually looking for completely new things. Tourists often look for recognizable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains. As loss of authenticity and staged authenticity, adapting cultural expressions and manifestations to the tastes of tourists or even performing shows as if they were "real life" constitutes "staged authenticity". As long as tourists just want a glimpse of the local atmosphere,

a quick glance at local life, without any knowledge or even interest, staging will be inevitable.

The social impacts of tourism are those that have a more immediate and visible effect on destination communities. Those may be subdivided into impacts resulting from the development of a tourism industry (improvements in the quality of life; changes in the role of women; changes in community structure) and the impacts of tourist–host interaction (the demonstration effect; crime; prostitution; erosion of the local language/ dialect; commoditization of religious practices). It is necessary to distinguish between standard of living and quality of life. Standard of living refers to factors, both positive and negative, closely related to the economic impacts of tourism, such as improvements in health services, airport, water and sewage systems; enhancement in community infrastructure and general facilities; and inflation generated by tourism. Physical changes in living standard affect host's perceptions of local life and its quality. Thus, quality of life refers here to emotions and perceptions, both positive and negative, hosts have of their day-to-day life and how it is affected by tourists (Sharpley, 1994).

Soontayatron said that Koh Samui has a reputation of beautiful white sandy beaches and night life even though there are other cultural attractions for tourists on the island as well. The natural resource areas on Koh Samui such as beaches and waterfalls are very well-known for both domestic and international tourists with its clean white sand and clear sea as well as coral reef for diving. Additionally, there are mountains in the middle of the islands so tourist can go hiking and visit waterfalls and the national park area. The majority of local people are Buddhists so tourists will see many temples on the island as well.

There are many clubs and beer bars in Koh Samui especially when it is a full moon party in Koh Panage which is not far from Koh Samui. There are many tourists from all over the world staying in Koh Samui and go to Koh Panage by boats at that time every years. It could be said that after overwhelming crimes happened with tourists a few years ago and being in the news all over the world would adversely affect the image of Koh Samui from very quiet and safe beach town to a dangerous area. Drug abuse, criminal and homicide cases are serious problem in Koh Samui (Soontayatron, 2010).

In Myanmar, Thu Zar Aung, Yee Yee Cho and Myat Sandi Aung studied impacts of tourism from anthropological point of view. In their studies, Thu Zar Aung

(2008) studied an emphasis on the educational sphere of Inn Paw Khone village. In her studies, the people of Inn Paw Khone relied on the weaving business before 1996. Depending on the weaving business, the education trend of that area had its good and bad moments. After 1996, the education of Inn Paw Khone was influenced by tourism. The local youths interested the formal education in order to further their chances of landing jobs in tourism related jobs. On the other hand, those who could not pursue formal education attend training courses so as not to be left behind. Tourism also had impacts on the social life of the people. The elders and youths differ in their views. The youths considered tourism as an advantage because they have a chance to meet foreigners, associated with them, envision new horizons, apart from earning a substantial income. However, the elder hold a different view. They said that the youths depart from the old ways, taking little or no interest in social network. One thing they are of the same mind is that tourism has brought job opportunities for the natives, have widened their knowledge and given them a better standard of living.

Yee Yee Cho (2008) studied the Elder-Youth relationship of Inn Paw Khone. She mentioned that the Innthar's society is gradually changing in the tourism context. She mentioned that the natives physical changes have been clearly seen but their mental attitudes are not clearly visible for the outsiders. Concerning these changes, she concluded that tourism has caused the increasing demands of local goods. As tourism is expanding, new industries and jobs opportunities such as restaurants, hotels, sales show room have arisen with the result of increasing incomes and goods productions of good in Inn Paw Khone villagers. New industries and job opportunities came out not only in Inn Paw Khone but also in the neighboring villages. As a consequence of the growing income of the young villagers, their dependence on their parents gradually declines and their self-reliance is stronger than the past. Moreover, self-confidence and self-dependence increased among youths, the dominant power and influence of their parents is decreasing. So these facts, the relationship of elder and youths is still far from having strong conflicts and tensions. As the youths are working in the newly emerged businesses, their involvement in community activities is reduced. Therefore, tourism is one of the determinant factors for the social changes in the villages.

Myat Sandi Aung (2008) also studied emphasis on the social status of Inn Paw Khone. She discussed that in Inn Paw Khone, peoples are facing some basics changes in their livelihood and living styles. Socially the village community has

reconstructed itself into a different shape in which the village participants are involved in a new styles and statues. The most distinct one is the classification of the people who are different classes as elites and commoners who possess different lifestyles and world view. Inthar people complexly re-identify themselves into various ways in the age of tourism era. This is the first glance to the changing situation as impacts of tourism, which will lead to more holistic examining in the other related aspects of Inthars' life in the wider context of the whole Inlay Lake.

From the above statements, tourism can cause positive and negatives impacts for the local areas. This research would be discussed impacts of tourism on local business, mutual relationship among host and guest and social factors of local area. Besides, this study considered that what changes are there in their locality due to the tourism and how do they accept changes.

## **2.5 Cultural Heritage**

Culture has always been a major object of travel, as the development of the Grand Tour from the 16<sup>th</sup> century onwards attests. In the 20<sup>th</sup> century, some people have claimed, culture ceased to be the objective of tourism: tourism is now culture. Cultural attractions play an important role in tourism at all levels, from the global highlights of world culture to attractions that underpin local identities (Richards, 1996).

Cultural heritage tourism is a branch of tourism oriented towards the cultural heritage of the location where tourism is occurring. The National Trust for Historic Preservation in the United States defines heritage tourism as “traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past,” and “heritage tourism can include cultural, historic and natural resources” (Heritage Tourism, 2014).

According to the Weiler and Hall, culture, heritage and the arts have long contributed to appeal of tourist destination. However, in recent years 'culture' has been rediscovered as an important marketing tool to attract those travelers with special interests in heritage and arts. According to the Hollinshead, cultural heritage tourism defines as cultural heritage tourism is the fastest growing segment of the tourism industry because there is a trend toward an increase specialization among tourists. This trend is evident in the rise in the volume of tourists who seek adventure, culture, history, archaeology and interaction with local people.

Cultural heritage tourism is important for various reasons; it has a positive economic and social impact, it establishes and reinforces identity, it helps preserve the cultural heritage with culture as an instrument, it facilitates harmony and understanding among people, it supports culture and helps renew tourism (Richards, 1996).

Cultural heritage tourism can also create tensions and even conflict between the different stakeholders involved. Cultural heritage tourism has a number of objectives that must be met within the context of sustainable development such as; the conservation of cultural resources, accurate interpretation of resources, authentic visitors experience, and the stimulation of the earned revenues of cultural resources. We can see, therefore, that cultural heritage tourism is not only concerned with identification, management and protection of the heritage values but it must also be involved in understanding the impact of tourism on communities and regions, achieving economic and social benefits, providing financial resources for protection, as well as marketing and promotion (Porter and Salazar 2005).

UNWTO (2005) described that people visiting cultural and historical resources are the largest and fastest growing sectors of the tourism industry today. In fact, heritage tourism appears to be growing much faster than all other forms of tourism and is thus viewed as an important potential tool for poverty alleviation and community economic development. Heritage tourism typically relies on living and built elements of culture and refers to the use of tangible and intangible past as a tourism resource. Tangible heritage at the local level was understood to consist of building, historic areas, historic houses, industrial heritage, cultural landscapes, building material and handicrafts. Intangible heritage at the local level was seen to include values, lifestyles, traditions and ways of life, everyday activities, religion or spiritual life, sense of community, societal structure and emotion. Festivals and events were seen as essential parts of providing the visitor as well as the community resident with an understanding of the intangible elements of a community's life and culture (Timothy and Boyd, 2006).

Many heritage sites in developing countries collect entrance fees from tourists, which provide conservation funding. Less- development countries that are culturally rich have a distinct competitive advantage over developing countries. Heritage conservation can rejuvenate historic urban spaces through restoration, reconstruction, and conservation. For many developing countries, heritage can be a symbol of pride

and national identity. The presence of the world heritage also provides an opportunity to receive international supports. For example: Nepal has received considerable financial support from Japan to preserve and manage Lumbini, the birthplace of Buddha (Setiawan and Timothy, 2000).

The United Nations Environment Programme mentioned tourism can boost the preservation and transmission of cultural and historical traditions, which often contributes to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts. Tourism also helps raise local awareness of the financial value of natural and cultural sites and can stimulate a feeling of pride in local and national heritage and interest in its conservation. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of biodiversity. These are some positive consequences of tourism that can arise only when tourism is practiced and developed in a sustainable and appropriate way. Involving the local population is essential. A community involved in planning and implementation of tourism has a more positive attitude, is more supportive and has a better chance to make a profit from tourism than a population passively ruled - or overrun - by tourism. One of the core elements of sustainable tourism development is community development, which are a process and a capacity to make decisions that consider the long-term economy, ecology and equity of all communities.

Cultural heritage tourism provides an opportunity for people to experience their culture in depth, whether by visiting attractions, historical or culturally relevant places, or by taking part in cultural activities. The National Trust for Historic Preservation defined cultural heritage tourism as “travels to experience the places, artifacts and activities that authentically represent the stories and people of the past and present, including cultural historic and natural resources.” Travelers who are interested in cultural heritage tourism would visit or take part in any of the following: historical attractions, monuments, or landmarks, museums, art galleries, or theaters, festivals, concerts, or performances and culturally significant neighborhoods or communities. Tourists who are interested in cultural heritage generally want to learn something about the beliefs and practices and the struggles and successes that shaped the shared identity of a people. Some of these tourists may share a degree of ancestry with the people whose history they are interested in (Robert and Russell, 2014).

According to above statement, tourism can generate the financial resources needed to investment in the rehabilitation of historic buildings and conservation areas. Tourism can also provide new livelihood opportunities for larger numbers of people in local community. In the study area, tourism would be discussed that can contribute to the preservation of local economy, culture, traditions and environment.

## CHAPTER (3)

### RESEARCH METHODOLOGY

#### 3.1 Study Design

The descriptive and narrative study designs were used in this study.

#### 3.2 Study Area

The study areas are U Pain Bridge and Mahagandaryone situated in Amarapura Township in Mandalay Region. U Pain Bridge is located at the Taungthaman Inn to the South of Amarapura Township. Kyaunktawgyi Pagoda, Taungthaman village tract, and Yadanarbon University are to the east of Taungthaman Inn. Taungmingyi Pagoda and Simsaput village are to the west of it. And then Pahtotawgyi, Shwegugyi Pagoda and Hmantan ward are to the north and Letpan ward and Yangon-Mandalay Motorway are to the south. Mahagandaryone Monastery is situated to the west of the Taungthaman Inn as well as on the road that leads to U Pain Bridge. Taungthaman Inn is located to the east of the monastery. Health care center and Pabetan ward are to the west of it, Taungmingyi Pagoda to the south, and Kyaw Aung Sandar Pagoda to the north respectively.

#### 3.3 Study Population

The study population covers vendors, shop-keepers, Laborers, sampan paddlers, workers, pagoda's trustees, Buddhist monks learning Buddhist scriptures, tourists and tourist guides. Totally 80 persons were interviewed. 10 key informants, 4 focus group Discussions consisting of 7 to 8 persons in each group and 50 individual interviews were included.

#### 3.4 Study Period

The thesis has been conducted from the year 2011-2012 to the year 2014-2015. In the first year 2011-2012, the data related to this topic were compiled from libraries, internet and books published and described. In the year 2012-2013, the methods to be used in the research were written and field survey was carried out by studying the facts discovered by scholars. In the year 2013-2014, the findings from

the field survey were divided into chapters and presentation was made. In the year 2014-2015, discussions of the studies and drawing conclusion were carried out.

### 3.5 Data Collection Methods

The thesis has been developed through Qualitative research method. In doing this research, data collection was based on key informant interviews, focus group discussions and individual interviews.

In collecting data through key informant interview, a chairman of the Trustee, a Lectures Buddhist monk (Nayaka Sayadaw) were queried in order to know the background history and facts about the tourist sites. In order to know the rules of small sampan (Nget-Hlay) and the rental to international tourists, a professional paddler as well as the chairman of the Sampan Association was interviewed. And then, a treasurer and member of trustees was interviewed for the rules of routing shop-rooms and charging rental and a market-agent (*Zay Akyo Saung*) was queried for the facts about the shop-keepers and vendors there. And then a lecturing Buddhist monk was questioned to give information about the pedagogic principles and daily routine of Mahagandaryone monastery. A laborer was asked about the workers undertaking sundry tasks at the monastery. A staff member of the Hotels and Tourism Department was interviewed for facts about tourism. A staff member of the Tourist guider Training school was queried to know the Tourist-guides' courses. A staff member of the National culture and Archaeological Department was asked about the entrance fees charged in cultural zones. Altogether ten key informants were interviewed.

Focus group discussion was recruited to discuss a particular topic. For this study, focus group discussion was applied to understand their attitudes. Focus group discussion was useful to confirm the data got from the individuals and also to guess and interpret the behaviors, facial expression and speech in order to grasp the role and status of the members of the society. In doing this research, focus groups discussion was conducted four times. In each focus group discussion, there are 7 or 8 participants who are similar background or experienced persons and can talk freely and spontaneously about any topic: impacts of tourism and social activities in local area. For sampans, two groups (male) were selected. The focus group discussions were conducted in tourism peak season. In their rest-place, their income, the relation between the tourists and the paddlers and how paddlers value their business were interviewed. Focus group discussions were conducted with only the old paddlers in

tourism low season. In order to know the opinion of the shop-keepers (3 males and 5 females) on the rule and regulation laid down by pagoda trustees, tourism and festivals, focus group interview was conducted.

Pertaining to Individual interviews, 10 international tourists were directly interviewed with the help of their tourist-guides and 12 local visitors were directly interviewed in order to know the opinions of the internal and external visitors who visited U Pain Bridge and Mahagandaryone monastery. 3 express drivers and 2 tourist guides were interviewed to get their information about the tour programmes for international tourists. 3 the owners of restaurants were also asked to collect the information concerned with the food-products available at their restaurants, recruiting waiter. And then, 3 souvenir shop owners were interviewed to know how they persuade to get customers' attractions. 3 care-service owners were also asked to get data how they try to get trust of travelers, owners of cars, motor-cycles and bicycles. 2 international tourists and 10 local tourists who were taking lunch in the restaurants were inquired to understand their concepts and attitudes on the local foods. 2 staff members of Department of Archaeology and National Museum, Mandalay Region, Ministry of Culture to record the history of U Pain Bridge.

Transcription of data, coding, and data analysis are carried out manually. Triangulation is used to ensure validity of the data collected by key informant interview, individual interview and focus group discussion.

### **3.6 Ethical Consideration**

Before conducting this study, an approval was obtained from Board of Education. In doing this research, the trustees of the Taung Mingyi Pagoda, shop-keepers, tourists, Buddhist monks and Staffs from Hotels and Tourism Department from Yangon and Mandalay were first asked for their permission to be interviewed. The interviews were recorded noted down and taken photos. The researcher kept all the data carefully. By keeping privacy, the informants name was not mentioned. Especially, there did not made exploitation of individual informant for personal gain. Fair return was given to them for all services.

## CHAPTE (4)

### HISTORICAL BACKGROUND OF LOCAL AREA

Tourist is a visitor whose visit for several purposes. Tourists who visit Myanmar take interests in culture, history, art and heritages, pagodas and temples. Historical background, cultural traditions, local foods and festivals are basic factors for tourist attractions in every country. So, cultural traditions and historical legacies need to maintain.

Mandalay became the last capital of Myanmar king and is a center of Myanmar art and handicraft. In 1852, king Mindon established Mandalay. The objectives of the establishment of Mandalay are that king Mindon wanted to be known as the founder of a new capital and that he thought Mandalay was a safer city than Amarapura in the face of British imperialists. The city was founded on plain ground and is surrounded by mountain ranges, lakes, streams, rivers, etc. There are Shan mountain ranges and Aung Pinle Lake on the east and south-east, Shwe Minwun mountain range and the Ayeyarwaddy River on the west, Shwe Tha Chaung stream and Mattara River on the north and Myit Nge River, Dutthawaddy River and Taungthaman Lake on the south of the city. King Mindon established Mandalay on the basis of the ancient capitals of Myanmar dynasties such as Myinsai, Pintaya, Innwa and Amarapura, etc. It is a center of Myanmar traditional arts and handicrafts such as painting, sculpture, tapestry, gold leaf, stone masonry, bronze casting and silk weaving. So these facts, explorers and tourists visits there annually. In the vicinity of Mandalay, there are Amarapura, Mattara and other towns and villages. Among the towns, there are famous factors of historical background, silk and cotton weaving industries, pagodas and temples in Amarapura. So, Amarapura is chosen as the study area.

#### 4.1 Historical Background of Amarapura

Amarapura Township (Taungmyo) is situated seven miles far away in the south of Mandalay. It lies between north longitude 20° 46' and east longitude 96° 16'. There are Patheingyi Township on the east, Sagaing town on the west, Dutthawaddy River on the south and Mandalay town on the north. "Amarapura" word derived from the Pali words "*amarayan*" and "*puyan*". "*Amarayan*" means immortality and

“*puyan*” means town or city. Amarapura literally means “City of Immorality.” As it is situated in the south of Mandalay city, it is used to call “Taungmyo.” Amarapura was founded by King Badon (Bodawpaya) in 1783. The objectives of establishing a new capital were that the king did not want to settle at the Innwa royal city and he wanted to be a founder of new capital in history. That is why he has well known as “the first founder of Amarapura.”

Amarapura, Bodawpaya’s old capital, was laid out in the perfect form of a square which was built by brick city wall and a moat encircling it. After establishing the capital, Bodawpaya was named the city wall as “Mya Nan Bon San”, the palace as “Aung Nan San Yar” and the city as “Amarapura”. In order to be easily memorized the founded year by Myanmar year 1143 (Christ year 1783), Bodawpaya named with rhyming couplet as “Inn Ai Hlaing Wa, Amara, and Ti Hta Nan Myo Taw” by the representative alphabets of the days (For example: Inn means 1; Ai means 1; Hlaing means 4 and Wa means 3). According to this, Myanmar kings were very proud of establishing new capitals and noted some rhymes for the date of new cities.

It was observed that the structure type of Bodawpaya’s capital, Amarapura, resembles to those of King Mindon’s capital, Mandalay Palace. King Mindon had built his Mandalay city in square shape. After the king has built the place, four pagodas were set up at four corners of the city. It was built to intend as a rite, amulet, yadaya (a custom of Myanmar people, done to promote one’s luck) and remedy and to be ample, fruitful, flourishing, peaceful and tranquil and not to be calamitous for people. The names of the pagodas founded by King Bodawpaya are Shwe Kunoke Pagoda on the north east, Shwezaga Pagoda on the south east, Sin Kyo Shwe Gu Kat Kyaw Pagoda on the north west and Shwe Linn Pin Pagoda on the south west. As the local people have maintained those pagodas, they are seen till the present time.

Dealing the magnificence of Amarapura city, foreigners said, “As the royal city is replete with nine jewels such as gold, silver, pearl, red coral, emerald, etc., it is a golden city”. After founding the capital, Bodawpaya carried the Pitakataws (religious treatises) by the golden raft. Bodawpaya reigned the Amarapura for 37 years. When Bodawpaya died, his grandson, the King Sagaing (Bagyidaw) moved royal city from Amarapura to Innwa. When the king Sagaing was dethroned, the capital was removed to Amarapura in the period of his younger brother, King Thayawadi. In the period of King Thayawadi, in 1838, he renovated the palace. His sons, King Bagan and King Mindon, also reigned and ruled the Amarapura capital.

However, King Mindon ascended the throne only from 1853 to 1859. In 1859, King Mindon founded the new royal capital, Mandalay, and he replaced the buildings of the palace from the Amarapura to the new capital. It is learned that one of the evidences of the ancient capital, the bricks of the city wall of Amarapura, cannot be found in the present because those were mostly used in the establishment of railway lines. As of this, the Amarapura ancient capital cannot be seen easily in nowadays.

In Amarapura, there are many natural scene, pagodas and temples, traditional nat pwe (spirit festival) and traditional handicraft which attract not only for foreign tourists but also for local visitors. Among them, U Pain Bridge and Mahagandaryone monastery are the most attractive tourist sites for local and international tourists.

According to these studying , it is known that ancient Myanmar kings used to move new royal city when they ascended the throne, that they relied on astrological calculations and preparations and that Amarapura city was built in square plan. Although the old palace site cannot be easily found on account of various factors, four pagodas at four cardinal points of the city can be seen out of maintenance of the local people in Amarapura.

#### **4.2 Historical Background of Thaungthaman Inn (Lake)**

Thaungthaman Inn lies in the south of Amarapura. It stretches about 231.73 acres and it was a well-known lake in Konbaung era. The name of the Thaungthaman Lake was noted as one of the four ogres, namely, Nga Taungthaman, Nga Taungkyi, Nga Taungpyone and Nga Taungmyint. According to the chronicle, it can be learned that while the Buddha was coming, they donated “Thapyonswam (rice)”, and the Buddha also remarked that the region guarded by the four ogres will be the kingdom.

Thaungthaman Inn connects with Ayeyarwaddy River. In the past, it was noted that not only boats but even wood rafts and ships could be accessible according to the water level of that time. The required wood for the construction of Amarapura palace were brought by rafts from the Ayeyarwaddy River to the Thaungthaman jetty. At the time of ebb, the local people around the loch use the aground as the arable land. In the period of Bodawpaya, Captain Michael Symes, a delegate of British who had the travel experience in Europe and Asia, gave a comment on 18 July 1795 that he had not seen yet such a pleasant and delighted view of Thaungthaman, and he did not think as such a beautiful scene. He recorded in his writing that Thaungthaman was a very beautiful place that was breathtaking for him (Ko Pyinnya, 1996). According to

the evidence, it can be observed that tourists had visited Amarapura since Myanmar kings and Thaungthaman Inn has been a tourist attraction (see figure-3).

People living near Thaungthaman Inn manage agriculture when the water on the Inn recedes and in time of flood they catch fish. In Thaungthaman Inn, some earthen pieces such as earthen pots, beads, stone arms, awls made by bone pots, chisels, spears; hooks, swords, iron sticks and awls for rice plantation made by iron were found. Those are assumed as the people's things from the period before 300 B.C. It could observe the evidences of living stone aged people. And, it also could study their smooth arms, unitary living tradition, cooking utensil, using of handmade pots and art of painting from that Stone Age.

There are abundant lochs in the east of Thaungthaman Lake, along the foot of Shan Mountain. Among them, Aung Pin Le Lake, Nandar Lake and Mya Lake are well known. At the foot of mountain, near the areas of those lakes, it could be found out the stone arms which are the clues as the evidences of Stone Age from over 10,000 years ago. In this scene, it can be assumed that the human being of the Thaungthaman Stone Age may be the migrants from the foot of Shan mountainous region or the area may be the living places of contemporary Stone Age people (Aung Nyein Chan, 2007). According to the excavations of archaeologists, Thaungthaman Inn was a habitation site of Stone Age men. Archaeologists have found many evidences concerning with the habitation site during Stone Age, industry of polished stone tools, settlement pattern and the use of fire for cooking. Through such excavations, Neolithic culture had developed in Thaungthaman environs.

In studying the background history of Thaungthaman Inn, it was known that the natural scene of the lake has been a tourist attraction since monarchical times. Long ago, the Inn was used as water transportation. The local people living near Thaungthaman Inn cultivate rice and other crops in summer and catch fish during rainy season. They earn a lot of income and get job opportunities. As a material and tools used by Stone Age men have been dug in Thaungthaman Inn, it was known that Neolithic culture has developed there. As the Stone Age culture was found there, Thaungthaman Inn is an archaeological site for archaeologists.

#### **4.3 Historical Background of U Pain Bridge**

U Pain Bridge is located in the Thaungthaman Lake. It is a wooden bridge that passes through the lake from east to west. This bridge is usually attributed as the name

of the donor, U Pain who was a clerk to the Mayor of Amarapura in the period of King Bagan. The objectives of the bridge are that villagers and monks could easily go from one side to the other of the Inn during rainy season. It is known that woods and planks used in palaces and houses from Sagaing and Innwa were built for the bridge. The bridge was constructed in 1850 (Myanmar Year 1211) and finished in 1853 (Myanmar Year 1213). To be easier to memorize the constructed year, it was recorded by rhyming couplet such as “Inn Ka Aw kar Sauk Lope Kar Inn Ka Aw Nyin Sauk Lope Pyi” (for example, Inn means 1, Ka means 2, Aw means 1 and kar means 1 and Inn means 1, Ka means 2, Aw means 1, Nyin means 3). While the bridge was being constructed, they did not apply the scale equipment and just applied the foot measurement system. So, it was the real handiwork of ancient Myanmar carpenters. To resist the risk of billow, windiness and heavy rain, they did not construct the bridge as a straight line and constructed with a little bit curved and rose up in the south. It reveals the workmanship of Myanmar architecture (see figure-5).

The bridge was built with (984) piles and those were inserted about seven feet into the underground. The number of the piles was noted to easily memorize with the phrase such as “Nawa Athta Zaya Maung Bein” (for example, Nawa means 9, Athta means 8, Zaya means 4). There are (482) segments in the bridge. Its length is (3967) feet, and it is equal to three-quarter of one mile. U Pain Bridge also includes four rest houses with the aim to accommodate as a rest area for travelers and visitors. At present, as the concrete parts from the both edges of the bridge were displaced and replaced by the wood, the wood piles of the bridge are increased as the total number (1086). It was learned that in order to easily pass and be floatable for the king’s military boat troops and big raft, like Pyi Gyi Mon Royal Barge, nine ways for rafts were put in the construction design of the bridge (Tin Naing Toe, 2012).

Travelers and tourists who visit U Pain Bridge could walk on the bridge, leisure and watch the sunrise and sunset of a day and study in agriculture, fishery and duck breeding of the local people (see figure - 2,4,6,7 and 8). Then they could ride sampans and enjoy the nature at its best. Only foreigner tourists usually come at the tourism season but local traveler visit during Thingan festival (water festival) and holidays. As there is Yadanabon University on the east of U Pain Bridge, students relax and enjoy in the environs. During deluge, student and travelers hire fishing lines and catch fish for fun. Travelers take photographs, have meals at restaurants near the

bridge and buy T-shirt and souvenirs. It was known that U Pain Bridge is a center of relaxation and sightseeing and it provides jobs and income for the local people.

#### **4.4 Historical Background of Mahagandaryone Monastery**

Mahagandaryone monastery lies on the road leading to U Pain Bridge around Taungthaman Inn. There are 1,300 learners in the monastery and it is the biggest Buddhist learning institution in Amarapura. In 1918, Mahagandaryone monastery was established through permission of Archbishop Taung Kwin Sayadaw. U San Doon built a shed for monks. There were a pagoda, an ordination hall and two meditation sheds in the monastery. At that moment, there are four monks. Ashin Janakabhivamsa came to Mahagandaryone Monastery in Amarapura in July, 1941. Reasons of movement to Mahagandaryone Monastery were that there were a few monks, it is not far from the town, it is a quiet and secluded place and such place would bring concentration and peace, etc. In fact, Mahagandaryone Monastery is a training institution of Ashin Janakabhivamsa for monks (see figure-11 and 12).

In 1947, there were 30 monks in the monastery. At that time, monks stayed in badly-roofed buildings and there were no learning blocks. So, they learnt under the shades of tamarind trees. Ashin Janakabhivamsa taught easy Buddhist texts for monks firstly and changed into difficult ones gradually. Sayadaw emphasizes on monastery of Buddhist scripture rather than passing examinations.

In choosing Buddhist monks, Sayadaw approved those who are 13, 14 or 15 years old. It is because older monks are difficult to alter their disposition and younger monks are pliable enough. Those who are under 13 years old are allowed to don white clothes as acolytes (Phothudaw) and study texts. Because they are not old enough to regard robes. Buddhist monks are entrusted by parents or one mentor of the monks or novice and there must be a certain monks in the monastery who would administer the learner. Without such monk, any learner is not allowed to stay in the monastery. Only when a Buddhist monk has those persons, he is allowed to learn texts and he stays with his administrator. Buddhist monks are not allowed to hold money but they give to persons or acolytes as treasurer. Nor they keep in pockets or boxes. According to these facts, Sayadaw was very arduous to select Buddhist monks and entrusted persons and monks and novices are not allowed to hold money.

All monks and novices don brown robes. As soon as the monks come to the monastery, they are trained to don robes neatly under senior monks for about three

days or a week. If the robe is big for a learner, it needs to be cut. Or if the robe is short, it joins with new one. It is known that Sayadaw carried out till he was pleased with a sewing machine. According to Vinaya rules, Sayadaw asked all Sangha to shave their heads on the eve or Sabbath days, once a week. On the eve of Sabbath, only morning time Buddhist monks study texts but in midday they clean their buildings. They dry their beds under the sun and shave heads. Monks are to shave on the appointed day but if someone breaks, he is punished.

After Buddhist monks have been trained the ways of robes, they keep on learning sundry matter of the monastery and cleaning. Only then, they start studying Buddhist texts. It was found that Vinaya is the vitality of Buddha's dispensation and that Sayadaw trained new learners to abide by Vinaya rules. Respect to Vinaya rules and decorum are essential for monks. A certain monk could not acquire merit only if he is proficient in Buddhist scriptures and he could not propagate the Dharma. But when he conducts according to rules and his health deteriorates, he is unable to lead his goal. So, Sayadaw had ten rules of conduct. Everyone should have good nature, good respect to the Vinaya, good health, good mind on cleanliness, good care to dress properly, good behavior, good sense to speak well, good check to avoid unsuitable places, good observation of rules and good acumen on studies. After Sayadaw had assigned ten rules of conduct would be mentioned in chapter V.

Ashin Janakabhivamsa trained Buddhist monks all etiquettes including clothing, manners and table manners, etc. and taught Buddhist texts. All monks, novices and Phothudaw eat their meals in bowl in the dining hall all together. In having meals, they sit in cross-legged position and cover the lap with a handkerchief not to spill curry or rice on the robes. It is supposed that eating meals in a fixed place together makes donors easy to offer alms food and they devote more piously and reverently and monks unite harmoniously in the monastery. Nowadays, patterns of eating meals in group as prescribed by Sayadaw draw attention and devotion for tourist and travelers.

Ashin Janakabhivamsa not only taught monks and novices Vinaya rules and Buddhist literature but also wrote 63 Buddhist texts to remain his knowledge and conceptions. He wrote texts since he was 29 years old and had 10<sup>th</sup> Vasa (rain retreat). After he had compiled twenty texts, in 1950 the state firstly conferred him the title of Aggamaha Pandita. He bought a printing press and published his texts, respect to

Vinaya rules systematic instructions for Sangha learners, etc. Then, donors provide all necessary items for the monastery.

Sayadaw did not allow to write about names of donors and the date when they built monasteries because they had not been attached to their own monasteries or donations. But Sayadaw recorded a list of donors and their acts of donations beside of the dining hall. Such lists make donors dated and prompt more donations and it is an attraction for tourists (see figure-35).

In 1967, a shooting team from West Germany came to the monastery and asked for permission to shoot documentary on the abbot and Sangha, monastery, etc. Through Sayadaw's permission, the team shot daily activities of Sangha in the monastery such as sounding a log to wake Sangha up, taking dawn meals in queue, admonitions of Sayadaw and senior monks, assembly of monks for admonition, etc. Then, another group from Germany after Sayadaw had permitted shot the same procedures of Sangha in the monastery. Films of Sangha were watched in their cinemas. In 1960, a television team from health department of French UN branch shot daily activities of monks. In 1963, a team from Japan shot daily activities of Sangha after asking permission from Sayadaw. In 1974, the Japanese team shot for the second time. Tourist all over the world have known about monks in Mahagandaryone monastery who abide by Vinaya rules and learn Buddhism and ten rules of conduct of the monastery after they have seen and watched documentaries and films. Then, they pay more visits to the monastery.

Sayadaw made his monastery and environs clean and tidy. He and his pupils participated in cleaning bushes and shrubs around monastery, renovating Taung Mingyi pagoda and kyauk Tawgyi temple and U Pain Bridge because of the floods together with people. So, devotees and monks respected to Sayadaw. In the life time of Ashin Janakabhivamsa, a yogi (the saintly person who practices Yoga.) from the Himalayas discussed with Sayadaw. Ashin Janakabhivamsa passed away on 27<sup>th</sup> December, 1977. The corpse was cremated. The ash was commemorated in a mausoleum at the edge of Taungthaman Inn and there is a sculpture of Sayadaw.

After 1996, the biography of Sayadaw Ashin Janakabhivamsa was shot together with daily activities for three months and telecast one series after another in Myawaddy Television. Now the monastery in which Sayadaw lived and the mausoleum are tourist attractions (see figure-9 and 10). Handing down rules and

regulations prescribed by Sayadaw among Sangha in the monastery is fulfilling the wishes of Sayadaw (Ashin Gawtita, 1994).

In studying activities of Mahagandaryone monastery, obedience of Sayadaw to Vinaya rules, daily routine of monks in the monastery prompt travelers and tourists to pay visit there. It is known about Sayadaw's volition, system of enrollment, learning Vinaya rules, teaching style and attitudes towards Buddhist monks. To unite among monks from different regions, all senior and junior monks and novices eat together in the dining hall. Such a discipline makes an attraction for traveler and tourists.

## CHAPTE (5)

### THE IMPACTS OF TOURISM ON LOCAL AREA

In this chapter, the facts that the residents run businesses on the basis of the emergence of tourist sites due to the visits of international tourists, the mutual relationship between residents and tourists and the new organizations are formed will be presented. The study will focus on the later periods of 2002.

#### 5.1 The Impacts of Tourism in Myanmar

In the South-East Asia, travel and tourism is the most booming business. Myanmar launched tourism industry in 1965. Hotels and Tourism Industry was first founded on 24 September 1992. The objectives of founding Hotels and Tourism are: to provide job opportunities for people, to contribute to the conservation of natural and cultural heritage, to share and enjoy rich diverse cultures of our country, and to warmly welcome the visitors. Myanmar Hotels and Tourism Industry Law was enacted in 1993. The objectives of this law are (1) to provide opportunities to study forests, mountains and natural beauties for visitor (2) to prevent Myanmar cultural heritage and natural beauty from being damaged due to hotels and tourism business; (3) to help promote international friendship and understanding on the basis of hotel and tourism industry; (4) to develop the techniques in hotel and tourism industry and increase job opportunities and (5) to ensure the visitors to be secured and satisfactory.

After enacting the laws, the first plan was implemented Visit Myanmar Year 1996. Since then, many tourists from foreign countries as well as from the other regions in the country have visited. After 1996, there has been an increase in tourist populations visiting Myanmar annually. The amount of tourists that came to Myanmar in 2003 is nearly 600,000. In 2012, it increased to the amount of over 1 million and over 3 million in 2013. Between 2003 and 2012, a yearly increase is 6.6% per annum. In later 2012, the rate of increase in the number of tourists is 29.7%. The tourists mostly come to the Myanmar are Thai and Chinese. The other are Japanese, American, South-Korean, French, Malaysian, Singaporean, British, and German.

When making the interview with a staff from the Ministry of hotels and Tourism Department, it is known that:

*“Most of the tourists visiting Myanmar take a great interest in the study of the history of our country’s cultures, the visit to cultural and archaeological sites and the pleasure of taking Myanmar foods. The places of Myanmar where tourists from local and abroad mostly visit are Bagan, Chaungthar, Inlay, Kyaikhto, Mandalay, Ngapali, Ngwesaung and Yangon. The periods from October to March are tourism peak season. April and September are the months when the least number of tourists come. For the time being, in order to balance the frequency of visits and provide all year-round visit, the Hotels and Tourism Department is developing new tour-programmes.”*

According to his talk, it is learnt that in Myanmar, tourism industry developed on the basic of cultural heritage tourism, religious tourism and ethnic tourism.

Myanmar Hotels and Tourism Industry, with the aim of promoting economic development and cooperation with Asian countries, actively participated in (1) ASEAN Region, Maha Mekone sub-region economic cooperation programme; (2) Ayeyawady Chao Phraya- Mekong Economic Cooperation Strategy (ACMECS) and (3) Bay of Bangal Initiative Multi-sector Technical and Economic Cooperation (BIMSTEC) as a member. It became a member of UNWTO on 1 June, 2012 and also a member of Pacific Asia Travel Association (PATA).

As Myanmar has signed the convention of the ASEAN Travel Industry, Myanmar Hotels and Tourism Industry always participates and discusses at the special working organization of ASEAN Travel Industry cooperation and luxury cruise ship Travel Industry. It also attends the meeting held twice a year such as the working committee meeting for developing tourist attractions; the working committee meeting for Tourism Market-promotion, the meeting of Tourism Experts supervisory committee and the meeting of Travel Industry cooperation and financial committee. It also signed the agreements of ASEAN Tourism Industry strategic plan (2011-2015), ASEAN Tourism Market-Research Strategy (2012-2015) and Maha Mekong Sub-region Tourism Strategy (2015-2015) along with the other member countries.

In 1992, the Ministry of Hotels and Tourism was formed in addition to language proficiency courses. The Department of Hotel and Tourism has opened Tourist Guide Training for forty-seven times so far. The Tourism Department has granted 3,965 tourist-guide licenses and 1,188 regional Tourist guide licenses.

## 5.2 The Impacts of Tourism on U Pain Bridge

Mandalay is one of the tourist sites. It located in the middle part of Myanmar. As Mandalay is the city where cultural heritage, historical evidences, architectural remnants and handicrafts flourish, tourists annually visit there. The international tourists who visit Mandalay have to pay \$10 dollars as tax. Thus, they are allowed to stay in Mandalay for 3 days and visit historical sites, ancient monuments, and famous pagodas in Mandalay, Innwa, Amarapura, Sagaing and Mingun. The number of international tourists who visited Mandalay between 2010 and 2014 is shown in table (1).

**Table 1. The list of the number of international tourists who visited Mandalay**

Year	Numbers of Foreign
2010	13,442
2011	20,912
2012	32,521
2013	69,596
2014	90,011

**Source: Interviewing with the Ministry of Hotels and Tourism**

Because of the fact that foreign tourists visit historical sites and famous pagodas in Mandalay, the residents have had job opportunities, doing businesses on the basis of tourist sites. There were more tourists who came to the tourist sites of Mandalay such as U Pain Bridge and Mahagandaryone monastery. Before 1996, the residents less rely on the businesses on the basics of tourist sites. Only after 2002, they started such kind of businesses that is why the study on impacts of tourism on the tourist sites such as U Pain Bridge and Mahagandaryone monastery is focused on the findings in the later period of 2002. As many more tourists come to U Pain Bridge and Mahagandaryone Monastery, two of the Mandalay tourist sites, the residents can render sampan (Nget-Hlay) paddling service, open food- stalls selling regional foods and run souvenirs and boutique shops.

### 5.2.1 Sampan (Nget-Hlay) Paddling Service

The sampan (or small boat) is called Nget-Hlay as a regional term in Amarapura Township. Literally, Nget-Hlay means bird-boat because the type and movement of the boat resembles a flying bird. A resident boatman offers an explanation of why small a boat (or a sampan) is termed as Nget-Hlay (bird like sampan) that the body of the sampan that bears a resemblance to that of a bird, a pair of paddles that looks like two wings of a bird, two pointed edges protruding at the stern of the boat that are exactly the same as bird-tails and paddling through water that resembles a flying bird in the air (see figure-13).

The sampan-paddling service was started in the Taungthaman Inn where there are U Pain Bridge in 1980. By that time, there were only 30 sampans. The residents used sampans to transport goods and passengers from one village of the Inn to another. The paddlers are the villagers living in the immediate environs of Taungthaman Inn. They said no paddlers from other regions come and work there due to the lack of the navigation skills through the Taungthaman Inn (Lake) that would be dangerous for passenger.

In order to promote Myanmar tourism industry, after Visit Myanmar Year 1996 was prescribed, there have been increases in the number of tourists both from local and abroad visiting U Pain Bridge. Tourists take a stroll on U Pain Bridge, take a side on sampans enjoying sunset and natural landscape and studying the residents' fisheries in the environs of Taungthaman Inn. As the tourists use the sampans to enjoy natural beauties, the sampans formerly used for transportation have been changed into cruise boats. The number of sampans also has been increased from 30 to 46. Why the residents extend sampan-paddling service as businesses is based on the increase in the number of tourists and the attraction of the natural beauties in the environs of U Pain Bridge.

After 2008, due to the increase in the number of tourists, the paddlers formed Sampans Association in order that their sampans service could be systematically run. The Sampan Association was formed with a chairman, a secretary, and 48 members. They consulted with each other and established rules and regulations. The rules and regulations are as follows:

- (1) A sampans does not allow more than 7 passengers from local and more than 5 passengers from abroad;

- (2) If the sampans are booked by the tourists, they must be at the places demanded by the customers two hours ahead of the fixed time;
- (3) The booking time is fixed as the common period in which all paddlers are concerned;
- (4) The income received within the common period is to be evenly divided among all the paddlers;
- (5) The boatmen are prohibited from being drunk while paddling;
- (6) The boats are not to be used as fishing one;
- (7) The paddlers must wear uniform during the time when they are giving cruise service.

When a 55 year old paddler was asked about the establishment of rules and regulations he said:

*“As the number of tourist increases, it needs to organize such a Sampan Association. If not, they’re sure to vie to get more passengers. There’ll be conflicts between them, leading to disturb tourists. Consequently, competing to get more numbers of trips, thinking of fast trips without going round the usual places, getting impatient with passengers-everything may happen. That is the reason why we gathered, consulted with each other, made decisions to establish rules and regulations in order to make paddlers convenient and passengers to be happy.”*

According to the explanation, it revealed how the paddles have good attitude towards passengers and how they value them by laying down the rules and regulations with the aims of not getting them annoyed and making them fully enjoy natural beauties while going on a cruise. The boat-fares obtained during the common period are so evenly divided among them that the cruise service helps them to be united and to earn moderate income.

During the common period, the hotels and tourist-guides need to book the necessary number of sampans at the Sampans Association because there have been an increases in the number of tourist visiting to U Pain Bridge. The time when the tourists book sampans is called ‘Boan-Chain’ (common period) by sampan paddlers. If the numbers of sampans are fulfilled in the common period, the other tourists will have the chance to take a ride on sampans. If the sampans paddler breaks the rules, he will be satisfactorily punished by the sampan association members.

The system has been changed in the later period of 2010. The ones who want to book sampans have to personally come to the sampan association at U Pain Bride, pay the full rental-charges and receive the voucher. The system needs to be changed because the hotels mostly book sampans by phone and when the tourists do not arrive, it will harm the income of sampans paddlers. That is why phone-booking has been replaced with the system of booking directly to the association to get rental-charges. A 35 year old sampan paddler said the booking system as follows:

*“Due to the increase in the number of tourists, booking system is made. We have been booked. So the other tourists cannot hire us. Sometimes they do not appear while we are waiting. We are in trouble. Other passengers come, we cannot go. Well, they can't come, we're ready to let our sampans. But the passengers are no longer there as they grow angry with us. We have a lot of experiences. Sometimes the booked tourists asks me stop at a place for a long time, take the best photos, including us while we are paddling. When they like our service, they often give us pocket-money and gifts. When those booked do not come, we cannot go with other passengers. And then we have to spend time with no return of money, losing the chance of getting other passengers. He said it while laughing.”*

According to the above- mentioned facts, when the ones who booked absented to come, the sampan paddlers did not get money for that day. Sometimes, the tourist who felt satisfied offer bonus to the paddlers. He can be said that the paddlers' income fluctuate according to the tourist's schedule.

When focus group discussion was conducted with 8 paddlers about sampan service, they said that they obtain most income in February, October, November and December- the tourist season and irregular income in other months. Thus, in tourism peak season, all 46 paddlers do cruise-boat service. But the paddlers, below 40, earn their living by digging wells, carpentry, photo taking, etc. in tourism low season. In tourism low season, the paddlers have to borrow money from friends and pay it back in tourist-season. When how much a sampan costs is inquired, they said a second-hand one will cost 7 lakhs and a brand-new on will cost 10 Lakhs. They usually buy sampans from the sampan paddlers through the Ayeyarwaddy River.

According to their mention, all paddlers do not do that paddling service all the year round except tourist-season. In other months, only the paddlers above 40 give

that paddling service. Thus, the cruise, sampans service on the basis of U Pain Bridge cannot provide paddlers earn income all the year round; it gives job opportunity for the elderly.

Formerly before 2002, sampans rental charge was fixed as 200 Kyats per trip but later in 2014, it was changed to 6,000 kyats for a trip. The changes of sampans rental charge as shown in every 4 year in Table (2).

**Table 2. Changes of sampans rental charge**

Year	Sampans Rental Charge
Before 2002	200 Kyats
2002	1,500 Kyats
2006	4,000 Kyats
2010	5,000 Kyats
2014	6,000 Kyats

Source: Interviewing with the Paddlers

The average income of the paddler as shown every 4 years in Table (3).

**Table 3. Earning of a paddler during a week**

Year	Tourist Peak Season	Tourism Low Season
Before 2002	5,000 Kyats	500 Kyats
2002	2,500 Kyats	8,000 Kyats
2006	3,5000 Kyats	10,000 Kyats
2010	Above 50,000 Kyats	15,000 Kyats
2014	Above 50,000 Kyats	Above 20,000 Kyats

Source: Interviewing with the Paddlers

According to the above-mentioned Table (3) in studying the earning of a paddler during a week, they earn a weekly income of above 50,000 kyats in tourism peak season such as February, October, November, and December because they have 'the common period' every day. In the other months, they earn only a weekly income of 20,000 kyats. If the weekly income of the tourism low season months is compared with the sampans-rental-charge that has been changed by years, it is found that they have completely no sampan-service in some days.

Nowadays, the paddlers come to decorate their sampan by painting with beautiful colors or by inscribing romantic words to draw the attraction of the tourists (see figure-14). The sampans are also marked with serial numbers. Tourists are transported by the sampans according to their serial numbers. To calculate the number of trips, they keep a board, in their rest house, on which are written marks (///) to show how many trips one has got. In addition, the paddlers built their rest house that looks like a boat to attract the attention of tourists. When the paddlers were asked about how they got the idea to build it boat-shaped, they said that it was built two years ago. Before setting the rest house, we all tried to consider how the rest houses should be built. Later all suggested that we needed to make the rest house distinct as a place where paddlers take it draw the attraction of tourists. After thinking of like that, we finally made up our mind to build a boat shaped rest house (see figure-15).

In accord with the above-mentioned studies, the visits of a great deal of tourists to U Pain Bridge provide job opportunities for sampan paddlers and make them obtain income in another way. The paddlers have a new sampan association and could establish rules and regulations. It was also learnt that the good attitude of the paddler towards tourists, the satisfaction of tourists shown by giving them gifts, the sampans -rental system set between hotels and guides and paddlers, and the troubles caused by tourists. As technologies advance, the paddlers become innovative-minded and reform their sampan to draw the attraction of the tourists. The paddlers' idea of building a boat-shaped rest-house becomes a tourist attraction and indicates that they value their job and take pride in it.

### **5.2.2 Food-Stalls**

The food-stalls, cloth-shops and souvenir shops on the basis of U Pain Bridge are open in the complex of Taung Mingyi Pagoda religious estate, situated at the west-end of U Pain Bridge by paying shop-room rental fees. The rental fees are paid every month or every year. Before 1996, as tourists rarely come to U Pain Bridge, there was only one shop that sold fried fish caught from the Inn. After 1996, there increased 3 food-stalls. After 2002, the number of tourists increased and so did the number of food-stalls (see table-4). Due to the increase in the number of tourists, the farmers-cum-land owners open the shops on the half of their own land and grow crops on the other half. Thus, the tourists who visit U Pain Bridge can also see the residents' agricultural works such as ploughing their fields to grow crops, sowing seeds, and

planting trees. The natural scene of the process of farming becomes a tourist attraction.

The food-stalls mainly sell regional products such as fish, lobster, and corn, rice and dish, varieties of salads, seasonal fruit-juices, coconut-juice, purified water and other juices (see figure-17 and 18). The food-stall holders buy necessary fish from the fishermen of Taungthaman Inn and the wholesalers of fish in Mandalay, The necessary fruits and dry goods are bought at Zaycho Market. If the waiters and waitresses are required at the food-stalls, villagers living in near villages on the vicinity of U Pain Bridge and other places can be hired. Fifteen years old boys are first recruited as workers for the food-stalls. In each restaurant, owners assign at least about 10 workers for frying, making salad and fruit-juices, waiters and waitresses. The salaries earned range according to their levels of skills. Regarding the payment for wages, a 45 year old food-stall holder said that,

*“At food-stall, Akyaw Saya (person fries fish and vegetable) has to be paid 60,000 kyats per month. The workers 35,000 or 40,000 kyats a month. The one who washes up also earns about 30,000 Kyats. The waiters and waitresses are paid 30,000 Kyats per month from the start without paying for their meals. They are allowed to take a rest during the day-time when the guests do not come. At the times when customers come in a large number, they have to eat their meals alternately. The stall opens at 7:00 am and closes at 5:00Pm. After closing, the young ones have to wipe tables and clean the place. The ones who fries, make salad and juices also have to wash pots and bowls and make preparation for the next day. They can rest round about 8:00 pm. In their free time, they watch TV or chat with each other”*

In accord with these statements, opening food-stalls gives job opportunities to young ones including at least 20 years old. The difference in their salaries depends on their skills. Even after the shop closes, there are still their respective portions of jobs.

The food-stall holders pay more attention to decoration of their stalls as well as giving services as there increases the number of stalls. The food-stalls near U Pain Bridge only use tables and chairs traditionally made of cane (see figure-16 and 19). The candles are kept lighting to prevent from flies. During tables and chairs are kept clean. The stall holders incite tourists to have meals in their stalls when they get in front of the stalls. Now, the stall holders buy fresh maize directly from plantations

instead of from Zaycho Market. The way of changing places of products and freshly prepared food makes tourists feel and taste something unusual. When a family eating food at the stall was interviewed, they said:

*“The fried fish and the fried maize from U Pain Bridge are very popular. We, elder sisters (calling themselves like own relatives in Myanmar style) eat them whenever we come here. We actually are from Mandalay. When the guests came to us, we send them here. Here, a dish of fried fish costs 1,500 or 2,000 Kyats and a dish of fried maize also costs us 1,000 kyats. But the taste is different. It’s fresh and sweet. They fry fish and maize together. So, some dislike fried maize with fishy smell. But some like it. It’s a cost of regional flavors.”*

In accord with the above- mentioned statement, it is learned that available at stalls the tourists and travelers visiting U Pain Bridge value and eat fried fish and maize as regional foods.

The food-stalls mainly sell their food- products during tourist seasons, summer vacation, Buddhist lent on Sabbath days, water festival (Thingyan festival) and the days when universities open. An average income of a food-stall is about 50,000 kyats a day. It is known that the sales figure during Thingyan festival rises to 500,000 Kyats a day. The sales figure during tourist seasons, summer vacation, the Sabbath days in Buddhist Lent, the days when the universities open rises to an average of nearly 150,000 Kyats per day. The study of food-stalls near U Pain Bridge gives us the information about provision of job opportunities for young boys at the age of 15 and above, distribution of labor among the workers, using cane tables and chairs, selling fresh food-products and customers eat the food as regional food-product. Due to the increase in the number of tourists, the farmers-cum-land owners open their food-stalls and sell foods on their farms because tourism has the impact on the residents, pushing them to develop a new kind of livelihood.

### **5.2.3 Cloth Shops**

In studying cloth shops, there were no cloth shops in the environs of U Pain Bridge before 1996. In the later period of 2002, there were about 3 shops. The number of shops increases to 20 in 2014 (see Table-5). At the cloth shops, the cotton clothes woven in Taungmyo are mainly put up for sales. Later the woven clothes from Myingyan, Shan traditional fabric clothes as the Shan State products and computer-

knitted clothes from the weaving machine in Taungmyo are also put up for sale. Some shops weave their fabric themselves for sale and some buy fabric from the wholesalers (see figure-20).

Nowadays, to be ready for tourists to put on easily, the shop-keepers sell ready-made (sewed) clothes with new designs. Men's nether garments (Longyi) are made easier for tourists to wear with the help of a string attached to a longyi (they call it pat-lon-wrap and secure- nether garment) (see figure-21). Some shop-owners sew clothes by themselves and some hire dress-makers. For making clothes, they keep skilled tailors. The shop-keepers do not have to pay salaries to them. Instead, the designs are judged and that designed cloth is paid. The shop-keepers hire tailors from Amarapura and Mandalay.

In order to catch up with new designs, the tailors-fashion design makers always use to internet looking for new designs and to read books on designs in order that they can gain a competitive advantage over rival shops. Some shops recruits sales women. The shop keepers said that we mostly recruit saleswomen at the age of over 20 and they must be active and might have already passed eleven grade exams. The reasons are that we sell fabric clothes to international tourist. The saleswomen must be able to speak English a little. We have also studied English by ourselves. Everybody study to be able to speak how much something costs or what that pattern is the saleswomen are told to be patient with the tourists by showing fabric until they are fully satisfied and to pay respect and highly regard the customers.

In selling clothes the difference between the price for local and the price for foreigners is 3,000 Kyats to 5,000 Kyats. Among the customers, Thai tourists always bargain with the sellers to reduce half of the market price. According to the statement of a shop-keeper:

*“In selling fabric to the tourists, the foreigners have to pay more price than the locals that is like. The difference between 3,000 Kyats for local and 5,000 Kyats for foreigners. The same fabric is priced 6,000 Kyats for Locals and 11,000 Kyats for foreigners. Foreigners also bargain. Thai tourists are worse. We have to double the actual price for them. They never empathize with bargaining. They too much bargain French and Chinese never bargain. If they like the fabric, they buy it any price.”*

In selling fabric, their sales figure, in tourism low season, is 30,000 Kyat a day. In tourism high seasons and during summer vacation, their sales figure in 50,000kyat to 200,000 Kyats a day. They open their shops and sell fabric from 7:00 am until 7:00 pm.

According to the study, it is known that the number of shops increase due to tourism. The shopkeepers not only sell their regional products but also other regional products. That indicated the extension of market. There has been certain of designs to make fabric clothes ready for tourists to put on conveniently. The designs are also attractive. Sterling staff and tailors show that they have more job opportunities. Sales woman need to speak English in sales. Thus, it encourages them to be skilled in English Language.

#### 5.2.4 Souvenir Shops

Souvenir shops consist of the stalls selling a range of purses made of Awaiyar (*Leucaena leucocephala* or lead tree) seeds, key-chains, paintings, gifts made of Jade, purses decorated with sequences, souvenir shirts, vests, sandals made of cane, hats and photo taking service shop. They opened after 2002 (see Table-4). Foreign tourists, an arriving at U Pain Bridge, get used to buy hats and cane sandals. They also value and buy purses made of Awaiyar seed, purses decorated with sequences; souvenirs, and painting created by Myanmar painters (see figure-22, 23, 24, 25 and 26). Owner who sells only lady wears said:

*“I sells only hats and cane-sandals. I sell most on summer vacation, Sabbath days and the festive days in Thingyan Festival. In these days, they can be sold out than other days. The vests with the hallmark of U Pain Bridge on it sell a lot. I patiently show the different colored –vests one after another to their fullest satisfaction. After showing a lot, he said no and walk out of the shop. Ok, gone! Some bargain too much. V have a lot of experience”.*

A 35 year old photographer said:

*“For beauty-photos, I have to take 30 photos a day regularly. I get 500 Kyats each. If I want another copy, we take 300 Kyats for extra-copy. I follow them and ask them if they want to be photographed. Some want to be photographed right in the middle of the Bridge. I develop the photos immediately. Some want to be photographed and shown at*

*once. Sometimes I have to develop what photo they like must. I take photos of theirs, when they were developed they criticized us because they didn't like the photos. By then I said looks carefully, you're very beautiful in the photo, making them satisfied. You seem like that, so and so. Our customs are mostly local traveler."*

According to the study above, the style of relationship between sellers and buyers can be studied. Even the photographers have to deal with their customers to be satisfactory. Due to the increase in the number of tourists, the shopkeepers sell not only local product but also other regional products to generate their income more. For these reasons, the residents and these from other regions come to have the business relation between them.

The table and figure of the number of annually increasing shops are show in the follow.

**Table 4. Number of annually increasing shops**

No	Kinds of Shops	2002	2006	2010	2014
1.	Restaurant	5 shops	8 shops	15 shops	20 shops
2.	Cloth shop	3 shops	10 shops	13 shops	20 shops
3.	Souvenir shop	2 shops	5 shops	8 shops	10 shops
4.	Painting and sculpture shop	2 shops	5 shops	7 shops	10 shops
5.	Cameraman	5 persons	8 persons	15 persons	25 persons

According to the above-mentioned table, it can be obviously seen the increasing number of shops between 2002 and 2014.

### **5.3 The Impacts of Tourism on Mahagandaryone Monastery**

Mahagandaryone monastery, one of the tourist sites in Amarapura Township, is situated on the bank of Taungtahaman Inn. There are 152 buildings in the compound of the monastery and 1,300 Sanghas stayed studying Buddhist scriptures. The Sanghas (Buddhist monks) have to follow the disciplines of the monastery and systematically do the daily responsibilities.

### 5.3.1 Ten Disciplines

The Ten disciplines laid down by Ashin Janakabhivamsa, the patron and founder of the monastery are mentioned as follows:

- (1) To be good-nature is the first necessity.
- (2) To respect the Vinaya Dhamma (code of monastic discipline) is the second necessity.
- (3) To be healthy is the third necessity.
- (4) To keep oneself clean is the fourth necessity.
- (5) To know how to be robed is the fifth necessity.
- (6) To know how to behave (right mode of living) is the sixth necessity.
- (7) To know how to address is the seventh necessity.
- (8) To know how to saunter is the eighth necessity.
- (9) To follow discipline is the ninth necessity.
- (10) To acquire knowledge (or to succeed in examinations) is the tenth necessity.

According to the disciplines it was learned that the Venerable Sayadaw placed the more emphasis on being good-natured, Vinaya Dhamma, and self-sanitation than acquiring knowledge. The ten disciplines emphasizing on Vinaya laid by the venerable Sayadaw are still an attraction for the tourists who visit there.

### 5.3.2 Daily Routines

#### 1. Routines before dawn

The Buddhist monks (Sangha) have to get up one hour ahead of the dawn. In order to make a wake-up call for the monks, the *Ohnmaung* (The drum made from a hollowed log) is beaten for 24 times so as to mark the 24 causes (Piccaya) of worldly phenomena mentioned in the Patthana Pali scriptures. As soon as the *Ohnmaung* is beaten, the Buddhist monks wash their faces, take a bath and are mindful of the attributes of the Buddha, send their loving-kindness to all sentient beings, and do meditation at their monasteries. At dawn, the *Ohnmaung* is beaten again to stop meditation.

## 2. Having alms-food at dawn

In studying how Buddhist monks have alms-food, there were no offerings by the travelers from other regions except the villagers from the vicinity due to the poor-road communication and the situation of Mahagandaryone monastery far from the city before 1996. By then the Buddhist monks studying Buddhist scriptures had to eat the mixture of rice and boiled peas with salt or fish-sauce acquired from the alms-round. The shortage of alms food before 1996 was told by one of the patronizing Buddhist monks of the Alms-offering Organization.

*"I have been here for about 40 years since the Ven. Sayadaw was here. The situation here was totally different from today. Around the Bridge were paddy-fields. The monastery was surrounded by bushes. The roads were bad. No entertainment shows were scarcely held in this area. By that time, there were only 300 studying monks. Only the Ven. Sayadaw managed and ruled those 300 Buddhist monks. We feared him. So we dared not look up him. Not only the Buddhist monk but also the villagers fear him. He was a strict disciplinarian. If one did not follow the disciplines, they are immediately asked to leave the monastery. As there were no donors, we hardly have alms-dishes. By that time we had to eat the mixed food of boiled pea and rice with salty. We had to go on an alms-round. We had to eat rice and dish obtained from alms-round in the morning".*

The facts that come out of the mention that the situation of the monastery in an unfrequented area and poor road-communication. In addition, Buddhist monks as well as villagers admired the Ven. Sayadaw for sticking to his principles. The Buddhist monks contentedly have what they obtained from alms-round although they have no donors at the monastery at that time according to the Vinaya Dhamana. And then, the Buddhist monks systematically obeyed the disciplines laid by the Venerable Sayadawgyi.

After 2002 and until the present day, the Buddhist monks and Phothudaw (white-robed acolyte), except sick monks, have to go to the dining hall (swam-sar-kyauung) to have alms-food at dawn, bringing their utensils such as alms-bowls, Anekahtang (mat-like piece of cloth), napkins, spoons, and cups. Inside the dining hall of the monastery, the dining tables, on which 2 bowls of dishes and hot plain-tea, sweet dishes if they are donated, are placed for monks and acolytes, are placed in

systematic rows. Four Monks and acolytes have to take place at one table (see figure-27, 28, 29, 30 and 31).

### **3. Sangha Assembly**

After having alms food at dawn, monks and acolytes, putting palms together and raising as a gesture of respect, have to go in a procession and enter the assembly hall known as O-vada Hall (Instruction Room). And then they have to sit systematically in neat rows. They are supervised by the Anu-nayaka (sub-patronizing) Buddhist monks for systematic placement. After the placement, Buddhist monks and acolytes have to recite the attributes of three Gems (Buddha, Dhamma, and Sangha) and verse on remorse (samvega) in unison. After reciting thus, one of the four patronizing monks gives admonitory sermon. After that, they have to send their loving kindness to the alms-donor. It expresses the existence of mutual affection between the donors and the Sangha. After sending loving kindness, they have to recite the attributes of Mahagandaryone Sayadawgyi, their benefactor as well as the founder of the monastery and pay homage the Ven. Sayadawgyi. After the Assembly, Buddhist monks and acolytes go back to their monastic buildings and clean their compounds.

### **4. Going on an Alms-round**

When the Ven. Sayadawgyi was alive, the monks had to go on an Alms round after doing the cleaning. Except sick monks, all has to go for alms-round. At lunch time, they all had to have rice and dishes obtained from Alms-round at the same time. After 2002, there increases the numbers of donors, Buddhist monks do not need to go on an alms-round, only to study at monasteries and pay more attention to studying Buddhist scriptures.

### **5. Morning study hours (Sarwa)**

Beating the hollowed log warns them to start studying at 8:00 clock in the morning. The sangha have to learn Dhamma literature in their teaching halls from 8:00 am to 10:00 am. In each quarter, 8 to 20 learning sangha stay together with an abbot (see figure-38). The monastic monk is responsible for his disciples' health, education, robes, addressing, etc. The monastic monk accepts the disciple whom he likes. If the disciple does something wrong, the elder presiding monks put the blame on the monastic monk and admonishes them. The ability in studying and obeisance in

disciplines depend on the monastic monk. There are three lectures (sarwa) a day from 8 am to 10 am in the morning, from 1 pm to 5 pm in the afternoon and from the time to pay homage to the Buddha to 10 pm at night. A 45 year old monastic monk said:

*“A monastic monk and disciples numbering from 8 to 20 reside in a monastery. The monastic monk gives lectures (sarwa) teacher how to be robed, and how to address other. Apart from them, the monastic monk is concerned with the book to copy, writing materials and Dhamma texts. If the Yahan Dagar and Dayikama (Male and Female sponsors of the monastic monk) of the monastic monk are well off and are able to donate whatever we need, it is convenient for us. If not, we have to find the books and money. If one of them is offensive, Sayadawgyi calls and scolds us for not teaching them precisely how to behave. The ability or inability to catch what we teach or to keep disciplines much depends on our teachings”.*

According to the above- statement, the disciples have to study the Buddhist scriptures at the monastery, they are residing and the monastic monks are responsible for giving lectures. It was observed that the relationship between the monastic monk and his disciples is more like parents and children rather than teachers and students.

## **6. Having alms-food in the afternoon (Lunch-time)**

The monks stop learning at 10:00 am and some take a bath. The monks and novices, responsible for dining hall have to prepare necessary things. At 10:30 am, the time-log is beaten for lunch; the monks have to go to the dining hall at the separate monastery, bringing their alms-bowls, mat-like piece of cloth (Anecahtaing), spoons and cups. At the meal time, the Buddhist monks and acolytes have to sit quietly at their places in neat rows and accept the alms-food offered by the donors themselves (see figure-32 and 33). It is an impressive sight for the tourists and travelers as all the Buddhist monks of a monastery taking alms-food at the same place and it persuades the travelers to do generous donations and the international tourists to come and visit there.

In studying the alms-food offering, it is learned that the donors who want to offer alms-food need to be on the list made by the alms-food offering organization. The alms-food offering organization was formed in 2002 with the aim to exactly prescribe the date for the donors to offer alms-food, to prepare and buy necessary ingredients for offering alms-food, and to make donors systematically and readily

offer alms-food. The organization consists of 3 patronizing monks and 3 laymen members. The responsibility of the patronizing monks is to make a note of the donor's name, offering date and the time when they want to offer. When the date and type of dish overlap, the monks have to make an agreement with the donors to change accordingly.

The lay-members of the alms- food offering organization have to buy things necessary for offering alms-food, hire women to sort out the rice and men to cook rice and dishes and do the washing up and assist what is needed in offering alms food (see figure-34). The women have to sort out the rice from 1:00 pm to 5:30 pm and are given 3,000 kyats or 5 small baskets of broken rice as their daily wage. After cooking dishes, men are paid 3,000 kyats each for their daily wage or given the remaining dishes for them to distribute among them. The cooks finish all their job at around 11:30 am and they can have more time to find other jobs to get income. The residents have part-time jobs relying on the monastery.

There are two types of donors for alms-food-life-time donor and ordinary donor. The date is fixed in a year for the life-time donor who comes and offers alms-food at the fixed date every year. The life-time donor has to give the paid up money to the Alms-food offering organization. The patronizing monks have to deposit that money to a bank and open a bank account there. The interest over the deposit must be drawn three days ahead of the offering date and use it to buy ingredients for cooking dishes.

The ordinary donor offers alms-food only on her or his birthday or on specific days to celebrate alms-food offering ceremony. There is no fixed date in a year like life time donors. If they want to offer alms-food, they have to be on the list 3 months ahead of their offering date. If there has been another down on the list ahead, they cannot get the date they want. By them the patronizing monks have to fix the date for them where there is no listed down. Not only local donors but also international donors offer alms-food. The offering organization said that a Vietnamese donor once wanted to offer alms-food for ten consecutive days but 5 days were available. The offering list has been filled until September, 2015.

At dawn, two bowls of dishes are offered to Buddhist monks and acolytes. In the afternoon, 2 bowls of meat dish, 1 bowl of fried vegetables, 1 bowl of pea, and 1 bowl of sour soup are offered. The expense for alms-food at dawn is over 7 lakhs and

alms-food for afternoon costs over 15 lakhs. A Life-time women donor said something about offering alms-food:

*“I came here because one of my friends offered alms-food. I felt it was a great pleasure to offer alms-food at the monastery. The Buddhist-monks saunter in a procession as if they were going on an alms-round. The donors themselves offer the alms-food right into the alms-bowls. When I saw the Buddhist monks were having alms-food at the same time and place, I felt like offering alms-food. I asked my friend how I could offer and she made me see the patronizing monks. In this way, I have been a life-time donor since 2006. I become more generous in offering and felt like offering more and more”*

When a foreign tourist was interviewed via a tourist guide, he said something about why he visited the monastery.

*“When they were about to come to Myanmar, they study in the Internet looking for the places to visit. They also asked those who had been and said to him about the monastery and recommended him to go there especially at the meal times. The tourists lavishly that seeing Buddhist monks and acolytes is something scanning colorful flower. The one cannot say that they have been to Mandalay if they do not visit U Pain Bridge and this monastery. When they go back to their countries, they often say that someone cannot say that he or she has been to Mandalay if they don't visit these places”.*

In studying about the alms-food offering at Mahagandayone monastery, there was a shortage of alms-food when the Ven. Ashin Janakabhivamsa ruled it. Nowadays, good road-communication, increasing number of tourists from local and abroad make Buddhist monks not to worry about alms-food and study Buddhist scriptures peacefully. The offerings of the donors much contribute to the propagation of the sasana (The Teachings of the Buddha) that the Buddhist monks have been striving for. Due to the loving-kindness sent by the Buddhist monks, the donors will assuredly be peaceful within. Out of the daily disciplines, the one that the Buddhist monks and the acolytes obey to accept the alms-food by sauntering in a neat rows and the right of that alms-round draws the attraction of the travelers from local and abroad who becomes interested to come and witness it by themselves. From the income-generating aspect, some residents have the opportunity to make part-time wages.

## **7. Afternoon Activities**

After having alms-food, the Buddhist monks clean their alms-bowls, spoons, water-cup, hands and mouths and take a nap from 12:00 noon to 12:30 pm. They asked the lectures they do not understand to their patronizing Buddhist monks. And then they continued attending lectures from 1:30 pm to 5:00pm.

They stop learning at 5:00 pm, sweep their monasteries, rub the floors, water the plants, and wash the water –cups and bowl and dishes at the dining monastery. (see figure-36). After that the monastery itself or the donors provide cold drinks for the monks. And then they say prayers, do mediation, and send loving kindness to the Universe. Next, they continue learning Buddhist scriptures and finally the monks in the whole compound go to bed at 10:00 pm.

By studying the disciplines and daily routines of the Buddhist monks, those at the Mahagandaryone monastery are also systematically prescribed on fixed times. The disciples who come from different places and study here live together with the presiding monk in the form of a family. So it is leaned that there is a good relationship between the presiding monk and his disciples. As the donor increase, the Buddhist monks can pay more attention to the studies. As a result, the generosity of the donors much contributes to the propagation of the sasana (The Teachings of the Buddha). At the meal times, the Buddhist monks accept the alms-food offered by the donors in a procession. That means they observe the Vinaya Dhamma. The monks are accepting the alms-food in a neat procession arouses the generosity of the travelers.

## **5.4 The Impacts on Social Activities**

### **5.4.1 Social Activities of U Pain Bridge**

As the tourism industry in Myanmar develops many tourists from local and abroad visit to U Pain Bridge. On the basic of the visits of tourists annually, there has been an increase in the number of sampans, souvenir shops, and food-stalls one year after another. As the number of shops increase in the precinct of the pagoda, the new organizations such as pagoda trustee association, the market service organization, the bridge maintenance organization are formed to systematically manage the shops.

#### **1. Pagoda Trustee Association**

A new pagoda trustee association of Taung Mingyi pagoda was formed in April, 2008. The aims of this trustee are to systematically manage the shops opened in

the precinct of Taung Mingyi Pagoda, to keep the environs of U Pain Bridge and Taung Mingyi Pagoda beautiful and pleasant and to renovate, preserve and conserve by using the rental-fees of the shop rooms. The trustees consist of 12 members. In selecting the trustees, those who are educated, at the age of around 40, devote full time to be at the pagoda, have a leadership role in the activation in the prescient of Taung Mingyi Pagoda, and easily make friends with others including twelve members were selected as approved by the Township Sangha Organization. The organization of Trustee has a chairman, 2 vice-chairmen, 1 treasurer, 1 joint-treasurer, 1 auditor, 1 joint-auditor, 1 secretary, 2 joint-secretaries and 2 members.

The Taung Mingyi Trustee imposed rules and regulations for shops and sellers. Those rules and regulations are to take care of the tourists visiting the Bridge, to give necessary helps they need, to keep inside and outside of the shops clean, not to make any problems between sellers and buyers, and not to build shops that hides the beauty of the Bridge. The trustees precisely prescribe the rental-fees of the shop rooms. Food-stalls, cloth shops and painting and sculpture shops are charged 5,000 Kyats per month for a room of measuring 10 feet square. Souvenir shop and betel shops are charged 3,000 kyats for a shop. The room rental fees are show in table (5).

**Table 5. The room rental fees**

No	Kinds of Shops	2010-2014
1.	Restaurant	From (5,000) to (15,000) Kyat
2.	Cloth shop	(5,000) Kyat
3.	Souvenir shop	(3,000) Kyat
4.	Painting and sculpture shop	(5,000) Kyat

**Source: Interviewing with the Trustees**

The Trustees also systematically prescribes the parking places, building toilets and bathrooms for sellers and travelers. The parking place and toilet are auctioned for annual rental. A place to accept cash-donations of the pilgrims is provided at the Taung Mingyi Pagoda. The trustees keep a lot of the amount of rental-fees, income from auction and cash-donations and deposit them at a bank. The money that comes from donation is spent on restoration of the pagoda. Besides, the other pagodas in the vicinity are also renovated and offered umbrellas. They also lay disciplines to throw

rubbish at prescribed place. The City Development Council, sanitary section is to clean the rubbish every day. Some portions of the charity go to building a tarred road goes round the Taungthaman Inn under the guidance of the Venerable Buddhist monks. The annual balance-sheet of all the cash-donations is provided and a sheet is delivered to each and every shop to let them know how the income is received and paid out. The Trustees in collaboration with sellers annually celebrates alms-food offering ceremony, Anekazatin ceremony (Recital of the Attributes of the Buddha) and Recital of the Patthana Pali scriptures ceremony.

After focus group discussion with sellers, it is known that there have been reforms and changes. They have formed organizations, and have collected rental fees of shop-rooms. When they were asked about pagoda festivals, they said rental-fees were not collected before 2008 so that there were difficulties to restore the pagoda. After trustee association was formed, they started collecting rental fees, systematically managed the shops, prohibited the sellers from building shops closing the top of the street, and from building shops that hide the beautiful scene of the U Pain Bridge. According to the changes they have made, the pagodas have been renovated and roads have been paved well. The religious functions at the pagoda take place three times every year: food offering ceremony in March (on the full-moon day of Tabaung), Anekazatin (consecration of the Buddha's images) ceremony in May (on the full-moon day of Kason) and Patthana recitation in October (in the waxing day of Thidnigyut). At pagoda festivals all the Buddhist monks in the whole township are invited. The Market Service Team members go to the sellers to collect cash-donations. At the alms-food offering ceremony, Tayar Pwe ( Dhamma-talk delivered by the famous Buddhist monks) are also held. The main donor of the Dhamma-talk has to offer 300,000 kyats as the paid-up donation and other decorations required are collectively concerned with all the donors. A Dhamma-talk cost at least 500,000 kyats. In some case, the Dhamma-talk donors have inadequate money and only to pay 300,000 kyats for being paid up. The other expenses are met by the financial help of the Trustees. Mahagandaryone Venerable Buddhist monks visit to the pagoda twice a week and give necessary instructions to the Trusteeship. The sellers also obey the rules imposed.

According to the above study, the formation of a Trusteeship due to the increase in number of shops helps the shops to be in system. The income from rental fees of the shop-rooms, from the auctioned rental of toilet and car parking place

contributes to the restoration of the pagoda, cleaning and sanitation around U Pain Bridge and the environs of the pagoda and celebration of Pagoda Festivals. The sellers satisfactorily pay the rental, donate money to the celebration of festivals and comply with the rules. It was also found that there is a unity by looking at the mutual relationship between the Market Service Team and the sellers.

## **2. Forming Market Service Organization**

Firstly, they need to get the approval of the members of the Trustees to form the market service organization. The Market Service Organization is a sort of organization that performs as a medium between the Trustees and the sellers. The team consists of 10 members. In selecting the members, the member must be the one who is well to do, wants to do something good for the others, has good social relationship with others, and is approved by the seller. A trustee said as the following,

*“We need to form an organization of giving service to the market. Some sellers dare say something about what they want. Some dare not say anything. For these reasons, we form a Market Service Organization order to know their opinions and to help each other. When we need to impose a rule, we first call a meeting with the Market Service Organization. We present our ideas and consult them if they can comply with all the ruler or not. We accept their advice. We have meetings with the Market Service Organization at least twice a month, discussing what are required with them. Before festivals, we call meetings, consult them, and ask them to motivate sellers to donate money to the celebration of festivals. We also ask them to buy things necessary for the pagoda”.*

According to the above-mentioned facts, Market Service Organization is the medium between Trustees and sellers. It was known that there exists the mutual relationship and consultation between Trustee and Market Service Organization in imposing rules.

## **3. The Bridge Maintenance Organization**

The Bridge Maintenance Organization was temporarily formed on 11<sup>th</sup> April 2014, consisting of 6 trustees. And later on 1<sup>st</sup> September 2014, the Bridge Maintenance Organization was formed with three Ovādāchariya Nayaka Sayadaw of

the Mahagandaryone monastery, three Nayakas (Guiding personnel), and seven members. The reason is that the travelers who visit U Pain Bridge and find some places in ruin while strolling. So they come to the Pagoda donation center to donate money for the bridge maintenance. Gradually, there increases the number of donors and donation. So after consulting with the advisory Buddhist monks of Mahagandaryone monastery and the Bridge Maintenance Organization were formed. It can be learned that the Bridge Maintenance Organization has come into existence on the basis of the travelers' own volition. The Trustee forms an organization only after listening to the advice of the patronizing Buddhist monks of the Mahagandaryone monastery. It is also obvious that the residents highly value the Bridge.

#### **5.4.2 Social Activities of Mahagandaryone Monastery**

##### **1. Health Care for Buddhist Monks**

In studying about the health-care for the Buddhist monks, the Ven. Ashin Janakabhivamsa included 'Health' as the third importance in the 10 disciplines. Why the Ven. Sayadaw prescribed health as third is that the virtuous with ill-health will have no benefits in the long-run, According to the statement of one of the patronizing monks the facts that the monks have to take care of themselves not to be unhealthy and to be always healthy are so important that the Ven. Sayadaw placed health as the third priority. And then, it is known that the Ven. Sayadaw also took care of his health. When the Ven. Sayadawgyi was alive, due to the poor road- communication and the fever medicine donor, the ill monks were cured only by folk-medicine. After 2000, there were paternalism medicine, over the donors deposits in a bank) and medicine donor- doctors. Medicine donations consist of money and medicine to take care of the health of monks. Padithabin means annual donation that is why say-padithabin means annual donation of medicines. Medicine donor- doctors mean those who cure monks with no charge for treatment and medicine.

There are traditional medical practitioner, general medical practitioner, dentist, and eye-specialist at Mahagandaryone monastery. They come on week-ends and give treatment. Myanmar traditional medical practitioners and eye-specialist come on Sundays. Myanmar practitioners cure Buddhist monks from 9:00 am to 2:00 pm on Saturday, Dentist from 10:00 am to 3:00Pm on Saturdays, General practitioners on 12:30 pm on Sundays and Eye-specialist at 3:00 pm on Sundays respectively (figure-

37). There who want to cure the Buddhist monks have to give their names on the list to the clinic-in charge-patronizing Sayadaws.

The doctors who come to the monastery and cure in the monastery have to get to the monastery by their motorcycles or in their cars. If there is difficulty, the chief monk provides the doctors by car to take and send them back. The donors have donated cars for the Buddhist monks to be used if necessary. The cars are used for doctors. The Funeral service Association has given its contact phone number so as to call them when necessary. When a General practitioner was interviewed he said:

*“The General Practitioners come through information given by other counterparts as there have been doctor’s giving treatments. Some have to replace those who are transferred to somewhere else. I took an interest came here, and become a voluntary doctor myself. I have been curing the Buddhist monks at the monastery for about 5-year. I cure at the Sitagu in the morning and here in the evening. We give help the monks if they need to be hospitalized. If I have no transportation, a car is sent to take me at Sitagu.”*

The Mahagandaryone Health care organization (MHO) was formed in October, 2009. The MHO contributes money to the Health care for the Sayadaws, monks and acolytes who need to be treated. One of the MHO member monks said about the financial assistance:

*“Whoever studying at the monastery is given 30,000 Kyats when he first receive treatment. If there is additional expense, the expense is checked and further financial assistance is provided. If someone is afflicted with cataract or glaucoma and will have on operation will be first given 100,000 kyats. If someone is bitten by a dog, we are fully responsible for rabies. If there is an emergency care, the patient is sent to the hospital by our monastery car or we can use the vehicles from the Chanmya Thukha Parahita Social Service Association. If the donors want to donate money to our Health Organization, he or she may start with 500 Kyats per month.”*

According to the above statement, it was known that the doctors by means of what they have studied give voluntary service by treating Buddhist monks. If the doctors find it difficult to come to the monastic clinic, the patronizing monks provide transportation for them. It was also known that Mahagandaryone Health Organization

provides financial assistance to the patients at the monastery on the basis of donated money according to the afflicted disease. Those who want to donate money to Mahagandaryone Health Care Organization for the Sangha can start with 500 Kyats per month.

There are two facts found in the study of Mahagandaryone monastery Health Organization. The first is that the increasing number of tourists makes the monastery get more and more donations. The second fact is that the generous and voluntary treatment of the doctors much contributes to the Sangha. The Buddhist Order to earnestly do the propagation of the Sasana.

## **2. Educational Activities**

In studying the educational activities at the Mahagandaryone monastery, the Ven. Ashin Janakabhivamsa placed the discipline, to acquire knowledge as the last position. In making efforts to acquire knowledge some lose their health and do not reach their destinations. That is why health is placed third and knowledge is put in the last position. The Sangha are given instruction that observation of the Vinaya Dhamma is much more important than the knowledge. Vinaya Dhamma, good nature, and personal hygiene are higher than knowledge is the list of the Ven. Sayadawgyi and it was his way of managing the monastery.

Sayadawgyi himself observed the Vinaya rules and wrote many books based on the Buddhist scriptures. The treaties that the Ven. Sayadawgyi had written are compulsory for those who want to study Buddhist literature. There has been much demand from all over the country, the treaties of the Ven. Sayadawgyi are printed by the press at the monastery published and distributed. And the, the books entitled 'The sanana in this span of life', and 'Ten Disciplines and Daily Activities have been published and sold in bilingual. The donors and tourists from abroad are gifted the booklets of Ten disciplines. The income obtained from publishing and selling the treatises and Daily Activities contribute to the donation for the monastery. Giving booklets to donors and tourists is sort of attraction of the spirit of tourists to pay more visits to the monastery.

In the times of the Ven. Sayadawgyi, there were only lectures and no exams. In later times of the portioning Sayadaws, there have been exams every six months. The aim of taking exams is to make the studying monks know their strengths and weakness in their studies so as to make necessary preparations. And then, they will be

able to sit state exams and do well in their exams. It is also known that the Buddhist monks who pass the internal exams with high scores are also awarded with worthy prizes. According to the fact, when the Ven. Sayadaw was alive, only Vinaya practices are given higher priority. But nowadays, apart from Vinaya, education is also prioritized.

In the times of the Ven. Sayadawgyi, there were 300 students and he himself gave lectures to the students. Nowadays, there are over 1,300 student monks and are ruled by the presiding monks. If a Buddhist monk wants to be a student at the monastery, he must have the one who recommends him. If a senior monk recommends him, he will be admitted to the monastery. After being selected and allowed to study at the monastery by the presiding monk the student monk has to obey the words of the presiding monk as if the Sayadaw were his own parent.

At present, three Vietnamese Buddhist monks are studying at the monastery. The separate places have been provided and lectures are being given to them in English. They have to have alms-food at the dining monastery like other students. The daily routines have been explained by the sayadaws and they have to do them like other students. The daily routines have been explained by the sayadaws and they have to do them like others. The students at the monastery have the chance to study abroad. After the study in abroad, they can choose the other monasteries or live in their primamater with the permission of the Mahanayaka (senior patronizing) Buddhist monks.

Pannya Gonyi Association was founded by the patronizing sayadaws and the lecturer-monks at Mahagandaryone monastery in October, 2011 (figure-38). The aim of founding this association is to support the text books to there who cannot afford to buy them and support travelling expenses to those who have to go and sit the exams in the regional exam centers on the basic of the donors' contribution. According to the statement of a member of this association a patronizing monk said:

*“Those who stand in the top-ten list in the Novice-exams taken in Taunggyi, Myingyan, Yangon, Mandalay, Pakokku, Thathone and Monywa under the name of this monastery are awarded with treatises and Nava Kamma (money for general use). Those who stand first, second and third in the internal exams an awarded with treatises and money. The monks and acolytes who get Sevres 40-30 are awarded treatises. The would-be member donors can start donating at least*

*10,000 Kyats per month. The donors can donate monthly or every five months or amount of money for the whole month"*

According the above-mentioned statement, Pannya Gonyi Association awards-clever monks and acolytes. The donors can donate at least 1000 kyats a monthly or yearly.

By studying the educational activities of Mahagandaryone monastery, The Ven. Sayadaw only gave knowledge. Nowadays, apart from Vinanya, Knowledge is prioritized. The treatises and books written by the Ven. Sayadawgyi are so compulsory that the income obtained from the sales of them much contribute to the learning, living, and meals facilities of Buddhist monks. The fact that even the foreign monks come and study here shows that the disciplines laid by Sayadawgyi, Daily routines and the books based on Buddhist scriptures are paid respect by other countries. The discipline and daily duties have been observed by the studying Buddhist monks so far that this sight draws the attractions of tourists at home and abroad who feel like donating more and more.

### **5.5 Cultural Maintenance of Local Area**

As U Pain Bridge and Mahagandaryone monastery in Amarapura are the famous tourist sites, local business and livelihood were also progressed. So, local people tried to maintain their local heritage the best. In the study of the structure type of Bodawpay's capital, he was established with the pagodas at the corners of the city wall. These pagodas can be seen out of maintenance of the local people. U Pain Bridge is the teak bridge. Although the bridge is about 150 years old, it stands for a symbol of ancient capital Amarapura up to the present.

When studying about the repairing of the bridge, it can be known that U Pain Bridge was destroyed because of the flood during the Second World War. For that destruction, U Ba Thi who lived in Thaungthaman village reconstructed the bridge. The second renovation was carried out by village elders, and villagers headed by the abbot of Mahagandaryone monastery. When the flooding occurred in 2008, the whole bridge was covered with floods and it was left in ruins. The wooden planks of the bridge broke loose and the pillars floated. The floating pillars were rescued with the help of boatmen. When the flood waters subsided, the information about the ruins to the Ministry. The Ministry of culture had repaired through help of the local people. Now the travelers and pilgrims who visit the Taungthaman environs donate some

money at Taung Mingyi pagoda trustee so that the bridge could be repaired with donations. By using the donated money, the ruins were repaired with the help of paddlers and sellers under the guidance of the Trustees. It is known that although the bridge has been destroyed by floods, the local people headed by Mahagandaryone monastery and the government tried to maintain the bridge at the best. Travelers who pay visits there provide for the conservation of U Pain Bridge.

The Trustees fixed shop rental fees. They use these money to repair the pagodas, to keep the place clean, to construct the road and to held pagoda festivals. The shopkeepers are happy with the rules that they have to follow and the rent that they have to pay. The U Pain Bridge becomes a well-known tourist site, and there are more and more people visiting the place each year. This result in the better economic situation of the local people. The pagoda funding has increased and there have been more religious function in this area. It can be seen that the local people are aware of maintaining ancient monument, cultural traditions and their environment in their region.

In the Mahagandaryone monastery, Buddhist monks have to obey the ten disciplines and systematically do their daily routines. At breakfast and lunch time, they stand quietly in along queue and receive the food offered by the devotees. This is one of the attractions for tourists. Seeing them, devotion arises in the mind of the people who give donations for the monks of the monastery. The monastery uses the donation for food, education and health. It can be known that the maintaining of their disciplines and daily routines support their lifestyles.

## CHAPTER (6)

### DISCUSSION

#### 6.1 Tourism

Tourism has played a positive role in the socio-economic development of many countries (Matheson and Wall, 2006). Many host communities place their hopes on tourism as an economic driver and development tool. Tourist attractions are important in the study of tourism development (Sharpley, 1999).

India is a country in South Asia. It is the seventh-largest country and the most populous democracy in the world. Tourist attractions of India are hill station, Buddhist destination, honeymoon destination, religious places, historic places, beaches, adventure sports and wildlife sanctuaries. The Ministry of Tourism of India designs national policies for the development and promotion of tourism. In the process, the Ministry consults and collaborates with other stakeholders in the sector including various Central Ministries/agencies, state governments, Union Territories and the representatives of the private sector. Concerted efforts are being made to promote new forms of tourism such as rural, cruise, medical and eco-tourism. The Ministry also maintains the Incredible India campaign. India's rich history and its cultural and geographical diversity make its international tourism appeal large and diverse. It presents heritage and cultural tourism along with medical, business, educational and sports tourism ([https://en.wikipedia.org/wiki/Tourism\\_in\\_India](https://en.wikipedia.org/wiki/Tourism_in_India), accessed on 5.8.2014).

Brunei is a tiny nation on the island of Borneo, in two distinct sections surrounded by Malaysia and the South China Sea. It's known for its beaches and biodiversity rainforest, much of it protected within reserves. Brunei tourist attractions are (1) the Hassanal Bolkiah Aquarium, a colourful display of tropical fish, (2) the Brunei Arts and Handicraft Training center, buy traditional Brunei handicraft, (3) Brunei Museum, displays of Chinese ceramics and Jade, (4) the Omar Ali Saifuddin Mosque, overlooking an impressive view of the water village, and (5) Temburong Zoo, a good variety of tropical wildlife. The Ulu Temburong National Park, accessed by longboat, affords canopy walks, glimpses of traditional longhouse culture and endemic fauna and flora, such as the proboscis monkey.

Brunei tourism started in the mid 1990's as a unit in the Ministry of Industry and primary resource. In 2005, elevated to a Department and creation of the Brunei Tourism Board. The purposes of the Brunei Tourism are to create quality and sustainable employment and economic opportune, to increase foreign exchange revenue, to help reduce reliance on oil and gas and to contribute to make Brunei into an attractive country for foreign investors. According to this purposes, tourism now see as key component of economic diversification drive in Brunei ([www.tourismbrunei.com](http://www.tourismbrunei.com), accessed on 13.3.2014).

China, a communist nation in East Asia, is the world's most populous country. In China, tourism has greatly expanded over the last few decades since the beginning of reform and opening. China has become one of the world most-watched and hottest inbound and outbound tourist markets. The world is on the cusp of a sustained Chinese tourism boom. China is the third most visited country in the world. The number of overseas tourists was 55.98 million in 2010. Foreign exchange income was 45.8 billion U.S. dollars, the world fourth largest in 2010. The number of domestic tourist visits totaled 1.61 billion, with a total income of 777.1 billion Yuan ([https://en.wikipedia.org/wiki/Tourism\\_in\\_China](https://en.wikipedia.org/wiki/Tourism_in_China), accessed on 15.5.2014).

Similarly, Myanmar is also the country rich in cultural heritage, natural landscapes, and historical remains. Myanmar launched tourism industry 1965. The Ministry of Hotels and Tourism was established in 1992. It has many plans and projects to promote tourism industry. According to this program, policy makers planned that Myanmar famous cities and places repaired and decorated for tourist attractions. In 1996, "Visit Myanmar Year 1996" was celebrated. After 1996, the international visitor has increased from 21.8 million in 1992 to 89.5 million in 2012. As Mandalay is one of the tourist sites, there has been an increase in tourist population visiting Mandalay annually. The numbers of visitor arrivals to the U Pain Bridge and Mahagandaryone monastery are much higher after 1996. Tourists interest in cultural works and religious activities of local area. It can be concluded that tourism industry of Myanmar is economically important and is growing rapidly. In Myanmar, cultural heritage tourism and religious tourism are the most popular attraction for tourists.

## 6.2 Tourist Sites

Tourist sites mean the places of interest where tourists visit. Basic distinctions are between site attractions where the place itself is the major inducement for a visit, and event attractions when the event staged is the larger factor in the tourist's choice. Another distinction is between natural and man-made or built attractions, as between beaches and heritage towns (Soontarayatron, 2010).

In each country, there have many unique tourist attractions. In Southeast Asia, the Great Wall of China is a work of art and is one that must be seen when you are in the vicinity of China. Stretching well over 3,948 miles in length it is one of the few man-made structures visible from space. The wall follows from east to west and its history goes back for over 2000 years. While much of the wall has come to ruin, it is one of the most historical pieces of architectural design in the whole world and is a must see when visiting China ([www.goparoo.com/asia/attractions](http://www.goparoo.com/asia/attractions), accessed 24.8.2014).

In the study area, U Pain Bridge is long teak footbridge leading across the shallow Thaungthaman Lake from the west to the east. In the construction of the bridge, the carpenters used only the teak. While the bridge was being constructed, they did not apply the scale equipment and just applied the foot measured system. So, it was the real handiwork of Myanmar carpenters. Although the bridge is about 150 years old, it stands for a symbol of ancient capital Amarapura up to the present. According to these facts, the Great Wall which is well known as cultural heritage in China like U Pain Bridge is also the distinctive cultural heritage of Amarapura.

UNESCO (2004) mentioned that Luang Prabang is the most popular tourist attraction in Laos. A collection of golden-roofed temples, wooden houses and crumbling French provincial buildings fill the main roads. At dawn, monks from the various monasteries walk through the streets collecting alms of rice. In Luang Prabang, it is the practice of Theravada Buddhism that dominates and sets the rhythms of daily life. Theravada Buddhism is the core of Luang Prabang's heritage, as it provides the basis for the norms, beliefs, social activities and cultural practices of the community. The monks of Luang Prabang traditionally held a pivotal role in the preservation of Luang Prabang's heritage. The daily activities of monks vary depending on the *vat* (*vat* mean monastery). Common activities include meditation, the chanting of *mantras* and reading from sacred texts. The monks also have duties to perform including maintenance of the buildings in the monastery complex, sweeping

of the temple grounds, assisting pilgrims and visitors, and guiding worship. The monks are responsible for construction, decorating, maintaining and restoring temples. In accordance with Buddhist beliefs, communities and individuals in Laung Prabang traditionally make merit by providing temples with the much-needed support for undertaking building projects-through donations of time, labor and funds. Therefore, the management and preservation of temples also has an economic function-providing artisan with a form of income.

In the study area, Mahagandaryone monastery is the biggest Buddhist learning institution in Amarapura Township. Buddhist monks have to obey the disciplines and systematically carry out their daily routines laid down by Ashin Janakabhivamsa. To bring unity among Sangha in the monastery, the alms-food from going round are taken in the dining hall and all monks and novices have their meals altogether. In the evening, Buddhist monks do sweeping in the monastic quarters, polishing the floors, watering the plants, cleaning of drinking cups and refectory dishes. Seeing them, devotion arises in the mind of the people who give donations for the Buddhist monks. Sayadaw Ashin Janakabhivamsa not only trained them to be master Buddhist texts but compiled many treatises to propagate Buddhism. Now, treatises and the monastery in which he spent his life are attractions too. Therefore, ancient monument needs to be preserved as cultural heritages.

### **6.3 Impacts of Tourism**

The impacts of tourism can be positive and negative for local area. These impacts are economic, environment and socio-cultural impacts.

#### **6.3.1 Economic Impacts of Tourism**

Pearce (1998) said that economic impacts have been historically the most studied aspect of tourism impacts. Waever and Opperman (2002) mentioned that many countries recognize positive economic impact as a major type of tourism impacts to support tourism development. Mason (2003) also described that many developing countries have selected tourism as a development strategy. UNESCO (2004) studied the economic impacts of tourism in Laund Prabang. In their study area, the natives lived on agriculture before the area was tourist site. After becoming tourist site, the natives sold their farms and houses and managed tourism business. They sold agricultural products, traditional handicrafts and other souvenirs for tourists. Tourism

industry makes the natives get job prospects. But, as tourism industry is not year round business, they face difficulties after tourism low season.

Similarly, in the study area, U Pain Bridge became tourist site. So, the local people open shops such as clothing, souvenirs and restaurants. Due to tourism development, some of the local people have changed their livelihoods by opening food stalls in their arable field. Some owners open the shops on the half of their own land and grow crops on the other half. In sampans paddling service, the local people used sampans to transport goods and passengers from one village of the Inn to another before 1996. At that time, the number of sampans was only about 30. After 1996, tourists prefer to view the activities of fishing, the beauty of sightseeing and sunset around the U Pain Bridge by riding sampans. So, the number of sampans is increased from 30 to 46 and the visitors have become supposed sampans as a pleasure boat. Besides, the paddlers achieve regular income in the tourism season. But, in the tourism low season, they did not get regular income. At that time, some young paddlers do other jobs for their livelihood such as carpenters, well-digging and photographers on the U Pain Bridge. These findings can conclude that the economy of local people change due to tourism development.

Culture is everything including socially learned experience, social institutions, science, art etc. Culture change is induced by two processes: Internal by evolution through invention, driven by necessities or capitalism: and external through changes forced by outside economic, political, environmental and cultural influences (Burn, 1999). The United Nations Environment programme (UNEP) mentioned tourists want souvenirs, arts, crafts, and cultural manifestations, and in many tourist destinations, craftsmen have responded to the growing demand, and have made changes in design of their products to bring them more in line with the new customers' tastes. While the interest shown by tourists also contributes to the sense of self-worth of the artists, and helps conserve a cultural tradition, cultural erosion may occur due to the commodification of cultural goods.

Likewise, in the study area, the cloth shopkeepers sell the textiles not only from local product but also from other regional products. They create ready-made local textiles clothes so that the foreign visitors easy to wear. Food-stalls sell fried fish, fried maize and prawn as local food. Now, the stall holders buy fresh maize directly from plantation instead of buying from Zaycho Market. Plastic chairs are mainly used in most restaurants but cane chair are chiefly used in shop of

Taungthaman environs. Visitors like to eat such traditional foods and owners of restaurants prepare fresh foods and provisions. The souvenir shopkeepers sell things which are made by the Awaiyar, painting shop, souvenirs made by jade and sequin, taking photographs for the memory, T-shirt with the memorable design of U Pain Bridge and cane slipper. The paddlers came to decorate their sampans with beautiful color and funny words to draw the attraction of the tourists. They wear uniform clothes. They build boat-shaped rest-house so that visitors can easily recognize it. So, it can be found that the local people invent through the needs of tourists. These inventions and values provide the positive economic impacts of tourism and cause socio-economic changes on local area.

Many scholars suggest that tourism has benefited local communities as well as local businesses by direct and indirect channels. It can explain that direct impacts are derived from money spent directly by tourists such as at restaurants. Indirect impacts occur when the restaurants purchases goods and services from other business and pays salaries to its employees, who can use their wages to buy other goods and services (Hall and Page, 2002; Mason, 2003; Matheison and Wall, 2006; Wall 1997).

In the study areas, tourists eat local food, buy souvenirs and hand-made clothing and ride sampans to see the natural scene. These are direct impact on the local people due to tourism. Owners of restaurants and shops need workers for their shops. In the Mahagandaryone monastery, man and women hire to cook rice and dishes, to do the washing up and assist what is needed on offering alms-food and to sort out the rice. The wages of each employee is different based on their work. Besides, the shopkeepers take their goods from other region. These are indirect impacts due to tourism.

International Labor Organization (ILO) mentioned that labor forces of children and youths are emphasized on tourism industry. In the study area, labor force of youths are applied in restaurants and shops. Those who are about and above 15 years old are needed as waiters and waitresses. Most girls who are about twenty years old are used in shops. Most children are uneducated and they could only read and write. In cloth shop, saleswomen might have already passed eleven grade exams because they sell clothes to international tourists. It can be found that tourism create income and job opportunities for children. They provide their families with their salaries although they have no chances to study further.

Soontayatron (2010) mentioned in his book that as Koh Samui became tourist sites, some travelers migrant from other regions and opened shops there. Similarly, as the U Pain Bridge is a tourist attractions, the sellers are not only local people but also from other region. Owners of restaurants and shops need workers for their shops. They mostly recruit the employees from the surrounding villages of the U Pain Bridge. Sometimes, they recruit some employees from other regions. It can be concluded that tourism industry is one of the opportunity to meet the people from different regions. Moreover, it mostly creates positive impacts than negative impacts for local people.

### **6.3.2 Environmental Impacts of Tourism**

Mason (2003) and Mathieson and Wall (2006) said that tourism take place in the environment which is made up of both human and natural features. These impacts are visible in the destination where tourists interact with the local environment, economy, culture and society. Holden (2000) supported that the relationship between tourism and environment is one in which tourism benefits from being in a good quality environment and this same environment should benefit from measures aimed at protecting and maintaining its value as a tourist resources. Loukissas and Skayannis (2001) mentioned that there is a long history of the environment acting as significant attraction visitors, but there is also growing evidence of conflict between tourism activity and the wish to conserve landscapes and habitat.

UNESCO (2004) mentioned that increasing population, rural to urban migration, rising density and rapidly changing lifestyles are the heart of a number of environmental issues in Laung Prabang. Too often the environment is the ultimate victim of development and expansion. Growth pressures have seen Laung Prabang's boundaries encroach on untouched and cultivatable land and a growing population stretch infrastructure and services beyond their limits. It the natural heritage of Laung Prabang is destroyed, a vital element of community life will be lost forever. Already 70% of the province's forests have been lost, mainly to slash and burn agriculture. Rapid changes that place significant stress on the environment of Laung Prabang have been brought about by increasing income, changing consumption patterns and expansion in the range of economic activities available. The increase in motorized vehicles in Laung Prabang has been one of the significant changes in the town. These

traffic and transportation impacts indicate a need for a broad-based planning process that seeks to find transportation solutions that are acceptable to all stakeholders.

In the study area, as the number of shops increase in the precinct of the pagoda, the new organizations are also formed to systematically manage the shops. These organizations laid down rule for the shops. Besides, the shop-room rental fees also fixed. An area was marked for car-parking and public toilets and bathrooms were also built. The car-parking and public toilets are put up for auction every year. The shop rental fees, auction bids, and donations received are saved in the bank. This money is used to repair the pagodas and in religious functions. They have placed some trash cans at places and requested the shopkeepers to throw the rubbish at a market place and to keep the shops clean. Besides, they also hire the municipal trucks to clean the place. Some money is used in the road construction.

According to these facts, Laung Prabang changed rural to urban development due to tourism. As population density, the natural environment damaged. In the study area, when many shops are increased, the trustee organization was formed. Funds can be utilized for many purposes including environmental conservation. The organizational plan has more power to control tourism activity and to be more disciplinary. Therefore, the natural damage is not much because the local people keep the natural environment with funds that collected from shops. It can be concluded that as socio-economic and socio-cultural phenomenon become increasing among tourist sites, local people have a chance to enhance their empowerment by having opportunity, to promote their human assets, natural assets, physical assets, financial assets and social assets to facilitate empowerment by themselves such as pagoda trustee, market service organization and to enhance their security by organizing the pagoda trustees and sampan organization.

### **6.3.3 Socio-Cultural Impacts of Tourism**

Soontayatron (2010) mention in their book that there are many clubs and beer bars in Koh Samui especially when it is a full moon party in Koh Panage which is not far from Koh Samui. There are many tourists from all over the world staying in Koh Samui and go to Koh Panage by boats at that time every years. It could be said that after overwhelming crimes happened with tourists a few years ago and being in the news all over the world would adversely affect the image of Koh Samui from very quiet and safe beach town to a dangerous area.

Similarly, in the study area, the local people sell only fried fish before 1996. After 2002, the numbers of food-stalls have increased due to tourism development. They sell not only the local food such as fried fish and prawn but also various salads, seasonal juice, purified water and beer. During the water festival (Thingyan) people go round the town and in the afternoon they stop at U Pain Bridge and relax there happily. There are teasing among them but there was no found crimes.

The United Nations Environment Programme mentioned that the socio-cultural impacts are the effect of host communities of direct and indirect relations with tourists, and of interaction with the tourism. The impacts arise when tourism bring about changes in value system and behavior and thereby threatens indigenous identity. In Myanmar, researchers studied impacts of tourism from anthropological point of view. They studied tourism impacts such as educational sphere and elder and youth relationship and the social grouping and social status of Inn Paw Khone are emphasized. Their findings described that in Inn Paw Khone, local business; livelihood and education are also progressed due to tourism. Due to tourism development, new industries and job opportunities came out. But the relationship of elder and youths became strong conflicts and tensions. Besides, in community activities the youths' involvements are reduced.

In the study area, after 1996, more tourists have visited year after year. Therefore, the shops have increased in the area of the Taung Mingyi Pagoda. As the shops are increased, Taung Mingyi Trustee Association was formed in 2008 under the guidance of Mahagandaryone Sayadaws. The Taung Mingyi Trustee laid down rules for the shop. Those rules suggest that the shopkeepers must take care of the tourists, help them, keep the shops clean, avoid having arguments with the tourists, and that the shops must be built in order not to deface the beauty of the bridge. It is seen that shopkeepers obey rules and guidance of the trustee. These results can be concluded that there is unity and harmony between the Taung Mingyi Trustee and the shopkeepers.

In sampan service, before visit Myanmar Year sampans were mainly used in transportation by the local people. But, after visit Myanmar Year, travelers and tourists enjoy the natural beauty with sampan-boats in the lake. So, sampans are changed from transportation to fun rides. The paddlers earn income when tourist rides their boats. Due to tourism development, the paddlers lay down some rules so that their line might be systematized. In tourist peak season, there is common time (Boan-

Chain) for sampans. The paddlers are not allowed to row other tourists who give more fees in the common time. By doing so, the paddlers also can achieve the equitable earning, reciprocally. Shopkeepers sell their commodities and things patiently. But the prices differ a little when they sell tourists. When they are disturbed by travelers, they tolerate not to squabble between them.

So, it was concluded that the paddlers manage the sampan business with the disciplines not to annoy to the guests. By doing so, in tourism peak season, the paddlers also can achieve the equitable earning, reciprocally. In the tourism low season, young paddlers change their jobs. These can be found that younger paddlers favor older ones for boat rowing, mutual respect, help, and unity among local people. Their volition and attitudes towards their organization can be preserved. Such factors make an organization last for a long time. As, the local economy developed, the pagoda funding has increased and they could hold pagoda festivals in these area. It can be known that local people accept changes and developments due to tourism.

In Mahagandaryone monastery, Buddhist monks have obeyed rules and regulation assigned by Ashin Janakabhivamas. Through ardent volition of donors and tourists, all monks, novices and Phothudaws could learn Buddhist scriptures peacefully. There are some foreign monks who learn Buddhism in the monastery. The sangha do not go round for alms in the morning because of increasing numbers of donors. According to vinaya rule, monks get their alms-food in the bowls when donors offer. Then, they have meals in the dining hall. Such practice brings harmony and concord among sangha, as wished by Sayadaw. Such obedience to vinaya rules and disciplines is a unique factor that prompts tourists to donate for sangha in the monastery. This is one of the attractions for tourists.

There were some difficulties for health care during the life-time of Ashin Janakabbivamsa because of difficult access. Nowadays, there are more people who give donations for medical expenses. Health care association of Mahagandaryone monastery is formed and provides medical expenses for sangha. In studying educational activities, Sayadaw trained Sangha to master Vinaya texts and Buddhist literature. But he did not make examinations. Now, there are examinations for all monks, novices and Phothudaw twice a year in each level. There is an educational association in the monastery. The association provides teaching aides, travel charges, and distributes prize for outstanding Sangha. It was concluded that everyone in the

monastery has to follow the rules and regulations of the monastery. This is one of the attractions for tourists.

Here, it can be said that Mahagandaryone monastery is one of the tourist attractive buildings. Besides, thanks of media from in and out of country; Mahagandaryone monastery came to be attractive tourist site. Furthermore, the chief monks and local people's strategies are also essential to promote for conservation and preservation of the monastery and to raise the Buddhist monks' socio-economic situations.

#### **6.4 Cultural Heritage**

The United Nations Environment Programme mentioned that tourism can boost the preservation and transmission of cultural and historical traditions and a renaissance of indigenous cultures and cultural arts and crafts. UNWTO (2005) said that heritage tourism typically relies on living and built element of culture and refers to the use of the tangible and intangible past as a tourism resource. Tangible heritages include great monuments such as temples, pyramids, and public monuments. Though a tangible heritage can perish, it is generally more obvious how it can be conserved than intangible heritages that are at greater risk and can be lost for all time. Historically, national policies have given more attention to conserving large public man-made structures as valuable heritage, than managing the conservation and use of intangible heritage. Intangible cultural heritage is that which exists intellectually in the culture. It is not a physical or tangible item. Intangible heritage includes songs, myths, beliefs, superstitions, oral poetry, as well as various forms of traditional knowledge such as ethno botanical knowledge.

In the study area, history of U Pain Bridge and its construction and handicraft can be seen as tangible and intangible cultural heritages and value and everyday activities of local people are also intangible cultural heritage. After 1996, the number of visitors to the study area has increased year by year. Due to tourism development, economic and social activities of local area changed and developed. These bring awareness of the local people to conserve the nature. There were some kinds of destruction of U Pain Bridge because of floods. Natives and the state have preserved the bridge to remain it as an ancient bridge till the present time. Travelers donate money to the pagoda trustee so that the bridge could be renovated. Through contributions of tourists and guidance of the monks in Mahagandaryone monastery, a

new association is formed for renovation of the bridge. Funds gained from shops, parking lot and toilets has been spent to repair ancient monuments around Taungthaman environs. It implies the conservation of cultured heritage.

Monks, novices and Phothudaw studying Buddhist literature in Mahagandaryone monastery abide by Vinaya rules and carry out daily routine fixed by Ashin Janakarbhivamsa. Such obedience holds the prestige of the monastery. A little shed- monastery in which sayadaw spent has been preserved as a mausoleum. The treatises compiled by sayadaw have been published and sold for learners. This publication provides the monastery financially. It can be concluded that tourism can stimulate a feeling of pride in local and national cultural heritage and interest in its conservation.

## CHAPTER (7)

### CONCLUSION AND RECOMMENDATIONS

#### 7.1 Conclusion

Amarapura, Mandalay region, offers unique features-historical background, natural beauties of Thaungthaman Lake and U Pain Bridge, Mahagandaryone monastery, weaving industry, many pagodas and temples from monarchial times- for tourists. When Amarapura had been established, king Bodaw built four pagodas at the cardinal points of the city so that subjects could live happily and peacefully. As such religious monuments have been found; appreciation of the local people can be seen. Seeing the sunset and sunrise from the bridge or on the sampans in Taungthaman Lake is a tourist attraction. U Pain Bridge is a wooden bridge and it is over 150 years old and it is a landmark of Amarapura. The bridge is conserved by the local people and the Minister of Culture.

Mahagandaryone monastery is the largest teaching monasteries of Amarapura Township. When Ashin Janakabhivamsa spent in Mahagandaryone monastery, it was not famous because of difficult transportation and strict Vinaya rules of Sayadaw Mahagandaryone monastery. After 1996, tourism industry has developed and transportation is easy. Then, the life of Ashin Janakabhivamsa was shot by Myawaddy Television and the documentary has been telecast by Myawaddy Television. As a result, daily activities of sangha rules of Mahagandaryone monastery are known by the public. So, for maintain tourist sites, local attractions are important and easy access and media play important roles the development of tourism industry.

Monks, novices and Phothudaws obey rules and regulations and performed daily activities. Eating meals in the dining hall draws attention to local and visitors. In the life-time of Ashin Janakabhivamsa, monks used to go round for alms-food. But now they need not to go round for alms because there are so many donors for alms-food for monks. As monks obey Vinaya rule of going round for rice, they receive alms-food in their begging bowls. Donor's offerings make monks learn Buddhist texts without difficulty. Ardent volition of lay people makes Buddhism propagate and it is known that there are mutual relationships between monks and donors. So, donations of local and foreign visitors have religious impacts for monks through tourism industry. According to this thesis, it was learned that the phenomenon of human

activities and behaviors which can be tourist attraction and can be able to positive impact of tourism.

When local and foreign tourists come to tourist sites, business of local people such sampan service, restaurants, souvenir shops and photo shops increased gradually. Before 1996, the natives used sampans to cross Taungthaman Lake in time of floods. After 1996, tourism industry has developed. Local and foreign travelers have ridden sampan to watch sunset and sunrise and the beauty of Taungthaman Lake. So sampans changed to be fun boats. Through the consensus of the paddlers, the Sampan Association is formed. There are positive impacts such as prescription of rules for the safety of tourists, wearing uniforms and unity among the paddlers. Sampans are serially numbered for each turn so that paddlers could not take tourists forcibly so that tourist is not disturbed. In tourism peak season, there is a common time for all paddlers so as to gain same amount of income. In the common time, they share their money when they convey other travelers. So those who do not want to distribute their money are not willing to take other travelers during common time. That is why, tourism industry has positive impacts and negative impacts known as niggardliness among the paddlers. Although they get regular income during tourism peak season, some young paddlers do other jobs in the rest of the year. In spite of getting no year round income, the paddlers take pride in taking tourists in sampans as a tradition. It was observed that the paddlers cannot depend on tourism the whole year and tourism cannot change the way of life of paddlers.

Owner of restaurants sell their regional products of fish and maize for travelers and tourists. They get workers from local people and other regions. So, job prospect is favorable and those of different regions come to unite. Owners treat tourists warmly through guidance for workers to keep shops and restaurants clean and tidy, and to care customer. Travelers like to eat regional fish. Therefore, fried fish is one of the tourist attractions for local area. Cloth shops sell traditional products for travelers. Now, they create new fashions of local clothing to draw attention of tourists. So, tourism provides local people the art of innovation. Besides, they sell regional and trans-regional clothing and garments. As a result, tourism extends business. In souvenirs shops, hair-pins and purses made of Awaiyar seeds, key chains, hand-chain and bracelets made of jade, rattan slippers, bags, paintings and sculpture are on sale. So, tourism industry benefits, profits and provides mutuality and co-operation. The findings indicate that the relationship between the host (seller) pay respect and value

on guests (tourists) and most sellers are always trying to get interesting from tourists and domestic visitors. The owners can get benefits and job opportunities for laborers based on tourism industry. These factors lead to positive impacts of tourism to the area of Taungthaman and can cause socio-economic changes in local area.

In summary, the thesis indicate that tourism provide the changes of socio-cultural factors of local area, the enhancement of cultural maintenance. It was concluded that the well-know of tourist sites is very important for tourist attraction, and tourism industry needs to grow consistently to economic development in Myanmar.

## 7.2 Recommendations

- As U Pain Bridge and Mahagandaryone monastery are ancient culture, Government and local people should to be maintained.
- Not only study sites but also other places in Myanmar should be done to tourism development.
- Media in Myanmar also should be more advertised tourist attractions to know the travelers.
- Government should encourage the tourist guide training center to development tourism work.
- This thesis studied tourist sites from socio-cultural point of view. In further researches, it should be studied from economic point of view.



**Figure 2. Natural beauty of fishermen**



**Figure 3. Natural beauty of Thaungthaman Inn**



**Figure 4. Agricultural lands of the local people**



**Figure 5.** A little bit curved and rose up in the south



**Figure 6.** Natural beauty of sunrise



**Figure 7.** Walking on the bridge



**Figure 8. Natural beauty of sunset**



**Figure 9. Sayadaw Ashin Janakabhivamsa's Kyaung Saung**



**Figure 10. Tourists coming to Mahagandaryone monastery**



**Figure 11. Entrance to Mahagandaryone monastery**



**Figure 12. New entrance to Mahagandaryone monastery**



**Figure 13. Sampan (or small boat)**



**Figure 14. Decorated sampan (after 2008)**



**Figure 15. Rest place of the paddlers**



**Figure 16. Food-stalls**



**Figure 17. Fried fish**



**Figure 18. Fried lobster**



**Figure 19. Food-stalls and customers**



**Figure 20. Cloth shops**



**Figure 21. Selling Myanmar traditional dress style (after 2008)**



**Figure 22. Souvenir made by Jade**



**Figure 23. Handicraft shop**



**Figure 24. Purses**



**Figure 25. Painting shop**



**Figure 26. Souvenir made by Aweiyar**



**Figure 27. Dining hall of the monastery (swam-sar-kyaung)**



**Figure 28. Buddhist monks going to the dining monastery**



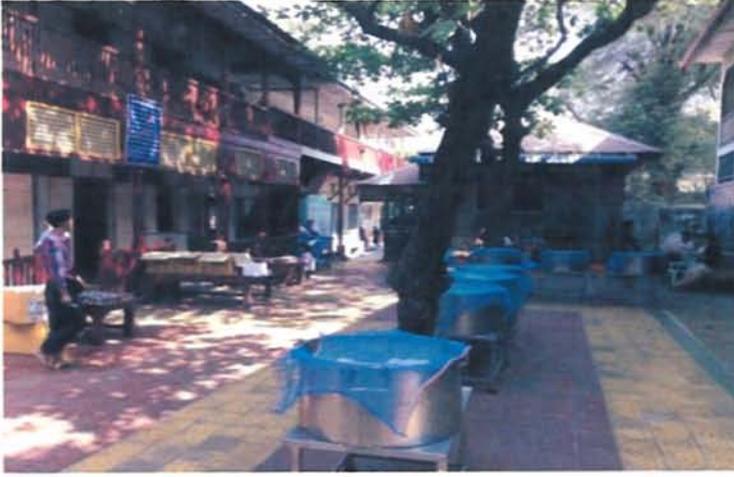
**Figure 29.** Acolytes (Phothudaw) going to have alms-food



**Figure 30.** Eating alms-food of monks



**Figure 31.** Eating alms-food of Phothudaw



**Figure 32. Places where alms-food is offered**



**Figure 33. Donors offering alms-food**



**Figure 34. Cooking alms-food**



**Figure 35. List of donors**



**Figure 36. Sweeping in the monastery**



**Figure 37. Clinic for Sangha**



**Figure 38. Sar-thin-taike**

## REFERENCES

- Archer, B. and Cooper, C, 1994, The positive and negative impacts of tourism. In: Theobald, W. F. (ed): Global tourism. Oxford: Butterworth-Heinemann.
- Beaver, Allan, 2002, A Dictionary of Travel and Tourism Terminology. Wallingford: CAB International. p. 313.
- Croall, J, 1995, Preserve or destroy: Tourism and the environment. London: Calouste Gulbenkian Foundation.
- Dallen J. Timothy and Gyan P. Naupane, 2009, Routledge, Cultural Heritage and Tourism in the Developing World.
- Godfrey and Clarke, 2000, Environmental Effects of Tourism. American Journal of Environment, Energy and Power Research Vol. 1, No. 7, September 2013, PP: 117-130, ISSN: 2329-860X (Online) Available online at [www.ajepr.com](http://www.ajepr.com).
- Hall. C.M. and Page, S, 2002, The geography of tourism and recreation: Environment, place and space. (2<sup>nd</sup> ed.) London: Routledge.
- Hla Tun Aung, 2003, Myanmar, The study of process and patterns.
- Holden, A, 2002, Environment and tourism. London: Routledge.
- Hunziker, W and Krapf, K, 1942, Grundrib Der Allgemeinen Fremdenverkehrslehre. International Association of Scientific Experts in Tourism, 2008, "The AIEST, its character and aims". Retrieved 29 March 2008.
- Joseph E. Mbaiwa, 2005, The Socio-cultural Impacts of Tourism Development in the Okavango Delta, Botswana, Journal of Tourism and Cultural Change, 2:3,163-185, DOI: 10.1080/14766820508668662.
- Loukissas, P. and Skayannis, P, 2001, Tourism, Sustainability development and the environment. In: Apostolopoulos, Y., Loukissas, P. and Leontidou, L. (eds): Mediterranean tourism: Facets of socio-economic development and cultural change. London: Routledge.
- Matheison, A. and Wall, G, 2006, Tourism: Changes, impacts and opportunities. Harlow: Pearson Prentice Hall.

- Mason, P, 2003, *Tourism impacts, planning and management*. Oxford: Butterworth-Heinemann.
- Mckercker, B, 1993, *Sustainable tourism development: Guide for local planners*. Madrid: WTO.
- Ministry of Hotels and Tourism, 2013, ပြည်ထောင်စုသမ္မတမြန်မာနိုင်ငံတော်၊ ခရီးသွားလုပ်ငန်းဝင်မစီမံကိန်း၊ ၂၀၁၃-၂၀၂၀.
- Myat Sandi Aung, 2008, *The Impact of Tourism on the Educational Sphere In the Case of Inn Paw Khone Village, Inlay Lake Region, Southern Shan State of Myanmar*". *Journal of the Myanmar Academy of Arts and Science*. Vol. VI, No.6, June 2008, Myanmar, History, International Relations, Philosophy, Anthropology, Archaeology and English.
- Pearce, 1998, *Tourist Development*. London: Longman.
- Peter M. Burns, 1999, *An Introduction to Tourism and Anthropology*, University of Luton.
- Porter, Benjamin W. and Nobel B. Salazar, 2005, "Heritage Tourism, conflict and the Publish interest." *International Journal of heritage Studies (Special issue)* 11 (5).361-370.doi:10.1080/13527250500337397.
- Press Information Bureau, Government of India, 2014, "Rank in Tourism" (Press release). 7 February 2014. Retrieved 8 February 2014.
- Richards, Greg, 1996, *Production and Consumption of European Cultural Tourism*. *Annals of Tourism Research*. Tillburg University.
- Setiawan, B. and Timonthy, D.J, 2002, Existing urban management frameworks and heritage conservation in Indonesia. *Asia Pacific Journal of Tourism research*, 5(2): 76-79.
- Sharpley, R, 1994, *Tourism, Tourists and Society*. Huntingdon: ELM Publishers.
- Shaw & Williams, 2004, *Environment Impacts of Tourism*. *American Journal of Environment, Energy and Power Research* Vol. 1, No. 7, September 2013, PP: 117-130, ISSN: 2329-860X (Online) Available online at [www.ajepr.com](http://www.ajepr.com).
- Smith, Valene L, 1978, *Host and Guests: The Anthropology of Tourism*.
- S. Medlik, 2003, *Dictionary of Travel, Tourism & Hospitality*.

World Economic Forum, 2013, "WEF Travel and Tourism Competitiveness Index". Retrieved 8 November 2013:

World Tourism Organization, 1995, "UNWTO technical manual: Collection of Tourism Expenditure Statistics" (PDF). p. 10. Retrieved 26 March 2009.

World Travel and Tourism Council, 2012, "India: How does Travel & Tourism compare to other sectors?" (PDF). 17 September 2012. Retrieved 30 December 2012.

World Travel and Tourism Council, 2013, "Travel & Tourism 2013" (PDF). Retrieved 8 November 2013.

Yee Yee Cho, 2008, The Impact of Tourism on the Educational Sphere In the Case of Inn Paw Khone Village, Inlay Lake Region, Southern Shan State of Myanmar". Journal of the Myanmar Academy of Arts and Science. Vol. VI, No.6, June 2008, Myanmar, History, International Relations, Philosophy, Anthropology, Archaeology and English.

<https://en.wikipedia.org/wiki/Tourism>

[https://en.wikipedia.org/wiki/Tourism\\_in\\_India](https://en.wikipedia.org/wiki/Tourism_in_India)

[https://en.wikipedia.org/wiki/Tourism\\_in\\_china](https://en.wikipedia.org/wiki/Tourism_in_china)

[https://en.wikipedia.org/wiki/Tourist\\_attraction](https://en.wikipedia.org/wiki/Tourist_attraction)

[https://en.wikipedia.org/wiki/Tourism\\_in\\_India](https://en.wikipedia.org/wiki/Tourism_in_India)

[www.liveable.org](http://www.liveable.org)

[www.unep.org/.../Tourism/Facts](http://www.unep.org/.../Tourism/Facts)

[www.tourismbrunei.com](http://www.tourismbrunei.com)

[www.goparoo.com/asia/attraction](http://www.goparoo.com/asia/attraction)

ကိုပညာ (အမရပူရ), ၁၉၉၆, တောင်သမန်ဝန်းကျင်သမိုင်းဝင်နေရာများ

တင်နိုင်တိုး , ၂၀၁၂, ရန်ကုန်၊ ပဲခူး၊ မန္တလေး၊ ပုဂံ လမ်းညွှန်အဘိဓာန်

အောင်ငြိမ်းချမ်း (မန်းတက္ကသိုလ်) , ၂၀၀၇, ရွှေဘုံရွှေနန်း အမရပူရကြွေနှာနန်း

အရှင်ဇောသိသ , ၁၉၉၄, အရှင်ဇနကာဘိဝံသ၏ တစ်ဘဝသာသနာ

- Somruthai Soontayatron, 2010, *Socio-Cultural Changes in Thai Beach Resorts: A Case Study of Koh Samui Island, Thailand*.
- Stephen Williams, 2009, *Tourism Geography, A New Synthesis*.
- Theobald, William F, 1994, *Global tourism: The next decade*. Oxford: Butterworth-Heinemann.
- Theobald, William F, 1998, *Global Tourism* (2<sup>nd</sup> ed.). Oxford [England]: Butterworth–Heinemann. pp. 6–7.
- Thu Zar Aung, 2008, *The Impact of Tourism on the Educational Sphere In the Case of Inn Paw Khone Village, Inlay Lake Region, Southern Shan State of Myanmar*". *Journal of the Myanmar Academy of Arts and Science*. Vol. VI, No.6, June 2008, Myanmar, History, International Relations, Philosophy, Anthropology, Archaeology and English.
- Timothy, D.J. and Boyd, S. W, 2006. *World Heritage Sites in the Americas*. In A. Lesak and A. Fyall (eds), *Managing World Heritage Sites*, pp. 235-45. Oxford: Butterworth Heinemann.
- Timothy, D.J and Boyd, S.W, 2003, *Heritage Tourism*. Harlow: Prentice Hall. (2006a) *Heritage tourism in the 21<sup>st</sup> century: valued traditional and new perspectives*. *Journal of Heritage Tourism*, 1(1):1-16.
- Ugursunlu, 2003, *Environmental Impacts of Tourism*. *American Journal of Environment, Energy and Power Research*. Vol.1, No.7, September 2013.pp:117-130, ISSN: 2329-860. (Online) Available online at [www.ajepr.com](http://www.ajepr.com)
- United Nations Environment Programme, 2001, *Economic Impacts of Tourism*. *Industry and Environment*, 24 (3-4), p.7. Available from: <http://www.unep.org>
- UNESCO, 2004, *Impact: The Effects of Tourism on Culture and the Environment in Asia and The Pacific: Tourism and Heritage Site Management in Laung Prabang, Lao PDR*.
- UNWTO, 2005, *Cultural Tourism and Poverty Alleviation: The Asia- pacific Perspective*. Madrid: World Tourism Organization.
- Wall, G, 1997, *Perspectives on tourism in selected Balinese village*. *Annals of Tourism Research*, 23 (1), pp.123-137.

## APPENDICES

### APPENDIX-1

#### Map of Taungthaman Inn



## APPENDIX-2

### Map of Mahargandaryone Monastery



**DAGON UNIVERSITY**  
**DEPARTMENT OF ANTHROPOLOGY**

Date: 5<sup>th</sup> September, 2015

TO WHOM IT MAY CONCERN

**Ref: Thida's PhD thesis**

**Thesis Title – Tourist Sites and Socio-Cultural Changes: A Case Study in  
Mandalay City**

This study explores “Tourist Sites and Socio-Cultural Changes: A Case Study in Mandalay City. I am able to state that the research is very informative one. She highlighted tourism impacts create socio-cultural changes and development of local area. Aims and objectives of the research can be accomplished clearly. To tourism development, tourist attractions are important factors. The findings can contribute to the new projects. I hardly recommended that this thesis is suitable to award the degree of Philosophy.



**Dr. Mya Thida Aung**  
**Professor**  
**Department of Anthropology**  
**Dagon University**

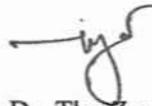
**Ministry of Border Affairs**  
**Nationalities Youth Resource Development Degree College,(Yangon)**  
**Department of Anthropology**  
**Referee's Report on the PhD Dissertation**

Date: 5<sup>th</sup> September, 2015

TO WHOM IT MAY CONCERN  
Ref: Thida's PhD thesis

**Thesis Title – Tourist Sites and Socio-Cultural Changes: A Case Study in Mandalay City**

This study focused on the linkage among tourism and local development in the particular area of Mandalay City in Myanmar. The candidate was able to demonstrate the literature based on the conceptual framework of her thesis. The outcome of the study were explored and described vividly to fill up the aim and objectives of the study. Concerning with impacts of tourism, she also could identify the current economically and socioculturally impacted situations brought about by tourism in her two study areas. Her discussions were written according to the objectives of the study and the findings linking with other studies and theories. The candidate was able to highlight relevant conclusion from research framework and findings. Thus it is strongly recommended that the candidate is entitled to hold Doctorate Degree with this Thesis.



Dr. Thu Zar Aung

Professor & Head

Anthropology Department

Nationalities Youth Resource Development Degree College,(Ygn)

Ministry of Border Affairs