

**THE LIVELIHOOD OF BAMAR NATIONAL
LIVING IN AYE YWAR VILLAGE, MYATHEINDAN
VILLAGE TRACT, BOGALAY TOWNSHIP,
AYEYARWADDY REGION**

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ABSTRACT

The title of this thesis is “The livelihood of Bamar national living in Aye Ywar village, Myatheindan village tract, Bogalay Township was selected. Bogalay Township includes (10) wards, (71) village tracts and (575) villages. This study aims to find out the strategies for livelihood of Bamar national living in Aye Ywar village. The objectives of this thesis are to explore the ways for making for living, to search out how their livelihood effect on lives, to study how the economic policy influence on their livelihood and to highlight on their social lives. In this study an ethnographic qualitative research method was used. Therefore, Key informant interview (KII), Focus Group Discussion (FGD), Direct Observation (DO) and Indirect Observation (IDO) were used to collect data. This thesis holds seven chapters. Chapter one provides introduction of this thesis. Chapter two is literature reviews. Chapter three draws the research designs and methods. Chapter four is background history of the study area. Chapter five is findings for thesis. Chapter six is discussion, and in chapter seven, conclusion and recommendation were written. According to this study some villagers stand on paddy cultivation, fishery, some earn husbandry of duck and the rest get their income by doing odd jobs.

Key words: livelihood, fishery, duck husbandry, odd jobs, paddy, economic

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CHAPTER I

INTRODUCTION

Economic anthropologists provide unique insights into local economic systems. Now, more than ever, they are studying how local and global economic systems, and the people involved, are linked. Most important, the spread of Western industrial capitalism since the early twentieth century has had, and continues to have, marked effects on all other livelihood patterns that it meets. This process has created a *world economy*, in which countries compete for share of the wealth. Many years of research on economic systems has produced a rich body of knowledge about livelihoods in a diverse setting. Anthropologists organized this information by storing it into categories, call mode. A mode of livelihood is the dominant way of making a living in a culture. Categorizing a certain society as having a particular mode livelihood implies an emphasis on a particular mode livelihood implies an emphasis on a particular type of livelihood, but it does not mean that only one kind of economic activities exists. In a given society, some people will be involved in the prevailing productive activity and others will not.

A particular individual may be involved in more than one way of making a living. For example, a person could be a farmer and a herder. Another point to keep in reality, blend with the overlap each other. Therefore, some cultures do not fit well within any one mode. Real life is always more complicated than the categories researchers create (Barbara Millar, 2012).

The concept of sustainable livelihood is an attempt to go beyond the conventional definitions and approaches to poverty eradication. These had been found to be too narrow because they focused only on certain aspects or maintains of poverty such as low income, or manifestations of poverty such as low income, or did not consider other vital aspects of poverty such as vulnerability and social exclusion. It is now recognized that more attention must be paid to make a living in an economically, ecologically and socially sustainable manner.

The sustainable livelihood concept offers a more coherent and integrated approach to approach to poverty. The sustainable livelihoods idea was first introduced by the Burtland Commission on Environment and Development, and the 1992 United Nations Conference on Environment and Development expanded the concept,

advocating for the achievement of sustainable livelihoods as a board goal for poverty eradication ([https://en Wikipedia.org/wiki/Livelihood](https://en.wikipedia.org/wiki/Livelihood)) (24.12.2014).

Over one hundred nationals are dwelling in the Government of the Republic of the Union of Myanmar. Myanmar is a country which has different surface features, different climate conditions and different cultures. Thus, one could aspects that each nationals group has distinctive livelihood style. All nationals need to know the style of livelihood, the customs of a given group to unite the national, to build the modern and developed nation. Each ethnic group has settled in different parts of Myanmar by moving from place to place which provides a life of ease. Some nationalities live in the middle part of Myanmar and others in hilly regions and delta regions. Most of the livings in delta regions are Bamar nationals. Their main occupation is agriculture, and they are proficient at fishing using various kinds of techniques.

The amount of annual rainfall obtained in Delta region is sufficient for paddy growing. Therefore, they get the highest rice yield every year. Eggs production and duck rising is another source of annual income. As traditional customs differ in accordance with the community, society and locality, the livelihood of Aye Ywar village also differ from other region. As study area Aye Ywar village, Mya-thein-dan village tract, Bogalay Township, Phyapone district was chosen to describe their livelihood in anthropological stand points. Therefore, the title of this thesis is ‘The livelihood of Bamar national living in Aye Ywar village, Mya-thein-dan village tract, Bogalay Township, Phyapone district, Ayeyarwaddy region’. To collect data qualitative research method was used and this thesis was written descriptive study design. A total of 45 interviewees were involved in that study.

Aim and Objectives

This study aims to find out the strategies for livelihood of Bamar national. The objectives of this paper are as follows:

- to explore the ways of making for living
- to search out how their livelihood affects on lives
- to study how economic policy influence on their livelihood and
- to highlight on their social lives

To find out those objectives, the following conceptual framework emerged.

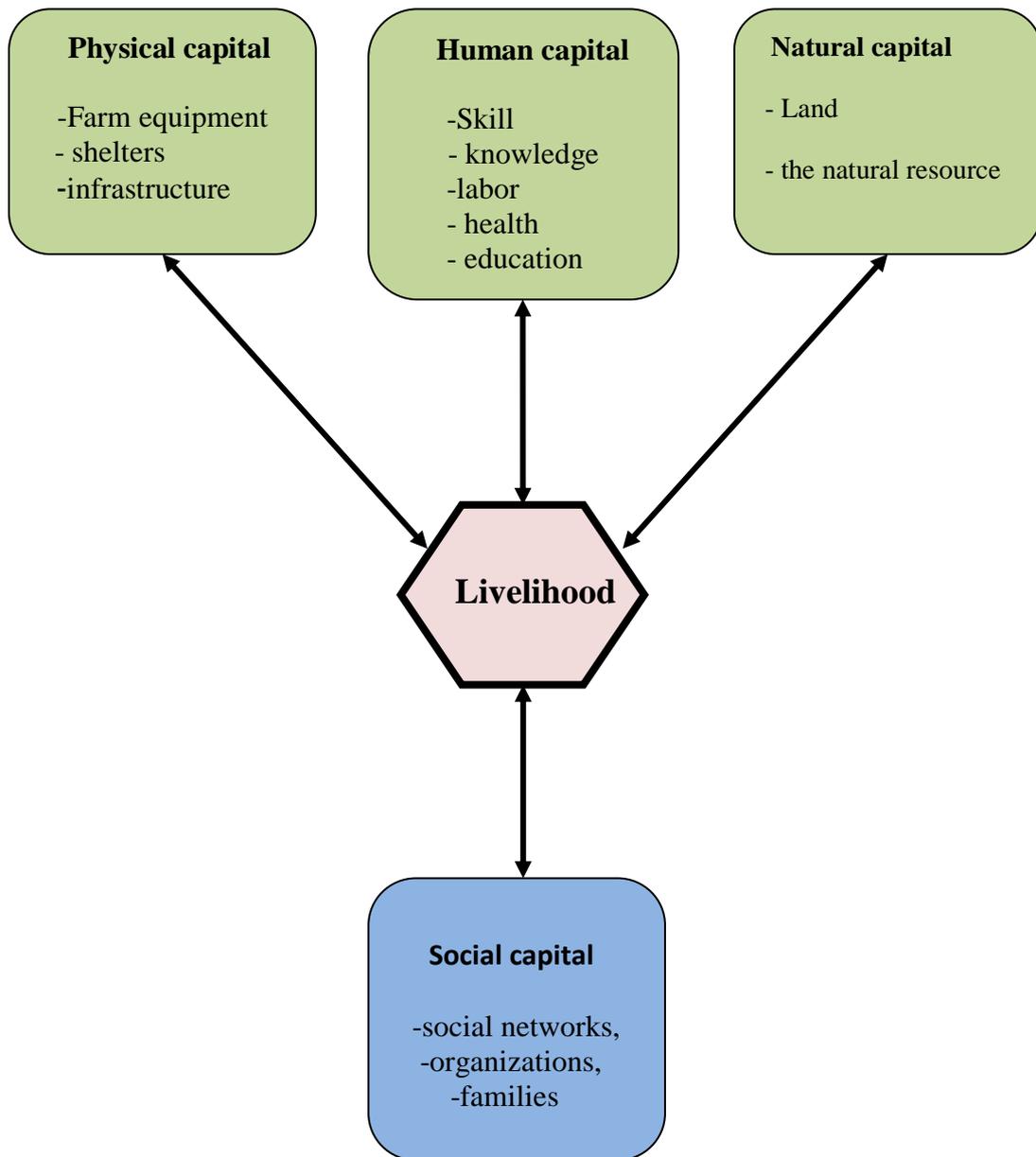


Figure (1) Conceptual Framework for study

CHAPTER II

LITERATURE REVIEWS

2.1. Livelihood

A **livelihood** comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain and enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

In 1992 Robert Chambers and Gordon Conway proposed the following composite definition of a sustainable rural livelihood, which is applied most commonly at the household level. 'A livelihood comprises the capabilities, asserts (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with the recover from stress and asserts, and provide sustainable livelihood opportunities for the next generation, and which contributes net benefits levels and in the short and long term (<https://en.wikipedia.org/wiki/Livelihood>) (24.12.2014).

A livelihood is a means of making a living. It encompasses people's asserts income and activities required to secure the necessities of life. A livelihood is sustainable when it enables people to cope with and recover from shocks and stresses (such as natural disasters and economic or upheavals) and enhance their well being and that of future generation without undermining the natural environment or resource base (www.ifrc.org/.../what-is-a---livelihood) (27.11.2014).

A person's livelihood refers to their means of securing the basic necessities_ food, shelter, water and clothing. Livelihood is defined as a set of activities involving securing water, food, shelter, clothing and capacity to require above necessities working either individually or as a group by using endowments (both human and materials) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly and accessibility of fish (<https://en.wikipedia.org/wiki/Livelihood>) (24.12.2014).

In every society customs and rules govern the kinds of work done, who does the work, which controls the resources and tools, and how the work is completed. Raw materials, labor, and technology and the productive resources a social group may

use to produce desired good and services. The rules surrounding the use of these resources are embedded in the culture and determine the way the economy operates.

Among the people most dependent on fish are those of the northern Pacific, especially in areas where salmon occur. In British Columbia and Southern Alaska such groups as the Haida, Tlingit, and others gain their major food supply by fishing and hunting sea mammals such as whale and seal. Among these peoples, salmon are available in large numbers during part of the year, when the fish move from the sea and up the river. During this period, the Indians work as many as twenty hours a day catching and smoking salmon. The rest of the year, however, is far less strenuous—cod, halibut, and other fish are caught by deep-sea fishing and various sea mammals are hunted from boats (Haviland, 1999).

In United States, Children's role in agricultural societies ranges from prominent to minor depending on the contexts. Children in United States are formally employed in farm work, but many family farms rely on children's contributions on weekends and during summer vacations.

In Mexico, Female Farming systems, in which women and girls play the major role in livelihood, are found mainly in southern India and Southeast Asia where wet rice agriculture is practiced. This is highly labor intensive way of growing rice that involves starting the seedlings in nurseries and transplanting them to flooded fields. Men are responsible for plowing the field using teams of water buffalos. Women own land and make decisions about planting and harvesting. Women's labor is the backbone of this type of farming. In female farming systems, women have relatively high status. They own land, play a central role in household decision making and have substantial personal economy.

In Mexico, Family farming (formerly termed peasant farming) is a form of agriculture in which production is geared to support the family and to produce goods for sale. Today, more than 1 billion people, or about one-sixth of the world's population, makes their living from family farming. Found throughout the world, family farming is more common in countries such as Mexico, India, Poland, and Italy than in more industrialized countries. Major activities in family farming include plowing, planting seeds and cuttings, weeding, caring for irrigation systems and terracing, harvesting crops, and processing and storing crops (Barbara Millar, 2012). In Mexico, in farming systems where men play the major role in agriculture, women are likely to work in or near the home, processing food, maintain the household, and

carrying for children (Barbara Millar, 2012). In this research, family farming system can be able to find because farming is important factor for Bamar family to survive.

Bamar nationals residing in Gyunsu Township, studies on agriculture indicate that they have preserved their tradition for a long time. Following the ancient traditions helps them less waste and more productive in paddy cultivation. In addition to their traditional practices, they utilize some of the modern technologies and fertilizers produced through modern techniques. They winnow paddy with the help of cattle in olden times. But now use modern winnowing machines in order to keep abreast of the advancing time. Using machines help man save time, man power and finish work faster fertilizers such as bone and mineral salt made through modern processing have been used. Thus, the agriculture has made more progress than the former times and fruitful (Thwet Thwet Win, 2013).

2.1. 1. Agriculture

Plow Agriculture: The invention of the plow was undoubtedly one of the most important points of change in history of humankind, for it combined horticulture with the effective use of animals as a new source of energy to acquire the necessities of life. When agriculture becomes more efficient and more complicated through the use of the population that can be supported in a comparatively small space may become very large.

The position of women in plow agriculture may become so disadvantages that they are purposefully turned into decoration. Plow agriculture also reduces the hazards, or at least substitutes a new set of hazards, in the regularity of supply of necessary products. Agricultural work is seasonal. In the off season, other types of production can be carried out. New and sometimes more complex industries can be developed in agricultural situations than in horticultural situations than in horticultural or certainly in herding situations (Paul Bohannon, 1992).

Industrialized Agriculture: The form of food production that relies most heavily on technological means for harnessing energy, such as fossils fuels and hydroelectric power rather than human or animal labor is industrialized agriculture (Richley H. Crapo, 2002).

2.1.2. Property

Private property, as something that an individual can own and sell, is not characteristic of horticultural societies. Use rights are typically important, although they are more clearly defined and formalized than among foragers. By clearing and planting an area of land, a family puts a claim on it and its crops. The production of surplus goods allows the possibility of social inequality in access to goods and resources. Rules about sharing within the larger group decline in importance as some people gain higher status.

The most important forms of property among pastoralists are, by far, animals, followed by housing (such as tents or yurts) and domestic goods (cooking ware). Depending on group, ownership of animals is inherited through males, most commonly, or, less frequently, through females, as among the family head may trade for other goods. A family's housing materials are also their own. Use rights, however, regulate pasture land and migratory routes, and these rights tend to be informally regulated through an oral tradition.

But economics involves more than material objects and the technology necessary to produce and use them. It deals also with the production and use of material goods. All societies have "property". That is all societies have some things which certain individuals or groups of people have socially recognized rights to limit use of. For example, a stream that flows unused for years is not necessarily property, for it may be that others can use it at will. Only if the society recognizes that man's special right to limit the use of the water does it become his property.

In hunting and gathering and simple agricultural societies, tools and weapons are privately owned by the person who produces them. Moreover, in most societies, there is distinction between goods owned by women and those owned by men. In more complex societies, where goods are more costly and critical to the success of the individual, the rights of possession tend to become more absolute. On the other hand, complex productive goods, such as irrigation and road systems, railroad, air and sea ports, and factories, are generally owned collectively by groups of individuals or governments in complex societies.

What constitutes property and what socially defined rights are associated with it differs markedly from society to society. As they saw it, many American Indian tribes sold the rights to use their lands, not its, ultimate ownership, to the colonists. In

American Indian cultures, this ultimate possession of land could never be sold. When they needed the land and asked for its return, they were only exercising this claim. The colonists, however, saw sale of land as a transfer of all rights, without reservations, to the purchaser (Barbara Millar, 2012).

In the study of livelihood of Bamar national, Salin Township, Magway Region, it was found that both son and daughter have equal right to get property. Some family gave to the youngest son and daughter more property. The house will get the son and daughter who live with the parents. The property of farmlands would be equally divided by the elders of the village to daughter and son after the parents has passed away (Khin Htay Htay, Mya Thida Aung, Moe Moe, 2014). In this research, it will be observed that how is property owned by relationships and sibling and how do they divide their property?

2.2. Physical capital

It includes farm equipment, shelter and infrastructure. Infrastructure includes clinics and schools, roads, dams, water and sanitation services, electricity supply, communication and information sources such as telephones, radio, television and the Internet. Physical assets are essential for people to be able carry out livelihood activities.

2.2.1. External environment

The process of generating a livelihood takes place on a local level, but it is influenced (positively and negatively) by a range of factors in the external (macro-level) environment. The influence goes both ways – household livelihood strategies also affect the broader external environment positively or negatively. Household livelihood security can be enhanced or undermined by a wide range of external influences at all levels of the external environment (local, national and global and the levels in between). These factors can be grouped into the physical environment, the social environment, the political/institutional environment, and the economic environment.

These external factors have an effect on livelihood security through structures and processes. There are many structures in the external environment that have direct and indirect influence on local livelihoods. Structures include: International

organizations and financial institutions like the World Trade Organization, the World Bank, the International Monetary Fund, the United Nations, departments of development aid, large banks, stock exchanges and transnational corporations, Regional political and trade institutions like the Southern African Development Community (SADC), the Organization of African Unity and the Southern African Customs Union, National and provincial structures including different spheres and departments of government, development agencies, NGOs, service providers, the private sector and business interest groups.

Local structures including municipalities, traditional authorities, land rights and resource management structures, community based organizations and many more. The structures in the external environment drive processes which also affect livelihood security. Economic processes at the international level determine the terms of trade between countries and tariff barriers between countries, and they influence changing market and commodity prices. Most developing countries rely on exporting primary commodities such as minerals and agricultural goods. However, the price of most primary commodities has been steadily falling. Local livelihoods and economies can be dramatically affected by globalization and international policies on trade and aid.

2.2.2. Economic policy

Public Finance, field of economics concerned with how governments raise money, how that money is spent, and the effects of these activities on the economy and on society. Public finance studies how governments at all levels—national, state, and local—provide the public with desired services and how they secure the financial resources to pay for these services. Governments provide *public goods*—government-financed items and services such as roads, military forces, lighthouses, and street lights. Private Citizens would not voluntarily pay for these services, and therefore businesses have no incentive to produce them.

Public finance provides government programs that moderate the incomes of the wealthy and the poor. These programs include social security, welfare, and other social programs. For example, some elderly people or people with disabilities require financial assistance because they cannot work. Governments redistribute income by collecting taxes from their wealthier citizens to provide resources for their needy

ones. The taxes fund programs that help support people with low incomes. Government spending and taxation directly affect the overall performance of the economy.

Each year national, state, and local governments create a budget to determine how much money they will spend during the upcoming year. The budget determines which public goods to produce, which spillovers to correct, and how much assistance to provide to financially disadvantaged people (www.economic policy.com) (1.5.2015).

In Myanmar, the key sector of the national economy, a number of reform measures have been undertaken in line with the developments in the country's socio-political conditions. Principal crops including paddy, formerly controlled by the State, had been decontrolled giving the farmers a freedom of choice and flexibility in production and marketing of agricultural crops, stabilizing farm income and to enable free flow of commodities. It has enabled the farmers to cultivate crops most suitable to their local agro-ecological conditions and to market their produce freely. Agriculture sector is the basic one in the national economy of Myanmar, 75% of total populations residing in rural area and basically engaged in agriculture and animal husbandry for their earning. And the progressive achievement in agriculture sector such as production, services and trade, are being shared to national development.

Provisional seasonal crop loans for different cultivation seasons i.e. pre-monsoon and winter season crops. Similarly medium and long-term loan for the procurement of draught cattle, farm implements and machineries and farm development programs are available for agricultural sector development. Input supplies such as fertilizers, agrochemicals and diesel for farm machineries are being procured domestically or imported to fulfill the needs of the farmers.

Agricultural loans are being disbursed to farmers by the Myanmar Agricultural Bank to enable them to cover the cost cultivation for high yield crops and other essential crops and to encourage the private sector to produce the farm machineries locally. (Source: Ministry of National Planning and Economic Development, *Review of The Financial, Economic and Social Conditions for 1997-98*)

The main institution providing finance to the rural sector has been the Myanmar Agricultural Development Bank (MADB). In practice, MADB has not worked as a bank but rather as a channel through which subsidized government credit is given to targeted groups. However, the coverage of these programs was generally

limited as they were constrained by the lack of fiscal resources. The bulk of MADB lending has consisted of seasonal loans to paddy farmers, but generally met only about 10% of production costs (UNDP, 2004).

2.3. Natural capital

It refers to land and the natural resource base, including: marine resources, woodland and forest products including edible plants and fruit, building and weaving materials, thatch, fuel and wood for carving, wildlife, edible insects, honey, medicinal herbs and grazing, climate, soils and land capabilities, minerals, quarries, sand deposits, clay, wetlands, water catchments, groundwater sources and biodiversity. The economic value of land and natural resources to household livelihoods is often underestimated. The institutions that govern access to natural resources and land rights management affect how much households can use natural resources for their livelihoods.

2.3.1. Resources

Every society has access to natural resources _ land, water, plants, animals and mineral. Every society has cultural rules for determining who has access to particular resources and what can be done with them. In United State, where land and many other things may be bought and sold, land is divided into precisely measurable units, the borders of which are sometimes invisible. Relatively small plots of land and the resources on them are usually “owned” by individuals large plots of land are generally owned collectively. The owner may be a government agency, such as the National Parks Service, which own land on behalf of the entire popular of the United States. Relatively small plots of land and the resources on them are usually “owned” by individuals large plots of land are generally owned collectively. The owner may be a government agency, such as the National Parks Service, which own land on behalf of the entire popular of the United States. Or the owner may be what we call a corporation, a private collective of shareholders. In the United States, property ownership entails a more or less exclusive right to use land resources in whatever way the owner wisher, including the right to sell, give away, or destroy those resources (Carol R. Ember/ Melvin Ember, 1990).

Natural resources are derived from the environment. Many natural resources are essential for human survival, while others are used for satisfying human desire. Conservation is the management of natural resources with the goal of sustainability ([https://en Wikipedia org/ wiki/ resource](https://en.wikipedia.org/wiki/resource)) (15.1.2015).

2.4. Human capital

This includes skills, knowledge, technology, the ability to labour, the education and health status of the household members and the community, and the ability to find and use information to cope, adapt, organize and innovate.

2.4.1. Technology

Technology is a culture screen that man set up between himself and his environment. Whereas most other animals simply utilize the natural environment as such for food and shelter, changing it relatively little in the process, man alters or transforms his environment to a greater or less extent. He makes tools of wood, stone, and metals to increase his efficiency in working the environment, he builds shelters and manufactures clothing to protect himself from the weather, and he is not infrequently causes food plants to grow or keeps food animals under domestication, the better to supply his needs. As a result, though men, like the apes, are by nature tropical animals, man is able to live almost anywhere on the earth's surface. Human societies are found in the Arctic, in desert and semi-arctic regions, in tropical, rain forests, in grassland and subarctic tundra, and the great temperate zones of the world. In contrast, man's closed relatives anatomically, the anthropoid apes, are restricted to the moist tropical regions of Africa and Asia: lacking man's technologies, they cannot survive anywhere.

People differ widely in the complexity and efficiency of their technologies, and hence in the degree to which they may fully exploit environment resources. A society having a variety simple technology and lacking any means of transportation save human carries is contained to the resources of a single area, and unless. This is unusually rich in easy obtained food plants and animals, the society may achieve only a bare subsistence. There are many examples of such society, even in recent times _

the desert dwelling Indians of Nevada and Southern California, the Eskimos of the Arctic coasts, and the Pygmies, tropical forest dwellers of Africa.

Then, too, many societies are restricted by their technology to a single use of their environment, even though others were possible. The Plains Indians of North America, for example, obtained much of their food from the buffalo, which also supplied skins for clothing and shelters and numerous other needs. Lacking efficient devices for cultivation, the Plains Indians made practically no use of the agricultural potentialities of their environment, part of which today is one of the best farming areas in the world.

Societies having more advanced technologies exploit their environments more fully. The Iroquois Indians, for example, practiced hunting, fishing, food-collecting, and horticulture. In western European societies, technological advance permits an almost exhaustive exploration of environmental resources. Further, efficient transportation has made it possible for us to use the resources of many environments, so that even some of our common loads are imported regularly from widely diverse regions. Conversely, modern technology even in waterless desert, or, as many have done recently, on the Antarctic continent, an area that, in the winter, is almost totally devoid of food resources. The Trobriand Islanders of the South Sea have an easy and absolutely reliable method for catching fish in their lagoon—using poison. The Bushmen of the scrub forest until they run it down. The Polynesians sail canoes across hundreds of miles of Open Ocean from one island to another, charting their course by the shapes and colors of the waves and the nature of wind. These are examples of people employing their scientific knowledge in useful ways, through technology (Barbara Millar, 2012).

All societies have some means of creating and allocating the tools and other artifacts used for producing goods and passed on to succeeding generations. The number and kinds of tools a society uses - which together with knowledge about how to make and use them constitute its technology - are related to the lifestyles of its members.

In every society customs and rules govern the kinds of work done, who does the work, who controls the resources and tools, and how the work is accomplished. Raw materials, labor, and technology are the productive resources a social group may use to produce desired goods and services. The rules surrounding the use of these

resources are embedded in the culture and determine the way the economic operate (Haviland, 1999).

Access to and control over land is basic to every food-getting system. In our own society, most land is privately owned. It belongs to an individual by right of sale, and the individual who owns it has the right to keep other off and dispose of it as he or she wishes. This system of private ownership is not generally found among hunters and gatherers, horticulturalists, and pastoralists (Nanda, 1990).

Technological innovations were of key importance in increasing crop yields in agricultural states. Human in various world areas developed specialized techniques to exploits local natural resources more efficiently. The first plows were modifications of the hoe and were probably pulled by the farmers themselves. Eventually, oxen were harnessed to plows, and farmers gained the ability to cultivate large plots. Then, as people forged innovations in metallurgy, wooden-tipped plows were replaced by plows made first of bronze and then of iron. Oxen-drawn, iron-plowed agriculture spread widely, transforming civilizations never used the plow. Instead, they devised a wide variety of other agricultural innovations in response to particular environmental settings (Raymond Scupin, 2000).

In the study of the livelihood of Bamar nationals living in Salin Township, Cropping and livestock production system are dynamically interrelated, cattle are necessary for ploughing and manuring, while crop residues are used to help cattle survive through the dry winter seasons, in turn building up their strength for the following season's ploughing. Oxen were used for many transpiration purposes such as collecting wood, transpiration purpose such as collecting wood, transporting goods, transporting crops at harvesting time, transporting coffins at funerals (Khin Htay Htay, Mya Thida Aung, Moe Moe, 2014).

As there are many rivers and streams in Gyunsu Township and it is linked up with the sea, the residents in that place have no option but to work in what their surroundings provides. They do fishing in sea all the year round. The drawlers of Gyunsu Township do fishing for the whole year. The fishing nets used in fishing are not made by themselves. They are brought from Myeik. The gardeners and farmers do not specially teach their business to their children to be able to join their business to their children to be able to join them. Their home is already in the complex of their farm and garden, the children of school – going age help their parents on holidays and go to school on weekdays. Helping parents gives them knowledge and they become

skilled when they grow up. Some of them keep on working on their parents from even though they have obtained their respective degree from universities. Parents practically guide them from the first stage of plant growing to the market and displaying them on sale. Sons and daughters inherited the agricultural knowledge, techniques, procedures, and traditions from their parents and keep on preserving and developing them (Thwet Thwet Win, 2013).

2.5. Social capital

Social capital is defined as ‘social resources which people draw upon in pursuit of their livelihood objectives’. It includes social networks, organizations, the relations of trust and reciprocity within and between families, within social networks and in communities, and the support provided by religious, cultural and informal organizations. Social capital is enhanced by a culture of human rights and democracy and by vibrant local institutions. Institutions can be defined as functioning social systems. There are many types of institutional system. For example, the rights and duties of people who use common grazing or forest resources may be governed by locally agreed and enforceable norms and rules. Social capital is also enhanced by the quality of governance systems – how accessible they are to people, how much support they give to the poor, whether they discriminate against women, and whether they create opportunities for livelihood security and diversification.

2.5.1. Relationship between livelihood and religious activities

Religious patterns of behaving center, then, about the uncertainties of living, and are particularly evident at times of crisis. Sometimes these are so-called life crises, such as birth, adolescence, marriage, illness, and death; some of all of these occasions are, in nearly all societies, stimuli, for ritual and ceremony. Other crises affect the society as a whole - food shortage, for example, in an Eskimo village. At such a time, the families in the village will come together, and, under the direction of a religious leader called a shaman, attempt to discover by magical means the cause of the shortage. Similar group ceremonies frequently, mark a change of season especially when, in an agricultural community, such a change results in a radical change of activity. The Trobrianders, according to Malinowski, are expert horticulturalists who work hard and systematically to raise their crops, principally

yams, taros, and coconuts. Their land is fertile and well watered, and their tools, through made of stone, shell, and wood, are sufficient to work the soil. Native techniques of horticulture are indeed more than adequate. Malinowski tells that the Trobrianders “produce much more than they actually require, and in any average year they harvest perhaps twice as much they eat.

Nevertheless, it would be a mistake to describe Trobriand gardening involves a veritable maze of procedures having both technical and magi co- religious aspect, neither of which may be separated from the other. The garden magician, as he is designated by Malinowski, is an important village official, preceded only by the village chief and sorcerer. Each year he perform a series of rites and spells over the garden, which run parallel with the labor, and which, in fact, initiate each stage of the work and each new development of the plant life. Even before any gardening is begun at all, the magician has to consecrate the site with a big ceremonial performance in which all the men of the village take part. This ceremony officially opens the season’s gardening, and only after it is performed do the villagers begin to cut the scrub on their plots. Then, in a series or rites, the magician inaugurates successively all the various stages which follow one another in burning of the scrub, clearing, planting the weeding and harvesting. Also in another series of rites and spells, he magically assists the plant in sprouting, in building, in trusting into leaf, in climbing, in forming the rich garland of foliage, and in producing the edible tubers (Beals & Hoijer, 1965).

CHAPTER III

METHODOLOGY

This chapter describes research methodology used by the investigator in the study of livelihood of Bamar National who lives in Bogalay Township. Research design, study area, study period, study population and data collection methods are presented in this chapter.

3.1 Study design

This study was conducted with descriptive study design.

3.2 Study methods

Ethnographic Qualitative Research method was used for study. Therefore, key informant interview (KII), Focus Group Discussion (FGD), Direct Observation (DO) and Indirect Observation (IDO) were used to collect data.

3.3 Study area

Aye Ywar village situated in Bogalay Township, Myatheindan village tract was selected as study area. Bogalay Township is composed with (10) wards, (71) village tracts and (575) villages. There are (7) villages in Myatheindan village tract. The majority of Bamar people live in Myatheindan village tract.

3.4 Village Population

There are a total of 324 populations in Aye Ywar village. They are dwelling in 79 housings and 80 households.

Table (1) Population of Aye Ywar village (2014)

Age	Male	Female	Total
Under 18 years old	67	64	131
Over 18 years old	97	96	193
Total	164	160	324

Source: Head of village

Table (2) Housing & Household of Aye Ywar village (2014)

Housing	79
Household	80

Source: Head of village

3.5 Study population

A total population of 45 interviewees involved in this study. The interviewees were from 17 to 85 years old persons. Sixteen farmers of the interviewees who work on rice farm were interviewed in two groups of FGDs. Eight persons involved in each group. Then another 5 persons were Individual-dept interviewed for fishery. Two persons of livestock who raise some ducks were interviewed individually. Other FGDs were done with some persons who took odd jobs. As there were twelve persons who taking odd jobs, they were interviewed in two FGDs, 6 person in each. Two interviewees work on both paddy field and fishery. The rest two interviewees work on both paddy field and raising duck. Therefore a total of **39** persons were interviewed in FGDs and individual interviews (II).

One Key informant helped the whole study. **Five** elderly persons who well knew about past and present of the village were interviewed for the background history of village. Therefore, total of **45** populations involved in this study.

Direct Observation (DO) was done watching in ploughing some paddy field, spreading chemical fertilizer in paddy field, harvesting crop, feedings ducks, looking after duck in stream and preparing fishery net. Pulling out paddy plants, transplanting paddy plants, fishing, collecting duck eggs, selling paddy or rice, selling fish were observed by Indirect Observation.

3.6 Study period

The study began in December, 2014 and ended in May 2015. Pre-survey was conducted between (29.9.2014) and (4.11.2014).

Table (3) Work Plan

Months	Year	Weeks	Facts
December	2014	1 st week	Preparing the basic questions
		2 nd week	Collecting books from library
		3 rd week	Write Introduction
		4 th week	Doing field Research in study village
January	2015	1 st week	Doing field Research in study village
		2 nd week	Discussion with supervisor
		3 rd week	Writing Literature Reviews
		4 th week	Discussion with supervisor
February	2015	1 st week	Writing Background history of the village
		2 nd week	Planning Research Method
		3 rd week	Doing field Research in study village
		4 th week	Regular Seminar
March	2015	1 st week	Correcting the data
		2 nd week	Credit Seminar and correcting the data
		3 rd week	Writing on findings
		4 th week	Analyzing the data
April	2015	1 st week	Correcting according to External Examiner
		2 nd week	Correcting according to External Examiner
		3 rd week	Thesis Defend
		4 th week	Comparative discussion were done
May	2015	1 st week	Writing conclusion and recommendation
		2 nd week	Finalization the thesis
		3 rd week	Summiting the thesis to Exam Board
		4 th week	Results from Exam Board

CHAPTER IV

BACKGROUND HISTORY OF STUDY AREA

4.1. Historical Background of study area

4.1.1. The history of Bogalay

Some local people said that, about more than 100 years ago there (now Bogalay) was a dense forest with many wild animals. At that time, an English-Myanmar hunter lived in the north-east of that dense forest (now upper Nat-chaung-wa in Bogalay). His name was U Maung Kalay but woodcutters and people who struggled for living near that environment called him Bo Kalay. As he was a hunter, he had guns. As U Maung Kalay, an English-Myanmar person with hunting hobby, had guns, boats and sampans were berthed near his place in order to be safe in danger. It is known that as people said, “We’ll sleep at Bogalay dock, we’ll eat at Bogalay dock, etc”, with the reference to an English-Myanmar person who lived there, that place was named after Bogalay dock and then it became Bogalay Village and later became Bogalay.

4.1.2. Background History of the Village

It was learned that the study village was founded about 150 years ago. The village was named ‘Aye Ywar’ aiming to be peaceful. ‘Aye’ means ‘peace’ and ‘Ywar’ means ‘village’. It is located along Kapanan stream. Mya-thein-dan village tract and Lake-kabar village are in the east of Aye Ywar, Padamyakone village tract and Kapanan village are in the west, Hayman village tract and Kapanan Ohanpinsu village are in the south and Bogalay River is in the north. Both land route and river in route lead Bogalay town to Aye Ywar village. It takes about 45 minutes in upstream from Bogalay to Aye Ywar and it takes about 30 minutes in downstream. Aye Ywar village is 6 miles far from Bogalay.

One primary school, one pagoda about 27 feet in high, two lakes, one trained traditional birth-attendant, one small mill, two water tanks which contain about 5000 gallons of rain which kept as drinking water for summer.

All villagers are Bamar national and Buddhism. But there was no monastery in Aye Ywar village. There is one monastery in Kapanan village for four villages:

Peinnel-chaung village, Aye Ywar village, Kapanan village and Kapanan Ohnpinsu village. It was found that some families believed and practiced in traditional spirit.

Most villagers were primary educational level. It was found that little villagers were middle and high school educational level. There is only one graduated person in that village. The villagers have some supports from (*NGOs*) for livelihood.

4.2. Location

Bogalay Township lies on the delta in the south of Myanmar and is situated in Pyarpone District, Ayeyarwaddy Region. It is situated in North Latitude 15° 40' to 16° 35' and East Longitude 95° 15' to 96° 35'. Its area is 868.88 miles. It is 33.10 miles from the east to the west and 38.02 miles from the south to the north. There are altogether 575 groups of villages in Bogalay Township. There are 7 villages in Myatheindan village tract.

4.3. Boundary

Bogalay Township is bounded by Pyarpone District to the east, Amar Sub Township to the south, Latputar Township and Maw-la-myaing-kyung Township to the west and Kyaitlat Township to the north. The study area is bounded by Myatheindan group Lakekabar village to the east, Padamyarkone group Kapanan village to the west, Hayman group Kapananohnpinsu village to the south and Bogalay River to the north.

4.4. Climate and Natural Environment

4.4.1. Climate

Bogalay Township has a tropical climate and its highest temperature of 2013 is 41°C and its lowest temperature is 23°C. The following are the annual mean rainfall and temperature.

Table (4) Rainfall and temperature of study area

No.	Year	Rainfall		Temperature	
		Rainy day	Total rainfall	Summer (C)	Winter (C)
				The highest	The lowest
1	2010	120	115.67	41	21
2	2011	120	117.74	36	21
3	2012	123	119.89	43	19
4	Till 15 July, 2013	48	46.19	36	21

4.4.2. Vegetation

Heritiera fomes, mangrove, shaggy button weed, madhama, kyanar, myinka, thitpaung, species of mangrove and thayaw are vegetation grown in Bogalay Township.

Figure (2) Map of Aye Ywar village

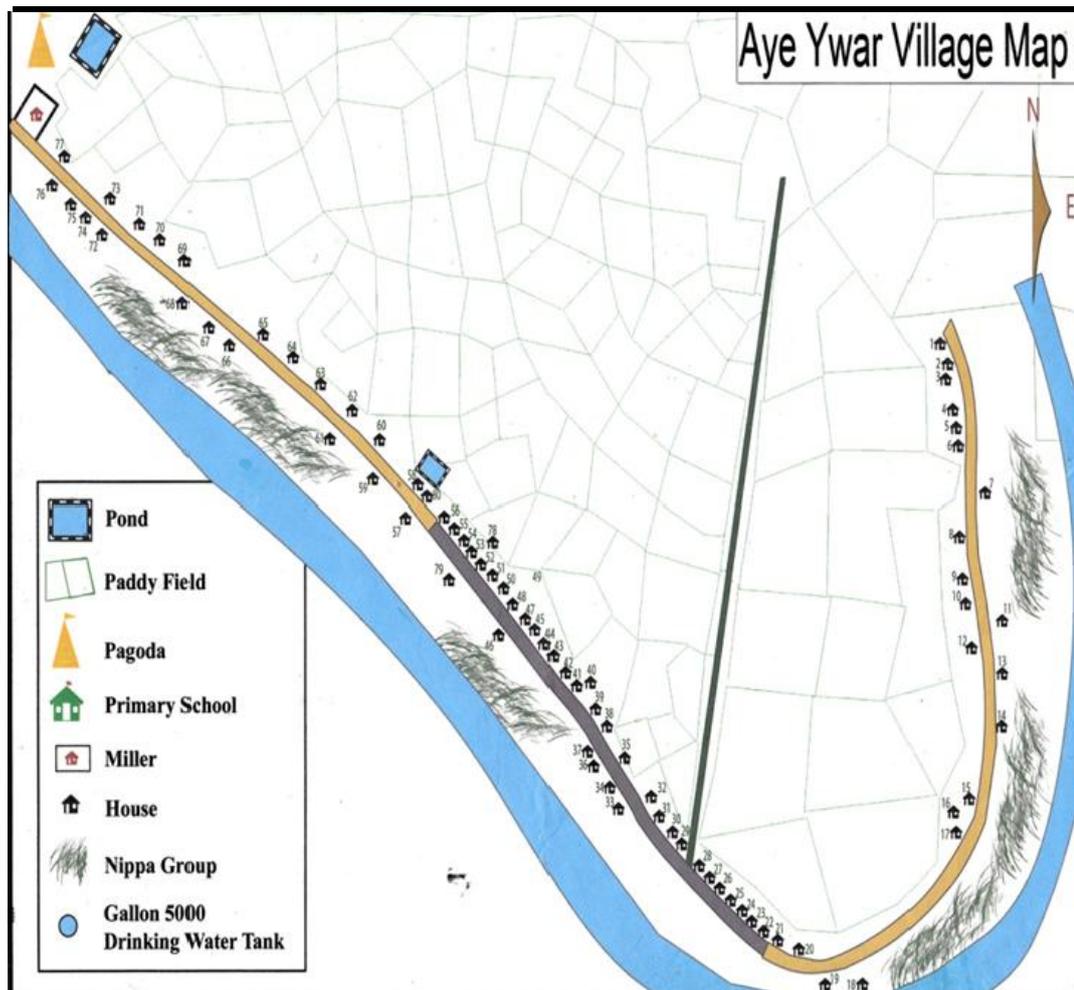
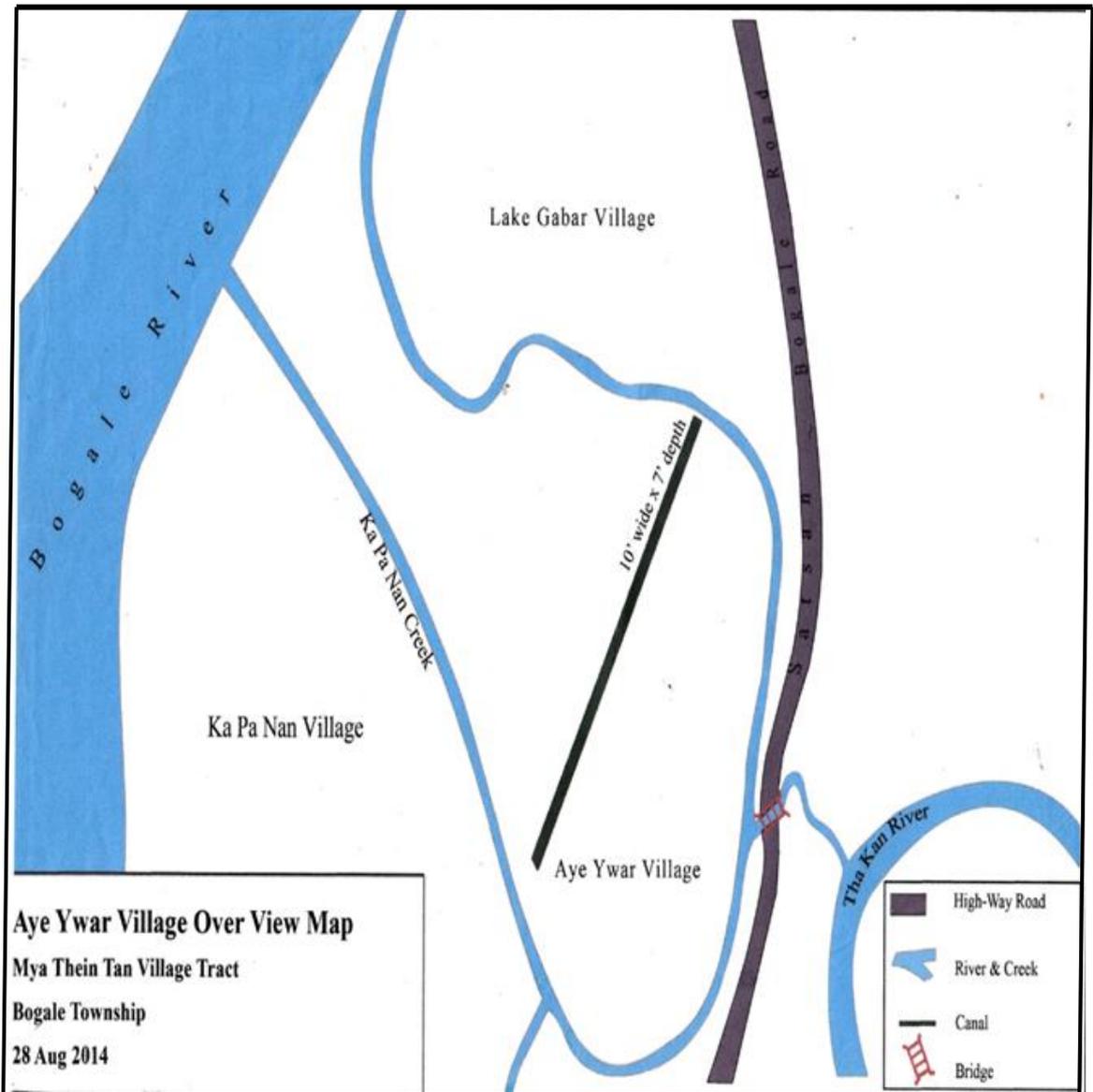


Figure (3) Neighboring villages of Aye Ywar



CHAPTER V

LIVELIHOOD

When studying about livelihood, six types of livelihood are found in study area. They are paddy cultivation, fish and prawn fishery, doing both fishery and paddy husbandry, duck raising, doing both paddy husbandry and duck husbandry and odd jobs.

Table (5) Different Livelihood

No	Different Livelihood	Percentage
1	Paddy cultivation	41.77
2	Fishery	10.12
3	Doing paddy husbandry and fishery together jointly	3.8
4	Duck raising	2.53
5	Doing paddy and duck husbandry together jointly	3.8
6	Odd jobs	37.98
Total		100.00

Source: Head of village

5.1. Paddy cultivation

Paddy cultivation was done by 33 families in Aye Ywar village. In that region, paddy cultivation is done as rainy paddy and summer paddy in two seasons. Rainy paddy is planted in July and harvested in November. Before planting paddies, it is necessary to prepare “*Tar*” (a local call). It means heaping the soil on small embankment built around the paddy fields. Then, the paddy fields are ploughed. Although buffalos were used in ploughing in the past, some families used later 2008.

The reason of using machines is that due to plant rainy paddy and summer paddy the whole year, if they use buffalos they have to worry not to finish the work in time. Therefore, some families use machines. However, some families use both buffalos and a machine together.

A man of 43 using a machine and buffalos together said that,

“Buffalos are reared as attendants to be ready when the machine breaks down while ploughing. If the machine breaks

down, we have to go to the town to prepare it. It lasts for one day and our work will be late”.



Photo (1) Ploughing paddy fields with machine



Photo (2) Ploughing paddy fields with buffalos



Photo (3) Ploughed Paddy fields



Photo (4) Field of unripe paddy

It is known that when ploughing with the machine, one gallon of diesel is used up per acre. A person lending the machine puts diesel into the machine. One gallon of diesel has six bottles. If one bottle of diesel is used, the charge for the machine is 800 kyats. The price of one gallon of diesel is 4800 kyats. Therefore, as one gallon of diesel is used in one acre, the total charge of the machine and diesel is 9600 kyats. In that village, there are 10 families that have small tractors. There is also one tractor owned by organization which is given by **GRET**. To plant rainy paddy, the seed such as *Beikyarlei*, names of a variety of rice (*Dume*, *Hnankhar*, etc.) are used.

Farmers plant paddy seeds themselves and store them. If their paddy seeds are not enough, they can buy them in their village. If the paddy seeds cannot be bought in their village, they have to buy them from Bogalay. The price of paddy seeds per basket is 7000 kyats. One basket of paddy seeds is sprinkled in one acre. The weight of one basket of paddy seed is 46 lbs. In paddy plantation, sprinkling system is used. Sprinkling system means sprinkling by making sprout seeds instead of pulling out rice seedlings for transplanting. In the past, paddy seeds were planted by making holes with awls. Now, due to the scarcity of workers and too much expense of money, sprinkling method is used. After seeds have been sprouted, they are sprinkled in planting paddy field. After seeds bags have been put two nights in the water, they are covered with dry hay for two nights. When the seeds have sprouted, they are sprinkled. As the peel of the seed of rainy paddy is harder than that of summer paddy, that is put in the water one day more than summer paddy seed. Then, when the seeds have sprouted, they are sprinkled.



Photo (5) Field of ripe paddy

Sprinkling paddy seeds is done by men. Sprinkling paddy seeds per acre lasts for one hour. After five days of sprinkling paddy seeds, the plants grow on the water. The places which have no paddy plants are filled later. As a local call, that is named “*Kaukphar*”. “*Kauk*” means small paddy plants and “*Phar*” means filling. The farmers who own paddy fields less than ten acres do “*Kaukphar*” themselves and those who own paddy fields more than ten acres have to hire workers to do “*Kaukphar*”. When

hiring workers to do “*Kaukphar*”, the charge for pulling out rice seedlings of 100 bundles is 300 kyats and the charge for planting of 100 bundles is 300 kyats. One bundle has about 35 - 40 rice seedlings. The work for pulling out rice seedlings is done by men and the work for transplanting rice seedlings is done by women. “*Kaukphar*” is planted between one month and two months after sprinkling. In that region, the stick is used for “*Kaukphar*”. The stick used in planting paddy seedlings is about 2½ - 3 feet.



Photo (6) Awl used in planting paddy nursery

Chemical fertilizer, insecticide and weed-killer are not used for rainy paddy.

.A farmer of 49 said that,

“Rainy paddy yields a lot of paddies without using chemical fertilizer. Rainy season is a season that people transplant the paddy. Therefore, without using chemical fertilizer, rain water becomes nourishment for paddy plants. However, summer paddy does not yield a lot of paddies if we do not use chemical fertilizer. The reason is that we plant the paddies by irrigating although it is not the season”.

Weed-killer is not used in rainy paddy as paddy fields always have water in that season and the weeds cannot grow. Crab insecticide is only used in rainy paddy as crabs to be born of paddy fields. As crabs bite the sprouts of the paddies, the crab insecticide is used in the rainy season. “*Shwesanfaut*” insecticide is used for crabs. That insecticide can be bought in Bogalay. A crab insecticide tin is 7000 kyats. One tin contains about 100 CC. If farmers want to sprinkle in one acre, one condensed milk tin of broken rice is cooked and mixed with 30 CC of the crab insecticide. And then it is sprinkled in the paddy field. When harvesting, the price for harvesting paddy plants per acre is 21,000 kyats. When hiring the worker to harvest the paddy plants, some farmers hire each worker and some hire a group of workers. It is known that there are ten workers in one group. If the owner wants to hire a group of workers, he has to go to the leader of the group. The leader accepts when he agrees the price.

When hiring a group of workers, the owner has to give them more money if his fields are far away. When hiring the group, in case they have the owner who hires in advance, they have to harvest that paddy field firstly and then they have to harvest the next field. The leader divides the money into small parts and gives the workers equally. He/she does not take more money than other workers. A group of workers harvest 2 acres per day.

When the owner hires workers for harvesting, they do not need to feed them. The harvest workers come with their food carriers. Both men and women can harvest paddies. Harvested paddies are put on the small embankment built around paddy fields by bundling them. When threshing the paddies, some farmers thresh the paddies in their fields and some thresh the paddies in the plain bare ground of their village. When they thresh the paddies in the village, some farmers have to hire workers to carry the sheaves of paddy from the field and some carry the sheaves of paddy by the whole family members.



Photo (7) Harvesting paddy plants



Photo (8) Collected paddy plants

To carry the sheaves of paddy, a worker on daily wage is 3000 - 3500 kyats. If they feed the worker food once, they have to give him about 2500 - 3000 kyats. The workers on daily wage start the work at 7:00 o'clock in the morning. They have lunch about 11:00 o'clock. About 3:00 o'clock, they work again and go back their home about 5:00 - 5:30 o'clock in the evening. When they thresh the paddies, they have to use machines. In that village, there are 4 machines to thresh. They thresh the paddies with the machine.



Photo (9) Threshing machine



Photo (10) Paddy seeds

The borrower of the machine has to buy diesel to put it in the machine. If he gets 100 *tins* (a basket of Myanmar measurement of weighting about 46 lbs), he has to give the owner of these machine three baskets as the charge of using the machine. To produce 100 *tins* (a basket of Myanmar measurement of weighting about 46 lbs) one gallon of diesel is used. Some farmers hire the workers to carry the threshed paddies to their houses. After leaving seeds and paddies kept aside for own consumption, the rest paddies are sold to Bogalay or Aung Hlaing Village situated on the other bank of Aye Ywar village. When farmers left their seeds, keep put them in the round bamboo baskets and some keep them in bags and kept them on their houses. If they keep the seeds in the round bamboo basket, they have to mix excrement of buffalo, mud and surplus water that is drained off while rice is being cooked and apply on the round bamboo basket and keep it in the sun.



Photo (11) & (12) Round bamboo basket for keeping paddy

When the round bamboo basket becomes dry, paddies are put into it and covered with a mixture of hay and excrement of cow and kept safely. In that region, there is no granary to store the paddies. The reason for not having granary is that farmers have to sell the paddies after leaving a little for own consumption. A farmer of 45 said that,

“I need money so I cannot wait for high price if I do not have debt; I want to store my paddies to get higher Price”.

When the paddies are threshed, one acre of paddy yields 50 - 60 *tins* (a basket of Myanmar measurement of weighting about 46 lbs). When they go to sell the paddies, they have to hire the powered schooner. According to local term / call, the charge for hiring that powered schooner is called “*Nawalikha*”. “*Nawalikha*” is 15,000 kyats for 100 *tins* of paddy. If rainy paddies are sold, the price is 550,000 - 600,000 kyats for 100 *tins*.

Summer paddy is planted in December and harvested in March. The expense for irrigation, chemical fertilizer and seeds is needed for planting summer paddy. The seeds such as *Thihtatyin* and *ThaiwanBaygyar* paddies are planted as summer paddy. To grow summer paddy, the seeds are planted in the time of planting rainy paddy and then stored them. If the farmers do not have enough seeds, they have to buy them. They can buy the seeds in their village. If they cannot get to buy them in their village, they have to go to Bogalay to buy the seeds. The price of seeds for summer paddy is about 5000 kyats per basket. It is found that the owners of the paddy fields do not plant all acres of their own. This is because the expense is too much and they have the difficulty for irrigation. A woman of 46 years old working the paddy husbandry said that,

“Summer paddy has more expense than rainy paddy and the selling price is less. However, instead of placing blank, planting summer paddy gains half profit and we have job and can save money for rainy season”.

The fields near irrigation canal, river and stream are chosen to plant summer paddy. When they irrigate, they have to hire the water pump. There are altogether six water pumps in that village. If the farmer hires the water pump, ½ gallon of diesel (3 bottles) is used in one acre. The borrower has to buy diesel and put it in that water pump. If ½ gallon of diesel is used, he has to give the charge of ½ gallon of diesel for hiring the machine. Therefore, the total expense for irrigation is 4800 kyats per acre.

When the water flows into the field and the soil becomes wet and soft, the farmers have to plough.

The ways for planting summer paddies are the same with those of rainy paddies. Five baskets of the summer paddy seeds are sprinkled in one acre. Summer paddy seeds are sprinkled more than rainy paddy seeds. Because the rate of growing plants is less and the life span is also short. When sprinkling the seeds, it is necessary to make sprouts and then sprinkle. The seeds are put into the water one night and they are covered with hay about two nights and then sprinkled. Between 30 to 45 days, filling paddies is made for summer paddy. The trader marks such as *Shwenagar*, *Armo*, *Comet* and *Myanmar*, etc. For chemical fertilizer and weed-killer are mostly used. Before sprinkling the paddy, to become strong plants one bag of T-super (*Armo*) per acre is sprinkled on the soil after ploughing. One bag is 21,000 kyats. Weed-killer is also sprinkled while T-super (*Armo*) is being sprinkled on the soil. One bag is sprinkled in one acre. *Shwenagar* weed-killer is used. One bag is 16,500 kyats. To become strong plants, a bag of (*Comet*) potash is used for 3 acres. One bag is divided into two parts and the plants are fed two times : one time is after growing plants of 15 days and the next time is after growing plants of one month. One bag of (*Comet*) potash is 27,500 kyats. To grow the plant (*Myanmar*) pearl is fed 3 times by the rate of two bags per acre. One time is after growing plants of 15 days, the next time is after growing plants of 30 days and the last time is after growing plants of 45 days. Chemical fertilizer is three times. One bag of (*Myanmar*) pearl is 16,500 kyats and the expense of two bags is 33,000 kyats. The total expense for chemical fertilizer per acre is 60,000 - 65,000 kyats.



Photo (13) Bags of chemical fertilizer



Photo (14) Mix proportionately chemical fertilizer



Photo (15) Sprinkling chemical fertilizer

The time for sprinkling chemical fertilizer per acre takes half an hour. The work for sprinkling chemical fertilizer is done by men. Chemical fertilizer shops sell the goods with the system of giving money after the paddies have been harvested. When they sell their goods with this system, the farmers have to give them the rate of two kyat's interest. When they buy chemical fertilizers, they can use the powered schooner that carries the passengers, the local term/call (*Linekaung*), to carry chemical fertilizers. The charge of carrying chemical fertilizer is 500 kyats per bag.

The wage for harvesting summer paddy is the same with that for harvesting grainy paddy.

The wage for threshing paddy has to give one bag more than that of rainy season. The wage for threshing paddy is 3 baskets per 100 *tins* and the wage for threshing summer paddy is 4 baskets per 100 *tins*. The price of selling summer paddy is less than that of selling rainy paddy. That is because the type of summer paddy is not as good as that of rainy paddy and when it is cooked, it is hard. One acre of summer paddy produces 80 - 90 *tins*. The price of selling 100 baskets of paddies is about 39, 0000 - 40, 0000 kyats. Some leave summer paddy kept aside for own consumption and some sell all without leaving for consumption. After leaving paddies for consumption, farmers mill paddies. They have to pay 450 kyats per basket. If they mill the paddies, they can mill their paddies at the machine of their village.

5.2. Fishery

As Bogalay Township has rivers and streams, fishery is a means of livelihood. It is known that there are 11 families doing fishery in Aye Ywar village. When doing fishery, prawn net, hilsa net and croaker net are mainly used. The most attainable fish are river catfish, hilsa, croaker, giant sea perch, mango fish, ngargaungpwa and variety of carp. Other small size fish can also be obtained. It is known that prawns are mostly caught in Kapanan stream and hilsas and croakers are caught in the river. If a person wants to do prawn occupation, he has to bid from the auctioneer of Bogalay Township. It is known that the auctioneer is a person who bids from the government. If a person bids from the auctioneer, the auctioneer asks him if he has the fields or buffalos, etc. It is known that to do the Kyar (*prawn*) net, the charge of an auction for one year is from 65 lakhs the highest to 2 - 2½ lakhs the least.

The value of an auction depends on getting the prawns. It is known that the price at an auction sale that a person of Aye Ywar doing prawns bids from an auctioneer is 250,000 kyats. According to the saying of a person of Aye Ywar doing Kyar net, the price of a Kyar net is about 500,000 - 550,000 kyats. It can be bought from Bogalay. The upper opening of a Kyar net is about 83 feet and the lower opening is about 1 feet. The length of a Kyar net from the opening to tail-end is about 90 feet. It is known that Kyar net (*prawn*) is caught the whole year.



Photo (16) *Kyar* (for catching prawn) net kept in a boat

Kyar net (for catching prawn) is trapped about 9 days during rising tide and is not trapped about 7 days during ebbing. These days are called “spring tide” day and “neap tide” day. The main attainable prawn is medium-sized prawn and one *viss* (Myanmar weight, 1 *viss* equal to 3.6 lbs) of these prawns is 3500 - 3000 - 5000 kyats, etc. The price is not constant. Attained prawns are sent to the buying center of prawns in Bogalay by putting them with the ice. They sell the prawns to the buying center without selling the prawns by themselves; the price is 500 - 1000 kyats less than selling outside. The prawns can be obtained the most during the rainy season but in summer the prawns can be obtained a little. Attained prawns are sent to the auctioneer because he sets up the buying center. As they take a debt from an auctioneer during bidden, they have to send their goods to him. According to their saying, if they can pay their goods regularly to the auctioneer in the rainy season, their debt can be settled about 3 - 4 months. If they have settled to pay the charge of their auction, they can sell their prawns wherever they want. However, it is known that they continuously sell their goods to the auctioneer without selling them to other buying center. They are faithful to each other. If they cannot settle the all money, they have to give their nets to the auctioneer. And then when, they repay their debt for the auction sale in some way, they can get their nets.

If they want to do hilsa net and croaker net, they have to do license at fishery department in Bogalay. The price of doing license is 5000 kyats. If they have license, they can catch the fish the whole year. Some people catch the fish without doing license. In that village, fishermen did not do the license later 2008. Because there is

little to check whether they have licensed or not. However, if fishermen who do not have license are found from the fishery department, they have to pay 15000 kyats as a fine. Hilsas are caught a lot so this net is called hilsa net. To make a hilsa net, it is necessary to have piece of net, sinkers, nylon rope, float, etc. The expense of buying nylon rope for a net is about 80,000 kyats and the expense of buying nylon rope, sinkers and float to hook beside the net is about 20,000 kyats. The breadth of a net is about 27 feet and the length is about 60 feet. When weaving a net, they have to hire a net maker. The charge of weaving a net is about 20,000 - 25,000 kyats.



Photo (17) Net for catching croaker



Photo (18) & (19) Sinkers, Nylon rope and float

They have to go to *AungHlaing Village, Tharpaung, Kyaitlat, Apyauk and Zakargyi* villages to order nets. It is known that if they place the order of five pieces of the net, it lasts for about 15 days. In that village, five pieces of the net are

connected the most and people use it to catch fish. The total expense of the connected net is about 6 lakhs. If one net is systematically used, it lasts for five years. Although fish can be caught the whole year, they can mostly be caught in September (*Tawthalin*), October (*Thatinyut*), November (*Tasaungmone*), December (*Nataw*), January (*Pyartha*) and February. The nets are kept in other months and sometimes, they catch fish. The attained fish are sold in Bogalay. It is known that if they sell in the buying centre of Bogalay, the price is different about 500 kyats from selling other. When they get the fixed *viss* (Myanmar weight, 1 *viss* equal to 3.6 lbs), they get the highest price. When the buying center buys fish, fish having one and half *visses* is called “ *good special* ” and the price is 20,000 kyats fish having one *viss* (Myanmar weight, 1 *viss* equal to 3.6 lbs) is called “ *Special* ” and the price is 14,500 kyats, fish having 80 - 90 ticals (Myanmar weight, 10 tical equal to 0.36 lbs) is called “ *gwa cial* ” (*gwa cial* means a rather good fish) and the price is 13,500, fish having 70 - 75 ticals (Myanmar weight, 10 tical equal to 0.36 lbs) is called “ *gwagyi* ” and the price is 12,000 kyats, fish having 60 - 50 ticals is called “ *gwakya* ” and the price is 10,000 kyats, fish having 45 - 30 ticals is called “ *gwa `the* ” and the price is 8000 kyats and if the fish is less than 30 ticals, this fish is called “ *A-kaung-pauk* ” and it is bought with different prices. When they go fishing, they have to catch fish in turn by drawing lots. By keeping separate each boat about (10 - 15) minutes, the nets are laid in water for fishing. When fishing, the fishermen have to lay their nets in water by turning to the east during rising time and they have to lay their nets in water by turning to the west during the ebbing time. When fishing, two people have to follow to catch fish.



Photo (20) A fishing boat

In fishing, two men or a couple or with 12 - 13 years old children involved to catch fish. One person has to pull the net and another one has to put the sinkers into the water. If woman and children follow, they have to work putting the sinkers into the water. There is no limited time when fishing. Depending on getting fish, they go to catch fish not only day time but also night. When fishing, if they catch fish in one season, they can get about 10 lakhs. One season for catching fish means the most attainable fish months such as September (*Tawthalin*), October (*Thatinyut*), November (*Tasaungmone*), December (*Nataw*), January (*Pyartha*) and February (*Tabotwe*). A person aged of 50 man doing fishery said that,

“I had no extra money because I had to use it for eating. When I got money,I had to buy some paddies. When I had some paddies, it was easy to search other extra expense for me”.

People who do fishery have to do daily wage works such a harvesting paddy, gathering paddy, etc. in the season that they do not catch fish.

In this region, doing croaker nets is also found. When they do catching croakers, they use the nets which are from 5 pieces to 10 pieces. The price of a croaker net with sinkers and float is 15,000 kyats. The width of a net is 6 feet and the length is 60 feet. Croakers are mostly caught in November (*Tasaungmone*), December (*Nataw*), January (*Pyartha*), February (*Tapotwe*), March (*Tabaung*) and April (*Tagu*). Three different kinds of a croaker can be sold. These three different kinds are the meat of a croaker, isinglass and tenderloin. The price of the meat of croakers per *viss* is 2000 - 3000 kyats. The price of isinglass per *viss* is 200,000 - 250,000 kyats.



Photo (21) Mending damaged net

After catching the croakers, isinglass's are extracted from their mouths and dried in the sun and then sold. If fishermen sell the isinglass's of croakers which are less than 30 ticals, they get 200, 000 kyats per *viss*. The larger the isinglass's the more valuable they are. The isinglass's of the female croakers can get more prices. As the peels of the isinglass's of the female croakers are thick and round, they are more delicious. The isinglass's of the male croakers are pointed and thin. Therefore, when they are sold, the price is less. The tenderloin of the croakers is about 3000 kyats per *viss*. Tenderloin means the meat which is attached with isinglass under the backbone of the fish. In this village, fishermen hire weaving the nets is damaged mend their nets themselves.

5.3. Doing both paddy husbandry and fishery

There are about 3 families doing paddy husbandry and fishery together jointly. To get another income, a family having mostly 3 acres does fishery. The persons doing paddy husbandry and fishery together jointly do not go fishing in these days of plating paddy such as (ploughing the paddy fields, sprinkling the paddy seeds, pulling out rice seedlings, harvesting the paddies). They go fishing in the rest days. In doing so, women work transplanting rice seedlings, harvesting the paddies and sometimes pulling the stone in to river in fishery. Men work preparing the embankment (heaping the soil on the embankment), sprinkling the paddy seeds, pulling out rice seedlings, sprinkling chemical fertilizer, harvesting the paddies and fishery. Their children of 9 or 10 work putting the sinkers into the river in fishery their holidays. Men mostly sell fish obtained from fishing. Sometimes, women sell fish. The reason for selling fish mostly sold by men is that as men go fishing mostly, they go to sell fish as soon as they get fish. When they get a few of fish, they sell them to the consumers directly and when they get a lot of fish, they go to sell them to the buying centre. As other farmers, they do the paddy husbandry for their own consumption and they use extra income obtained from the fishery in other places they need to use. The persons doing these works together jointly have no extra money and have only enough to use.

5.4. Duck husbandry

In duck husbandry, a family can mostly breed 170 ducks and at least 80 ducks. Ducks are bred for eggs in that region. To do husbandry, ducks are brought from

Bogalay. The price of one young duck is about 600 - 650 kyats. If a duck which produced eggs in one year (*Madam*) is bought, the price of one duck is 2700 - 3500 kyats. If young ducks are bought, they lay eggs about 5 - 6 months. The rate of laying eggs is good in October (*Thadingyut*), November (*Tasaungmone*), December (*Nataw*) and January (*Pyarho*). The old feathers of the duck drop in March (*Tabaung*).



Photo (22) Feeding young ducks



Photo (23) Female ducks who produce eggs

The feathers of the duck drop off once per year. It lasts about one month from dropping the feather of the duck to full-fledged feathers. When dropping the feathers of the duck, the duck does not lay eggs almost one month. Broken rice is fed to the duck as food. Broken rice is bought from Bogalay. The price of broken rice is 12000 kyats per bag. One bag contains 24 *pyis* (a basket contains 8 condensed milk tins). About 4 *pyis* (a basket contains 8 condensed milk tins) of broken rice are used for

feeding 100 ducks. Some persons feed the ducks by mixing particles of dried prawn shell bran and broken rice. The price of particles of dried prawn shell bran is 1200 kyats per *viss*. If one *viss* of the particles of dried prawn shell bran is bought for 100 ducks, they can feed about 4 days. The expense of food for 100 duck is 2000 - 2500 kyats per day. Food is fed to ducks two times per day. Ducks are allowed to go outside from their duck farm two times per day. Ducks are started to tend at 7:00 o'clock in the morning and they are put into the duck farm about 10:00 o'clock and food is fed to them once. Ducks are tended at 3:00 o'clock in the evening and put into their duck farm at 5:00 - 5:30 o'clock. After resting about half an hour, ducks are fed for the evening. In the morning, little food is fed to ducks. Feeding the little morning food is that as they are tended in paddy field, stream, irrigation canal, etc., they eat outside foods such as fish, prawns, crabs, snails, etc.

If they eat outside foods, they can lay more eggs. If people breed 100 ducks, they can lay on the average of 50 - 70 eggs per day. If people breed them carefully and systematically, they can lay their eggs well about 3 years. As usual, ducks can lay their eggs well only 2 years. If the ducks cannot lay eggs, they are sold for eating with 1500 kyats per duck. Collecting eggs is done at 6 o'clock in the morning. Either a woman or a man who is free collects the eggs. The obtained eggs are sold in Bogalay once in five days or once in seven days. The price of one egg is 75 - 80 - 85 kyats.



Photo (24) Ducks eggs

Not only women and men but also children tend the ducks. Children of about 12 - 13 can tend about 50 ducks well. Ducks are fed 3 times of disease preventive medicine per year not to suffer from duck arthritis of all four limbs. Disease

preventive medicine is fed in the hot months. March, April, May (*Tabaung, Tagu, Kasone*). The disease preventive medicine for the ducks can be bought from the chemist's drug store of Bogalay. The total charge of medicine for three times is about 3000 - 5000 kyats. Some medicines are fed with food and some are fed with water. According to the saying of breeding persons,

“If we breed a lot of ducks, it is convenient for us. We can breed some ducks so we have got enough for eating. To breed many ducks, we need the capital”.

Some persons breeding the ducks do the odd jobs. If they want to borrow money from *NGO*, they are listed as the odd jobs workers. According to the study, the persons breeding a lot of ducks are convenient for the money and the person breeding a little they have got enough for eating.

5.5. Doing both paddy husbandry and duck husbandry

According to the study concerning the livelihood of that village, doing paddy husbandry and duck husbandry together jointly is a means of livelihood. There are altogether three families in that village doing paddy husbandry and duck husbandry together jointly. The first person has 13 acres of paddy and breeds about 150 ducks. The second one has 4 acres of paddy and breeds about 80 ducks and the third one has one acre of paddy and breeds about 100 ducks. As other formers, they do the paddy husbandry for their own consumption and they use extra income obtained from the duck husbandry in other places they need to use. A man of aged 41 doing both paddy and husbandry said that,

“I have 4 students attending Grade - 11, Grad - 10, Grade - 5 and Grade - 4. As the school fee and the expense of food for family have cost a lot, I have no extra money. So, I have got only enough money. When we are unhealthy and see the doctor to take medicine, we are in debt”.

When the pesticide (crab pesticide) is sprayed in the paddy field, ducks being tended may eat the insects being sprayed with pesticide. These ducks eating the insects being sprayed with pesticide tend to be dead. If a lot of ducks are dead, this can come into effect their income. However, they have never experienced that a lot of ducks are dead and have experienced only the death of one or two ducks. As the

persons tending the ducks take care of their ducks not to go into the paddy fields which are sprayed with pesticide, the death of the ducks is little. In the households of doing paddy and duck together jointly, men mostly work in paddy husbandry and in house women work feeding the foods to the ducks and tending the ducks. Children also work tending the ducks in some holidays. However, when men and women sometimes work in the fields, tending the ducks has to be done by the women if they are free or by the men if they are free.

5.6. Odd jobs

Odd jobs mean that without having an exact job, small jobs of various types are searched and done around the houses. There are 33 households doing odd jobs in that village. The persons doing odd jobs work preparing the embankment (heaping the soil on the embankment), transplanting the rice seedling, pulling out the rice seedlings, harvesting the paddies, carrying paddy sheaves and doing labour, etc. If a worker does on daily wages, he/she gets about 3000 - 3500 kyats per day. If the owner of the paddy field feeds him/her cooked rice once, he/she gets about 3000 kyats and if not, he gets about 3500 kyats. If the worker does on daily wages, he has to start the work at 6 o'clock in the morning and he has lunch at 11:00 o'clock. About 2:00 - 3:00 o'clock, he works again and he finishes his work about 5:00 o'clock. In summer, the worker can ask one or two acres of paddy fields from their paddy field owner who they do harvesting the paddies, transplanting the rice seedlings and pulling out the rice seedlings and then plant. The paddy field owner gives their fields freely to the persons who want to plant because they cannot plant summer paddy all of their fields.

A worker who do daily wages doing odd jobs gets about 3000 - 3500 kyats. The charge for harvesting is 21,000 kyats per acre. Not only one person but also family members can do in harvesting the paddies. If the workers do not have odd jobs, they catch fish and prawn. They search fish and prawn in *Kappanan* stream, open field and irrigation canal. When they search fish and prawn, they sometimes get fish for the pot and sometimes they sell the extra fish in their village. A man age of 27 doing odd jobs said that,

“Only fish for dishes are obtained in most days.”

Sometimes, the workers doing odd jobs are not convenient for money. At that time, they take money in advance as the charge for harvesting paddies," *Kauk-yeik-*

pay" is locally called "*Khwet-kauk-pay*". If they take money in advance as the charge for harvesting paddies, they get money less than current price. They get 21,000 kyats per acre in current price. If they take money in advance as the charge for harvesting paddies, they get about 15,000 kyats per acre.

According to the findings of the familiar doing odd jobs, not only fathers and mothers but also sons and daughters of 17 - 18 have to work odd jobs. Some parents work odd jobs and their sons and daughters go to the city and do as workers. As they do not have odd jobs regularly, they do not have enough food for the whole year. They have to borrow money from *NGO* and paddy field owner in that village. Therefore, it found that they are in the cycle of borrowing money.

5.7. Property

In that village, sons and daughters can get the property of their parents equally. The son or daughter living with his / her parents gets the house. When the parents are dead, their paddy fields are equally divided and given to their sons and daughters by the elderly persons of the village. In some family the things are equally divided and given to their sons and daughters. However, the sons or daughters who are convenient do not take it and then given it to the sons or daughters are inconvenient.

5.8. Small scale vendors

There are about two or three persons from other village who come and sell vegetables that villagers of that village need to eat. Moreover, fish can be bought to eat from the fishermen in that village or other near village and other meat got from killing in that village or other near village can be bought to eat. When selling like that, the persons selling vegetables sell their goods in cash-payment and sometimes they exchange their goods such as exchanging with eggs, exchanging with rice. When selling pork, beef, etc., there has in cash-payment as well as there has the selling system of deferring settle of loan or credit by seven days and the selling system of deferring settle of loan of credit by one month. If the sellers sell the goods with the selling system of deferring settlement of credit by days, for example, if they sell one *viss* of pork is 4000 kyats in cash-payment; if they sell with credit by days, one *viss* of pork is about 4500 - 5000 kyats. In that village there are 2 - 3 persons who sell snacks

and boiled garden peas. However, they do not usually sell. Sometimes they sell. These sellers are the persons who do odd jobs. According to a woman aged 46, boiled garden pea seller said that,

"If I sell boiled garden peas one day, I get the benefit about 1000 – 1500 kyats and when I do not have odd job, I sell it."

They sell their snacks and boiled garden peas not only in their village but also other near villages.

There are three general stores in that village. In these stores, there have not only snacks but also oil, salt, chilli, garlic, onion, soap, pickled tea leaves, green team noodle, thick rice noodle, betel, leaf, areca nut, tobacco, coffee mix that are necessary to eat daily and books, pencils, pens and diesel that are sold. Moreover, the essential Western medicine and Myanmar traditional medicine such as paracetamol, the medicine for diarrhoea stopped, amoxicillin, intravenous injection, externally applied medicinal powder for infantile, ailments balm, carminative, etc, and are sold. The owner of these general stores does their work with paddy husbandry together jointly. Because of selling the various kinds of goods this can support for their house business. It is found that they are convenient for money.

5.9. Labourer

In Aye Ywar village, people who have no paddy fields have to work as labourers by taking charge to people who have paddy fields but do not work themselves. To plant rainy paddy, labourers have to be hired in May (*Kasone*) and have to leave from work in the waning of the moon of September (*Tawthalin*) when the works of paddy fields have been finished. Labourers have to be hired to plant summer paddy in the waning of the moon of October (*Thatingyut*) and have to leave from work in the end of February (*Tabotwe*) when the works of field have been finished. The paddy fields owners with about 9 - 15 acres have to hire only one labourer and the paddy field owners with more than 15 acres have to hire two labourers.

When they hire the labourer, they have to hire by looking his moral behavior and the skill of doing paddy work. When hiring like that, if they agree the charge, they hire the labourer and if not, they have to hire the labourer from other village. When they hire the labourer from other village, they have to hire him through their

fiend. When they hire the labourers in their village, some live in the owner's houses and some live in their own houses. If they hire the labourer of other village he has to live in the owners' house. Some come with the whole family and live. The paddy field owner has to arrange the place to live for the labourer's family. The man has to be hired for the paddy field and the woman for transplanting the rice seedlings and harvesting the paddies. Labourers have to help their owner's household chores if they live with their owners together. In addition to working the paddy fields, the labourers have to work other household jobs such as splitting firewood, carrying water, milling the paddies etc. Although the labourers do not live in their paddy field owner's houses, sometime they are called to do these jobs.

The paddy field owners are pleased to hire the middle age person of 30 - 40 years doing well when they hire the labourer. However, when they do not get the labourer, they have to hire a person of more than 20 or 40 years. If they hire a person of over 40, they worry that labourer is old and cannot do well. If they hire a person of over 20, they worry that he cannot do the work skillfully. Therefore, they hire the labourer of 30 - 40 years.

The duties of the labourer are that he has to do the works of the paddy field owner from the start to the finish time concerning transplanting the rice seedlings and other duties of that house. The labourer has to work heaping the soil on the embankment, ploughing the paddy fields, sprinkling the paddy seeds when it is time to sprinkle, pulling out the rice seedlings when it is time to fill the paddies, carrying the paddy sheaves after harvesting the paddies, etc. The charge of hiring the labourer from preparing the paddies to plant to harvesting the paddies is about 180, 000 kyats. However, if the labourer is skillful, the paddy field owner gives the charge of the labourer about 200,000 kyats. In addition to the charge, the paddy field owner gives one basket of rice per month and 5000 - 7000 kyats, etc, to the labourer who does not live in his house.

At the start of hiring the labourer, the paddy field owner gives only half of the charge of hiring the labourer and the last charge can be given after finishing their paddies. The paddy field owner of Aye Ywar village said that,

“We do not pay the labourer all the charge in advance. If we pay him all the charge in advance, he leaves from work without finishing.”

The labourer aged of 30 said that,

“We always need money. When the paddy field owners hire us, they give us only half of the charge. When we need the money and ask them, they did not give us the money”.

5.10. Domestic animal husbandry

5.10.1. Buffalo husbandry

Buffaloes breeding are found in four families of that village. Buffaloes are bred for ploughing but not for meat and milk. Farmers breed buffaloes for using in their work and do not lend them to other house. Buffaloes are kept in their house yard during ploughing and in other months they are entrusted to other village. If they are entrusted to other village, the price for entrusting one buffalo is 5000 - 7000 kyats per month. The months which buffaloes are entrusted for tending are that if farmers entrust then from the waning of the moon of August (*Warkaung*), buffaloes are called back to their house yard in September (*Tawthalin*), October (*Thatingyut*), the waning of the moon of November (*Tasaungmone*). Buffaloes are entrusted to **Kyunnyo** Village which is on the other bank of Mainmahlakyun situated under the side of Aye Ywar village. The reason for entrusting buffaloes to other region is that there has much grass to feed buffaloes.

As Aye Ywar village has no pasture, grass is scarce. Therefore, buffaloes have to be entrusted to other village. If buffaloes are fed the harvested food in the entrusted village, the price for entrusting a buffaloes is about 7000 - 7500 kyats per month and if buffaloes are being tended without feeding the food harvested, the price for entrusting a buffalo is about 5000 kyats per month. Buffaloes are carried with powered schooner to entrust them to be tended. The price for carrying a buffaloes with powered schooner is about 5000 kyats. If the farmer buys a buffaloes of 3 used, he has to give (200,000-250,000 kyats). If the buffaloes are big, the price of this buffaloes is about 300,000 - 350,000 kyats. If the weather is too hot, buffaloes may suffer from *foot - and - mouth* disease, *anthrax* (stiffness in the neck or back) and *arthritis of all four limbs*. If buffaloes suffer from *foot- and - mouth* disease, *Kywehnakhaung* (kind of shrub bearing rows of thorny fruits on the flower stalks) leaves are ground and fed to buffaloes. If they suffer from anthrax, *layningamone* (a species of orchid) is ground and applied. They are treated by veterinary surgeons of **NGO** organizations.

5.10.2. Pig husbandry

Almost every household breeds pigs for sale. Pigs are bred as saving money for the family. There has also a system for entrusting one's pig to another on understanding. It means that if someone has a boar (or) sow and he / she cannot look after it because he / she is not free (or) cannot feed it, he /she gives it to other for breeding. If that pig becomes big, money got from that pig has to share half. If the entrusted pig is a sow, a boar has to be hired to breed. If a sow breeds five pigs, the price for hiring the boar is one pig and the last pigs are divided into two and the person who gives for entrusting has got two pigs and the person who breeds the has got two pigs.

Most of people breed the pigs about one year and then they sell them. When selling like that, if the pig has about 40 - 50 *visses* (1 viss is equal to 3.6 lbs), the price is about 200,000 kyats. Sometimes, when they are unhealthy and they need money to go to hospital, clinic or they don't have money to repay a debt because of borrowing money from others; they have to sell the pig of 3 - 4 months. When selling like that, they got about 50,000 - 60,000 kyats per pig. The price of the one-month pig is about 25,000 - 30,000 kyats.



Photo (25) & (26) Pig husbandry

5.10.3. Chicken husbandry

Nearly all household breeds chickens to eat. In order to cure medicine when one person of their family members is unhealthy or to get money when they need it

urgently, people breed chickens to get another income. When they sell chickens, they go to Bogalay and sell the whole body of the chicken.

5.11. Exchange of paddy field and money

That village has the habit of exchange of paddy field and money. “Exchange of paddy field and money” means one’s paddy field is mortgaged to other without gelling interest. There is one house in this village that does exchange of paddy field and money. When they do exchange of paddy field and money, three years are the most for lending. If it is more than 3 years, they worry not to get their paddy field. Although some houses own paddy fields and do not have man, they have to give exchange of paddy field and money as women cannot do the paddy fields themselves. They have to lend their paddy field with 100,000 - 150,000 kyats, etc. per acre and after 2 or 3 years they have to give the money they took to the person taking the paddy field and take their paddy field. People who do not have own paddy fields do like that exchange of paddy field and money.

5.12. Renting one’s land for cultivation

That village has the habit of renting one’s land for cultivation. There is one house in this village that rents their lands for cultivation. “Renting one’s land for cultivating” means one’s paddy field is rented to other with the number of paddy basket. For example, they have to hire with 10 or 15 tins (a basket of Myanmar measurement weighting about 46 lbs) of paddy per acre. Depending on the yield of paddy, they have to give more paddies. The persons who do not have own paddy fields have to hire that paddy for cultivation.

5.13. Borrowing money

In that village, the persons owning many paddy fields have to borrow money. When borrowing like that, they have to borrow the money with interest; the interest of 100 kyats is 10 - 15 kyats. It is known that they also borrow the paddies with the system of “giving the paddies back when they are harvested”. “Giving the paddies back when they are harvested” means if a person borrows money before planting the paddies, he has to pay them when the paddies are harvested. When paying like that,

they have to give two tins (a basket of Myanmar measurement of weighting about 46 lbs) if they borrow one tin. If they cannot pay when it is time to pay, they have to pay tin next year if they borrow one tin. According to a local person aged 30 said that,

“The interest is much in borrowing the money. But, we do not have money, so we have to borrow it with much interest.”

5.14. Division of Labour

In that village, men work heaping the soil on the embankment, irrigating water into the paddy fields, ploughing the paddy fields, sprinkling the paddy seeds, sprinkling chemical fertilizer, pulling out rice seeding, threshing the paddies, harvesting the paddies, fishing, tending ducks, doing labourers, and other works that need strength. Women work doing domestic chores, transplanting the rice seeding, harvesting the paddies, putting the stones into the water in fishery, feeding the foods to ducks, collecting eggs. Children work tending ducks, putting the stones into the water in fishery, drawing water from a well, looking after their younger brothers and sisters. Elderly people have to work looking after their grandchildren and if they have children attending school, they have to send them to school and welcome them.

In that village, the boys of 16 - 17 have to work the paddy fields. Elderly men of 60 - 70 in some families have to work harvesting the paddies, searching fish in irrigation canal and stream. The girls at 17 - 18 have to work transplanting the rice seedlings, harvesting the paddies. The children of 10 - 11 have to work tending ducks, putting the stones, into the water in fishery etc. By studying these facts, the different tasks have to be done depending on the ages and the difference of men and women. As elderly people, they have to work the duty of household as much as they can and the children also work as much as they can.

The persons doing the paddies, doing fishing and breeding the ducks take their children to their work without especially teaching their works to them. The children attending the school have to help their parents in their holidays and they have to attend school when it is open. The children help their parents and then when they grow up, they are skillful in their tasks.

5.15. Religious beliefs concerning business

The villagers of that village worship not only Buddha but also spirit to become a support for improving their business. In that region, almost every household worships the guardian spirit of Sea-water named (*Ye-ngan-paing U Shin Gyi*). Moreover, once a year in October (*Thadingyut*) they make a devotional offering to their traditional spirits with glutinous rice, coconut, white snack, red snack, fried fish, chicken curry, jiggery, pickled tea leaves, alcohol to become their business in good condition and to be far from danger. Most of people believe *U Shin Gyi* Spirit and not only people doing fishery but also people doing have paddy fields and other works worshiped him.

People doing paddy fields offer food to *Ye-ngan-paing U Shin Gyi* in their paddy field once in a year. Glutinous rice, bananas, jiggery, coconut, betel leaf, pickled tea leaves, drinking water, open oil lamp and flowers are offered to *U Sin Gyi* from their paddy fields. By assuming to be far away from danger and not to be destroyed by insects and animals, *Aphoe* spirit, owner spirit of the fields, owner spirit of the region and *Ko Aung Naing* spirit are also offered. When offering the first spoon out rice, chicken curry and alcohol are offered with each offertory. To yield more paddies, *Pone-Bagyi-Shin-Ma* (amulet of paddy) is offered with glutinous rice, rice dumpling stuffed with palm sugar. In offering like this, there is no time limitation. People can offer when they are convenient.

People doing fishery offer food to *Ye-ngan-pain U Shin Gyi* at the side of their fishery boat once in a year. Moreover, in the season of fishery *Aphoe* spirit, owner spirit of the field, *Ye-gyaung-bo* spirit, *A-may-ye-yin*, *Ko Lay*, *Shew Khin* sibling, etc, are offered with chicken curry, alcohol, pickled tea leaves bulging rice cigarette once in 15 days. However, they sometimes offer them with egg curry and fish curry without containing chicken curry. In front of their house, *Ko Lay*, *Shwe Khin* sibling is put with a shrine. A bottle of alcohol and a bottle of sweet drink are offered by hanging in that shrine.



Photo (27) A shrine for the spirit of Ko Lay, Shwe Khin on the roof that owned by a fisherman

In the houses of breeding the ducks, they have to entrust their ducks to the spirit who looks after the duck farm when the ducks arrive. While entrusting like this, bulging rice, egg and alcohol are offered to him. Then, *Aphoe* spirit, owner spirit of the field, *Kalar* spirit who tends ducks and *A-may-ye-yin* spirit are offered with bulging rice, boiled egg and alcohol once per month in order to produce many eggs.

5.16. Government loan

The government gives the loan to the farmers before they plant the paddies. The loan is given two times in one year: once in summer paddy and once in rainy paddy. When the government gives the loan, the farmers having more than 10 acres get 10 lakhs and the farmers having less than 10 acres get 1 lakh per acre. When the government gives the loan, the interest of 100 kyats is 45 pays. Moreover, the government uses collective responsibility system. There are 10 farmers in one group. If a person of that group does not pay the debt of the government, the rest 9 farmers have to pay the debt of that person together. If they pay the debt when the specified time, is over, they have to pay the fine interest. The fine interest is one kyat. They have to pay the interest of the months which are passed.

To plant summer paddy, the government built an irrigation canal in (1994 - 1995). The length of this canal is 3050 feet and the width of that is 10 feet. It is extended from Aye Ywar village to Lakekabar village. That canal can give water for more than 100 acres to plant summer paddy.

5.17. Providing by NGOs

If it is found that the provision of *NGO* organizations has in Aye Ywar village. The provisions of *PACT Myanmar* small - scale loan, *Ayar Japan* and *GRET* husbandry are also found.

Pact Myanmar small-scale loan organization is began in 2011. There are 7 farmers and 15 odd jobs workers in this group. This group has altogether 22 members. If farmers want to take out loan, they have to show the form (7) as a documentation of owning the paddy fields. When they show the form (7), the loan is taken out. Then, the recommendation of chairperson, census, national registration card, two persons in their relatives for insurance and the price of the house of the odd jobs workers are shown. If the odd jobs workers take out money, they have to tell what kind of job they will do with the money they take out. For example, they have to show that they breed the animals (or) they sell something in store, etc. It is known that money leaders check whether they do the jobs really or not. When they take out they money, they do 5 persons in one group and use the collective responsibility system. Collective responsibility system means that if a person of that group does not pay the debt, the rest members have to pay the debt of that person. Farmers are given out the loan one for rainy paddy and once for summer. The loan for rainy paddy is taken out in June and the farmers pay a debt in December. Farmers having more than 10 acres are taken out 500,000 kyats and farmers having less than 10 acres are taken out the rate of 50,000 kyats per acre. The farmers have to pay the interest for the money they took out once per 14 days on every Monday (two times per month). The interest of 100 kyats is 2 kyats and 30 pyas. The interest for 1 month is permitted to pay two times by dividing.

For example, if they take out 100,000 kyats the interest per month is 2300 kyats. As they have to pay interest once per 14 days, it means they have to pay interest of 1150 kyats. The loan for planting summer paddy is taken out in February after paying loan of rainy paddy and resting one month.

Odd jobs workers are taken out the loan of 1 lakh at the start and they have to pay 4300 kyats for the interest and capital once per 14 days. They have to pay all them debt during 25 weeks. At the second time, they are taken out 150,000 kyats by increasing 50000 kyats. If they are taken out 150,000 kyats in the second time, they

have to pay 6900 kyats for the interest and capital per 14 days. They have to pay all the debt 25 times.

Firstly, if they join the pact Myanmar Organization, both odd job workers and farmers have to save 500 kyats once per 14 days. If they save 100 kyats, they get the interest of 2 kyats and 30 pgas. If they want to take out their savings, they are taken out their saving when they have at least 50,000 kyats. They can save more than 500 - 1000 kyats etc, as optional savings. Moreover, when the money is started to take out, a person has to save 1000 kyats if he takes at 1 lakh. That money is used as a provision for giving birth to a child and dying of a member's family. They provide 30,000 kyats for bearing a child in a simple way in that village, 50,000 kyats for bearing a child in a simple way in hospital. If a person of a member's family dies, they give two bags of rice (or) 1 lakh. Among the odd jobs workers, if a person who took out loan dies, the rest family, members do not need to pay the debt that he took out. If a person of the family member of farmers who took out loan dies, the rest family has to pay the loan. Some borrowers cannot pay the debt that needs to pay once per every week, they have to borrow money from the convenient person of that village and pay the debt. According to a woman aged 50 said that,

“Although taking out loan is convenient for the current, we are in the cycle of debt because we have to try to pay the loan and borrow money again from other.”

If it is known that in 2009 **Ayar Japan** organization gave pigs for (5) persons, buffalos for (5) persons and ducks for (5) persons for odd jobs workers. That organization consulted with the elderly persons of that village and odd jobs persons are chosen as the first priority and the second priority with the vote system. The first priority person got the rate of a boar, a sow, a buffalo and 15 ducks. After one year, the first priority person has to give the second priority person two pigs, one buffalo (buffalo that can be used is bought) and 15 ducks. However, the provision of **Ayar Japan (NGO)** was one year in 2009 and now they do not provide and suspend. In 2009, **GRET** husbandry organization gave a boar, a sow per person to five odd jobs workers which were selected by the poor villagers. Moreover, they gave a tractor and a thresher machine to the farmers. Later 2010, they gave the technology of planting. The tractor is maintained by the elderly persons of that village and villagers can use them by hiring. Now, the threshing machine is ruined and is not used by preparing.

5.18. Social duties and obligations

It is known that there is no monastery in Aye Ywar village. The villagers of Aye Ywar village have to go to the monastery of Kapanan village to worship. This monastery is worshipped by 4 villages together. They are Kapanan village, Aye Ywar village, Painnechaungpyar village and Kapanan Ohnpinsu village. Seasonal festivals are held in that village. Seasonal Festivals are offering monk's robe together in July (*Warso*), lighting oil lamps and offering elderly people in October (*Thadingyut*), and holding public contribution together and free food stall. In holding together farmers and odd jobs works have to donate money separately. If the farmers donate 5000 kyats, the odd jobs workers have to donate 2000 - 3000 kyats, etc. Specific money is collected only for the public contribution festival and in others such as offering monk's robe and elderly people the money is not specified and they can donate as much as they can. For example, while collecting the money, if they have money, they donate 1000 - 1500 kyats, etc, instead of donating usually 500 kyats.

In feeding free food stall, almost every household feeds the snacks as much as they can. For example, they feed the snacks such as *Mohinga* (rice noodles with gravy), fried thick rice noodle, dumpling of glutinous rice dough (stuffed with coconut shreds) pinked tea leaves salad, bread, steamed glutinous rice, sago, glutinous rice dough, stuffed with sugar and coconut shreds, packed in leaves and steamed, snack made of popped rice and palm sugar, cold drinks, etc. Although that village has few rich people, most of the villagers often hold donation.

As the villagers are Buddhism and Bamar, they hold initiating a boy into the Buddhist order and ear boring ceremony. When no vitiating holding like that the persons who can afford money build the partition and cook about one week in advance before the donation is started and the helpers to them in the whole week food rice and carry. If the affordable persons do the donation, they feed the guests pork carry, steam haste, pounding dried fish, paste, fermented bean sprouts. They hold their ceremony with drum circles. They invite not only their village but also other villages for their donation. The persons who have suitable money, the pavilion is built within the day and they feed their guests with pork curry, pounding dried fish, bean curry, and fish paste and fermented bean sprouts. They can invite only their village for their donation. The people who have no money have to donate by adding when rich people donate. The persons of that village who cannot afford money, their children are

novitiated together at the monastery. In donating like that everyone has to include 30,000 - 40,000 kyats. In the donation ceremonies, the persons who can afford the money take the duty to welcome the guests and the persons who cannot afford the money have to work cooking the curry, washing the dishes, etc.

At the marriage ceremony of that village, if the persons of the side of the bridegroom are affordable they give paddy field, gold, cupboard, wedding presents, etc. as much as they can. They also feed the guests with pork curry, stream hilsa, soup, fish paste, pounding fried fish, fermented bean sprouts, etc.

If the persons who have suitable money can only give wedding presents and box and they can feed the guests with pork curry, pounding dried fish, fermented bean sprouts, etc. If the persons cannot afford money, they do not hold marriage ceremony. They invite 20 persons from the bride and bridegroom and hold their ceremony as recognition. They feed the persons invited with pork curry, soup, fish paste, etc. In that village, the villages give goodwill gifts without discriminating the rich or the poor. If they are close, they give 5000 - 10000 kyats as good will gift. If they are not familiar they give 1500 - 2000 - 3000 kyats as goodwill gift. In that village the owner gives more goodwill gift if his worker marries. For example, instead of usually giving 3000 kyats as goodwill gift, they give 5000 - 6000 kyats, etc. as goodwill gift. Workers also give more goodwill gift if their owner marries. Instead of usually giving 2000 kyats as goodwill gift, may give 3000 - 3500 kyats, etc. as goodwill gift.

If a person dies in that village, funeral ceremony is held about 7 days. The villagers help the funeral house before 7 days. The persons coming to the funeral house are fed rice, rice noodles with gravy from the funeral house as much as they can. If the persons of the funeral house cannot afford to feed like that, they feed only pickled tea leaves, warm water, roasted lablab beans. People of that village support more money to the occasion of death than marriage occasion. For example, if they give 2000 kyats to the marriage occasion, they support 2000 kyats to me occasion of death. That is not specification. According to social regulation, they support more money to the funeral houses as a priority. There is no cemetery in this village. Therefore, the dead body is buried, cremated in their paddy fields.



Photo (28) Cremating the dead body in the paddy field

The paddy field owner can bury and cremate the dead body in their paddy field and the persons who do not own paddy fields have to ask permission from the owner and they bury and cremate the dead body. If they do not have the person who permits the dead person to bury, they have to go to Kyunpulu which is the delta in the middle of the Bogalay River and bury the dead body on it. However, it is very rare to go there to bury the dead body.

5.19. Health care practices rely on livelihood

There is no Rural Health Centre in Aye Ywar village. There is also no traditional healer in that village. However, there has a trained traditional birth attendant. Moreover, there are two or three (as a local term *uppone sayas*) (quack) who are not really doctors in that village. “*Uppone saya*” means that without having a reorganization certificate given by the government concerning medicine, he cures the diseases of the illness persons. There are two traditional birth attendants in that village for giving birth. If the rich and the poor of that village suffer from a running nose, coughing, headache, frequent notions of the bowels, they take the medicine which is mined by the person of the store in that village. If they do not feel better, they cure with a trained traditional birth attendant (or) *uppone saya* (quack) of that village (or) *uppon saya* (quack) of other village. According to a local person of aged 45 saying,

“We do not go to the clinic extraordinarily. If we feel illness moderately, we take the medicine which is mixed by the person of the store in that village or we see the uppone

saya in the village. When we don't feel better, we go to Bogalay to see the doctor. When we go to Bogalay, the charge of the medicine is more than our village and it also has the expense for transportation.”

If they take injection with the *sayas* in that village, they have to give 1500 - 2000 - 2500 kyats. Depending on the curing medicine, they have to give the money. Their diseases are completely cured as well as not completely cured by them. They have to go to Bogalay to cure their disease when they cannot cure. If they go to the clinic of Bogalay, they cost 3000 - 4000 kyats for one time and the expense of transportation is 1500 - 2000 kyats. If they suffer from severe disease and have to be cured many days, they go to hospital of Bogalay to cure.

When giving birth, they give birth with a midwife of that village or an auxiliary midwife. If they give birth with a midwife, they have to give 5000 kyats and if they give birth with an auxiliary nurse, they have to give 15,000 - 20,000 kyats. If they cannot give birth in that village, they give birth simply in Bogalay hospital, the expense is 150,000 - 200,000 kyats and if they give birth by operating surgically, the expense is 250,000 - 300,000 kyats. However, giving birth in hospital is very scarce and most of the women give birth in their village. If the villagers of that village suffer from the disease that needs to go to the town to cure, the villagers who can afford the money can go to cure urgently, but the villagers who cannot afford the money have to hire the money from others and when they got the money, they go to the town to cure their disease. If they do not get money by borrowing like that they have to sell something in their house and go to the town to cure their disease.

5.20. Educational status that rely on livelihood

It is known that there is a Basic Education Primary school in that village. Teachers have been appointed to that school by the government since 2009 - 2010. In the former time, they had to hire the teachers to teach. Now, there are Headmaster, two teachers and a general worker in that school. The general worker has also to teach the children because of insufficient teachers.

There are altogether 49 students from kindergarten to fourth standard. If they have passed primary school from that village, they have to go to Kapanan village and Lakekabar village that are nearly situated in their village to attend middle school. There are altogether 15 students attending these schools. They are 5 students in fifth

standard, 3 students in sixth standard, 2 students in seventh standard and 5 students in eight standards.

If they pass the middle school from these schools and want to attend high school, they can go to Bogalay and education school taught by monks in Yokesaing village, Bogalay Township to attend high school. In that village, there are altogether 10 students attending high school. Among them, 8 students are attending the tenth standard and the rest are attending the ninth standard. The persons who can afford the money and have suitable money can enroll in ninth standard and tenth standard student.

If they can afford the money, they enroll their children at the school of Bogalay. The persons who have suitable money have to enroll their children in education school taught by monks in Yokesaing. The persons who cannot afford the money can enroll their children in Primary school and middle school. There is one person who got degree in that village. At the present, there are two students attending university.

Table (6) The number of teachers in Aye Ywar village (2014)

No	Position	Number	School level
1	Head Master	1	Primary School
2	Teacher (Female)	2	
3	General workers	1	
	Total	4	

Table (7) The number of students in Aye Ywar village (2014)

No	Standard	Male	Female	Total	School level
1	Grade I	8	8	16	Primary School
2	Grade II	7	3	10	
3	Grade III	2	6	8	
4	Grade IV	6	5	11	
5	Grade V	2	2	4	
	Total	25	24	49	

Source: Headmaster

CHAPTER VI

DISCUSSION

In Mexico, Family farming (formerly termed peasant farming) is a form of agriculture in which production is geared to support the family and to produce goods for sale. Today, more than 1 billion people, or about one - sixth of the world's population, makes their living from family farming. Found throughout the world, family farming is more common in countries such as Mexico, India, Poland, and Italy than in more industrialized countries. Major activities in family farming include plowing, planting seeds and cuttings, weeding, caring for irrigation systems and terracing, harvesting crops, and processing and storing crops.

Most of the people in Aye Ywar village only work planting paddies. The persons doing the paddy husbandry with families themselves work ploughing the paddies fields, sprinkling the paddy seeds, transplanting the rice seedlings, harvesting the paddies, irrigating and others concerning planting paddies. It is found that the persons who own many paddy fields only hire the workers.

In Magway region, Salin Township, in some villages, both son and daughter have equal right to get property. Some family gave to the youngest son and daughter more property. The house will get the son and daughter who live with the parents. The property of farmlands would be equally divided by the elders of the village to daughter and son after the parents has passed away. It was found that the same customs are practiced in Aye Ywar village, Bogalay Township.

As there are many rivers and streams in Gyunsu Township, Myeik Distric, Tanintaayi Region and it is linked up with the sea, the residents in that place have no option but to work in what their surroundings provides. They do fishing in sea all the year round. The drawlers of Gyunsu Township do fishing for the whole year. The fishing nets used in fishing are not made by themselves. They are brought from Myeik.

The study area is also situated in the side of the river and it has the resources to catch fish. Prawns are caught the whole year. Moreover, fish are also caught the whole year in this region. However, fish are mostly obtained about 6 months. In the rest months, fishermen do the odd jobs. People of this study region do not depend on catching fish the whole year as fishermen in Kyunsu Township do and they do other jobs together in addition to catching fish. According to the study of the livelihood of

the fishermen in Aye Ywar village they do not only one type of work but also planting paddies and duck husbandry together jointly, planting paddies and fishery together jointly. However, their lives are not in comfortable circumstances. They cycle only searching for their food.

In the study of the livelihood of Bamar nationals living in Salin Township, cropping and livestock production system are dynamically interrelated. Cattles are necessary for ploughing and manuring, while crop residues are used to help cattle survive through the dry winter seasons, in turn building up their strength for the following season's ploughing. Oxen were used for many transpiration purposes such as collecting wood, transpiration purpose such as collecting wood, transporting goods, transporting crops at harvesting time, transporting coffins at funerals.

Buffalos are used for planting the paddies in this study area. They are only used for planting the paddies and not used for carrying load. The reason of using buffalos in planting is that as it is a flooding region, buffalos are used and they are stronger than cows. It was observed that, depending on the region, when ploughing for planting the use of buffalos and cows differs.

In Mexico, in farming systems where men play the major role in agriculture, women are likely to work in or near the home, processing food, maintain the household, and caring for children. In this study area, it was found that men include in the main role of planting and women work doing the domestic chores and looking after the children. By looking this fact, it can be revealed that men have to take separate duty as well as women have to take separate duty as other organizations.

In Southern India and Southeast Asia, Female Farming systems, in which women and girls play the major role in livelihood, are found mainly where wet rice agriculture is practiced. This is highly labor intensive way of growing rice that involves starting the seedlings in nurseries and transplanting them to flooded fields. Men are responsible for plowing the field using teams of water buffalos. Women own land and make decisions about planting and harvesting. Women's labor is the backbone of this type of farming. In female farming systems, women have relatively high status. They own land, play a central role in household decision making and have substantial personal economy.

There is no female farming system in this study. When they made decision concerning their business tasks of their house, both man and woman discuss and decide. Both man and woman own the lands equally. If the husband is dead or she

divorces the husband or there is no husband or man who can do the farming that woman lends her lands for cultivation and exchange of paddy field and money without planting paddy field herself.

Bamar nationals residing in Gyunsu Township, studies on agriculture indicate that they have preserved their tradition for a long time. Following the ancient traditions helps them less waste and more productive in paddy cultivation. In addition to their traditional practices, they utilize some of the modern technologies and fertilizers produced through modern techniques. They winnow paddy with the help of cattle in olden times. But now use modern winnowing machines in order to keep abreast of the advancing time.

In this study, in addition to traditional techniques, both tractor and threshing machine are used. The rest planting technique is harvesting the paddies by hands in the traditional way and as modern technique in addition to chemical fertilized, pesticide and weed-killer is used to produce more paddies. The form of food production that relies most heavily on technological means for harnessing energy, such as fossils fuels and hydroelectric power rather than human or animal labor is industrialized agriculture.

Although machines are used for planting in industrialized countries (all over the world), in this study area machines are only used for ploughing the paddy fields, threshing the paddies and irrigating the paddy fields for planting summer paddy. The strength of people is used in planting tasks, sprinkling the paddy seeds, transplanting the rice seedlings, removing the weeds and harvesting the paddies, etc. The reason for not doing the planting with machine is that there have little acres for planting and money difficulty. Therefore, it was observed that it is needed a lot of become Industrialized Agriculture.

CHAPTER VII

CONCLUSION AND RECOMMENDATION

7.1. Conclusion

According to the findings, that village lies on the Ayeyarwaddy delta and is surrounded by rivers and streams. Most people do paddy husbandry as a means of livelihood and fishery, catching prawns and duck husbandry are also done. The owner who possesses the paddy fields mostly has more than 30 acres and at least has one acre. There are altogether more than 300 acres of paddy fields in Aye Ywar village. According to the work experience of its villagers, as paddies grown in rainy season are better to eat, it is found that they leave them for their own food and sell the extra paddies. As that region has heavy rain, the awls are used in planting. As there is no need to put chemical fertilizer, pesticide and weed-killer in planting rainy paddy, the capital for rainy paddy is little.

Summer paddy is planted in the places where the water can be obtained. According to the findings, it is assumed that summer paddy is rough; they sell it without leaving it for their own food. In planting summer paddy, due to hiring the machine to irrigate and using the pesticide, the expense is more. However, it is found that the production rate of summer paddy is more than that of rainy paddy. The owners who possess a lot of paddy fields have extra money and those who possess a little of paddy fields have only enough money for their food in the whole year. The persons with little paddy fields have to plant the paddies the whole family without leaving the children. To plant the paddies, giving the loan from the *Government* and giving the loan from the *Pact Myanmar (NGO)* organization with little interest are found. However, as most of the farmers need to use the money in the seasonal planting time, their money is not enough for them and they have to borrow the money from other with great interest. Therefore, they are in the cycle of debt that would lead to be poverty.

As that region has rivers and streams, catching prawn, catching hilsa and catching croaker are done. If people catch prawn, they have to bid and if they do hilsa net and croaker net, they have to do the licence at Fishery Department of Bogalay. If they get a lot of fish, they sell them in the buying center of Bogalay; if they get a little fish, they sell them in their village. By studying the people doing the fishery, although

they do the fishery as a business, it is not found to become rich people by doing fishery. They have only enough to eat regularly.

It is found that people do paddy husbandry and fishery together jointly. They do not do fishery while they are planting the paddies and after planting, they do fishery. In these tasks, all family members have to work together. People doing husbandry and fishery together jointly are in comfortable circumstances of money.

As a husbandry, duck husbandry is done. It is found that having a lot of rivers and streams makes duck husbandry support. Duck husbandry is done by the help of the whole family. There have two persons who specially breed ducks and three persons who do the paddies and ducks together jointly. The persons breeding ducks have no own paddy fields and they specially do duck husbandry. By studying their economic situation, they have enough to eat for the whole year. People doing the paddy husbandry and duck husbandry together jointly are also found. It is found that all family members have to work together. According to the findings, people who do some paddy husbandry and duck husbandry together jointly said that they could enroll their children in school and they had enough to eat for the whole year.

Concerning other husbandry, buffalos are bred to help in paddy fields. Buffalos are used for ploughing and are not used for loading. The value of the buffalo is high and there are only three or four houses that can breed buffalos. Chicken and pig are also bred. Chickens are bred not only for eating in their house but also for selling when they need money. As a tin for saving money, pigs are bred. When they need money, they sell them.

The people who have no paddy fields do the odd jobs. The persons who do the odd jobs get (3000 - 3500 - 4000 kyats) per day. In the season of planting summer paddy, odd jobs workers can ask the paddy fields that the owners do not plant and they plant for their own food. Although 11 households of doing odd jobs can be found, they have to try hard for their living suitably.

The owners who possess a lot of paddy fields have to hire the labourers. They hire the labourers of 30 - 35 mostly because they can do the works well. Although the labourers do not have their own paddy fields, they are skillful in doing the paddies. Therefore, they use their skill to continue their living.

Concerning worshipping, they worship not only Buddha but also spirits to become their business in good conditions. It is found that they worship the spirits in order to become their business in good conditions. When dividing the tasks, men do

heavy works and women do light works. Children do tending the ducks, putting the stones into the water in fishery and looking after their younger brothers and sisters. Elderly persons have to work sending their grandchildren and to their school welcoming them and looking after them.

When studying the social life based on livelihood, in the festivals concerned with religion, festivals held together, the owners of the paddy fields offer more money and the persons who do not own the paddy fields put money less than those owning the paddy fields and they do religious activities.

According to the study concerning health, both the persons who can afford and the persons who cannot afford are cured by “*uppone saya*” (quack) of that village and they take the medicine which is mixed by the person of the store. When they do not feel better, they go to Bogalay. When giving birth, they give birth in their village and the persons who go to Bogalay to give birth are little because giving birth in Bogalay costs a lot of money.

It is found that, the children attending Primary school are more than those attending Middle School and High School. The education level is different depending on the persons who can afford money.

In brief, study villages stands on planting the paddies as a means of livelihood. Due to many rivers and streams, they do fishery and breeding duck. However, by doing fishery their business convenience is little. This thesis can reveal that livelihood of study area is sufficient for lives and the dept cycle can gradually lead to poverty.

7.2. Recommendations

The study emerged the following recommendations. To improve their sustainable livelihood, the policy marker

- (1) need to provide the technology for agriculture,
- (2) need to provide machines for industrialized agriculture instead of traditional plow agriculture,
- (3) need to make policy for reducing for risks of poverty.

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List of Informants

No	Name	Age	Job
1	Daw Hmay	85	Rice Farm
2	U Hla Tin	79	Odd Job
3	U Tin Aung	76	Rice Farm
4	U Tin Phay	72	Rice Farm
5	U Khin Myint	62	Rice Farm
6	Daw Nyein Myaing	61	Odd Job
7	Daw Kyin Than	60	Rice Farm
8	U Tin Win	58	Odd Job
9	U Aung Min	56	Odd Job
10	U Htay	56	Fishery
11	U Hla Htway	58	Duck Livestock
12	U Thein Aung	55	Odd Job
13	U Tin Soe	55	Rice Farm
14	U Myint Aye	50	Odd Job
15	U Lwin Oo	50	Fishery
16	U Naing	50	Rice Farm and Fishery
17	Daw Thein Chit	49	Odd Job
18	U Hla Soe	49	Odd Job
19	U Thein Hlaing	49	Rice Farm and Fishery
20	U Aye Than	48	Odd Job
21	U Khin Hlaing	47	Rice Farm
22	U Sein Mya Khing	47	Rice Farm
23	U Khin Maung Aye	46	Rice Farm
24	Daw San San Win	46	Rice Farm
25	U Myint Aung	45	Fishery
26	U Kyaw Shwe	45	Rice Farm
27	U Myo Hlaing	45	Rice Farm
28	U Zaw Gyi	43	Rice Farm
29	Ko Tun Kyaw	43	Fishery

30	U Kyaw Htay	43	Rice Farm and Duck livestock
31	U Myint	42	Fishery
32	Ko Htay Lwin	41	Rice Farm
33	Ko Ye Hlaing	41	Rice Farm
34	Daw Hmay	85	Rice Farm
35	U Hla Tin	79	Odd job
36	U Tin Aung	76	Rice Farm
37	U Tin Phay	72	Rice Farm
38	U Khin Myint	62	Rice Farm
39	Daw Nyein Myaing	61	Odd job
40	U Nyunt Win	36	Rice Farm
41	Ko Zaw	30	Odd job
42	Ko Zaw Win	28	Rice Farm
43	Ko Ye Lin	25	Rice Farm
44	Ko Wai Phyo Aung	19	Rice Farm
45	Ko Bo Bo Naing	17	Rice Farm