

A Review of the Anthropological Research Outcomes

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Abstract

This paper intends to describe the present research outcomes of Department of Anthropology, University of Yangon. It is composed of two sections: (1) Ethnographic research outcomes and (2) Cultural research outcomes of Anthropologists from Department of Anthropology. In this paper, "Why should we regard ethnographic research outcomes as our national tangible and intangible cultural heritage?" and "How should we maintain these outcomes as our national tangible and intangible cultural heritage?" will be demonstrated. In our country, there are over one hundred ethnic groups or nationals. All can identify their images, attitude, beliefs and value systems openly. In other words, every national has a chance to practice, maintain and transmit their tradition, custom, and culture that are important to understand how they try to adapt to their environment for their survival. As the research outcomes how they apply and modify their natural resources, cultural resources and intangible cultural resources as their heritages will be mentioned.

Keywords: natural resources, cultural resources, intangible cultural resources, heritage, Anthropological research,

Introduction

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Anthropological Research Outcomes

Anthropology can be divided into four core subfields: Physical Anthropology, Cultural Anthropology, Archaeology and Linguistic Anthropology.

Generally, Physical Anthropology can be divided into ten: Biological Anthropology, Forensic Anthropology, Paleoanthropology, Human Anatomy, Human taxonomy, Paleoanthropology, Primatology, Ethology, Population Genetics, and Human Ecology.

Fields of Cultural Anthropology are Ecological Anthropology, Demographic Anthropology, Economic Anthropology, Social Anthropology, Political Anthropology, Legal Anthropology, Anthropology of Religion, Psychological Anthropology, Medical Anthropology, Urban Anthropology, Applied Anthropology, Ethnomusicology, Anthropology of Art and Ethnopoetics.

As the fields of Archaeology, Prehistoric Archaeology, Historical Archaeology, Classical Archaeology, Demographic Archaeology, Biblical Archaeology, Maritime Archaeology, Underwater Archaeology, Urban Archaeology, Ethnoarchaeology, Industrial Archaeology, Cognitive Archaeology and Cultural Resource Management can be found.

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In Linguistic Anthropology, Structural Linguistics, Historical Linguistics, Phonology, Comparative Syntax, Ethnosemantics, Pragmatics and Sociolinguistic are studied.

Anthropological Research

Anthropology depends for its data upon observations of human behavior, including verbal behavior. It is called Ethnography. Ethnography is a written report summarizing the behaviours and the beliefs, understandings, attitudes, and values they imply, of a group of interacting people. Thus, Ethnography is a description of the way of life, or culture, of a society. It is generally expected to give an overall view of the culture of the people about whom it is written, within the limits inherent in ethnographic research and in prose exposition. It attempts to cover all aspects of the culture of a given society.

It often goes unreported in the form of an overall ethnography simply because the author prefers to collect the data focused on a particular and restricted problem or series of problems. E.g. "Socio-economic Life of Wah National", "A study of the relationship of adult personality and leadership skill", "Well-being of Aged person", "Orphans and vulnerable Children", "Identity and Ethnicity" and so on.

Most of the ethnographers apply the participant observation and participatory research methods (KII, IDI, FGD...). This refers to the practice of living among the people one studies, coming to know them, their language, and their life-ways through intense and nearly continuous interaction with them in their daily lives. Sometimes he or she interviews for specific kinds of data. A successful ethnographer is a person who is successful in every interaction with other.

Research Outcomes

It means the Anthropological scholars' research outcomes from University of Yangon. According to the List of Ethnic Groups in Myanmar demonstrated in 1983 census, there are 135 ethnic groups. They are -

(1) Kachin Groups

1. Kachin, 2.Karo, 3.Dalaung, 4. Ginhpaw, 5.GawU, 6. KhaKhu. 7.Darin, 8. Lhaovo (maru), 9.Rawan, 10.Lashi (Larchig), 11. Azi (Zaing war), 12.Lisu.

(2) Kayah Groups

1. Kayah, 2. Zayan, 3. Kayan (Padaung), 4. Gakho, 5. Gabar, 6.Parai (Kayaw), 7. Manu manaw, 8. Yintale, 9. Yinbaw.

(3) Kayin Groups

1. Kayin, 2. Kayinpyu, 3. Palaygyi (Kalaychi), 4. Monkayin, 5.Sakaw kayin, 6. Ta Hlay Pwar, 7. Paku, 8. Bwe, 9. Maw nay Pwar, 10. Moe Pwar, 11. Poe Kayin.

(4) Chin Groups

1. Chin, 2. Miataing (Kathe), 3. Saline, 4. Kalintal (Lushay), 5.Khami, 6. Auwakhami, 7. Khawno, 8. Khaung So, 9. Khaung Saing, 10. Khwar Sim, 11. Khun li (sim), 12. Gambe, 13. Gwayte, 14. Ngun, 15. Sisan, 16. Sin htan, 17. Saingtang, 18. Zartaung, 19. Zohtone, 20. Zope, 21.Zo, 22. Zan Nyat, 23.Tabaung, 24.deetain (tadin),25. Tazan, 26. Tie Sun, 27. Ta do, 28. Torr, 29. Dim, 30. daing (Yindu), 31. Narga, 32. Tandou, 33. Marrin, 34. Panum, 35. Makan, 36. Mahu, 37. Mir Rum (Marar) , 38. Mi Ae, 39. Muin, 40. Lu Shy (Lushay), 41. Lay Myo, 42. Linte, 43. Laug Hty, 44. Laing, 45. Laing Zo, 46. Parkin (Ma Ro), 47. Harl Ngo, 48. Ah Nu, 49. Ah Nan, 50. Oo Bu, 51. Lhin Tu, 52. Ah Sho Chin (Plain), 53. Gyaung Htu.

(5) Bamar Groups

1. Bamar, 2. Dawie, 3. Myeik, 4. Yaw, 5. Ra Bain, 6. Kadu (Khon Ku), 7. Kanan, 8. Salone, 9. Phone.

(6) Mon Groups

Mon.

(7) Rakhine Groups

1. Rakhine, 2. Kaman, 3. Khamuee, 4. Daing Net, 5. Mar Rar Mar Gyi, 6. Myo, 7. Thet

(8) Shan Groups

1. Shan, 2. Yun, 3. Kwee, 4. Pyin, 5. Tha Qu, 6. Sa Naw, 7. Pa Lay, 8. In, 9. Sone (san), 10. Khamu, 11. Akar, (Kaw, Eikaw), 12. Ko kant, 13. Khan Tee, 14. Gone (Khun), 15. Taung Yo, 16. Da Nu, 17. Palaung, 18. Myaung Zee, 19. Yin Kyar, 20. Yin Net, 21. Shan Ga Lay, 22. Shan Gyi, 23. Lar Hu, 24. Wa (Lwe La), 25. Inn Thar, 26. Aight Twei, 27. Pa O (Taung Thu), 28. Tai Lwei, 29. Tai Laing, 30. Tai Lone, 31. Tai Li, 32. Maing Thar, 33. Maw Shan.

The list of ethnic groups in Myanmar is very attractive for Anthropological or Ethnographic scholars especially from University of Yangon. They decided to check this list is really true or not and considered which ways are suitable for checking. Most of Anthropological scholars try to conduct the two kinds of researches: the group researches and the individual researches concerned with ethnic groups living in Myanmar to meet their goal. The current Anthropological research outcomes are shown in Table- 1.

According to the data showed in table-1, the list of ethnic groups in Myanmar applied in 1983 census is not true. For example, Tailon and Shangyi is the same ethnic group. Tailon is the Shan language, Shangyi is the Myanmar language, and their meaning is the same. Like that, Chin groups are also necessary to study “why there are 53-groups”, “what their kinship system is”, “how they appeal their ethnicity” and so on.

Cultural Research Outcomes of Anthropologists from UY

Natural Resources

According to the Wikipedia, the free encyclopedia, natural resources occur naturally within environments that exist relatively undisturbed by mankind, in a natural form. A natural resource is often characterized by amounts of biodiversity and geo-diversity existent in various ecosystems. Natural resources are derived from the environment. Some of them are essential for our survival while most are used for satisfying our wants. Natural resources may be further classified in different ways.

Natural resources are materials and components (something that can be used) that can be found within the environment. Every man-made product is composed of natural resources (at its fundamental level). A natural resource may exist as a separate entity such as fresh water, and air, as well as a living organism such as a fish, or it may exist in an alternate form which must be processed to obtain the resource such as metal ores, oil, and most forms of energy.

Example 1) The rainforest and forest provide timber for human as shelter for flora and fauna. The nutrient cycle between organisms form food chains and biodiversity of species.

Example 2) Waterfalls provide spring water for humans, animals and plants for survival and habitat for marine organisms. The water current can be used to turn turbines for hydroelectric generation.

Table (1) List of Anthropological or Ethnographic Researches

Sr.	Nationals or Ethnic Groups	Sub-groups	Remark
1	Kachin Groups	1. Rawan, 2. Jainphaw, 3. Maru, 4. Lashi, 5. Azi, 6. Lizu, and 7. Taron	Departmental Researches, MA theses, PhD Theses And Term papers
2	Kayah Groups	1. Kayah, 2. Kayaw, 3. Kayan (Padaung), 4. Gaykho, 5. Zayain, and 6. Yinbaw	
3	Kayin Groups	1. Kayin phyu, 2. Zakaw, and 3. Poe	
4	Chin Groups	1. Acho, 2. Upu and 3. Naga	
5	Bamar Groups	1. Bamar, 2. Salon, 3. Kadu, 4. Htarwei and 5. Taungtha	
6	Mon Groups	Mon	
7	Rakhine Groups	1. Rakhing, 2. Myo, 3. Thet, 4. Maramargyi and 5. Khami	
8	Shan Groups	1. Tailon (Shangyi), 2. Tailyan (Shanni), 3. Myaungzi, 4. Yingya, 5. Yinnet, 6. Akha, 7. Palaung (Ta Ang), 8. Pa-O, 9. Taungyo, 10. Danu, 11. Kokant, 12. Wah, 13. Inntha, 14. Ann, and 15. Htanot	

Example 3) Ocean waves can be used to generate wave power which is a renewable energy. Ocean water is important for salt production and providing habitat for deep-water fishes. There are biodiversity of marine species in the sea where nutrient cycles are common.

The Anthropological Approaches to natural resources are being conducted to demonstrate the natural resources are necessary to be maintained. In University of Yangon, Department of Anthropology is studying these approaches based on Ecological Model and on-going process of culture change. Sociocultural change due to gold mining in Waphyutaung Village Tract, Yamethin Township, sociocultural change in Hpakant Jade mine area, Kachin State and the impact of ecological changes on the native people living in Gangaw Township are the Anthropological approaches to highlight the relationship between the natural resources and human beings. Anthropological scholars, Win Win Soe and Hla Hla Kyi from University of Yangon, are conducting sociocultural changes due to gold mining in Waphyutaung Village Tract, Yamethin Township, and sociocultural change in Hpakant Jade mine area, Kachin State by the scholarship from Nagoa Natural Environment Foundation (NEF) and Forest Resources Environment Development and Conservation Association (FREDA).

Cultural Resources

Cultural resources include both physical assets such as archaeology, architecture, paintings and sculptures and also intangible culture such as folklore and interpretative arts, such as storytelling and drama. Cultural resource managers are typically in charge of museums, galleries, theatres, etc., especially those that emphasize culture specific to the local region or ethnic group. Cultural tourism is a significant sector of the tourism industry.

operation of multiculturalism, and promoting access to cultural resources. The Masterpieces of the Oral and Intangible Heritage of Humanity is an attempt by the United Nations to identify exemplars of intangible culture. On the other hand, traditional crafts can be important elements of income from tourism, performance of traditional dances, and music that is popular with tourists and traditional designs can be exploited in the fashion industry. Popular culture can also be an important economic asset.

The roles and functions of Bamar traditional musical instruments in Myanmar, Social value on famous ancient monasteries in Bagan as a National cultural heritage are the cultural resource researches of anthropology department.

Example, Bamar traditional musical instruments: Drum Ensemble (*Saing Waing*)

2. Researcher: Daw Kathy Tun, 4th Year PhD candidate, Department of Anthropology,

University of Yangon, Myanmar

3. Geographical Location: Myanmar Nationals living areas

4. Brief History of Element:

It has been created and utilized for royal ceremonies such as succession, auspicious and inauspicious ceremonies since the *Inwa* Period (AD. 14th century). *Saing Waing* (Drum Ensemble) is known as *Part Waing* in the *Inwa* Period. *Part Waing* is composed with a set of small drum, brass gong circle, Bamboo clappers, oboe, and cymbals. At the end of the *Inwa* period and the beginning of the *Kounbaung* period, it is extended as *Saing Waing*. King Tharawady (1199- 1208), who had a very keen interest in music, and the sculptors created drum ensemble stage and let the musicians play music there. It comprises a set of small drum, brass gong circle, gong circle, Bamboo clappers, oboe, timing bells and clappers, short drum, big drum, cymbals, double headed drum on a stand and drum ensemble consisting of six graduated drums.

In *Yadanabon* period (1870s), it was stated that *Pat- ma- chaun* ensemble was added to the drum ensemble. During the *Yadanabon* period, especially in the ear piercing ceremonies, and the naming ceremonies of the princes and princesses, it was performed. The titles such as Nay Myo Kyaw Zwar Khaung, Nay Myo Kyaw Thu, Dei weindar and Ywa Zar were conferred on the musicians who performed at these ceremonies.

In 1904, the gong ensemble was introduced. Sein Baydar (1910s) decorated his ensemble stand with sculpted images of dragons (Naya dragon or Pyinsayupa dragon, or common dragon), all done in mosaic. Myanmar has endowed the use of *Saing Waing* with roles: auspicious and inauspicious performance. Nowadays, it is also used for religious, social, cultural ceremonies and traditional sports such as playing cane-ball, art of self-defense and boxing. Furthermore, its entertainment can be seen in the ceremonies of National level such as commissioning of roads and bridges and opening of dams and dykes. Thus, it is important to identify for Myanmar nationals' indigenous knowledge, Myanmar intangible and tangible Culture.

Formerly, the Kings, royal community, and rural people were invented and enhanced. Today, it is maintained and promoted to National level, State level, Regional level, and Township level as National cultural heritage especially intangible and tangible cultural heritages. They transmit this knowledge and skill generation to generation.



1. Drum ensemble



2. Principle Drum (Patma chaun)



3. Drum Circle (Pat Waing)



4. Brass Gong Circle



5. Flute, Clappers and small cymbals



6. Framed Gong



7. Cymbals



8. Clappers and small cymbals

In this research, both of the cultural resources and intangible cultural resources can be found. Drum ensemble, Principle Drum (Patma chaun), Drum Circle (Pat Waing), Brass Gong Circle, Flute, Clappers, small cymbals, Framed Gong, Cymbals are the cultural resources created by the use of natural resources. How to do Drum ensemble, and Principle Drum (Patma chaun) and how to invent and create them to become traditional music are intangible culture.

Intangible Cultural Resource

According to the intangible Cultural Heritage data collected by Department of Archaeology, National Museum and Library, Ministry of Culture can be divided into five categories. These are 1) oral tradition and expression, including language (folktale, manuscripts, traditional games), 2) performing arts (including visual arts, theater, vocal arts, music and film), 3) social practice, ritual and festive events (including social customs and traditions, traditional economic systems, systems of social organization, traditional ceremonies), 4) knowledge and practice concerning nature and the universe (including traditional knowledge, local genius, traditional medicine) and 5) traditional craftsmanship (including painting, sculpture, architecture, dress, clothing, traditional food and drinks, traditional modes of transportation). Intangible cultural research outcomes conducted by Anthropological researchers can be seen in Table -2.

The scholars from Anthropology Department specialize in Physical Anthropology and Cultural Anthropology. The department offers an M.A. program, an M.Res. program, a Ph.D. program and a Diploma program. Our department is engaged in conducting research relating to Cultural Anthropology:

1. Socio-economic Life of Nationals (Ethnic groups in Myanmar), Folklore and Socialization, Culture and Personality, Well-being of Aged person, Orphans and vulnerable Children, Identity and Ethnicity
2. Medical Anthropology; Traditional medicine, Nutrition, belief and practices in health care, ...
3. Archaeological Anthropology; Social values, National Cultural Heritage, Tangible and Intangible Culture, ...
4. Ecological Anthropology; Ecology and Culture Change, Ecological changes and Natives, ...
5. Economic Anthropology; Tourism, Rural Development, Coping Strategies on Livelihood,...
6. Religious Anthropology; Ritual and Ceremony, Cause and effect on Religious Beliefs,..
7. Development Anthropology and Applied Anthropology; Sustainable development, Livelihood and development, Poverty and Gender,

For this presentation, some of the cultural anthropological researches will be described as samples for research outcomes of intangible cultural heritage in Myanmar (see- table-2). Especially, the name of intangible cultural heritage element, researchers, geographical location, and brief history of elements, are presented.

Sample (1)

1. **Name of ICH Element:** Cultural behaviour and perceptions on tea leaf based on symbolic ceremonies; The Lwai Sai Pagoda Festival

many years, that rock pagoda disappeared, being covered by the forest growth of creepers. In Sasana era 454 (AD 1092), King Mani Sithu of Pauk-kan (Pagan) kingdom toured the country, and in 486 (AD 1124), arrived at Lwai Sai Mountain in Namhsan town. They searched for the pagoda.

Mani Sithu asked the Ta Aang (Palaung) people living in the neighbouring villages to help him find the Zedi (pagoda). Finally it was found covered with creepers and bushes. In Sasana era 512 (AD 1150) Mani Sithu renovated and consecrated the Zedi (pagoda) to a height of 7 cubits. Afterwards Mani Sithu, in gratitude gave to the Ta Ang (Palaung) nationals "Nilabiza" (Nat seed/ magic seed) to plant for their livelihood. The plants from those first seeds have been carefully preserved and near those plants a commemorative Hawnan (manor) has been built to Mani Sithu and people pay homage to it. They had a commemoration festival every three years on the full moon day of Taw Thalín, September.

Tea Leaves (*laphet*)

Myanmar is fond of the pickled tea, *laphet*, which is a traditional delicacy. The pickled tea, mixed with fried garlic, sesame and groundnut, is served at merit sharing ceremonies and weddings. No special occasion or ceremony in Myanmar is considered complete without *laphet*. These tea leaves are also a kind of herbal leaves and largely grown in Palaung Hills, around Namhsan in North east of Myanmar. Tea is Palaung's traditional livelihood from the time of their ancestors. It has sustained them all their lives. They love tea plant and they satisfy their lives living with tea plantation business.

Relationship among Ta Ang (Palaung), King Mani Sithu and Tea Leaves

Lwai Sai (Padamyá Mountain) is in northern Shan States. The Lwai Sai Pagoda festival is not only the greatest pagoda festival in Namhsan region but also the most important event for every one doing business in Laphet. Most of the Ta Ang (Palaung) people who live in Namhsan Township, doing all varieties of business in Laphet. They said that King Mani Sithu is their rice bowl benefactor. Thus they place him on the altar and give reverence as to God. The Lwai Sai Pagoda festival is the meeting place of long-lost friends and relatives, of young men and young maids. It is the event to preserve their national's religion and traditional culture and customs. That is why; the Lwai Sai Pagoda festival is an important place for Ta Ang (Palaung) national's economy, society and religion. Besides, it shows the perception of Ta Ang (Palaung) on tea leaf and how tea leaf and King Mani Sithu is important role in their lives. Ta Ang (Palaung) valued on tea leaf is very different from other people who eat tea leaf. This festival is Ta Ang's (Palaung's) traditional belief. They said that they believe deeply in Tea-tree and King Mani Sithu for their future (relating to economy, social, health). Researcher finds out Ta Ang's belief, gratitude, faith, attitude, and value system as their valuable intangible culture.



1. Lwai Sai Pagoda



2. King Mani Sithu and his companion



3. Offering to Tea Tree (*Laphet Pin*) 4. Ta Ang's (Palaung) National

Sample (2)

1. Name of ICH Element: Hot Air Balloon Festival in Taunggyi (*Taunggyi Mie Pone Pyan Pweda*)
2. Researcher: Daw Aye Aye Aung, Lecturer, Department of Anthropology, University of Yangon, Myanmar
3. Geographical Location: Taunggyi, Shan State
4. Brief History of Element:

In the record of Myanmar history, the launching of hot air balloon custom had around the Myanmar. But the competition of hot air balloon had been held only in Taunggyi since 1953. Nowadays, the festival is spread to Pin Oo Lwin. The neighbouring areas of Taunggyi are participated in *Taunggyi Mie Pone Pyan Pwe*. The members of Buddhist community believe that launching hot air balloon is a symbol of paying homage to the lord Buddha. Just like this belief, *Taunggyi Mie Pone Pyan* festival is held by **religious belief**. Nowadays, the festival is changed gradually the basic idea religious belief by adding the competition character.

The festival has two kinds of competition as **day time** competition and **night time** competition. Day time competition is launching the figures of animals. This competition is for the younger generation. They are observing the art through practical experiments. Night time competition is called *Seinnapan* and *Meekyi*. This competition is difficult because all the competitors should do the same time and same task. All competitors should be unity. The main component of all the competition is **Shan paper**. It is not only the natural resource but also local product. It is made by hand using traditional method.

The successful operational conditions of a hot air balloon greatly depend on the expertise of the leader or expert, who acquires such knowledge and skills not from theoretical training but from experience and practical work. Day time competitions are for the younger generation. It is the basic of the night time competition. The objectives of competitions are made for the youths, to train the youths to be able to perform traditional practices representing both social and cultural symbols and to make the younger generation value and appreciate the cultural heritage.

Mie Pone Pyan festival is a very popular festival even in the whole Myanmar and beloved tradition which is embraced by locals and tourists alike. Within the community, the festival will have social and cultural functions. All of the competitors are not the same level. They are various social status, unequal education level and different religious beliefs. The festival represents the unity of competition team, the meaning of religious festival, the exploration of natural resource and the promotion of the local product. Every hot air balloon is designed by the vision or aim of the team. Design represents will be clearly on display. Each of the participating team uses a specific and meaningful hot air balloon to express their aim.



1. Hot Air Balloon for night Time



2. *Seinnapan*



3. *Meekyi*



4. Hot Air Balloon for day time



5. Shan paper

Sample (3)

1. **Name of ICH Element:** Self-care oriented indigenous knowledge of Shan national.
2. **Researcher:** Dr. Mya Thidar Aung, Lecturer, Department of Anthropology, University of Yangon, Myanmar
3. **Geographical Location:** Kyauk-me Township, Shan State (North)
4. **Brief History of Element:**

This research's aims are to identify self care practices among Shan Nationals, to elicit how indigenous knowledge influence on self-care and to describe these self-care practices within the local social and cultural context.

Sar scratching therapy- used by the natives to relieve them when they have aches, pains, and fever by scratching the neck, shoulders, back or chest with pieces of condensed milk cans, soft drinks cans, the base of any metal cans, or a steel spoon until the area becomes red.

Using Herbal medicine- Knowing that there are so many medicinal herbs growing all around them makes them choose the easy way out and use them. Knowledge about herbs is handed down from ancestors, examples of herbs are Zo gji mou' hsei plant, Ta pin tain mja nan: root.



1. Ta pin tain mja nan: medicinal roots

Using traditional medicines- Medicines found to be of most frequent use by the natives of the study area are patented Shan traditional medicines such as Me'galaun medicine, Ngan fever medicine, cough depressants, laxatives medicine for infantile diseases and medicine for the puerperium period are most commonly used.



2. Pharmacies for indigenous traditional medicinal ingredients



3. Pharmacies for patented medicines



4. Patented medicines for women (only puerperium)



5. Selling medicinal roots and barks

Spiritual Healers and Witchcraft

Spiritual healers are also found among in the study area. Not only Shans of the study area, but also other ethnic groups like Myanmar, Kachin, Kayin, or Salone also believe in witchcraft and spells. They usually treat their patients with oil, water, or warm water prepared with chants and spells.



6. Curing by chant (exorcist)

When the health seeking behaviour of the Shan natives is analyzed, medical pluralism is apparent. Whenever a family member is unwell, regardless of the age, first they would turn to local traditional remedies. Then they would take modern western medicine. Sometimes if they think that the illness is due to witchcraft, evil obsession, or soul splitting, they would go to spiritual healers. Self-labeling is found to be significant in seeking remedies. Self-diagnose and self-care implies the extent of knowledge of that person. Natives have a compact and strong social network due to their custom of cooperating with each other at festivals, and Spirit offering ceremony, work together in cohesion at ceremonies and social events such as weddings, novitiation ceremonies, and funerals. Thus, their health seeking behavior, local traditional remedies, spiritual healers, and belief in witchcraft are main factors for their health, for their life. The local traditional remedies, their production, and distribution are also regarded as their indigenous knowledge.

Discussion and Conclusion

This paper emphasizes on the present research outcomes of Department of Anthropology, University of Yangon. To meet this purpose, it is composed of two sections: (1) Ethnographic research outcomes and (2) Cultural research outcomes of Anthropologists from Department of Anthropology, University of Yangon. "Why should we regard ethnographic research outcomes as our national tangible and intangible cultural heritage?" and "How should we maintain these outcomes as our national tangible and intangible cultural heritage?" will be discussed. In our country, there are over one hundred ethnic groups or nationals. All can identify their images, attitude, beliefs and value systems openly. In other words, every national has a chance to practice, maintain and transmit their tradition, custom, and culture which are important to understand how they try to adapt to their environment for their survival. As the research outcomes how they apply and modify their natural resources, cultural resources and intangible cultural resources as their heritages can be mentioned. They are very important to represent and highlight who is Myanmar, what are their natural resources, cultural resources and intangible cultural resources, and how they preserve and maintain these as their natural, cultural, intangible cultural heritages in the world.

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