

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. Saingtán, 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. Tandú, 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.

