

A Case Study for Development of Tradition and Culture of Myanmar People Based on some Myanmar Traditional Festivals

Aye Pa Pa Myo*

ayeaye134719@gmail.com

Assistant Lecturer, Department of English, Yangon University of Education, Myanmar

Abstract

It is generally said that Myanmar is a beautiful country situated on the land of Southeast Asia and it is also a land of traditional festivals which has the collection of tradition and culture. This paper has an attempt to observe the development of tradition and culture of Myanmar People based on some Myanmar Traditional Festivals. The research was done with analytical approach. It took three months. self-observation, questionnaires, taking photos, and interviewing were used as the research tools. Data were analyzed with the qualitative and quantitative methods. In accordance with the findings, it can be clearly seen that the majority of Myanmar enjoy maintaining and admiring their tradition and culture, assisting others as much as they can, hospitalizing the others, particularly, foreigners. Their inspiration can influence the tourists, as well as Myanmar Traditional Festivals can reveal the lovely and beautiful Myanmar Tradition and Culture. Therefore, the Republic of the Union of Myanmar can be called the Land of Culture to the great extent. In brief, the findings from the research will support to further research related to observing dynamic development of Aspects of Myanmar.

Key Terms- tradition and culture

Introduction

Our Country, the Republic of the Union of Myanmar situated on the Indochina Peninsula in South East Asia is well-known as “the Golden Land” because of its glittering pagodas, vast tract of timber forests, huge mineral resources, wonderful historical sites and monuments and the hospitality of Myanmar People. Otherwise, Myanmar is a country which has the collection of the most beautiful spots of South East Asia. Furthermore, Myanmar is the home of festivals which are dominated by tradition and culture of Myanmar People. Concerning this, a researcher Naing Naing Maw from Yangon University of Education did a research, “Hot Air Balloonist or Mee Bone Pyan U Kyaw Yin.”

Adapting to this research, I did a research, “A Study of the Development of Tradition and Culture of Myanmar People Based on Myanmar Traditional Festivals through Analytical Approach”. In this research, the development of tradition and culture of Myanmar People based on Myanmar Traditional Festivals is studied through Analytical Approach. In Myanmar, traditional Festivals are usually held in every Myanmar Calendar. Myanmar traditional festivals are based on the traditional Burmese (Myanmar) calendar and dates that are largely determined by the moon's phase. The most famous festivals that are usually held in Myanmar calendar are Tagu Thingyan Festival, Kasone Bo Tree Watering Festival, Waso Robe Offering Festival and other related festivals, , Tabaung Shwedagon Pagoda Festival and its related festivals.

In this research, Thingyan Festival, Bo Tree Watering Festival, traditional Waso Festivals, Thawthalin Boat Racing Festival, Thadingyut Lightning Festival, Thazaungdaing Lightning Festival and Kathein Thingan Offering Festival, The Pyatho Horse Racing Festival, Thabodwe htamanae Festival, Tabaung Shwedagon Pagoda Festival and other related Festivals were studied to examine the development of tradition and culture of Myanmar through these festivals. The data were obtained from this research to record the development of tradition and culture of Myanmar People with qualitative and quantitative research methods to some extent. The findings and discussion from this research will support to do another researches relating to observing the dynamic change of Aspects of Myanmar.

2. Literature Review

2.1 Tradition

A tradition is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. Common examples include holidays or impractical but socially meaningful clothes (like lawyers' wigs or military officers' spurs) but the idea has also been applied to social norms such as greetings.

Tradition can persist and evolve for thousands of years –the word tradition itself derives from the Latin word “trader” literally meaning to transmit, to hand over, to give for safekeeping.

The phrase “according to tradition” or “by tradition” , usually means that whatever information follows is known only by oral tradition, but is not supported(and perhaps may be refuted) by physical documentation, by a physical artifact, or other quality evidence.

Tradition is used to indicate the quality of a piece of information being discussed. (Wikipedia). Tradition is a part of culture that is passed from person to person or generation to generation, possibly differing in detail from family to family, such as the way to celebrate holidays (Oxford Dictionary).

Tradition is an inherited, established, or customary pattern of thought, action or behavior(such as a religious practice or a social custom.) It is a belief or a story or a body of beliefs or stories relating to the past that are commonly accepted as historical though not verifiable. It is cultural continuity in social attitudes, customs and institutes. (Merriam-Webster Dictionary)

Culture

Culture is the social behavior and norms that define a particular society. The arts, customs, habits that characterize a particular society or nation. The beliefs, values, behavior and material objects that constitute a people’s life. Culture is the arts and other manifestations of human intellectual achievement regarded collectively.

Culture is the ideas, customs and social behavior of a particular people or society. Culture is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. (Wikipedia)

3. Previous Study

Concerning the dynamic change in aspects of Myanmar, the researcher, Naing Naing Maw did a research relating to tradition and culture did a research, “Hot Air Balloonist or Mee Bone Pyan U Kyaw Yin.” In this research, the researcher collected the data about the history of bearing hot Air Balloon Festival and the biography of Myanmar entrepreneur U Kyaw Yin who invented hot air balloons in Myanmar. Since that time onwards, in Myanmar, hot air balloon festivals have been celebrated in the months of Thadingyut and Thazaungdaing happily and crowdedly. Similarly, competitions making the hot air balloon have been

traditionally held to preserve Myanmar tradition and culture. The researcher gathered the records and documents about the famous and excellent creators who planned to take part in hot air balloon competitions at the aim of obtaining prizes in this research. Indeed, holding hot air balloon festivals has taken a significant role in dynamic change of aspects of Myanmar. All data were analyzed with the qualitative method.

4. Research Objectives

Aim

-To observe the development of tradition and culture of Myanmar People based on Myanmar Traditional Festivals through analytical approach

Specific Objectives

-To study the nature of the traditional festivals that is intended to analyze

-To reveal the importance of these traditional festivals relating the dynamic change of aspects of Myanmar

-To preserve the development of tradition and culture of Myanmar People described from these festivals

-To deliver the perceptions and opinion of Myanmar people upon celebrating these festivals that can affect the dynamic change of aspects of Myanmar.

5. Research Questions

What is the nature of the traditional festivals that are intended to study and analyze in this research?

How can we reveal the importance of these festivals relating the dynamic change of Aspects of Myanmar?

How do these festivals preserve the development of tradition and culture of Myanmar People?

How do Myanmar people think of celebrating these traditional festivals that can affect the dynamic change of aspects of Myanmar?

6. Research Methodology

Participants

Thirty participants and ten pilgrims from Shwedagon Pagoda were involved in this research. These participants were 20 second year Non-English specialization students, 5 first year Non-English specialization old students and 5 colleagues from Yangon University of Education. The participants were chosen according to their personal interest and willingness to participate in this research. They were heterogeneous in age, intellectual and educational background as well as general knowledge.

Research design

This research was conducted with qualitative and quantitative method.

Research tools

In this research, the questionnaire and interview were used.

Research procedure

To do this research, there are three steps. They are as follows:

They are-

- (i) Studying and analyzing the nature of the observed traditional festivals and their importance in the dynamic change of Aspects of Myanmar
- (ii) Giving questionnaire to the participants (old students and colleagues) and interviewing the pilgrims
- (iii) Collecting data and making analysis based on the collected data and photo taken and my own experience

(i) Studying and analyzing the nature of the observed traditional festivals and their importance in the dynamic change of Aspects of Myanmar

Tagu Water Festival or Thingyan Festival

It is one of the most enjoyable festivals in Myanmar and it is the connection between tradition and culture of Myanmar People. Traditionally, “Tagu” means the transition from the old year to the new year. Another aspect in connection with Tagu is commencing from the olden days up to the present time. Tagu is the first month of the Myanmar Calendar and it falls in March and April on the Gregorian calendar. In this month, the weather is still hot and dry so the leaves of the plants and trees are falling and they are waiting for the rain drops of the Tagu. Similarly, Myanmar people are longing for the days at which the weather festival is going to be held soon from the beginning part of Tagu, April, the fourth month of the Gregorian Calendar. Thingyan Festival is usually celebrated from 13th April to 16th April and it takes four days. Thingyan festival has been celebrated since the reign of various Royal Dynasties in Myanmar. Especially, Thingyan has been held since Tagaung Period but it became more prominent in the Era of Bagan Dynasty. Nowadays, Thingyan Festival has been still held consistently with tradition and culture of Myanmar people.

The most significant characteristic about Tagu is merry making not only for Myanmar but also for any person who also wishes to take part can enjoy the happiness just like Myanmar. As water symbolizes coolness, clearness and cleansing of dirt and grime, pouring or throwing water on one another makes cleanness and removes all of the dirt and grime of the old year. And also the water brings coolness and pacifies the mind of the people for the New Year. During the festival period, most people enjoy taking part in this festival all over Myanmar. Some people do good deeds by going to the pagodas and meditation centers.

In this festival, as the traditional heritage, Myanmar youths do good deeds by washing hair and manicuring the elders with typical Myanmar shampoo called “Tayaw”(acacia) on the New Year Day of Myanmar Calendar. On this day, most of Myanmar Buddhists also visit the pagodas and monasteries to do the good deeds by taking eight precepts, Sabbath (Uposathas), counting the beads, and offering scared food, scared water, scared candles and scent sticks to the Buddha Images in order to make better their lives in New Year. Overall, Thingyan Festival is said to be the sign of tradition and culture of Myanmar people.

Kasone Bo Tree Watering Festival

It is one of the most famous traditional festivals in Myanmar. Besides, it is a kind of respectfully religious festival for the Buddhists and it is held in different parts of Myanmar on Full Moon Day of Kasone, April- May, the second month of Myanmar Calendar. In this festival, Myanmar people offer water Bo Tree in which Gautama Buddha got the Enlightenment. The weather is hot and dry in this month so BoTree gets wilted due to the lack of water and so it is watered again by holding the festival. It is also a sacred month for Myanmar Buddhists. The full-moon of Kason is a day of threefold significances:-Firstly, on that day Gautama Buddha was born, secondly Buddha attained Enlightenment of Buddha and thirdly his Demise; He passes way (took the Parinivanna).

Therefore, this day is commemorated as Buddha Day by Buddhists. Kason is the last period of scorching summer season, so it is very hot. The main activity on this festival day is pouring water at the Bodhi Tree. Pouring clean and cool water on the Bodhi Tree is done as a symbol of veneration to the Buddha who attained Enlightenment by meditating under the Bodhi Tree.

This festival has been held as the tradition since the Bagan Dynasty that was studied on a Bagan Inscription written in 1179. There was a tradition to grow the Bayan trees (Bo Trees) in Bagan. As one of the most traditional festivals, in this festival, the Myanmar people, the Buddhists, go to the pagodas in which the Bo Tree is grown and water the Tree and worship there with the small pots, wearing Myanmar traditional costumes. Thus, this festival can point out the beautiful culture and tradition of Myanmar people.

Waso Robe Offering Festival

It is another famous traditional festival in Myanmar. It is also a religious festival in Myanmar. It falls in the fourth month of Myanmar Calendar and in June-July of the Gregorian calendar which is partially summer and partially rainy seasons. The full-moon day_of Waso is very significant, because this is the day at which Buddha was conceived. He renounced the worldly pleasure.He preached His first sermon named “Dhamma Cakka or Dhammasekya.”He performed the miracles of super natural powers. “Dhammasekya Day” or Full moon of Waso marks the beginning of the three months of Buddhist Lent (Vassa) when members of Sangha go into the rains retreat because the monks are not allowed to go outside the monasteries and

visit the other places except asking for wondering scaring food and curries from the houses of all donators. Due to Buddha's teachings, during three months of Buddhist Lent, all monks have to recite Buddha's doctrines, meditate, and do other religious activities in their monasteries. It is a special month of the Buddhist Myanmar people. A significant and meritorious deed of Buddhists in Waso is offering robes to members of the Sangha for use during the Lent, and so these robes are called Waso robes. Traditionally, the Buddhists in Myanmar offer Waso robes to the monks by going to the monasteries or inviting the monks to their houses. In brief, Waso Robe Offering Festival can reveal tradition and culture of Myanmar people.

Plucking Waso Flowers Festival

Plucking Waso Flowers Festival in the villages has been as the beautiful tradition and culture of Myanmar society. In the evening of Full moon Day of Waso, the Buddhists offer the baskets of Waso flowers to the Buddha. Plucking Waso Flowers Festival can show tradition and culture of Myanmar people.

Waso Cane Ball Festival

Waso Cane Ball Festival is the traditional festival in Mandalay. This festival has been held in Mahamyatmuni Buddha Image on a day after Full Moon Day of Waso in which not only the local people but also the amateurs from Thailand, Japan, United States of America, Canada and Brazil participate in this Cane Ball Festival. Indeed, the tradition and culture of Myanmar people can be studied in this festival.

Tawthalin Boat (Craft) Rowing Festival

It is one of the festivals that is held in Tawthalin, the sixth month of Myanmar Calendar and it is in September-October of the Gregorian calendar. It is a kind of special festival in Myanmar. Such kind of festival has been held crowdedly as the sign of tradition and culture of Myanmar people since the reign of Myanmar Kings. At their time of glory, the King celebrated this festival with his royal families accompanied by the royal suitors. In this festival, different types of festivals are involved and the winners are rewarded well. Myanmar Traditional craft rowing festival is usually in this month of every year. All rowers who

participate in this rowing match have to prepare well before the rowing match and they compete in united by keeping tradition and culture. In Rakhine State, Craft Rowing Match is held in the pagoda festivals such as Shittaung Pagoda Festival and the local youths happily participate in it. Indeed, Tawthalinla Boat Rowing Festival is the collection of the tradition and culture of Myanmar people.

Lightning Festival of Thadingyut

Lightning Festival is one of the most enjoyable festivals in Myanmar. Since the reign of Myanmar Kings, it has been held as the symbol of offering scared flowers, colourful candles and scent sticks to Lord Buddha who descended from Abode of the Celestial Beings (Tavadainsa) to Abode of human beings and Lord Buddha preached The Abhidamma t to His reincarnated mother in Tavatimsa, abode of celestial beings for three Lenten months from full moon day of Waso to the full moon day of Thadingyut. The month of Thadingyut is the sixth month of Myanmar Calendar. It is in October-November of the Gregorian calendar towards the end of rainy season in which the weather is pleasant with the lack of rain drops. The sky is clear and there is no cloud in the sky.

The King of the celestials created three stairways, gold, silver and ruby for him. Buddha took the middle ruby stairways radiating six hues of aura. The celestials came along by the right gold stairways and the brahmas by the left silver stairways. On account of that, Myanmar Buddhists celebrate Tavatimsa Festival on the full-moon day of Thadingyut by lighting multi-coloured illuminations. Lightning Festival is usually held for three days and every house and every street is decorated with colourful lights and candles every night. Similarly, pagodas, religious buildings and government buildings are also decorated with lights For the Sangha it is the time known as Pawayana, which means inviting, entreating, urging. In practice, since the times of the Buddha, it is to beg on another monks for forgiveness of any deed that might have displeased any other among Sangha. Likewise, there is also the practice among the laity of paying obeisance to parents and elders as well as teachers with the offerings. In otherwise, lightning festival is famous for keeping not only tradition but also culture of Myanmar people.

Kathein Thingan Offering Festival and Lightning Festival of Tazaungdaing

People also celebrate lightning festival in Tazaungmone, the eighth month of Myanmar Calendar, in October-November of the Gregorian calendar as Tazaungdaing Lightning Festival in which people decorate their houses and streets are decorated with lights. It is the time for offering of Panthagu offering and lotus offering robes. Traditionally, Kathein Thingan Offering Ceremony is held in many villages, towns and cities in Myanmar as the religious festival but it is contributed to the culture of Myanmar people. Weaving Mathoe Thingan competitions at night before Full Moon Day of Tazaungmone is celebrated all over the country and the winners are awarded the prizes. At the dawn of the full moon, the weaven robes are offered to the Buddha Images, stupas and pagodas. It can be said that it is the most crowded ceremony to offer the Mathoe Thingan or Kathein Thingan held at the Shwedagon Pagoda.

The pious Buddhists come to the Shwedagon Pagoda in the evening of the day before Full Moon day of Tazaungmone. Since that evening, the pilgrims from different parts of the country and religious organizations prepare the offerings before the full moon day. At the dawn, Kathein or Mathone Thingans are offered to the Buddha images hoisted from four Ordination Halls, all stupas and pagodas accompanied by the honorable ceremony with classical music. Kathina monk's robes are offered at this particular time of the year. It is held most communally. In connection with the offerings of monk's robes for a Buddhist, the donation of this kathina robe at this particular time is regarded as the most meritorious, as the monk who received this robe was chosen in accordance with the unanimous decision of Sangha after the plenary session of Sangha were held. There is also a practice of eating salads of Mezali leaves with the belief that it is medicinal if it was taken at this special time (i.e. at mid- night) on the full-moon day of Tazaungmon. Nevertheless, this festival is the representative of traditional and cultural heritage of Myanmar.

The Pyatho Horse Racing Festival

This festival is held in Pyatho, the tenth month of Myanmar calendar during the cool season. It is December-January of Gregorian calendar. Pyatho, formerly was a time when Myanmar royalty displayed its strength with military parades. Nowadays, however, this particular period is reserved mostly for local pagoda festivals. During the reign of Myanmar kings it was the month for the equestrian festival held for virtually the whole month. Indeed, this festival is

closely related with military affairs or martial arts, because various kinds of competitions in horsemanship, sword fighting, lancing, bowman-ship and maneuvering with elephants are involved. Indeed it is an occasion to select heroes for the defence of the country. A few major paya-pwes (pagoda festival) are held in Pyatho. The famous Ananda Temple festival of Bagan falls at this time. Of course, this festival describes the tradition and culture of Myanmar people.

The Tabodwe htamane Festival

Tabodwe is the eleventh month of the Myanmar calendar, as this is the last period of cool season it is very cold, in January and February of Gregorian calendar. The month of Tabodwe is the harvest festival, all the products of the farm and garden go in to make "htamane", it is a concoction of glutinous rice, sesame seeds, peanuts, shredded coconut, flavoured with ginger and mixed with cook oil. Htamane feast is either celebrated communally or done just in the private circle of family and friends. The nature of the feast is such that, in whatever way the feast is celebrated, it means a big gathering because many hands are needed. In a communal feast people come around with contributions of glutinous rice and other ingredients. It is an option though; one can just give his service, if not anything else. In fact, this festival represents the tradition and culture of Myanmar people.

Tabaung Novice and Ordination Ceremony

It is a kind of the religious and traditional festival and it is the cultural sign of Myanmar people. It is usually held in Tabaung, the latest month of Myanmar Calendar and it is in March, the third month of the New Year in Gregorian calendar. It is the hottest and driest month of a year but it is the summer holiday of the students. Traditionally, Myanmar people send their sons to the monasteries when they are about seven years old, in order to grant the Sasanna Heritage by taking the yellow robe as novices in the Novice Ceremony. When their sons become at the age of twenty, parents let them ordinate as the monks at the monasteries. Before taking the novices and monks, the novice and monk hoods are carried and moved around the towns by elephants, horses, carts and cars to the monasteries. Novice and

ordination ceremonies are held by individually and in community. These ceremonies are ones that are mixed with tradition and culture of Myanmar people.

Tabaung Shwedagon Pagoda Festival

This month is the wonderful festival with the collection of pagoda festivals and other traditional events. Among them, Shwedagon Pagoda Festival is the most crowded festival in Myanmar. This festival is started on the Full Moon Day of Tabaung. It takes five days and it is enjoyable with zats, operas, stage shows, and entertainment. It is a kind of traditional and religious festival. On the Full Moon Day of Tabaung , all four Ordination Halls and the resting places on the pagoda platform are very crowded with pilgrims from different places of Yangon and other towns. Every porch is full of shops, food stalls and open free shops and hawkers selling cosmetics, souvenirs and religious books, postcards and so on. This festival, therefore, can indicate the tradition and culture of Myanmar people.

b (ii) Making questionnaire to the participants and interviewing the pilgrims.

For this section, 30 participants were given three types of questionnaires. 10 visitors were asked 15 questions when I visited the Shwedagon Pagoda during Tabaung Festival. The questions were used as follows.

Sample Questionnaire

I. Give the short answers for the following questions in the table. (15 marks)

1. Do you like festivals?	
2. Why do you like festivals?	
3. How many types of festivals are there in your country?	
4. What are they?	
5. Which festival do you like most?	

6. Why do you like it?	
7. Have you been to the traditional festival?	
8 .If so, what do you usually do?	
9. When was the last time that you visited to the traditional festival?	
10. Did you buy the traditional things? What were they?	
11. What do you think of Myanmar’ tradition”?	
12 Do you know the traditional festival?	
13. Which traditional festival did you go to?	
14. Do you like traditional clothes?	
15. How do traditional festivals describe the culture of Myanmar Society?	

II. Circle the correct answer in each following sentence. (5 marks)

1. The sign of Thingyan Festival is (a) Padauk (b) Ngu War (c) Padauk and Ngu War.
2. The word “Tagu” means (a) transition (b) change (c) transform.
3. The Waso festival has been celebrated since (a) Colonial Age (b) the reign of Myanmar Kings (c) Revolutionary Age.
4. The remarkable thing of Waso is (a) Waso Flower (b) Offering robes to the monks(c) none of them.
5. The ceremony usually done in March, Thabaung in Myanmar is (a) wedding ceremony (b) novice and ordinary ceremony (c) birthday ceremony

III. Write True or False in the following sentences. (10 marks)

1. Kasone Bo Tree Watering Festival, Myanmar people offer water Bo Tree in which Gautama Buddha got the Enlightenment of Buddha.
2. It is a kind of religious festival.
3. Boat Rowing Festival is the kind of traditional festival.

4. It is held in Nadaw, the fourth month of Myanmar Calendar.5. Kathein Thingan is called Mathoe Thingan or Unrotten Robe.

6. Traditional Festivals are usually held in Thabaung, the latest month of Myanmar Calendar.

5. Myanmar tradition and culture can be seen only in Thingyan Festival.

6. Thingyan Festival has been celebrated since 100 years ago.

7. Only Novice and Ordination Ceremony represent Myanmar tradition and culture.

8. Taungbyone Nat Festival is the combination of tradition and culture.

9. Myanmar tradition and culture can be studied in the festivals.

10. Traditional food, dress, footwear can be found in the pagoda festivals.

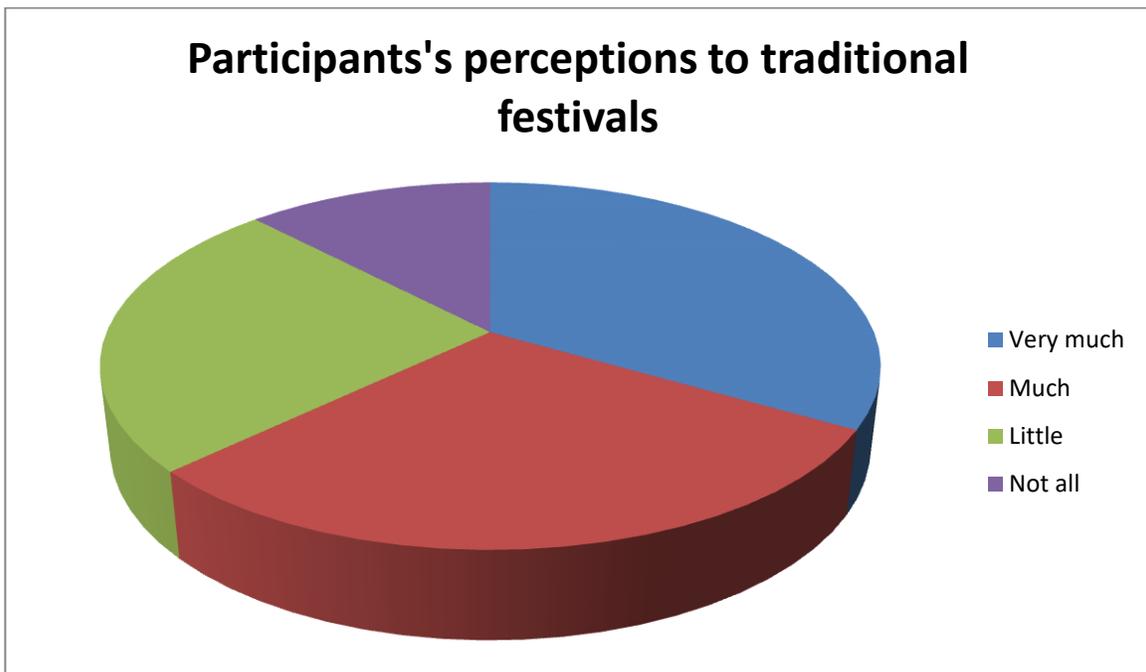
IV. Write your favourite traditional festival in Myanmar at least 200 words.(15marks)

Sample for Interviewing

May I know your name?	အမည်ဘယ်လိုခေါ်ပါသလဲ။
Where do you come from?	ဘယ်က လာသလဲ။
Do you come alone?	တယောက်တည်း လား။
Where have you been to?	ဘယ်တွေ ရောက်ဖူးသေးလဲ။
What did you do there?	ဘာလုပ်ခဲ့သလဲ။
How long have you lived there?	နေတာကြာပြီလား။
Do you enjoy visiting here?	လည်ပတ်ရတာပျော်ရဲ့လား။
What have you done here?	ဘာတွေ လုပ်ပြီးပြီလဲ။
Do you enjoy visiting the festivals?	ပွဲတော်တွေလည်ပတ်ရတာပျော်ရဲ့လား။
Which festivals have you been to?	ဘယ်ပွဲတော်တွေကိုရောက်ဖူးသလဲ။
Which festival do you like most?	ဘယ် ပွဲတော် က အကြိုက် ဆုံးဖြစ်ပါသလဲ။
Why do you like it most?	ဘာကြောင့်ပါသလဲ။
When did you visit there?	ဘယ်တုန်းက သွားခဲ့လဲ။
Who joined with you?	ဘယ်သူနဲ့ လာခဲ့တာလဲ။
What did you do there?	အဲ့ဒီမှာဘာတွေ လုပ်ခဲ့လဲ။

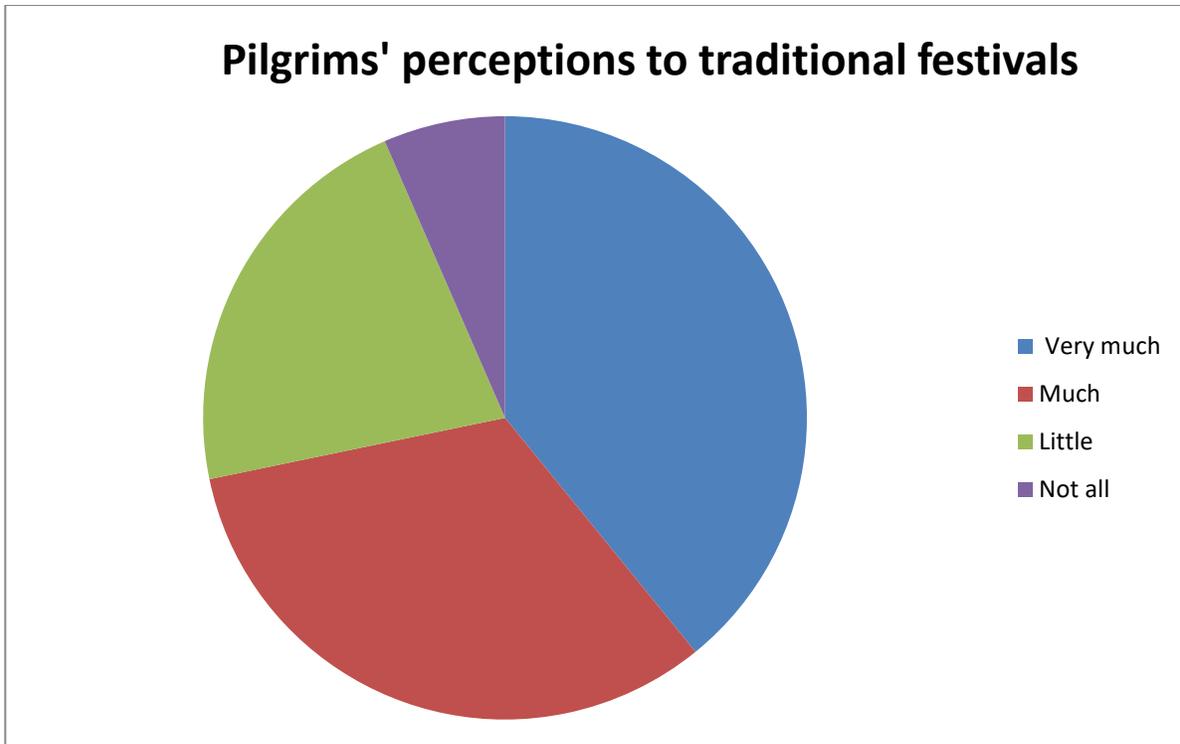
What do you think of Myanmar's tradition?"?	မြန်မာ့ရိုးရာဓလေ့ကိုဘယ်လိုနားလည်ပါသလဲ။
Do you know the traditional festival?	မြန်မာ့ရိုးရာပွဲတော်များကိုသိပါသလား။
Which traditional festival did you go to?	ဘယ်ရိုးရာပွဲတော်များကိုသွားခဲ့ပါသလဲ။
Do you like traditional clothes?	ရိုးရာဝတ်စုံများကိုနှစ်သက်ပါသလား။
How do traditional festivals describe the culture of Myanmar Society?	ရိုးရာပွဲတော်များကမြန်မာ့လူ့အဖွဲ့အစည်း၏ယဉ်ကျေးမှုကိုဘယ်လိုအထောက်အကူပြုပါသလဲ။

(iii) Collecting data and making analysis based on the collected data and photo taken and own experience.



Label index- Very much (80%) Much(75%) Little(60%) Not at all(20%)

Figure.1 Participants' perceptions to traditional festivals based on interview



Label index –Very much (90%) Much (75%) Little (50%) Not all(15%)

Figure.2 Pilgrims’ perceptions to traditional festivals on interviewing

Table.1 Participants’ Level of General Knowledge towards Traditional Festivals

Question Types	Males				Females			
	Given marks	Obtained marks			Given marks	Obtained marks		
		G1	G3	G3		G1	G2	G3
Short. questions	10	5	6	8	10	8	8	6
Multiple Choice	5	3	3	5	5	5	3	5
True or False	10	8	8	5	10	8	8	9
Essay	15	5	5	5	15	5	7	5
Total	40	21	22	23	35	26	26	25
Average (%)	100%	53%	55%	58%		65%	65%	63%

In accordance with the data obtained from figure-1 to table-1 the most interest rate of the participants relating to the traditional festivals was 80% and the least rate was 60% but 20% had no interest. However, due to data obtained from figure-2, the pilgrims’ perceptions to the

traditional festivals, that of the pilgrims was the highest in 90% and the lowest one was 50% but only 15% had no interest in traditional festivals. Overall, not only participants but also pilgrims were very eager to answer all questions relating to traditional festivals that were interviewed. It can be observed that level of the general knowledge of the girls towards traditional festivals was higher than boys because the highest score was 58% and the lowest one was 53% for boys but for the girls, the highest score was 65% and the lowest one was 63%.

7. Findings and Discussion

According to the data analysis, we can evaluate that not only participants but also pilgrims have the great interest in keeping tradition and culture by holding traditional festivals. Both of them have the eagerness to visit the traditional festivals every year as well as they have the positive view of holding traditional festivals. They also have the strong idea of keeping the value of tradition and culture of Myanmar people. Furthermore, the results obtained from general knowledge test for the participants not only males but also females show that they have the great knowledge about tradition and culture. Furthermore, they have the sound willingness to study about the nature of traditional festivals that can be seen from their answers to given questions.

Furthermore, all participants have the positive attitude upon holding different festivals because they understand and respond actively and quite well during the period from research. After the observational period, the facts concerning the nature of traditional festivals and data were analyzed with the qualitative and quantitative methods. Due to facts and data, it can be clearly seen that the majority of Myanmar enjoy preserving and admiring their tradition and culture, assisting others as much as they can and hospitalizing the others, particularly, foreigners. Besides, their inspiration can influence the tourists, as well as Myanmar Traditional Festivals can reveal the lovely and beautiful Tradition and Culture of Myanmar people. Therefore, the Republic of the Union of Myanmar can be called the Land of Culture and Tradition based on data, facts analyzed the nature of traditional festivals, the results from questionnaire and interviewing as well as my own experience to the great extent.

8. Conclusion

Traditional festivals play an important role in keeping tradition and culture of Myanmar people because they are like the symbol of existing buildings that value tradition and culture. In this research, some festivals were observed and the significant things of these festivals were recorded as far as possible. Then 30 participants were invited to take part in this research and they came from different educational and general knowledge background. But they did very well to bring the good results and perceptions for this research. Moreover, the participation of the pilgrims added the sound assistance to produce the good research that observed the development of tradition and culture of Myanmar people. Similarly, the data and facts about the nature of traditional festivals that the researcher, I studied and analyzed can figure out the dynamic change of Aspects of Myanmar. Therefore, this research will be the support to do another research for studying the tradition and culture of Myanmar, otherwise the dynamic change of Aspects of Myanmar.

Appendix (Some Recorded Photos)



Tagu Water Festival



Kasone Bo Tree Festival



Waso Cane Ball Festival



Thadinggyut Lightning Festival



Tazaungdaing Hot Air Balloon Festival



Tawthalin Boat Rowing Festival

References

Famous Festivals and Myanmar Culture (retrieved from Wikipedia

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

Myanmar Festivals- Myanmar Travel Information (retrieved from <http://www.myanmartravelinformation.com>).

Myanmar Traditional Festivals . myanmartravelpack.com .Myanmar Facts

Tin Naing Toe, (2004) Traditional Festivals in Myanmar

Traditional Festivals In Myanmar (In 2019) <http://www.travel-myanmar.net>

10 Best Myanmar Festivals 2019 (retrieved from) <http://traveltriangle.com/bog/>

Myanmar festivals.

