

The Concept of Freedom in Selected Poems of Tin Moe

Zaw Htay¹

Introduction

Abstract

This paper aims to reveal the concept of freedom in selected Tin Moe's poems. The concept of freedom means the autonomy or self-determination of rational beings. The concepts of "negative freedom" and "positive freedom" advocated by Isaiah Berlin (1909-1997) are used as the principle of this research. In this paper, the five poems are selected for discussing from the viewpoint of negative freedom and the five poems are selected to be discussed from the perspective of positive freedom. It is found that Tin Moe's poems based on the concept of freedom intend to develop the society. This paper will solve the problem how the concept of freedom relates to the pure inspiration in the creation of poems. Additionally it is found that Tin Moe's poems are free from external constraints such as greed, anger and ignorance. Those poems can be called poems with pure inspiration (အကြည်စေတီ) that is related with being free from greedy desires, angry manners and variations of ignorance which lead to the state of ignoring what is right or wrong. Pleasure inside the audience or those who feel art is usually inspired by the one who creates work of art. Such comfort shared to the audience can be called pure inspiration that makes everyone tends to try for genuine freedom.

Key Works: Freedom, Positive Freedom, Negative Freedom

Introduction

The concept of freedom is one of the human values, which poets, politicians, spiritual leaders and philosophers have cherished for centuries. The most politicians who believed in social changes were also destined to the ultimate aim for a perfect society is freedom.

There are two ideas in the concept of freedom such as negative and positive. There is a distinction to be drawn between the negative and the positive idea of freedom; the former conveyed in the expression 'freedom from', the latter in the expression 'freedom to'. Negatively, freedom is a condition of relative independence from the influence external circumstances, actions and commands.

Regarding the selection of the poems, the periodical separation is made by some significant poetic activities because there are no definite periodical lines in its progressive record. Moreover, the method of selection does not base on serial years of historical features or values. The selected poems base on the subject matter or essence of the poems, which associate with the concept of freedom.

Moreover, with these poems under the approachable limelight are selected from the philosophical point of view poems from Negative freedom are inclusively picked. This research, Tin Moe's ten poems are examined. Negative freedom is "the freedom from" that is inherently struggling with an intense desire to be free from strict regulations and political pressure.

What Artistic Freedom Is

When anyone is ready to create any works of art, emotion and intelligence will support in creating. There would be very few chances to create a good art out of any mental state

¹ Lecturer, Dr., Department of Philosophy, University of Mandalay.

without liberty or freedom. Anyone needs freedom in any area of creating as a basic thing. Actually, creation needs better external assistances.

No sooner has some creation of art begun – for example, poem, song, play, movie, novel, short story, painting, cartoon and sculpture – than Artistic freedom reached inside the creator of the art work. It can be confirmed that artistic freedom makes these works of art. Creation of artwork can be done only by that freedom. It must be considered that freedom causes creating like that.

When artistic freedom is discussed, freedom of expression must be included. Some created works of art are sometimes blocked by censorship. This is a kind of being stopped to express the craft to the public. Anyhow, the original right of thinking and writing can never be prevented. Nevertheless, the creator of the artwork must have complete freedom to get better quality.

In *Freedom in Art*, the Journal of Aesthetics and Art Criticism, John R. Tuttle (1941-) stated as follows:

“this conception is subjective in character. The individual artist is at liberty to do anything or express anything that happens to come into his head. A kind of finality seems to attach to the spontaneous promptings of the inner consciousness”²

In the mind of poets, freedom emerges largely as the absolute highest good, to which all other goods are subordinate. Artistic freedom is dominance over every other moral value. An Increase in freedom must be an increase in responsibility, which includes acceptance of the great relationships required both by the mention of humanity's shared existence and by consistency to man's essence. Artistic freedom is in relation to the aesthetic and philosophical position. Moreover, artistic freedom is concerned with other aspects of freedom of expression, freedom of spoken and freedom of the press. Artistic freedom also relies upon government.

The Concept of Negative Freedom

Whenever the concept of freedom or liberty is touched, things to discuss tend to expand. Naturally, the concept of freedom mainly comes to contact with politics. The nature of freedom encompasses many more spheres. Freedom is associated with an individual of human being and his community and society. The concept of freedom to be presented here is mainly concerned with Isaiah Berlin's Negative freedom and Positive freedom.

Negative Freedom mainly refers to “freedom from”. It is in order to be free from the pressures and interferences. That means what one wants to do and what he shapes are free from other untoward influences like political powers. The scope focuses on the concept of freedom, focus view on Isaiah Berlin's negative and positive freedom in selecting poems.

Isaiah Berlin (6 June 1909 – 5 November 1997) was a Latvian-British social and political theorist, historian and philosopher. He was an essayist, conversationalist, lecturer, and a scholar. He made it clear between “Negative Freedom and Positive Freedom”. The concept of freedom meaning is complex but it has two ideas. The concept of freedom necessary needed for any conditions of human being.

The Selected Poems based on the type of Negative Freedom

- (1) *60th Anniversary Poem* by Tin Moe (1993),
- (2) *Meeting with Buddha* by Tin Moe (2000),

² John R.Tuttle. (1943). *Freedom in Art*. The Journal of aesthetics and Art Criticism.Vol.2, No.8 (Autumn, 1943). Pp.45-53. Published by Wiley on behalf of The American Society for Aesthetics.(<http://www.jstor.org/stable/425944>). p.45.

- (3) *In Word of Truth* by Tin Moe (2000),
- (4) *My Land My Farm and My Duty* by Tin Moe (2001),
- (5) *Sandra's House Beyond Sandru Street* by Tin Moe (2001).

In 60th Anniversary Poem, Tin Moe wrote:

“This is me. Better than others.	ငါကွ ငါဟ၊ မာနပြာကျ
Pride scatters.	ဘာကမှ ရှာမရ
Nothing can be found. Share my feeling.	စာနာမျှသည်
Finally I'm free from the lunar eclipse” ³	လငပုပ်ဖမ်း လွတ်ခဲ့ပြီ။

The study into freedom begins with 60th Anniversary Poem by Tin Moe. The poet composed this poem by reciting in the *Innsein Prison* Myanmar, while being imprisoned by conviction of political activism, which he tended to democracy. He later wrote this poem on an old vest belonged to a prisoner who was going to be released and sent to his own family. He was released on 4-2-1995 from the prison. He celebrated his 60th anniversary birthday in the prison by reciting this poem.

Daw Aung San Suu Kyi, the state consultant, foreign minister, minister of the President's office, public leader, describes:

“Glass splinters, the smallest with its sharp, glinting power to defend itself against hand that try to crush, could be seen as a vivid symbol of the spark of courage that is an essential attribute of those who would free themselves from the grip of oppression. *Bogyoke* Aung San regarded himself as a revolutionary and searched tirelessly for answers to the problems that beset Burma during her times of trial. He exhorted the people to develop courage: Don't just depend on the courage and intrepidity of others. Each and every one of you must make sacrifices to become a hero possessed of courage, and intrepidity. Then only shall we all be able to enjoy true freedom”.⁴

Daw Aung San Suu kyι urged that everyone should try to be a hero just like tiny pieces of glass that can fight back the hand trying to crush them. She means that everyone should try like that for getting true freedom.

Despite he wrote this poem while being imprisoned his mind was free from ties and arrests. He proved that his mind could never be imprisoned. He was proud, but later he came to his own conclusion that he was free, although his body was painful and arrested. It is found that he was not angry with anybody and he seemed to be free from mental pains.

In *Meeting with Buddha*, Tin Moe wrote:

“Buddha asks	
What are you doing in this Europe?	ဘာမဟုတ် ညာမဟုတ်နဲ့.
I was sold among other antiques	ငါဗုဒ္ဓဘုရားကိုတောင်မှ
Just like this!	ရှေးဟောင်းပစ္စည်းတွေအကြားမှာ
But you don't know Buddha	ရောင်းစားခံရ
When you're in Myanmar	စီးပွားရေးမျက်စိစူးရှတဲ့
It's true that you'll be admired	ဒီလိုဥရောပမှာ
By different kinds of prayers	မင်းက ဘာလာလုပ်သလဲတဲ့
However, maybe later you would tell lies	ဗုဒ္ဓက မေးတော်မူတယ်။

³ တင်မိုး၊ (၂၀၀၃) *တင်မိုးဝေတဗျာစာ ရန်ကုန်မြို့၊ စာနာဗိစာအုပ်တိုက်၊ စာ-၁၇၀၊*

⁴ Aung San Suu Kyι. (1991). *Freedom from Fear*. London: Penguin Books. pp.181-182.

You would probably exclaim “Oh Buddha”	ကိုယ်တော်မသိလိုနော်
You would finally want to run away	ကိုယ်တော်သာ မြန်မာနိုင်ငံမှာရှိရင်
All through this Samsara	ပူဇော်အမျိုးမျိုးနဲ့
You would surely be tired, my Lord.” ⁵	ရှိခိုးခံရမှာတော့အမှန်ပါပဲ။
	ဒါပေမယ့်
	မမှန်တာတွေပြော၊ မမှန်တာတွေဟောနေရ
	ကိုယ်တော်ကော ဗုဒ္ဓေါတမိပြီး
	ပြေးကြွချင်မှာ သေချာတယ်။
	မမှန်တာတွေ ပြောတော့လဲ
	သံသရာတကြောမှာ
	အပန်တရာ မောနေဦးမှာကို ဘုရား။

He composed this poem while he was touring around some European countries. He creates a conversation between the Buddha and him. The Buddha, even sold together with other antiques asked the poet why he was there in Europe. Then he told the Buddha that people were telling lies. If one tells truth Tin Moe points that, he would be tied with rope and sent to the prison. The poet explains how he had been out of his land.

Tin Moe later begs the Buddha’s pardon; for he is talking about what he imagine risk of being imprisoned in Myanmar. The poet ironically describes that people realize the Dhamma by crouching repeatedly before the dictatorship. According to his ironical expression, even the Buddha can be imprisoned just like other people in Myanmar. Actually, he tries to reveal his inner wish to be free by this poem. Another poem of Tin Moe is as follows:

“I wish I could face with light	အကြောက်တရားကြောင့်
Being free from	ချောက်ချောက်ချားချား
Frights and mistakes	မှောက်မှောက်မှားမှားမှ ကင်းပ၍
This came out of fear.	အလင်းရပါစေ။
I wish this Land could be	အမှောင်အဖျက်
Totally peaceful and green	အနှောင့်အယှက်ဟူ၍မရှိ
Without any destructive force.	ပကတိငြိမ်းချမ်း၍
By the very word of truth	စိမ်းလန်းသော နိုင်ငံတော်ကြီးဖြစ်ပါစေ။
Driven out of loving	ဤစေတနာ မေတ္တာပွားသည့်
I wish our Land would appear	သစ္စာစကားကြောင့်
Just like the one built of stones.” ⁶	ကျောက်သားပမာမြဲနိုင်သည့်
	တို့နိုင်ငံတော်ကြီး ပေါ်ပေါက်စေသတည်း။

The poet indicates freedom from fear, which would lead to the light of life. He wishes that his native country would be totally peaceful and green. He chooses an expression of “strong country like rock” to refer his own willingness.

Why does the poet, a citizen of that country wish like that? The answer would be that most of the people are insecure and worrisome for lack of liberty in society and none is pleased for this kind of situation.

⁵ တင်မိုး၊ (၂၀၀၃)၊ ထင်ရှားစေတနာစာ၊ ရန်ကုန်မြို့၊ စာနဒီစာအုပ်တိုက်၊ စာ-၂၄-၂၅၊
⁶ ယင်း၊ စာ-၅၀-၅၁။

Daw Aung San Suu Kyi, stated as follows:

“It is not power that corrupts but fear. Fear of losing power corrupts those who wield it and fear of the scourge of power corrupts those who are subject to it. Most Burmese are familiar with the four *a-gati*, the four kinds of corruption. *Chanda-gati*, corruption induced by desire, is deviation from the right path in pursuit of bribes or for the sake of those one loves. *Dosa-gati* is taking the wrong path to spite those against whom one bears ill will, and *moḥa-gati* is aberration due to ignorance. But perhaps the worst of the four is *bhaya-gati*, for not only does *bhaya*, fear, stifle and slowly destroy all sense of right and wrong, it so often lies at the root of the other three kinds of corruption”.⁷

Situations became worse like those who have to pray in the poem, namely, *In Word of Truth* by Tin Moe. The reason is nothing but fear, which makes a man change undesirably according to the national consulting person, Daw Aung San Suu Kyi. A peaceful nation turned into a nation of no peace because people had corrupted in four *agati* – greed, anger, ignorance and desire that would make people far away from *pure inspiration* (အကြည်ဓာတ်) or freedom.

In Word of Truth by Tin Moe, he stands upright on the side of freedom. He attempts, to mean that freedom must be on the outer edge of fear. Anyone must be free from any kind of fear to be free. He wishes that he could have this land of Myanmar to be free away from fear. A nation would be freely developed only if the whole people are free from political pressures. He indicates that only if one is free from fear and worries, his or her mind will be clear.

In My Land My Farm and My Duty, by Tin Moe wrote:

“. . . Though months and years	နှစ်လကြာရှည်
And hours have passed	နာရီတွေ ညောင်းသော်လဲ
Burma hasn't changed yet	မြန်မာပြည် မပြောင်းသေးတာမို့.
I can't be free from worry	ဒေါင်းတတွေ ကြက်တငေးမျှ
Even as a peacock's thought or a cock's gaze” ⁸	ရတက် မအေးနိုင်ပါချေ။

Sense of negative point of view out of external influence can be traced in Tin Moe's poem. From hours to months and years, he had been influenced by undesirable political states. In fact, local political issues are not intended to be focused. Instead textual content in the poem and the poet's viewpoint is pointed out. The concept of freedom is only paying attention for further discussion. In this poem, the poet describes his negative idea by using the line: even as a peacock's thought or a cock's gaze.

The poet states that he is so sorry for his own country that is not changing and developing like other countries of the world today. He emphasizes that he cannot stay calm even for a moment for that. Tin Moe points out external constraints formed with worry made of pressure and interruption.

In Sandra's' House Beyond Sandru Street, Tin Moe wrote:

...Only if Myanmar was democratized	မြန်မာပြည် ဒီမိုကရေစီရပါမှ
Europe and Myanmar	ဥရောပမြန်မာ
Would open up doors to each other	တံခါးပွင့် လမ်းသာမှာမို့.
So I wish	အာဏာရှင်တွေ မြေကပျောက်ပြီး
We could win very soon	တရားမျှတတဲ့ နိုင်ငံသစ်တည်ဆောက်

⁷ Aung San Suu Kyi. (1991). *Freedom from Fear*. London: Penguin Books. pp.181-182.

⁸ တင်မိုး၊ (၂၀၁၃)၊ *တင်မိုးစတုတ္ထစာစု*၊ ရန်ကုန်မြို့၊ စာနုဒီစာအုပ်တိုက်၊ စာ-၁၇၁။

After dictators have left this Land
 New nation of justice would arise
 Feeling free from fear
 Being fulfilled with human rights".⁹

တမိုးသောက်မှာ တုံးတွေခေါက်
 အောင်ပွဲ မြန်မြန်ရောက်ပါစေလို့
 အကြောက်တရားမှ ကင်းဝေး
 လူ့အခွင့်အရေးတွေ ရပါစေလို့

In *Freedom from Fear*, Daw Aung San Suu Kyi, described as follows:

“Within a system which denies the existence of basic human rights, fear tends to be the other of the day. Fear of imprisonment, fear of torture, fear of death, fear of losing friends, family, property or means of livelihood, fear of poverty, fear of isolation, fear of failure. A most insidious form of fear is that which masquerades as common sense or even wisdom, condemning as foolish, reckless, insignificant or futile the small, daily acts of courage which help to preserve man’s self-respect and inherent human dignity.”¹⁰

Daw Aung San Suu kyi pointed out that right must be reconstructed in order to be free from fears. Distances from truth ruled by own profit cause human dignity fall apart. The most basic problem is being overwhelmed by fears.

The Concept of Non-negative Freedom

It was two categories of Non-negative freedom, namely, positive freedom and a mixed idea both concepts of negative and positive freedom.

By positive freedom, it is to reveal a kind of freedom to, for example, freedom to do, act or choose. Some key words can be indicated to reveal positive freedom such as “self-government” and “self-understanding”.

Isaiah Berlin defines positive freedom as important as self-mastery. He describes in *Four Essays on Liberty* as follows:

“I wish my life and decisions to depend on myself, not no external forces of whatever kind. I wish to be the instrument of my own, not of other men’s, acts of will. I wish to be a subject, not an object; to be moved by reasons, by conscious purposes, which are my own, not be causes which affect me, as it were, from outside. ...The freedom which consists in being one’s own master, and the freedom which consists in not being prevented from choosing as I do by other men, may, on the face of it, seem concepts at no great logical distance from each other.”¹¹

Positive freedom mainly refers to ability of self-control and personal independence – freedom to do, freedom to act, freedom to choose and self-government. Actually positive freedom neither refers to making man act by some external force nor power and influence. Instead, it refers to having right for choosing independently on one’s own will.

Man is reminded by positive freedom to be aware of personal decision. In doing activities by one’s own free will, man is free to act independently. Such decisions can cause misconception of freedom in some situations.

Most decisions tend to extreme pleasure rather than righteous and serious results. Nevertheless, it can be perceived that sense of positive freedom indicates carefree life far away from undesired nature.

In *The Cambridge Dictionary of Philosophy*, It is stated that as follow:

“Positive liberty or positive freedom is concerned with enabling one to be the self-determining master of one’s own life and action. With positive liberty, one is autonomous and can freely exercise one’s own will. On this view,

⁹ တင်မိုး၊ (၂၀၁၃)၊ *တင်မိုးစာအုပ်စာအုပ်*၊ ရန်ကင်းမြို့၊ စာနုစာအုပ်တိုက်၊ စာ-၂၀၀-၂၁၁။

¹⁰ Aung San Suu Kyi. (1991). *Freedom from Fear*. London: Penguin Books. pp.181-182.

¹¹ Isaiah Berlin. (1969). *Four Essays on Liberty*. Oxford: Oxford University Press. p.132.

one's life and decisions do not depend on external forces, but are limited solely by one's capabilities, resources, and opportunities. According to Isaiah Berlin, positive liberty contrasts with negative liberty, which is freedom from external interference. Unlike negative liberty, positive liberty has a specific content, so that a person is not deemed to be free unless living according to that content."¹²

Positive freedom and negative freedom, there is a very close association. It was demand the freedom of two kinds simultaneously. Therefore, freedom is the poet will not ask any human beings.

The Selected Poems based on the type of Positive Freedom

- (1) *Beauty in Each* (1972)
- (2) *Half-appeared Image* (1972)
- (3) *Poet's Dream* (1977)
- (4) *Man* (1991)
- (5) *Powerful Hand* (1975)

In *Beauty in Each* (1972), the poet, Tin Moe focuses on equality in human nature by pointing out sense of beauty in each individual personality. His poem:

“Anything cannot be separated	အလှကိုယ်စီ၊ စွမ်းရည်ကိုယ်င
by beauty for each has beauty	လက်ဆောင်ငု၏။
Such a gift is shared as	အလှဝန်တို့၊ မငြင်ငြိုနှင့်
Each beauty and each skill	ဝန်တို့မူသာ၊ မလှရာတည့်။
Nature has already created	သူ့ဂုဏ်သူ့သိန်၊ သူ့အရှိန်နှင့်
No jealousy and no contempt	အချိန်အခါ၊ နေရာဒေသ
Jealousy would make no beauty	ဌာနအလျောက်၊ အရေးရောက်သည်
One's own dignity, one's own power	စွမ်းလောက်နိုင်သူချည်းပါတကား။
by one's own status importance Varies	
Everybody is full of skill!” ¹³	

The poem means not to boast yourself even though you wish to show what kind of things you can do and to realize that the one may have the equal value of another one's ability. The poem also identifies to treasure of your beauty and the one's.

Each light of your beauty and ability shine to the universe and give a reflection toward others. The poem defines that the truths and the beautiful things can change to different because of jealousy. You can get the place in the right time if you have good moral and reputation. The poem views that the perfect men praise to keep not only his own ability but also others.

He points out every one has his or her own beauty or skill by nature in that poem in reality, it can be concluded that he tends to self-realization, which is autonomy and a characteristic of freedom.

In another poem, မဝီသေးသောရုပ်ပုံလွှာ (*Half-appeared Image*) (1972) composed by Tin Moe, the similar idea can be found.

"I, what does 'I' mean?	ငါဟုဆိုရာ၊ အဘယ်ငါလည်း
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¹² Robert Audi. (1999). *The Cambridge Dictionary of Philosophy*. Cambridge: Cambridge University Press. 2nd ed., pp.539-540.

¹³ တင်မိုး၊ (၂၀၁၆) တစ်စုံတစ်ရာရဲ့အနက်ရန်ကင်းမြို့၊ စိတ်ကူးချိုချိုစာပေ၊ ၈၁-၈၂။

Where is 'I'?	ဘယ်မှာလဲ။
In thinking and in moving	တွေးရာကြံရာ၊ လှုပ်ရှားရာ၌
My action, his character	ငါ၏အမှု၊ သူ၏အကျင့်
When considered in comparison	နှိုင်းကာချင့်လျက်၊ နှရင့်ချိန်ဆ
Who would arise?	ထိုခါကျမှ
Who would be 'I'?	ငါက ဘယ်သူပေါ်လာလိမ့်။
How I live, what I behave, what I think	အနေ အမှု၊ အယူအတွေး
If dust clears away	မြူမှုန် ဆေးလျှင်
Impurities will stink with Monster's fang	ချေးညှော်နံ့ပုပ်၊ အစွယ်ငုတ်နှင့်
Then will 'I' finally appear?" ¹⁴	ငါ့ရုပ် ထင်လာချေမည်လော။

The poem reveals with egocentric and arrogant to others. Whenever think of 'me', I am only me, myself. The poem urges to reexamine the thoughts of most people who have self-respect. It expresses whether 'me' refer to him or myself. It is written my behavior or his character and my moral or his moral. It compares with my nation and his idea from staying two sides based on the various opinions. 'Me' need to see the world in order to show the ability depend on experience and education. By removing the wrong thoughts, 'Me' can see the truth.

'Me' can know right in the analysis of not only my impure thought, wrong decision and practice but also the other's incorrect decisions and ideas.

The poet seems to realize the truth leaving obscurities behind him according to that poem. He looks inside himself and comes to know the real miseries and how to get free from them.

Again, Tin Moe composes about his own dreams of freedom in Poet's Dreams:

"Only if one likes	ငါ့အိပ်မက်ကို
My dream can be taken	နှစ်သက်မှသာ၊ ယူနိုင်ပါ၏။
He who loves Future	အနာဂတ်ကို၊ ချစ်သူဆိုလျှင်
Surely he'll like to take	ယူလိုမည်မှာ၊ ငါသိပါ၏။
Nothing but dream I have	ငါ့မှာပိုင်သ၊ အိပ်မက်မျှကို
So I share my wish	ဝေငှဆင့်လောင်း၊ ဆုမွန်ကောင်းသည်
Have you all good dreams!" ¹⁵	အိပ်မက်ကောင်းများ၊ မက်စေသား။

Expectation causes not only strength for surviving but also an additional plan for better welfare of the society. Trying is needed in doing something and hoping is necessary as well for mental strength. Whether a dream comes true or not does not matter but hope is a necessary thing for life.

He also describes dream in one's life or hope is free to choose its own goal. In fact hope makes everyone survive and whoever would live without any hope.

Man

"A little bird	ငှက်ကလေးတစ်ကောင်
by his its wings and its strength	သူ့အတောင် သူ့အားကိုးနဲ့
flies up in the sky	မိုးထိပျံ၏။

¹⁴ တင်မိုး၊ (၂၀၁၆) ကမ္ဘာပေါင်းမျှော်၊ ရန်ကုန်မြို့၊ စိတ်ကူးချီချီစာပေ စာမျက်နှာ-၄၉၄၊

¹⁵ ယင်း၊ စာ-၈၂၈၊

Without wings
 this man is so ridiculous
 but wings grow out of his imagination
 to pierce the sky.”¹⁶

အတောင်မပါ
 ယောင်ချာချာ သည်လူထူးမှာ
 စိတ်ကူးတွေ အတောင်ပေါက်
 မိုးဖောက်နိုင်ဘိ။

The poet compares a little bird with a man in this poem. He means that he likes to praise a man’s capability. A bird can fly into the sky. Although a man has no wings he can let his thoughts and imaginations fly freely even up into the sky. Man invented planes and even spacecraft to fly and go further than a bird. This is the result of freedom to do.

"Powerful Hand"

Whoever can compete?
 With the hand of Fate?
 A man’s power
 Can’t controlled
 by iron chains
 If thrown by his hands
 all fall upside down
 If raised up by his hands
 all be in the sky
 His creation
 makes all perfect
 To enliven his power
 as the Fate
 creation needs
 bodily, oral and mental betterment
 We have a chance to
 create our own Fate, don’t we?”¹⁷

ကံကြမ္မာလက်ကို
 ဘယ်ပြိုင်ဘက်ကမှ မယှဉ်နိုင်ဘူး။
 လူ့ခွန်အားကို
 သံကြိုးများနှင့် ချည်လို့မရ။
 သူ့လက်နဲ့ကိုင်ပေါက်
 အားလုံးမှောက်။
 သူ့လက်နဲ့ မြှောက်တင်
 အားလုံး မိုးကောင်းကင်။
 သူဖန်တီးမှ
 အားလုံးပြီးစီးတယ်။
 သူ့ခွန်အားကို
 ကံတရားအဖြစ်၊ အသက်သွင်းနိုင်ဖို့
 ကိုယ် နှုတ် စိတ် ကောင်းခြင်းနဲ့
 ဖန်ဆင်းလိုက်ဖို့ပဲ လိုတယ်။
 တို့ကြမ္မာကံကို
 တို့သာ ဖန်တီးနိုင်စွမ်းရှိတယ် မဟုတ်လား။

In this poem, Tin Moe composes about a man’s own basic right to create his own fate. He means that anyone can choose his or her way to go ahead in life. Fate can never be stopped by anyone else. It is free for a man to think in his way of thinking. He is also free to act and take responsibility for what he has acted or done. The main point is to have the right to choose something for life.

The concept of freedom is very important for reasoning. To answer the questions of life a man must be free from any ties.

In *Four Essays on Liberty*, Isaiah Berlin stated as follows:

“I am in a position to ignore the actual wishes of men or societies, to bully, oppress, torture them in the name, and on behalf, of their “real” selves, in the secure knowledge that whatever is the true goal of man happiness, performance of duty, wisdom, a just society, self-fulfillment must be identical

¹⁶ တင်ဖိုး၊ (၂၀၁၆)၊ *တဖာပေါင်းချုပ်*၊ ရန်ကုန်မြို့၊ စိတ်ကူးချိုချိုစာပေ၊ ၈၁-၁၁၂၃။
¹⁷ ယင်း၊ ၈၁-၈၂၈။

with his freedom – the free choice of his "true", albeit often submerged and inarticulate, self".¹⁸

Loving the community belonged to oneself indicates constructive opinion. If one failed to value one's own life, whoever would have constructive opinions? The poet expresses his own opinion of loving the world where he is living and his own life. It can be considered that self-realization is still leading man. Actually, love is the main drive. Pleasing someone makes free of any danger or risks. An environment built up with hatred and prejudice is horrible. The state of having constructive value of community is creating wellbeing of the world without stopping.

There are five poems chosen and approached by positive freedom, which leads to the theory of 'freedom to'. Although those poems indicate freedom to act, choose, or do, man's ability probably would lead to some positive result. If it is remarked that artistic freedom is obtainable in Myanmar, such remark would not be meaningful. If it is remarked that no artistic freedom is found in Myanmar, such remark would be meaningless. Actually, self-expression is supporting inner mind and therefore, freedom of expression should be well developed in Myanmar society today.

Conclusion

The freedom of expression of an artist is important in artistic freedom. For that reason, the rigid censorship should be modified to allow artistic freedom. Because, if there is no artistic freedom, there will not be excellence artwork. It is found that 'Influence of external circumstances', which is reported by Isaiah Berlin, are emotional. As the pressures from outside block existing circumstances, it is said that it is negative freedom.

The one who produces any work of art can be influenced by not only external constraints but also internal constraints. Later influences in his mentality will come inside the work. Then it would be negative or positive qualities of freedom or both after the artist has created the craft. The artist will express what he or she is feeling inside his inner mind.

A poet can never be far away from the community. Cultural, linguistic, religious, educational, political, literal and economic affairs are inevitable for everyone who creates art in different ways. Situations that fall on the work are different but they can make an atmosphere to stimulate the artist. Such an atmosphere will be beginning of art production. Freedom of expression will be the basic tool for the one who creates art and this concept is related with external and internal constraints. Pressures such as greed, anger and ignorance will cause poems revealing negative freedom. On the contrary, poems of positive freedom probably come out.

Additionally it is found that some Tin Moe poems are free from external constraints such as greed, anger and ignorance. Those poems can be called poems with *pure inspiration* (အကြည်စေတီ) that is related with being free from greedy desires, angry manners and variations of ignorance which lead to the state of ignoring what is right or wrong. Pleasure inside the audience or those who feel art is usually inspired by the one who creates work of art. Such comfort shared to the audience can be called *pure inspiration* that makes everyone tend to genuine freedom. Actually only if the one who creates art, has such inspiration, it will be possible for him to create.

No situation in everyday life matters for receiving pure inspiration. As if lotus can come out of bog for blooming, pure inspiration can rise out of daily events in the world. That is because only such inspiration in the area of perception can let a poet compose a poem freely.

¹⁸ Isaiah Berlin. (1969). *Four Essays on Liberty*. Oxford: Oxford University Press. p.133.

Any influence on some artist will make at least a work of art. It means that poems were stoppable but the poets' right to survive or maintain right to express by writing were generally unstoppable.

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၅. တင်မိုး၊ (၂၀၁၆) *ကဗျာပေါင်းချုပ် ရန်ကုန်မြို့၊ စိတ်ကူးချိုချိုစာပေ။*
၆. တင်မိုး၊ (၂၀၁၃) *တင်မိုးစဝကဗျာစာ ရန်ကုန်မြို့၊ စာနဒီစာအုပ်တိုက်။*