

The Myanmar JOURNAL

THE CAUSAL RELATIONSHIP BETWEEN EXPORTS AND
ECONOMICS GROWTH IN MYANMAR

Phyu Phyu Khaing · Yin Yin Wint

Resources and Firm Performance of Hotels in Bagan
Than Thu Zar

Determinants of Consumer Usage Intention on Food
Delivery Application in Yangon

Atar Thuang Htet

FACTORS AFFECTING CERVICAL CANCER SCREENING
AMONG WOMEN LIVING IN THE URBAN AREA OF
TAUNGOO

Yin Yin Wint · Phyu Phyu Khaing

Employees Satisfaction of AYA Bank in Sagaing Region
Ei Ei Nyein

Influence of Competitive Strategies on Private High School
Performance in Mandalay

Aye Thu Htun · Moe Hnin Phyu

Factor Influencing Women's Work Participation in Myanmar:
An Empirical Analysis of Labour Force Survey Data

Maw Maw Khin · Sanda Thein

Customer Satisfaction on Service Package of CB Bank
Khin Thet Htwe · Zaw Htet Pine

Customer Satisfaction on Service Quality of Nan Myaing Motel
Khin Thet Htwe · Zaw Htet Pine

A Correspondence Analysis of Educational Attainment and
Location of Residents in Myanmar Cho Cho Win

Analysis of the Marketing Mix Factors Affecting in Purchase
Decisions of Gold and Golden Jewelry

Banyar Aung · Htet Htet Hlaing

Impact of Credit Risk Management on Microfinance Institutions'
Performance in Mandalay

Htet Htet Hlaing · Moe Wutthmone Shein

The influence of Myanmar's annual festival on social culture
Gwon Osung

Customer Satisfaction on service quality of KBZ ATM Users in
Mandalay Cho Cho Thin

The effect of working women's lifestyle and work-family
balance on job satisfaction

Myoung-Suk Moon · Shin-Sook Lee

A Study on International Development Cooperation
Performance Management Model: Focusing on Korea's
International Cooperation shinwon KANG

Rendition of Korean War through the panorama of Indian
accounts Santosh Kumar Ranjan

Letter from the Editor-in-Chief

Myanmar and Korea have many similarities and are complementary relationship. Therefore, we believe that research exchange will expand mutual understanding between Myanmar and Korea, and will be the cornerstone for mutual development.

KOMYRA and YUE have co-published The Myanmar Journal since August 2014. So far, many scholars have published numerous papers through the journal, and We are sure that this journal has helped many people understand Myanmar and Korea more clearly and closely.

The Myanmar Journal covers various issues in Myanmar and Korea. It covers various topics that can promote bilateral development and mutual understanding, not limited to specific topics such as economy, industry, society, education, welfare, culture, energy, engineering, healthcare, and agriculture.

We hope that this journal will continue to promote understanding of the current status and potential capabilities of Myanmar and South Korea and promote in-depth international exchange and cooperation.

We would like to express our deepest gratitude to the editorial board and YUE and KOMYRA for their valuable support in The Myanmar Journal publication.

August 30, 2021

Youngjun Choi *yj choi*

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INFORMATION ABOUT The Myanmar Journal

The Myanmar Journal (ISSN 2383-6563) is the official international journal co-published by Yangon University of Economics (YUE) and Korea Myanmar Research Institute (KOMYRA).

This journal aims to promote the mutual cooperation and development of Myanmar and Korea through intensive researches in the entire field of society, economy, culture, and industry.

It will cover all general academic and industrial issues, and share ideas, problems and solution for development of Myanmar.

Articles for publication will be on-line released twice a year at the end of February and August every year on the Myanmar Journal webpage (http://www.komyra.com/bbs/board.php?bo_table=articles).

The influence of Myanmar's annual festival on social culture

Gwon Osung

Juenju Na. Univ. of Ed.

ABSTRACT: The festival is held on the 15th (Based on the unique regime) of each month. In Myanmar, which is a tribal society, festivals are based on Buddhism and animism. However, it also affects actual social formation and cultural patterns. The activation of the economy through festivals can be seen as a peculiar phenomenon in Myanmar. The purpose of this study is to examine the socio-cultural significance of Myanmar's annual festival. In Myanmar, which is a tribal society, festivals are based on Buddhism and animism. However, it also affects actual social formation and cultural patterns. Tribal issues have been adopted as the official policy of the country since independence. During the British colonial period, Myanmar became an opportunity to highlight the concept of various ethnic minorities. Since then, they have faced complicated political situations, such as independence and their autonomy. The Government of Myanmar has been trying to form a bond of Myanmar society as a member of the community by sharing the traditional culture of each region. Most of the festivals are held nationwide and participate without distinction. These national festivals enable the unity of the tribe. Festivals of ethnic minorities help build community bonds. It also serves as a network that shares socio-cultural elements among the regions. Traditional costumes, dance, and cultural elements that distinguish identities. Nevertheless, festivals serve as a place of unity of race. Modern festivals tend to be seen as one of ways to stimulate local economy rather than traditional sense. The festival of this background is low in direct participation of local residents. The shanga and Myanmar people have an organic relationship. This is an important element in forming a sense of solidarity as a Myanmarese. The temple is an important place to open the festival. The town's temple was also responsible for the school's function. It played a role in promoting the status of Buddhism in Myanmar. Theravada Buddhism in Myanmar is structurally prohibited from all economic activity and production activity such as labor. Here a mutual relationship is established between the monk and the believer. The monk's dwelling at the temple is covered by the donation of villagers. It can be seen as to maintain the popular foundation of the Theravada Buddhism.

Key words : *Annual Festival, Myanmar, Social culture*

I. Introduction

The wave of socialization is rapidly penetrating Myanmar. In the meantime, economic and political development is taking place rapidly. Myanmar remains a traditional culture. The festival in Myanmar reflects the characteristics of religion and climate. Interest in traditional culture establishes the identity of national culture. Myanmar was used as part of the national integration policy. Myanmar's festivals have historically been influenced by their natural environment, religion, and social culture. There is no research that has been analyzed in terms of concrete and multifaceted aspects. Festivals are associated with the natural environment, such as the seasonal cycle. So it has a close relationship with the social life of Myanmar. The annual festival in Myanmar is a ritual related to the natural environment such as seasonal circulation. It is a social activity that mediates traditional customs of Myanmar people with religious and cultural backgrounds. Festivals have been discussed by several studies. Ryu Jung-ah (2013) referred to the limitations of the research in festival theory as a lack of theoretical discussion. Festivals are words that refer to celebration and sacrifice in a comprehensive way.

Representative scholars in festival research are Arnold van Gennep (1873-1957), a structural researcher who established the concept of passage ceremony, Victor Turner (1920-1983), who applied dialectic to the process of rituals and analyzed the theatrical elements from a ritual perspective. Kim-Shinae (2016) divides Myanmar's New Year festival into modern and traditional perspectives, discussing customs and functions. Most of the previous studies of Southeast Asian rituals including Myanmar showed a tendency to explain from the perspective of Buddhist tradition. Hayashi (2001) describes the annual festivals of Thailand and Laos as an example of Buddhism. Myanmar's annual festivals, which are intangible heritage of traditional culture, need to look at elements of natural environment such as farming season together with religious viewpoint.

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together with religious viewpoint.

The social and cultural phenomena expressed through festivals have been studied by various scholars. Rituals are mainly associated with religion and there are many studies that have been launched socially. In the early days, the importance of rituals was raised in questions about the origin and nature of religion. Next, the discussion on the role in society has progressed. This led to various perspectives and interpretations of the festival phenomenon. On the other hand, there are few studies on Myanmar festivals.

The festival is held on the 15th (Based on the unique regime) of each month. In Myanmar, which is a tribal society, festivals are based on Buddhism and animism. However, it also affects actual social formation and cultural patterns. The activation of the economy through festivals can be seen as a peculiar phenomenon in Myanmar.

The purpose of this study is to examine the socio - cultural significance of Myanmar 's annual festival.

II. Main subject

Myanmar is the most sensitive to the problems arising from ethnic diversity in Southeast Asia. Myanmar seeks to integrate various tribes in the form of federalism. The name of each state is named after a number of ethnic groups living in the area. Each ethnic group is recognized as an administrative and political unit in the administrative division of the state (Park, Jang-sik, 1993).

Tribal issues have been adopted as the official policy of the country since independence. The ethnic groups are categorized as follows. Many Burmese, minority groups include Kayin or Karen, Shan, Kachin, Mon, Chin, Kayah, Rakhin, or Arakan (Park, Jang-sik, 1993).

Recently, the Myanmar government has conducted a population survey for 30 years under the auspices of the United Nations Population Fund (UNFPA) and the international community. During the British colonial period, Myanmar became an opportunity to highlight the concept of various ethnic minorities. Since then, they have faced complicated political situations, such as independence and their autonomy.

The Burmese live in ethnic minorities in every state. Other species are also distributed not limited to a particular state. A similar pattern of distribution can be found in the majority of the Burmese. Only 25% of the entire Kaing tribe live in Kaing state. The rest live in the suburbs of Myanmar with the Burmese or Mong tribe. The political and geographical concept of the state means that it does not coincide with the actual distribution of the people (Park, Jang-sik, 1993).

The Government of Myanmar has been trying to form a bond of Myanmar society as a member of the community by sharing the traditional culture of each region. An example is a radio program that was broadcast in the 1980s. Myanmar's annual festivals and traditional culture related topics were broadcast. Myanmar was broadcast throughout Myanmar, English and other ethnic minority languages. The government recorded this and published "Myanmar Culture and Art, Myanmar's Voice Radio Broadcast" as a book. This book is about the annual festival of Myanmar based on the folk materials collected by him.

Most of the festivals are held nationwide and participate without distinction. Particularly, the watering festival, New Year festival, light festival, and Tumane festival are held throughout Myanmar. These national festivals enable the unity of the tribe. Also, one of the minority festivals in the province, the Mano Festival, all of Myanmar can participate. It is held every January. It is held in Myitkyina, the central city of the Kachin state. The similar tribes, Lisu, Rawang, Lhaovo, Lachit, Zainwa and Jinhaw, will be hosting the event.

The Mano festival was not held from 1962 to 1974, during the reign of Newin. It was not held from 2012 to 2014 due to the dispute between the former independent army and the government. It was held again in 2015. Festivals of ethnic minorities help build community bonds. It also serves as a network that shares socio-cultural elements among the regions. Traditional costumes, dance, and cultural elements that distinguish identities. Nevertheless, festivals serve as a place of unity of race.

Modern festivals tend to be seen as one of ways to stimulate local economy rather than traditional sense. It is aimed at attracting tourists to tourism culture business. These festivals are relatively short in historical origin. The festival of this background is low in direct participation of local residents. However, in the case of Myanmar's annual festival, it is closely related to the actual life of local residents. It continues to maintain its traditional culture despite political instability and rapidly changing economy. The shanga and Myanmar people have an organic relationship.

Buddhist monks live collectively. Originally Buddhist performers wandered. Then there was a practice of staying in one place and practicing. This group of Buddhist followers is called shanga. The shanga is a group of monks who are engaged in a common life for 'nirvana' (Ishii, 2001). This is an important element in forming a sense of solidarity as a Myanmarese.

The people who hold and participate in the festival are residents of the village. There is a fair in each village. It is time to get the first harvest after the rainy season. Weddings that were taboo during the rainy season are held everywhere. There will also be a festival of almsgiving for the monks. The temple is an important place to open the festival. There is a temple in each town. Pagoda and temples in

the villages make the importance of Buddhism.

The town's temple was also responsible for the school's function (High Dew 2012). The shedagon pagoda hosts the Temane festival as a competition. This type of festival inspires a sense of community for members. It can also highlight the playfulness that attracts people's interest.

In the Shedagong Temple, the Matotingan Festival is held. Mato is a term for food. It is used as a prefix of putrid food. Matotingan means a monk's clothes made without exceeding 24 hours. This festival, which is held from the evening until the next morning, should be completed within 24 hours. The completed courtesy is dedicated to the Buddha statue of the Shedagong Temple. Buddhist statues worshiped are many in Shedagong Temple. When the courtesy is completed, it will be presented to the Buddha in Shedagong on the full moon of Dejawoong month.

The temple in the village was a venue for traditional festivals. It played a role in promoting the status of Buddhism in Myanmar. In addition to the annual festival, general festivals were held at the temple. Buddhist believers celebrate weddings and other events at temples. Treat food to relatives and monks. In the past there was no kitchen in the temple. But nowadays more temples are being built. The monk can not carry money or the like. As a rule, temples do not have a garden to grow vegetables. In other words, the monks do not produce, they do not have any source of income. In this way, Theravada Buddhism in Myanmar is structurally prohibited from all economic activity and production activity such as labor. Therefore, the foundation of life depends on believers. Here a mutual relationship is established between the monk and the believer. The monk's dwelling at the temple is covered by the donation of villagers (Choi Jae-hyun, 2001). Even if hosting at home, and move a house invite a monk to hear the sermon. It has the meaning to drive out evil things related to the house. This is called einthetmingla. This is in fact contrary to the principle of Buddhist doctrine. It can be seen as to maintain the popular foundation of the Theravada Buddhism. The Theravada Buddhists are preparing means to respond to these 'magical elements'.

It is "order outside scripture" to shout for a magical purpose. In Sri Lanka, it is called 'pallet'. It was formed in the 6th to 7th century by the influence of the Mahayana Buddhism. Parit 'was distributed together when the Theravada Buddhism spread to Southeast Asia. In Myanmar, it is called 'parei' or 'paraige'. The scriptures are set according to what wish. When the plague occur, when the serpent appears in flock, when Nat is afraid, etc. In addition, there is a "parity" to cope with crises such as criminal disaster, fire, and tribulation (Ishii, 2001).

III. Conclusion

1. In Myanmar, which is a tribal society, festivals are based on Buddhism and animism. However, it also affects actual social formation and cultural patterns.
2. Tribal issues have been adopted as the official policy of the country since independence. During the British colonial period, Myanmar became an opportunity to highlight the concept of various ethnic minorities. Since then, they have faced complicated political situations, such as independence and their autonomy.
3. The Government of Myanmar has been trying to form a bond of Myanmar society as a member of the community by sharing the traditional culture of each region. Most of the festivals are held nationwide and participate without distinction. These national festivals enable the unity of the tribe.
4. Festivals of ethnic minorities help build community bonds. It also serves as a network that shares socio-cultural elements among the regions. Traditional costumes, dance, and cultural elements that distinguish identities. Nevertheless, festivals serve as a place of unity of race.
5. Modern festivals tend to be seen as one of ways to stimulate local economy rather than traditional sense. The festival of this background is low in direct participation of local residents. The shanga and Myanmar people have an organic relationship. This is an important element in forming a sense of solidarity as a Myanmarese.
6. The temple is an important place to open the festival. The town's temple was also responsible for the school's function. It played a role in promoting the status of Buddhism in Myanmar.
7. Theravada Buddhism in Myanmar is structurally prohibited from all economic activity and production activity such as labor. Here a mutual relationship is established between the monk and the believer. The monk's dwelling at the temple is covered by the donation of villagers. It can be seen as to maintain the popular foundation of the Theravada Buddhism.

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