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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.

February 28, 2022

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 impact of Myanmar's festivals on economic growth

Gwon Osung

Juenju Na. Univ. of Ed.

ABSTRACT : The festival is closely related to the lives of Myanmar as well as religion. Myanmar's festivals provide insight into Myanmar's traditional culture and lifestyle. The annual festival in Myanmar is expected to have a great impact on Myanmar 's economic revitalization. The purpose of this study is to investigate the effect of the annual festival in Myanmar on the economic revitalization of Myanmar and its specific cause. The process of the fabric is cotton picking, cotton riding, thread drawing, thread winding, dyeing, squeezing. Throughout the year, festivals serve Myanmar as a means of expressing their cultural identity and recalling their traditional culture. Myanmar's festival was based on Buddhist and animist beliefs, but had a major impact on social formation and cultural patterns. The activation of the economy through festivals can be seen as a peculiar phenomenon in Myanmar. Despite the wave of modernization, the festivals are recreating this trend.

Key words : *Festival, Economic growth, Myanmar,*

I. Introduction

The Myanmar introduced the open economy in 2011 with the launch of the Teinsein government. In 2015, the launch of the first civilian government became an international issue with the victory of the NLD led by Mrs. Aung San. As a closed country in the meantime, the exchange of foreign countries has been cut off from the situation. It is undergoing a change in political and economic conditions, and is now receiving much attention from many foreign investors and individual

entrepreneurs. In addition, beautiful landscapes of Myanmar, historical sites such as the Pagoda, and festivals held throughout the year are making it an attractive tourist destination.

The festival is closely related to the lives of Myanmar as well as religion. Myanmar's festivals provide insight into Myanmar's traditional culture and lifestyle. There are not many studies that analyze the traditional festival of Myanmar as a means to understand Myanmar in terms of specific and diverse aspects. The annual festival is made up of direct participation of Myanmar people. It is held on the basis of a unique recital.

The religious backgrounds of Myanmar's annual festivals include 'Nat', an indigenous belief, 'Hindu astrology', which was introduced in India, and 'Buddhism', the foundation of the nation's founding. Myanmar year-round festivals can be divided into religious festivals and seasonal festivals associated with the festivals. Festivals related to the agriculture season in Myanmar are closely related to sowing and harvesting time. The natural environmental factors of the region are affecting cultural phenomena.

The year-round festival has a great impact on the social aspects of Myanmar people. In the composition of various nations, festivals shape the bond of Myanmar society. Despite the diversity of ethnic minorities, festivals participate and enjoy without discrimination. It serves as a social network sharing the traditional culture among ethnic groups. Myanmar traditional festivals are not artificially performed.

It is closely related to the life of the Myanmar people, and is being maintained continuously under voluntary participation. This phenomenon is related to the organic relationship between Myanmar and the Temple. They also organize festivals directly in the village temple.

In the Shaderong Temple, traditional festivals introduce the form of a contest to highlight the playfulness. It is a good way to encourage voluntary participation of Myanmar people. It is noteworthy that the organic relationship between the Myanmar people and the mall is noteworthy because events such as weddings are also held at the temple. The annual festival in Myanmar is expected to have a great impact on Myanmar 's economic revitalization. The purpose of this study is to investigate the effect of the annual festival in Myanmar on the economic revitalization of Myanmar and its specific cause.

II. Main subject

1. Commercialization of Myanmar Festival

Myanmar commercials are changing as the economy opens. Commercial activities centered on traditional markets are still playing an important role. The period of maximization of such consumption activities is national festival year. Especially for merchants who keep their livelihood around temples, they are busiest at festivals. Prepare supplies for festivals and food to sell to visitors. In the area where the festival is held, events for entertainment are prepared.

On the festival day, the streets are full of excitement with many people. There is an interesting commercial pattern that is different from usual. Myanmar commercials account for 90% of the traditional market. Consumption activities are centered around these traditional markets. There is an important commercial pattern at the time of the festival. It is the surge of mobile traders. They make every effort before the festival begins to gain a profitable place. Those who sell goods in traditional markets are not mobile. Movable individual sellers rent a place near where the festival is held. They can earn a short term profit by paying a certain amount of rent. They go to the famous festivals and sell traditional food and goods. When the festival is over, it moves to another festival place. When the festival begins, the price of the item doubles. They can get the best profit from the festival place.

There are three reasons why these commercial patterns appear every festival. First, there is continuity that is held every month during the year. Secondly, Myanmar people are very interested in traditional festivals. Third, the identity of traditional culture

If the festivals are artificially made by local activation policies, it will not be sustainable.

2. The secularization aspect of Tinjang Festival

Myanmar has undergone socialist economic system through colonial period and economic opening in 2011. In March 2016, the new government of the first civilian government was launched and spurred economic development. The Teinsein government, which was launched in 2011, is said to have contributed to the economic recovery of Myanmar by improving economic relations and relations with Western countries.

It has established a national comprehensive development plan for 2011-2030. To expand foreign investment, the new foreign investment law and the special economic zone system were revised. In 2013, the European Union completely lifted Myanmar's economic sanctions and granted general preferential tariff status. The United States has also relaxed sanctions. The new government focused on democratization and made economic development a top priority. Under the flow of secularization Myanmar's year-round festivals are transformed and maintained and are being patched on new societies. It is still giving pleasure to Myanmar people.

Since the influx of Western civilization, the New Year Festival has been recreated in the process of modernization. In traditional festivals, traditional musical instruments, music, and theater were indispensable elements. Western culture permeated the younger generations of Myanmar. In Yangon, use of modern music instead of traditional instruments. Myanmar's New Year festival is also changing into a form of watering and dancing instead of a solemn ceremony.

What is noteworthy in Myanmar's New Year festival is that it is an important clue to be an economic indicator of the year. The thing that attracts the younger generation at festivals is thingyan manda. It is the stage which is installed in the thingyan festival. People go onstage and dance and sing. They can also sprinkle water, which is the highlight of the festival.

There are two ways to operate Manda. First, it is the purpose of personal business. The stage is set up and the ticket is sold. Pay taxes with the permission of Yangon City Hall (YCDC). If gain popularity, can attract companies' ads. They can also sponsor refreshments for the festival. Operators use the same stage name every year for continuity. DJs are used for differentiation, and new equipment is used. Ticket rates vary. Most popular tickets are sold out. The second is that large companies install and operate Manda. In principle, They do not sell tickets. Encourage participation in the organization's members. Therefore, the participants are the members of the company. The benefits of free food and entertainment return. Also, famous celebrities are invited to promote the company. The number of participating companies is increasing. When the economy gets better, the number of manda increases.

When the New Year festival starts, prices for alcohol and food will double. The bus fare also rises. Most prices go up more than two times due to long holidays. They may buy the necessities in advance before the festival.

3. Maintaining traditional culture

From the opening of the economy, various changes are taking place in Myanmar society. Many foreign investors who have appreciated the development potential are flocking to the market. Myanmar actively accepts new cultures through various media. The speed is accelerating. Various foreign food stores are entering the market due to Western influx. The younger generation listens to modern music and wears modern costumes such as jeans. Traditional festivals, however, wear a traditional costume, Rongji. Particularly in the case of festivals held in temples, it is customary to visit traditional clothes. When visit a temple, should take off shoes and socks. Traditional clothing is to wear beyond the race.

In the festival, female dancers and male band perform traditional performances. These festivals bring out the traditional culture of Myanmar. Promote pride in traditional culture. At the festival, can see traditional Myanmar clothes. Traditional clothing adds to the meaningful symbolism of the festival and strengthens the color of traditional culture.

The traditional clothing of a wedding ceremony is a wedding flower. The traditional garments are distinguished from the ingyi and the longyi. These two are the representative traditional costumes of Myanmar people. It is made of silk cloth or Chinese silk cloth decorated with various colors and patterns. The skirts worn by women are called thamains. The clothes men wear on the lower body are called paso. Myanmar's traditional clothing is made by cutting various patterns of cloth. The traditional pattern of the Burmese is a wavy pattern of achaik. It is one of the most popular patterns for Myanmar people. Traditional fabrics are used not only as garments but also as materials such as bags. It is also popular with foreign tourists.

The process of the fabric is cotton picking, cotton riding, thread drawing, thread winding, dyeing, squeezing. They tried to greet a woman who is good at housework as a daughter-in-law. The man cherished his wife's clothes and cloth carefully. Thus, men encouraged women to weave blankets (Choi Jae-hyun, 2001). Throughout the year, festivals serve Myanmar as a means of expressing their cultural identity and recalling their traditional culture.

III. Conclusion

1. Commercialization of Myanmar Festiva

Myanmar commercials are changing as the economy opens. Commercial activities centered on traditional markets are playing an important role. The period of maximization of such consumption activities is national festival year. In the area where the festival is held, events for entertainment are prepared. Consumption activities are centered around traditional markets. The mobile traders are increase. There are three reasons why commercial patterns appear every festival. That are continuity, interested in traditional festivals and the identity of traditional culture.

2. The secularization of Tinjang Festival

In 2013, the European Union completely lifted Myanmar's economic sanctions and granted general preferential tariff status. The United States has also relaxed sanctions. The new government focused on democratization and made economic development a top priority. Under the flow of secularization Myanmar's year-round festivals are transformed and maintained and are being patched on new societies. Since the influx of Western civilization, the New Year Festival has been recreated in the process of modernization.

In traditional festivals, traditional musical instruments, music, and theater were indispensable elements. Western culture permeated the younger generations of Myanmar.

Myanmar's New Year festival is also changing into a form of watering and dancing instead of a solemn ceremony.

New Year festival is that it is an important clue to be an economic indicator of the year. The thing that attracts the younger generation at festivals is thingyan manda. There are two ways to operate Manda. First, the ticket is sold. Pay taxes with the permission of Yangon City Hall (YCDC). The second is that large companies install and operate Manda. The participants are the members of the company. The number of participating companies is increasing. When the economy gets better, the number of manda increases.

When the New Year festival starts, prices for alcohol and food will double. They may buy the necessities in advance before the festival.

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From the opening of the economy, various changes are taking place in Myanmar society. Many foreign investors who have appreciated the development potential are flocking to the market. Myanmar actively accepts new cultures through various media. Various foreign food stores are entering the market due to Western influx. But in festivals held in temples, it is customary to visit traditional clothes.

Traditional clothing is to wear beyond the race. The festivals bring out the traditional culture of Myanmar. Promote pride in traditional culture. Traditional clothing adds to the meaningful symbolism of the festival and strengthens the color of traditional culture. The traditional garments are distinguished from the *ingyi* and the *longyi*. The skirts worn by women are called *thamains*. The traditional pattern of the Burmese is a wavy pattern of *achaik*.

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