Tourist Sites and Socio-Cultural Changes: A Case Study in Taungthaman Village

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Abstract

The aim of this thesis research is to explore the socio-cultural changes due to tourism and how tourism related to local development. Tourism is one of the activities of human for pleasure. As more and more foreign tourists and domestic travelers have been visiting to Taungthaman village’s tourist sites, impacts of tourism influence on the local business. The growth in tourism-based industries, including sightseeing by boat, selling souvenirs and other local products to visitors has presented local residents with new options and alternative source of income. Besides, the financial returns from tourism activity are having an effect on the society. KI (Key informant interview), participant observation, FGI (Focus Group interview) were employed to get the data. As a result, this paper indicated that tourism is one of the opportunities to meet the peoples, who have not seen each other before, and to show and see the culture or places and to find the venture.

**Key words**: tourism, tourist sites, local people, tourist

Introduction

Tourism is travel for recreation, leisure or business purpose. The World Tourism (WTO) recognized tourism as the activities of persons traveling to and staying in places outside their usual environment for and not more than one consecutive year for leisure, business and other purposes (WTO, 1995). The researchers Hunziker and Krapf defined tourism as the sum of the phenomena and relationship arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with and earning activity in 1941. (Hunziker and krapf, 1942) In 1976, the Tourism Society of England also defined tourism as the temporary, short term movement of people to destination outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes. Tourism can play a positive role in the socio, cultural, economic, environmental and political development of the destination and as such represents a significant development opportunity for many countries and communities.

Valene Smith (1977) published the book named as Hosts and Guests: ‘The Anthropology of Tourism’. This book gave anthropological perspectives on tourism. Smith proposed tourism as a social practice. Besides, Smith said the phenomenon of tourism. This factor includes temporary leisure, disposable income and travel ethic. He also indicated that anthropology has important contributions to offer to the study of tourism, especially through basic ethnography as well as the acculturation model and the awareness that tourism is only one element in culture change (Peter M. Burns, 1999).
Anthropology is the study of humanity. It studies to understand and explain how human society's work. The Anthropology of tourism seeks to identify and make sense of culture and human dynamics. Because tourism is a global set of activities crossing many cultures, there is needed for a deeper understanding of the consequences of the interaction between generating and receiving tourism societies. In this research, researcher considered impacts and socio-cultural changes based on tourism from anthropological perspectives. In the study of this research, the main study site is U Pain Bridge in Thaungthaman village. This site includes Mandalay Archaeological Zone. Thaungthaman village has tourist attractions such as U Pain Bridge, Kyauktawgyi pagoda and BO Bo Gyi Nat Pwe. Among these tourist attractions, U Pain Bridge is the most famous site among tourists.

Research Aim and Objectives

The aim of this thesis research is to explore the socio-cultural changes due to tourism and how tourism related to local development. The objectives of this research are to elicit importance of the local attractions for tourism, to identify the interactions between the hosts and the guests, and to highlight the changes and developments in local area due to tourism.

Research Methodology

The research method is qualitative research method. Research tools are key informant interview, participant observation and focus group interview. The population of the research are tourists, the people living near the bridge who are Gaw-pa-kas, boaters, souvenir shopkeepers, the owners of restaurants, guides and travelers. Research participants are 80 persons and research data is collected from March, 2011 to March, 2015.

Location of U Pain Bridge

U Pain Bridge is situated in Thaungthaman Lake, Taungthaman village tract, Amarapura Township. There are Kyauktawgyi pagoda, thaungthaman village tract and Yadanagon University on the east, TaungMinGyi Pagoda on the west, Pahtotawgyi Pagoda, ShewGuiGyi Pagoda and Mantan Quarter on the North and Latpantan Quarter and the motor-way of Yangon-Mandalay on the South.

History of U Pain Bridge

U Pain Bridge is long teak footbridge leading across the shallow Thaungthaman Lake from the west to the east. This bridge is usually attributed as the name of the donor, U Pain who was a clerk to the Mayor of Amarapura in the period of Bagan Min. U Pain intended this bridge to facilitate and be smooth for crossing among the Thaungthaman village and the surrounding villages. The teaks used in the construction of the bridge were the old wood from the Sagaing, Inwa Palace and Royal House. The bridge was start constructed in 1850 and finished in 1853.

To be easier to memorize the constructed year, it was recorded by rhyming couplet such as “In Ka Aw Ar Sauk Lope Kar”, “In Ka Aw Nyin Sauk Lope Pyi.” While the bridge was being constructed, they did not apply the scale equipment and just applied the foot measurement system. To resist the risk of billow, windiness and heavy rain, they did not construct the bridge as a straight line and constructed with a little bit curved and rose up in the south as a form of carpenter's square. So, it was the real handiwork of Myanmar carpenters.
The bridge was built with (984) piles and those were inserted about seven feet into the underground. There are (482) segments in the bridge. Its length is (3967) feet, and it is equal to three-quarter of one mile. U Bein’s Bridge also includes four rest houses with the aim to accommodate as a rest area for travellers and visitors. At present, as the concrete parts from the both edges of the bridge were displaced and replaced by the wood, the wood piles of the bridge are increased as the total number (1086).

When studying about the repairing of the bridge, it can be known that U Pain Bridge was destroyed because of the flood during the Second World War. For that destruction, U Ba Thi, a representative of Amarapura who lived in Thaungthaman village, reconstructed the bridge. In 1973 and 2004, the bridge were damaged due to flood, again. The monks, local stakeholders, village elders and villagers repaired for that ruins. The villagers around the Thaungthaman Lake do the farm work when the sand flat or shore is come out in the dry season. In the flood time, the villagers and students prefer in search of fish in the muddy water and do as anglers. According to above statements, the bridge is about 150 years old and it stands for a symbol of ancient capital of Amarapura up to the present and can see the maintaining of the local people as a cultural heritage.

![Figure (1) U Pain Bridge](image)

**Impacts of Tourism on the U Pain Bridge**

Many countries, especially the developing countries, are attempting to rely on tourism industry capable of generating high incomes with minimum investments. In Myanmar, the government has encouraged tourism since 1992. Ministry and Hotels and Tourism was established on September 24,
1992. Ministry and Hotels and Tourism has many plans and projects to promote tourism industry. Among them the first plan was implement Visit Myanmar Year in 1996. The hotels for the tourists were built. Tourists can help Myanmar primarily by bring money to local communities and small business. After Visit Myanmar Year, many tourist have visited. Moreover tourism in Myanmar has developed since 2002 and the number of visitors has increased year by year. In 2010, 791,505 foreign tourists visited Myanmar, with 295,174 foreign tourists entering the country via Yangon International Airport. In 2012, more than 1 million foreign tourists visited Myanmar and that figure is expected to rise to around 1.5 million in 2013. In 2013, the number of foreign arrivals reached more than 2.04 million, counting both air and overland arrivals. In 2014, more than 3 million foreign tourists visited Myanmar. As more and more visitor are coming and visiting to the Myanmar’s tourist sites, some of the local people have changed their Livelihoods and socio-cultural factors. In the study area, as the becoming of tourist sites, local business and livelihood such as sightseeing by boat, selling souvenirs and restaurants and socio-cultural factors which rely on the visitors to the bridge are also progressed.

Impact of Tourism on the Economy

Sightseeing by Boat
In Thaungthaman Village, boat is locally called in local term as ‘Ngat Hlay’ which means “a boat like a bird”. The service of boat at the U Pain Bridge in the Taungtaman Lake has been started since 1980, and it is still up to the present days. The paddlers of ‘Ngat Hlay’ are only the local people, and there are no migrants for that business. According to the concept of local dwellers, they worry that if migrant rows an ‘Ngat Hlay,’ the traveler will be faced with danger because the paddler does not definitely know the water current and nature of lake.

Before 1996, the local people mainly use “Ngat Hlay” for travelling and transporting things from one bank to another bank of the Taungtaman Lake with deep water level in the rainy season. At that time, it was rare to see the foreign tourists and domestic travelers who visited in that site. The total number of ‘Ngat Hlay’ was only around about (30).

As the government promoted Myanmar tourism industry in 1996 by launching “Visit Myanmar Year 1996” campaign, visitor arrivals to the U Pain Bridge are much higher. Visitors prefer to view the activities of fishing, the beauty of sightseeing and sun set around the U Pain Bridge by riding ‘Ngat Hlay.’ By visiting and viewing in this way, the number of ‘Ngat Hlay’ is increased from (30) to (50) and the visitors have become supposed ‘Ngat Hlay’ as a pleasure boat. The earnings of the ‘Ngat Hlay’ paddlers also become high.

Along with the tourism development in later 2002, the number of visitor arrivals to the U Bein Bridge has risen. As of this growth, the paddlers organize the ‘Ngat Hlay Association’ in order to manage ‘Ngat Hlay’ business systematically. The association comprises with (1) chairman, (2) secretaries and (48) members. Through the discussion and consultation among the paddlers, they have adopted the principles for disciplines of ‘Ngat Hlay’ business. The disciplines are as follows: (1) In a ‘Ngat Hlay,’ it does not allow to ride more than (7) domestic travelers or more than (3) foreign tourists for once; (2) If foreign tourists want to rent ‘Ngat Hlay,’ all the paddlers have to congregate at a common time

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1 Myanmar Term ‘Nget’ and ‘Hlay’ are translated by English words by ‘Bird’ and ‘Boat’ respectively. Thus the term ‘Nget Hlay’ means ‘Boat like a Bird.’
which is two hours prior to the rental time; (3) The rental fees obtained during those two hours have to be equally shared by all of the paddlers; (4) In the time of paddling, paddlers are not allowed to drink any alcohol; (5) A ‘Ngat Hlay’ is not allowed to be used as a fishing boat; and (6) All the paddlers have to wear their uniform dresses. According to this discipilines, it is learnt that along with the increasing international tourists and domestic visitors, the paddlers manage the ‘Ngat Hlay’ business with the disciplines not to annoy to the guests. By doing so, the paddlers also can achieve the equitable earnings, reciprocally.

As visitor arrivals to the U Pain Bridge are rising, hotels and guides need to do prior booking to the paddlers so that they can rant as much as they want. With the term of paddlers, ‘prior booking time’ made by visitors is called ‘Boan Chain’ which means ‘common time.’ The fees received during a common time are equally shared to all the paddlers. Only after completing of services for the number of prior booked ‘Ngat Hlay,’ the paddlers can do services for the rest of the visitors. During the common time, even though the other travelers give much of money, the paddlers are not allowed to provide services for them.

Starting from 2010, the payment system is changed that if someone wants to rant a ‘Ngat Hlay,’ it is needed to come to the ‘Ngat Hlay Association’ at the U Bein Bridge and pay all the fees by voucher. Regarding the booking system for ‘Ngat Hlay,’ a (35) years old paddler said that “Because of many tourists, booking system is arranged, and due to this, we cannot provide services to others. Sometimes, we were under trouble if the visitors did not come although they booked us, and we also waited for them. At that time, we faced with some problems that although some visitors wanted to rent us, we cannot follow them. And they were angry us. Furthermore, when the booking was canceled, and although we wanted to follow others, there were no passengers to rent us.”

According to the articulation of ‘Ngat Hlay’ paddlers, this study can observe that if a visitor is absent to rent and visit although he made booking, the paddlers can be suffered with loss. Thus is why they changed to the system of booking with direct payment instead of booking by phone. The changes of ‘Ngat Hlay’ rental fees and the earning of a paddler during a week is mentioned in table (1) and (2).

**Table (1) changes of “Ngat Hlay’ Rental Fees**

<table>
<thead>
<tr>
<th>Year</th>
<th>“Ngat Hlay’ Rental Fees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before 2002</td>
<td>200 kyats</td>
</tr>
<tr>
<td>After 2002</td>
<td>1500 kyats</td>
</tr>
<tr>
<td>2006</td>
<td>4000 kyats</td>
</tr>
<tr>
<td>2010</td>
<td>5000 kyats</td>
</tr>
<tr>
<td>2014</td>
<td>6000 kyats</td>
</tr>
</tbody>
</table>
Table (2) The earnings of a paddler during a week

<table>
<thead>
<tr>
<th>Year</th>
<th>Tourism Peak Season</th>
<th>Tourism low Season</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before 2002</td>
<td>5000 kyats</td>
<td>500 kyats</td>
</tr>
<tr>
<td>After 2002</td>
<td>25000 kyats</td>
<td>8000 kyats</td>
</tr>
<tr>
<td>2006</td>
<td>35000 kyats</td>
<td>10000 kyats</td>
</tr>
<tr>
<td>2010</td>
<td>Above 50000 kyats</td>
<td>15000 kyats</td>
</tr>
<tr>
<td>2014</td>
<td>50000 kyats and above</td>
<td>Above 20000 kyats</td>
</tr>
</tbody>
</table>

Table (1) and (2) shows changes of ‘Ngat Hlay’ rental fees and the earning of a paddler during a week. According to this table, ‘Ngat Hlay’ rental fees increased yearly. When studying the earning of a paddler during a week, the paddlers have achieved over 50000 Kyat in the tourism season such as October, November, December, January and February as there is ‘Boan Chain’ in every day. In the rest of the time, earning within a week is only 20000 Kyat. When it is compared to the changes of one week rental fees for ‘Ngat Hlay’ in the tourism low season, it can be studied that there are some days that they do not have a chance to provide services by ‘Ngat Hlay.’

With this concept, in order to achieve regular earning through ‘Ngat Hlay’ services, all of (50) paddlers work for ‘Ngat Hlay’ paddling in the tourism high season, and in the tourism low season, only the elder paddlers’ work for that business. At that period, the youths younger than 35 years do not work for ‘Ngat Hlay’ paddling, and they change their livelihoods to other works such as carpenters, well-digging and photographers on the U Pain Bridge.

Figure (2) Boats

Restaurants
When observed the restaurants relied on the U Pain Bridge, it is known that before 1996, there was no restaurant in this destination. At that time, there were only some vendors which sold fried fish got from the Taungthaman Lake. Beyond 1996, fried fish vendors progressed to the restaurateurs because of tourism development. At the restaurant, they sell not only the local food such as fried fish and prawn but also various salads. After 2002, the number of restaurants has increased due to the growing tourists arrivals. Accordingly, the kinds of meals at the restaurants are also more numerous. Now, they
are selling local food, fried fish and prawn, rice and curries, various salads, seasonal juice, purified water and beer. As more and more visitors are coming and visiting to this destination yearly, some of the local people have changed their livelihoods by opening restaurants in their arable fields.

The sellers are not only from the local people but also from the other regions. As the restaurants are numerous, they have to compete on the market and take care for customers. The shopkeepers has instructed their employees that “to invite, welcome and ask on what he or she wants to eat when a customer comes to the restaurant. She also guides to her employees to be careful for the right of customers and to clean the chairs and tables.” The visitors who visit to the U Bein Bridge enjoy eating fried fish and maize as the local food.

Owners of the restaurants recruit the employees from the surrounding villages of the U Pain Bridge, but there are some employees who are migrants from other regions. They only recruit employees with the age of above fifteen years. In each restaurant, owner assigns at least ten employees for frying, making salad and juice, waiters and dishwashers. The wage of each employee is different based on their works. Employees can rest when there are only a few number of customers, and have to eat meals alternately when there are many customers. When the restaurant is closed, all employees have to do by sharing their respective works. Daily income of the restaurant is average about (50,000) Kyat. At the school holidays and tourist seasons, each restaurant earns nearly (150,000) Kyat per day. In the days of water festival, a restaurant can sell to get over (500,000) Kyat. For the restaurants, they buy fish from the fishermen around the Taungthaman Lake and the fish-jobbers in Mandalay. Fruits and groceries needed for restaurants are bought from the fruit-wholesale in Zaycho and Mandalay.

By observing the restaurants near the U Pain Bridge, it is known that along with the increasing visitor arrivals, local people set up more restaurants in their arable lands. It also can be learnt that tourism can create the job opportunities for the local community because the villagers near the U Pain Bridge are recruited as employees of the restaurants.

Figure (3) Restaurants

Cloth Shops

When studied the cloth shops arround the U Bein Bridge, there was no cloth shop in this place before 1996. There were three cloth shops only after 2002. In the cloth shops, they sell the local product textiles. As more and more visitors are coming to the U Bein Bridge, the number of cloth shops also becomes increased. They sell the textiles not only from Taung Myo but also from Myingyian as well as
the cloth with Shan costume designs. Moreover, they create ready-made local textile clothes so that the foreign visitors easy to wear. In some of the cloth shops, they weave the textile themselves, but in some of the cloth shops, they buy from the jobber shops and resell as a retailer by Myanmar Kyat or foreign dollars. When they sell the cloth, they earn almost (30,000) Kyat per day in the tourism low seasons. In the tourism high seasons and school holidays, they can sell to get earning from (50,000) Kyat to (100,000) Kyat. They open the cloth shop from (7:00) am to (7:00) pm daily.

According to this study, it is known that they sell clothes with different costs among the foreign and domestic visitors. Moreover, in tourism high seasons, November, December and school holidays, they can sell much more clothes. In addition, it can be learnt the interrelationships for trading among the buyers and sellers and the creation of cloth designs by the cloth sellers for foreign and domestic visitors.

![Figure (4) Cloth Shops](image1)

**The Souvenir Shops**

When studied the souvenir shops near the U Pain Bridge, there are many shops of purses and key chains which are made by the seeds of “Awaiyar” (Leucaena leucocephala or lead tree), painting shops, shops of souvenirs made by jade and sequin, taking photographs for memory, shops of T-shirts with the memorable design of U Pain Bridge and cane slipper shops. Those shops are emerged only after 2002. The visitors who visit to the U Pain Bridge buy the souvenirs admiringly. A T-shirt seller said that “When she sells, she is used to showing all T-shirts with various colours to get visitors’ satisfactions. Although she shows like this, sometimes, the customers do not buy anything and go back
after seeing many clothes. In such case, she has to fold all the clothes again. In some of the customers, although she offers that she will show the clothes, they respond not to show with reluctant manners. Thus, she has experiences of various customers”.

According to a (35) years old cameraman, it is known that “he has to take (30) posed photos regularly. He gets (500) Kyat for one photo and (300) Kyat for copying a printed photo. To have a chance to take photo, he has to ask every traveller. Some travellers want to take photos at the middle of the bridge. He prints those photos urgently. Sometimes he has to show the printed photos to the customers. If they do not like it, he is blamed by the customers. In such case, he has to request to the customers by explaining them about the beautification of photo. Most of the taking photos customers are domestic visitors.”

By studying those explanations, it can be learnt the dealing activities among the sellers and buyers. Even if a buyer does not like to buy the things, the seller has to deal with the customer to accept and satisfy. The shops near the U Pain Bridg are overseen by the organization of Taung Mingyi Pagoda trustees. They use the money earned from the room rental fee to repair the Pagoda and to clean surrounding of the U Pain Bridge. The number of shops near the U Pain Bridge and the room rental fees are expressed in the tables (3) and (4).

Table (3) Number of Annually Increasing Shops

<table>
<thead>
<tr>
<th>No</th>
<th>Kinds of Shops</th>
<th>2002</th>
<th>2006</th>
<th>2010</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Restaurants</td>
<td>5 shops</td>
<td>8 shops</td>
<td>15 shops</td>
<td>20 shops</td>
</tr>
<tr>
<td>2.</td>
<td>Cloth shops</td>
<td>3 shops</td>
<td>10 shops</td>
<td>13 shops</td>
<td>20 shops</td>
</tr>
<tr>
<td>3.</td>
<td>Souvenir shops</td>
<td>2 shops</td>
<td>5 shops</td>
<td>8 shops</td>
<td>10 shops</td>
</tr>
<tr>
<td>4.</td>
<td>Painting and sculpture shops</td>
<td>2 shops</td>
<td>5 shops</td>
<td>7 shops</td>
<td>10 shops</td>
</tr>
<tr>
<td>5.</td>
<td>Cameramen</td>
<td>5 persons</td>
<td>8 persons</td>
<td>15 persons</td>
<td>25 persons</td>
</tr>
</tbody>
</table>
Impacts of Tourism in Socio-Cultural Factors

As the tourism in Myanmar has developed since 2002, the number of there have been more souvenir shops, restaurants and pubs in the area. The shops sell their material as a shop in the area of the Taung Min Gyi Pagoda, a pagoda. Since the number of souvenir shops, restaurants has increased in the area of the Taung Min Gyi Pagoda, a pagoda trustee (Gaw-pa-ka) along with some other associations was formed in 2008 under the guidance of Mahagandayon Sayadaws.

Pagoda Trustee Associations (Gaw-Pa-Ka Association)

A new pagoda trustee association (Gopaka) at the Taung Min Gyi Pagoda was formed in April, 2008. The Gopaka Committee laid down rules for the shops. Those rules suggest that the shopkeepers must take care of the tourists, help them, keep the shops clean, avoid having arguments with the tourists, and that the shops must be built in order not to deface the beauty of the bridge. The trustee was formed with twelve members. They were elected among the educated people who were around 40 years old. They must also be able to spend full time at the pagoda. They must be willing to take any responsibilities concerning with the pagoda, and lead the volunteers. Besides, they must be friendly by nature. Twelve people with those qualities were chosen by public and approved by the member monks of Township Samghanayaka.

The committee also fixes the shop-rental fees. For restaurants and pubs, clothe-shops, and handicraft-shops, that are ten feet wide, the fee is 5000 kyats per month. And for souvenir shops and betel-shops, the fee is 3000 kyats per month. An area was marked for car-parking and public toilets and bathrooms were also built. The car-parking and restrooms are put up for auction every year. A donation office is open at the Taung Min Gyi Pagoda. Every year, the Gow-pa-ka Committee, in association with the shopkeepers, held the religious functions at the pagoda such as food-offering to the monks, consecrating Buddha's images, and Patthana recitation. The shop-rental fees, auction bids, and donations received are saved in the bank. The money is used to repaired the Taung Min Gyi
Pagoda and in religious functions. The U Pain Bridge becomes a well-known tourist site, and there are more and more people visiting the place each year. This results in the better economic situation of the local people. Besides, the pagoda funding has increased, and there has been more religious function in this area.

The *Gow-pa-ka* selected some members to form a Market Development Committee (*Zay-a-kyo-saung-aphwe*). The Market Development Committee is the association that serves the communication between the shopkeepers and the *Gow-pa-ka*. The members were shopkeepers themselves. They have shops in the Taung Min Gyi Pagoda area. Among the shopkeepers who were rich, who were interested in social works, who were friendly elected by the shopkeepers as the members of the committee. The *Gow-pa-ka* Committee work together with the Market Development Committee in making decisions. The *Gow-pa-ka* also respect the suggestions and comments from the shopkeepers. And then, this committee (*the Bridge Maintenance Committee*) was responsible for the maintenance and repair works on the *U Pain Bridge*. According to these facts, the U Bain Bridge becomes a well-known tourist site, and there are more and more people visiting the place each year. This results in the better economic situation of the local people. Besides, the pagoda funding has increased, and there has been more religious function in this area.

**Discussion and Conclusion**

Cultural and historical resources are the largest and fastest growing sectors of the tourism industry today. It appears to be growing much faster than all other forms of tourism, particularly in the developing world, and is thus viewed as an important potential tool for poverty alleviation and community economic development (UNWTO 2005). It can be proved by the result outcome of the impacts on the Myanmar cultural heritage such as U Bein Bridge Particularly, Myanmar government announced that 1996 is visit Myanmar year. According this program, policy makers planned that Myanmar famous cities and places repaired and decorated for tourist attractions. As a result, When it is considered about tourism development, tourist sites are the most important to be thought.

Tourism industry makes positive social changes as well as negative changes. They earn regular income in tourist season is positive impacts. But they manage other business in tourist low season is negative impacts. The paddlers value their business in spite of no regular income. Restaurants owners sell regional fish and corns mainly for travelers. They take waiters and waitresses from neighbouring and faraway regions. So people from different regions gather harmoniously and there are job prospects for tourism in the region. The restaurants owners guide waiters and waitresses to clean the shop, take care of customers, etc. Respect to travelers can be seen. The visitors who visit to the U Pain Bridge enjoy eating fried fish and maize as the local food. The visitors who visit to the U Pain Bridge enjoy eating fried fish and maize as the local food. Garment shops in the lake sell traditional gartment from local weaving industries. Local travelers buy those garments. New designs are makes for foreign tourists. Then tourism industry makes the folk gain new insights. Garment owners extend their traditional and other cloths in the tourism industry.

In souvenir shops, such souvenirs as hairpins, garment from local weaving industries. New design are made for foreign tourists. Then tourism industry makes the folk gain new insights. Shopkeepers participate in abiding by the rules of the trustees and giving their rents, approving the costs of the
shops, giving a hand in holding pagoda festivals. So the visits of pilgrims and tourists to U Pain bridge leads to tourism development and on the basis of tourism industry, new association are firmed funds are raised and religious festival are held. So the native enjoy tourism development and rural development.

**Recommendations**

- As the number of the visitors to U Pain Bridge has increased year by year, such consequences as economic development for local people, organizing the principle for shops, the Boat Association and other associations and holding religious festivals, etc. are found. Therefore, to develop tourism industry in tourist sites, the local people should maintain their unity and take care of the tourists.
- The enviers of Thaungthaman Lake should be preserved ecologically because local and foreign view the beauty of sightseeing and sunset around the U Pain Bridge by riding boat and taste fried fish and maize fritters as local foods in restaurants.
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