

# LOCAL Business



PHOTO: PHOE KHWAR

## Muse trade value down by over US\$ 320 million

TRADE value at the Muse border, which usually has the largest amount of trade, slumped by US\$325.769million as of 3rd March in the current Fiscal Year 2016-2017, according to statistics released by the Commerce Ministry.

Muse border trade from 1st April to 3rd March this FY fetched US\$4.55 billion, whereas the value at a similar point

last year was US\$4.88 billion. The drop in trade was attributed to the outbreak of armed conflicts in these areas and the confiscation of illegal rice exports by China authorities, it is learnt.

The total border trade value as of 3rd March this FY was up by US\$ 194.029million when compared to that in last FY in spite of the fact that Muse, Kengtung,

Kawthoung, Htee Khee and Sittway border trade camps show a decrease in trade value. Chin Shwe Haw and Myawady border trade camps performed the best with increase of over US\$200mill and over US\$170million respectively.

The country is conducting the border trade with neighbouring countries via border trade camps: trading with Chi-

na through Muse, Lweje, Kanpikete, Chinshwehaw and Kengtung, with Thailand through the Tachilek, Myawady, Kawthoung, Myeik, Htee Khee, Maese and Mawtaung border gates. The cross-border trade camps between Myanmar and Bangladesh are Sittwe and Maungtau, while the country trades directly with India via the Tamu and Reed border gates. —*Mon Mon*

## Broom Reed Plants from Khamaukkyi Township exported to foreign market

BROOM reed plants from Khamaukkyi Township, Kawthoung District in Taninthayi Region are flourishing, with the product being sent to the domestic market as well as to

the neighbouring countries such as Thailand, it is learnt from broom businessmen in Khamaukkyi Township.

They are still unable to produce finished products, the local residents are still

benefitting financially by harvesting the plants, said a local.

The locals have to cut down the branches of these broom reed plants in the forest. Then the branches

must be stripped of flowers and dried for export. The businessmen from Khamaukkyi Township this year extended their businesses, said one entrepreneur. —200

## Rakhine fishery businessmen faced with shortages of shrimp larvae

A SHORTAGE of shrimp larvae due to loss of breeding grounds and destructive fishing practices has become a major problem in the Rakhine shrimp farming sector.

The cause for the crisis in shrimp farming is multi-faceted. Overfishing of shrimp larvae in past years in Rakhine State has adversely affected shrimp production. The lack of high-quality shrimp feed and shrimp hatcheries has caused problems for the businessmen. It is now rare to find quality shrimp larvae, forcing farmers to buy shrimp larvae, an additional cost.

“Only those who can afford a high capital are working. The shrimp production of Rakhine State has declined by about half over the past few years,” said U Zaw Min, a fishery businessman from Minbyar Township.

Shrimp farmers in Rakhine State usually breed the shrimp larvae caught from sea, rivers and creeks in shrimp farming lakes. The drop in Rakhine shrimp larvae has resulted from loss of mangroves where shrimp larvae proliferate, destructive fishing practices such as using closely threaded fishnets or electrocution using car batteries, fish toxins and erratic weather changes, ac-

ording to the Rakhine Fishery Partnership.

Out of four shrimp hatcheries in Rakhine State, the Maungtau shrimp station cannot produce larvae while the rest are thriving. The Yaychanpyin shrimp hatchery in Sittway has been producing them since October. They have a plan sell the shrimp larvae at under Ks10 per head. The shrimp farmers can directly link to the hatchery or they can place order from a Thailand shrimp larvae producing company, said Dr. Nyunt Wai from Rakhine State Fishery Department.

Rakhine State has the most land devoted to shrimp farming with about 155,533 acres, according to 2015 data from the Fishery Department. Despite having four shrimp hatcheries, there is still not enough shrimp larvae, said the Rakhine fishery businessmen.

Fishermen in Rakhine State usually wait for the time when the shrimp larvae emerge along the coast, which depends on weather conditions. The shrimp production will drastically plunge down further if the shrimp fingerlings do not emerge by the end of this month, said fisherman U Than Kyaw. —*Myitmakha News agency*

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MV BBC ODER VOY. NO ( )

Consignees of cargo carried on MV BBC ODER VOY. NO ( ) are hereby notified that the vessel will be arriving on 14.3.2017 and cargo will be discharged into the premises of M.I.T.T-5 where it will lie at the consignee's risk and expenses and subject to the byelaws and conditions of the Port of Yangon.

Damaged cargo will be surveyed daily from 8 am to 11:20 am and 12 noon to 4 pm to Claim's Day now declared as the third day after final discharge of cargo from the Vessel.

No claims against this vessel will be admitted after the Claims Day.

SHIPPING AGENCY DEPARTMENT  
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AGENT FOR: M/S BEN LINE AGENCIES PTE LTD

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### CLAIM'S DAY NOTICE

MV OCEAN DESTINY VOY. NO ( )

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Damaged cargo will be surveyed daily from 8 am to 11:20 am and 12 noon to 4 pm to Claim's Day now declared as the third day after final discharge of cargo from the Vessel.

No claims against this vessel will be admitted after the Claims Day.

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Damaged cargo will be surveyed daily from 8 am to 11:20 am and 12 noon to 4 pm to Claim's Day now declared as the third day after final discharge of cargo from the Vessel.

No claims against this vessel will be admitted after the Claims Day.

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# Opinion

## Write for us

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## Live to learn and learn to live

Kyaw Myaing

**S**INCE the dawn of civilization the function of learning has always been an important part of our lives. In Myanmar which is a predominantly Buddhist country, this statement has even more relevance and meaning.

In the world there are of course many theories and philosophies about the meaning of life. There are different answers to the question "why do we live". For Buddhists, it may be said that we live to know and understand the Four Noble Truths. The goal of every Buddhist is to attain Nivarna either in this life or in the shortest possible time in future lives. All Buddhists believe that we have to wander in this endless cycle of births and deaths called Samsara.

That is why all good Buddhists try to do good deeds and avoid evil deeds. For us, the purpose of living is to accumulate good deeds in this life. Buddhists believe that the main goal in life is to acquire knowledge and wisdom. The purpose of our life is to gain as much knowledge and wisdom as possible so that one day we

would reach our final goal of Nibanna.

The path laid down by the Buddha is quite simple: follow the Noble Eightfold Path. If we simplify it we get the three-step approach namely, Sila or Conduct, Samadhi or Concentration and Pyinya or Wisdom. So for a good Buddhist, he or she would try to lead a life of virtue based on the Buddhist precepts. All good Buddhists try to abide by at least the Five Precepts: not to kill, not to steal, not to tell lies, not to take drugs or intoxicating drinks and not to commit adultery.

In Myanmar, the first thing you would notice as you travel from the city of Yangon to other towns and villages is that in almost every town and village there is a pagoda and a monastery. The pagodas are symbols of peace and learning for if we visit a pagoda, we will encounter images of the Buddha in many poses. The most popular pose is of course the crossed-legged pose where we can see the serene face of the Buddha in deep meditation. This is called the Dhyana

mudra. All Buddhist monks of Myanmar have two main purposes in donning the yellow robe and living a life of virtue. The first is to learn the Buddhist scriptures and the other is to do Vipassana or Insight Meditation. All Buddhist monasteries in Myanmar are places of learning. In the olden days when Myanmar was ruled by the Burmese kings, young boys from the villages go to the monasteries to learn how to read and write. The young boys are called "phongyi kyaungthars" which means boys who live in the monasteries. These boys are taught not only the three R's but also other useful subjects such as astrology, herbal medicine and the Jatakas or the lives of the Buddha.

Let us discuss now what we mean by "Learn to Live". These three words have a very deep meaning. It means we should know how to live a virtuous life as good Buddhists. However, if we expand the meaning of these three words, we get a very good advice. In this day and age Myanmar citizens need to learn to live in

peace and harmony with other citizens whether they are from different religions or from other racial groups. By learning to live in peace and harmony all of us will have a greater chance of reaching the goal that we all desire. Just as every brick of a pagoda is important to serve as a symbol of peace and wisdom, in the same way every family is important to build a community which enjoys peace.

As Myanmar is a union of different ethnic races, we should all learn to live in peace and harmony. To be able to do this, we have to respect the religious beliefs of other ethnic races. One of the most practical things we could do is to study about the traditions and cultures of other ethnic races. In a very cosmopolitan city such as Yangon, where we have different communities with different religious beliefs, we need to have respect for each other and live in peace and harmony. Narrow-mindedness and selfishness will lead us to discord, disunity and destruction. Harmony and Understanding can lead us to peace and prosperity.

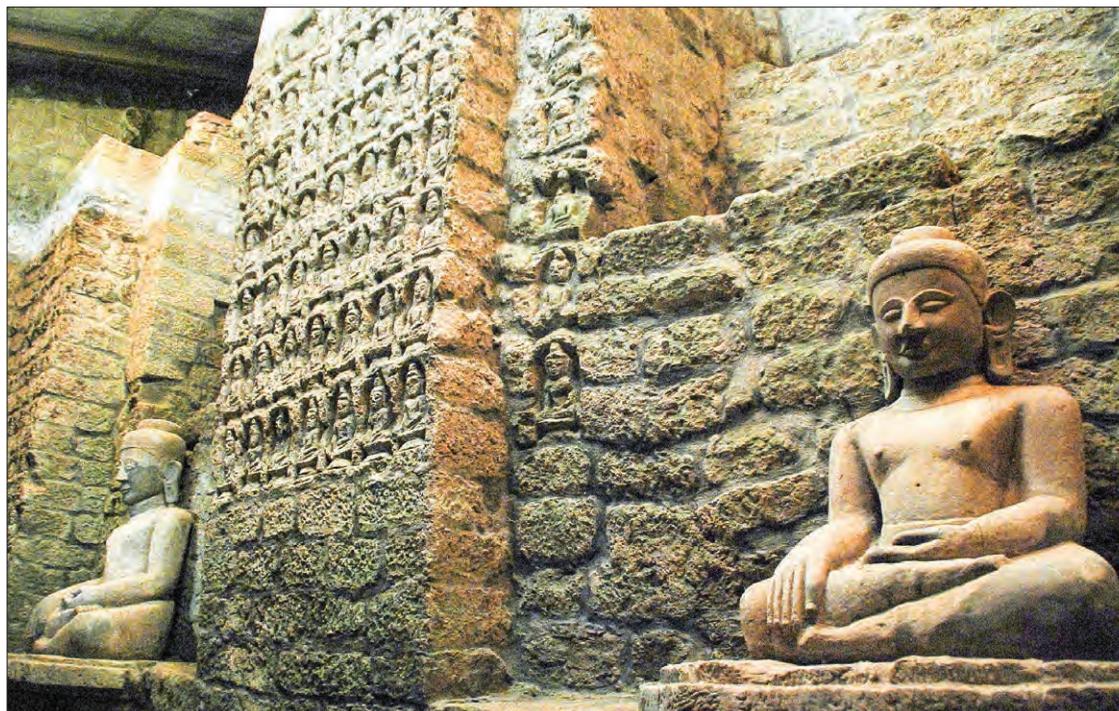
# The promising Rakhine tourism

Htay Win

**T**HE western Myanmar which looks like a crescent land along the coastal area is Rakhine State. It possesses the blue sea and green forests with streams and rivers networks. Rakhine State is famous for its rich historical and cultural legacy having been an independent country for thousands of years. It has passed through the sweet and bitter history for centuries.

According to UNESCO, there are two kinds of culture. They are tangible culture and intangible culture. Tangible culture is the religious and monarchical buildings that we can see and touch such as stupas and temples, churches and mosques, moats and palace walls and so on. Intangible culture is customs and traditions which the people stick to for thousands of years with a pivot between West and East civilization.

From October to March is the best time to visit with temperature from 22 degree Celsius to 35 degree Celsius. The common places to visit are Sittway, MarukU and Ngapali beach with good and favorable infrastructures and



One of the tourists attractions in MraukU. PHOTO: PHOE KHWAR

services. People are mostly honest and pretty friendly depending on their happiness in life. The western culture influencing on the local culture to some extent, the people wear both traditional and western clothes, especially for townspeople. But, mostly the people are traditional.

Built Sittway also known as

Akyab in 1827, Sittway is located by the sea and it has a beautiful view point park for relaxing in the Bay of Bengal. The places to visit in Sittway are Lawkanandar pagoda, Lawkachantha Buddha image, Kandawgyi lake and Ye Kyaw Thu monastery. The national museum is for those who have interests for the cultural ob-

jects and old artifacts. Conducting the urbanization by the Scottish people, they based on three main roads like Mawlamyine.

Built MraukU in 1430 AD, it was the capital of the last Arakan dynasty. Being a cultural and historical center, it attracts the tourists to come and see. The views and architectural designs of

Mrauk U is different from Bagan's, having linkages with India. But they created their own architectural designs even though they had linkages with India in the medieval period.

The most important architectural designs are Chitthuang, Htokkanthein and Kothaung pagodas. Cambodia is the top tourist destination in the world having two world heritage sites such as Angkor archeological park dated back to 12th century and Preah Vihear temple dated back to 11th century. The government started conservations over MraukU stupas providing 124 Millions k in January, 2015 but it must be internationally systematic conservations.

According to the legend, Thandwe was built before Dannyawaddy period, but actually it was an ancient city. After the British force annexed Arakan, the town was upgraded with modern characteristics. One of the most beautiful beaches in the world called Ngapali lies near Thandwe. The beautiful sea with background mountains is attracting the visitors for recreation. It has beautiful and modern facilities to be convenient for the tourists.

SEE PAGE 9 >>