



**Social Impact Assessment (SIA)
Dawei Deep Sea Port and Industrial Zone
Project**

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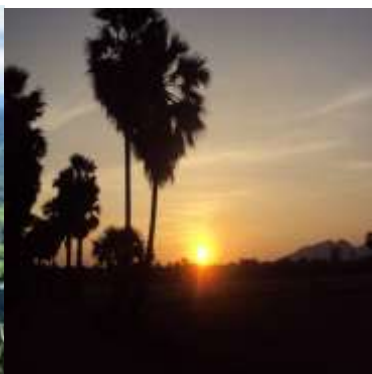


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1. Introduction

Environmental Impact Assessment (EIA) came to exist after the enactment of the Environmental Law in 1969 by the United States of America. Big projects are needed for the development of the country, but there are consequences of these projects. (EIA) is a scientific research showing the in favor and against of the big development projects in the country.

In doing that, (EIA) mainly discuss about the environmental changes that take place due to the project rather than the project itself. It is constituted with different experts. They systematically record all the different biological /species organism exits in the project areas and how to prevent and sustain these for the long run.

The (EIA) also includes studying about the changes occurring in the people living in the project areas. Earlier, the effects on the human beings were a part of the study on environmental changes, but now it is done together or separately and stands as a separate developed area.

Social Impact Assessment (SIA) is one of the areas specialized in social science studies and includes anthropology, public relations, geography, history, political science and psychology. Not only scholars on the above subjects, but there are also scholars on SIA now.

After 1980, in Myanmar, though the effects on human beings were explored, the knowledge and learning were not introduced to the public. EIA tasks developed slightly over the year 1990 and after 2000, it has developed significantly. Nowadays, with the public elected new government, the study of the effects on human beings is so momentous and influential, that the constructions of Ayeyarwady Myitsone dams were stopped!

Though SIA joined EIA, there is not much improvement. There is very limited written by the scholars and the advocating the public on the knowledge and learning are not done extensively; there is a great need for force.

2. Distinguishing features of the natives

Dawei Deep Sea Port and special Business Zone (the place where the Industrial Zone would be constructed) is in North of Dawei, Ye Phyu Township which consists of (29) villages. Within Ye Phyu Township, Ye Phyu Myo Ma quarter includes (2) wards (Ka ward and Kha ward) and (11) village tracts (within the project areas), (1) village tract (small water dam and car road) and (1) village tract in Laung Lone Township.

The population in the project areas is more than (30, 000), (5,000) number of households and about (5,500) families. Dawei natives living in the project areas are Buddhist. Due to the transportation difficulty, and as there are no factories and workplaces for big business, there

are very few comings and goings. Consequently, the place is untouched, unaffected and going on naturally.

Na Buu Lei is the most significant place within the project areas and Dawei natives give special consideration and respect. It is not only the place where the ancestors of Dawei natives reside permanently but also the usage of the ancient language.

It is also the place where the historical kings never collected tax. Besides that, according to the Dawei history, it was mentioned that when Buddha was on earth, He visited Na Buu Lei and the Foot Print of the Lord Buddha is continuously worship and revere. There are still the Foot Prints of the “King of the Buffalos” which is mentioned In favor of one of the milestones in Dawei history.

Photo of the Lord Buddah's Foot Print

Photo of the Foot Prints of the King of Buffalo

It was noted that according to the first stage of the project, Deep Sea Port with Italian-Thai Development Co.Ltd. (ITD) and Dawei-Thailand construction of road transport received approval. (9) Villages will have to move out in order for this project to be constituted. Those (9) villages are from Ye Phyu Township; Htein Gyi Village from Na Buu Lei district, Lei Shaung Village, Pha Ra Dat Village, Ma Yin Gyi Village, Muu Du Village and Ba War Village. The reposition of Ba War Village is at the north part of Na Buu Lei. From the current place, would have to move where transportation is more difficult, much further than now and is very insignificant for comings and goings. The ITD stated that this relocation site is “Ba War new city project” and there are (1,899) total numbers of households. The religious buildings would be remained from the villages that have to move, and space would be provided in “Ba War new city” if the religious buildings would want to be relocated. However, the natives will have to relocate.

Photo of Relocation Areas

Tha Pyae, Nyaung Pin Seik and Nga Pi Tet (Nge) villages which are within the Laung Lone Township and under the Pan Tin Inn village tract; will have to move to western side of Pan Tin Inn village. Total number of households is (128). Currently, these villages are situated near the coastline and fishery is their living.

3. Civil Society Organizations

Groups regarded as NGOs; Mother and Child Care Association, the Women Affairs, Auxiliary Fire Brigade, Red Cross Association and Union Solidarity Development Association (now changed into party) are in villages over the country and also are in Dawei Deep Sea Port and Industrial Project.

Photo of English for Myanmar Center (EFMC)

English Speaking training

Photo of Singles Men and Women Associations' activities

Besides from that, there are (အပျိုလူပျို) Singles Men and Women Association, an Adults Group which participated in the social occasion of joy or grief in the village and works related to the village. Moreover, there are groups like, Associations to carry out certain religious duties regularly, Social Funeral Services Association, Blood Donors Group and a Pupil Group, where the monk from Pha Ra Dat village educated the followers before he passed away, and formed the group.

There are religious groups; Thudama Gaing (Nat Gaing), and Ga Na Wi Mokei (Kuu Doet Gaing) which is only in Dawei Township. Sa Khan Gyi, set up a separate religious sect from the Thudama Gaing and has most schools. Furthermore, Sangha Ni Kar Ya Group in Na Bu Lei set up a separate religious sect with (11) villages from Na Bu Lei district and (15) schools are included.

As for the Buddhist customs, presiding monk of a Buddhist monastery, elders of the community and school teachers are the respectable persons even though the Village Head administrates the village. Chaperon and leader of a group of bachelors from the adult group in a village are also important. It is a nature for the whole village to participate in social occasion of both joy and grief in own village or nearby villages.

There are few government employees. Social occasion of joy or grief are done based on the fortune telling. Especially during the Buddhist Lent, those who keep the precepts are so many that the government official tasks have to be stopped. As the whole village participated in the village events, their business is even closed. They go to Dawei on the Buddhist festivals, to worship and donate.

There are no economic in the project areas, apart from the agriculture which is the livelihood of the village folks and rubber plantation, cashew farm and orchard farms and for the coastline villages, fishery. The least daily wages for a man is 4,000 kyats and for a woman is 3,500 kyats.

For their survivals, villages in the mangrove have to depend on the mangrove (e.g. Nyaung Pin Seik, Nga Pi Tet (Nge), Mu Duu (West), villages depending on the mountains (e.g. Ma Yin Gyi village), Ma Yin Gyi, Nga Pi Tet (Nge) and Htein Gyi village have to depend on the sea, lakes, streams and rivers and on paddy fields, gardens and orchards.

4. Administration and Human Resources

According to the Union of Myanmar Government law, administration is tier upon tier from the government to the regional / divisional authorities /Townships / wards and villages. The administration would be carried out by an independent Minister who is assigned and with the committee, on the Union of Myanmar Government's special economic zone law and Dawei special economic zone law.

As mentioned above, in the village administration, according to the tradition of the Myanmar and Buddhist, the role of the presiding monk of a Buddhist monastery (Sayadaws) who are the religious leaders are crucial. Elders of the community, respected elderly persons and school teachers also play a vital role.

Most of the village administrators are appointed by the government and implement the government policies. No matter what the order is from the higher authorities, since their education is at a very low level, they fulfill the order. In some villages, the administrator is replaced with a degree holder, but due to lack of experience and not being efficient on the job, there are no changes and progress is not found.

On the other hand, monks who were educated in big cities like Yangon and Mandalay have great visions and under their leadership are activities such as teaching, setting up library, having Buddhism trainings during summer holidays, English trainings and tasks on village development.

Photo of English training class

Photo of Summer training on
Social Behavior

5. Changes of self and families

Government policy and statements, ITD Company, temporary supervisory group of Dawei special zone and Max Myanmar mentioned both in words and in print to make the country and Dawei, which is poor and delayed in development for progressed. Also stated that there will be lots of jobs opportunities and the direct investments from foreign is (8.6) billion dollars.

The simple Dawei ethnic assumed that it could be the truth, but when the natives heard the news and what media revealed, saw the knowledge the scholars wrote about this, the situation the natives are going through right now, they are conscious now that in a very near future they will have to face a big change.

The planned relocation site is on the northern part of the project which is narrow and hilly. It is still not legally stated of the transportation, drinking water, agriculture and farms replacement, health, safety, education religion and the important activities for the social welfare.

Currently, the health status within the project area, there is only one Station Clinic (Le Shaung Village) with no appointed doctor, but only in some villages, there are midwives who are taking the health care responsibilities. For serious cases have to rely and get treatment from the Township Hospital in Ye Phyu town and Dawei General Hospital. In regard of crimes, there are quarrels and fighting, sometimes causing to death by going beyond the limit in dealing with somebody physically. Apart from that there are no social crimes such as theft, robbery, dacoits, rape and no lawbreaking on political and economical. The simple and peaceful Dawei natives are scared of the administrators that come from other regions.

Knowing the laws and policies of the government is very limited to the natives, because of the difficulties in transportation where no news or media can reach. Apart from the existing organizations there are almost no other organizations coming in. No trust for strangers and watch them anxiously.

The natives move daily in their routine tasks and have strong localism. The ancestors have lived in this place for over thousands of years. Not only in the project areas, but in Dawei region, families, relatives, racial all are connected and related in one way or the other. Even though they respect the laws and instructions of the government, unexpectedly came to realized that their entire lives would be changed drastically. Have to start from scratch after settling down for years and are not prepared to face the changes, would like to continue to stay as present; living on the same land with the same situation and drinking the same water that was done for ages.

6. Community Resources

There are (2) wards, (13) village tracts and (29) villages within the project area which is (250) Kilometer square (97 mile square). The population in the project areas is more than (30, 000), (5,000) number of households and about (5,500) families. More than (9,000 acres) each for paddy fields and rubber plantation, cashew (12,000 acres), orchard farms more than (8,000 acres) and other lands more than (47,000 acres) situated.

It is already specified the personal possessions and village from years back. Level of the individual possessions differs depending on their income. Pagodas, shrine and religious buildings are the best and most valuable. Most of the monasteries (only the building itself, without cultural cost) is valued more than 100 millions!

Na Buu Lei, which is in the project area is still speaking Dawei dialect and is recognized and believed as where the ancestors of Dawei natives lived. According to the history of Dawei

region, Ga Nan Taung where Buddha meditated, the Foot Print of Buddha which is worshiped and Foot Print of Buffalo King from Buffalo King Drama of Dawei legend are situated.

Photo of Buddha (Inn-Wa Age)

Photo of the map of Archaeological Zone and Protected Zone at Thagara Ancient City, established in 751

Moreover, Tha Ga Ra Myo Haung Yar which is situated (2) miles south of the project area was established in first 1,000 years which is culturally linked with Pyu ancient city from Myanmar main land. Studies done by the archaeology shows that, within the project areas there are Buddha statues from Inn-Wa times (Ya Hlaing Village), culture of Hantharwaddy times, renovated base of Shrines with laterite are situated and in addition one of Dawei's researcher recorded the evidence of stone aged (stone weapons – Le Shaung Village) and Pagan aged Votive Tablet (Ya Laing Village).

Due to the government policy and budget, shortage of scholars and poor quality of transportation, the evidence of the ancient culture cannot be systematically recorded. Within the project areas, the customs such as births, deaths, marriages, religious and traditional functions and worshipping the Nats of the Dawei natives are amazing.

7. Reflection of discussions

For every nation in the world implementations are being done to have peace and development. In doing this, big projects are implemented in either in country or elsewhere investing lots of monies, technical, labor, place and time for economic. In such cases, there may or may not have profit as expectation, there are seen disadvantages and unseen consequences too. It is very important to take into account and study the consequences in advance.

The industrialized countries, with the interpretation that they are developed, the poor countries in the world constructed the industrial zones. At first, huge profit and growth of the economic is found due to the industrial zones, but later, the bad consequences is world known rather than the profit.

Myanmar, is an agricultural country, and is one of the poorest countries in the world, and 70% of the country population lives in the villages. From a well-known model country in Asia, it has declined and to make it up, the government is giving the reason to “develop the country” and is implementing.

Throughout the history, the countries in the past and present are very much interested in Tanintharyi region because of its natural resources. Dawei district, where the deep sea port and the industrial zone is taking place had many wars throughout the history, in order to possess it and make it as the country sea port, irons which able to make weapons, mines, forests and for an easy access to Eastern Asia.

Even nowadays, areas in education and health are very low due to being late in development, and other fundamental structures are not developed too. Like in the main land of Myanmar, agriculture such as cultivation, rubber plantation, cashew nuts, areca nuts garden and orchards and fishery are the main livelihood.

7.1 Social Economical changes

7.1.1 Population

More than (2) million of Dawei natives are in Dawei district and all over. Within the project area there are over (30,000). This list is taken from the official household records, but in reality it is not accurate. Dawei natives within (15) to (40) ages left their villages to work particularly in Thai, Malaysia and Singapore to work as illegal labors.

Laborers from different places, including investors from other countries, there will be thousands and thousands of laborers working for the Deep Sea Project and factories. The ratio of population will change dramatically as before about (30) stay in one square mile and now thousand to ten thousands [(4) to (5) figures] would be staying!

As the population would be very dense, significantly the Dawei natives would intermingle with those who come in and sooner or later the Dawei ethnic group could disappear. Moreover, ethnic and ancient customs and culture could vanish and new customs and culture and new diseases could enter. Dawei ethnic groups' honesty, humility, pure and values which are significant for the village folks living in hamlet, desire of loving their own land and race could be replaced at least with the world wide cities' experience and change their psychologically unnecessarily.

7.1.2 Live Style

The teachings of the Lord Buddha is accepted and practiced by tradition and the natives are mature in charity, alms-giving, precepts (which are five, eight and ten in number) and meditation. The researchers found that Myanmar people donate 30% of the income for religion. It is more than what the researcher stated by looking at the evidence of religious buildings, shrines, religious festivals and ordination of monks in Dawei district and the project areas.

In the villages there are no market, and for the fish and meat and other basic food is sold by the motor cycle daily. The Dawei natives enjoy their basic food; which are rice, fish paste and fish (sea food), meat and own produced vegetables.

In the villages there are residence-cum-shops and also has a system and custom of exchanging commodities with vegetables owned by others and by asking and taking own preferences. Can catch fish from freshwater and get vegetables from gardens, orchards and nearby jungles.

For economical, paddy plantation is done in rainy season, rubber, cashew and areca nut business in winter and fishery. Does a bit of summer paddy plantation if there is water, and have complete district seasonal fruits like Durian, Mangosteam, Rumbutum, Durian Custard and Bananas, Mangoes, Marians and Jackfruits from gardens and orchards.

Individual exact income is not calculated. Nowadays, the daily rate of labor charges for male is (4,000) kyats and for female is (3,500) kyats. Labor is always needed. Mostly, the youths that can really work are working in foreign countries and the money they send back is 100 millions.

There will be job opportunities for Deep Sea Port and Industrial Zone, at this point need to take into account what types of work and what positions would be given to Dawei people. There are many graduated in Dawei, but their level of knowledge is low due to this (30) year

Educational System. Those who can read or write foreign language, especially English is also very few. Don't have skills like computer, bookkeeping and accountant, general knowledge and experience is limited and thus most likely seems that Dawei people could be only menial workers.

The daily wages for the menial workers could be less than what they are getting currently at Dawei district. Therefore, the chances of the natives working in the project are rather small and in the long run also would not be interested.

Due to this project, Dawei natives will lose their daily business and will fade away. Their daily and annual businesses will be changed and with what kind of living will the Dawei natives stand is a very big question without an answer.

The security of Dawei ethnic women lives is highly assured and in village social activities, work together with men. There are no torture, rape cases and insecure at all. The women have the same rights as men. For marriages too, dowry and presents are given with adore and respect. It is essential that the lives of Dawei ethnic women should remain the same.

7.1.3 Lose of homes and land for cultivation

The former Military Government declared that according to Dawei Special Economic Zone's law, article (7) section (34):

"Within the Dawei Special Economic Zone approved by the Central, if there is a need to move houses, buildings, farms, gardens and orchards and cultivation; relocation and compensation would be provided. The cost for this would be borne by either the investment or by the investors. Moreover, the basic needs for those who have to relocate must be taken care of, and their status should not be lower than before. Dawei Special Economic Zonal Committee would see that the tasks mentioned above are carried out smoothly" was stated.

Ye Phyu Township that is in the project area consists of Ye Phyu Myo Ma quarter which has (2) wards (Ka ward and Kha ward) and (12) village tracts and (26) villages and in Laung Lone Township, (1) village tract with (3) villages. Numbers of households are (5,237) and from huts to millions worth of houses are in these villages.

The project companies would build (3) types of houses and as compensation have fixed based on the cost of the houses; the first type is (7), second is (5) and the third is (3) millions respectively. There are questions that no one can answer yet, like who will organize and fix the cost of the houses fairly and how would it be done.

The project area is (97) square mile – (250) square kilometers wide. In that area, there are paddy fields which are (9,094 acres), rubber (9,489 acres), cashew (12,003 acres), oil-palm (4,379 acres), areca (516 acres), coconuts (189 acres), nipa palm (105 acres) and gardens and orchard (2,576 acres) and business acres (38,351 acres) are also included. Moreover, village plot which is (2,935 acres), forest (1,728 acres), road (73 acres), religious land (524 acres), rivers and streams (3,601 acres) and total (8,900 acres) are also included. These data are from the district in Ye Phyu Township. In Laung Lone Township there are over thousands of acres, the mangrove forest along the Na Bu Lei stream, which is more than thousands of acres have not been systematically recorded.

It is known that houses and lands in the project areas would be compensated and who will fix on it? Regarding the compensation, there is no discussion, negotiation or agreement with

the respective companies and the natives up to now. How are the natives going to use the compensated monies even if there is mutual agreement? It is mentioned where the relocation will take place for the houses and plot of lands in Ba War Village, but nothing on replacement of land for cultivation is mentioned though. Dawei natives, who are the land owners, once received the compensation would become property less.

7.1.4 Education and Health

Projects on education have been implemented according to (30) year program stated by the former Government. The level of education is way below the average due to lack of technical, insufficient teachers, unqualified and not having teaching aids. There are (16) primary schools, (2) post-primary schools, (2) affiliated high schools and (1) high schools in villages and Ye Phyu town. Mostly attending school years are short as they can find income easily, no persuasion to attend schools as their interest in education is rather weak.

Nowadays, teachings the orphans from the villages, establishing libraries, non formal education such as basic Buddhism training in summer, language classes and promoting reading skills are done under the leadership of the monks who want improvement and development.

Regarding health care, according to the government policy, vaccinations are implemented. Only in some villages, midwives are appointed and have to take the responsibilities of health care as there are no doctors or nurses appointed. The midwives from some villages have to live in the clinic itself, and in the project area, only in Le Shaung Village there is one Station Clinic and the Health Assistant is responsible for the health care.

For serious cases have to go to the Township Hospital in Ye Phyu and if it cannot be treated there, they are referred to go to Dawei General Hospital for treatment. Only few go to the hospitals due to lack of health knowledge, costly and the far way distance.

Traditional folk-medicine and herbal medicine are used mainly. Seventy years and above elderly people are still alive and there are even some hundred years old people. It is know that Malaria is highly effected whereas contagious diseases, immune system diseases and cancers are very rare.

The status of health issues should be taken into account seriously, because of this project the peaceful and clean environment could be destroyed, and the environmental impact due to the waste discarded from the factories could harm the natives and the workers who would come and live.

The workers that will move in could bring new diseases, contagious diseases like AIDS, diseases due to the environmental pollution (e.g. air pollution, rare of drinking water, diseases due to disposed chemical wastages), in addition psychological diseases (stressed, depression, alcohol drinking and drug using) problems in society (change of social dealings, increase in committing crimes) such disorders could occur.

7.1.5 Cultural lose

According to the ancient record, there are more than (17) ancient cites in Dawei district, Tanintharyi region authority. As a result of aerial photo, there are (4) ancient cities with city walls and moat. The ancient (4) cities are, Thar Ga Ra, Motti, Devi and Sin Seik. Thar Ga Ra ancient city was excavated only for a few days but have not done systematically yet.

The most ancient and distinguished city is Thar Ga Ra and Dawei historical records show that “သာရမြို့တည် ဥဩစည်” Thargara Myoe Tel Oke Awe Se (and Myanmar Era 113 (Christian Era 751). According to the records from the ancient archaeological department and the study of the researchers, Thar Ga Ra is recognized as an ancient city in late Phyu Era, and, in addition, cultures of different Eras and pre historical evidences like stone weapons, Phyu cultures, architectures from Bagan Era are found and observed in Thar Ga Ra ancient city and its surroundings.

Now Thar Ga Ra ancient city is identified as an ancient cultural zone and its surrounding 2 square miles area is recognized as a restricted/ protected area. At the end of that area there are Dawei Deep Sea Port and Industrial zone project area. Thar Ga Ra ancient city is a proud historical cultural heritage of Dawei natives. In order for that ancient city to sustain is the duty of not only Dawei natives but also of all people in Myanmar.

Though not as ancient as Thar Ga Ra ancient city, there are the Lord Buddha's idols from Innwa era (Ya Hlaing village), the Lord Buddha's foot print (Le Shaung Village), the lord Buddha's idols and the imprints on bell from Kone Baung era (Le Shaung Village), pagodas (base of laterite), Buddhist ordination hall and monasteries are in the project area. Moreover, based on the study of a researcher, there are pre historical stone weapons (Le Shanung Village) and imprints with Votive Tablet pagodas from Bagan era (Ya Laing village).

It is also stated that the lord Buddha went to Na Bu Lei area and Ga Nang Mountain while He was on earth by Dawei historical records and traditions and the beliefs of Dawei natives. There is a foot print of Buffalo King from “Buffalo King Drama” mentioned in Dawei historical records. Historical stories of the region describe that it is the ancient region. Likewise, establishment of the native villages is portrayed by the dialects and villages' names.

Linguists specialize to study Na Bu Lei region as Dawei dialect, which is like a bloodstream of Daweis' natives, is spoken together with ancient Pau Yar Na dialect. Na Bu Lei is accepted and believed as a place of origin of the Dawei natives and as a region where Dawei natives' ancestors lived.

As a saying goes villages are like culture banks. The Dawei natives' special traditions and customs different from customs of Burma from main land like customs of birth and death (wearing white clothes, customs of cemetery), customs of weddings, festivals, faith and beliefs (especially custom of animism) which are in the villages from the project area.

In order to have peace and unity among the tribes, people from different tribes have to respect each other's culture, traditions and customs. Ancient cultural evidences, traditions and customs of Dawei region are vanished as of poor in keeping records systematically. For now, Dawei is facing a big crisis where remained cultures and customs are about to vanish.

8. Conclusion and recommendations

A country's development and protecting and looking after the ancient cultural are the responsibilities of every citizen. It is very important that each citizen should have the desire and objective of having an ancient cultural, green environmental with peaceful and developed country.

In order for that to happen, governments from every country are working for the development of every sector. The Myanmar government has laid down regulations of (4) political objectives, (4) economical objectives and (4) social objectives and are implementing on it.

Dawei Deep Sea Port and Industrial Zone is a big project executed by the previous government. It is the consequences of the policy of the government which wants to change agricultural country to industrial country. The political, economical and social objectives will be the background of Dawei Deep Sea Port and Industrial Zone.

Though it is not known clearly of the behind political reasons, economically, foreign investment is (8.6) billion and the profit is said to be (20%). It was mentioned that there will be job opportunities and the economic would increase.

No one can deny that the country's economical would increase because of the project. In addition, there will be job opportunities and the rate of jobless will be reduced, good roads transportation and communication systems will improve, changes and improvement in education and health, high living standards in the cities and new cultural customs could come into existence.

For this development to take place, it would include monies, times, labors and the social economical and traditional customs and cultures, environmental and resources of the natives from the land that the project would implement. Not only economical profit, but political and social profit is also needed.

As like the villagers, traditionally cultivation and fishery is the livelihood of the Dawei natives from the project areas. They have daily and annual income having peaceful and simple lives, living in peaceful environment and having their own plots and houses. It seems that the lives of the Dawei nationality, has to pay back for the objectives of the country development. Dawei nationality's distinctive culture; languages, customs of births and deaths, festivals, tradition of religion and social, customs of villages would vanish and the beauty of the sea coastline, currently green forests and economically depending on mangrove and the environment would also be lost.

Furthermore, with own houses and lands, will have to live in the houses that are built at the relocated places after the compensation. The live styles of the natives would change dramatically. They will face difficulties to exits due to the changes in their livelihoods, and will have to leave the native land and work illegally in neighboring country, Thailand, for their livelihoods.

Italian Thai Development Co.Ltd (ITD) which is implementing the Dawei Deep Sea Port and the Industrial Zonal project is one of the leading companies that constructed the Thailand Ya Yaung district industrial zone in 1982. The lives of the natives and the environmental from the Matta Phawt industrial zone are greatly damaged now.

Dawei Deep Sea Port and Industrial Zone project area is more than (10) times wider than the Matta Phawt Industrial Zone. As it is the first Special Economic Zone, laws on Special Economic Zone and Dawei Special Economic Zone has been enacted. Nevertheless, since

there are weaknesses in administrative laws, technical and experience, there is a need for clarification on who will get the profit and who will lose. Win-Win Theory is specially needed.

The country sustainability in development and in implementation of Dawei Deep Sea Port and Industrial Zone, not to have social impact on the Dawei natives and the culture, customs and traditions:

- ✚ Clarification on political, economical, social background of the project and about the project
- ✚ to enact laws and regulations for the natives and Myanmar workers economical benefit and environmental preservation.
- ✚ In project implementation, region development should be included
- ✚ Sustainability of Dawei traditions and cultures
- ✚ To guard and give assistance in the changes of the natives are required.

Dawei Deep Sea Port and Industrial Zone is in Dawei district, Tanintharyi region authority, and it is significantly concerned with Dawei nationalities. Even though it is most concern of only one nationality, it is undeniably the affair of the (135) nationalities living in Myanmar through thick and thin.

Photos:

Even the lawn is being dug
(in front of the Khei Daw Yar Pagoda)

Parlour
(making great effort for Thai to settle
down)

Planting the lawn that was dug



THIS IS OUR LAND



FROM GENERATION TO GENERATION



Photo of Pagodas

**Don't let the tree fall
Don't let the Lime pot break
(Pu Gaw Zun Sayadawgyi)**

Bar Thar Tha Nar Shwe Yaung Win Dè Myei
Seidana Wai Phyar Dawei Tha Doè Nay

(The golden land where religion was birth, Habitat of blossom kindhearted Dawei people)

Photo of blue sea, blue sky, the green soil and the
golden paddy

Photo of Traditional Thyingyan Festival (Water
Festival)

Photo of Wedding Reception

Photo of the customs of worshipping Nuts (Spirits)

Photo of Mobile shop