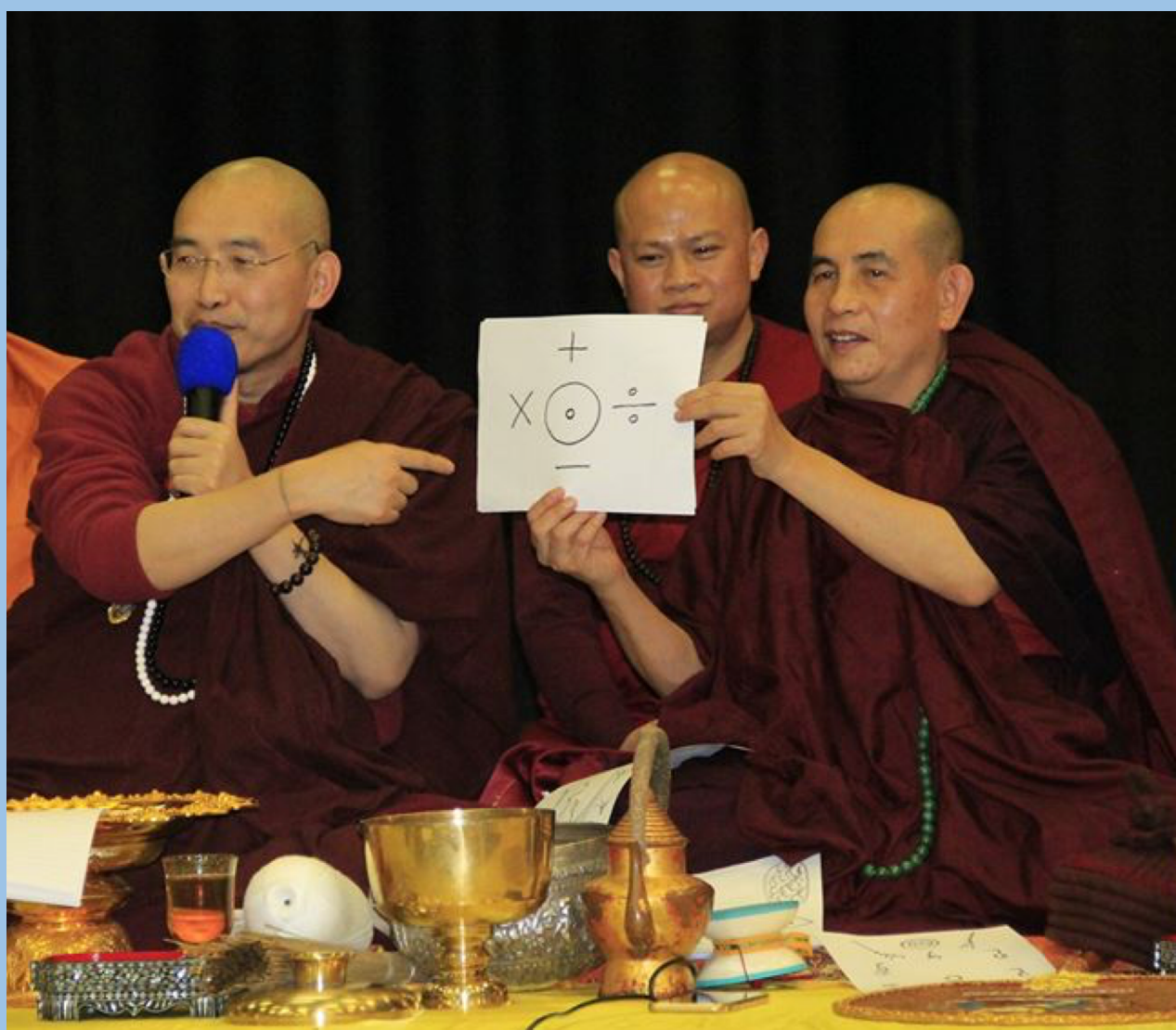


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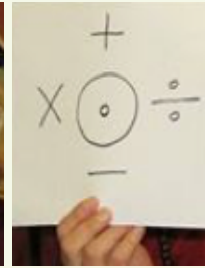
Updates on Shan Studies and Recent Changes in the Shan State



Dhamma Mission of the Most Venerable Khuva Boonchum (right) to the UK in January 2017; see more photos of the mission on pages 4.

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SCA-UK: Aiming for Promotion of Shan Culture

The Shan Cultural Association in the United Kingdom (SCA-UK) is a UK based, not-for-profit, cultural organization. We aim to maintain and promote Shan (Tai) arts and culture through cultural events and to share our culture with Shan and non-Shan who are interested in Shan arts and cultures. We organize our own Shan cultural events like Shan National Day and Shan New Year Celebrations. We also participate in cultural events organized by other cultural associations in the UK.

New Year Message from the Chair



ဝံးသုထိုင်သြ၊လင်းသင်၊ဓ၊လင်းဂူလင်းဂူတူခင်ဂူပုး
မိုးသုင်တူင်.တဂ်.ထိုင်တဂ်.ပီးခွင်.သထူးတီးလမ်းတီးဝံ ...

ယွခင်းပိုင်းဂုင်,ဂုခင်းမုခင်းငင်းရတခေ,သမိလင်းတင်းစူးတူးပေးသိခင်းထမ်းဂုခင်းလုမ်.သေ ဂှင်းလင်းစူးထမ်,မယူ,တီးမိုင်းဇူင်း ယွခင်းမင်,ဂလျ,ပခင်ပီမို,တံး 2112 ခဏ်း၊ ပေးတူးထိုင်မူးပီမို,ခဏ် ခဏ်,ဂိုဝ်တူင်လုံဂှင်းဂေးတေမို,ခခခဏ်. တေလံးကပ်သတိသုဂ်းသီ တေလံးကပ်သီ,လသုဂ်းသီ တေလံးကပ်လွင်းယိုခဏ်.ဂခင်းသုဂ်းသီ တေလံးကပ်လွင်းပွဲ,တင်းပခင်ဂခင်းသေသုဂ်းသီ ဂှ်းမီးလွင်းပွင်,လုံကခိလ်လ တုဂ်ခ ကခေတ်တ၊ ကီးသင်ဂေး မခင်းကမ်,ယူ,လွမ်းဂှင်းသေ,သေ, ပေးထိုင်ဂှ်းသိမ်းလိတ်းသိမ်းပီးမူးခဏ် ဂှင်းလှိုင်းခဏ်. ကမ်,မီးသေဂေး.ယဝ်.။ ဂွမ်းပိုင်းခခခဏ်လေး ဝခင်းဝခင်းမိုခဏ် ပေဂျ,ဂုခဏ်.လွင်းကမ်,လီ၊ ကခဏ်ဗိတ်းဂခင်းထိုင်ဂခင်းလှိုင်းခခခဏ်. မခင်းပွင်,တူး ဂှင်းယူ,ခဏ်းပီဂပ်,၊ တူင်ဂေးဂပ်, လုံဂေးဂပ်, တင်းဂုခဏ်.ဂေးဂပ်,။ ပုတ်.ထ.ဇူပီခဏ်လင်းတူး ပေးဂုခဏ်.လွင်းကမ်,လီခဏ် မခင်းဂိုတ်းလုံလုံဂှင်းခဏ်.ဂပ်,သပ်းဝပ်းမွင်။ ဂွမ်းပိုင်းခခခဏ် ဂှ်းကွခဏ်ဂခဏ် ဂုခဏ်.လွင်းလီတူး ခဏ်းပီမို,2112ခဏ်. ဂပ်တေဂိုတ်းပခင်တူးဂုခဏ်တင်းခခခဏ်ကီးသင်ခဏ် ဂှ်းကွခဏ်ဂခဏ်ဂုခဏ်.လှိုင်.ခဏ်သေလေး ကတိတ်.ထခဏ်,တူး ဂခဏ်ဂုခဏ်တင်းခခခဏ်ဂေး ဂပ်တေဂိုတ်းခခခဏ်လှိုင်မိုဝ်းပီပူခဏ်.မူး။ တူး,တူင်ဂပ်, ဂှ်းမိုခဏ်ယို,မိုးသုင် ခဏ်းလေးဂခဏ်းထမ်,မဂေး ဂှ်းပေးခခခဏ်လှိုင်လှိုင်မိုဝ်းပီပူခဏ်.မူးခဏ် ဂှ်းကွခဏ်ဂခဏ်တင်းလုံ ကတိတ်.ထခဏ်,လှိုင်.ခဏ် ဂူးဂေးဂူးဂုခဏ်း။ ဂှ်းယူ,လီဂိခဏ်တခဏ် ဂတီးယီခဏ်သိုဝ်းသု၊ ဂျူ.ခဏ်းလေးဂ ဂျူ.ခဏ်းထမ်,မ၊ ဂျူ.ခဏ်းမိုင်းဗီ လီခဏ်းမိုင်းဂုခဏ်း ဂှင်းဇွဲဂှင်းမခင်း ဂူးဂေးဂူးဂုခဏ်း သပ်းဂမ်းလူလ်းတူး။

During the Tai New Year, our chair, Venerable Dr Khammai Dhammasami was visiting the Most Venerable Khuva Boonchum at Wat Phrathat Don Reung in Mong Phong near the Golden Triangle, borders of Myanmar, Thailand and Laos, and he delivered his new year message in Tai above. Here's is a summary: "As the new year arrives, in order to have new body and mind, one should clean them with mindfulness, morality, patience and forgiveness, also with understanding of impermanence, suffering and no-self, as we will die sooner or later, one should not think about negative things that would defile his/her minds. As a part of new year resolutions, one should determine to work more for the benefits of oneself and others, more than he/she has done in previous year. May all beings be well and happy! Happy Pi Mai!!"

[Source: <https://www.facebook.com/khammai.kumara/videos/1696124740408862/>]

Dhamma Mission of the Most Venerable Khuva Boonchum to the UK



On the invitation on Ven. Dr Khammai Dhammasami and his devotees of the Oxford Buddha Vihara, Oxford, Khuva Boonchum, a highly respected monk the Buddhist communities across the borders of Myanmar, Thailand, Laos and China, visited the United Kingdom in January 2017; He was greeted by Members of Oxford Buddha Vihara & SCA-UK at the London Heathrow Airport (above left), welcoming him by members of SCA-UK wearing Tai traditional costumes of Lamm Nok, Kinnari/Kinnara Bird dance and Lamm Mae Doe/shee dance, (above right) to the Tingerwick Hall of John Radcliff Hospital in Oxford where he gave a long Dhamma sermon in Shan, which was translated into English by Ven. Dhammasami (middle and bottom). A part of his sermon which is in poetry can be listen to and viewed on the You Tube: <https://youtu.be/LB0fpT8UJcg> .

[Photo source: Facebook site of the Oxford Buddha Vihara, Oxford, UK]

Updates on Shan Studies:

4th Lik Loung Conference & 2nd Conference of Tai Society for Historical Studies
27-30 December 2016, Jin Taw Yan Chinese Buddhist Temple, Mandalay, Myanmar

The history of Shan or Tai Lik Loung literature is at least 500 years old. The Tai words “Lik Loung” literally mean “Great Texts” [lik = text; loung = great], referring to a type of Shan poetic literature, most of which were composed especially for recitation rituals, namely, reading out loud to an audience at certain religious ceremonies.

The Tai communities also have a long tradition of making Lik Loung manuscript texts and donate them to the monasteries. Hence Lik Loung texts can be found everywhere in Shan communities. The problem is that most of these Lik Loung are still preserved in manuscripts which are facing grave dangers from disappearing. Therefore, the Lik Loung Conference has come about with aim for promoting awareness of the great literature.

There were 106 paper presentations with over a thousand attendees participating in this 4th Lik Loung Conference. For information on the paper collection of the conference, see page 30.

Lik Long literature is rich of knowledge, as Venerable Prof. Dr Khammai Dhammasami, Chair of the Organising Committee for the conference addressed in his Welcome Speech: “In addition to the teaching of Buddhism, text on other subjects such as love, history, politics and psychology are also found in the Lik Loung literature. It is difficult to give a comprehensive overview of Lik Loung literature, because there is no complete catalogue of Lik Loung texts to date. We cannot even say how many titles of Lik Loung texts are there. Therefore, more research works are needed to be done in order to discover more treasures from Lik Loung literature.”

In addition, this is the second consecutive year that, the Conference of Tai Society for Historical Studies was held after the Lik Loung Conference, using the same venue and organisers for the Lik Loung Conference, which is a good opportunity for scholars and participants on both sides of literature and history to share and widen their experiences.

Another related piece of news is that a seminar on Buddhist studies was held in October 2017 at King’s College London, where four scholars: Prof. Kate Crosby, Prof. Nancy Eberhardt, Dr David Wharton and Dr Jotika Khur-Yearn discussed their papers on meditation and Lik Loung literature.

Overall, it is encouraging to see the number of researchers on Lik Loung and the participants at the Lik Loung Conference are increasing every year.



Report by Jotika Khur-Yearn; Photo source: Shan State Buddhist University & JKY

SCA-UK News in Photos: Achievements & Celebrations



Nang Saung Kham
MBA from Anglia Ruskin University, England

Nang Saung Kham from Kengtung, eastern Shan State, came to the UK with a great ambition, and she has now materialised her dream, completing her studies in Master of Business Administration executive (MBAe) from Anglia Ruskin University, with a flying colour of her exam result. Although her graduation ceremony will take place next year, it does not stop us to celebrate her success!



Sai Seng Tip
BA (Hons) from West London University

Sai Seng Tip, also a native of Kengtung, came to UK with great ambition and hard working attitudes. He joined West London University to study his dream subject of Hospitality and Tourism and passed his exam with honours.



Sai Khay Hseng
BEng Graduate from University of Technology
(Yadanabon Cyber City, Mandalay, Myanmar)

Sai Khay Hseng is one of the Shan students who received bursaries from the SCA-UK Education Funding Programme and we are so delighted to hear that he has now graduated with BEng Degree. We are also pleased to hear that he is now working at the Yoma Bank, one of the high street banks in Myanmar.



Another successful event of Tai New Year celebrations, held in December 2016 at SOAS University of London, co-organised by the SOAS Centre of South East Asian Studies and the Shan Cultural Association UK, remarked with a special lecture on “The Dispersion of the Khamti Shans” by Professor Barend Jan Terwiel, a well known scholar in Tai studies.

Academic Article

Tai Peoples in China and their Writing Systems

A lecture on the occasion of the Shan New Year Festival 2017
SOAS, London, 26 November 2017

Prof. Barend Jan Terwiel
(Emeritus professor in Tai studies)

Abstract:

Three quite distinct scripts with which Tai peoples in China write their own language are introduced: that of the Tai Lue of Xishuangbanna, Yunnan, that of the Tai Nüa ("Dehong Tai"), who also live in Yunnan Province, and finally the script of the "Zhuang" who live in Guangxi. These three groups live far apart. The writing systems of the Tai in Yunnan obviously are related to the Mainland Southeast Asian scripts. However, Zhuang writing is dramatically different. Most of this lecture is devoted to understanding the Zhuang script. It goes back to Russian linguists who in the 1950s devised a completely novel way of writing Zhuang. A revision took place in 1981-1982. It is found, however, that the system is unpopular and ineffective. In conclusion, reasons for the failure of the modern Zhuang alphabetical writing systems are given.



TAI LUE (SIBSONGPANNA), TAI NÜA (DEHONG), AND TAI ZHUANG: RELATIVES WHO LIVE FAR APART

The Tai Lue, or Dai of Xishuangbanna, near the border with Myanmar and Laos, were counted in 2005 almost 360.000. The Tai Nüa live in the Dehong Dai and Jingpo Autonomous Prefecture in the westernmost part of Yunnan, near the northernmost border with Myanmar. The number of Dehong in China were estimated in 2001 to be 541.000. They are also known by other names, such as: Tai Na, Northern Tai, Upper Tai, or Chinese Shan. Their language appears to be closely related to Tai Ahom (in Assam). Zhuang is the name given to the Tai-speaking peoples who live in the rural areas of the Guangxi Zhuang Autonomous Region in South-eastern China. In older literature, where Chinese words were transcribed with the Wade-Giles system they were often referred to as Chuang. Linguists order their languages as part of the Tai-Kadai grouping. Officially, the Zhuang are the largest minority on Mainland China. Many sources mention their number, but mostly it is a repetition of the result of the census of 1990, when some 16 million Zhuang were counted. However, already almost ten years ago there may already have been around 20 million (Bodomo 2008, 2) and this number will have increased.

The Tai Lue and the Dehong Dai live thousands of kilometers distance from the original settlement area of all Tai peoples (where the Zhuang still live). Their ancestors migrated in the eleventh century, crossing the Red River and in the following few centuries spread all over mainland Southeast Asia. They adopted a Southeast Asian life-style. Since at least the fourteenth century they wrote their language with a Mainland Southeast Asian script. The oldest sample of such a script was found in a Chinese scroll dated 1407 (Christian Daniels, 2012).

Examples in the table show the syllable [ta] in different tones, in old (1956) and new (1988) spellings.

Number	New	Old
1.	တ	တ
2.	တၤ	တိ
3.	တဲ	တု
4.	တဝ	တဲ
5.	တဖ	တိ
6.	တင	တိ

Fig 3. Dehong writing was reformed in 1988, now the tones were written as letters and moved at the end of a syllable.

In both the Dehong and the Tai Lue writing systems, the tone value in the pronunciation of a written syllable depends on the tone class of the initial consonant, vowel length and syllable structure.

THE THAIS OF THAILAND DISCOVER AND REDISCOVER THEIR RELATIVES

In the 1980s groups of well-to-do Thais went on excursions to Yunnan, some to the Tais of Sipsongpanna, others visited the Dehong. Invariably they were excited to discover these relatives, exchanging common vocabulary. The customs, the way of dressing, the festivals, dances, house-building, Buddhist monuments, spirit cults, all these were felt by the Thai tourists to be a window to the authentic and original way of life of all Tai peoples. In history books, it was taught already in the 1930s that prior to Sukhothai, between the eighth and thirteenth century there was in that very region of Yunnan the mighty kingdom, called Nanzhao, and it was believed that this was a Tai kingdom. Later research established that Nanzhao was not Tai, but the idea was so flattering that the myth of a thousand-year great Tai history was kept alive, and up till today there are many Thais who believe the Dehong to be the descendants of the Nanzhao Tai kingdom.

In reality, as mentioned above, the Tais of Yunnan migrated in these regions around the thirteenth century A.D. having crossed all Mainland Southeast Asia, picking up customs, life-style, housebuilding, calendar, religion and script from the peoples they conquered. The history of the peoples that now are subsumed as Zhuang, on the other hand, apparently goes back to Neolithic times. Their early history especially during the Song and Ming Periods has been thoroughly researched by Jeffrey Barlow (1987; 1989).



Fig. 4: An illustration from Srisakara Vallibhotama, *Zhuang: The Oldest Tai*. In Thai: *Cuang, Phinong phao Thai kaokae thisut* [Chuang, the oldest relatives of the Thai race], p. 9.

ZHUANG: PROBLEMS OF NOMENCLATURE

Administratively, the term Zhuang stops exactly at the border with Guizhou Province. Across that border also many Tai-speakers are found, but these are officially called Bouyei. This difference in name goes back to events that occurred in the 1950s, when Russian ethnologists made a survey of the region. These ethnologists worked from north to south. They first recorded that Tai-speakers in Guizhou called themselves Bouyei [Shan speakers will recognize the words *Phu Yai*]. But after crossing the border with Guangxi, they found that the word Bouyei was no longer used, there Tai-speakers preferred all kinds of other terms such as: Phu Man, Phu Nung, Phu Ban, Phu Chuang, Phu Raw, Phu Tho etc. Eventually it was decided to call all Tai-speakers in Guangxi Province with the term Zhuang.

From a linguistic point of view, the decision to use the separate terms Bouyei and Zhuang was unfortunate, for the Zhuang who live closest to the Guizhou border speak the same language as the Bouyei.

Most importantly, by lumping all Tai-speakers of Guangxi together the administration overlooked the fact that the differences between North- and South-Zhuang are so great that linguists tend to see them as separate language clusters.

From a linguistic point of view, a differentiation between Northern Zhuang and Southern Zhuang would have made much more sense. Northern Zhuang combines with Bouyei in Guizhou Province a single complex, and Southern Zhuang should be lumped together with Nung, Tho and Tay in Vietnam.

It shows how a government commission, led by external foreign experts, hampered by the ideological prejudices of the 1950s, blithely labelled this population without first taking the trouble to make a general survey.

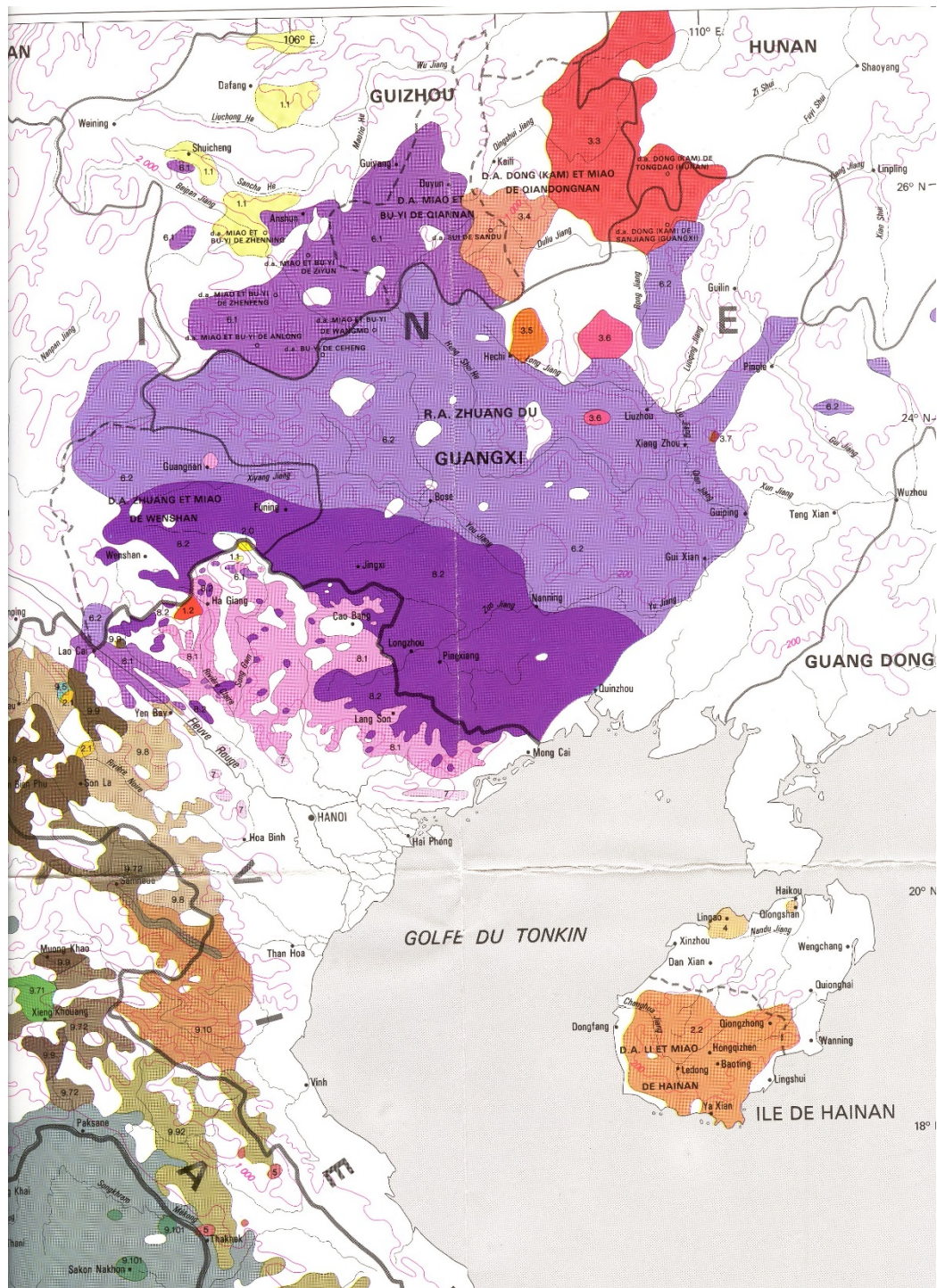


Fig. 5: „Zhuang“ is spoken in the areas marked in purple colour.

However, once this classification had been made and the administrative category Zhuang was “cemented” in legal documents, a growing amount of literature about this artificial fictive ethnic group appeared.

ZHUANG WRITING

The Oldest Zhuang writing system

The Old Zhuang writing system used ordinary Chinese signs. From a calligraphic as well as a grammatical perspective Old Zhuang looks like Chinese. The words are arranged in vertical columns, the punctuation marks and repetition signs are all like Chinese. However, when a Chinese scholar tries to read it, he understands only here and there a short sentence that has been directly borrowed from Chinese. The rest is unintelligible to him. Some signs are characters that the Zhuang invented; others are existing Chinese graphs whose phonetic rendering was adapted to represent Zhuang words. Some signs are new combinations of existing Chinese signs that represents a Zhuang word.

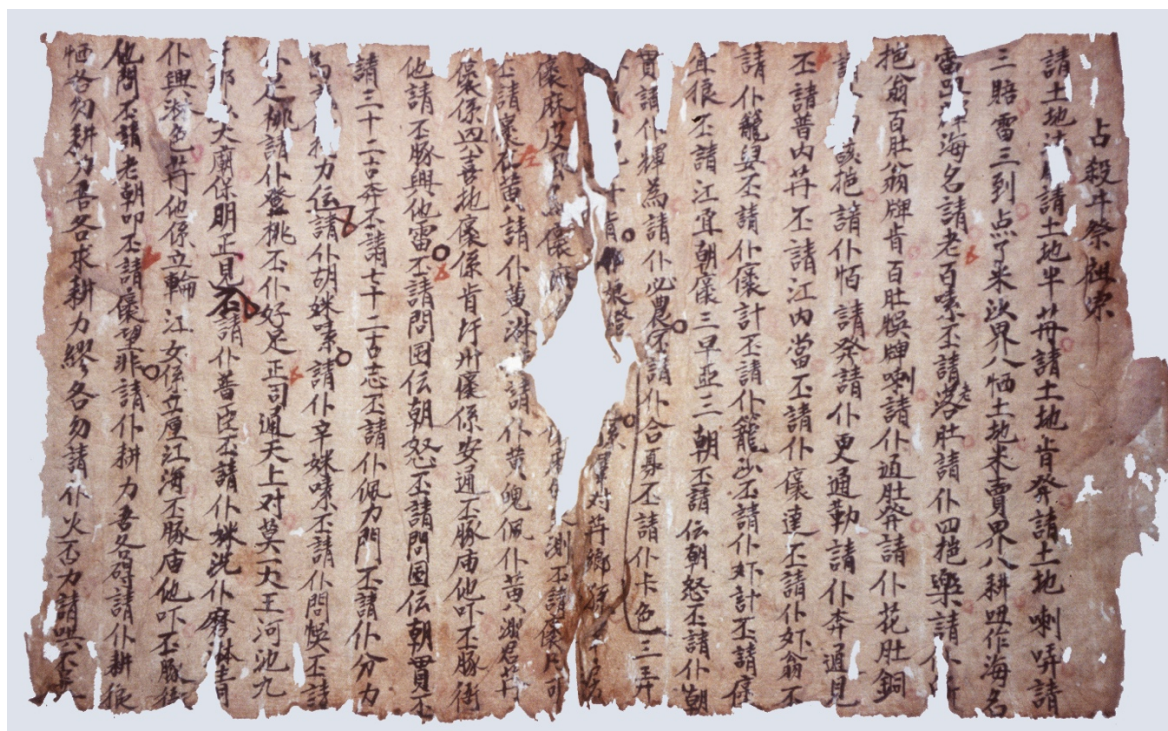


Fig. 6: “Old-Zhuang”, from: David Holm, *Killing a Buffalo for the Ancestors*, p. 296.

The standard Chinese signs in old Zhuang texts can be read in up to twelve different ways. In addition to these direct phonetic or semantic readings, there are also synonym-substitutions, whereby a sign is read like a different one in the same graphic-phonetic series. Or, a combined sign can be pronounced according to one of the components (the so-called catalytic reading).



Fig.7: The cover of the Zhuang Text *Sanyuan* (photograph: David Holm).

The traditional script used by the Zhuang in Guizhou, in north- and northwest Guangxi as well as in eastern Yunnan, was based on South-western Mandarin (*guanhua* 官話). But in the middle of Guangxi traditional Zhuang signs were based on Pinghua 平話, and other older dialects that up to the 1940s were taught in traditional Zhuang schools. Pinghua goes back to the oldest Chinese Han in the Qin-Han Period.

The only method to make sense of an Old Zhuang text is to contact the traditional owner, usually a priest, and to record his chanting.

THE NEW SYSTEMS OF WRITING ZHUANG IN THE 1950s AND 1980s



The new systems of writing Zhuang are phonetic, based upon Dai as it is spoken in the Wuming region, halfway between the northern and southern dialects.

Fig. 8: The corner of a banknote, issued in 1980 with the new Zhuang writing

The new transcription system was developed and approved by the Chinese government specifically for the writing of Standard Zhuang (Zhuangwen) the official language in the Guangxi Province.

During the 1950s and 1960s the academic relations between Russia and China were functioning well and therefore Russian linguists played a dominant role in developing the new system. This is the reason why among the transcription signs apart from the common European letters also some Cyrillic letters. In addition, some newly invented pseudo-Cyrillic letters were used to indicate tones. This transcription system was approved by the Chinese government for writing Zhuangwen, the official language of Guangxi Province.

Бουзлуиъ цәуъцин цәуъхаъ,
 Бузлуиъ цәуъcou цәуъdөъ,

Bu(3) luen(6) ceu(2) cin ceu(2) ha(6)
Bu(3) luen(6) ceu(2) cou ceu(2) deng

Fig. 9: Above: two lines from a Zhuang Text published in 1957. Below: a transcription.

Between 1952 and 1966 the People's Publishing House printed 1728 books, 450 of them appeared in the new Zhuang script.

The periodical *Zhuangwen bao* was first issued in 1957; later it appeared under a new name *Guangxi minzu bao* [Guangxi minorities journal]. At that time, it was the only periodical printed in the new Zhuang script, first appearing weekly, then twice, and eventually three times a week.

During the Cultural Revolution, the Zhuang script was no longer in favour, but a revision of the script was begun by the Commission for Minority Languages and Scripts. In 1981 it was decided to replace all Cyrillic signs and to introduce other signs to indicate tones, and this was implemented in 1982. From 1984 onward the new system was propagated in 22 language schools.

In Fig. 10 the old and the new tonal signs are listed.

	1957	1982
Tone 1	-	-
Tone 2	z	z
Tone 3	3	j
Tone 4	4	x
Tone 5	5	q
Tone 6	b	h

Fig. 10. The Zhuang Tones in 1957 and in 1982

In the new Reader the six ones are taught with the mnemonic memory jingle *Son mwngz hwnj max gvaq dah* "Teach yourself to ride a horse and cross the river" (see Fig. 11).

Tone	Description	Symbol	Example	Meaning
1	Rising	-	son	to teach
2	low-falling	-z	mwngz	you
3	High	-j	hwnj	to climb
4	Falling	-x	max	horse
5	high-rising	-q	gvaq	to cross
6	Middle	-h	dah	River
In closed syllables				
7 long	High-rising	-p,-t,-k	Bak	Mouth
7 short	High	-p,-t,-k	daep	Liver
8	Middle	-b,-d,-g	bag daeb	to hack to stack

Fig. 11: How the various tones are indicated after 1982, using the mnemonic as example.

In January 1984 the Guangxi Minorities Language Commission opened its own printing works. In the five years that followed more than 1.4 million books were printed in the Zhuang language, 120 separate titles. Many of these books were translations of the works of Marx, Engels, Lenin, Stalin and Mao.

In der 90er Jahren gab es in vielen Gegenden Kommissionen zur Verbreitung der Zhuang Schrift.

Gegenwärtig ist es nicht schwierig, in Guangxi um Zhuang Texte in lateinischer Schrift zu finden. Die meisten Aufschriften im Autonomen Gebiet müssen zweisprachig sein, auf Chinesisch und auf Zhuang. Außerdem gibt es die Zeitschrift Sam Nyied Sam (三月三) und die Wochenzeitung Gvangjsih Minzcuzbau (廣西民族報), die auf Zhuang erscheinen.

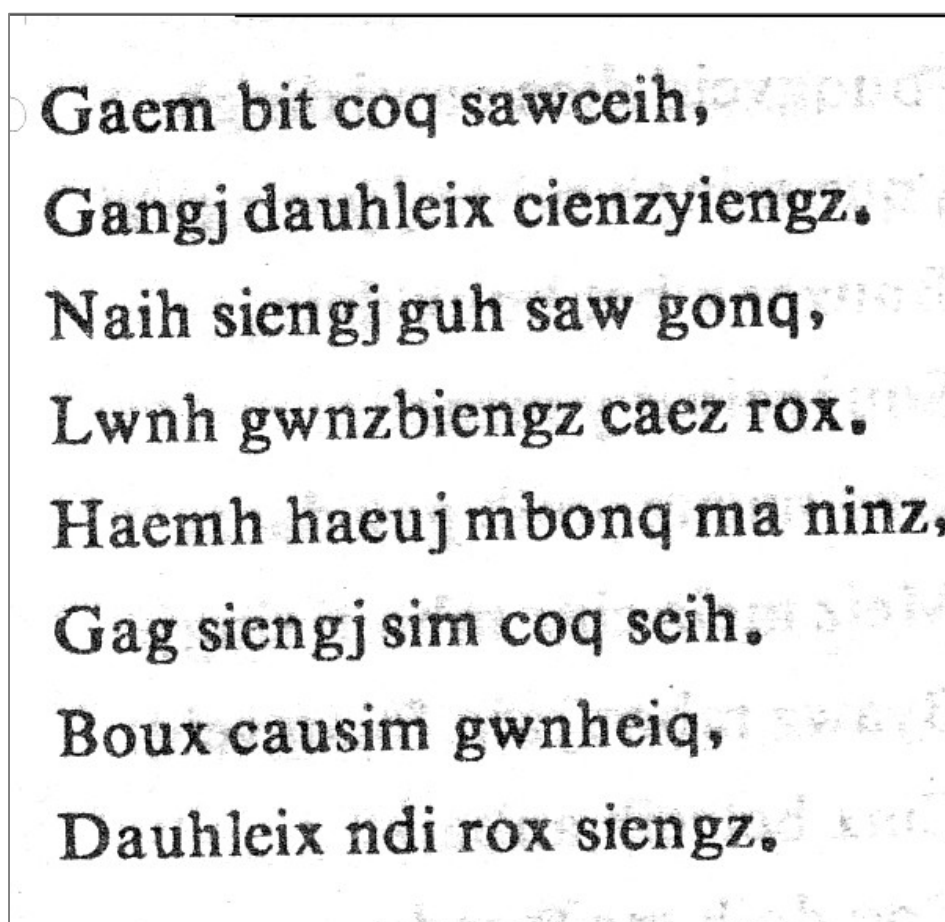


Fig. 12: This is what modern Zhang writing looks like.

All these efforts have not led to an acceptance of the Zhuang writing. Many Zhuang believe that the letter-writing only serves central government propaganda (Adams Bodomo, Chung-pui Tai: Field notes from Guangxi. Zhuang characters for quasi-religious functions. In: China Education Forum 4.1:13-14, September 2003).

PROBLEMS WITH THE ZHUANG ALPHABET

All these efforts have not led to an acceptance of the Zhuang writing. Many Zhuang believe that the letter-writing only serves central government propaganda (Adams Bodomo, Chung-pui Tai: Field notes from Guangxi. Zhuang characters for quasi-religious functions. In: China Education Forum 4.1:13-14, September 2003).

Also, Katherine Palmer Kaup (2000) noted that steadily a decreasing number of Zhuang learn this minority-writing system, and it is almost never used in their daily life. The result is, that the Tai Zhuang language is deprived of an effective script.

David Holm agrees that romanised Zhuang is not much in use, although he noted some new journals such as *Sam Nyied Sam* (printed in Nanning).



Fig. 13: Guangxi Nationalities Paper,
18 December 2013

CONCLUSIONS

The Zhuang find it difficult to come to grips with writing in Zhuangwen. Similarly, with other minorities in China that were saddled with romanized writing, like the Miao, Yao, Dong (Kam), Buyi, their writings are almost wholly limited to publications that derive from the government. Intellectuals, who want to write something in their own language find it easier to use Chinese signs.

The main problem is not so much the way how tones are depicted, although certainly the Chinese devised a strange and cumbersome solution, but in general it is very difficult to introduce an alphabetical script in the Chinese realm. The alphabet forces people to connect a particular sound to a specific sign. In Chinese writing, every sign stands for a complete word and thousands of words have to be memorized. When learning to read English, the children who already can read Chinese, will usually not spell out a word, but memorize the whole word as a morpheme. I have been told that those Vietnamese who can read Chinese do the same when reading Quoc Ngu, recognizing a whole word as if it were a single symbol.

The governmental imposition of minority writing systems resulted in many cases in a radical break with the past. Those who managed to learn the new system could no longer read their own historical books. I suspect that the central authorities were aware of this and that they accepted this loss. Maybe this break with the past was meant.

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Education Prospects

Muse Sariputta College: A Short History and Prospect

Ven. Dr Mahapanya
(Lecturer, Sariputta College, Muse, Shan State, Myanmar)

Establishing in April, 2013 Sariputta College is a non-profit higher education institution located in the center of Muse city, northern Shan State, Union of Myanmar, under the vision of Venerable Visuddha, chief abbot of Wat Kawng Mu Kham monastery. He started his monastic education since 1967. And in 1996, he travelled to Sri Lanka in pursue his further education where in 2004, he was conferred Diploma degree in Buddhist Studies from Kelaniya University and Master of Art in 2005 respectively. He returned to Shan State in the same year and took a leading role in Kawng Mu Kham monastery where he served as the chief abbot of the temple. He took initiative in translating Nikayas from Suttanpitaka into simple Shan. Today, he has completed translating all five Nikayas from Suttantapitaka.

Apart from his translation project, Ven. Visuddha has also founded a scholarship fund to support talented monks to study in Sri Lanka, Thailand and in several Buddhist universities in Myanmar. The fund founded by him is now the main sponsors for Buddhist publications.



The Sariputta college first started running as a Sangha school in 2009 housing over a hundred of young novice monks who travelled from all parts of Shan State in pursue of education. The school later upgraded to the status of College under close consultation with Ven. Dr. Khammai Dhammasami, head of Oxford Buddhavihara, United Kingdom, while Sangha school was also operating separately. The title of “Sariputta College” was also given by him as to honor the works of Ven. Sariputta, one of the great disciples of the Buddha during His lifetime. Ven. Sariputta was once appreciated by the Buddha Himself as the wisest amongst his disciples.

On May, 2013 the college started admitting its first batch of students by offering a two years Diploma program in Buddhist Studies for students who completed advanced level from the Sangha school running in the temple, and started admitting outside students who held certain monastic qualifications and “O” level from state-run schools interesting in the program.

In 2015, the Sariputta College, however, started offering a three years Bachelor of Arts program in Buddhist studies. The Bachelor of Arts is a 120 credit 6-semester programmer. The program aims to offer students a unique opportunity of experiencing a comprehensive and in-depth study of Buddhism while promoting knowledge and understanding of the different schools and traditions within Buddhism. As an academic institution, Sariputta college strictly adheres to the norms of a liberal arts education, adopting an academic approach to Buddhist Studies.

Operational units under Sariputta College are: Office of the Rector, which responsible for general works; Academic Affairs, responsible for curriculum planning and employment of teaching staff; Administration Affairs, responsible for backend support. In addition, the Library plays an important role in the College with its collection of resources on diversified subjects that include Shan, Myanmar and English publications, and audio-visual materials.

Objectives

1. To promote Buddhist Studies
2. To enhance education opportunity for less fortunate
3. To promote Theravada practice

Programs Offer

- 2 years Diploma program for those who are new to the field of Buddhism, with ‘O’ level or equivalent qualification
- 3 years full-time stay – in campus for Bachelor degree program

Total number of credits

- Not less than 120 credits for Bachelor of Arts program
- Not less than 48 credits for Diploma program

Academic Calendar**First Semester**

- Semester starts Early June
- Midterm examination period Late September
- Final examination of 1st semester Mid- October

Second Semester

- Semester starts Early November
- Midterm examination Late December
- Final examination Late February

Approximate Fees

- Average Diploma Course fee per year 24,000 Ks. (Myanmar Kyat)
- Average Bachelor Degree fee per year 43,200 Ks. (Myanmar Kyat)
- Library fees per year 1,000 Ks.

Library: Collections and Strengths

- Updated English, Myanmar and Shan Buddhist reading materials for general interests.
- Updated academic materials on all Buddhist traditions for research purposes.
- Updated AV materials, such as CDs, DVDs and VCDs, of Dharma talks and chants.

Admission & Eligible Candidates

- Monks, Novice monks & Nuns age between 16 – 35 years old
- Interested laypersons
- Minimum ‘O’ level qualification for Diploma program
- Minimum ‘A’ level qualification for Bachelor of Arts program
- Ability to communicate in English

Registration: Application and Selection Procedures

- Registration of application starts on March 20 – 30 April
- Completed application form
- Referral letter from temple
- 2 passport size photos

Medium of the Instruction

For the Diploma degree, although, students are required to make use of primary sources in English, instruction usually conduct in Shan. However, English is mainly the medium of instruction for the Bachelor of Arts degree.

Diploma Program**First Year**

Semester	Course Code/Subjects	Credits
1	DB 001 Introduction to Buddhist teachings	2 (2-0-2)
	DB 002 Introduction to Buddhist Culture	2 (2-0-2)
	DB 003 Pali	2 (2-0-2)
	DB 004 English Grammar & Composition	2 (2-0-2)
	DB 005 English Speaking Skills I	2 (2-0-2)
	DB 006 Myanmar I	2 (2-0-2)
	Total	12

Semester	Course Code/Subjects	Credits
2	DB 007 History of Buddhism	2 (2-0-2)
	DB 008 Introduction to Tripitaka studies	2 (2-0-2)
	DB 009 English Grammar & Composition II	2 (2-0-2)
	DB 010 Pali	2 (2-0-2)
	DB 011 English Speaking Skills II	2 (2-0-2)
	DB 012 Myanmar II	2 (2-0-2)
	Total	12

Second Year

Semester	Course Code/Subjects	Credits
1	DB 013 Dighanikaya	2 (2-0-2)
	DB 014 Majjhimanikaya	2 (2-0-2)
	DB 015 Vinaya	2 (2-0-2)
	DB 016 Pali	2 (2-0-2)
	DB 017 English Usages	2 (2-0-2)
	DB 018 English Reading Skills	2 (2-0-2)
	DB 019 Myanmar Buddhist Culture	2 (2-0-2)
	Total	14

Semester	Course Code/Subjects	Credits
2	DB 020 Introduction to Abhidhamma	2 (2-0-2)
	DB 021 Introduction to Mahayana Buddhism	2 (2-0-2)
	DB 022 Meditation Practice	2 (2-0-2)
	DB 023 World Religion	2 (2-0-2)
	DB 024 Buddhist ethics	2 (2-0-2)
	DB 025 Writing Skills in English	2 (2-0-2)
	DB 026 Tai/Shan Culture	2 (2-0-2)
	Total	14

Bachelor of Arts Program (B.A)**First Year**

Semester	Course Code/Subjects	Credits
1	BC 001 Early Buddhism: Historical Background	3 (3-0-3)
	BC 002 Nikaya Studies	3 (3-0-3)
	BC 003 Tai Theravada Buddhism	3 (3-0-3)
	BC 004 Religious Studies	3 (3-0-3)
	BC 005 Pali	3 (3-0-3)
	BC 006 General English	3 (3-0-3)
	Total	18

Semester	Course Code/Subjects	Credits
2	BC 007 Buddhist Philosophy	3 (3-0-3)
	BC 008 Buddhism in Myanmar and Asia	3 (3-0-3)
	BC 009 Buddhism and Society	3 (3-0-3)
	BC 010 English Grammar & Usages I	3 (3-0-3)
	BC 011 Buddhist Rituals and Ceremonies	3 (3-0-3)
	BC 011 Pali	3 (3-0-3)
	Total	18

Second Year

Semester	Course Code/Subjects	Credits
1	BC 013 The Vinaya and Buddhist Monasticism	3 (3-0-3)
	BC 014 Buddhism in the west	3 (3-0-3)
	BC 015 Pali	3 (3-0-3)
	BC 016 Business English I	3 (3-0-3)
	BC 017 Mahayana Buddhism	3 (3-0-3)
	BC 018 Buddhist Meditation	3 (3-0-3)
	BC 019 English Reading Skills	3 (3-0-3)
	Total	21

Semester	Course Code/Subjects	Credits
2	BC 020 Buddhism and Education	3 (3-0-3)
	BC 021 Current world Affairs	3 (3-0-3)
	BC 022 Theravada Abhidhamma	3 (3-0-3)
	BC 023 Business English II	3 (3-0-3)
	BC 024 English Composition	3 (3-0-3)
	BC 025 Tibetan Buddhism: history and doctrines	3 (3-0-3)
	BC 026 Buddhist Arts and Architecture	3 (3-0-3)
	Total	21

Third Year

Semester	Course Code/Subjects	Credits
1	BC 027 Buddhist Psychology	3 (3-0-3)
	BC 028 English for Communication I	3 (3-0-3)
	BC 029 English Literature I	3 (3-0-3)
	BC 030 Buddhism and Management	3 (3-0-3)
	BC 031 Socially Engaged Buddhism	3 (3-0-3)

	BC 032 Madhyamika: The Buddhist Doctrine of Emptiness	3 (3-0-3)
	BC 033 Shan Literature	3 (3-0-3)
	Total	21

Semester	Course Code/Subjects	Credits
2	BC 034 Buddhist Political Thought	3 (3-0-3)
	BC 035 English For Communication II	3 (3-0-3)
	BC 036 English Literature II	3 (3-0-3)
	BC 037 Buddhism and Economics	3 (3-0-3)
	BC 038 Yogacara: The Buddhist Doctrine of Mind Only	3 (3-0-3)
	BC 039 The Theory and Practice of Bhohisattva Ideal	3 (3-0-3)
	BC 040 Shan History	3 (3-0-3)
	Total	21



Classrooms of the Muse Sariputta College with lecturers and students (2015)



A View of the Sariputta College and Muse Town, a border town with China's Ruili, mainly separated by Nam Mao (Shweli) River [Source: Google Maps]

ပိုဆင်းနိုင်ရဲ့လေးလွှင့်၊ ခာဆင်းရှိဆင်း၊ စွင်သုဂ္ဂိုလ်တစေ့လီန့်

ထပ်မံ၊ Dr မှတ်ပရင်းရား

ရက်စွဲ

[illegible]

လခန့်လွှမ်းသင်၊ ဓမ္မာနိဒ္ဒတုမီးပွဲတင်းအစ်သေတု၊ သေ၊ သင်၊ ဓမ္မာနိဒ္ဒစက်ကန်ယဉ်တီးလခန့်
လွှမ်းသင်၊ ဓမ္မာသေ သိုဝ်၊ ဂျု၊ မိုခ်းဂြိုခ်းမိုင်းသီးဂှ်၊ မိုင်းတီး၊ မိုင်းကော်ခ်းတီးယု၊ လိုဝ်းခန့်မီးမုးတင်းဂြိုပ်
ယဉ်။ ကန်ဝိခ်းလခန့်လွှမ်းသင်၊ ဓ၊ တီးတုပွဲ၊ ယမ်းမီးမုးခန့်လေးလံးတု၊ ဝိခ်းလွင်းခန့်လိမ့်ပွဲယု။ ယု၊ တီး
သင်၊ ဓလုဂ်ဂြိုခ်းတီးလိုဝ်၊ ဂျု၊ မိုခ်းလိမ့်မိုင်းသီးဂှ်၊ မီးယိုင်းကောန်တု၊ တင်းလခန့်လွှမ်းဂင်္ဂုလ်းတင်း
ဂြိုပ်ယဉ်ခန့်သေတု၊ မီးယိုင်းကောန်မုးသင်၊ ဝိပိယဉ် ဝိ၊ ဝိခ်းမုးလေး၊ လံးတု၊ သုဂ်ပုတ်တဓမ္မာလိမ့်ခန့်
ဝိခ်းခန့်လိမ့် ကန်တင်းမုးကွန်တင်းပွဲခ်းယဉ်။

ဝိနစ်၊ဝိနစ်များ

[illegible]

ဝံးဆန်ကမ်းပေါ်ရှိ ဩ၊လက်၊ထိုက်ထိုက် မှီခိုနေသော ရုပ်ရည်၊အမိန့်၊ အမိန့်၊
သင်ဆန် မှီခိုနေသော၊ဗုဒ္ဓ၊ဩ၊လက်၊ထိုက်ထိုက်၊အမိန့်၊အမိန့်၊အမိန့်၊အမိန့်၊အမိန့်၊အမိန့်၊

လွင်းဆိုင်၊ ဂွပ်၊ စူးသွန်တို့ရဲ့ယှဉ်းပွဲ၊ ခေမာလေး၊ လင်း၊ ဂြိုဟ်။ ဝါးဆွဲ၊ များတော့လင်း၊ မေးဖို့မို့မိသေး
ဂြိုဟ်၊ လွမ်း၊ နေ၊ နေ၊ တင်း၊ မုတ်၊ ယူ။

ဝခင်း၊တော၊ပိုခင်း၊ဂိုခင်း၊

တီးသျှင်ပုဂံတ ဧၤလိဝ် ဆဲးဆိုင်၊ဝီမီးသွင်ထိုမ်၊ (Semester) ထိုမ်းဆိုင်၊ တေကပ်လိုခ်လို့ခ်မေ၊
 (May) ထိုင်လို့ခ်ခွက်၊ထူ၊ဟု၊ (October) ၊ ထိုမ်းသွင်သမ် တေလို့ခ်ဆွပ်၊ဝီမ်၊ဟု၊ (November)
 ထိုင်လို့ခ်နှိပ်ပဉ္စ၊ဟု၊ရီ (February) ဆုံးခေး ထိုမ်းလုံထိုမ်းဆဆတေမီးပာင်တွပ်၊လာမ်း (midterm exam)
 လွမ်းလူးထိုမ်း။ လီးပခ် မခ်ခ်ခ် (မာန်) မခ်ခ်းလမ်ဂြိုတ်၊လွမ်းပိုင်လဆ်လွမ်းဆုံးခမ်း၊ယော့၊ရူးမိပ်။ ဆိုင်၊ဝီမျှ
 ဂြိုတ်၊ဝီခ် 2 မဂ်တုတ်တုတ် တျ၊ထီးပလုပ်၊မု၊ ပွင်၊တုတေလီးသွခ်ဆိုင်၊ယော့၊သျှ၊ ကမ်၊ဝီမ်၊ 2
 လွပ်၊မွင်းဆုံးဆိုင်၊ပတ်၊ ဆုံးလဆ်ထီးပလုပ်၊မု၊။ ငလားတျ၊လဆ်ဝီ၊ ခေး၊ B.A သမ်ဂြိုတ်၊ဝီခ် 3
 မဂ်တုတ်တုတ် တျ၊ဆိုင်၊ဝီမျှ၊ ပွင်၊တုတေလီးသွခ်ကမ်၊ဝီမ်၊ 3 လွပ်၊မွင်းဆုံးဆိုင်၊ပတ်၊တျ၊ဆိုင်၊ဝီမျှ၊ယဝ်။
 လီးလေးမခ်ခ်ခ် (မာန်) လမ်ဂြိုတ်၊လွမ်းပိုင်၊ Grade Point Average (GPA) ရူးမိပ်။ ကခ်ဆိုးခေး
 တျ၊ဂ်၊ရှ၊ဂ်လီးလဆ်လွမ်းဆွပ်၊မိပ်၊ ဆဆ်ယဝ်။

ကျွန်ုပ်တို့၏

လခန့်ထီးပလ္လင်၊ မျှ ခိုင်၊ ရံမျှာဒို ၂ စရိတ်တိတ်၊ ခိုင်၊ စရိတ်တိတ်စီ၊ ၁,၀၀၀ ပျူ။ ခိုင်၊ ဝါလိ၊ နှိန်းမွန်၊
 ၂၄ စရိတ်တိတ် ပွင့်၊ တျှခိုင်၊ ဝါကျှာနှင်းလခန့်ထီးပလ္လင်၊ မျှ ခိုင်၊ တွင်းငိုင်းမာန်၊ ၂၄,၀၀၀ ပျူဂုဏ်။
 လခန့်ဝါ၊ ကေးသမ် ခိုင်၊ ရံမျှာ၊ မီး ၃ စရိတ်တိတ် ၊ ခိုင်၊ စရိတ်တိတ် သမ်စီ၊ ၁,၂၀၀ ပျူ ။ ပွင့်၊ တျှ ခိုင်၊
 ဝါတွာ၊ လခန့်ဝါ၊ ကေး၊ မိန်း၊ ၄၃,၂၀၀ ပျူ။ လိပ်ဆခန့် ကျော်၊ ဂုဏ်၊ တည်းလိပ်၊ သမ်ခိုင်၊ ဝါစီ၊ ၁,၀၀၀ ပျူ ။

လုပ်ငန်းခွင်၊ ကုန်သွယ်ရေး၊ လူမှု

တၢ်တေၤစၢ်ဂၢ်အိၣ်လၢအိၣ် ထီၣ်ပလုၤဂၢ် (Diploma) လုၤဂၢ်အိၣ်ကၢၤတေၤမၤတၢ်စၢ်၊ စၢ်တေၤလီၤယၢ်
 ဂၢ်အိၣ်လၢအိၣ်သုၣ်တၢ်ဝၢ်ဝၢ်ဝၢ်မၤမၤ (သၢ်ဝၢ်လၢၤသၢ်လၢၤလၢၤလၢၤလၢၤလၢၤ) ၊ တေၤလီၤယၢ်
 လၢအိၣ်ပလုၤလၢမ (ပၢ်လုၤ) ၊ တေၤလီၤယၢ်လၢအိၣ် ဂၢ်လုၤပွၢ်လုၤမၤမၤ၊ တေၤလီၤယၢ်လၢအိၣ်ဝၢ်၊
 (လုၤဂၢ်အိၣ်လၢပၢ်လုၤ) ကၢၤအိၣ် ဂၢ်တေၤလီၤယၢ်လၢအိၣ်ကၢၤဝၢ်၊ယၢ်ဂၢ်လီၤ။

တန့်တေစပ်ဂြိုဏ်းလခန့် ပီ,ကော, (B.A) တေလိယာဂ်လခန့် ထီ,ပလူဂ်,မု, (Diploma) ထီ,သုဂ်ပုတ်တ မေုလီဂ် ၊ တေလိယာဂ်လခန့်သတ်တ (ဟင်လူဂ်) ၊ တေ လိယာဂ်လခန့်လူဂ် (လင်ပင်လိင်,မာဏ်) ၊ ကပ်,ခခဏ်,ယာဂ်လခန့်သိပ်, ဂ်ဂြိုဏ်း, လင်ပင်လိင်,မာဏ်။

မေ၊ သာ၊ ကဆိန်လွင်္ဂ၊ တိုဝ်း၊

[illegible]

Health Education

QUALITY ASSURANCE: the journey of a pathology sample

Sai HK Murng
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It is estimated that 60- 70% of clinical decisions are based on the laboratory reports (1). End users would expect to receive high quality pathology reports to provide high quality clinical services. Therefore laboratories should exercise quality assurance in their routine practices. It is crucial to maintain the quality management system in order to provide a correct result for every test.



Quality assurance involves a consistent and reliable practice to ensure accuracy of laboratory reports. It covers the process prior to testing samples, the process of testing samples and the process after tests were completed. Each laboratory should be built on a good system including data and laboratory management, safety, and customer service etc. Since this article intends to provide an overview of quality assurance we could study the journey of a pathology sample through the processes outlined earlier.

The process prior to testing pathology samples

This phase includes collecting pathology samples (e.g. blood) from patients by the clinical staff, transporting samples to the laboratory, and receiving samples by the laboratory. Samples may be stored until tests are carried out. The whole process must be ensured correct samples are available for testing as requested by the clinicians. It is clear that the majority of this process is not under the laboratory control. The main responsibility of the laboratory is to provide information regarding the sample requirement. Up to 75% of errors in laboratory reports could be related to the process prior to testing samples (2).

Testing incorrect samples (e.g. samples from the wrong patient) will inevitably result in incorrect information for the management. This could happen when there are two patients with the same name or when samples are mislabelled. Similarly inappropriate handling samples (e.g. applying tourniquet for more than one minute during taking blood sample) (3) may produce incorrect results (e.g. high blood potassium value that may falsely indicate serious situation and the need for an urgent treatment). Suboptimal samples may also produce misleading information such as taking sample in an incorrect sample bottle or incorrect timing (e.g. delayed in taking samples for checking an anaphylactic reaction (3) and heart attacks (4). Other conditions that may affect samples quality include delayed sample transport (e.g. sample may be too old for checking CD4 cell count which guides HIV treatment (5), and inappropriate transport condition (e.g. some samples should be transported frozen, and some test requires sample to be transported at 37⁰ C). Therefore a clear instruction must be provided by the laboratory. Every staff involve in the process (e.g. including the clinical staff) should be trained appropriately.

Sample storage facilities in the laboratory are also important. Some tests require samples to be kept frozen whereas some samples must be kept in room temperature before testing. Inappropriate storage of blood samples may result in suboptimal samples for the tests and hence incorrect results.

The process of testing pathology samples

This process includes technical aspect of the test. There may be more than one method for one type of test. Similarly there may be more than one manufacturer producing the equipment and test reagents. Therefore there is a variation of test result to certain extent even for a single test from the same person.

Variation of test results also exists from time to time in the same laboratory. There are many conditions that could affect the test performance. Some of them could be understood more easily as the following examples:

- Room temperature- optimal environmental temperature for allergy blood testing in ImmunoCAP250 equipment should be 18- 32⁰ C. Uncontrolled laboratory room temperature in the summer in tropical countries may produce incorrect results.
- Sample condition- full blood count samples should be free from blood clot or clumping of blood cells
- Test reagents condition – reagents near or after the expiry may produce incorrect results.

However there are many technical aspects that may be changed from time to time. These may not be noticed easily unless there is a system in place to monitor the routine practice. These may occur despite the system control is apparently stable unless the test results are compared with the standard results or results from many other laboratories with quality assurance in place. Therefore the quality of test report depends on the quality of the process of testing samples. Each laboratory should have a quality management system in place to maintain a consistent performance.

The process after completing the tests

Reporting laboratory results and an appropriate communication with the requesting clinicians are essential components in the process after completing the tests. In a modern laboratory the results are reported in many ways- electronically, hard copy paper, and by telephone. Users would expect to receive the report as soon as possible especially if an urgent action is required based on the result. Some of the examples are as follows:

- Abnormal biopsy – diagnosing cancer
- High potassium level - risk of abnormal heart rate, heart attack, sudden death
- Very high C-reactive protein (CRP) – serious infections
- Very low white blood cell counts- risk of serious infection.

Delayed or late reporting urgent results could lead to avoidable serious outcome / death. Similarly providing incorrect results or providing abnormal results to the wrong patient could lead to serious outcome. Some report may require appropriate interpretation and advice because not all clinical staff receiving the report will be familiar with the finding. Sometimes a discussion between the laboratory specialist and the clinician would be helpful for test results that do not match with the clinical conditions. Accurate record keeping and data management is also essential for various reasons – medico legal, research, audit, etc. Therefore the process after completing the test should include a system to deliver reports timely and accurate.

Accredited laboratory

We understand that an accredited laboratory has been approved by the accreditation bodies as the quality assurance is in place and up to the standard. Every laboratory should work toward this standard and maintain the standard. However quality assurance is not an overnight mission but is an ongoing process. A system has to be developed. Each laboratory should be under the supervision of a fully trained specialist (e.g. consultant haematologist for haematology, consultant biochemist for biochemistry, consultant histopathologist for histopathology, consultant microbiologist for microbiology, consultant immunologist for immunology etc.). Laboratory staffs require

training and participating in the continuing professional development (CPD). Laboratory environment and equipment should be maintained appropriately as per guidelines and manufacturer's instruction. Test performance should also be evaluated in the external quality assessment activities.

Take home message

The National Health Service (NHS) in the UK has been recognised as a valuable system across the globe. Despite there are challenges ahead the NHS is supported by various pathology services i.e. laboratories with quality assurance in place. To improve the health system in Myanmar including Shan state it would be important to develop the pathology service on and maintain Quality Assurance.

Substandard performance in the laboratory practice increases the risk of incorrect laboratory reports. Incorrect laboratory reports are not the best value for the money. Patients may have spent all their life-saving to get a cure of their suffering. Incorrect laboratory reports or incorrect handling of reports may endanger health and wealth of the patients, and waste public resources. I hope this article provides useful information on the process of a pathology sample and the quality of service that one could expect when a test is requested. I hope developing and maintaining high quality pathology services could be taken as a priority and become everyone interest in Myanmar.

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Climate Change & Environmental Issues

Deforestation in Shan State of Myanmar

Sai Mein

(Research Analyst for a Development Project, Myanmar)

Myanmar has substantial forest resources. While figures differ between sources, according to the United Nations Food and Agriculture Organization (FAO), in 2015 around 44.5% (290,000 km²) of the land area of Myanmar (676,000 km²) was forested.

Although considerable extend of forested areas remind intact, Myanmar is experiencing rapid rates of deforestation. FAO claims that Myanmar has the third highest deforestation rate in the world, behind Indonesia and Brazil, from 2010 to 2015 Myanmar has lost more than 5,460 km², or a rate of 1.7% per year.

Shan State accounts for over 26% of Myanmar's total forest area. And the region had seen the highest forest loss in the country, accountable for over 31% of total deforestation between 2000 and 2012. Furthermore, Shan State experienced the highest overall losses in intact forest due to plantation development and expansion from 24,108.44 km² in 2002 to 17,782.38 km² in 2014 (Bhagwat et al., 2017).

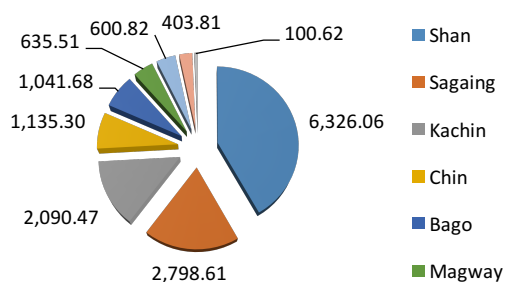


Figure 1 - Summary of intact forest loss between 2002-2014 in km²

The main drivers of forest loss in Shan State and Myanmar are loosely breakdown into 1) Illegal logging; 2) Land concessions for agribusiness; 3) Unsustainable harvesting of timber; 4) Shifting cultivation; 5) Production of fuel wood and charcoal; and 6) Timber extracted from the clearing of land for roads and other infrastructure, i.e. hydropower, mining etc.,...

Forest loss entails broader environmental consequences, including land degradation, erosion, sedimentation, increased flooding, loss of biodiversity, and climatic change. These consequences have been unfolding in a form of natural emergency event over the past years across different parts of Myanmar including Shan State.



Figure 2 - Deforestation near Hsipaw, northern Shan State
(Source: www.butforthesky.com)



Figure 3 - Flooding in Lashio along the Asean Highway
(Source: The Irrawaddy)

Based on an empirical study, an area where the author based is and has been one of major channels in transporting illegally logged timbers across border to China where around 94% of illegal exported timbers has taken place. The author's experience is supported by the findings by Forest Trends' 2015 publication.



Figure 4 - Timbers, smuggled across Nam Kham of Shan State, at Nongdao of Yunnan Province (Source: eia-international.org)



Figure 5 - Timbers being illegally transported across border from Shan State to China (Source: www.dvb.com)



*Does not include timber sent through other countries before being re-exported to mainland China. In 2013, 94% of China's imports of Myanmar timber were registered in Kunming.

Figure 6 - Illegal flow of timber products (Source: Forest Trends, 2015)

Recommendation

To avert irreversible forest loss experienced in other developing and transition economies, all stakeholders including concerned state agencies, non-state actors, civil society organizations and international organizations must come together to take a holistic measure in mitigating environmental consequences by collaborating in developing inclusive, effective and gender-sensitive policies.

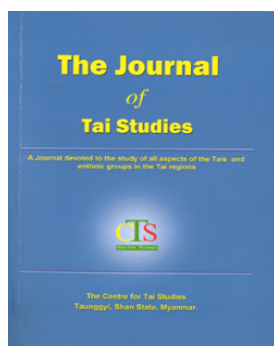
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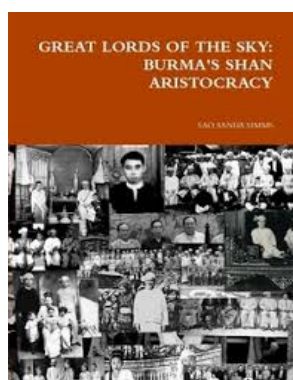
Highlights of New Publications on Tai/Shan Studies



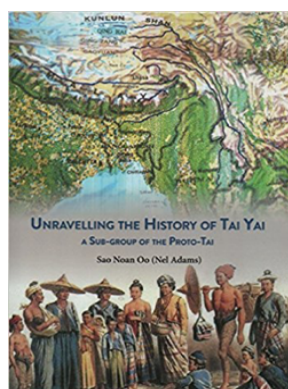
Paper Collection of the 4th Lik Loung Conference, held on 27-30 December 2016 at the Jin Taw Yan Chinese Buddhist Temple in Mandalay, Myanmar. This volume has 638 pages containing 106 papers, mainly presented by traditional Tai scholars from different areas of the Shan State and a few from other parts of Myanmar, China, India, Laos, Thailand and the UK. Some highlights and findings discussed in these papers include biographies of past Tai poets, Buddhism and meditation in Shan Lik Loung rhyming literature and the studies of vocabularies and usages found in the old Lik Loung texts. This publication also includes Welcome Speech from Ven. Prof. Dr Khammai Dhammasami, Chair of the Organising Committee for the Conference, Opening Speech from Ven. Dr Pannyananda, Head of the Shan State Snagha Council, and Keynote Speech from Jaray La Teing, a well known Lik Loung scholar/reciter from Nam Kham areas bordering with China.



First Issue, Volume 1 of the Journal of Tai Studies, a journal devoted to the study of all aspects of the Tais and ethnic groups in the Tai regions, published in June 2017 by the Centre for Tai Studies, Taunggyi, Shan State, Myanmar. It is one among many current projects on Shan/Tai studies organised under the initiation and blessing of Venerable Professor Dr Khammai Dhammasami, the abbot of the Oxford Buddha Vihara and Chair of the SCA-UK among his many positions. This issue has 224 pages, containing 15 articles contributed by authors from different countries including Myanmar, Thailand and Japan.



Written from a Tai/Shan perspective, the intricate and often unsettled realities that existed in the Shan States from early times up to the military coup in 1962 are described in a comprehensive overview of the stresses and strains that the Shan princes endured from early periods of monarchs and wars, under British rule and Japanese occupation, and Independence and Bamar military regime. The past is explained in order that the present political situations may be understood and resolved amicably between the Bamar government, the Tatmadaw, and the ethnic nationalities. [Source: from the author]



The Unravelling the History of Tai Yai, a sub-group of the Proto-Tai (Tai Long/Shan) is not a history of war, where many battles were fought for glory; it is a research of an ancient group of people of several thousands years ago. As a group they had their cradle at Qinghai, in north-western China, where the most important international rivers of Southeast Asia, the Salween, the Mekong, Yangtse and the Yellow River began. From Qinghai, by following the rivers, they dispersed and settle mainly in different parts of China and later in Southeast Asia. [Source: from the author]

Ten Years On and Looking Back: Remembering Shan/Tai New Year Event in London 2007

This page is a dedication of the 10th anniversary of the Shan New Year event in London 2007. The event was marked by the Conference on Shan Buddhism and Culture, the first academic gathering of its kind in the West, held on 8-9 December 2007 at SOAS, University of London. It was also remembered by a special Shan Music Concert, held for two nights, first at SOAS and second at UCL, performed by renown artists, composer Dr Sai Kham Leik, singers by Sai Htee Hseng and Nang Kham Nwei Leik along with dance performances from members of the SCA-UK and also from Thai and Burmese friends. Professor Kate Crosby (standing between Dr Sai Kham Leik and Nang Kham Nwei Leik in one of the pictures on the left), who was a key organiser of the event, recently recalled it as “highlight of her career, especially during her times at SOAS”. And, Sai Mein, another member of organising committee of the event, now working as a research analyst for a development project in Myanmar has reflected the event in Burmese further below.



စာပေတိုင်းသိမ်းပိုက်ကစားဝါးအံ့။ မီးတီးပွင့်၊တု၊ဂုဏ်းဂုဏ်းပွင့်၊ ဂီတ၊လူလှိုင်းမာင်လှိုင်းပံ့သေ မုဂ်၊လှိုင်းပံ့စိုင်း
ငွေတီးပွင့်ကင်းဂီတီးဂေ၊ လုံးလတ်းဂီတီးပံ့စိုင်းပံ့စိုင်း၊တုဏ်းကစားခိုင်း၊ မိုင်းသိမ်းပိုက်၊မုဏ်းမုဏ်း၊ ပီခိုင်း
တီးမိုင်းတု၊လှိုင်းပွင့်အံ့အံ့။ နီပွင့်ကစားလုံးပံ့၊ဂီတီးပွင့်လှိုင်းပံ့၊ မိုင်းလတ်းပံ့အံ့အံ့။

ယူကေတွင်ကျင်းပသော ရှမ်းအသင်းတစ်ခု၏ ဘဝနီပြည့်အမှတ်တရ

ယူကေမှာ ဒီကော့ ပရောပမာ ပထမဆုံး ကျင်းပတဲ့ ရှမ်းအသင်းတစ်ခုကို ၂၀၀၂ ကြိမ်မြောက် ရှမ်းနယ်သစ်ကူးပွဲနဲ့ အတူ လန်ဒန်နဲ့ အထင်ကရ တက္ကသိုလ်ဖြစ်တဲ့
University of London အောက်မှာရှိတဲ့ The School of Oriental and African Studies (SOAS) မှာ ဒီဇင်ဘာ ၈ ရက် နဲ့ ၉ ရက်တွင် စည် စည်ကားကားကျင်းပခဲ့ပါတယ်။
ယူကေရှမ်းအသင်းနဲ့ SOAS ရဲ့ Center of Buddhist Studies တို့ပူးပေါင်းပြီးကျင်းပတဲ့ပွဲဖြစ်ပါတယ်။ ၁၀ နှစ်တင်း တင်း ပြည့် ပါတော့မယ်။

တက္ကသိုလ် နိုင်ငံတကာမှ ရှမ်းလူမျိုးများအကြောင်းလေ့လာသောပညာရှင်များနှင့်အတူ နိုင်ငံကျော်အနုပညာရှင်များဖြစ်တဲ့ ဒေါက်တာစိုင်းခမ်းလိတ်၊ ဆုံးပါး သွားပြီ ဖြစ်တဲ့ တေးသံရှင်
စိုင်းထီးဆိုင်၊ ဆရာဒေါက်တာစိုင်းခမ်းလိတ်၏သမီးကြီး လက်ရှိလန်ဒန်မြို့တွင်နေထိုင်သော တေးသံရှင်နန်းခမ်းနွဲ့လိတ်နဲ့ ရှမ်းပညာရှင်ဖြစ်တဲ့ ဒေါက်တာ စိုင်းစံအိုက်တို့ ပါဝင်တက်
ရောက်ခဲ့ပါတယ်။

ပွဲကို နှစ်ပိုင်းပိုင်းပြီး စီစဉ်ကျင်းပပါတယ်။ စာတမ်းဖတ်ပွဲကို SOAS တွင် ၈ ရက် နေ့ နံနက်ပိုင်း ၉ နာရီ မှ ညနေပိုင်း ၄ နာရီလောက်အထိ ယူကေရှမ်းအသင်း ရဲ့ဥက္ကဋ္ဌ ဖြစ်တဲ့
အောက်စဖို့ဒ်ဆရာတော်ဘုရား ဒေါက်တာခမ်းဆိုင် မေတ္တာမိ မှပြီးဆောင်ကျင်းပပြီး ၅ နာရီကျော်လောက် မှာယူကေရှမ်းအသင်းနှင့်အတူဒေါက်တာ စိုင်းခမ်းလိတ်၊ ဆုံးပါးသွားပြီဖြစ်တဲ့
စိုင်းထီးဆိုင်၊ နှင့် နန်းခမ်းနွဲ့လိတ် တို့မှ နှစ်သစ်ကူး အစီအစဉ်အဖြစ် အကပဒေသာများ ၊ ရှမ်း တေးသံချင်း များဖြင့် ဖျော်ဖြေစည်ပင်ပါတယ်။ အလားတူ ၉ ရက်နေ့တွင် စာတမ်းဖတ်ပွဲကို
နေ့ခင်း ၄ နာရီလောက်အထိကျင်းပပြီး ၂၃၀ နာရီ မှ ည ၇ နာရီ ကျော်ထိ စည်ပင် ပွဲအစီအစဉ် ကို University College London တွင်ယူကေရှမ်းအသင်းနှင့်အတူ
ဆုံးပါးသွားပြီဖြစ်တဲ့ နိုင်ငံကျော်တေးသံရှင် စိုင်းထီးဆိုင်မှပင်တိုင် စည်ပင်ဖျော်ဖြေပါတယ်။

ပွဲဖြစ်မြောက်ရန်အတွက် ပြင်ဆင်သောကာလများတွင် Oxford တွင်ရှိသော OBV နှင့် East London အရပ်တွင်ရှိသော Wat Buddharam တို့သွား ရောက်ပြီး လိုအပ်သော
အကူအညီများကို ဆရာတော်ဘုရားနဲ့ ဦးခင်းများထံမှာ တောင်းရပါတယ်။ Soft skills တွေဖြစ်တဲ့ Team spirit, being diplomatic, effective communication skill, public
relations skill နဲ့အတူ Stage decoration အတွက်လိုအပ်သော ပြင်ဆင်မှုများ၊ နံရံကပ် ဝိစာများ၊ ဖိတ်စာများ၊ Pop-up Banner အစရှိသည်များ အတွက်ပြင်ဆင်ရာမှ ရရှိသော
အတွေ့အကြုံများသည် ယခုလက်ရှိဘဝတွင်ကျင်းပသောအသုံးဝင် လှပါတယ်။

စိုင်းဆန်း

SCA-UK Newsletter is an annual publication published in conjunction with the event of Pi Mai Tai (Shan New Year) celebrations, held in the United Kingdom, mostly at SOAS, University of London since 2005. This year, although the actual Tai New Year Day, i.e. the first day of the first month of the Tai calendar, falls on the 19th November 2017, due to the availability of our favourite hall, the Brunei Gallery Lecture Theatre of SOAS, we have our Pi Mai celebrations held on Sunday the 26th November 2017.