

U Tayzadipati: “By citizens’ laws or by religious customary rules?”

The main reason to claim “Intermarriage Act” nowadays, actually, is because of dominating in marriage by religious leaders and some of the religions’ concepts on marriage. Through this marrying, making their children to be religious member, then to broaden their missionary to get more religious followers have been occurring both silently and transparently. Having its followers is the core reason in order to maintain and broaden a religion. Likewise, to have more followers is to give birth to more children. The next way to get more followers is trying to make and making others religious members to be its followers. To use these two methods of missionary and practice or to avoid of being victims of these missionaries, we have to define the customary rules. Myanmar is a wonderful country where diverse religions and culture are allocated. There are Buddha (Sule Pagoda), the Emanuel Church, the Mosque, the Hindu temple and the Sikh temple existing nearest in Yangon. Alike, so do in many cities so that it can be assumed only in Myanmar in the whole world. By the time the religions arrived in Myanmar, the customary rules of these religions have influenced the original indigenous Myanmar living culture gradually.

For example, in the culture of marrying, in Myanmar where diverse ethnics including Burmese dwell already exist own culture correspondingly. Though, the custom of Christian which only allow to marry by following its Christianity principles for marrying with non-Christian or any marriage with Christians in the Church are recognized, entered into Myanmar Society as a new custom. In a similar way, Islam which is for marrying in the mosque by the recognition of Malawi entered into Myanmar society. This custom bring their principle which bans to marry with other religion and only allow to get married when the bride or groom bride accept to be Muslim in the mosque.

Hinduism which does not allow marriage even between different Castes and forbid to marry with other religions also arrived to Myanmar. There is not found any special rules for recognition of marriage, though, in Buddhism.

Furthermore, the rules differently defined in respective religions as the consequence of marriage which guides for legally recognition, inherent, divorcing, rights to property and take care of children, role of responsibility.

The habit to have one life partner or not is also different according to the religions. In these parts, Buddhism does not have any special definitions too. Since these religious customs for marriage mixed in Myanmar culture and became as customary law themselves, some of the Buddhists also started to try to initiate the new four bills like the customary law of others.

The “race protection” laws which some Buddhists are trying to enact are the interfaith marriage bill, religious conversion bill, monogamy bill, and population control bill based on regional circumstances.

These cases become controversial issue between the ones who say it is not necessary yet in this transitional period towards democracy and claim it as the obstacle in the time to take to amend constitution and the ones who disagree this customary at all. This issue becomes the most debatable between pro-democracy force and fight against between opposite side standers. Moreover, the MPs also have to discuss and debate for this issue in Parliament.

Missionary, if we have to describe the polite words or, Religious colonization if it is mentioned directly, can be assumed as the issue of crashing between diverse cultures or crashing between fears, or crashing between different approaches of religious colonization. However, it is crashing between differences actually. If we have to analyze the circumstances of the world issues, current crisis in Myanmar can be assumed as just the beginning of crashing history and it is difficult to calculate the ends of crisis.

Moreover, there are the atheists who believe the religions are not necessary in human life since new technologies and education are advanced day by day. When we observe and analyze the status of diverse religions and having no religion, it is obvious that the old traditions and conservative rules within religions cannot be fully fixed with this modern society and the human in new age. Nevertheless, it does not mean we have to forsake or break the tradition of religions into pieces.

The mixing pond where all diverse religions including atheists are living together is the new society of this century and it is only possible to go on with the laws which can cover inclusively than the customary laws of religions. By this way, the world becomes village by the senses of citizens then as the global citizens instead of firming on the status of being a religious member, regardless of religions, race.

Therefore, I believe the laws which can cover to all of diverse citizens must be replaced and be the final decision instead of religious customary. I want to urge the citizens live under the rule of law and maintain their religious customary as traditions respectively.

The legal recognition of marriage and onwards family issues must only be according to the laws than religious customary laws and the problems are judged only by these laws for all citizens. The marriage of a person is first time or not can be known through his biography and his marriage can be listed technically. Since his or her marriage is under the laws, there is unnecessary to transfer religions because of their marriage. We do not have any special comment for the ones who transfer another religions based on their own faith. (Controlling population is about accordingly the policy of the country)

After marriage under the laws, whether they do the traditional recognition ceremony for marriage under the religious customary or not is based on own desire so that there will be less problems of crashing between religions. (The traditions of forcing to be a

member of a religion after legal marriage and making their children a religion's member should be separately discussed more.)

The crashing between different groups in Myanmar are mostly based on interfaith marriage and forcing to transfer religions for marrying.

The laws which cover inclusively to any ones and include the value of human rights, women rights, child rights in order not to be unfair for any religions can be legalized. The value and norms of religions and its customary rules cannot be fully accustomed inclusively in diverse society. These rules in religions cannot be easily amended to adapt to modern society or dared to amend. Each of religions is impossible to be the religions of all. Since diverse religions are existed, only one religion cannot be the religion of the citizens of the whole country. Thus, only the laws must be reliable for all of us, citizens. In order to be flexible with this global age, we must prioritize the citizens' laws and religious customary rules in terms of traditions should only be recognized as cultural rights.

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