

by state's government and national school curriculum but enforcing renewable policy on farming.

But, government seriously considered on the way of indigenous life-style for rotational farming, when the global warming issue was popular in the international community. In the case of environment, government start colonized as many as free land where indigenous people survive with rotational farming, and immediately blocked their action by recognizing as government's land, hiring private company, building dam and planting long-term plantation such as rubber plantation, tea and castor oil plant through protecting rotational farming by indigenous. At current rotational farmers had significantly faced such above epidemic by Burma government's action that pushed them to transfer life-style of their traditional livelihood but rotational farming.

3.3 The impact of development project and market economy to RF

Chapter 4 the practice of RF in the present time

4.1 Community maps



Figure 1- Map of Karenni research site, northern east of Burma

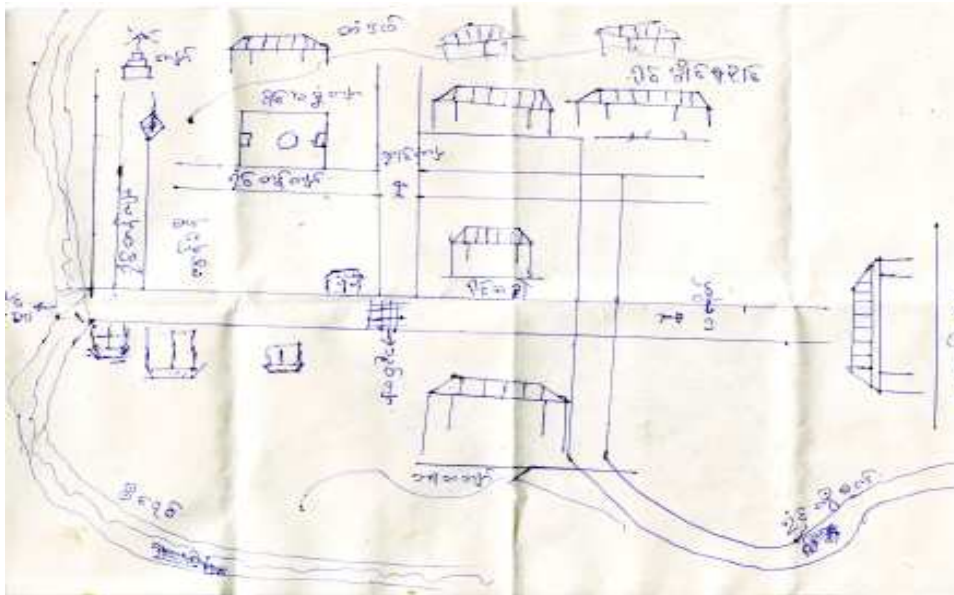


Figure 2- Mon research site in southern part of Burma



Figure 3- Chin research site in western part of Burma

4.2 The current practice of RF in the community under study; collective fields, individual fields, and ecological management

The current practice and the ancient practice of rotational farming weren't much different today; particularly in 3 groups researcher sites in Burma indigeneous communities. Three researchers had been focused and conducted by implementing interviewing methodology, need acessesment, group dicussion , farm trip, playing game and shooting a variety photoes. Most of the ideas brought from three of researchers result were that people, farmers who carrying out farm rotation were

still acceptable traditional practice as their ancestor did in the past, and followed traditional ceremony, cultural taboo and religious trust which had been widely ruled in hundred thousand years ago. The biggest difference showed from three researchers were that people, farmers had been faced various challenges for food security, climate change, population growth, none economic marketing and government enforcement which created the critical and horrible circumstance for their survival.

Karenni research; Currently Htee Thee Ka Lo village was more interesting to carry out long-term agricultural plantation in flatland region than such rotational farming on mountain. Local resident said they wouldn't like to do because they just earned only 300 and 400 kyat money in per days, and they would keep going for only daily food. They also said the current situation wasn't same as our forefather's era. However, some farmers were still doing and surviving on rational farming. And they also said that they had been accepted some trainings about long-term agricultural technique from such kinds of NGO; Mittar Foundation, KaYuNar foundation and Karenni Every Green group.

Mostly Htee Thee Ka Lo village carried out their own individual farm and their family farm. In several ago, the village normally provided a plantation for church in a year while the young people did a plantation in per years as the village does. They then cultivated groundnut, maize and other crops to sell in the village and buy need for village.

Mon research; *"The farm here was so far from the village, nobody liked to come and work their farming. This farm was owned by my wife's uncle, we had to hire it with not much money every year. In the beginning, we cut down all trees with 8 peoples, our couple, uncle and other 5 people, and spent 5000 kyat a day for each haring labour. It priced 25,000 kyat in total for a day, and hired them for 7 days to work. Likewise, we had to collect food for 7 days work."* Said by Ko Win who shared his experience to researcher.

Chin researcher presented that the current farmers in Chin state still maintained an ancient traditional practice of forefather in rotational farming. The methodology of ladder plantation had carried out in some places where water resource could be available in Chin state, but farmers could only cultivate twice a year. And Chin land was into two kinds for agricultural plantation. The maize and kinds of bean could cultivate in some places where many small stone are, and they also produce the high agricultural crops by taking natural fertilizer. Other kind of land is paddy land which regenerates routinely by farm rotation. It could be continued every 2 years to cultivate without product's failing. But it mostly had moved a year by a year. Even thought government had urged that the methodology of tea plantation must practice on our own land chin state in many years ago, at present it couldn't be successful well, and just make a huge restriction for farmers when in farming survival. They also lost huge areas of farming for new plantation. The ruling government's affording on tea plantation and ladder plantation were creating much survival hardship for per villagers through transferring from old to new livelihood because of lack of water resource, human energy and land equipment which couldn't be productive as the major needs. The rotational farming was widely practiced as an ancient traditional livelihood in Chin society in Burma, but ruling

government today hadn't supported and cooperated with villager's farm rotation in local or national level. However, local farmers had still kept up on old way of their livelihood style in by examining their own knowledge and experience except asking government's involvement and various assistances since a long time. Some NGO had supported several gricultural training, better urged to practice ladder agricultural technique than rotational farming in some places in Chin state, but it couldn't attain a success because of difficulty of water resource and lack of agricultural technology. If local villager transfer other way of practicing farming, not like before, it could be more trouble for the major livelihood because of transportation hardship and none marketing either.

Other remaining variety of plants in the old feild after harvesting are as below;



Traditional livelihood of Burma's indigeneous and their daily equipment as below;



F-1: Tool for cooking traditional alcohol



F- 2: Traditional chair methodology



F-3: Symbol for hinting all birds and wild animals



F-4: Farming materials



F-5: long-term castor oil plantation by military regime

How men and women act in rotational farming

Mon research also stated that the roles between men and women weren't totally different. Ma Win, mon also busy like his husband on farming rotation; she wooden and stumb, and cooked and prepared meal including her to take every a space to collect rubbish and dug small or large as well as her husband and got a big busy and tired to "We often got quarrel each my husband that he wanted month because I was sick



indegenuous women was and other hiring workers then collected all cutting carry back to hut. And for 8 daily workers day. Moreover, she made and leave to burn a fire stumbs under deep soil other workers do. People work rotational farming. other because I refuse me to have a rest a and got suffered by



toothache" said Ma Win. "How could I be without helping any things because there were so many works, we must finish and prepare before raining. He might not finish alone and I wanted to help him in accordance with our Mon saying "working together is helping each other but none



action". added by Ma Win. cultivating to harvesting; careful during KaSone – Ta Burma's Calendar. We lost this year because of wild left to harvest paddy's full-rotational farming make a quite busy, men and together and helping each and women weren't totally harvested paddy as my early and entered job, and hours for cooking and rest of hours I was working



It took 7 months from we had to be very Saung Mone, months of about 40 tins of paddy pig; it was only 15 days growth. Although huge difficult work and women were working other; the role of man different. Ma Win said "I husband does; wake up return tent at 9-10 preparing lunch. In the with my husband and

regularly back to tent for cooking in every evening." The rotational farming could only provide enough daily food but we had to work very hard in addition to spent our own time and labor. "We couldn't today dependence only on rotational farming, also had to connect another work in order to still alive. We had involved in this work in many years ago since we got heritaged this small farm, land from our ancestors, but we wasn't rich enough for for our life and no appropriate properties that we had been owned by rotational farming. There were

none choice for us except only rotational farming to survive.” Said Ko Win, a husband of Ma Win.

Chin researcher described that Chin women particularly took the role of seed maintenance and collecting when their husband was responsible on hard work in rotational farming. They better did on in easier work, and were more knowledgeable on seed maintenance either. Almost young men preferred to hand rotational farming as their role when women carry out cooking, finding wood and fire burning on whether farm or house as well as managing lunch and preparing drinking water and other needed equipment for every day cooking. In the beginning of farm cutting, men were busy and hard-working for farm preparing, fire burning and hut building in addition to finding wood for house. Moreover, they also performed as leading role for managing family and built personal communication with other working partner for attaining advice on yearly farming project. At the present time, men and women’s role still kept up in Chin indigenous society as their ancestor practiced in hundred thousand years ago.

4.3 The Indigenous communities are adaptation their way of RF to face the challenges pressures and changing circumstance

Chin researcher documented that in Chin state, the ruling government and NGO had frequently urged with local farmers to transform alternative livelihood techniques instead of practicing ancient rotational farming which definitely impacts against on natural environment. Before 2000, government had also enforced unclear new policy that may withdraw the old system of rotational farming, and forced all local farmers to cultivate tea plantation. The new methodology had already examined with tea and castor oil plantation and cotton by in creation a new method of ladder plantation in 2002, but it couldn’t bring a success except rice product’s failing. In accordance with ruling military forestry, chin indigenous



F- 1: A old man share his farming experience

people, particularly farmers in chin state had been warned for cause of farming cutting and fire burning because of climate change. Although mountain-side plantation had been practiced again in mountainous area, such Chin state, it couldn’t successful well. Local farmers had no any other choices to survive and to respond on government’s unfair action but their current livelihood.

In Chin state, farmers normally have to take legal permission from local authority to do rotational farming. For only plantation farmer but rotational farming, had routinely recognized by authority with an appeal on whether sugarcane, pineapple, tea or cotton plantation would cultivate in new farm. At the present, farmers faced difficulty of transportation as well as none marketing for a variety of product, although they could produce very high amount of agricultural crops in their areas. Additionally, the area of rotational farming had gradually decreased a lot, today it wasn’t available to attain free land, and wasn’t possible also to carry out farm rotation even if people received

much in the past. Hence, local farmers had been busy for looking new farm for family's survival.

In Karenni research, U Tar Ye shared like this about his own critical problem during farm rotation. *"In fact, I thought that we wouldn't face any hardship and epidemic on farming; we all also lived in Christian community. As I recognized in my memory, the previous people avoided many cultural things on whether to do or not when they were still acceptable their traditional concept. I thought in our forefather's time, there wouldn't be many critical problems as serious as we were facing today. The case that happened in 1996-98 by military regime which forced brutally all of use to relocate in this Htee Phoe Ka Lo village to live as in a group of village. Of course! We kept away our home, our pet; we couldn't bring all of them, some pieces of furniture from old house due to place's problem to left it. The houses for us were built as temporary with bamboo, and we could only bring an ox in a place where it could be replaced and tided. It was terrible and critical situation in my life because people couldn't go and do farming; mining applying had been all over the place near us and our ox and buffalo which we couldn't take to new village, were mostly victim of mine. Then some people's characteristic and behavior have been changed and act negative as beggar, stealer and grabber when their livelihood of rotational farming was blocked by the regime.*

In worst, people had been as porter for military, people had been in hunger of food because of military regime. Sometimes, people had been arrested and asked fine when they secretly return back to their old village in order to bring some food and to have a look an old house. In the end of 1998, people could go back to their home; they couldn't do farming and visit hunting, and they could only visit around the village and close-farming. But all of house pets were crowded in the paddy field around the village; couldn't go to jungle to breed because of mining's danger. Sometimes, the ox or buffalo was dead by mine exploration. In the death of ox or buffalo, military forced us, the owner to give compensation them in addition to taking the death of ox and buffalo as food. If we refused to give back fine to them, we all village have to give it as amount as they ask. Here, we felt depressed and unhappy all the time. Although we could do farming in 1999, we today felt more fearful and anxious because mining exploration very often coming out and one of farmers had badly affected by it when he cutting and cleaning grass in farming. It was the biggest challenge for both our farming and survival. By this case happening on us, people wouldn't like to do farming again, so, they had no job and income for family. In worst, they sold their own properties for buying food when moving to new village." Said by U Tar Shel, who commends his life under the most terrible status.

5.2 Insiders (RF farmers) view on the food and energy crisis, climate change and the practice of RF

Although rotational farming produced enough food and extra food for farmers in previous time, today lives of farmers on rotational farming was critical in hunger; most of farmers said farm rotation was a hard work, ancient work for them because our life was running every day in the field; wasted our time, our energy and our blood. But our life was forever under poor situation, not straightforward even if to

have a daily meal. We could be changed our life-style to survive if we have better choices where we could make a decision for our life and for our generation. But, we really appreciated to maintain and protect the very powerful and ancient heritage which from our forefather in order to practice and learn not only for ourselves, but also our young generation.

Both of two research areas, Karenni and Mon had shown the critical situation about shortage of food by farmers who living on farm rotation. This document was gathered by researcher's interviewing from local farmers who had been in farm rotation in hundreds years ago generation to generation, presented farmer's option about their current life, climate change and agricultural livelihood. It was also described the previous experience and former life of farmers by living on farming. Farmers, on both of researcher had showed their different view on farm rotation because it could be different background, natural environment and cultural concept and any other.

U Mg Saw from Mon research said that farmers in previous time were not very concerned and interesting of their livelihood of rotational farming to settle on the mountain, and they hadn't had enough knowledge of farming. Moreover, they also had to bring so far some seed of betel and banana from Koun shae and Paung



F1- U Mg Saw share his option on current farming

Alane villages for farming. Some people likely encouraged when a few family and people moved to mountain area for rotational farming. And when we firstly arrived here, we met many wild monkeys around us and saw rarely sunlight from morning to evening because of thick of tree's shape around the areas. In order to seize a survival we took many free lands and then people also asked to take it as much as we were. He said that an old man used to say "people were never competitive and quarrel about land to survive." Because of many free lands in previous time, people were called to share land ownership for survival by community leaders. In that time, 1900 seeds of betel could only carry by boat cross to this stream due to difficult transport. All the areas owned by

Karen indigenous head villagers and they said every people could take 20 acres of land for farming and 10 acres for paddy field. When I asked him the name of Karen head villager, he said that "U Pho Kynn who are 75 years old. People weren't alone when they come to farming because of wild animal's attack. There was also a case that a dog was grabbed by a wild tiger. People normally brought their own ration during working on farming and back to home for 2 or 3 days in a rest in order to return to farming. Right now, people were very working hard to have enough daily food except the growth of living standard."

Nai Oo Naing, 80 years from Mon research areas said that the food was a biggest challenge for new comers when they firstly arrived and carried out farm rotation because they had usually go back home to take it after their ration had gone because of the farm which far away from home. Later on, the difficulty could solve

a little with some rice after rotational farming's implementation. However, it wasn't much enough but better than previous situation, like *"Something is better than nothing"* in Mon tribe saying. Although people at past much concerned their livestock on rotation farming, they at the movement not much on it, and changed their living a little not only on paddy field, but also rubber, betenebt and lemon. Although farmers on daily life were hard-working, the food from farm rotation provided a little enough for them. Their life was under poor situation.



A family also distribute their option on farming

The Karenni researcher presented that the biggest challenge about rotational farming in Karenni state was lack of food security in every year. Regarding to the case, U Ku Rel, a farmer said *"in previous if we work for only a year, we got enough paddy for 2 years to still alive. Today it wasn't enough for 2 years even if one year to live so that we had to bring rice from outside. We now couldn't stand on just rotational farming;*

looked for other more jobs to earn and worked very hard in twice not like before. Although the agricultural product, fruit and vegetable from our farming wasn't much valuable at a normal rate, our essential need, clothes, fuel for light and other food for families were so expensive. It was not possible to earn on our agricultural livelihood for our family's survival, but also for 4 children of mine to hire their school's cost. Later on I took out my elder daughter after she lost final examination at grade ten and continued other son and daughters to attend school. And the main message that I deeply concerned was our income for cost of food earned from rotational farming wasn't run well at current cost of our family."

Additionally, Mon researcher mentioned about climate change from Nai Oo Naing, 80 years olds experience sharing. In last 35 years long, the tiger and wild pig still survived all over the places near our village. Because of wood finders and people's resettlement, the natural environment totally changed and affected the current condition in human community. The wood finders was the major environment breaker with which involved various company, government development project such as building dam, road and government infrastructure. Prior to people could peacefully take a rest under a shape of thick trees in the way when travelling one to another village. But right now they lost it and natural animals also resettled a new place due to rare grass land. As a result, we could rarely see some kinds of animals in farming cultivating and bamboo growing periods. It wasn't definitely possible to meet it but those periods. Sometime we met those of them when visiting and hunting forest.

Chin research said that it is a few amount affect on global warming because of shifting cultivation. It is a big distance; smokes from fire burning only influence a few when factory and motor car produce chemical smoke at least 24 hours, a day. Fire burning for farming is a recycling which burn oxygen in order to replace new oxygen all over the environment. It just reorganizes as a cloud to be raining. Farm



A view of fire burning on farm in Chin state, Burma

rotation less concerned on global warming because it already took place since none development of technology, and caused a lot problem. After development, factory, kinds of cars and supermarkets were popular daily factor which create high smoke to pollute clean air in environment, and affect the layer of ozone by such terrible acid. The smokes from farm burning don't cause much pollution through acid to environment. The forest and mountain regenerate by it after a year even if many old plots

are burned after farm cutting. It can be last just a few. Kinds of insects from anywhere else; valley, bush, a group of tree, deep stream and polluted carbon dioxide and old leave could be clean by farming burning. The new growing plants will live with attainable oxygen.

And Nai Kon PaLine from Mon research areas said *“how could we avoid if the environment totally changed and affected human society, so everybody should understand about environment for protecting and looking after.”* In the late 10 years long, there were a few wild animals that we could see around the village and but now it couldn't see, even visiting forest to get forest produce in order to make herbal medicine. So, everything had been changed at all.

Chapter 6 Conclusions and policy proposals

6.1 The main findings of Participatory Action Researcher on RF.

(1) In Karenni research, the researcher had focused participatory action systematically, and collected materials for research and investigated research areas. He went research areas and took a day trip to reach there. Then he arrived Htee Theka Lo on 27 November, 2008, which located Htee Phoe KaLo sub-groups, DeMawSoe in Loeikaw town, Karenni state.

He met U Su Due and U Phar Laee, head-villager at that night. And he talked about his research in front of them and then they had a discussion about the nature of rotational farming and people's knowledge on practicing farming. And he also studied about village and make a friend namely Ku Nga Rel, a young man at that night by U Su Due's introduction. On 29 November 2008, he visited with Ku Nga Rel to look a beauty of rotational farming and took photo around there. It was in east of village close to Lar Le Soe, the name of a mountain. It was also meaning as valley in their native dialect. In night of that day, U Phar Lount, head villager invited to have a dinner him and they talked about farming life-style. On 30 November, he had a visit to U Sher Rel's house, a well-known hunter in Htee Thee Ka Lo and asked about the nature of wild animals. And he shared his hunting experience. At that night, all Christian people there waited and welcomed a sweet December in church at 12 o' clock.

On 1 December 2008, he talked with Eddy, pastor about background history of Htee Thee Ka Lo village. Actually, Eddy was a historian and talked well me. On 2 December, he visited grandmother, Phar Mar who had been involved in village's establishing and inquired her experience compare to Eddy's record. And he also asked that how situation was at present and past. In that night Karenni Nationality Youth Association and Karenni Defenses Army arrived near village and pack up him; he therefore met Karenni troops and Tee Martin, a representative of Karenni youth and slept with them. On 3 December 2009, he met young people from Htee Thee KaLo and talked rotational farming. All of them were student at 8-10 standard levels, working in rotational farming with their family; they said they just earned only 300 kyat money a day and interested other job instead working without wasting time a year by year. Some young people said that they were interesting to work long-term plantation in flatland areas, not rotational farming on the mountain. He could talk safety by security's guard of Karenni soldier and recorded collected-data. During there, No (102) Infantry military's soldier came to village, head villager told him not to afraid and be as a villager. After 10 days lived for research in Htee Thee Ka Lo, he came back to Loeikaw altogether needed data.

Moreover, Karenni researcher went some important place to collect essential data in Loeikaw and visited forest area which government and cease-fire group had closely cut down. He inquired playground where military regime forced to take land from local Karenni and built it since 1996. On 16 December 2008, he returned from Loeikaw to Phar Saung after sleep a night there and then reached to Hey Pu Laung in 18 December. In last, he arrived back to Mae Hong Song on 18 December 2008. In Karenni research, participatory action had implemented by methodology of need assessment to village, interviewing and observation and small group discussion.

(2) In Mon research side, researcher carry out the usage of research analysis, individual and communal interviewing, group discussion and playing game and visiting to farming for research's success. With above methodology, the researcher directly collected data of rotational farming, supported advocacy for indigenous knowledge issue and revised the current challenge/ problem of shifting cultivation.



F1: during playing "introducing name" game

In order to rise to local participation, he negotiated a head of village to assess the living condition of indigenous people and the structure of village. He organized well a group discussion through his friend who well-known in village among both adult and children and he also had got a strong voice and wonderful ability to organize all villager as well. At that time he was in head villager's house close to the areas that group discussion take place into it, and then met the entire villager who would involve in playing activity. And he had explanation about objective for game and started it.



F2: drown-picture by indigenous villagers

Then set up a circle that 16 villagers could see face to face and he explained an instruction to play it. And told them the objectives of playing this game is building a relationship and knowing each other. Firstly, a person held a ball and then called the name of another person to throw a ball. Later on, he let them draw a picture of their village including all things, and advised through staying behind to draw a simple picture that every people can see clearly . He also said them not to forget to include their environment landscape. One of male participant said that they couldn't forget the view of our village because they saw it every day, and they had never familiar this

experience with drawing stick a picture on the sand. The picture wasn't clear enough that they drown.

He encouraged it to draw and discusses among them to be better picture without his help. After a while, all people were silent and thought seriously. One of the ladies standing beside said that to use a charcoal for drawing. After her asking, Ko Paunk Toe who drawing with sticks before said her to take it in Mon tongue. And they said each other that it would be better if a painter involve here because both hands and eyes of painter were quite clever than other. Some people said it was ours village, no matter drawing by ourselves. He tell all them not be quite and deliver advise each other so it would be a nice picture. And the researcher told them that he would send their done-drawing picture to aboard to show other people. Later on they finished their village picture by drawing together. And researcher asked their feeling on drawing picture, one of the villagers said that he turned around my village at least three or four time; he didn't know how look like it and he also hadn't drawn it before.

Afterward the researcher shared the study of indigenous people and their livelihood, the ways of their agricultural product and daily life of indigenous family. Then some of village- participants talked their life on shifting cultivation which already practiced from their ancestor to researchers in turn by asking many question. They mainly focused to share about their rotational farming and paddy plantation, rubber and betel, the life of daily worker when other people hiring them in agricultural plantation.

In Chin research; interviewing, questionnaires & answering, group dicussion, research analysis and data collection were the main methodology for participatory action for researching.



6.2 Policy proposals to IPs at the local level, to government at the national level and UN agencies and others at the international level.

(1) UN and international communities should be forced the ruling Burma military government which force to transfer the ancient livelihood of indigenous people who making a living on rotational farming in many century.

(2) The current ruling military government and civil NGO should be more considerate the current situation of indigenous people by not forcing ladder plantation style; tea and castor oil plantation which create huge hardship and life problem for them.

(3) The government should support and guarantee the survival of local farmers who making a living on farm rotation even if they enforce new or old policy on rotational farming.

(4) Indigenous people should seize the fundamental right for farming, right to survival, freedom to gathering and freedom to speech, right for exporting product and right to land ownership and land management in each respective country.

(5) The government should be involved and supported the agricultural assistance, technology, financial aid and any other when Indigenous play the vital role for rice product and other essential crops from the farm rotation for the country.

Glossary;

References:

Background and names of the researcher (s)

Researcher (1);

Mr Ku Kyaw Htoo is one of researchers. He is Karenni ethnicity, male, 27 ages, and worked in Karenni Nationality Youth Association as a committee member. He was also a social worker in Karenni Social and Development Central.

Started arrive to Karenni Liberate areas in 1999 and he then attended for 3 years school's program. He was a teaching volunteer for a year in Karenni refugee camp in 2002-03 academic years. In 2003-04, he did research about Karenni education circumstance inside Burma. After 8 months inside trips, he returned back to Karenni education office for 3 months and then attended journalism and camera training conduct by IRC for 3 months. Then joined Nationality Youth Forum's research training for a year in 2005, and he went back to Karenni Social and Development Central. In addition he was selected as central executive committee in the fourth conference of Karenni Nationality Youth Association.

Researcher (2);

Mr Okker Mon is one of involvers into 3 groups research for rotational farming in Burma's indigeneous communities. He represents the status of rotational farming living in Mon indigeneous communities in southern part of Burma. He is Mon ethnicity, male and worked in Mon Youth Association In Sankaraburi in Thailand. He had aslo served in Student Youth and Congress of Burma in 2005 based in Mae Sot, on Thai-Burma border. Currently he is a social worker in Mon migrant community on border areas of Burma-Thai.

Researcher (3);

Mr Cin Lanh Khup Valte or Cope Boy, one of researchers who presenting Chin State, western part of Burma. He was born on 25th of August 1979 in Chin State, Myanmar (Burma). And he had done his Education on 1998, and continued his Bible College at Rangoon City, Myanmar and Graduated B. Th (Bachelor of Theology Course) on 5th of April, 2002, and serving as a Pastor in Chin State. After more than one year, he continued his further study to Kota City, Rajasthan State, India, and graduated B.D (Bachelor of Divinity) Course on 23rd of February, 2005.

He started working with his mother organization, ZSYO (Zomi Students and Youth Organization). He went to NY Forum (NATIONALITIES YOUTH FORUM) at Chiang Mai, Thailand as an intern about six months. That time, He was helping the staffs of NY Forum for the projects, shooting the movie of CHILD RIGHT Video, facilitator for the ARHZ (Adolescents Reproductive Health Zone) Basic Trainings, Data collecting of Migrant Children's Education (Chiang Mai Community).

After his internship, he continued as a staff in NY Forum. He was working as a researcher (Interviewer) concerning about Young People in Mesurin Refugee Camp, at the Border of Thai and Myanmar, and teaching Basic Computer and Gender Balance for NY Forum Interns. He worked as in charge in NY Forum INFORMATION and PUBLICATION (MAGNOLIA Newsletter).