The Legal System in Myanmar and the Foreign Legal Assistance

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Ⅰ. Introduction

The Union of Myanmar gained her independence in 1948 after British Colonization for more than one hundred years. There were two periods of constitutional governments; the first was 1948-1962 and the second was from

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1974 to 1988. The former was a constitutional democracy with a federal type constitution and the latter was socialist constitution under one party system. Each constitution last for fourteen years. The current government has drafted a new constitution since 1994. Accordingly, legal system in Myanmar has its root in the Common Law Family. It is, however, not a duplication of the Common Law System. Dr Tun Shin[1] frequently notes that Myanmar Legal System is a unique combination of Common Law and Civil Law System. It uses the principles of common law and implants them into the vehicle of Codified Laws or Statute Laws, which are promulgated by the Legislature.[2] Sources of Law in Myanmar are *Yazathat*, *Dhammathat*, *Hphyat-htone*, Myanmar Customary Law, Statues, Directives of Ministries, and Departmental Notifications or Instructions etc. The doctrine of *stare decisis* is used in Courts of Law where laws are interpreted in a manner that is used in other countries that adopt the Common Law legal system. According to section 13(1) of the Burma Law Act (India Act XIII of 1898), Burmese Customary Law prevails, in cases relating to succession, inheritance, marriage or any religious usage or institution where the parties are Buddhists. Under sub-section (3) of the same Act, it is provided that in cases not provided by sub-section (1), or by any other enactment for the time being in force, the decision is to be made according to principle of common law '*Justice, equity and good conscience*'.

This paper will be divided into three parts. Initial discourse will begin

1) Dr Tun Shin is the Deputy Attorney General of the Union of Myanmar at the moment.

2) Dr Tun Shin, "*Commercial Laws of Myanmar*", a seminar in International Business Centre, Yangon, 1999 (Hereinafter Dr Tun Shin, "*Commercial Laws of Myanmar*", 1999).

with the historical background of the legal and judicial system in Myanmar. Second, the current legal framework particularly in rules in commercial transaction and transfer of property will be briefly deliberated. Then, we will draw a conclusion on future prospect of Myanmar legal system by looking at current status of foreign legal assistance in Myanmar. This paper seems abstract but a step to something analytical of Myanmar Legal System.

II. Historical Background

Myanmar Legal System can be historically traced in phases as follows:—

(1) The period of Myanmar Monarchy

(2) The period of Colonial Regime

(3) The period after Independence

(4) The period of the Revolutionary Council (Socialist Regime)

1. The Phase of Myanmar Monarchy

The very essence of the Myanmar society was its kings and monarchical system that lasted for over a thousand years until British complete annexation in 1888. The King generally holds an absolute sovereignty. He was considered to be descended from the first ruler of the earth, "*Mahathamata*".[3] The concept of law and administration of justice was much differed from the Western knowledge. The law was not the result of legislation; it was created by the custom of the people and decisions of the judges. Robert Taylor, in his '*The State in Burma*', claims that in the days of the

3) According to the legends of India and Myanmar, the first king of all was "Manu", created by the Lord for the protection of the whole creation and accepted by all created beings as "*Mahathamata*".

Burmese kings '*law and custom were little distinguished and legal codes were intended more as guides to moral conduct than as principles of decision and rights. The general concept of law was radically different from that in the modern European state.*'[4] Law -making process or legislation was not properly instituted until *Konbaung* dynasty (1753).[5]

Traditionally, law for a Burman, is not as Austin considered "a command" but a state of cause and effect like the law of nature. Burmese were not conscious of strict legal principles, their social relations and business transactions being determined by mutual understanding and personal faith. In striving to achieve something worthwhile, Burmese people kept in mind the notion of "*Kala-Thonpas*" that means three periods of the past, the present and future. They are bound to aware of the three primary duties, "*Loka Wut, Dhamma-Wut, and Rasa-Wut*" that mean duties owned to the present

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4) Robert Taylor, 'The State in Burma', London: C.Hurst&Co, 1987, quoted from Myint Zan, '*Law and Legal Culture, and Constitutionalism in Burma*', in Alice Erh-Soon Tay (ed) *East Asia-Human Rights, Nation-Building, Trade*, (Nomos Publications, Baden-Baden), 1999, pp. 180-281.

5) It did not take long for a new dynasty to arise and bring Myanmar to its greatest power yet. A popular Burmese leader named Alaungpaya drove the Bago forces out of northern Myanmar by 1753, and by 1759 he had once again conquered Bago and southern Myanmar while also regaining control of Manipur. He established his capital at Rangoon. In 1760, he briefly conquered Tenasserim and marched on Ayutthaya, but his invasion failed and he was killed. His son Hsinbyushin (ruled 1763-76) returned to Ayutthaya in 1766 and had conquered it before the end of the next year. Even China took notice of Myanmar now, but Hsinbyushin sucessfully repulsed four Chinese invasions between 1766 and 1769. Another of Alaungpaya's sons, Bodawpaya (ruled 1781-1819), lost Ayutthaya, but added Arakan (1784) and Tenasserim (1793) to the kingdom as well. In Jaunary 1824, during the reign of King Bagyidaw (ruled 1819-37), a general named Maha Bandula succeeded in conquering Assam, bringing Myanmar face to face with British interests in India. See in http://www.myanmars.net/myanmar-history/.

world, duties owned to the Dhamma and duties owned to the government. Under the Buddhist doctrine of "*Karma*", Burmese people did not care much about material achievements in this present world; the success or failure in a law suit did not mean much to them. Whatever happened in the present life was according to the inexorable law of Karma. It is not exaggeration that when looking at the King's authority, prestige, legitimacy and the right to rule and administer his subjects, the Buddhist concept of *Karma* must be mentioned.[6)]

The Judicial System in Myanmar was born in the *Bagan* dynasty.[7)] In this period the cases were adjudicated by one single judge or two or more.[8)]

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6) The concept of Karma (kan in Burmese) is taking a vital place in the discussion of (traditional) Burmese attitudes towards power and authority. For instance, see in one of the outstanding work of Myint Zan, *Law and Legal Culture, and Constitutionalism in Burma*", supra 4.

7) Burmans, by 849 had founded a powerful kingdom centered on the city of Pagan. The kingdom grew in relative isolation until the reign of Anawrahta (1044-77) who successfully unified all of Myanmar by defeating the Mon city of Thaton in 1057. Consolidation was accomplished under his successors Kyanzittha (1084-1112) and Alaungsithu (1112-1167), so that by the mid-12th century, most of Southeast Asia was under the control of either the Bagan Kingdom or the Khmer empire. The Bagan kingdom went into decline as more land and resources fell into the hands of the powerful sangha (monkhood) and the Mongols threatened from the north. The last true ruler of Bagan, Narathihapate (reigned 1254-87) felt confident in his ability to resist the Mongols and advanced into Yunnan in 1277 to make war upon them. He was thouroughly crushed at the Battle of Ngasaunggyan, and Bagan resistance virtually collapsed. The king was assassinated by his own son, but the dynasty was soon brought to an end in 1289, when the mongols installed a puppet ruler in Myanmar. See in http://www.myanmars.net/myanmar-history/.

8) The courts were divided at various levels into the King's Conference, the Eastern Hluttaw, the Royal Court, the Royal Court of the Capital, the Central Court, the Divisional Court, the Government Court and the Headman's Court.

Criminal and civil jurisdictions have been distinct since this period.[9] Prevention for threat to the peace and public security were considered as a part of the administrative functions of governments. Hence, criminal justice was dispensed by administrative officials of the state. Civil justice, on the other hand, was administered by judges appointed by or under the King and by arbitrators chosen by parties. Naturally appeals lay in the last resort to the King or the Queen but from the decision of an arbitrator there was no appeal.

Yazathat, Dhammathat and *Phyat-htone* were applied as primary sources of law under Myanmar Kingdoms. Yazathat means the King's Royal Edicts and Ordinances. It is composed of King's commands and criminal laws for prevalence of law and order, security and peace; mainly include high trea-

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9) For example, under the regime of King Mindon there were, the Hluttaw, the Byetaik, the Eastern Office, the Western Office and the Law Court. Being so, there were five kinds of offices and courts. The Hluttaw was the highest appeal court, and the Thihathana Throne was kept there. The Byetaik was the Royal Office of the King's Secretariat. Anathara Throne was kept in the Byetaik. The criminal cases were heard and adjudicated at the Western Court. The cases arose among the Royal attendants and staff were heard and adjudicated at the Western Court. The Law Court heard and passed the civil suits.

10) The names of the principal Dhammathats which have been composed from time to time ever since the 13th century are Manosara, Manussika, Pyu-min, Dhammavilasa, Waru, Dhammathat-Kungya, Kaingza-shwe-myin, Mahayazathat, Myingun, Dhammathat-Kyaw, Dhamma-vinicchaya, Manugye, Kandawpakein-nakalinga, Shintezawthara-shwe-myin, Vannadhamma-shwe-myin, Manuvanna, Manuyin, Vinicchayarasi, Vinicchayapakasani in Pali, Manuvannana, vinicchayapakasani, Mohavicchedani, Rajbala, Sondamanu, Manu, Panam, King of Amarapura's Rescript, Vinicchaya-kungya, Dayajjiadipani, Waru in verse, Dhammasara-manju, Amwebon, Manuchittara, Shinthapa, Kyetyo, and Kyannet. See in Kinwun Mingyi U Gaung's Digest, Vol.I, page5, quoted from SISIR CHANDRA LAHIRI, *Principles of Modern Burmese Buddhist Law*, Calcutta: Eastern Law House Ltd., 5th edition, 1951, p.4.

son, murder, dacoit, robbery and theft, etc. The criminal procedure and adjudication were different from one King to another. The very term "*Dhammathat*" is derived from the *Hindu Dharmashatra*, meaning "treatise on law".[10] It includes Corpus Jurist of Myanmar customary traditions, conventions and *ratio decidendi* of eminent judges and learned personal in their decisions or writings, collected and consolidated versions of Myanmar Customary Law throughout the ages. They are formed as legal rules and principles for family matters; mainly relating to marriage, divorce, partition, succession, inheritance and adoption, etc. The famous *Dhammathats* were, *Dhama wilatha Dhammathat* (174 AD), *Manukyae Dhammathat* (1756) and *Kin Wun Minggyi Dhammathat 36 Volumes* (1882). *Manukyae Dhammathat* was a basis of adjudication.[11] Six cases such as civil suit, criminal case, revenue case, succession as to the customs, religious case and political case were adjudicated in the courts. As there were no separate judicial bodies in that period, the judicial duties were undertaken by the Royal Commissioner (Divisional Commissioner), Divisional Officer, Township Officer, etc. Being so the appeal cases were heard and adjudicated as to the Deputy Commissioner's sentences and orders. The famous *Phyat-htone* were the *Alaungsithu Phyat-hone* and the *King Bayintanung*.

2. Judicial System in the Colonial Regime

After the annexation of the Upper Myanmar, the British opened the

11) Mr. J.S. Furnivall, in his article entitled, "*Manu in Burma: Some Burmese Dhammathats*", Journal of Burma Research Society, Vol. XXX, p.351, stated that the total numbers of *Dhammathats* proper were 57, while Rulings or *Phyat-htone* and Digests were 82 and10 respectively.

Court of Judicial Commissioner for the Upper Myanmar in Mandalay in 1886. In 1900 the Court of the Lower Myanmar for the Judicial Affairs was formed as the highest Civil and Appeal Court, which was called the Chief Court of Lower Myanmar. In 1922 the Lower Myanmar High Court and the Upper Myanmar Judicial Commissioner Officers were abolished and formed the High Court of Judicature of Yangon. As some changes on Judicial Systems were made and as a result Divisional Civil and Session Judges posts were abolished and District Civil and Session Judges came into existence. At the same time Sub-Divisional Judges and Township Judges posts came into existence and their Judicial Powers were specified. British extended the laws originally promulgated for India to Myanmar and hierarchy of Indian courts was formed in Myanmar. The Code of Civil Procedure (1859), the Indian Penal Code (1860) and the Code of Criminal Procedure (1862), various laws were introduced. The Contract Act, The Negotiable Instruments Act and Trusts Act came to be formally extended to Rangoon even before the turn of the 19th century, while these and other Indian codes were freely used as guides by judges and magistrates in other cities where they had no formal application. The Transfer of Property Act relating to immovable property, and the Sale of Goods Act dealing with moveable property, came into force in Myanmar in 1924 and 1930 respectively. The Indian Penal Code, drafted and adopted in 1860, the Indian Evidence Act of 1872, and the Criminal Procedure Code of 1882 and 1898 were also among the earlier imports from India. These laws have been applied in these days. Myanmar regained its own existence in 1937 from India. Yangon High Court continued to exist under Section 8 of the Government of Burma (Myanmar) Act 1935.

3. The Judicial System after Independence

On the 4th January 1948, Myanmar gained her independence and became a sovereign independent state. However, it has kept the concept of Indo-British Legal System to be continued as a basis of legal system. According to the 1948 Constitution of Burma, the legislature consisted of two Chambers; Chamber of Deputies and Chamber of Nationalities. Those two Chambers enjoyed equal legislative powers except two matters. One is the matter of budget, it was only debated and adopted in the Chamber of Deputies and the other as the responsibility of the Government lied in the said Chamber.

The Supreme Court and High Court and Courts at different levels were established. Judicial Independence in this period is highly remarkable.The Constitution in 1948 provides that all judges shall be independent in the exercise of their judicial functions and subject only to the constitution and the law. The Supreme Court had jurisdiction throughout the whole of the Union, and its decisions bound on all courts. Union Judiciary Act provides for the appointment of five judges at the Supreme Court, but since 1955 there have been four. It is the Court of final appeal from all courts within the Union, but leave to appeal must first be obtained from the High Court. The High Court had original jurisdiction for the city of Rangoon and in all matters relating to interpretation of the Constitution, and in all disputes between the Union and one of its Units and another. It is also the principal court of appeal in both criminal and civil.

4. The Judicial System in the Era of the Revolutionary Council

The Revolutionary Council took over the sovereign power in 1962 abolishing the 1948 Constitution and legislative, executive and judicial powers were vested in it. The Supreme Court, the High Court, Chamber of Deputies and Chamber of Nationalities were dissolved. Some laws were abrogated and

164 new laws were provided in line with Socialism established by the Council.[12] Then the Chief Court was established instead and the judicial system was transformed into socialist system. After promulgation of a new Constitution in 1974, the Central court, the State and Divisional courts, the Township courts and the Ward & Village Tracts courts were formed. The salient feature of the judicial system was the participation of the working people in all levels of courts. Peoples Hluttaw Act (Law No.23 of 1974) was vested as to the level of judges at various level, obligations and legal rights and judicial power.

III. Overview on Current Legal and Judicial System

The present judicial system was adopted on the 26th of September, 1988 when the State Law and Order Restoration Council promulgated the Judiciary Law, 1988 for the formation of the courts at different levels and the administration of justice in the Union of Myanmar. It was subsequently repealed by the present Judiciary Law, 2000 which was promulgated on the 27th June, 2000 by the State Peace and Development Council.

1. Formation of Courts

Under the Judiciary Law, 2000 the following courts are established in

12) Among new laws, the followings were outstanding: Law Protecting the National Solidarity, 1964; Law Nationalizing the Banks, 1963; Law Nationalizing the Commercial Businesses, 1963; Law Protecting the Undermining of Socialist Economic System 1964; Law Empowering the Powers to Construct Socialist Economic System, 1965; Law of Co-operatives, 1970; Law Prescribing the Fundamental Rights and Duties of Workers, 1964; Amending Laws of Organization of Courts, 1962; Special Criminal Court Law, 1962; Law Amending the Criminal Procedure Code, 1973; Law Amending the Union Judiciary Act, 1973; Interpretation Law, 1973.

the Union of Myanmar: the Supreme Court; the State or Divisional Courts; the District Courts; the Township Courts. The Supreme Court is presided by a Chief Justice, two Deputy Chief Justice and eight other Justices. The Supreme Court sits in Yangon and Mandalay respectively. If necessary, it may sit at any other appropriate places. The Supreme Court supervises all the respective Courts as regards judicial and administrative functions. The Supreme Court may issue such rules.[13] All judges are appointed by the Supreme Court except Supreme Court Justices. Supreme Court Justices including the Chief Justice are appointed by the government. The Township Courts hear all original civil and criminal case. The State or Divisional Court and District Court are empowered to try original cases. They have appellate and revisional jurisdiction too. The District Court may adjudicate on appeal or revision case against any judgment and decision passed by the Township Court.

2. Fundamental Legal Framework in Commercial Transactions

The majority of laws in force and the procedure at the trial from colonial period still remain unchanged. For example, The Criminal Code (India Act XLV, 1860), the Evidence Act (India Act I, 1872,) the Code of Criminal Procedure (India Act V, 1898) and the Code of Civil Procedure (India Act V, 1908) have been still enforced in Myanmar. The government has abolished some outdated laws, enacted new laws, amended the old ones, reorganized judicial instructions and revised management system to be in line with the market oriented economic policy. The directives and notifications which

13) Jurisdictions of the Supreme Court are prescribed in section 5 of the Judiciary Law, 2000 and then, powers of the Supreme Court are also prescribed in Section 6 to 11 of the Judiciary Law, 2000.

were to be abided by the judges and judicial staffs at various levels have been announced and circulated. Judicial independence at the moment is relatively modest.

Corporate Laws, Commercial Laws and Economic Laws have the principles of common laws that were kept intact in 1962. Yet they become alive when the country begins market economy system in 1988. The Government has enacted new laws for investment, introduced privatization as a new legal injection to improve the stagnant economy during socialist era.[14] State-owned Economic Enterprises Law 1989, Foreign Investment Law 1988 and Myanmar Citizen Investment Law 1994 are eye-catching. Certainly, there are some drawbacks to put these laws into alive.[15]

The present Transfer of Property Act relating to immovable property, and the Sale of Goods Act dealing with moveable property, came into force in Myanmar in 1882 and 1930. Definition of transfer in these laws includes "sale, mortgage, lease, exchange and gifts" founded on the principle of English Common Law. The former Law has not allowed ownership of land to foreigners. Yet the law has been followed by the Transfer of Property Restriction Law in 1987. Under this Law[16], diplomatic organizations, UN or international organizations are exempted from this Law. This Law also does not apply to joint ventures formed in the common interest of the State. There is also the notification for fallow land or waste land which allows that up to 50,000 acres of such land could be applied for by private enterprises. If foreigners are involved, the application must be made to the Myanmar

14) Dr Tun Shin, "*Commercial Laws of Myanmar*", supra 2.

15) See Nyo Nyo Thinn, "Legal Reform and Social Changes in Myanmar: State-Business Relationships after 1988", Unpublished Master Thesis, Yokohama National University, 2003.

16) Section 14 and Section 15.

Investment Commission. There is also the Registration Act of 1909, where registration of transfer of property is to be made as well as the Myanmar Companies Act 1914 and Special Company Act 1950.[17)]

The Indian Contract Act which was passed as Act IX of 1872 is still in force in commercial transactions of today. Attempts had been made to improve the Law of Contract in several respects. Sale of the Goods Act in 1930 and Indian Partnership Act in 1932 were replaced some analogous chapters in the Contract Act. No further modification has ever been introduced until today. It should be noted that '……*law is not, or must not be reduced to mere words in statue books and legal decisions, but is or should be, an active, ceaseless social process that runs like a nerve system in the living society. Living laws are needed for a living society and the blood-stream of law needs to be constantly renewed and nourished so that it may accommodate change in its continuity, youth in its age*' as Dr Maung Maung remarked in his treatise, "*Law & Custom in Burma and the Burmese Family*".[18)]

3. Settlement of Commercial Disputes

This spirit of amicable settlement has taken a great place in Myanmar history and culture.[19)] The idea of amicable settlement has widely applicable among Myanmar jurists, especially in commercial transactions. Dispute settlements that go to arbitration or courts of law are very small in number. It

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17) Dr Tun Shin, "*Commercial Laws of Myanmar*", supra 2.

18) Maung Maung, *Law & Custom in Burma and the Burmese Family*, Martinus Nijhoff: the Heague, 1963.

19) During the days of the Myanmar kingdom, settlement of disputes between Myanmar citizens were encouraged to settle their dispute amicably, sometimes, face to face or through a mediator. When the dispute is settled, both parties sit down to have a snack of "*laphett*" or tea leaves in the traditional Myanmar manner.

is, however, uncertain to say that most disputes are settled amicably. The *modus vivendi* or settlement of dispute is made through clauses in commercial contracts. There are some statutes that are taken from common law principles for settlement of disputes. First, the most striking example is the Arbitration Act of 1944 in which court intervention is remarkably high. Secondly, there is the presence of the Arbitration (Protocol and Convention) Act 1939, the origin of which is India Act VI of 1937. This Act has formed as a domestic legal promulgation of two international instruments, namely, the Protocol on Arbitration Clause, 1923 known as the *Geneva Protocol* and the *Geneva Convention* on the Execution of Foreign Arbitral Awards, 1927. This domestic law gives recognition to Arbitration Agreements that are concluded in other countries which are parties to the instrument in the same way; enforcement of award can be made in Myanmar through the convention if the award has been made of another contracting party. The government has made a serious consideration whether to accept International Arbitration Practices such as the United Nations Commission on International Trade Law System (UNCITRAL), International Chamber of Commerce System (ICC), International Centre for Settlement of Investment Disputes (ICSID) (Washington Convention) and New York Convention.[20)]

IV. Concluding Remark: Development of Myanmar Legal System and Foreign Legal Assistance

Friedman identified three components of a working legal system: (a) *cultural* elements which are 'the values and attitudes which bind the system together, and which determine the place of the system in the culture of the

20) Dr Tun Shin, "*Commercial Laws of Myanmar*", supra 2.

society as a whole'; (b) *structural* component which means 'the institutions themselves' such as courts, 'the forms they take, the process they perform'; and (c) *substantive* component which is the 'output side of the legal system' such as 'laws themselves…., to the extent they are actually used by the rulers and the ruled'.[21] Professor Matsuo, points out *theoretical* component as one more element in addition to above three mechanisms. In his belief, this applies a principled reasoning to various legal rules actually used in the society. The theoretical component would actually influence the other components by criticizing the legislation and construction of legal rules, suggesting institutional reforms, and leading the legal system toward the unification of law and universalisation of legal principles. Legal system in Myanmar has relatively all these four characteristics; *cultural*, *structural*, *substantive* and *theoretical*. Nevertheless, much empirical analysis has to be done whether it is properly working or not. The UN has recognized that Myanmar needs to undertake legal and judicial reform. Accordingly ASEAN offered technical assistance for legal reform as necessary reform for economic integration. That offer was once turned down. There were a few legal scholarships programs sponsored by the United Kingdom after her independence in 1948 until the beginning of Revolution Council period.[22] It

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21) See in Lawrence M.Friedman, "*Legal Culture and Social Development*" (1969) 4 Law and Society Review 29 at 34, quoted from Hiroshi Matsuo, "*Reception of law and civil law tradition*", Guenther Doeker-Mach and Klaus A.Ziegert eds., *Law, Legal Culture and Politics in the Twenty First Century*, Franz Steiner Verlag, Stuttgart, 2004.

22) At the moment, each LL.D holder educated in the West is leading legal affairs of the Supreme Court and the Attorney General Office. Four Japanese PhD holders and one Japanese PhD holder have contributed to the university legal education and the private legal service sector of Myanmar respectively. There are significant amount of Japanese legal trainees at the Supreme Court while a few candidates from universities and Attorney General Office have done further legal studies in abroad.

seemed that legal studies in abroad were seriously discouraged in the era of socialist regime. There are at least three foreign governments (Australia, Japan and Switzerland) have been involved in providing legal assistance in Myanmar. Among them, JICA is the well-known organization. In spite of this, her achievement remains limited apart from donation of law books and legal scholarship program in comparing with that of other Asian countries such as Vietnam, Laos and Cambodia. Much, indeed, to be done in order to make the current governmental policy-makers convinced in order to implement a comprehensive and effective legal reform including modernization of legal education.[23)]

I don't feel confident to say that current legal system in Myanmar is a unique combination of common law system and civil law system to meet the needs of current global market economy in the post cold war era. We have to admit that there are some inconsistencies between case laws, enacted laws, directives and notifications done by respective ministries in the process of their implementations. The gap between paper laws and actual practices is quite obvious like that of some countries. Discretionary power of judges which inherited from common law system should be reviewed in each law. Current efforts for encouragement of empirical works should be effectively proceed in the Supreme Court, the Attorney General Office and University Legal Education. It is an urgent time to welcome for open discussions for the development of the legal system in Myanmar. We, to some extent, should embrace legal aid from independent scholars inside or outside the country, NGOs and international legal assistance like other emerging societies. Time

23) For instance, U Thein Oo & Janelle Saffin proposed an impressive project called "*Charter of Legal Reform*" for the development of Myanmar Legal System in 2002. See in LIOB No13, Dec 2002.

is approaching to carry out a proper legal reform which is a highly demanding one in order to improve the country's economy. I'm convinced that Myanmar is the land where remarkable human resources exist in her legal sectors in comparing with those of other LDCs in the region.