

**International Conference Research Paper Presentations of Dr. Lwin Lwin  
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1. *The Leading Role of Anthropologist in the maintenance and preservation of Myanmar Ancient Monasteries in Bagan*, International Conference of Asia Leadership Fellow 2013, International House of Japan, Tokyo, September, 2013
2. *The Social Value and Function of Myanmar Lacquer ware in Bagan*, International Conference on Japan &- Myanmar, 21/22 February 2014, Myanmar- Korea Local Knowledge Centre, University of Yangon
3. *Sustainable development in livelihood of Shan National (Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar)*, International Conference on Myanmar & The Sustainable Development Goals: Informed by the Past, Looking to the Future, presented by the Australia Myanmar Institute, University of Yangon and Myanmar Institute of Strategic and International Studies, University of Yangon, 11 July, 2015 . Website- Australia Myanmar Institute, [aumi.edu.au> uploads> sites> 2014/10](http://aumi.edu.au/uploads/sites/2014/10))
4. *Kinship Terminologies and Naming System of Shan National, Zaw-ti-gone Village, Hmaw-bi Township, Yangon*, Asia Pacific Sociological Association (APSA) Conference, Transforming Societies: Contestations and Convergences in Asia and The Pacific, Chaing Mei University, Thailand, 23 July, 2015
5. *Legal hybridity in everyday justice provision in a Mon village*, 2017 Myanmar Update Conference, Australia, Australian National University, Feb, 2017

**1. The Leading Role of Anthropologist in the maintenance and preservation of Myanmar Ancient Monasteries in Bagan, International Conference of Asia Leadership Fellow 2013, International House of Japan, Tokyo, September,2013**

**Abstract**

The aim of this presentation is to make the other fellows understand and **value on the extent of Myanmar culture** and the way of Myanmar people promote their **national unity and solidarity** with the knowledge on the policy of **national cultural heritage** under the guidance of the Myanmar government. Research area is in Bagan-Nyaung Oo Central Area, Mandalay Division, Upper Myanmar. In this presentation, a case study design involving qualitative research methods were used. The sampling of study site was Bagan - Nyaung Oo Central Area, Mandalay Division, Upper Myanmar. Methodology of the data collections were done as Desk Review, Key Informant Interview (KII), Participant Observation, taking photographs and recording with video were performed for special activities associated with the monasteries under study. And then, these data were studied by symbolic approach and interpret and analyze the data from an anthropological archaeology point of view. The ethical clearance from the informants' consents was got. Duration of this research was from 2008-2009 to 2011-2012.

**Key words:** value on the extent of Myanmar culture, national unity and solidarity, national cultural heritage

**Introduction**

Myanmar is situated in Southeastern part of Asia. Asia has the rich diversity \_ different social institutions, economic systems, cultures, religions and ethnicities \_ co-exist and include. Myanmar also has cultural diversity because over 100 ethnic groups live together in there.

The aim of this presentation is to make the other fellows understand and **value on the extent of Myanmar culture** and the leading role of anthropologists in their maintenance and preservation of cultural heritage and how to promote Myanmar **national unity and solidarity** with the knowledge on the policy of **national cultural heritage** under the guidance of the government.

Myanmar Anthropologists engage cultural diversity of ethnic communities from different perspectives. Moreover, anthropologists in Myanmar strongly possess a vision to bring Myanmar people out of poverty through development-linked interventions which put high emphasis on equity and gender-oriented and right-based approaches.

Nowadays, there is violence against human life and its dignity in the form of socio-economic disparity through which racial, religious and cultural conflicts coming up. While globalization, along with social media, apparently offers the potential for broader unity across borders, also on the other hand, many stereotypes about and within Asia that often negatively result in mistrust, intolerance, ignorance and indifference through conflict of interests. States and markets alone are not capable of coping with the region's challenges.

The challenges are many but should be and can be articulated, understood and addressed from the perspective of strength in civil society. Believing so, being as an Anthropologist, mutual understanding on each others' cultures and traditions supposedly those two nations or the two ethnic groups should pay respect between and among. For this reason, Anthropologists have to explore every ethnic group or nations' culture and tradition as much as it can be and try to

express those do and don't (Taboo and Mana), rules and regulations as much as possible. Therefore, it has to be enhanced that intellectual dialogues and exchanges among those who share the same concerns about the future of the globe, and feelings of the need to build an equitable civil Asian society in the region for reaching out to other parts of the world.

By doing exchange program between other fellows, opinions and experiences can be shared and exchanged so that understandings and comprehensions on diversity concerned could extend their reaches to the larger public sphere through old and new media. And then, it is likely to be developed new social norms and value-orientations in order to build equitability in terms of globalization and converged civil society.

For the 2013, many natural and manmade kind of intentionally and unintentionally disasters can be seen occurring throughout the world e.g. nuclear accidents like Japan's Fukushima crisis, earthquakes, a weak link in the Global Supply Chain and which shake their countries' stabilities and potential economic implications. Moreover, various social changes also quickly occurred in Asian countries, the most serious type of them perceived is conflicts of interests between individual/ integral insiders' views and larger outsiders' principles what are often denominated as local conflicts and national incompetency, "Asian values" and universal human rights etc.

In Myanmar also occurred many crises e.g. earthquakes in Upper Myanmar, floods in Lower Myanmar, conflict between the native Arakanese and Rohinja, civil war in Kachin State, that of Monywa Kyay-sin Taung native people on one side and new international employers and government on the other side. These crises have to be coped with the collaborations with state, experts from related fields, donors and native people. For these crises, the role of Anthropologists is also important and other Asian Anthropologists' suggestions are needed and we can share our experiences.

So I would like to present about the leading role of Anthropologist in the maintenance and presentation of ancient monasteries in Bagan, Upper Myanmar.

Bagan, the ancient city of Myanmar has many cultural monuments, cultural heritage and properties. The age of Bagan is 1262 years from A.D 107 to A.D 1369. From that time to even nowadays, some of the cultural monuments still exist and can be studied. There were altogether 55 kings who ruled Bagan and it was in the reign of King Anawrahta, the 42<sup>nd</sup> king of Bagan dynasty, became the founder of the First Myanmar Empire. During his reign, Theravada Buddhism flourished and because of devotedness to the Theravada Buddhism, many religious buildings in different styles and sizes came to be built. These were temples, pagodas both solid and hollow, monasteries both of bricks and wood and, others like alms house, the rest house, the library, the reservoir. Those religious buildings were taken as contributory towards the long life of the religion for 5000 years after the Gawtama Buddha's life.

Among them, monastery is the name used for places where monks reside, meditate and preach the Buddhist scriptures for the learners and followers. The Buddhist monastic education system facilitated the basic educational needs of the South East Asian Buddhist countries before the contemporary era. Nowadays, countries like Myanmar, Thailand, Cambodia, Srilanka and Laos still practise Buddhist monastic education to fill the gap of the government education system. Monastic education is one of the most fundamental institutions of Buddhism. Monks and nuns are responsible for preserving and spreading Buddhist teachings, as well as educating and guiding Buddhist lay followers. The ultimate goal of Buddhist monastic education is the liberation of all beings from the cycle of rebirth to reach Nirvana.

Hence, monasteries in Bagan play an important role for the Theravada Buddhism and also to produce the well-rounded, cultured gentlemen and ladies, capable of addressing any problem or situation in life with the maximum likelihood both of success and personal happiness by sharing the Buddhist's ways and philosophies. Moreover, the cultural value systems of Theravada Buddhism provide guiding principles for Myanmar people to lead a good life. All Buddhists, whether Mahayana, Hinayana or Theravada subscribes the five precepts: is the essential part of the value system of the Myanmar people. The Five Precepts are; to refrain from killing; to refrain from stealing; to refrain from sexual misconduct; to refrain from falsehood and to refrain from intoxicants. They are such as integral part of Buddhism and these values must have prevailed from the Pyu society and culture to even nowadays. These precepts were taught in the government schools and monasteries for the younger generation. Based on these precepts, the other Myanmar cultural value systems include generosity, hospitality, compassion, forgiveness, propriety and decency, knowledge and wisdom, peace and tranquility, sympathy, etc., could also be practised.

Moreover, the Buddhist monks who live in these monasteries have to study the Buddha's teachings and teach the Dhamma to the Buddhist people including novices and monastic students. It is also called "Paripatti". Buddhism does propagation of the principles of education as pariyatti, patipatti and pativetha that form basis of the various schools of Buddhist education. Pariyatti and patipatti are considered as the foundations of education because they are steps leading to deliverance.

By studying them, the modern trends cannot shake the cultural foundations of Myanmar society and manage to preserve the national identity while striving at the same time to build a modern and developed nation. The law concerning with the maintenance and preservation of cultural heritage is firstly prescribed by the formerly State Peace and Development Council government in 1998. According to this law, a **cultural heritage** means an ancient site or ancient building which needs to maintain its historical, cultural, artistic and anthropological value.

At the General Conference of UNESCO (United Nations Educational Scientific and Cultural Organization) in Paris on 17 October 2003, described **tangible cultural heritage** as monuments or paintings, books or artifacts and intangible **cultural heritage** in the form of a list, as oral traditions and expressions such as epics, tales, and stories, performing arts (Richard Kurin, *Safeguarding Intangible Cultural Heritage in the 2003 UNESCO Convention: a critical appraisal*, 2004).

Nowadays, the ancient monasteries and monuments in Bagan area are needed to be studied, maintained, preserved and also needed to summit as world cultural heritage site. The problem is that when some of the ancient monasteries and monuments are preserved, they lost their original form. Because of that reason UNESCO cannot agree to summit as world cultural heritage site. In Myanmar, only three ancient city sites; Beikthano, Srikhetra, Tagaung can summit as the world cultural heritage sites. Actually in Bagan, some of the monument like Dhammayangyi pagoda, Ananda pagoda, Hsin-byu-shin complex monasteries, Ananda Oakkyaung monastery can summit as the world cultural heritage site because they did not change their original form since the Bagan period to even nowadays.

(i)The maintenance and preservation of selected ancient monasteries

Two ways of culture; material culture (tangible culture) and non-material culture (intangible culture) could be found in the maintenance of ancient famous monasteries. These functions are performed by the government, non-government organization and UNESCO experts

and the native people. In the material culture, ten traditional crafts decorated in the ancient monasteries and their architectural building remains were founded and had to be maintained by three steps. These are; preservation, restoration and conservation. Preservation means the maintenance of the damaged parts of the material that could be founded. Restoration means the maintenance of the technique of the damaged part of the material (for example- some faded and dusty mural paintings which were needed to remove with chemical items). Conservation means the maintenance of the damaged part of the material with ancient principle. If these materials do not maintain by ancient principle, their archaeological value will decline. Therefore, community based conservation is the most important function and it needed to do every ancient building in Bagan area.

The ancient monasteries are not dead monument and they are living monument which is needed to maintain generation after generation. Hence, for the maintenance of non-material culture or intangible culture in the ancient monasteries, every Buddhist people have to be maintained their value on the Theravada Buddhism for long-term.

Most of the ancient monasteries were built to propagate Buddhism and moral upgrading of Buddhism. In Bagan, 1175 monuments were in danger and needed to maintain. So, the donors from the whole country maintained them. But these monuments are not enough to maintain one time. These are needed to maintain continuously. For example, the bushes near the monasteries are needed to clear once a month by the native people. The weakness of the technique of the material was needed to maintain by the monks who live in that monastery and through him, the case was needed to report the authoritative person.

Among the selected research monasteries, Ananda Oakkyaung monastery, Hsin-byu-shin Complex monastery, Somin-gyi Monastery, U Pali Theim or ordination hall are maintained by the government and regarded as the ancient monument zone. Other monasteries; Minnanthu Lei-myeth-hna monastery, Nat-taung monastery or Mya-taung taik, Taung-bi Nat taung monastery, Shin Arahan Oakkyaung monastery (Hngat Pyit Taung monasteries), Hsutaung-pyi monastery, Tamani Asu monastery are mostly maintained by the government, successive monks and native people.

Most of the paintings and ink inscriptions of the Ananda Oak-kyaung monastery at the base of the walls were destroyed and cannot be read properly. Only Sumeda Hermit and 13 stories of the Buddha-to-be (Budhisavatta) can be read. It is maintained by the local people and the successive monks. Today the images, vaults and ornamentation of Somingyi monastery are all gone. The imaginative visitor must recreate for himself the sumptuous interior decorations of gold leaf laid upon richly lacquered surfaces, resounding with the time-worm chants of the novices reciting their lessons, as the mellow resonant bells reverberated to herald the gain each meritorious deed brought for mankind. The frescoes painting on the walls and ceilings of U Pali Theim or ordination hall are maintained by local people and Archaeology Department of Bagan.

The Archaeology Department, Ministry of culture rebuilt, renovated and maintained the Hsin-byu-shin Complex monastery buildings by three steps. Moreover, Theravada Buddhist monks' daily routine of Sasana's functions will be shown as the reliefs and seen as Site Museum. The rays of Buddha's Sasana after Bagan period could be revered in these monasteries of Hsin-byu-shin Complex.

Minnanthu Lei-myeth-hna monastery has been whitewashed by the villagers of Minanthu, who use it as their local temple and therefore have maintained the dedication, periodically renewing the *hti* finial and regilding the main image over the centuries. The donors of the native villagers, some donors from the non-government organization and the

Archaeology Department of Bagan donate some funds to maintain the building of the monastery, temple and well. But not enough and still needed to get funds.

Nat-taung monastery or Mya-taung taik has been occasional efforts at refurbishment, but recently much of the main monastery building has been undergoing careful restoration. Funds have reported by come from abroad, while the Department of Archaeology has assumed responsibility for its maintenance at this time and has done much to restore its former glory with authenticity. Today Nat Taung monastery is an active monastery where monks and novices reside and teach the Buddhist scriptures and perform the various social, economic and religious activities of the native local people. It is also remained as a rare wooden structure of late 18<sup>th</sup> century and safeguards as the tangible and intangible cultural heritage from the olden days to nowadays. Most of the structure and mural paintings were maintained and preserved by the monks and native people but the government also maintains the structure occasionally. Recently, the Archaeology Department of Bagan maintained the wooden poles of the wooden monastery by painting oil dregs.

Taung-bi Nat-taung monastery is wonderful example of the craftsman's art, both of the past and the present. The restoration of the avian creatures in the roof decorations, the 'a-saw' flame-like decorations on the roof lines, the 'du-yin' prow-like roof ornamentation, the carvings on the bargeboards and the decorations of the balustrades reflect the attempt to restore and maintain authenticity. Additionally the installation of more traditionally styled staircases in place of the former massive western styled structures has added a significant traditional element. These elements are maintained by the native people, successive monks and the Archaeology Department, Ministry of culture, Bagan. Like Nat Taung monastery, the Archaeology Department of Bagan maintained the roof of the wooden monastery by painting oil dregs recently. In this monastery, the chief monk arranges to transport the whole old Bagan area monks to go New Bagan area by car to get their daily food. Because of the ancient cultural heritage law, people cannot live within the ancient zone and they had to move New Bagan area since 1998. Therefore, the monks (about 100) who live in the Old Bagan area cannot get their daily food so that the people in New Bagan area donated the daily food for the monks but they cannot arrange the transportation. For this gap, the chief monk of the Taung-bi Nat-taung monastery was filled but he also depended on the donors and difficult for the gasoline expenses. He made the donation box in front of his monastery and nowadays, many tourists visit and learn the wonderful wooden art and craft of this monastery but do not donate properly.

Due to the weather, earthquake and time, the whole complex of Shin Arahan Oak-kyaung monastery had fallen into ruins and had been in that condition for several years. The upper parts were destroyed. The complex was later reconstructed as the original model and maintained by the native people and the government. It was repaired by Archaeology Department of Bagan in 1959. It was referenced listed in 1921 and 1972. Moreover, Shin Arahan Oak-kyaung was renovated and reconstructed in 1995 June 1. The government reconstructed the main building of Shin Arahan Oak-kyaung, Dhamasala and the walls. Inside the Oak-kyaung were put, one Buddha image and an image of Shin Arahan, the biography of Shin Arahan and the record of the renovation of the Oak-kyaung was inscribed on stone. A structure was built to house the stone-inscription.

Hsutaung-pyi monastery is still maintained by the local people of this area and there is a modern nat shrine to the west of it, within the inner enclosure. In the north-east corner is another modern wooden structure housing of the nun who has selected this distant spot for its quietness. Sometimes, the native people and other donors from the remote area donate money, medicine,

food, candles and robes to the nun. This monastery is under the supervision of Tha-ma-hti chief monk.

According to the key informant; the Gaw-pa-ka committee member of the Hsutaung-pyi pagoda said that-

“Most of the damages of the pagoda and temple were preserved and maintained by the local people of West Pwa Saw village. We collect the donation from the villagers during the Pagoda festival and then after celebrated the festival, all the rest funds was saved for the maintenance of the pagoda and temple. In a few years ago, the brick poles’ alignment of the monastery was slanted because of the over-weight of upper portion of the monastery. We report this damage to the department of Archaeology and they sent the private company to repair them. But it was slanted again and therefore, we used the funds for preservation of them. Moreover, the ceilings were damaged because of the termite and these ceilings were preserved by the native people’s funds. And then, we paid the electricity bill which was used in the pagoda and nun house monthly and it costs about 123, 00 kyats. So, we need to get the help from the government and outer outsiders”.

The old monasteries, temples and ordination hall of Tamani Asu monastery were recognized as ancient monuments and occasionally maintained by the Archaeology Department of Bagan. Now, Shin U Kon-da-la (Age-75 years, Monkhood-35 years); Magwe District, Yesakyo, Nat nyon village native; resides in the new monastery and the native people donate and maintain this new monastery by their expense. The new monastery was built in 1990 because the ancient Tamani monasteries were maintained by the government according to the protection and preservation of cultural heritage regions law. If the ancient monuments of Tamani pagoda and ordination hall needed maintenance, these can maintain without permission of the government. But if the ancient monuments of the monasteries needed maintenance, the donors must have the permission of the government or the Archaeology Department of Bagan because these are regarded as the ancient monument zone, Moreover, these maintenances have to expense about millions of kyat because they have to maintain as the original form.

#### **(ii)The management of cultural heritage properties of the Myanmar government**

The management of cultural properties especially ancient structures and artifacts is the main concern of the Department of Archaeology, Union of Myanmar. Against the backdrop of rich cultural heritage properties and diversity, historic sites and heritage properties in ancient cities and country sides, have been threatened by economic, politic and natural strains. In the areas of historic landmarks, masterpiece of ancient sites and cities, invaluable archaeological objects have been stolen, trafficked and being deteriorated by natural influences.

The main tasks of the Archaeology Department are as follows:

- (i) Exploration and making research
- (ii) Preservation
- (iii) Restoration and Reconstruction
- (iv) Collection
- (v) Exhibition and Promotion
- (vi) Safeguarding and Protection.

Headed by one Director General, the department has two Deputy Directors General (one assigned for Yangon Main Office and another for Upper Myanmar Branch stationed at Mandalay) and 7 sections for carrying out programs concerned with Archaeology, namely; Prehistoric Research Section, Excavation Section, Epigraphy Section, Antiquities Section, Monument Conservation Section, Mural Painting Preservation Section and Archaeological Museum Section. The administration of the historical sites and their related areas are under the control of the following branch offices in respective historical sites: Mandalay Archaeology Divisional Office, Bagan Archaeology Branch Office, Inwa Archaeology Branch Office, Pyay Archaeology Branch Office, Bago Archaeology Branch Office and Mrauk-U Archaeology Branch Office.

In these offices, the following functions are being carried out: exploration of prehistoric and historic sites and ancient cities, excavations at prehistoric sites and historic cities, conservation and restoration of ancient monuments in ancient cities, preservation of mural paintings, epigraphy research, collection, protection and preservation of antiquities and archaeological objects, establishment of Archaeological Site Museums and publication of research works/ excavation reports.

The government has increased the allotted budget for the preservation of ancient monuments and the people also joined hands for donations. During the British colonial rule, annual budget allotted for the maintenance of Bagan ancient monument was 4500 rupees only. With this budget only a few monuments could be preserved and the rest were neglected. Therefore nearly one thousand over three thousand monuments in Bagan cultural heritage region collapsed into earth-mounds.

The suitable conservation measures both during and subsequent to excavation and control of public access to those places are undertaken by personnel in-charge from the Archaeology Department. The section in the Archaeology Department has to gazette buildings to be conserved including historic sites in ancient regions. Each marked site is commemorated with a plaque, sign-board or structure bearing a brief write-up on the history and significance of the site to inform the local public to be aware of it. Moreover, those areas being excavated and conserved are by the following steps; legal intervention, cultural interventions, environmental interventions, funding (allocated budget/ sources of budget) and training (if necessary for local labours and staff).

Among the major conservation and restoration works, Bagan ancient monuments carried out by the department and they are guided by the respective region-wise conservation master plans; conservation of ancient city walls of Bagan, conservation of excavated brick structures at Bagan, conservation , restoration and reconstruction of religious buildings in Bagan site and reconstruction of Royal Palaces at Bagan.

In the selected research monasteries in Bagan, the maintenance and management of cultural heritage properties of the government is weak and most of the maintenance of the structure was made by the monks and the native people. So, the chief monk puts the donation box in front of the ancient structure and fills the gap. Therefore, for the knowledge of preserving Myanmar cultural heritage is encouraged with the help of entertainments such as Bagan dance, dress and food and these entertainment will be carried out and regarded as intangible cultural heritage.

Most of the Myanmar people have strong desire and eagerness to reconstruct or restore these deteriorated stupas and temples for worship. Therefore the generous faithful have donated money for the restoration and reconstruction of Bagan monuments since 1996. To date cash



donation received by the Department of Archaeology, Union of Myanmar has amounted to 848 million kyat (about US\$ one million) with which conservation, restoration and reconstruction of 1175 deteriorated stupas and temples have been carried out and almost completed.

### **(iii) Cultural heritage protection and preservation works of the anthropologists, the government and the native people**

Nowadays, Myanmar anthropologists, the government and the native people join hands in undertaking cultural heritage protection and preservation works in various ancient monuments sites. According to the new policy of maintaining the intangible and tangible cultural heritage in Myanmar is controlled by the committee organized by the government and in this committee, some anthropologists also participate and already studied to South Korean World Cultural Heritage sites.

And then, the native people who live near the ancient monasteries in Bagan area also cooperate with the government under the supervision of the monks. Sometimes, the donation budget for the preservation works are controlled by the committee of local elderly men called Gaw-pa-ka. They make the meeting during the opening season and preserve the cultural properties deteriorated due to natural elements, disasters like fire, floods, earthquakes, and human destruction.

In conclusion, this research has given as much information about the maintenance and preservation of ancient monasteries in Bagan as a national cultural heritage, much knowledge about the background history of Myanmar traditional culture and Myanmar Cultural Heritage, the restoration and reconstruction of monasteries, maintain the characteristics of the national culture in Myanmar and prevents the danger of other cultural penetration of high electronic technology and globalization.

Therefore, for the survival of Theravada Buddhism, there is needed to have the venerable monks who can teach the ways of Theravada Buddhism and maintain their monasteries. Moreover, all of the Myanmar Buddhist has to understand the role of the monks in religion and other activities is very important and value their role. So, involvement in religious activities, social activities and economic activities preserve the impact of Myanmar cultural value and develop to maintain their national cultural heritage by every generation. And then, the site museums for the famous ancient monasteries are needed to build as much as possible. In this way, one can prevent the danger of cultural penetration and the maintenance of material culture and non-material culture of the national cultural heritage which is very important for every Myanmar Buddhist. Moreover, the younger generation needed to value Myanmar traditional culture, customs and maintain and protect the Myanmar cultural heritage and get the unity of the national spirit that can support the building of the new modern nation of Myanmar.

### **Conclusion**

To sum up, by studying the Maintenance and Preservation of Ancient Monasteries in Bagan, Upper Myanmar area as a National Cultural Heritage, various knowledge about the ancient monasteries in Bagan were obtained not only their ancient art and architecture but also their value on various activities performed and cooperated together with the monks and native people, and also government and non-governmental organization.

In this connection, the role of Anthropologists is also important and they will be able to lead the way how to maintain and preserve for the intangible and tangible cultural heritage in Myanmar. Moreover, they can encourage to every nation for their duties to maintain their own culture and the advantage and disadvantage about the maintenance and preservation of tangible

and intangible ancient monasteries and the awareness of how to preserve their cultural heritage. This knowledge fills the gap of the sustainability of cultural properties and their values and the participation of public intellectual.

The remains of the Hsin-byu-shin Complex monastery high light the daily routine of the monks in that period and they are related to the cultural environments in the past and present routine of the monks. These connections are also used to interpret the remains of past societies and cultural systems and to reconstruct those societies and systems. The purpose of expressing a Myanmar society's cultural ideas, ideals and attitudes are served to be learnt. And then, their art and architecture encouraged and made the tourist attraction and got the incomes to maintain them.

In addition, much knowledge about the maintenance and preservation of ancient monasteries in Bagan could be obtained and then this enhances the other fellows to maintain the sustainability of the tangible and intangible national cultural heritage. And then, the site museums for the famous ancient monasteries are needed to build as much as possible because these museums help to maintain the materials more systematically and remain them for long term.

In this way, Myanmar people can prevent the danger of cultural penetration and the maintenance of material culture and non-material culture of the national cultural heritage which is very important for every Myanmar Buddhist. Moreover, this knowledge makes the younger generation of Myanmar value their traditional culture, customs and maintain and protect the Myanmar cultural heritage and finally, the unity of the national spirit can support the building of the new modern nation of Myanmar and promote the national unity and solidarity. In addition, the value upon culture, the government and the native people base on the same belief and this belief makes more enhance the maintenance of Myanmar traditional culture and national cultural heritage for long term. Moreover, this study supports the Buddhist Myanmar country becomes the ideal country for the maintenance of its own culture and national cultural heritage among the world.

## **RECOMMENDATION**

The local people in Bagan-Nyaung Oo area cohesive each other and perform the various activities related to the ancient monasteries under research study. Therefore, based on the community organization, there is needed to establish local civic organization for maintenance and preservation of ancient monasteries in Bagan, Upper Myanmar. Moreover, these functions are needed to support by the government and non-governmental organizations because the fund for the maintenance and preservation of ancient monasteries is also needed to fill and the social value on the ancient monasteries is needed to encourage for the younger generation of Myanmar.

Moreover, every Myanmar Buddhist people have to study the art and architecture of ancient Myanmar about 1000 years ago, maintains the Theravada Buddhism by donating the basic needs of the monks, participate in the various activities performed by the monk and also cooperate with the government and non-governmental organizations. It is needed to be noticed that the maintenance for the ancient monasteries will be their original form and not change as the new form because these changes could make the decline of their ancient cultural values. Moreover, I would like to give the advice to keep the official records including photographs and drawings for any conservation work done at the ancient monasteries and that will be able to prevent any controversy that may arise in such conservation in the future.

Finally, further researches for the art and architecture of other famous ancient monasteries and pagodas have to be learnt. And then, the detailed researches for the activities performed by the monks and the role of the monks in Bagan- Nyaung Oo area have to be studied more. After that, other Asian scholars and their suggestions for the coping strategies of the maintenance and preservation of ancient monasteries in Bagan and their ideas for maintenance about intangible and tangible national cultural heritage have to be needed.

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