1. Introduction

1.1 Brief Background of Myanmar culture and its development.

All the countries in the world are preserving and protecting their cultural heritage and Myanmar, a country rich in these, is doing the same. Myanmar is a nation with high cultural standard and a very long history. It has managed to retain its own identity. Myanmar is still endowed with its unique characteristic in culture, national customs and tradition. The endowment is attributable to the teaching of Buddhism. Myanmar has sustained its tradition and culture although it has gone through many changes during the long course of its history. According to the Buddha’s teaching, Myanmar culture is handed down from one generation to another within families, village communities and schools. The morale and morality of Myanmar people support the preservation of Myanmar cultural heritage. In the other way, we can say that developing on cultural heritage starts with intangible thing such as oral traditions, and performing arts.

Our culture is transmitted from generation to generation. It is never influenced by other culture and tradition and is free from foreign culture.

2. Myanmar Community and its Perspectives

2.1 Myanmar Community and Religion

Myanmar cultural heritage mainly descended from teachings of Buddha. By the teachings of Buddha, Myanmar people value the loyalty, honesty, generosity, forgiveness, gratitude and kindness. So Myanmar religion and culture is related in every way and the foundation of cultural refinement and philosophy of living for the Myanmar is fully guided by the religion.

In our daily life we protect our cultural heritage according to the teaching of Buddha. So we can say that our religion mainly safeguards our behaviors, manners and mind. By the teaching of Buddha we can also safeguard the intangible cultural heritage by taking five precepts in every day. These are abstaining from killing; abstaining from taking what is not given; abstaining from sexual misconduct; abstaining from telling lies; abstaining from taking or using intoxicants. By abstaining from killing one will become gentle instead of cruel. By abstaining from taking what is not given one will become pure. By abstaining from sexual misconduct one will have happy family life with true family ties. By abstaining from telling lies one will become righteous. By abstaining from taking or using intoxicants one can maintain ethics and norms of human virtue. By preceding 5 precepts every day, the hearts of Myanmar are wreathed in the teaching of Lord Buddha and Myanmar try to keep the moral rules and regulations. By this way, naturally, Myanmar is dominated by Buddhist culture and can preserve the intangible culture heritage in the soul and mind through out its life.

By worshipping the Five infinite Benefactors (the Buddha, the Dahma, the Sangha, the Teacher and the Parents) everyday, our lives we are always influenced by them and we become peaceful. By living under the love of the Five infinite Benefactors we are preserving the intangible culture heritage of our country.
2.2 Myanmar Community and Social obligation.
Traditionally, cultural heritage in Myanmar has been preserved by the family and the village community without realising what intangible cultural heritage means. Grassroots people of Myanmar habitually preserved their way of life in their styles. Being engaged in agriculture for their livelihood, both tangible and intangible aspects of culture are preserved, protected and transmitted to new generations. Otherwise social obligations prescribed by Buddhism and moral instructions received from the monks at the monasteries, cultivate the intangible culture which is preserved in the family and further promoted by the village community.

In Myanmar community, the family is the main unit and is different from other neighbor countries. It is Theravada Buddhism and the adaptable and flexible aspect of the Myanmar character that makes the Myanmar family different from the neighbor countries. That is an unique Myanmar People also have the ability to retain their own national identity.

In Myanmar society, there are many duties which human beings must perform according to the advice given by Buddha in the Singalawvada discourse. In this discourse, there are code of conduct (social obligations), laid down for parents and offspring, teacher and students, ruler and ruled, husband and wife, monk and laymen, between friends as well as towards one’s impoverished relatives. These characteristics are considered to be more valuable than wealth, power and glory. These are the values instilled in the Myanmar people since the advent of Theravada Buddhism in Myanmar which hold true to day as in ancient times. These are also the values of our cultural heritage that guide us to a good life.

2.3 Myanmar Community and Festivals
The seasonal festivals in Myanmar mentioned the traditions and customs of Myanmar people who have preserved from over 1000 years in Myanmar. Today western decadent cultures are infiltrating Myanmar traditional cultures and customs. Retaining culture reflects the preserving of the Myanmar cultural heritage.

Myanmars are lively enjoyable people. With agriculture as their main occupation they make an easy livelihood out of their natural environment. The life style of Myanmar people is reflected in their cultural activities. The twelve festivals of the twelve months give peace and tranquility for the Myanmar people. They give us recreation and peace of mind and in turn drive us to work hard for our country and culture. The following table shows the twelve festivals with their respective months in detail.

<table>
<thead>
<tr>
<th>Name of Month</th>
<th>Astrological name of season</th>
<th>Name of stars</th>
<th>Zodiacal sign</th>
<th>Name of seasonal flowers</th>
<th>Name of seasonal Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tagu (April)</td>
<td>Mesha (Aries)</td>
<td>Seitra Star resembling a peralin</td>
<td>Goat</td>
<td>Gant Gaw (Mesua ferrea)</td>
<td>Thingyan (New Year)</td>
</tr>
<tr>
<td>2. Kason (May)</td>
<td>Vrishaba (Taurus)</td>
<td>With Kha Asterism of 14 stars in Libra resembling a drum-circle</td>
<td>Bull</td>
<td>Saga (Chapac michelia)</td>
<td>Water pouring at the sacred Bo Tree</td>
</tr>
<tr>
<td>3. Nayon (June)</td>
<td>Mithuna (Gemini)</td>
<td>Ziththa Asterism of 5 stars in Scopio resembling the nave</td>
<td>Man and Women</td>
<td>Sabai (jasmine)</td>
<td>Religious Examination</td>
</tr>
<tr>
<td>4. Waso (July)</td>
<td>Ktaka (Cancer)</td>
<td>Pyuba than Asterism if 2 stars in Sagittarius resembling the forelegs of a female elephant</td>
<td>Crab</td>
<td>Myat Lay Spanish jasmine (Jasminum grandiflorum)</td>
<td>Ordination of Buddhist monks</td>
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<tr>
<td>5. Wagaung (August)</td>
<td>Simha (Leo)</td>
<td>Tharaawun Asterism of 3 stars in Aguila resembling an arrowhead (alteair)</td>
<td>Lion</td>
<td>Khatta Land Lily (Crinum amoenum)</td>
<td>Religious charity by lot</td>
</tr>
<tr>
<td>6. Tawthalin (September)</td>
<td>Kanya (Virgo)</td>
<td>Puba Badara-bite Asterism the front legs of a couch</td>
<td>Maiden</td>
<td>Yin Ma (Chukrasi Tabularies)</td>
<td>Regatta (Boat Races)</td>
</tr>
<tr>
<td>7. Thadingyut (October)</td>
<td>Tula (Libro)</td>
<td>Athawani Asterism of 6 stars resembling a hores's head in Aries</td>
<td>Merchant holding a balance</td>
<td>Kya Water lity or louts (Belumbo nucifera)</td>
<td>Light Festival</td>
</tr>
<tr>
<td>8. Tazaungmon (November)</td>
<td>Vriischika (Scorpio)</td>
<td>Kja tiha Asterism of 7 stars in the shape of a brood of young chicks (Plecades)</td>
<td>Scorpion</td>
<td>Kha Wei Ridged ground (Luffa actagula)</td>
<td>Offering Kahtein robes to Buddhism monks</td>
</tr>
<tr>
<td>9. Nattaw (December)</td>
<td>Dhanu (Sagittarius)</td>
<td>Migahi Asterism of 3 stars resembling a deer's head in Orion</td>
<td>Archer</td>
<td>Tha Zin Orchid (Bulbophyllum ouricomon)</td>
<td>Maha Pein Hne Nat (Ganes God)</td>
</tr>
<tr>
<td>10. Pyatho (January)</td>
<td>Makara (Capricorn)</td>
<td>Hpou'sha Asterism of 10 stars resembling a canopy on a bier. In Cancer (Pracsepe)</td>
<td>Makan creature</td>
<td>Khwa Nyo (Clemaits Crabiana)</td>
<td>Equestrian Tuomney</td>
</tr>
<tr>
<td>11. Tabodwe (February)</td>
<td>Kumbha (Aquarius)</td>
<td>Ma ga. Asterism of 4 stars resembling an iron hook in leo (Regulus)</td>
<td>Water pot</td>
<td>Pauk (Butea Monosperma) and Leh (Silk cotton tree) Bombax Malabaricum</td>
<td>Bonfire</td>
</tr>
<tr>
<td>12. Tabauung (March)</td>
<td>Mina (Piccs)</td>
<td>Ouara pha gu ni Asterism of 2 stars in Leo resembling the rear legs of a couch</td>
<td>Two fish</td>
<td>Tharap(h)it Orchropus Sienneni, Pon Nyet (Calophyllum Inophyllum)</td>
<td>Sand Pagodas</td>
</tr>
</tbody>
</table>

Out of the twelve festivals -
- The Water Festival of Tagu (April)
- The Regatta Festival of Tawthalin (September)
- The Sarsodaw Festival of Nattaw (December)
- The Equestrian Festival of Phatho (January)
In present day Independence Day is celebrated and January.
- The Bonfire and Htamanae Festival (Glutinous rice Festival) of
- Tabodwe (February) are the festivals which shows the Myanmar spirit of unity, peace and love of ancient culture.
The other festivals in seven months Kason (May), Nayon (June), Waso(July), wagaung (August), Thadingyut(October), Tazaungmohn (November) and Tabung (March) are associated with Buddhism and Buddhist culture.

- The water festival in the month of Tagu can also be called the New Year festival. The weather is hot. So throwing water on each other is the best sign to show our love and peace. Donations and offerings are also done during the festival. Parents and elders are also treated with great care.

- The Bo-Tree-watering festival in the month of kason (May) is hold by pouring water on the Bo tree. In spite of the tradition of tree worship the right of pouring water on the Bo tree is entirely Buddhistic in origin.

- Festival of examinations on religious literature in the month of Nayon (June). It is the month in which the learning period of the whole year comes to an end. So examinations are hold to test the academic progress of the monk scholars. Successful candidates are lavishly rewarded.

- Novitiation and Ordination Festival in the month of Waso (July) is distinct for offering Waso robes to the monk and plucking the flowers and offering at the pagoda by the young. We also show our respect for parents and elders on this day.

- Festival to draw lots for offering to Sangha in the month of Wagaung (August) Myanmar Literature of historic periods contained references to the casting of lots festival.

- The Regatta festival in Taw tha lin (September) aims to promote the military skills of naval soldiers through competitions. This shows unity and strength. In old days it was the display of king’s water forces. Now, boat races are hold throughout the open season when special occasions rose such as pagoda festivals, or visit of distinguished guest or dignitaries.

- The festival of lights in Thadingyut (October) marks the end of Buddhist lent. Pagodas and houses (in and out) are all lighted with candles and electric bulbs. It is the time to welcome Buddha who descended from Heaven. In this month Myanmar's pay homage to monks, parents and elders with deep respect. The parents and elders also forgive the sins which the young did with deed, word and thought.

- The festival, offering Kathina robes to sanghas is held in Tazaungmon (November) month.

- The next festival in the month Nattaw (December) was remarkable as it celebrated the worship of the Hindu god. This festival is now been replaced with celebrations honouring poets and writers.

- Then came the festival for celebrating equestrian skills in Pyatho (January). But now, Independence Day is celebrated.

- The tradition festival in Tabotwe (February) is the festival of bonfire offering burning sandal or fragrant woods to the Buddha images, especially on its full moon night. Another festival in this month is cooking and offering Htamanae to the monasteries and dist-ribution in the neighborhood. It is a time of harvest and money is plentiful in the farmers’ hand. So they can celebrate the htamanae festival with great generosity. Myanmar's admirable culture is to pay homage to the elders first. That is why they celebrate the htamanae festival with first harvest of glutinous rice, peanut and sesamun. It is the festival to preserve the ancient culture.
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So Htamanae festival is celebrated to preserve our ancient cultural heritage.

Preparation of hitamanae provides a social occasion for a Myanmar Community. It is an activity in which all are involved adult and young, male and female and even children. Women and girls do the light work. Men's muscular hands are needed to knead and crush the sticky stuff thoroughly with long wooden ladles. When htamanae is well made, a portion is kept aside for offering the Buddha and monks at dawn and the rest are served to all. Nowadays htamanae making contests are held in schools and Universities as cultural activities intending to breed a community spirit among them.

Finally came the sand-pagoda festival in the month of Tabaung (March). All pagoda festivals are associated with Buddhism since Buddhism was well established in Myanmar. In the month of Tabaung, water in the rivers, lakes and streams ebbs and sand banks appear in them. On these fertile sand banks Myanmar peasants grow seasonal fruits, flowers and vegetables.
After these products are sold out, they have cash and enough time to rest with money and leisure. They made the sand Pagoda Festival and it was held at every river side town and major village. Sand Pagodas were made and homage paid by public entertainment and festivals. Nowadays in its place the Tabaung Festival has come in. Of all the traditional Myanmar festivals, Thingyan, Thadingyut and Tazaundaing are the greatest.

The Thingyan traditional festival is the most joyous and hilarious of many festivals in Myanmar. In this festival everyone irrespective of race, creed, caste or color can enjoy. Thingyan usually falls on April 13 and lasts for three days. One traditional belief which still holds Myanmars is that Sakkra (King of Devis) descends to the Earth during the festival to check whether human beings are behaving well or not. Sakkra carries two records one for registering the good people including adults and young ones and the other for the bad. So parents tell their offspring that if they did the sins Sakkra will take down their names in a dog-hide writing tablet. The young ones are afraid to be written their names in a dog hide record and try to behave themselves for then their names will be recorded in a book of gold. In these ways Thingyan festival is meaningful with controlling the traditional belief and preserving the intangible cultural heritage.

Thingyan is the New Year festival and Water throwing symbolizes the washing away of the impurities and sins of the old year. Besides another obvious reason for water throwing is to have fun. It is not only fun and entertainment but also a season of good will and good deeds. Traditionally Thingyan water sprinkling is a very polite and respectful gesture. In old days putting water scented with sandal wood in the silver bowl the donors sprinkled on elders or friends with Eugenia sprigs. The elders or the friends in turn shower the donors with blessing and loving kindness for a rosy future. It is also standing custom to offer Thingyan treats to one and all who visit the pandals where water is poured on the revellers. In those days some Myanmar most elders go out to perform religious and social works such as keeping sabbath, meditating, visiting pagodas and monasteries for worshipping or alms offering, paying homage to the monks, parents, elders superiors and teachers, bathing and shampooing the aged, cleaning up one’s home and surrounding.

At the end of Thingyan the following day is the New Year day. The Myanmar New Year is an occasion for life giving charity. Live fishes, birds and oxen are bought with money and released them freedom with a lot of dancing, singing and music. Whenever they do it, they recite the prayer, “For one life release may I be blessed with ten lives”. Thus, Myanmar bring their merriest festival to a close and welcome the new year in with a highly common dabble deed. These are the endearing features of Myanmar Thingyan festival. In fact Myanmar has preserved the intangible cultural heritage up to now.

3. Intangible Cultural Heritage and Community Mechanism in Myanmar

3.1 The role of Myanmar Buddhist Monastery

Public awareness and participation in the preservation of cultural and natural heritage are better promoted by monks in Myanmar where Buddhism flourishes and monks are in touch with the grass root people in their daily life.

In Myanmar, Monastic education plays an important role since the 11th century. Monasteries can be found in all the villages and cities throughout the country and there, mostly the village children are taught by the monks. They taught not only about religion but also the main Myanmar alphabets, literature and moral, how to be polite and to have respect for elders even if he or she is only a minute older.
The youth are taught to be pure in mind and body, so first they are trained to sweep monastery and the compound. These are the basic Myanmar culture and the cultural heritage is transferred from one generation to another by the community Mechanism of the Monasteries. We, the Myanmar Buddhist go to the pagodas and monasteries not only to refuge in Buddha and his teachings but also to spread good will and loving kindness to countless beings far and near and to share the merits.

The youth are taught to recite in front of the Buddha image;
I take refuge in Buddha.
I take refuge in Dahama (his teachings)
I take refuge in Sangha and these are instilled into their pure mind. So whenever we go to the monasteries and hear the reciting prayers we felt happy and secure, knowing that recitations would drive away the evil spirits and bring in good spirits to bless us. After the prayers the brass triangular gong is strucked and the merits are shared.

The elders use to take their children to monasteries on Sabbath days to offer curries, fruits and delicacies to the monks. By offering like that they will get the good habit of giving (Dahna). The head monk received the alms and made obeisance to the three Gems and vowed to keep five or eight precepts. The children would get the mild mind under the influence of Dahma and the cultural heritage will be sowed in their mind. At monasteries they are dedicated to the service of the Buddha by studying the scriptures and propagating them and practicing meditation to gain insight. So monasteries have so long been seats of culture and even to this day the rural population has depended on the monasteries for their elementary education. Monks, therefore have been part of our lives as reverend teachers.

The very foundation of cultural refinement for the Myanmar and philosophy of living for the people can be regarded as fully guided by the monastery. The noble conduct; in Myanmar’s “Mingala Sutta,” its influence and impact go deep down into the head and heart of the Myanmar people, either consciously or unconsciously.

Today in Myanmar, the role of monasteries comes in. Monks teach religion and through religion they give moral instructions, discipline and training for a noble living. Thus government has encouraged NGOs in opening centres for teaching and training in Buddhist culture.

Summing up, the monk at the monastery and guidance of monastery education plays an important role in the community mechanism of intangible culture heritage.

3.2 Social Association and their functions
3.2.1 Myanmar Theatrical Asi-Ayone (Association)
Myanmar Music Asi-Ayone (Association)
Myanmar Motion Picture Asi-Ayone (Association)

Performing arts one of the intangible cultural heritage also have two types-folk and professional. Religious, agricultural and social occasions and festivals are the contributory factors in preserving, promoting and transmitting the performing arts. Folk performing arts music, musical instruments, song, dance, drama, puppet show and other forms of entertainments are individuals. In the past, young people with artistic potentials were adopted and trained by accomplished performing artistes who were willing to transmit their art. They were patronized and supported privately by religious and social organization. The best
talented artistes were selected to serve at the court. Though there were no state institution training performing arts, private performing arts troupes are required to abide by the royal edicts so that they preserved and developed their tradition.

Besides Myanmar traditional festivals held by state, were celebrated at the pagoda festivals. Pagoda Trustees and private local committee hired the performers Zat and other Pwes. They controlled the performers in their act and speech to be polite so as to the culture. So private local committee or Pagoda Trustees also play major role in promoting and preserving performing arts of intangible cultural heritage.

Today, we have formed, “Myanmar Theatrical Association” in 1992. The Motto of this association is, “Towards the Emergence of Theatrical Arts Beneficial to the country and the people.” One of the objectives of this association is to preserve, rehabilitate, propagate and upgrade the various theatrical art forms.

Also Myanmar Music Association was formed. The Motto of the Myanmar Music Association is, “The Strength of the Music supports the development of the country”

Similarly, “Myanmar Motion Picture Association”, is established in 1989. The functions of this Association are -
- Holding variety entertainment on special significant days.
- Pay homage to aged artistes
- Providing entertainments in the state level ceremonies and exhibitions.
- Participation in the water festivals group dances and many others.

3.2.2 Myanmar Artists and Artisans Association
In the old days including Monarchic periods, intangible Culture Heritage of Arts have been preserved and handed down from father to son. Myanmar ten traditional Arts and Crafts are both folk and fine arts types. These are produced individually by rural folk and transmitted privately in the family. Also these arts are produced local guilds and each guild is composed of the master and apprentices. Apprentices learned to inherit the master’s skill and method. By this way their art come down to the next generation of apprentices. In fact folk art producers are living in rural villages and their products are not for sale only for family use. Thus their art handed down from father to son and developed.

In present situation, after independence of Myanmar, to develop and preserve Myanmar traditional arts and crafts, ‘Myanmar Artists and Artisans Association’,is formally formed. The objectives of this Association are -
- To develop the Ten traditional Arts and crafts and
- To develop the living standard of Artists and Artisans

The association displayed the Temporary Arts and Crafts Exhibition several times to preserve and promote the Traditional Arts.

3.2.3 Myanmar Writers and Journalist Association
In monarchic period, colonial period and before and after independence throughout Myanmar history, writers, composers, poets and journalists got the achievements with their mighty pen. In 1943, “Writers Association” was formed. It is now with the new name, “Myanmar Writers and Journalist Association”. Those literary media men write essays, articles, novels, stories and compose poems on cultural themes and cultural heritage. One of their objectives is
to work for the development of the art of both information and aesthetic writing beneficial to
the nation.

Otherwise, all educational institutions from University level down to primary school level,
have each its own Literature and Culture Committee on NGOs basis carrying out cultural
programmes so as to preserve and project Myanmar culture. Also eight major nationalities
Kachin, Kayah, Kayin, Chin, Bamar, Mon, Rakhine and Shan have their own cultural
organization maintaining, promoting and safeguarding its culture.

3.2.4 Union Solidarity and Development Association
It is established in 1993. It is essential to strengthen the young generation academically and
culturally. It is non government organization to get the largest force of youth. It is with the
aims of perpetuity and integrity of the nation, solitary of national races, perpetuation of
national sovereignty and territory.

3.2.5 Myanmar Women Association
In 2003 Myanmar Women Association emerged as social welfare Association. One of the
objectives is to carry out the social affairs and to preserve the national culture. So, to maintain
the cultural environment of Myanmar, Myanmar traditional dressing styles and national
costumes are demonstrated as the public show.

Not only the above associations but also one of the mechanisms in safeguarding intangible
cultural heritage is done by the following associations:
- Buddha religions associations in schools, universities, towns and villages.
- Parents and teachers associations of schools.
- National literacy and cultural associations in states and divisions
- Young Men Buddhist association (YMBA)
- Sangha associations and many other social welfare associations. In all,
preservation of Myanmar cultural heritage is one of their aims and purposes.

3.3 The 38 Ways of Auspiciousness or Fundamental of Myanmar Socio- Cultural
interactions
In safeguarding the Intangible Cultural heritage it becomes the duty of all citizens of
Myanmar. All citizens means both the young and the old. We all must know the value of
intangible culture and to know it the main key is we must know about the 38 ways of
auspiciousness. It is also called the Thirty Eight Blessings. All Myanmar Buddhists know
about these Blessings. In it we are taught the 38 ways of living peacefully and driving away
the evils. Some of the Blessings included are the best in preserving the intangible cultural
heritage.
- The Blessing number 8 which says
  To be passed of skill tells us to have scientific knowledge: If we have scientific
  knowledge we can preserve our cultural heritage.
- The Blessing number 11 which says
  To support Mother, To Support Father tells us to have respect for our aged parents.
  If we have respect it is a kind of listening to them and intangible culture transferred to us can
  be preserved.
- The Blessing number 25 which says
  Gratitude tell us to be thankful. If we have gratitude we will understand that our
  value depends on our ancient intangible culture and will preserve it.
- **The Blessing number 28** which says
  *To be obedient* tells us to have obedience. If we are obedient we will listen to our elders and teachers’ teachings and can protect our heritage.

- **The Blessing number 35** which says
  *The mind that stands unshaken* tells us to control our mind in poverty and in wealth. If we can control over mind we will be able to do good things. Preserving and protecting our intangible cultural heritage is the best thing to do is our lives.

3.4 **Myanmar family system and its ties for the Community development.**

Myanmar family system is small in size. The family is called, 'ein daung’, which literally means the establishment of a new family. So a newly married couple generally live in a separate house of their own as soon as they can afford it. The Myanmar marriage is an establishment of a new family. It is not an extension of the husband's or wife's existing family. So the Myanmar family is not the joint family. It consists of the husband, wife and their children. One of the distinguishing features of the Myanmar family is the sense of equality enjoyed by the individuals. The husband considers his wife as equal and as his life partner. Their children grow up under the care of the parents who are equal in social status.

The family is loosely knit by love and respect not welded together by power. The father is the head of the family but when he is absent or gone the mother takes over. Sons and daughters need the consent of parents if they want to launch out on their own, as in marriage. Even then the authority of the parents rests on them in the nature of filled love and duty. The above is the Myanmar family system. The father and mother take care of the children's health, education, religious matters and problems. It becomes a small community that takes care of cultural heritage. Parents and children have their own duties to fulfill and the relation of love between them is boundless. There may be arguments and debates between parents and grown up children but the respect and deep affection, the bonds of love are as strong as ever.

4. **Conclusion**

In conclusion, we the Myanmars want to say that we would try our best to safeguard our intangible culture because we love and admire our cultures. It will be preserved and protected by the monks, the people, the associations, the NGOs and most of all by the smallest unit, the family. By celebrating the monthly festivals which are based on culture, the people of Myanmar are being reminded of their culture every month and are transmitting it from generation to generation.

As you have seen our religion Buddhism is the main mechanism for us in preserving our intangible cultural heritage. Without the teaching of Buddha and without the community we will not be able to protect our culture.

Last of all, I want to thanks all the participants and the associations who invite us to attend this most essential conferences in safeguarding our intangible cultural heritage.