

# 緬甸 Myanmar



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首先，我要感謝香港特別行政區政府民政事務局局長和亞洲文化合作論壇籌備委員會盛情款待，並很高興與世界各地的嘉賓會面。

今次能夠獲邀出席亞洲文化合作論壇2015，我實在感到非常榮幸。由於我準備的發言稿比較長篇巨製，因此我不打算在此一一細述。我只談談有關社區的部分，內容將環繞以下課題：我們會如何看重社區？社區跟緬甸的價值體系有何關係？社區對我們有何意義？社區的定位如何？促進社區發展最重要的因素是什麼？以及社區能蓬勃和可持續發展的關鍵是什麼？

我在講稿中提到的只是一些看法，一些緬甸人的看法，以及緬甸人如何看待

First of all, I would like to extend my appreciation for the warm welcome by those honorable Secretary for Home Affairs from the Government of Hong Kong Special Administrative Region and organising committee from the Hong Kong Special Administrative Region, and all the Excellencies from different parts of the world.

First of all, I'm very much privileged to be invited by this ACCF 2015. And as my paper was very long, I'm not going to express all in my presentation. I'm just digging out the part relevant to community. How we value it and in our Myanmar value system, what does it mean to us and how does the community position itself and what is the most important for the development of the community and vibrant and sustainable growth to be come along with the community.

So what I mentioned in my paper is just for the perceptions, Myanmar perceptions, and our attitude

社區。因為每當我們談及文化，通常都是從基本說起。凡事有正反兩面。我們對所犯的過失會感到非常自責，甚至感到無地自容。這正正是緬甸文化觀念的「根本」。正因如此，我的演說，會扼要地闡述我們的觀點如何反映在緬甸的文化上。事實上，我不會鉅細無遺地解說每個細節，反而會多談談社區，因為社區本身就是緬甸的傳統。我們總愛透過民間活動去體現我們的傳統和習俗。我們認為，社區的組成始於家庭，因此社會中的家庭觀念是每一個社區最「根本」的基礎。我們必須由家庭做起，灌輸分享和關懷的觀念。這是非常根本的社區概念。為了要傳承家庭觀念，我們的孩子和兄弟姊妹首先要學習的就是這些觀念。這種觀念會滲入社區，並反映在社區。在緬甸社會，我們十分喜愛社交生活，並喜歡在社區進行羣體活動。緬甸是佛教國家，全國有八成人口為佛教徒，而大部分緬甸家庭皆信奉南傳佛教。因此，在我們的社區中，佛教僧侶往往是最重要的社會領袖之一。在每一個鄉村部族中，佛教僧侶就是族長。他們會提供指引、作出指導、帶領社區發展，甚至負責教導兒童。在鄉村地方，對一些無法把子女送到正規學校就讀的家庭來說，佛寺便是他們接受教育的最佳地方。現時，仍有八成兒童會跟隨這些社區領袖（即佛教僧侶）接受教育。這正是我們如何讓孩子在接受教育的同

towards community, because when we say about culture, we always have the very basic foundation. This is two-way. We are very much shameful to do mistakes, and this is to be very much undertaken that this sense to be done is shameful. It's very much "foundation" of Myanmar concepts on culture. So that's why this presentation will give you some of the essence of how our perceptions reflect in our Myanmar culture. But in fact I'm not going into the details with this presentation, and I would like to highlight much more on community, because community itself is in Myanmar tradition. We are very much fond of the community-based activities in all our traditions and customs. Even in our understanding, community starts with our family. So the family values in each of our society is very much "foundation" for each and every community. We have to start the sharing and caring perception within our family. This is a very basic foundation for community. So for the sustaining of our family values, this will be the basic for our children, our siblings, and this will go and reflect to the community because in our society, we are very much fond of doing social activities and communities within the groups. Because as Myanmar, which is the home for the 80% of the population is Buddhism, the Theravada Buddhism is very much the prayer by each and every family so that's why Buddhist monk is one of the most prior social leaders in our community. In each and every village tribe, the Buddhist monks are the leaders. They can guide, they can give the guidance and they can lead the community in a very good sense, even educating the children. Those who can't send the children to the proper schools or other way, the Buddhist monasteries are the center of excellence

時，又可學習和深入認識傳統與習俗的方法。現時，我國政府正鼓吹並行教育，讓兒童同時接受正規教育和社區領袖的教學。這就是所謂的「僧侶學校」。雖然緬甸實行免費教育，但鄉郊地方的父母不願讓孩子日間去學校上課，因為孩子需要協助父母從事各種雜活。這正好解釋為何像「僧侶學校」這樣的社區中心在鄉郊地方非常盛行。這種寺院教育，在緬甸古代君主統治時期便已開始推行。過去由古至今，歷代均沿襲此法以建設社區。

此外，我又想談談緬甸人民如何保護非物質文化遺產。對於物質文化遺產，我們可以透過多種方式保存；但對於非物質文化遺產，我們的保存方式只能靠祖先口耳相傳我們的傳統。我們現正與聯合國教科文組織一起努力解決這個問題，但非物質文化遺產的保存在緬甸仍然是個大難題。縱使我們已與聯合國教科文組織磋商了多年，但要到2014年，我們才有3座古城獲列入世界文化遺產名錄。因此，大家可以想像，緬甸還有很多地方和古老遺址，有待列入世界文化遺產名錄。雖然任務艱巨，但我們仍會為了國家利益，努力爭取。現時，我們已成立一個國家委員會，專責保護國家文物和文化遺產等國家財產。至於保護和保存每個古代遺址、文化遺址及其他相關工作，則由政府獨力承擔。

for those in the rural areas. Most of the children, 80% of the children, are still going to that community leader, Buddhist monks. So this is the way how we can practice our children not only to be educated but also to learn and to be very much familiar with our traditions and customs. So now the government is promoting the parallel teaching for the formal teaching and community leader teaching. So now they called "The Monks School". Although the education is free education, parents do not want to send the children for the day time, because the children in the rural areas need to assist their parents in different forms, so that's why the community centers like "The Monks School" become very popular. And this is the way of monastic education, which has been founded in the days of the Myanmar Kings. So we have past, pre-historic periods in the successive ways for community building.

And on the other hand, we would like to talk about the intangible culture heritage preservation of our people, because tangible cultural heritage we can have it in many ways, but for the intangible cultural heritage, we have to base on our successive traditions handed down by our forefathers. So now we are working together with UNESCO, but still, this is a big question for Myanmar. For a country like Myanmar, only in 2014, three of our ancient cities were inscribed in the World Heritage List though we've been engaged with UNESCO long long ago. So you can imagine that we still have many many places, many many ancient sites and places but it's very hard for Myanmar to be inscribed as world heritage list but nevertheless, we are doing for our national interests. And there's a national committee formed to safeguard

1975年，位於緬甸心臟地帶的城市蒲甘發生大地震，其後緬甸人民齊心合力，負起保護、保育和重建古跡的工作。不過，我們卻因此而受到聯合國教科文組織內大部分成員責難。從我們佛教徒的角度來看，我們希望擁有活的傳統。古跡並非不能觸碰，也非只為讓遊客觀光而設，而是活生生的傳統。人們以自己的方式捐助，為遺跡付出，卻因此而造成僧侶與捐助者之間出現分歧，因為僧侶希望一切能維持完整，至於是否古跡，他們並不在乎。他們只希望一切完全合乎佛教的風格。正因如此，以致聯合國教科文組織與緬甸人民之間出現分歧。說到這裏，我想你們應該明白了。由於我們是虔誠的佛教徒，心中只有佛和佛教，因此都很熱衷於修葺保養或默默地去出一分力。這就是文化價值所在。教科文組織指這些古跡沒有歷史價值或類似概念，但人們並不在乎，即使僧侶也不會關心，因為他們只想以自己認為適當的方式保存佛教的東西。因此我們認為，既然每個地區的文化觀點均不盡相同，我們便必須清楚知道文化如何才可持續發展和能否茁壯成長。包容、創意、文化參與和建立文化網絡，將成為緬甸日後舉辦文化活動的取向。

我們非常歡迎香港籌辦類似今天的論壇，因為每一個國家如今都在提倡保護和保存非物質文化遺產，而這些正合乎

the national heritage, the culture heritage as the national property, and preservation and conservation of each and every ancient site, cultural site, and others are solely undertaken by the Government.

In 1975, a big earthquake hit the heart of Myanmar Bagan, after that Myanmar people gave hands for preservation and conservation works and the rebuilding of the ancient site in this way. However we were accused by most of the UNESCO members. Because for us, Buddhists' perception, we would like to have the living tradition. This is neither as a place untouchable, nor only to make sure for the tourists. But this is still like a living tradition. And people give, people have their own way of giving and donating so that's why we have very much contradiction between the monks and donors, because monks would like to make everything in the complete style. Whether this is ancient style or not, they don't care. They would like to have a complete Buddha style. They would like to have a complete way, so this makes the differences between the UNESCO and Myanmar people. You'll get my point, because we are very much dedicated to the Buddha and Buddhism so that's why all the people are fond of repairing or undertaking whatever it looks much more in a very subtle way, so that's why the culture values they said that, they don't have ancient values or something, but they do not care, even the monks, they do not care about that, because they would like to make it in a proper way in its conservation in its own sound. So in our view, when we have these diverse culture perceptions in each and every region, we have to be very much aware of cultural sustainable and culture growth, vibrant culture growth. Inclusiveness, creativity and culture participation

我國的利益。在社區方面，緬甸由1997年起已成為東盟的成員國，而在這個區內，我們10個國家組成1個聯盟。正因為這種區域團體的概念，讓東盟在這46年內蓬勃發展，取得成功，成為世界上大多數國家所歡迎的區域聯合體。東盟使10個國家緊密互扣，而讓大家團結在一起的正是這種社區集體的意識。我們打算在2015年12月21日，申請成立東盟社區，這正是東盟各國領袖所一直期盼的。我們經常秉持關懷和分享的信念，並互相包容。我認為，東盟能夠在多個國家之間建立地區共識，正是開拓文化社區和可持續發展社區的好例子。謝謝各位。

and culture networking will be one of the perceptions we have to be adopted for the future activities.

And we very much welcome how Hong Kong has initiated this kind of Forum because in each and every country we are promoting our intangible cultural heritage preservation and conservation, because this is along with our national interests, and for the community, we would like to share about ASEAN community, because Myanmar has become one of the ASEAN members since 1997, and in this region, we become as 10 countries as 1 nation. This is also the regional community sense also, which makes ASEAN in these 46 years very vibrant, and very successful, a regional association which has been adored by most of the world countries. So this kind of association makes 10 countries bind and tied, those bind us together is only the sense of community. So by 21 December, 2015, we are going to claim ASEAN community, which has been what our ASEAN leaders look forward to. So we always take this caring and sharing perception and also to be in line with the inclusiveness. For the development of cultural community, sustainable community I think this is a good example which we have to take from the regional consensus that ASEAN is now making among countries. Thank you for your kind attention.