

Country Gender Profile: Myanmar

*All data as of March 2009

Compiled by FES Gender Team with the assistance of Ma Gyi

A. Human Development Indicators : Progress on the MDGs

Target Number/ Indicator Number	Series name	Data for Year 2005 or whichever is latest ¹
3/6	Education enrolment ratio, net, primary level, both sexes (UNESCO)	<u>99.6% (2006)</u>
3/6	Education enrolment ratio, net, primary level, girls (UNESCO)	<u>100% (2006)</u>
3/6	Education enrolment ratio, net, primary level, boys (UNESCO)	<u>99.3% (2006)</u>
3/8	Literacy rates, aged 15-24, both sexes, per cent (UNESCO)	<u>94.5% (2000)</u>
3/8	Literacy rates, aged 15-24, women, per cent (UNESCO)	<u>93.4% (2000)</u>
3/8	Literacy rates, aged 15-24, men, per cent (UNESCO)	<u>95.7% (2000)</u>
5/14	Infant mortality rate (0-1 year) per 1,000 live births (UNICEF estimates)	<u>74 (2006)</u>
6/16	Maternal mortality ratio per 100,000 live births (WHO, UNICEF, UNFPA)	<u>380 (2005)</u>
HDI Rank		GDI Rank
<u>132 (2007-08)</u>		-
		GEM Rank
		<u>129 (2005)²</u>

B. Women in Decision making roles - Gender disaggregated data

1) Legislature

The four elections under the one-party socialist political system during the years 1974-1985 include very few percentages of female candidates duly nominated and elected as party candidates. The most recent legislative process in Myanmar were the multi-party general democracy election in May 1990, when the National League for Democracy (NLD) with the female president Au Sang Su Kyi won more than 80% of the votes, but the results were not accepted. The 1993 and 2005-08 National Convention, also include very few women nominated representatives from parties and other groups.

	% of women	No. of women	Total No.
National ³			
First Legislative assembly (1974)	<u>1.99</u>	<u>9</u>	<u>452</u>
Second Legislative assembly (1978)	<u>2.58</u>	<u>12</u>	<u>465</u>
Third Legislative assembly (1981)	<u>2.74</u>	<u>13</u>	<u>475</u>
Fourth Legislative assembly (1985)	<u>3.07</u>	<u>15</u>	<u>489</u>
The Multi-party democracy election (1990) ⁴	<u>2.68</u>	<u>13</u>	<u>485</u>
The National Convention (1993)	<u>3.99</u>	<u>28</u>	<u>702</u>
The National Convention (2005-2008) ⁵	<u>6.4</u>	<u>65</u>	<u>1016</u>
State (Provincial)	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>
Local Bodies(data maybe aggregated or indicative)	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>

State (Administrative Organizations)⁶:

Under the State Administrative Organizations, the State Peace and Development Council, Present's Office, Office of Phyithu Htuttaw (Legislative assembly/Parliament), Public Services Selection and Training Board, Multi Party Democracy General Election Commission, The Government Office, Chief Justice's Office, Attorney-General's

Office, Auditor-General's Office, Yangon City Development Committee, and Mandalay City Development Committee are included (1996-7).			
	% of women	No. of women	Total No.
No of Employed in Administrative Organizations ⁷	<u>37.05(1993-4)</u> <u>39(1996-7)</u>	<u>6510(1993-4)</u> <u>8453(1996-7)</u>	<u>17570(1993-4)</u> <u>21675(1996-7)</u>
No of Employed at Deputy Director Level & Above ⁸	<u>10(1993-4)</u> <u>11.87(1996-7)</u> <u>17.4(2003-4)</u>	<u>26(1993-4)</u> <u>45(1996-7)</u>	<u>260(1993-4)</u> <u>379(1996-7)</u>

2) Executive				
a) Government – Ministerial Positions⁹				
After Myanmar gained independence in 1948, a Karen national woman named Mrs. Ba Maung Chain, became Minister for Education. Since then, no woman has occupied a ministerial post. ¹⁰				
In today's Government, there are 37 Ministers and 42 Deputy Minister posts, of which none are filled by women, except a lady named Daw Thin Thin Aung, a Deputy Chief Auditor from Auditor-General's Office is the only woman who is in the position which is equivalent with Deputy Minister post. ¹¹				
	% of women	No. of women	Total No.	Comment
National	<u>0(2008)</u>	<u>0(2008)</u>	<u>37(2008)</u>	<u>Ministers only</u>
State (Provincial)	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>	
Local Bodies	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>	
	% of women	No. of women	Total No.	Comment
No of Employed in Ministries	<u>40.47(1993-4)</u> <u>40.11(1996-7)</u>	<u>334537(1993-4)</u> <u>344007(1996-7)</u>	<u>826631(1993-4)</u> <u>857673(1996-7)</u>	
No of Employed at Deputy Director Level & Above	<u>12.97(1993-4)</u> <u>14.10(1996-7)</u>	<u>353(1993-4)</u> <u>488(1996-97)</u>	<u>2721(1993-4)</u> <u>3461(1996-7)</u>	
b) Top Bureaucracy				
	% of women	No. of women	Total No.	Comment
National	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>	
State (Provincial)	<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>	

3) Judiciary¹²			
	No. of women	Total No.	Comments
Supreme Court	<u>N.A.</u>	<u>N.A.</u>	
High Courts	<u>N.A.</u>	<u>N.A.</u>	
	No. of women	Total No.	Comments
Attorney General's Office	<u>0</u>	<u>5</u>	<u>1 Director General post and 4 Director Post only (1998)</u>
Attorney General's Office	<u>2</u>	<u>22</u>	<u>Deputy Director Post only</u>
Judicial Department	<u>0</u>	<u>5</u>	<u>1 Director General post and 4 Director Post only (1998)</u>
Judicial Department	<u>0</u>	<u>37</u>	<u>Deputy Director Post</u>

			<i>only (1998)</i>	
Judicial Department	<u>1</u>	<u>40</u>	<u><i>Assistance Director Post (Judicial Officer Grade-1) only (1998)</i></u>	
4) Political Parties¹³				
National League for Democracy (NLD) is the only major opposing party in Myanmar. In the process of a "National Convention" the regime started to draft a new constitution in 1992, which the NLD began to boycott in 1995.				
The total numbers of NLD party members and other related information are not available. These data are kept confidential for the security of the party members in the political circumstances of today's Myanmar.				
	% of women	No. of women	Total No.	
Elected representatives of NLD in the 1990 election ¹⁴	<u>2.68</u>	<u>13</u>	<u>485</u>	
Elected Political Party Representatives of NLD in 1993 National Convention	<u>7.48</u>	<u>8</u>	<u>107</u>	
Nominated Representatives from other Political Parties in 1993 National Convention	<u>2.04</u>	<u>1</u>	<u>49</u>	
5) Trade Union				
There are no organizations like Trade Unions in Myanmar. However, the Union of Myanmar Federation of Chambers and Commerce (UMFCC) is one of the registered non-governmental organizations in Myanmar that has been closely working with Ministries of Commerce and Industry, instigated by wholesale traders and merchants, who are mainly from the private sector.				
		% of women	No. of women/ Total members	
Women in the governing bodies of UMFCC (Central Executive Committee) ¹⁵		<u>2.8</u>	<u>1/36</u>	
Industry wise (as available in respective countries)		Industry	Male (%)	Female (%)
		<u>N.A.</u>	<u>N.A.</u>	<u>N.A.</u>
Initiatives for gender equality in the trade unions				
a) <u>N.A.</u>				
b) <u>N.A.</u>				
c) <u>N.A.</u>				
d) <u>N.A.</u>				

6) Private and public corporate business¹⁶		
Participation of Male and Female in Business Sectors	Male (%)	Female (%)
1- Government / State owned	<u>64.8 (1995)</u>	<u>35.2 (1995)</u>
2- Cooperative	<u>72.1 (1995)</u>	<u>27.9 (1995)</u>
3- Private enterprise	<u>72.1 (1995)</u> <u>64.66 (2003)¹⁷</u>	<u>27.9 (1995)</u> <u>35.34 (2003)</u>

4- Private and Individual	<u>64.1 (1995)</u>	<u>35.9 (1995)</u>
5- Joint Venture	<u>76.1 (1995)</u>	<u>23.9 (1995)</u>

Women entrepreneurs:

A study of thirty female entrepreneurs cited most well known and successful by the Myanmar Women Entrepreneurs' Association (Yin Yin Myint, 1997) found that most are relatively young and married to supportive husbands who are not necessarily leaders. The pressure of the dual role at home and in business is felt but managed with confidence. They are likely to be active in social and religious affairs. These female entrepreneurs are drawn to their work by the expected higher incomes and independence. They appraise themselves as having very good or excellent skills in management, especially in leaderships. Most of them have university level education. Those educated women from families in the private sector benefiting from existing resources and networks are particularly well placed to work independently.¹⁸

A study of graduate women's participation in private enterprises (Kaythi Soe, 1996) found that marketable skills such as proficiency in English, computer literacy and accounting are necessary in addition to University degrees for women to qualify for jobs in Private Sector. Additionally it has been found that young women in these lines of business are mostly unmarried.

Women in this study also considered their jobs lacking in personal relations, job satisfaction and security. Many expressed a wish to go into business on their own despite the benefits provided by their employment (ferry service, uniform, lunch, bonus, training and occasional trips abroad).¹⁹

A study of the manufacturing industry in Myanmar found women's wages to be 96% of men's wages.²⁰

7) Academic World²¹

While female teachers constitute up to 80% of the total staff, there is no female in Rectors position in Education Sector. The only two female Rectors in heading institutions of higher learning are the Rectors of the Institute of Nursing (Yangon and Mandalay).

Top and middle academic positions (2004)

	% of women	% of men	Total No.
Principals at Primary Level	<u>55.22</u>	<u>44.80</u>	<u>N.A</u>
Principals at Secondary Level	<u>50.92</u>	<u>49.08</u>	<u>N.A</u>
Rectors and Principals in			
-Education	<u>0.00</u>	<u>100.00</u>	<u>N.A.</u>
-Agriculture	<u>12.50</u>	<u>87.50</u>	<u>N.A.</u>
-Health	<u>23.08</u>	<u>76.92</u>	<u>N.A.</u>
-Technology and Computer Studies	<u>53.42</u>	<u>46.58</u>	<u>N.A.</u>

C) Women in the workforce – Gender Disaggregated Data²²

Formal Sector (1990)	Industry	Male (%)	Female (%)
	1- Agriculture, Hunting, Forestry and Fishing	<u>62.89</u>	<u>41.67</u>
	2- Mining and Quarrying	<u>1.21</u>	<u>0.37</u>
	3- Manufacturing	<u>9.52</u>	<u>15.61</u>
	4- Electricity Gas and Water	<u>0.26</u>	<u>0.00</u>
	5- Construction	<u>3.67</u>	<u>0.26</u>
	6- Wholesale and Retail Trade and Restaurants and Hotels	<u>9.58</u>	<u>30.16</u>

	7- Transport, Storage and Communication	<u>4.83</u>	<u>1.35</u>
	8- Financial Institution	<u>0.28</u>	<u>0.23</u>
	9- Community, Social and Personal Services	<u>6.87</u>	<u>9.71</u>
	10- Activities not Adequately Defined	<u>0.89</u>	<u>0.64</u>
Formal Sector (2007) ²³	<u>Communication (State Broadcaster) (2007)</u>	<u>37.5</u>	<u>62.5</u>
	Top /middle management of State broadcasters	<u>66.6 to 67.6 (2007)</u>	<u>32.4 to 33.3 (2007)</u>
Informal Sector	% of women	No. of women	Total No.
	<ul style="list-style-type: none"> Beyond the traditional archetypes, an increasing proportion of Myanmar women are found to contribute to household income through economic activity of their own. Around two-third of Myanmar women (aged above 15) are estimated to be working, either in registered labor force or in the informal sector. It is generally accepted that working women in Myanmar are concentrated in the informal sector as "own-account" workers and rural women are more likely to work on their own than are urban women. The majority of the women in Myanmar never reaches high school and is relegated to the lower ranks of workers in either the formal or informal sectors.²⁴ 70% of the total population of Myanmar lives in rural areas.²⁵ Two thirds of the population work in the agriculture sector, the key sector of Burma's economy.²⁶ A rural study found that female casual agricultural laborers were only paid 75% of male wages in some areas (Chandler, 1998).²⁷ Throughout rural Southeast Asia, agricultural and household tasks are divided along gender lines. Women usually work longer hours and have less leisure than men.²⁸ It is also difficult to determine the exact number of women employed in Agricultural sector in Myanmar. Traditionally, the female planter in rural areas and the itinerant street vendor in urban areas were recognized as female occupation. The Bazaar is almost wholly run by women.²⁹ 		
	Women wage employment in non-agricultural sector as percentage of total non-agricultural employees (ILO)	<u>40.6% (1990)³⁰</u>	

D) Policy framework for gender equality

UN/ International Conventions ratified³¹

- Burma is a signatory to the 1930 ILO Convention No.29 on Forced Labor, which explicitly prohibits the employment of women in forced labor.³²
- Myanmar is a signatory in the International Forum, to the 1949 Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others, but has so far not acceded to or

ratified it.

- c) The Union of Myanmar is a member of the United Nations since 1948. However, Myanmar did not accede to the other three major United Nations conventions concerning the status of women: Conventions on the Political Rights of Women (1952), Convention on the Nationality of Married Women and the Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriage (1962).
- d) The years during the centralized socialist government (1964-1988) did not encourage organized efforts of any groups outside of the socialist party. Myanmar stood aloof from the conferences and conventions of the first, second and third International Women's Conferences (1975 in Mexico City, 1980 in Copenhagen, 1985 in Nairobi)
- e) Myanmar attended the Asia and Pacific Regional Preparatory Meeting for the Fourth World Conference on Women held in Jakarta, prior to the Conference in Beijing.
- f) Myanmar attended the 39th Session of the United Nations Commission on the Status of Women held in New York from March 15 to April 15, 1995 in which preparations for the Beijing Conference were discussed.
- g) A woman Deputy Director General of the Planning Department attended the regional meeting on the Role of Women in Population Change and Development, held in Bangkok in 1995.
- h) In 1995, for the first time, a Myanmar delegation headed by the Minister for Social Welfare, Relief and Resettlement, included six women professionals involved in different aspects of women's concerns and social department, attended the Fourth World Conference on Women held in Beijing and also accept the 1995 Beijing Platform for Action and the formulation of the 1997 Plan for Action for the Advancement of Women.
- i) Myanmar acceded to the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) in 1997.
- j) Since 1997, Myanmar has been engaged at the international level on the trafficking issue, attending various regional conferences including the Convention on Transnational Organized Crimes and its Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children and presenting papers on the trafficking situation in Myanmar.³³
- k) The context of the Memorandum of Understanding on the Asia Regional Anti-Trafficking in Persons (ARTIP) and the Memorandum on Coordinated Mekong Ministerial Initiatives against Trafficking (COMMIT) were developed.
- l) The "United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime" was adopted by the United Nations in Palermo, Italy in 2004 with Myanmar as a contracting party.³⁴
- m) The Deputy Minister of Ministry for Social Welfare, Relief and Resettlement has represented the country's policy and programs for women's advancement at international meetings such as the 2006 East Asian Gender Equality Ministerial Meeting.³⁵

National policies/ plans for gender equality/mainstreaming

- a) The Myanmar National Committee for Women's Affairs (MNCWA) was formed on July 3, 1996 as a result of the Beijing Conference, chaired by the Minister of Social Welfare, Relief and Resettlement. A five-year Plan has been drawn for the MNCWA and its implementation is in accord with national, political, economic and social objectives. The Platform for Action, main document adopted at the Fourth World Conference on Women in Beijing, states 12 critical areas of concern. However, MNCWA acknowledged only five of the twelve areas in 1995 and later in 2000 included another two areas. The working committee has identified eight critical areas of concern for the advancement of Myanmar women: Education and Training of Women, Women and Health, Violence Against Women, Women and Economy, The Girl Child, Women and Culture, Women and Environment and Women and Media.³⁶
- b) The first Myanmar Women's Conference was convened in December 1998 to develop the life of women in Myanmar.³⁷
- c) July 3rd is the inaugural day of the MNCWA and it has been declared and recognized by the Government

as Myanmar Women's Day.³⁸

- d) In 1998, Myanmar announced the establishment of a national mechanism for the prevention of trafficking in women, operating from the state level down to village levels.³⁹
- e) The Regional Consultation on the Health Consequences of Violence Against Women was hosted in January 1999. Two Counselling Centres have opened in Yangon and Counselling Training Workshops have been held.⁴⁰
- f) The Sexual and Reproductive Health Policy was announced in 2003.
- g) On 13 September 2005, the SPDC won acclaim from relevant international agencies when it enacted the "Anti-Trafficking in Persons Law," which delineates harsh sentences up to life imprisonment against human traffickers.⁴¹ The enactment of the 2005 Anti-Trafficking in Persons Law, the adoption of the Myanmar Five-Year National Plan of Action to combat Human Trafficking (2007-2011), the establishment of the Central Body on Anti-Trafficking in Persons, and the accession and the cooperation of the State party for its bilateral, regional and international cooperation in Anti-Trafficking events were actively supported by the UN Inter-Agency Project on Human Trafficking in the Greater Mekong Sub-Region (UNIAP) together with UN Office on Drugs and Crime (UNODC) and the Asia Regional Cooperation to Prevent People Trafficking (ARCPPT).⁴² Following the introduction of the new law, the SPDC issued plans to create nine further police units tasked with the suppression of trafficking.⁴³
- h) In an encouraging move in January 2006, SPDC announced plans to add an HIV/AIDS prevention and education program to its national school curriculum, targeting children aged from seven to sixteen.⁴⁴
- i) Myanmar becomes one of the ASEAN member countries in 29th July 1997. All ASEAN member countries have ratified the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC), Myanmar as an ASEAN member participated in the various human rights-related declarations of ASEAN, more particularly the following:
 - Declaration on the Commitments for Children in ASEAN (2001);
 - Declaration Against Trafficking in Persons Particularly Women and Children (2004);
 - Declaration on the Elimination of Violence Against Women in the ASEAN Region (2004); and
 - Declaration on the Protection and Promotion of the Rights of Migrant Workers (2007).⁴⁵

E) Institutional Mechanisms

Role and functioning of statutory bodies

MSWRR: The Ministry of Social Welfare, Relief and Resettlement is as a focal Ministry for the advancement of women with 6 major Services areas: Women Welfare Service (Vocational Training Centres for women and Women Development Centres especially for Court ordered women), Child Welfare Service, Youth Welfare Service, Resettlement and Rehabilitation of Vagrants, Rehabilitation of the Disabled and Care of the Aged Services. Activities carried out by the Department of Social Welfare as a focal point on the rights of the Child, for MNCWA and Social Development.⁴⁶

MWEA: The Myanmar Women Entrepreneurs Association (MWEA) was formed in 1995 as a direct result of the ESCAP Expert Group Meeting (1994) on improving the access of women to formal credit. One of the main objectives of the MWEA is "to unite and bring into focus and world attention, the role and capabilities of Myanmar women as entrepreneur business women".

MNCWA: The Myanmar National Committee for Women's Affairs (MNCWA) is the national focal point of women's affairs and the National Working Committees (formed on October 7, 1996) at the Central, State, Division, District and Townships levels. Members of the National Committee and the Working Committee are the Deputy Ministers of all ministries and presidents of noteworthy women's associations in the country and national NGOs responsible for women's development. Associations of women working in affiliation with the MNCWA are as follows:

1. Union Solidarity and Development Association: Women's Chapter
2. Myanmar Maternal and Child Welfare Association

3. Myanmar Women's Sports Federation
4. Myanmar Women Entrepreneur Association
5. Myanmar Medical Association: Women Chapter
6. Myanmar Writer and Journalist Association: Women's Chapter
7. Myanmar Nurses Association
8. Myanmar Red Cross Women's Corp
9. Women's Welfare Association

Protecting national identity, culture and traditions, especially by women, are still priority objectives as can be seen from their inclusion as critical areas for concern. For the first time, an umbrella organization is in place to integrate the efforts of government and non-government agencies in Myanmar. It has had a broad agenda of advocacy trips to all States and Divisions. Township committees work together with government departments and NGOs to address women's issues.⁴⁷

MMCWA: The Myanmar Maternal and Child Welfare Association (MMCWA) works closely with the Department of Health and is widely represented at township level, with branches in many villages. Although health is its primary focus since 1991, a multi-sectoral approach in women and community development has gained greater acceptance. Skill-based education, income generation as well as the training of auxiliary midwives have also become part of the associations' activities, especially at grassroots level. The activities in the area of health have been undertaken by MMCWA with the approval of the Myanmar Reproductive Health Policy in 2003.

MMA: The Myanmar Medical Association (MMA) has a separate woman's branch also involved in maternal and child health care activities.

MWSF: The Myanmar Women's Sports Federation was founded in 1991 with the aim of promoting the participation of women in sports to further physical, mental and moral development of women.

Criticisms on Institutional Mechanism:

- a) Officially attending the Fourth World Women Conference in Beijing in 1995 was a land mark event for Myanmar. The paper presented at the conference highlighted the high status of Myanmar women and the nation's cultural traditions, legal provisions, system, constitution and family relationships that ensured equality and justice for women, thus Myanmar has always been in the position that women need not organize for their rights. Myanmar officially projects the ideal picture of a refined, subdued, graceful and non-aggressive Myanmar woman. It is clear that the objectives nationally put forth for Myanmar women and those of the international Women movement differ widely.⁴⁸
- b) The institutional mechanisms for addressing gender discrimination in Myanmar are extremely limited. The Ministry of Social Welfare, Relief and Resettlement (MSWRR), the national focal point for women's affairs, putting senior members of the military in charge of managing programs for women's advancement and empowerment. While the relationship between the MSWRR, the Myanmar National Committee for Women's Affairs (MNCWA), and the Myanmar Women's Affairs Federation (MWAF) is unclear in the latest SPDC report on CEDAW, the three are closely linked. The MWAF is clearly a government-organized NGO (GONGO), rather than an independent or community-based group. Likewise, the Myanmar Maternal and Child Welfare Association, the Myanmar Women Entrepreneurs Association, and the Myanmar Women's Sports Federation are GONGOs whose leadership is composed of privileged women with close connections to the military regime, who often benefit from their positions. They (MNCWA, MWFA, MCWA, MEA, and MWSF) cannot be said to understand or represent the concerns of average women in Burma. Instead, the MWAF functions as a mouthpiece for the SPDC. The MWAF website devotes almost no space or information to women's equality issues, but the organization's home page contains attacks on Aung San Suu Kyi and the International Labor Organization and a position paper arguing against UN Security Council intervention in Burma. State programs are enacted primarily by the MWAF, which does not take a rights- or empowerment-based approach.⁴⁹
- c) The five areas of the Beijing Platform for Action excluded by MNCWA are Women in Poverty, Women in armed conflict, Power sharing and decision-making, Institutional mechanism and Human rights. It should be noted that these excluded areas are essential areas that should be pay more attention upon for the achievement of gender equality.

Parliamentary Committees ---
Other ---
F) Legal Equality
<p>Landmark legislation for gender equality:⁵⁰</p> <p>The Myanmar Constitution clearly states the equality before the law of all citizens irrespective of race, religion, culture, class or sex. Similarly, the 1974 constitution of the Socialist Government and the 1993 and 2005-2008 National Convention, recognize the equality of men and women in the eyes of the law. A variety of laws designed to protect the personal security of women. The Penal Code contains provision for crimes against women including rape, abuse, and seduction and sex with under-age women. Trafficking or trading women for prostitution, or enticing for sexual purpose is a crime punishable by imprisonment. Operating a brothel, procuring or publicly soliciting for prostitution are all punishable crimes.</p> <ul style="list-style-type: none"> a) <u>The Bar Council Act (1929) ,The Brothel Suppression Act (1949)</u>: protect women from being coerced and forced into prostitution b) <u>The Factory Act (1951)</u>: to provide children under six a separate room with proper ventilation and supervision and separate toilet facilities for women c) <u>The Buddhist Woman's Special Marriage and Succession Act (1954)</u>: to give the same rights to Buddhist women or women who became Buddhist after marriage (as he rights of a Myanmar Buddhist woman under the Customary Laws are considered to favor women so highly) d) <u>The Social Security Act (1954) and the Basic Rights and Duties of Workers (1964)</u>: women workers are entitled to be paid maternity leave for six weeks before and six week after child birth e) <u>Citizenship Law (1982)</u>: Myanmar citizenship under the 1982 Citizenship Law, including women acquiring citizenship based on their marital status and passing citizenship to their children born outside the country, as well as children with non-national fathers. f) <u>Pesticides Act (1990)</u>: for the safety of the breast feeding mothers and children from the hazardous effect of pesticides g) <u>Myanmar Maternal and Child Protection Act (1990)</u>: to have the effective implementation for the improvement of the Heath status of mother and children, to have a strong networking among Townships, Districts and Villages level of Maternal and Child Care Association h) <u>Nursing and Delivery Act (1990)</u>: to prevent illegal delivery trade without having proper medical license so that mother and child lives can be protected and saved for pre and post natal-care. i) <u>Child Protection Act (1993)</u>: Woman prisoner with child is allowed to stay together with her child in jail until the child is four years of age j) <u>Myanmar Mine Act (1996)</u>: No women (except those employed in health and welfare services) should work underground k) <u>Anti-Trafficking Law (2005)</u>: Under the new law, the penalty for trafficking women, children and youth is 10 years to life; the penalty for public officials who accept money related to an investigation of trafficking is three to seven years l) <u>The Married Women's Property Act</u>:
<u>Discriminatory laws/ policies/practices</u>
<ul style="list-style-type: none"> a) Personal rights are granted to women under Burmese customary law. However, this does not hold for all national races and ethnic groups that exist in certain parts of the country. Marriage-related laws and traditions among some of the minorities differ significantly from Burmese customary law. Facts such as the above mentioned point to the importance of carefully considering cultural and religious diversity in the country are needed when studying gender implication of official laws and daily practice.⁵¹

- b) Sexual harassment and discrimination on the job, domestic abuse and other recently developed notions of gender related discrimination are not found in the Myanmar laws. In the realm of criminal law, no specific laws exist to address domestic violence, and the only laws concerning sexual and gender-based violence are sections of the *Penal Code* (1860), unrevised since the country gained independence from British colonial rule.⁵²
- c) Abortion is considered illegal in Myanmar, as is sterilization through surgical means, which requires the approval of a Sterilization Supervisory Committee (at State/Division level). While some may argue that this law is designed to protect women as well as to further the interests of the country, the persistent demand for abortion from women (even under unsafe and illegal conditions) has been cited as a leading cause of maternal mortality in the country.⁵³ Laws criminalizing abortion, except when undertaken to save the mother's life, prevent women from exercising their rights to reproductive choice.⁵⁴
- d) As a part of the anti-trafficking program to eliminate trafficking in women, in 1997 the SPDC enacted travel restrictions prohibiting women under 25 from traveling in border regions or crossing the national border without a guardian.⁵⁵ These restrictions remain in place. It has also become more difficult and more expensive for women to get passports. In addition to the limited freedom of movement of women, some innocent people have been arrested on false trafficking charges.⁵⁶
- e) Under the 1982 Citizenship Law, members of the minority groups (especially the Muslim minority in Northern Rakhine State), including returnees, have been denied Myanmar citizenship, which has seriously curtailed the full exercise of their civil, political, economic, social and cultural rights and has led to various discriminatory practices.⁵⁷
- f) There are 8 Groups in the 1993 Union of Myanmar National Convention Representatives: 1) Political Parties/nominated representatives, 2) Elected Political Party Representatives, 3) State/Division Representatives, 4) Peasants Representatives, 5) Labor Representatives, 6) Academic/Technocrats Representatives, 7) Civil Service Representatives and 8) Others. Only 28 out of 702 (3.99% of total attendances) in the 1993 National Convention are female. It should be noted that there is complete lack of female representation among the Peasant Representatives.⁵⁸
- g) The 2008 Constitution cements the position of the military in government, guaranteeing that the armed forces will control a quarter of seats in the lower and upper houses of the legislature (the *Pyidaungsu Hluttaw* and *Amyotha Hluttaw*, respectively).⁵⁹ With women virtually excluded from military service, this effectively means that even under democratic rule, women are barred from one fourth of all legislative positions.⁶⁰

G) Affirmative Action Measures

- Quotas
- Incentives

H) Women's Movement in the country⁶¹

Women's Movement in the Colonial Era: Most of the women's associations in the Colonial Era were nationalistic and political-minded but usually started with religious activities and women's rights were also integrated into their mission. The highs and the lows of these women associations are closely associated with the country's political climate.⁶²

In the nineteen-twenties, after the First World War, nationalist movements began to gain momentum in Myanmar. Women freely participated in the movements and it was then that women were encouraged to come out from the narrow precincts of their homes and contribute towards the national cause.⁶³

The period of political struggles against colonialism in Myanmar's history, beginning around 1920, saw the emergence of many women associations; especially notable was the 'Myanmar Women Association' which stated as its objectives the protection and promotion of women's rights, and the protection and education of homeless women. It fought for women's right to the law profession, municipal and parliamentary elections, the inheritance

rights under Burmese laws of women married to foreigners and also called for administrative reforms in the government. Women in bazaars were also active and a successful 'Women's Co-operative' which also ran six boarding houses for women workers was formed. Other notable names during this period were the 'All Burma Independent Women's Association', the 'Women's Union' and the 'Women's Solidarity Association'.

1920s- Formation of Women's Anti British Association: 'Myanmar Women Association', 'Patriotic Women's Association', 'Women's Soldier Unit', 'Women's Co-operative', 'All Burma Independent Women's Association', the 'Burmese Women's Union' and the 'Women's Solidarity Association', etc. Countless women participated in the nationalist movement under the British colonial rule.

1920- Female Students are actively participating and joining the First University Boycott that led to the emergence of national schools in Myanmar.

1930- Myanmar Women also participated in the 'We Burmese Association'

1931- Formation of the National Council of the Women of Burma (NCWB), a non-political organization, which mainly emphasized on Social and Religious Affairs. All NCWB members were the wives of high government officials, rich merchants, and upper class educated women. It pressed for and obtained the inclusion of a woman delegate from NCWB to attend the London Round Table Conference, which was one of the important milestones in Myanmar's political development.

1936- The Second University Boycott

Women's Movement After Independence: The Second World War put a stop to the activities of these women associations which did not revive after the war. The new women associations of the post war period were organized along party politics and were affiliated to the major and rival political parties.

1948-1962- the 'Women's Freedom League' was closely affiliated to the post Second World War dominant political party 'Anti Fascist People's Freedom League'.

Women's Movement Under Socialist Era: Finally in 1974, the one party system of the socialist era put an end to all political activities including most women associations. The two non-political women association of long standing in Myanmar, the University of Women Association and the National Council of Women Association (NCWB) are national associations affiliated to international bodies. They are concerned with advancement of women's role but they also serve as socializing opportunities for the members who are all educated women.

1974-1988- the two non-political Women Association: University of Women Association and the National Council of Women of Burma Association (now reorganized and merged with Myanmar Maternity and Child Health Association) had to rest their engagement

1975 International Women's Year & Decade for Women 1976-1985- The country did neither nationally participate in the "International Year of Women" in 1975 nor the "Decade for Women" 1976-1985. Some Myanmar women author-scholars were to write in celebration of the high status of Myanmar women as they saw it. Among the publishers was Khin Myo Chit, a woman author and editor. Her article named "International Women's Year: Myanmar Women" (1976) was quite different from others, particularly as it was written from a gender perspective: Myanmar women never seemed to have any need for liberation movements throughout history. They never have known impediments like purdah or bound feet. Their right to own property had never been challenged. In fact, they control the family finances. Since Myanmar women are supposed to enjoy equal status as men... In spite of all this, there is an undercurrent of male chauvinism in the relationship between men and women in society. This also could be damaging to women as much as any written law. In the family, sons are considered superior to daughters. Women (down to author's generation) were groomed to be good wives and mothers and nothing else. It is only fair to say that many girls accepted the secondary position with good grace and grow up to be normal happy women. ... to get "modern education " for women was ... a final polish for potential husband-catchers... Political parties of the day made full use of women ... but the number of women who rose to policy making and executive posts was almost nil... Women's movement has always insisted that its objective is not a job for every woman, but freedom of choice and opportunity for choice. ... It is not enough that women just fall into the rat race for careers without stopping to think whether they have the special aptitude or talent for any chosen field... Myanmar women should not forget their cultural roots and moral values regarding home and family. Such traditions will have to be upheld for society will surely be poorer for the loss of them.⁶⁴

Beyond the publication of some notable books, no known public event was organized, even by the University Women's Association and the National Council of Women of Burma Association.

The Women's Movement After 1988 Crisis inside Myanmar: Since 1988 up till present, the continued participation of women in the democratic political movement leaves them open to harassment, intimidation and detention by the authorities. Since 1988, there have been around 200 female political prisoners in Burma.⁶⁵

The following are the current Myanmar Women Organizations. These non-profit, non-political and non-religious associations are

1990- The Myanmar Maternal and Child Welfare Association (MMCWA) (Former NCWB)

1995- The Myanmar Women Entrepreneurs' Association (MWEA), initiated by a group of highly visible entrepreneurs and academic women, is a high profile, self-organized women association, endorsed by the authorities. The remaining members of the practically defunct University Women's Association (Burma) provided leadership as advisors to the MWEA, thereby contributing strategically to the association.

1996- The Myanmar National Committee for Women Affairs (MNCWA) and The Myanmar National Working Committee for Women Affairs (MNWCWA) were founded.

There are also other loosely organized, special interest women's groups for social, religious and welfare service purposes, such as Myanmar Chinese Women, Myanmar Nepalese Women, Rakhine Women Group, and other regional groups.

However, there remained no independent women's rights organizations within the country of today's Myanmar.⁶⁶

Before 1995, equality and justice for women were officially perceived as non-relevant issues for Myanmar.⁶⁷

Many UN consultants and gender specialists were of the opinion that "Myanmar women are isolated from gender activities and networks elsewhere in the South East Asia region, as well as internationally".⁶⁸ Others complained of "a dearth of reliable recent statistical information on many aspects of Burma", in particular gender disaggregated information.⁶⁹

Empowerment of women in Myanmar is not likely to happen overnight. And it is unlikely to take place within the existing formal structures and systems although there are signs of change. In an age of globalization, multi-media and increasing access to information and ideas, life styles, values and norms can be influenced and evolve. There are many visible changes already taking place and the youth of the country will certainly continue to uphold new visions.⁷⁰

2003- In 2003, one Buddhist nun named Ma Thitsa Wadee who had already received ordination (for the purpose of being an official *Bikkhuni* - a female monk who has attained the same position as a male monk) under the recognition of both groups of *Bikkhu* and *Bikkuni* in Sri Lanka, sent a complaint letter dated 7th May 2003 to the Sanga Association (Thangha Maha Nar Ya Ka) and Myanmar Ministry of Religious Affairs. In it, she highlighted the question: Why can't nuns attain the same position as monks in Theravada Buddhism in Myanmar when they can in Sri Lanka, and why is *Bikkhuni* ordination strongly prohibited in Myanmar?

Before this event, she was warned strongly not to pursue ordination in Sri Lanka by the Myanmar Monk Association as well as the Ministry of Religious Affairs. The reason given was "Nun Ordination" as per Mahayana Buddhism is diametrically opposite the practice of Theravada Buddhism.

As a result of this event, a booklet named "Whether *Bikkhuni* should exist nowadays in Myanmar" was published by the Ministry of Religious Affairs in 2004.

Even though her attempt to attain official ordination in Myanmar had failed, it was a remarkable and significant event in the history of women in Myanmar.⁷¹

I) Issues in the country that need immediate attention for gender justice

- a) The notion of **empowerment for women** is still new in Myanmar thinking. It may be noted that inheritance right, the right to own property, rights to education, right to vote and the right to stand for election, are not

a question for Myanmar women, hence the absence of such laws. On certain matters the laws are silent and fail to affirmatively spell out women's right because of the fundamental equality that has been enshrined in the eyes of the Myanmar people.⁷²

- b) **The absence of relevant disaggregated data and qualitative and quantitative information** (by sex, age and ethnic group, urban/rural, etc.) of every sector (including domestic sphere) on the situation of women in Myanmar continues to pose a problem for understanding and seriously addressing gender discrimination.⁷³
- c) **The sex-specific quota system in force at universities** may require a review in order to allow equal access for women and men. Advocacy and outreach efforts should seek to redress imbalance in terms of women's access to leadership and decision-making positions within the education system.⁷⁴
- d) Given the patriarchal nature of Burmese society and the history of under-representation of women in public life, appropriate special measures are urgently needed to increase **women's presence to a minimum of 30% of the legislative, executive and judicial branches of the military government**. If the SPDC is genuine about transitioning to a multi-party democracy, a quota system could be most successfully achieved through a closed party list with a proportional representation system.⁷⁵
- e) While the increasing visibility of women's groups is a positive sign in Myanmar, field observations on a number of groups reveal that their priorities more often emphasize the reinforcement of the traditional role of women as mothers and in some instances focus on women's traditional income generating activities. **Female group leaders at the local level** tend to be well educated but have limited understanding of the specific problems faced by rural and village women. In general it can be said, that most Women's Group activities are **not focused on addressing issues of discrimination or inequality** (Chandler, 1998).⁷⁶
- f) Research is required into **women's rights to own and inherit property**, taking into account the law of the land as well as the reality **for women across national races**⁷⁷
- g) In Myanmar, **precise patterns of work and gender division of labor in rural areas** remain unclear due to the shortage of data. The lack of data on time allocation and gender divisions of labor in rural areas require immediate attention at a national and regional level if future development interventions are to be gender equitable.⁷⁸
- h) **Women of the ethnic minorities** (including Muslim women in Northern Rakhine State) continue to be the most vulnerable to human rights abuses and discrimination at the hand of SPDC. In ethnic minority regions, healthcare and education are severely under funded and underdeveloped, and ethnic minority women are subject to forced relocation, labor and pottering in war zones and conflict affected areas as well be exposed to physical and psychological rape and sexual abuses.⁷⁹ Furthermore, the traditional cultures of most of Burma's ethnic groups are patriarchal. Common sayings paint women as stupid, disposable, naturally given to servitude, and entirely secondary to men in their importance.⁸⁰
The traditional cultures of most of Myanmar's ethnic groups are patriarchal. Common sayings paint women as stupid, disposable, naturally given to servitude and entirely secondary to men in their importance. Negative social stereotypes of women persist, in religious practices, traditional saying and in the state-controlled media.⁸¹
- i) The patriarchal tradition running through the majority of Burma's cultures assumes women's secondary status to men, and discourages official involvement in the "private" sphere of domestic life. **Spousal rape** is not a crime in Burma, unless the wife is under 12 years of age.⁸² Although polygamy is discouraged, it is not prohibited in Myanmar. In the realm of criminal law, **no specific laws exist to address domestic violence**.⁸³ Cultural taboos also frequently prevent women from coming forward to report incidents of domestic violence.
- j) Existing information regionally shows that up to a quarter of households in Myanmar are headed by females. The overwhelming majority of these (95%) lack an adult male presence in the household. Household headed by women are less likely to own land than are those headed by men.⁸⁴ **Research on female-headed household is required** to determine the extent to which their needs differ and require special targeting.⁸⁵

J) Enabling factors in the country for gender justice

- a) There are some INGOs as well as LNGOs working for Gender Equality in today's Myanmar.⁸⁶

UN: The UN Thematic Group on Gender was formed in Myanmar in 1996 as a direct consequence of the Fourth World Conference on Women. The group was able to start a discussion on the relevance of gender in the country and training activities were conducted for project officers of the UN agencies. Projects and programmes were also analyzed in relation to gender sensitivity and the impact they could have on the conditions of women in Myanmar. There are two Human Development Initiative (HDI) projects administered by UNDP Myanmar: CDRT (Community Development for Rural Township) and ICDP (Integrated Community Development Program) are both community development projects that employ a participatory approach to social learning and capacity building among poor people. SRGs (Self Reliance Groups) are the central mechanism of both projects. These groups are based on socio-cultural homogeneity and affinity and aim to improve the social and economic status of the participants. Since establishing its first SRG in 1998, CDRT has targeted women for membership. Currently, over 95% of CDRT's SRG members are women. ICDP established its first SRGs in 2003 and its membership is 99.99% women. Both programs conceive of themselves as programs for women. Each SRG functions as a small-scale savings and loan program for its members and they are augmented by trainings in which vocational, skill-based, social and educational programs help to link the SRGs with external support networks.

CARE Myanmar: Its emphasis is on Organizational Gender Integrating Activities: Support gender mainstreaming in respective projects and programs by advocating, advising and supporting staff as well as monitoring and reporting through the use of gender consultants or external gender specialists; capacity building for colleagues on gender concepts and gender mainstreaming plan and activities; encourage staff to identify gender-related issues in the field and compile data to gender consultants for a better gender sensitive planning and implementation; encourage colleagues to promote equality of women and men participants in events, trainings and project activities; Encourage inclusion of gender specific objective, outcomes, indicators, activities and work plan in the program and project.

YWCA: The Young Women's Christian Association (YWCA) has expanded into women's issues and become a regular participating and operating NGO in UNDP-Myanmar gender and human development meetings and projects.

MCCWD: Myanmar Council of Churches-Women's Department, one of the leading women organizations among Christian churches. MCCWD is a departmental organization which is organized for women from churches in Myanmar. Some of the activities carried out by MCC WD are Grassroots awareness trainings: this training is conducted for local grassroots communities by giving life skill awareness for women and confidence-building, women leadership training for women from churches in Myanmar.

Legal services: this program is conducted jointly with Christian lawyers to help women especially in grassroots level in need for legal advices and services.

Literature promotion for women: this program aim is to promote women's capacity in the field of literature and networking with international women's movements.

TGWG: the Thingaha Gender Working Group, a Local Non-Governmental Organization, mainly working in the field of Gender issue, has been founded by gender interested persons in 2003 with the initiative of Swiss aid. TGWG's commitment is "To increase awareness on Gender issues and promote Gender equality among Development organizations and grassroots communities through capacity building activities" so that they would be able to mainstream gender in every aspect of their lives and actions. TGWG also plans to organize Gender networking with grassroots based Gender groups from different States and Divisions in Myanmar. The following are the four major categories of TGWG: Community Awareness Raising Program, Gender Integration Technical Training & Advocacy program, information, Education and Communication program and Capacity Building, Monitoring & Evaluation Program.

NGO GG: NGO Gender Group was informally formed in 2000 with the initiative from international expatriate and national gender concerned persons. With the support from international organizations from inland and abroad, NGO GG was established in late 2003. Since that time NGO GG is having regular monthly gatherings and sharing experiences on gender related issues, gender related research studies, capacity building and recently conducting Gender Action Research Learning Process with partner NGOs.

<p>NGO GG stands as a change agent for achieving gender equality in Myanmar Society.</p> <p>b) Myanmar's female literary figures have played an influential role in the history of the country, the most popular senior women writers are known for their knowledge and love of Myanmar history, culture and literature as well as for their nationalism. The few much younger women writers having ventured into writing about unconventional, new life style have been roundly reproached, suggesting that the space within which Myanmar women may acceptably move remains limited. These include young writers such as Shwegu May Hnin and Ju.⁸⁷</p> <p>c) In the late 1980s and early 1990s, the gender theme became a topic of academic studies primarily at the Institute of Economics. The result was a number of unpublished thesis or seminar paper and reports. Today there is an increasing number of thesis and papers with gender themes in various University Departments (e.g. Psychology Department).⁸⁸</p>

<p>K) Main Challenges/deterrents</p> <p>a) In Myanmar, the atmosphere of political impasse still needs to be resolved and institution building developed. Unions and public for a high-profile media are felt to be appropriate only once political stability is assured. As a result, neither Myanmar men nor women at this stage are involved in processes of organizing and lobbying for empowerment.⁸⁹</p> <p>b) The face of public life in Myanmar is male, in large part because the culture of Myanmar today is profoundly militarized. In practice, women are not recruited for active duty in the Army, Navy or Air Force. Women do not occupy leadership and decision-making positions in the country, except as members of the democratic opposition. In the SPDC's Burma, women are the expendable, unacknowledged and unrecognized majority.⁹⁰</p> <p>c) In terms of the practical application of the law, because the judiciary does not enjoy independence from the military regime, particularly in criminal trials involving political issues, the Burmese justice system has been described as another tool of military repression. The degree to which the courts effectively function and are used to adjudicate civil disputes is unknown.⁹¹ State parties need to strengthen its legal complaints system to ensure that women, especially women of ethnic groups, have effective access to justice.⁹²</p> <p>d) The junta's tight control over civil society means that female participation in NGOs is also severely curtailed, as "no independent women's rights organizations" remained within the country. In their place the junta has instituted a number of Government Organized NGOs (GONGO) to approximate the functions of such independent groups.⁹³ Experience suggests that any trainings delivered by the SPDC and associated GONGOs will be inaccurate in terms of the information they present about human rights and used to promote the junta's propaganda rather than raise awareness.⁹⁴ Myanmar-based civil society and women focused organizations with an emphasis on women's equality and empowerment are faced with constraints in their ability to openly comment on government policy and/or advocate for change.⁹⁵</p> <p>e) No "national survey" from a gender perspective has been conducted on Government departments in Myanmar so far.⁹⁶ And the State party fails to address the root causes of migration in and from Myanmar, sexual and domestic violence etc. and thus could not seriously tackle these problems.⁹⁷ The traditional believe of "Women are 'Below' Mankind": "Although the women of Burma figure as actively and have the same rights as men in the fields of business, property and professions in the modern world, we always keep alive in us the religious feeling that we are "below" mankind. It is not so much a feeling that women are a lower race as that a man has the nobility of manhood in him. We call it "Hpon", the glory, the holiness of a man, and we respect this not with subservience but with the same feelings as we respect monks and parents."⁹⁸ It is further concerned that women themselves are not aware of their rights (under the convention) and thus lack the capacity to claim them.⁹⁹</p>
<p>L) Comments and regional comparisons</p> <p>N.A.</p>

References

-
- ¹ United Nations Statistics Division (UNSTAT): Millennium Development Goals Indicators for Myanmar (<http://millenniumindicators.un.org/unsd/mdg/Data.aspx>) (14.July 2008)
- ² United Nation Human Development Programme (UNDP): Human Development Report 2005
- ³ Pyithu Htuttaw Office
- ⁴ The Working People's Daily, July 1, 1990
- ⁵ Gender statistical data 2006
- ⁶ Respective State Organizations and Ministries
- ⁷ Respective Agencies and Ministries
- ⁸ Gender Statistics in Myanmar 2005, p- 28, Compiled by Myanmar National Committee for Women Affair
- ⁹ Respective State Organizations and Ministries
- ¹⁰ Myanmar Gender Profile, p-29, September 2000, UN Thematic Group on Gender
- ¹¹ Interview with Ju by Khin Maung Zaw, p- 160, Kalyar Magazine, January 2008
- ¹² Law Department, University of Yangon
- ¹³ Pyithu Htuttaw Office
- ¹⁴ The Working People's Daily, July 1, 1990
- ¹⁵ Myanmar Gender Profile, September 2000, UN Thematic Group on Gender, p-33
- ¹⁶ Department of Labor
- ¹⁷ Gender Statistics in Myanmar 2005, p- 26, Compiled by Myanmar National Committee for Women Affair
- ¹⁸ YinYin Myint, 1997, "A study of selected women entrepreneurs and their management practices", Department of Commerce, Institute of Economic, University of Yangon
- ¹⁹ Kathi Soe, 1996, "A study of graduate women's participation in private enterprise", Department of Commerce, Institute of Economic, University of Yangon
- ²⁰ United Nations 2000. The World's Women 2000: Trends and Statistics. New York. United Nation
- ²¹ Gender Statistics in Myanmar, p-15-17, Compiled by Myanmar National Committee for Women Affair
- ²² Statistical Yearbook 2005, p-43-44, The Government of The Union of Myanmar, Ministry of National Planning and Economic Development, Central Statistical Organization, Yangon, Myanmar
- ²³ Based on a survey titled "Code of Ethics : Gender Mainstreaming in Broadcasting Organisations", conducted in Myanmar in April – November 2007 by AIBD/FES
- ²⁴ Myanmar Gender Profile, p-46,52, UN Thematic Group on Gender, 15 September 2000
- ²⁵ Online in internet: <http://www.un.org/special-rep/ohrls/ldc/MTR/Myanmar.pdf>
- ²⁶ Online in internet: <http://www.mm.undp.org/HDI/Agricultural.html>
- ²⁷ Chandler, Glen-1998."Addressing Gender Issues within a Community Development Approach", Yangon: UNDP/UNOPS
- ²⁸ United Nations 2000. The World's Women 2000: Trends and Statistics. New York. United Nation
- ²⁹ Ni Ni Myint, September 2002, The Status of Myanmar Women, p-38
- ³⁰ UNSTAT: MDG Indicators for Malaysia. Estimated on basis of total employment Labor Force Survey
- ³¹ Myanmar Gender Profile, p-24-25, UN Thematic Group on Gender, 15 September 2000
- ³² Burma Human Right Yearbook 2006. Human Right Documentation Unit, p-370
- ³³ CEDAW: Shadow Report, Burma 2008, p-33
- ³⁴ Online in Internet:
<http://ec.europa.eu/world/agreements/prepareCreateTreatiesWorkspace/treatiesGeneralData.do?step=0&redirect=true&treatyId=2821> (05.02.2009)
- ³⁵ CEDAW: Shadow Report, Burma 2008, p-22
- ³⁶ Myanmar National Action Plan for the Advancement of Women, Myanmar National Committee for Women's Affairs, March 2000
- ³⁷ Myanmar National Action Plan for the Advancement of Women, Myanmar National Committee for Women's Affairs, March 2000

-
- ³⁸ Myanmar National Action Plan for the Advancement of Women, Myanmar National Committee for Women's Affairs, March 2000
- ³⁹ CEDAW: Shadow Report, Burma 2008, p-33
- ⁴⁰ Myanmar Gender Profile, p-27, UN Thematic Group on Gender, 15 September 2000
- ⁴¹ "Burma Passes Anti-human Trafficking Law with Questionable Details", DVB, 14 September 2005
- ⁴² SPDC's new anti-trafficking law: further tool of oppression", SWAN, September 2006
- ⁴³ "Myanmar steps up combating human trafficking", Xinhua, 17 July 2006
- ⁴⁴ "Burma To Tackle Sex Education In School", Irrawaddy, 25 January 2006
- ⁴⁵ Working Group for an ASEAN Human Rights Mechanism, (<http://www.aseanhrmech.org/conferences/index.html>) 6th Workshop on the ASEAN regional Mechanism on Human Rights, p-5 (30.07.2009)
- ⁴⁶ Myanmar Facts and Figure 2002, Ministry of Information
- ⁴⁷ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-34
- ⁴⁸ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-26
- ⁴⁹ CEDAW: Shadow Report, Burma 2008, p-24-27
- ⁵⁰ Profiles of the Existing Protection Policies and Law for Myanmar Women, Myanmar National Committee for Women's Affairs, September 2004
- ⁵¹ Myanmar Gender Profile, p-21,22,35, UN Thematic Group on Gender, 15 September 2000
- ⁵² CEDAW: Shadow Report, Burma 2008, p-21
- ⁵³ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-24
- ⁵⁴ Penal Code (1860), p-312
- ⁵⁵ While the name of this provision is unknown, the SPDC has referred to it in papers at conferences on trafficking. See full text in *Annex 1*. Source: "Trafficking in women: A Myanmar Perspective" a paper by SPDC at the Regional Conference on Illegal Labor Movements: The Case of Trafficking in Women and Children, 25-28 November 1997, Bangkok, Thailand
- ⁵⁶ CEDAW: Shadow Report, Burma 2008. p-21
- ⁵⁷ United Nation CEDAW/C/MMR/CO/3, 7 November 2008, p-10
- ⁵⁸ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-32
- ⁵⁹ See Chapter 1 and 4 of the Fundamental Principles
- ⁶⁰ CEDAW: Shadow Report, Burma 2008, p-20
- ⁶¹ Myanmar Encyclopedias, Series p- 10
- ⁶² Yi Yi Myint, "Improving the Access of Women at Formal Credit and Financial Institution", Institute of Economic, Yangon, Myanmar
- ⁶³ Khin Myo Chit, 1976, International Women's Year: Myanmar Women (1976), Colorful Myanmar, p-190
- ⁶⁴ Khin Myo Chit, 1976, International Women's Year: Myanmar Women (1976), Colorful Myanmar, p-187-205
- ⁶⁵ Burma Human Rights Year Book 2006, Human Right Documentation Unit, p-364
- ⁶⁶ 70 Burma Country Report on Human Rights Practices 2006, Bureau of Democracy, Human Rights and Labor, U.S. Department of State, 6 March 2007
- ⁶⁷ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-8
- ⁶⁸ Eckman, 1995
- ⁶⁹ Agarwal, 1998
- ⁷⁰ Myanmar Gender Profile, p-21,22,35, UN Thematic Group on Gender, 15 September 2000
- ⁷¹ Illustrated from the booklet "Whether *Bikkhuni* should exist nowadays in Myanmar" , Kaba Aye, Ministry of Religious Affairs, Yangon, 2004
- ⁷² Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-19,28
- ⁷³ CEDAW: Shadow Report, Burma 2008, p-18
- ⁷⁴ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-77
- ⁷⁵ The Women's League of Burma has prepared a detailed position paper on temporary special measures in the electoral system. See Women's League of Burma, Looking through Gender Lenses: A Position Paper on Gender Equality, September 2006
- ⁷⁶ Chandler, Glen. 1998, "Addressing Gender Issues within a Community Development Approach" Yangon, UNICEF

-
- ⁷⁷ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-35
- ⁷⁸ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-59
- ⁷⁹ Burma Human Rights Year Book 2006, Human Right Documentation Unit, p-362
- ⁸⁰ CEDAW: Shadow Report, Burma 2008, p-29
- ⁸¹ Burma: Fact Sheet for The 42nd Session of CEDAW Committee, By Women of Burma, p-6, 2008
- ⁸² Burma Country Report on Human Rights Practices 2006, Bureau of Democracy, Human Rights and Labor, U.S. Department of State, 6 March 2007
- ⁸³ Penal Code (1860), p-132
- ⁸⁴ Evans, 1999. Focus on gender in three states in Myanmar: further analysis of the human development initiative. Baseline survey. UNDESA/UNDP
- ⁸⁵ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-63
- ⁸⁶ Interview with staff from respective organization, Organization Pamphlet, Brochure
- ⁸⁷ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-33-34
- ⁸⁸ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-16
- ⁸⁹ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-33
- ⁹⁰ CEDAW: Shadow Report, Burma 2008, p-30
- ⁹¹ CEDAW: Shadow Report, Burma 2008, p-22
- Burma is nominally a common law country, however, its jurisprudence is difficult to access and it is unknown how much the principle of stare decisis is followed.
- ⁹² United Nation CEDAW/C/MMR/CO/3. 7 November 2008, p-5
- ⁹³ Burma Human Rights Year Book 2006, Human Right Documentation Unit, p-363
- ⁹⁴ CEDAW: Shadow Report, Burma 2008, p-27
- ⁹⁵ United Nation CEDAW/C/MMR/CO/3. 7 November 2008, p-5
- ⁹⁶ Myanmar Gender Profile, UN Thematic Group on Gender, 15 September 2000, p-29
- ⁹⁷ United Nation CEDAW/C/MMR/CO/3. 7 November 2008, p-8
- ⁹⁸ Mi Mi Khaing, 1996. "Burmese Family". Bangkok: Ava House
- ⁹⁹ United Nation CEDAW/C/MMR/CO/3. 7 November 2008, p-4